

VIVEKANANDA

A Comprehensive Study



The popularisation of the life and message of such a versatile personality as Swami Vivekananda is a necessity of our times. To fulfil this there are already in existence his *Complete Works* in eight volumes and several biographical writings on him by men of great eminence. In the midst of all this what special significance this compilation by Swami Jyotirmayananda has got—is a question that will come to the mind of a reader. It has got a significance which none of the other existing works on the Swami serves. It can be called a comprehensive study of Swami Vivekananda. Not only does it give a brief account of his life and a selected body of his lectures; it gives a variety of essays and utterances by eminent thinkers, a collection of which one can get nowhere except in this book. Besides, it gives also a bird's eye view of the history of the times in which Swamiji appeared. Every great man is a product of his times, and is in turn a maker of the future. For a comprehensive study, this historical background is a great advantage. These three features of Swami Jyotirmayananda's compilation make this book very valuable. It is hoped that the book will have a wide circulation among serious readers who love India and its culture.

— SWAMI TAPASYANANDA
in his Foreword

The serious student of Vivekananda has a generous choice of reading ranging from the *Complete Works* in 8 volumes to the biographical, estimative and interpretative studies.... Swami Jyotirmayananda's present massive compilation, however, is a homage with a difference. While in its weight and varied richness of content it is clearly 'encyclopaedic' in scope, it nevertheless avoids uniform alphabetisation, and is actually a cross between a Vivekananda Handbook and a Chronicle of His Life and Times.... The Gargantuan editorial work has doubtless been a labour of love and devotion, of total commitment too. This is a book for all libraries, personal and public alike.

— PROF. K. R. SRINIVASA IYENGAR
(in his review of the book)



VIVEKANANDA

A Comprehensive Study

Compiled and Edited by
Swami Jyotirmayananda

Benediction by
Swami Ranganathananda

Foreword by
Swami Tapasyananda



Published by
© Swami Jyotirmayananda
137, Mount Road
Madras-600 002

First International Edition, May 1993
*(in the context of the Centenary of Swami Vivekananda's appearance at the
World's Parliament of Religions held in Chicago, on September 11, 1893)*

Library of Congress Catalog Number: 93-900986
International Standard Book Number: 81-85304-66-1

Printed in India
at All India Press, Kennedy Nagar, Pondicherry-605 001



"The going forth of Vivekananda marked out by the Master (meaning Sri Ramakrishna) as the heroic soul destined to take the world between his two hands and change it, was the first sign to the world that India was awake not only to survive but also to conquer..."

— Sri Aurobindo



Ramakrishna Math
Ramakrishna Math Marg
Domalguda
Hyderabad-500 029.

BENEDICTION

I have gone through the first edition (October, 1986) of the book by Swami Jyotirmayananda: *Vivekananda—His Gospel of Man-making, with a Garland of Tributes and a Chronicle of His Life and Times with Pictures*. I also received a copy of the second edition (August, 1988). It is a well brought out book, and there is much appreciation from persons and reviewers.

Now I am happy to know that an International Edition of this book under the new title "VIVEKANANDA—A COMPREHENSIVE STUDY", with an additional part entitled "Vivekananda—A Voice from across the Century", is being brought out in the context of the Centenary of Swami Vivekananda's appearance at the World's Parliament of Religions held at Chicago, on the 11th September, 1893.

It is a unique book with rich reading material which instructs and inspires the reader. It should find a place in all the libraries of the educational institutions and in all the public libraries as well.

I wish this valuable compendium on the spiritual ministry of Swami Vivekananda a wide circulation in America and in the rest of the western world.

— SWAMI RANGANATHANANDA

Camp:

Sri Ramakrishna Math
Mylapore, Madras-600004

March 23, 1993

PUBLISHER'S NOTE

We are glad to bring out this first International Edition of our book on Swami Vivekananda, in the context of the centenary of his visit to America and his historic appearance at the World's Parliament of Religions held at Chicago, on the 11th September, 1893.

The first two Indian Editions were well received and the book has been widely welcomed as a reference work on Swami Vivekananda. There is much appreciation from persons and reviewers.

It is significant that while the compilation and the editing of this book was completed at Kanyakumari—the Land's End of India, where stands the magnificent midsea Vivekananda Rock Memorial, in the International Youth Year (1985) when the birthday of Swami Vivekananda was declared in India as the National Youth Day, the first Edition was released on the 124th birthday of Swamiji (12th January, 1987) at the Vivekananda College, Madras, and the second Indian reprint came out on the 125th birthday of Swamiji. And now comes out this first International Edition, with a new title and an additional part: "VIVEKANANDA—A VOICE FROM ACROSS THE CENTURY" in the context of the centenary of Swami Vivekananda's historic Chicago Address, aptly acclaimed as a watershed in modern history.

The new title of the book is an inspiration from Swami Tapasyanandaji Maharaj in his Foreword. The additional Part (III) incorporated in the present context, highlights Swami Vivekananda's visit to and his impact on the West, and his historic Chicago Address. Portraying him as a bridge between the East and the West, it shows how Vivekananda is a dynamic spiritual force to shape the future of humanity.

"WHY THIS INTERNATIONAL EDITION" points out how Vivekananda's teachings have set in motion those forces which can eventually bring in the Western civilization the needed qualitative changes.

A unique, exhaustive list of about two hundred books by and on Swami Vivekananda is appended to this Edition, for further reference and study.

This International Edition of our book could be possible thanks to the sponsorship support received from Sri Vijay Mallya, through his renowned UB Group Worldwide, of which he is the Chairman. Our heartfelt thanks to him for his kind gesture and keen interest in spreading the Universal Gospel of Swami Vivekananda who has the best of remedies for today's social and global illness.

We are beholden to Swami Ranganathanandaji Maharaj, (Vice-President, Ramakrishna Math and Mission, and President, Ramakrishna Math, Hyderabad), for his Benediction to and Commendation of this work.

Valuable editorial assistance from Sri S. A. Maydeo of Bombay, is gratefully acknowledged.

Our thanks are also due to Sri Saphal, Manager, All India Press, Pondicherry, for his excellent production of this book.

This International Edition
sponsored by
THE UB GROUP WORLDWIDE
is dedicated to
SRI VITTAL MALLYA (1924-1983)
Founder Chairman

who fostered a spirit of sincerity and dedication, perseverance and perfection, courage and gratitude, progress and a commitment to excellence in all who moved with him.

An ardent advocate of Human Resource Development, he was admired by all, for his foresight and vision, his innate goodness, generosity and charismatic leadership.

It is no wonder that all who knew him, loved him, followed him and worked for him diligently, forever cherishing and tirelessly pursuing his ideals and philosophy.

His great tradition and legacy is being constantly enriched and dynamically propelled by the Group's present Chairman

SRI VIJAY MALLYA

The Symbol of Dynamism and Inspiration

The association of a river with the poetical inspiration occurs in the Greek mythology; but there Muses are not considered as rivers; they are only connected in a not very intelligible fashion with a particular earthly stream.

This stream is the river Hippocrene, the fountain of the Horse, and to account for its name we have a legend that it sprang from the hoof of the divine horse **PEGASUS**; for he smote the rock with his hoof and the waters of inspiration gushed out when the mountain had been smitten.

Was this legend merely a Greek fairy tale or had it any special meaning?

And it is evident that if it had any meaning, it must, since it obviously refers to a psychological phenomenon, the birth of the waters of inspiration, have had a psychological meaning; it must have been an attempt to put into concrete figures certain psychological facts.

We may note that the word **PEGASUS**, if we transliterate into the original Aryan phonetics, becomes *pajasa*, and it is obviously connected with the Sanskrit *pajas*, which meant originally force, movement or sometimes footing.

In Greek itself it is connected with *pêgê*, a stream.

There is, therefore, in the terms of this legend a constant association with the image of a forceful movement of inspiration.

If we turn to Vedic symbols, we see that *aswa* or Horse is an image of the great dynamic force of Life, of the vital and nervous energy, and is constantly coupled with other images that symbolise the consciousness.

Adri, the hill or rock, is the symbol of formal existence and especially of the physical nature and it is out of this hill or rock that the herds of the Sun are released and the waters flow.

The streams of the *madhu*, the honey, the *soma*, (the intoxicating drink) are said also to be milked out of this hill or rock.

The stroke of the horse's hoof on the rock releasing the waters of inspiration would thus become a very obvious psychological image.

Nor is there any reason to suppose that the old Greeks and Indians were incapable either of such psychological observations or of putting into the poetical and mystic imagery which was the very body of the ancient Mysteries.

— SRI AUROBINDO
(in *The Secret of the Vedas*,
pp. 87 & 88, Centenary
Edition Collected Works)



THE UB GROUP

The UB Group is a forward looking organization which keeps pace with the future. It pursues a corporate philosophy which enunciates, that success can be achieved only through a constant process of self-evaluation and strategic response.

It has, in merely a decade, evolved from just a liquor and beer company to a gigantic, diversified, core industrial conglomerate.

Owing to its carefully planned strategy, its emphasis on technology and its collaboration with world leaders, The UB Group is today, one of the leaders in the core sector industries of petrochemicals, fertilizers, pharmaceuticals, paints, engineering and telecommunications, biotechnology and energy products, besides riding high, in the areas it has traditionally dominated—distilling and brewing. It has highly reputed companies in its fold, like McDowell & Co. Ltd., United Breweries Ltd., Herbertsons Ltd., Mangalore Chemicals & Fertilizers Ltd., Best & Crompton Engineering Ltd., Kissan Products Ltd. and others.

The UB Group is unique in its style of management, its result-oriented work culture and its commitment to quality and excellence. The Group's most precious asset is its people—the skilled task forces, headed by high calibre personnel, operating in their respective specialized work areas.

The UB Group has a widely diversified but well balanced business portfolio, with national and transnational spheres of activities. It has associations and collaborations with corporate world leaders such as Hoechst AG of Germany, Pharmacia AB of Sweden, Roussel Uclaf of France, Van Der Horst of Singapore, United Distillers Group of U.K., Montedipe/Pressindustria of Italy etc.

Trading & Exports: The UB Group, through its worldwide trading offices, markets and distributes alcoholic beverages, chemicals, paints, pharmaceuticals, textiles and fruit pulp concentrates to countries around the globe.

In keeping with its nationalistic outlook, the UB Group believes, that business should be tempered with a commitment to society and national development. The Vittal Mallya Scientific Research Foundation in Bangalore, pursues major topics of research and development in science and has already made giant strides in certain specialized fields. The UB Group has always unstintingly supported and sponsored numerous

humanitarian causes. The modern, multi-speciality Mallya Hospital, set up by the Group, is an eloquent example of its commitment to society and the nation.

UB International Ltd. with its interests primarily in the paint business, has achieved a track record for excellence the world over, through its association with the Berger and Crown Paints Group. UBI has manufacturing and trading activities that span several geographic regions: Africa, the Middle East, Asia, the Far East, Europe and Malta and the Caribbean.

UB International Limited Worldwide at a Glance:

Manufacturing Units: Angola, Bahrain, Barbados, Jamaica, Kenya, Malawi, Malta, Mozambique, Nigeria, Philippines, Sharjah, Singapore, Tanzania, Trinidad, Uganda, United Kingdom, Zimbabwe.

Trading Offices: Belgium, Dubai, Burundi, Kenya, Rwanda, Senegal, U.S.A., Canada.

Licensees: Indonesia, Malaysia, Sri Lanka, Zambia.

Subsidiaries & Associates:

United Kingdom: UB International Limited, International Corporate Office, Buckingham; Cementone-Beaver Ltd., Buckingham; Collchimie Group Limited, Herts; Soyco Ltd., London; Windeck Paints Ltd., West Yorks.

Europe: N. V. Collchimie S.A., Antwerp, Belgium; Collchimie France S. A. R. L. Parts, France; Berger Paints (Malta) Ltd., Valletta, Malta.

Africa: Tintas Berger (Angola) Lda, Luanda, Angola; Collchimie Burundi S. A. R. L., Bujumbura, Burundi; Crown Berger Kenya Ltd., Nairobi, Kenya; Crown Paints & Building Products Ltd., Nairobi, Kenya; Valmore Paints (Malawi) (Pvt.) Ltd., Blantyre, Malawi; Tintas Berger Mozambique Lda., Maputo, Mozambique; Berger Paints Nigeria plc, Lagos, Nigeria; IPWA plc., Lagos, Nigeria; Collchimie Rwanda S. A. R. L., Kigali, Rwanda; Collchimie Senegal S. A. R. L., Dakar, Senegal; Societe Africaine D 'Expansion-Chimique, Dakar, Senegal; Berger Paints Tanzania Ltd., Dar es Salaam, Tanzania; Berger Paints Uganda Ltd., Kampala, Uganda; Berger Paints Zimbabwe (Pvt.) Ltd., Harare, Zimbabwe.

Caribbean: Berger Paints Barbados Ltd., Barbados; Berger Paints Jamaica Ltd, Kingston, Jamaica; Berger Paints Trinidad Ltd., Port of Spain, Trinidad.

UB India: Subsidiaries & Associates:

Breweries: UB Ltd., Punjab Breweries Ltd., Kalyani Breweries Ltd., Kesarval Beverages Ltd, High Range Breweries Ltd., Indo-Lowenbrau Breweries Ltd., Jupiter Breweries Ltd., Bombay Breweries Ltd., Premier Breweries Ltd.

Spirits: McDowell & Co. Ltd., Herbertsons Ltd., Carew Phipson Ltd., Udaipur Distillery Co. Ltd., Sona Distilleries Ltd., United Distillers Ltd., Serampore Distillery & Chemical Co. Pvt. Ltd., Balaji Distilleries Pvt. Ltd., Baramati Grape Industries Ltd., Seven Seas Distillery Pvt. Ltd., MWP Ltd., Mysore Wine Products Ltd., Nepal Liquors Pvt. Ltd., Consolidated Distilleries Ltd., Coastal Distilleries Pvt. Ltd.

Processed Foods: Kissan Products Ltd., Merryweather Food Products Ltd., Nepal Beverages & Food Products Ltd., Darlco Cannings Ltd., Blue Mountain Food Products Ltd., Nectar Food Products Ltd.

Life Sciences: Hoechst India Ltd., Roussel India Ltd., Optrex India Ltd., Pharmacia United Ltd., Bulk Drug Division of UB Ltd., UB Pharmaceuticals Ltd.

Engineering: Best & Crompton Engineering Ltd., Beacon Weir Ltd., Air Control & Chemical Engineering Co. Ltd., Beacon Rotork Control Ltd., Ali Raza Best & Crompton Ltd., Arab Malaysian Best & Crompton SDN BHD Malaysia, Beacon Neyrpic Ltd., Best & Crompton (Nigeria) Ltd., Beacon Process Pumps Pvt. Ltd., Beacon Carbons and Electricals Ltd., Western India Enterprises Ltd., WIE Estate Development Pvt. Ltd., United Van Der Horst Ltd., Masoneilan (India) Ltd., UB-MEC Batteries (A Division of Herbertsons Ltd.), Esquire Engineers & Consultants Ltd.

Petrochemicals: UB Petroproducts Ltd., Ind-Ital Chemicals India Ltd., UB Elastomers Ltd., UB Petrochemicals Ltd., Hindustan Polymers (A Division of McDowell & Co Ltd.)

Fertilizers: Mangalore Chemicals & Fertilizers Ltd.

Telecommunications & Electronics: Western India Enterprises Ltd., —Electronic Division; Unitel Communications Ltd., UB Electronic Instruments Ltd.

Aviation: UB Air Pvt. Ltd.

Investment Companies: Consolidated Investments Ltd., Endeavour Investments Ltd., Enterprise Investments Ltd., Golden Investments Ltd., UB Investments Ltd.

Others: Maltex Malsters Ltd., Cardboard Industries Ltd., Krest Development & Leasing Ltd.

The first part of the chapter discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the business and for the preparation of financial statements.

The second part of the chapter discusses the various methods of recording transactions. These include the double-entry system, which is the most commonly used method, and the single-entry system, which is simpler but less accurate.

10.1

The first part of this section discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the business and for the preparation of financial statements.

The second part of this section discusses the various methods of recording transactions. These include the double-entry system, which is the most commonly used method, and the single-entry system, which is simpler but less accurate.

The third part of this section discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the business and for the preparation of financial statements.

The fourth part of this section discusses the various methods of recording transactions. These include the double-entry system, which is the most commonly used method, and the single-entry system, which is simpler but less accurate.

The fifth part of this section discusses the importance of maintaining accurate records of all transactions. This is essential for the proper management of the business and for the preparation of financial statements.

The sixth part of this section discusses the various methods of recording transactions. These include the double-entry system, which is the most commonly used method, and the single-entry system, which is simpler but less accurate.

VIVEKANANDA

A Comprehensive Study

The popularisation of the life and message of such a versatile personality as Swami Vivekananda is a necessity of our times. To fulfil this there are already in existence his *Complete Works* in eight volumes and several biographical writings on him by men of great eminence. In the midst of all this what special significance this compilation by Swami Jyotirmayananda has got—is a question that will come to the mind of a reader. It has got a significance which none of the other existing works on the Swami serves. It can be called a comprehensive study of Swami Vivekananda. Not only does it give a brief account of his life and a selected body of his lectures; it gives a variety of essays and utterances by eminent thinkers, a collection of which one can get nowhere except in this book. Besides, it gives also a bird's eye view of the history of the times in which Swamiji appeared. Every great man is a product of his times, and is in turn a maker of the future. For a comprehensive study, this historical background is a great advantage. These three features of Swami Jyotirmayananda's compilation make this book very valuable. It is hoped that the book will have a wide circulation among serious readers who love India and its culture.

— SWAMI TAPASYANANDA
in his Foreword

II

The serious student of Vivekananda has a generous choice of reading ranging from the *Complete Works* in 8 volumes to the biographical, estimative and interpretative studies by Romain Rolland, Swami Nikhilananda, Sister Nivedita, Swami Avyaktananda, S. N. Dhar, Swami Tapasyananda, R. C. Majumdar and a host of others. Swami Jyotirmayananda's present massive compilation, however, is a homage with a difference. While in its weight and varied richness of content it is clearly 'encyclopaedic' in scope, it nevertheless avoids uniform alphabetisation and is actually a cross between a Vivekananda Handbook and a Chronicle of His Life and Times. The Editor's admirable 17-page introduction sets the tone to the whole endeavour, and is followed by copious extracts judiciously chosen, captioned and arranged—some exhortative, others instructive—from Vivekananda's speeches and writings that cumulatively set forth his 'Gospel of Man-making'. This really means rousing the purblind human race to an awareness of its innate spiritual strength and essential divine nature. Human beings are by no means inheritors of any original 'sin', but truly '*amrutasya putrah*', children of immortality. Such is Vedanta's Magna Carta for humanity.

In the next section, nearly 40 writers (many of them monks of the Ramakrishna Order, and Arnold Toynbee and R. K. Dasgupta among

the others) assess the general thrust of Vivekananda's views on Education and Religion. At a time when there is so much promiscuous talk on "value-based" education, there is much to learn from the critiques here included on moral, ethical, religious and spiritual values in Education.

In Section III, the spotlight is on the Swamiji himself, and nearly 150 tributes to 'Vivekananda: the Man and His Mission'—from fellow monks, prophets, statesmen, thinkers, savants, men of letters and politicians—are assembled together. He is hailed or lauded variously, poetically or picturesquely, and always aptly: "a versatile personality" (Tapasyananda), "Multi-faceted" "multiple personality", "resplendent torchlight", "the morning bird of Indian cultural and spiritual renaissance" (M. Bhaktavatsalam), "a soul of puissance" (Sri Aurobindo), "archetype of the Sannyasin" (Justice Chagla), "not a man, (but) a god" (Thomas Allan). Prof. Zaehner thinks that Vivekananda breathed "life into the purely static monism of Sankara", and A. L. Basham believes that the Swamiji virtually initiated "the counter-attack from the East". Writing of Vivekananda's Chicago presence in 1893, Annie Besant wrote: "a lion-head, piercing eyes, mobile lips..... warrior monk..... purposeful, virile, strong". For Amaury de Riencourt, Vivekananda is the Eagle pairing with Ramakrishna the Swan, the Paramahansa. And Rajaji, recalling his memories of Vivekananda in 1897 in Castle Kernan on the Madras Beach, says succinctly that the Swamiji "saved Hinduism and saved India".

In part II of the volume, 'The Chronicle', spread over 300 pages, Vivekananda's 40-year life-span (1863-1902) is chronologically unfolded in its historical background. The filiations between the Swamiji's life and ministry and the events and personalities of the contemporary world, however obscure, were doubtless there, and the perceptive reader can draw his own inferences about the interpenetrative mystery of our 'bootstrap' universe. Naren was born in the year of the Battle of Gettysburg and the birth of Henry Ford. In mid-August 1886, Sri Ramakrishna communicated his spiritual force and bequeathed his spiritual mission to Naren ("I have given you my all"). Naren became Vivekananda, made history at the Parliament of Religions, and on his return early in 1897 (i.e. 90 years ago) spoke at Colombó on "India, my Punyabhoomi". Soon after, on 1 May, he launched the Ramakrishna Mission at Calcutta. The Disciple of 1886 returned as the Apostle, and engineered the Man-moulding Mission as his legacy to the world. And when he left his body on 4 July 1902, *The Hindu* editorially paid a tribute to "all those lessons of nobility, self-sacrifice and enthusiastic patriotism" which the great Swamiji had embodied so splendidly in his all too brief life.

The volume also includes a selection of 80 photographs projecting tapestry-like a visual review of the evolution of Naren into Vivekananda

the Prophet of Prabuddha Bharata, of man's awakening into his true self, and of the efflorescence of the Divine in everyday human life.

The Gargantuan editorial work has doubtless been a labour of love and devotion, of total commitment too. This is a book for all libraries, personal and public alike.

— PROF. K. R. SRINIVASA IYENGAR

*(in his review of the first edition of the
book in 'The Hindu' dated 23.6.1987)*

FOREWORD

The importance of Swami Vivekananda and his message for the revival of India and the welfare of the world at large is now widely recognised. Though the Swami lived only a short life in the latter half of the 19th century, and loomed large in the public eye only for a little less than a decade, the effect of the work he did during that period and the legacy he has left behind will survive through the ages. The chosen instrument that he was of the *Yugavatara*, Sri Ramakrishna, his utterances have an unfading freshness and an ever-renewing relevance as of the great scriptures like the Gita and the Upanishads.

We in India look upon him as the patriot-monk, whose clarion call helped our motherland to wake up from her age-long sleep. He was no doubt that, but he was much more. The spiritual regeneration of the whole mankind is the scope of his message. That perhaps is the significance of Providence putting him on the world platforms of New York and London, and making him deliver his message in English, a language which is fast becoming the world language.

Without the acceptance of a spiritual foundation, mankind cannot survive. With the study of Nature alone, eliminating the Spirit that gives value to Nature, man, in spite of the vast powers that the exploitation of Nature gives him, can only be an exalted and extremely skilful animal, endowed also with a degree of cruelty and viciousness to which an animal cannot descend. Such a state of affairs is the direct consequence of the segmented view of man taken by what is called the scientific and modern outlook. A comprehensive philosophy of life should take the whole man into consideration and not merely the development of his body-mind, which is only like the tip of the iceberg in relation to the whole man. The body-mind forms only the evolving medium through which 'the more' in him gets manifestation in slow stages. The non-recognition of this 'more', which Swami Vivekananda, along with all the great teachers of the Vedanta calls the Atman, can produce only the modern elitist philosophy of affluence, which teaches man that to possess and enjoy are the be-all and end-all of life.

Swami Vivekananda stood for an opposite view. The purpose of life is the higher evolution of man and not a stagnation in animality. For, man is essentially Divine. As a spark of a mighty conflagration has all the potentiality of generating an equally big conflagration, the human personality embodies in itself the potentiality of developing into a Divinity. All human institutions, including religion, are valid to the extent they help this process. Affluence which power brings is a curse if it serves only the purpose of possession and enjoyment, and not this higher development of man. The ethical implication of the Vedantic doctrine of the Atman is the development of a polity that helps this process—not for one or a group of elite but for all at different stages of evolution. That is *Dharma*, and conceived in this sense, it is an aid to *Moksha*, which means the bursting of the shackles

of Nature at the maturity of human development. Human development and *Moksha* are inseparably related.

Thus Swamiji's message gives mankind a warning against the threat of being devoured by the demon of materialism and an exhortation to listen to the call of Divinity inherent in them. Opposition to materialism does not mean neglecting the improvement of the conditions of man's material life. Such improvement is very necessary for the development of the body-mind of man, which is an essential preparation for spiritual development. But when it is made an end in itself, the consequence is a total denial of man's basic nature and the distortions in individual and social life arising from such a denial.

In the past, religions have been the institutional bottles that preserved spiritual values. But extreme compartmentalisation and alliance with dogmatic and exclusive theologies, together with the firm hold of priesthood with strong vested interest, have politicised these religions and reduced them into cockpits of mutual conflicts and confrontation. Swami Vivekananda's message of the essential Divinity of the human spirit as the main radiating source of all spiritual values, is the one teaching that can purge religions of exclusiveness and fanaticism, and thereby re-fit them to fulfil their spiritual mission. All theologies, rituals and dogmas have nothing sacrosanct in themselves, but are to be valued to the extent they can help man realise and manifest the Divinity latent in him. Harmony and mutual goodwill in the context of religious plurality is possible only in the light of such a universal philosophy that Swami Vivekananda preached.

Dignity of man is the direct consequence of the recognition of the inherent Divinity of the spirit in man. Such a faith in man is the essential pre-requisite of any socio-political gospel which swears by democracy and equality of opportunities for all. A universal spiritual gospel of the kind that Swami Vivekananda preached is a necessity of our times for achieving man's cherished social and political ideals. It is not merely for salvation hereafter, but for salvation here also.

The popularisation of the life and message of such a versatile personality as Swamiji is a necessity of our times. To fulfil this there are already in existence his *Complete Works* in eight volumes and several biographical writings on him by men of great eminence. In the midst of all this what special significance this compilation by Swami Jyotirmayananda has got—is a question that will come to the mind of a reader. It has got a significance which none of the other existing works on the Swami serves. It can be called a comprehensive study of Swami Vivekananda. Not only does it give a brief account of his life and a selected body of his lectures; it gives a variety of essays and utterances by eminent thinkers, a collection of which one can get nowhere except in this book. Besides, it gives also a bird's eye view of the history of the times in which Swamiji appeared. Every great man is a product of his times, and is in turn a maker of the future. For a comprehensive study, this historical background is a great

advantage. These three features of Swami Jyotirmayananda's compilation make this book very valuable. It is hoped that the book will have a wide circulation among serious readers who love India and its culture.

Sri Ramakrishna Math
Mylapore, Madras-600 004.
15th November, 1985

— SWAMI TAPASYANANDA

PROLEGOMENON

A book on Swami Vivekananda needs no introduction. When Prof. Wright remarked on that memorable day, 25 August, 1893: "To ask you, Swami, for your credentials is like asking the sun to state its right to shine", he was speaking for all of us, for all times to come. That was before the flame had reached its full splendour. What then to speak of the resplendent torchlight, which, in his own words, would shed lustre for a thousand five hundred years!

Swami Jyotirmayananda's book is the outcome of labour of love spread over several years of intense and patient research, thinking, assimilation and meditation. His own deep love for the Great Master combined with his conviction of the urgent need to actualise the principles the great Swami propagated for development and enlightenment of the individual and for peace and harmony in society have prompted him to undertake this stupendous task. And we have a huge compendium comprising not only the importance of Swamiji's life and teachings but also the impact it has produced on world citizens from various walks of life. Starting from those of his contemporaries and friends the expansive list also provides glimpses of what the present-day scholars, philosophers and ordinary men and women from different walks of life feel, how Swami Vivekananda has inspired them, transformed them and elevated them.

The compiler has done a great service to the readers by bringing together the vast collection of observations on Swami Vivekananda, all beautifully titled and systematically indexed with a precision and perfection that would have satisfied Swami Vivekananda himself. He extends his work to cover, in Part II, also the important events in the life of the great Swami and the major contemporary world events which bring out the quality, strength and validity of Swamiji's teachings in relation to the times.

This fascinating book would not only be a nectar to lovers of Vivekananda but would also prove to be a source of inspiration for them in their self-development. It would be a ready reference work to posterity which surely and certainly would find in Swamiji the harbinger of the new 'holistic'—natural—or, more precisely, a Yogic way of life which is to become, very soon, the 'fashion' of the day—probably more so among the discerning Westerners than the still complacent Indians.

The book is to appear on our literary firmament at a most opportune time. In this International Year of Youth (1985), our Government has rightly decided to yoke the cart of our youth to the most powerful force we have in India, Swami Vivekananda. One who knows Swamiji cannot think of a better decision in the interest of our youth, of greater potentialities and possibilities.

Providing the right background for the expansive treatise, in his introduction, the author brings out the universal and unifying aspects of our spiritual and cultural heritage which show that the melody which Swami Vivekananda sang was not different and he but set the tunes to rhyme with the contemporary conditions. Therein also lay his great genius by which he tried to establish not only the practicality and relevance of our perennial

Dharma in the present-day world but also reiterated the urgent need to follow its tenets for the onward progress of mankind and for the very survival of our planet, the earth.

The first section of the book is a compilation of Vivekananda's thoughts on the art of moulding man, combining scientific temper with a spiritual basis. Man-making was his main pre-occupation, for he believed that in such a free, fearless man of character, enlightenment and love lay the hope of the world. Transformation of man is the only solution for all the ills that are found in the society. Swamiji could cull out from our own philosophy and culture the best of remedies for today's social and global illness.

In the second section we find Swamiji's Man-making ideas springing forth from the fountainhead of his realisation that each soul is potentially divine, getting amplified and reinforced through several scholarly voices. This innate divinity of man was what Swamiji emphasised all the time as he was fully convinced through his own life and of the Great Master that on this foundation alone can be built the beautiful edifice of human life grounded on character, dignity and integrity, not only of the individual but also of the nation.

Through a garland of tributes (section III) the multi-faceted personality of Swami Vivekananda, seen, known, adored and worshipped by many contemporaries, his and ours, gets painted on the canvas of the last one century of Indian cultural history. This section truly reveals the impact he has made on people during his lifetime and thereafter.

Though his voice is without a form today, the vibrations of the same have been caught up in many a heart and have surcharged and transformed them. The third section therefore tries to capture these soul-stirring emotions coming as they are from the best of intellectuals. Therein is revealed the beauty of that wonderful life, nine intense years of which were spent solely in teaching man to see God in himself and in all those around him.

What made Swami Vivekananda stand apart from others is that 'in his life there was made manifest a tremendous force for the moral and spiritual welfare and upliftment of humanity irrespective of caste, creed or nationality'. This power of his is what characterises Swamiji's work even to this day. In the following words his biographer Romain Rolland acclaimed this fact: "I cannot touch these sayings of his, scattered as they are through the pages of books at thirty years' distance without receiving a thrill through my body like an electric shock. And what shocks, what transports must have been produced when in burning words they issued from the lips of the hero."

A rare capacity to stay in the transcendental plane and work in the physical, marked Swami Vivekananda. To religion he gave a scientific basis and to science he added a philosophical background, and, in the truly Indian tradition, transformed every action into worship.

Swamiji equipped Indian Philosophy to face the challenges of today's advanced scientific and psychological discoveries. Having obtained a clear

spiritual understanding which revealed to him the universal basic note in all the melody around, the one uniting all the variety of life, Universal Religion, Universal Brotherhood, became naturally the most outstanding feature of Vivekananda's philosophy. A way of life in union with natural laws, rhythms and harmony, in other words, a Yogic way of life—became the culture he propagated.

Today, this culture has a great relevance. At the highest level, among scientists with a real vision, it is this culture that is being discussed and ways and means sought for to actualise it in day-to-day life. The monster of material science is out on a rampage. Our lives, our social relationships, our environment—all are coming under its evil grip. The turning point has to come, very soon indeed. If we are to survive, a new way of life, in consonance with natural laws, in tune with the spirit within, in line with the vision of our ancient seers as endorsed by Sankara, Ramakrishna, Vivekananda and all real visionaries has to emerge before this century bows out. India has all that is needed to give leadership to this new rising culture. In fact, India should shoulder the lion's share of the responsibilities in this cultural transformation, as she is the inheritor of the treasure-chest of spirituality. Swamiji recognised this and hence was his Motherland specially dear to him.

Those who love this Motherland and her wonderful cultural heritage cannot but feel considerable elation and pride recalling what Swamiji did for this country. He, undoubtedly it was, who took India out of her isolation of centuries and exposed her religion and philosophy to the glare of scientific reason and revealed to the world that India's was not a painted veneer which will melt away in light and heat, but her beauty was genuine, a blending of truth, nobility and everlasting splendour based on deep inner fulfilment.

Sardar K. M. Panicker, an architect behind the Indian Union of States, does not exaggerate when he speaks of Swamiji thus: "What gave Indian Nationalism its dynamism and ultimately enabled it to weld at least the major part of India into one State was the creation of a sense of community among the Hindus for which the credit should, to a very large extent, go to Swami Vivekananda. This he could achieve by teaching the universal doctrine of Vedanta as the background of the new Hindu reformation." "No wonder India turned in her sleep at the thunderous reverberations of his words."

Through this commendable work, may many more be attracted to the Vedantic tradition and find in their life a new meaning and fulfilment.

May they come to imbibe the qualities of *viveka* and *vairagya*, the hallmark of Swamiji's character as also of our Motherland.

National Youth Day
(Vivekananda Jayanti)
Kanyakumari,
12th January, 1985

— Dr. M. LAKSHMI KUMARI
President
Vivekananda Rock Memorial and
Vivekananda Kendra

COMPILER'S NOTE

"Yes! The older I grow, the more everything seems to me to lie in manliness. This is my new gospel", declared Swami Vivekananda—the great teacher, philosopher, and mystic whose mission was 'to rouse, in all people, the awareness of the everpresent focus of human dignity, namely the Atman, the Divine Spark, and to help them to manifest that glory in every movement of their life'. Never was this gospel of Swamiji more urgently needed than it is now. In the face of the grim challenges confronting us today, we have only one way to deliverance before us, and that is through the realisation and manifestation of the Divine within. Only by doing so can we be true men. We have to wake up from our torpor and move on forward till our goal is reached. This is the essence of Swamiji's great message and it is to be found enshrined in the core of this anthology.

Of the three sections in Part I, the first one, VIVEKANANDA—HIS GOSPEL OF MAN-MAKING, is a bouquet of sublime and soul-stirring thoughts of the Swamiji. It contains significant selection from his highly inspiring speeches and writings, focussing attention on his 'Man-making Gospel' which indeed constitutes the purport and aim of all his utterances. 'Man-making' meant for Vivekananda rousing man to an awareness of his essential divine nature, making him rely always on his innate spiritual strength. 'Let man remember his true nature—Divinity. Let it become a living realisation and everything else will follow—power, strength, manhood. He will again become a Man.' The first section of the book thus brings together the seminal ideas of Swami Vivekananda on the potential divinity of man and the need for its manifestation in one's own life. It also includes some other fundamental ideas that the Swamiji gave to the world. The passages gleaned and presented herein have been suitably grouped and captioned so as to reveal the main current of thought passing through them. Some twenty-five captions are exhortative and the rest, instructive. Of course, it must be admitted that the compilation is by no means exhaustive.

A miscellany of thought-provoking and enlightening writings of several eminent authors included in the second section, VIVEKANANDA ON EDUCATION AND RELIGION—INTERPRETATION AND ALLIED THOUGHTS, serves to elucidate the ideas of Swamiji contained in the preceding section. As in the earlier case, here too the gleanings have been suitably captioned.

Third section, VIVEKANANDA—THE MAN AND HIS MISSION: TRIBUTES, consisting of glowing tributes paid to the hallowed memory of the great Swami by a galaxy of about two hundred eminent persons from all walks of life, times and climes, reveals the different phases of Vivekananda's multi-faceted genius. Indeed it gives a peep into the charismatic personality of the Swamiji and the grandeur of his life and mission, and enables the reader to ascertain how far the influence of his teachings and personality has permeated the minds of the people at home and abroad. In short, the reader will get a glimpse of the divine personality

of Swamiji through these tributes which have been broadly classified, viz a) From Abroad, b) From Monks, c) From Savants and Saints, and d) From the Statesmen and Politicians.

The compiler has spared no pains to make this collection of Tributes as representative and comprehensive as possible within the limitations of space. Inadvertent omissions noticed by readers may kindly be brought to his attention so that he can incorporate them in a succeeding edition.

Part II, A CHRONICLE OF IMPORTANT EVENTS IN THE LIFE AND TIMES OF VIVEKANANDA (1863-1902), aims at presenting Swamiji's historic image in the context of contemporary movements—political, social, cultural etc. This is useful for a proper understanding of Swamiji's mission in world perspective. Besides the principal events in the life of the Swamiji, the Chronicle thus covers significant landmarks in various spheres of human activity in India and abroad during the years 1863-1902. For a clear description of the Chronicle, reference may be made to the detailed account of it under the heading 'A Word about the Chronicle' in the second part (p. 349).

Part III, VIVEKANANDA IN PICTURES,* enables the readers to see Swamiji visually through illustrations. After reading his Gospel, and its elucidations, and hearing what others spoke about him, and perusing the Chronicle of his life and times, it is but natural that the readers should be eager to see Swamiji visually in pictures. The third part consisting of about eighty pictures serves this purpose.

A detailed introduction to the first part highlights the real spirit and purpose of Swamiji's mission. The second part commences with a brief life-sketch of Swamiji and some of his inspiring epigrams under the caption 'Viveka Sutras'. And at the end of the volume, an exhaustive list of books by and on Swamiji is provided, besides a Bibliography of the books consulted in the preparation of the Chronicle.

The compiler need hardly say that between the preparatory processes and the final accomplishment of this venture, he availed himself of the active assistance and willing co-operation of quite a few good friends. He owes them a deep debt of gratitude. He must make special mention of the late Swami Vimalanandaji Maharaj, a senior monk of the Ramakrishna Order, who had evinced keen interest in this compilation, and provided encouragement and inspiration. Swami Tapasyanandaji Maharaj, Vice-President, Ramakrishna Math and Mission, graciously offered to commend the book to the public in a Foreword. Thanks are also due to Dr. M. Lakshmi Kumari and Prof. K. N. Vaswani, of Vivekananda Rock Memorial and Vivekananda Kendra, Kanyakumari, for their valuable commendations of this humble venture.

The compiler is very much indebted to the persons who cheerfully undertook the colossal task of typing this large compilation. In the work of reading and correcting proofs and making suggestions for improvement, elaboration

* In the present Edition, this has become Part IV, and a new Part: "VIVEKANANDA—A VOICE FROM ACROSS THE CENTURY", has taken its place.

and expansion of the reading material, he has received unstinted co-operation from persons too numerous to be individually named. To them also his heartfelt thanks are due.

Prof. C. S. Ramakrishnan, Joint Editor, *Vedanta Kesari*, Sri Ramakrishna Math, Madras, has among other areas of co-operation, rendered a very valuable help by suggesting placement and captions for the collection of illustrations in Part III of the book. The compiler is deeply indebted to him for all his service to this venture.

It is a happy coincidence that this compilation was completed in the International Youth Year (1985) when the Government of India thoughtfully declared the birthday of Swami Vivekananda as the 'National Youth Day', recognising the fact that 'his philosophy and the ideals for which he lived and worked could be an abiding source of inspiration for the youth.'

The worth and merit of this book are certainly due to the galvanising and lofty utterances of Swamiji incorporated therein, and the learned and insightful writings of the contributors. Defects, if any, are solely due to the compiler, for which he begs the reader to pardon him. He seeks critical comments and useful suggestions from all the enlightened readers to overcome the defects and to enhance the worth of this book in a succeeding edition.

The compiler will feel amply rewarded if this volume would impel some of the readers to a more thorough and intimate study of the inspiring life and message of Swami Vivekananda. "The more the life and teachings of the Swami are made known, the more will the spiritual perspective of humanity be widened", thereby paving the way for world peace.

नमः श्रीयतिराजाय विवेकानन्दसूरये ।

सच्चिन्मसुखस्वरूपाय स्वामिने तापहारिणे ॥

Salutations to that king of renouncers and controller of passions, the sage, Vivekananda, who is Sachchidananda (Existence, Knowledge and Bliss Absolute) Itself, the spiritual preceptor, the remover of distress.

WHY THIS INTERNATIONAL EDITION?

Before answering this pertinent question, the need for this book amidst a vast Vivekananda literature which is already available, must be clearly stated. As aptly pointed out in the Foreword to this book: "The popularisation of the life and message of such a versatile personality as Swamiji, is a necessity of our times. To fulfil this there are already in existence his *Complete Works* in eight volumes and several biographical writings on him by men of great eminence. In the midst of all this what special significance this compilation has got is a question that will come to the mind of a reader. It has got a significance which none of the other existing works on the Swami serves. It can be called a comprehensive study of Swami Vivekananda. Not only does it give a brief account of his life and selected body of his lectures; it gives a variety of essays and utterances by eminent thinkers, a collection of which one can get nowhere except in this book. Besides, it gives also a bird's eye view of the history of the times in which Swamiji appeared. Every great man is a product of his times, and is in turn a maker of the future. For a comprehensive study, this historical background is a great advantage. These three features make this book very valuable. It is hoped that the book will have a wide circulation among serious readers who love India and its culture."

A reviewer has this to say: "The serious student of Vivekananda has a generous choice of reading ranging from the *Complete Works* in 8 volumes to the biographical, estimative and interpretative studies. The present massive compilation, however, is a homage with a difference. While in its weight and varied richness of content it is clearly 'encyclopaedic' in scope, it nevertheless avoids uniform alphabetisation and is actually a cross between a Vivekananda Handbook and a Chronicle of His Life and Times."

* * *

Sri Ramakrishna, the prophet of harmony of religions, and Swami Vivekananda, the India's first spiritual ambassador to the West, can be treated as a composite personality, as the facets of the same thing. They together make the circuit of galvanic spirituality complete. The marvellous union of these two — the Great Master and his foremost disciple, has ushered into the world a flood of spirituality which was never before witnessed on earth.

Through Sri Ramakrishna's blessings, Swami Vivekananda got the highest spiritual realization in the very prime of youth, and succeeded in perfectly assimilating it before he attained the age of thirty. As soon as he was ripe to deliver his message of uplift to the world, there was field ready for him in the Parliament of Religions held in Chicago in 1893. To move the world a good fulcrum is needed and the Chicago Parliament served as that point to Swamiji.

The Chicago Parliament where Swamiji made a tremendous impact, is one of the turning points of human history. Swamiji's talks at that august and celebrated Parliament had revealed to an astounded American public the moral and spiritual grandeur of India's religious culture. The doors of the civilized world were thrown open to Swamiji. America and Europe listened with admiration to the words of this young scion of the ancient Rishis of India. He boldly voiced forth the teachings of the Vedanta, clothing the wonderful truths of unity-in-variety with a forceful and intelligible language so that the modern man and woman might grasp them with ease. Quite literally he planted the seeds of spirituality deep in the hearts of innumerable human beings, changing the course of their lives for ever.

In Swamiji's comprehensive message, science and religion, reason and faith, the secular and the sacred, the modern and the ancient and the East and the West became unified and he himself was the personification of that union, nay, his life became a confluence where the eastern and western ideals and ideas could meet, resulting in a vast universal synthesis that would give birth to a new moral order for humanity. Indeed his life and message have given the necessary impetus for the ushering in of a new era in the history of the civilisation of man.

Vivekananda had made a deep and comparative study of world history, modern western science, and the thought and culture of different countries of the East and the West in general and of India in particular. He had possessed a keen intelligent understanding of the various forces that operated and the needs of mankind in the East and the West. He had also acquired a deep insight into the significance of the Indian spiritual and philosophical thought in the light of his Great Master's life and realisations. Moreover, besides his giant intellect and the towering catholic spirituality, Vivekananda had an intensely feeling heart which loved mankind. And his compassion for humanity was of a higher order! It was based on actual spiritual kinship with all men and women. He saw the Divine in all beings, and service of man was for him worship of God. And this moved him to sacrifice his all for the removal of the sufferings of humanity and its spiritual upliftment. He expressed his wish in the following words: "When will that blessed day dawn when my life will be a sacrifice at the altar of humanity?" And time has proved the truth of the words he uttered before his death: "It may be that I shall find it good to get outside my body—to cast it off like a worn-out garment. But I shall not cease to work! I shall inspire men everywhere until the world shall know that it is one with God!"

Swamiji was a champion of freedom, justice and equality everywhere. He welcomed science and technology, because he recognized their potentiality to promote material growth. But he rejected the view

that material prosperity was an end in itself. His message was that this should be matched by spirituality which alone makes for a complete man, endowed with the 'inner character efficiency' coupled with the 'external productive efficiency', thereby resulting in peace and happiness for one and all.

At a time when the spectacular achievements of science and technology, art and politics, had drawn heavily on the spiritual reserves of the world, and the material life and physical enjoyment had become the primary concern of the people, Swamiji had declared: "Today man requires one more adjustment on the spiritual plane; today when material ideas are at the height of their glory and power, today when man is likely to forget his divine nature, through his growing dependence on matter, and is likely to be reduced to a mere money-making machine, an adjustment is necessary. The voice has spoken, and the power is coming to drive away the clouds of gathering materialism. The power has been set in motion which, at no distant date, will bring unto mankind once more the memory of its real nature."

Swami Vivekananda defined religion as "the manifestation of the Divinity already in man". In his inimitable words he summed up what religion is: "Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature external and internal. Do this either by work or worship or psychic control or philosophy — by one or more or all of these — and be free. This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary details."

Man is essentially divine and the main task of his life is to assert his potential divinity. Religion does not consist in attempt to believe certain dogma, but in realizing — not believing, but being and becoming. The future universal religion will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman, and whose whole scope, whose whole force will be centred in aiding humanity to realize its own divine nature.

If we look into the present literary activities of India and abroad, into what is being given out from Press and Platform, do we not find everywhere an echo of peace, harmony and freedom, of brotherliness and love for which the Swamiji stood pledged and which he so eloquently proclaimed before all the world? Some acknowledge the indebtedness, others may not, but the careful reader never fails to understand where the wind is blowing from. And the spirit of Swamiji must be glad at the phenomenon.

Although Vivekananda's teachings are not to be found yet in the mainstream of western thought and culture, the Christian Church in the West, both Protestant and Roman Catholic, are taking deep interest in Eastern thoughts. Without quite knowing the source, the Americans are influenced by Vivekananda in their 'search for a life within'.

Today a reversal is taking place in the West where the people cloyed with material surfeit are searching for the inner being. The 'spiritual jolt' which Vivekananda gave to the West early in the century is now proving its impact. The West horrified by the destructive powers of the nuclear forces, is really corroborating the teachings of Vivekananda that a "man with excess of knowledge and power without holiness is a devil."

The western problems of living that have been exasperating the thinkers of the technologically advanced affluent countries of the world, issue from an imbalance. This imbalance originates from the fact that in the West man's control over outer nature has far superseded the control over the inner nature of man. Western civilization could have no creative and forward looking future unless this imbalance could be corrected. Vivekananda's preaching of Vedanta and Yoga in the West was directly addressed to this desideratum in depth of the western civilization, about which thinkers have of late started becoming aware.

The greatest need was to hold the whole life-process in perspective and correlate every effort of living human beings to the movement towards ultimate freedom and order society accordingly. Therefore, Vivekananda taught that 'the goal was to be free'. If we become more and more bound to senses and matter through advancement, then our civilization has failed as far as we are concerned and it calls for inner revolution for the sake of redemption of man.

Vivekananda's teachings set in motion those forces which could eventually bring in the western civilization the needed qualitative changes. So he preached Vedanta and Yoga. Vedanta conceptualizes reality in terms acceptable to the scientifically minded West and Yoga provides the know-how of being free.

We are privileged to be living at the time of the centenary of Swami Vivekananda's visit to America and his historic appearance in the World's Parliament of Religions held in Chicago on September 11, 1893. This centenary is a unique opportunity to spread his message which is sufficiently powerful to influence the whole mankind in bringing about a radical spiritual regeneration in the world.

The main concern of the world today is peace and harmony. The path that the world has until now traversed in pursuit of technological mastery has imperilled peace. If peace and harmony are to rise and reign in the hearts and minds of human beings all over the world, they should have an opportunity to be exposed to the revealing insights of spirituality which Swami Vivekananda has bequeathed to humanity. Hence an earnest and vigorous propagation of his spiritual teachings through books is the most important means of serving that divine mission. The more the life and teaching of the great Swamiji are made known, the more will the spiritual perspective of humanity be widened, thereby resulting in world peace which today everyone is hankering for.

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the document. The text is arranged in several paragraphs and is not readable.]

CONTENTS

Benediction – iii	
Publisher's Note – iv	
Dedication – v	
Vivekananda – A Comprehensive Study – xi	
Foreword – xv	
Prolegomenon – xviii	
Compiler's Note – xxi	
Why this International Edition? – xxiv	
Illustrations – xxxvii	
Introduction – I	

Part I

Section I

VIVEKANANDA—HIS GOSPEL OF MAN-MAKING **21-73**

Man-making is my Mission – 21	
Yield not to Unmanliness – 22	
De-hypnotise Yourself – 22	
Awake and Arise – 23	
All Power is within You – 24	
Remember Your True Nature – 24	
Manifest Your innate Divinity – 25	
Have faith in Yourself – 25	
Be Strong and Fearless – 28	
Practise Spiritual Boldness – 30	
Be kind and Benevolent – 31	
Be strictly Moral – 32	
Build up Your Character – 33	
Entertain Positive Thoughts – 34	
Make your own Future – 35	
Love all beings as Yourself – 36	
You are everywhere – 38	
Give up this mad pursuit – 40	
Seek God within – 40	
Adore the Living God – 41	
Seek for the Highest – 43	
Regain Your lost Empire – 44	
Teach Yourself first – 44	
Carry the Light of Knowledge – 44	

- Be Living Sermons – 46
 Spiritual Knowledge—the greatest of all Benefactions – 47
 Spiritual Knowledge—the highest Utility – 48
 Spirituality can be communicated – 48
 India—the Land of Wisdom – 49
 India—the Land of Religious Tolerance – 50
 Spirituality—the Backbone of India – 52
 India to conquer the World with Spirituality – 53
 Religion is Spiritual Realisation – 55
 Religion to suit the multitude – 56
 Fourfold methods of Spiritual Realisation – 57
 Spiritual Science to bring out the Perfect Man – 58
 Intense Activity with Eternal Calmness – 58
 Self-abnegation—the Centre of Morality – 59
 Man is not what he appears to be – 60
 The innate Divinity is Imperishable – 61
 God—the One Impersonal Principle – 62
 An integrated Personality – 62
 The Ideal of Education – 63
 Universal Religion – 68
 Socialism with the Spiritual Basis – 72

Section II

VIVEKANANDA ON EDUCATION AND RELIGION —INTERPRETATIONS AND ALLIED THOUGHTS

77-149

- The true aim of Education – 77
 Indian Ideal of Education – 78
 Education in tune with Religion and Culture – 81
 Character and Culture—the prime Requisites – 85
 Education for Character and Moral and Spiritual Values – 90
 Moral and Religious Education – 94
 Education to inculcate Moral and Ethical Values – 96
 Some Hints on Moral and Spiritual Education – 98
 Religious Education—an Indispensable uplifting measure – 99
 Life and Religion – 101
 Religion—the Keynote of Indian Life – 104
 What is Religion? – 110
 Four Yogas as expounded by Vivekananda – 118
 The Source of all Strength – 121

- What you want is—Shakti – 123
 True Prayer – 125
 What is Vedanta? – 126
 Fundamental Truths of Vedanta – 129
 Serve Man as God – 130
 Manifest the Divinity within – 132
 Be and Make – 137
 Live a Purposeful Life – 138
 Go back to Religion – 141
 Ramakrishna Lived Religion – 143
 The Wheel of *Dharma* – 147

Section III

VIVEKANANDA—THE MAN AND HIS MISSION : TRIBUTES 153-344

From Abroad: 153-190

- Allan, Thomas — *He is not a man, he is god* – 153
 Allchin, A. R. — *He gave a new ideology* – 153
 Applegarth, George A. — *A great exponent of religion* – 154
 Bagley, Mrs. John J., — *His noble character and influence* – 155
 Basham, Prof. A. L. — *A man of strong personality* – 155
 Besant, Annie — *A striking figure* – 157
 Blodgett, Mrs. S. K. — *Indeed a God* – 157
 Brooklyn Ethical Association — *A great Hindu Missionary* – 158
 Burke, Marie Louise — *He added meaning and value to our lives* – 158
 Calve, Madame Emma — *He walked with God* – 159
 Chuan, Huang Xin — *He loved the Chinese labouring people* – 159
 Chelishev, E. P. — *His lofty ideas of Humanism* – 161
 Christine, Sister — *A unique preceptor* – 162
 De Riencourt, Amaury — *At last, an Indian had shaken the West* – 163
 Disciples — *A tremendous force* – 166
 Durant, Will — *He preached a virile creed* – 166
 Farquhar, J. N. — *He made a great impression* – 167
 Funke, Mrs. Mary C. — *His infinite patience* – 168
 Isherwood, Christopher — *His mission was spiritual* – 169
 James, William — *Paragon of Vedantist Missionaries* – 171
 Logan, Dr. M. H. — *His Divine Presence* – 171
 Macleod, Josephine — *His amazing size* – 172
 Marozzi, E. R. — *Alter-ego of Ramakrishna* – 172
 Maxim, Sir Hiram Stevens — *A Monk of commanding presence* – 174

- Monroe, Harriet — *A dominant, majestic personality* — 175
 Montgomery, Mrs. Lillian — *A luminous personality* — 175
 Nivedita, Sister — *Archetype of the Sannyasin* — 176
 Rhodehamel — *A teacher of the highest order* — 177
 Rolland, Romain — *Energy personified* — 178
 Rybakov, R. — *He is dear to the people of the USSR* — 180
 Smart, Prof. Ninian — *He interpreted Hinduism to the West* — 181
 Snell, Mervin Marie — *Typical representative of Hinduism* — 182
 Spencer, Rev. Sidney — *A Champion of religious unity* — 183
 Talbot, Michael — *Confluence of mysticism and the new Physics* — 186
 Utter, Robert P. — *He radiated divine power* — 186
 Waldo, S. E. — *A well-known figure* — 186
 Walker, Kenneth — *India's spiritual ambassador to the West* — 188
 Woodroffe, Sir John — *He spoke up and acted* — 189
 Wyman, Dr. John C. — *A bright pearl of the Orient sea* — 189
 Zaehner, Prof. R. C. — *He performed an extraordinary feat* — 190

From Monks: 190-236

- Abhedananda, Swami — *A living example of Vedanta* — 190
 Ambananda, Swami — *His humility* — 192
 Ananyananda, Swami — *His potent influence* — 193
 Bhashyananda, Swami—*He realized and promulgated a grand message*—193
 Chidananda Saraswati, Swami — *He ushered in a new dawn* — 194
 Chidbhavananda, Swami — *A great messenger* — 195
 Durgananda, Swami — *An international figure* — 196
 Ghanananda, Swami — *A dynamic personality* — 197
 Hiranmayananda, Swami — *He exerted himself to rouse the nation* — 199
 Lokeswarananda, Swami — *A world citizen* — 200
 Madhavananda, Swami—*He was an epitome of all that was great and*
 Madhurananda, Swami — *The Hero of my life* — 204 *good—202*
 Mukhyananda, Swami — *One of the greatest prophets* — 204
 Nikhilananda, Swami — *An unusual phenomenon* — 206
 Nirmalananda, Swami — *He enlightened the West* — 208
 Parahitananda, Swami — *In him Divinity is made manifest* — 209
 Prabhavananda, Swami — *He could transmit Spirituality* — 210
 Ramdas, Swami — *A world renowned personality* — 211
 Ranganathananda, Swami — *He lived an intense life* — 211
 Rudratmananda, Swami — *He inspired most of our national leaders* — 213
 Sambuddhananda, Swami — *A man of multiple personality* — 213

- Satprakashananda, Swami — *Remarkably universal* — 214
 Shraddhananda, Swami — *He is still a beacon light* — 219
 Siddhinathananda, Swami — *A multi-faceted personality* — 222
 Suddhananda, Swami — *A rare preceptor* — 225
 Swahananda, Swami — *His was a positive gospel* — 225
 Tapasyananda, Swami — *A personality with multifarious endowments* — 226
 Tejasananda, Swami — *His timely advent* — 229
 Vimalananda, Swami — *He is so great* — 230
 Virajananda, Swami — *A versatile genius* — 231
 Vireswarananda, Swami — *He was a man of Realisation* — 232
 Vishuddhananda, Swami — *He came to us with a Divine Message* — 234
 Yatiswarananda, Swami — *A mighty spiritual personality* — 235

From Savants and Saints: 236-326

- Aiyar, Dr. Sir C. P. Ramaswami—*He united the East and the West*—236
 Apte, Baba Saheb — *His writings are our newest Scriptures* — 236
 Asan, Mahakavi Kumaran — *A rare genius* — 238
 Aurobindo, Sri — *His influence still working gigantically* — 238
 Avinashilingam, T. S. — *His message continues to inspire us* — 240
 Bharati, Mahakavi Subramanya — *A unique personality* — 241
 Bhave, Vinoba — *He roused us* — 241
 C. C. M. — *He went and saw and conquered all* — 242
 Chagla, M. C. — *He preached a Universal Religion* — 242
 Chatterji, Suniti Kumar—*A divinely inspired and God-appointed Leader*—243
 Chatterji, Dr. U. N. — *One of the rare geniuses* — 246
 Dharmapala, M. — *He made an indelible impression* — 248
 Dhar, Prof. S. N. — *A Mahayogi* — 250
 Dutta, Dr. Tapash Sankar—*He was a prophet in the real sense of the term*—250
 Editor, — *Prince of Monks* — 251
 Gandhi, Mahatma — *His influence on me* — 252
 Ghosh, Hemachandra — *Man-making was his mission* — 253
 Golwalkar, Guruji—*Strength and service were the keynotes of his life*—253
 Gore, Dr. M. S. — *His great contribution* — 257
 Gupta, Nagendra Nath — *Harbinger of the glorious hour* — 258
 Gurudas, Brahmachari — *A lion amongst men* — 260
 Iyer, K. Sundararama — *An immortal spiritual personage* — 260
 Jagtiani, G. M. — *He created a charter of Hindu Faith* — 261
 Katju, Dr. K. N. — *He was proud of being a Hindu* — 263
 Lakshmi Kumari, Dr. M. — *He occupies a unique place* — 264

- Leelamma, K. P. — *He breathed a new life into India* — 267
- Majumdar, Dr. R. C. — *A great saint and fervid nationalist* — 268
- Menon, A. Sridhara — *A forceful and dynamic personality* — 270
- Mother, The (Pondicherry) — *His great help* — 272
- Nair, V.K.Sukumaran—*He changed the direction of Indian nationalism*—272
- Namboodiripad, Ottoor Subrahmanya—*The universally adored one* — 274
- Narang, Dr. Gokul Chand — *Most impressive personality* — 276
- Pandit, M. P. — *A multiple personality with multiple vision* — 277
- Panikkar, K. M — *Unifier of Hindu ideology* — 279
- Parameswaran, P. — *His impact and influence still live dynamically* — 279
- Pillai, K.Raghavan—*He initiated a new movement of humanitarianism*—281
- Pillai, Dr. P. K. Narayana — *The foremost leader of mankind* — 282
- Pradhan, R. G. — *Father of modern India nationalism* — 284
- Radhakrishnan, Dr. S. — *He embodied the spirit of India* — 284
- Raghavachar, Prof. S. S. — *His universalism* — 286
- Ramakrishnan, C. S. — *His was an explosive divinity* — 287
- Ranade, Eknath — *His was the message of strength* — 289
- Rao, D. B. Raghunath — *Arresting personality* — 290
- Rao, Dr. V. K. R. V. — *A man among men* — 291
- Rao, K. Suryanarayana — *The proudest Hindu* — 292
- Reddy, A.V.Rathna—*He gave equal importance to secular matters also*
- Reviewer — *He fulfilled the vital need* — 293 —293
- Romeshwadhera — *A dynamic redeemer* — 294
- Roy, Binoy Kumar — *He greatly influenced the national movement* — 295
- Roy, Dilip Kumar — *He was an immaculate soul* — 295
- Roy, Manabendra Nath — *Prophet of Hindu nationalism* — 296
- Samuel, Y. C. — *A gigantic personality* — 297
- Sarkar, Prof. Binoy Kumar — *A world-conqueror of our times* — 298
- Sarma, Prof. D. S. — *His originality* — 306
- Sastri, K.S.Ramaswami—*A king of the boundless domain of the soul*—300
- Seal, Dr. Brojendranath—*An inspired Bohemian with an iron will*—301
- Sen, Basiswar — *Tears he shed and life-blood he gave* — 302
- Sen, Norendro Nath — *A man in a million* — 304
- Seshadri, H. V.—*He heralded the birth of national renaissance* — 305
- Singh, Dr. Karan — *His was a rich life* — 306
- Tagore, Rabindranath—*His Gospel marked the awakening of man in fullness* —306
- Talghatti, S. R. — *A rich personality* — 307
- Thanu, Prof. L. C. — *His lofty legacy* — 308
- Trilochan Das, Prof.—*A veritable saviour of the whole human race*—311
- Varnekar, Dr. S. B. — *A great spell all around he lent* — 314

- Vaswani, Prof. K. N. — *He had a vibrant message* — 319
 Vaswani, Sadhu T. L. — *A great soul* — 321
 Yesudian, Selvaraj — *The man of the age* — 323

From Statesmen and Politicians: 327-344

- Bhaktavatsalam, M. — *Morning bird of Indian renaissance* — 327
 Bose, Subhash Chandra — *A rare personality* — 327
 Desai, Morarji — *Ablest exponent of Hindu Philosophy* — 329
 Diwakar, R. R. — *A great sannyasin* — 330
 Gandhi, Smt. Indira — *He aroused and inspired the nation* — 331
 Giri, V. V. — *He brought about a re-awakening* — 331
 Jakhar, Dr. Balram — *Many-faceted personality* — 332
 Jatti, B. D. — *A lion of Vedanta* — 333
 Karunanidhi, Dr. M. — *He conquered the minds of men* — 334
 Khurana, S. L. — *A beam of sunshine* — 335
 Munshi, K. M. — *Apostle of renaissance* — 335
 Namboodiripad, E. M. S. — *His impact on Indians* — 337
 Nehru, Jawaharlal — *His powerful influence* — 337
 Pal, Bipin Chandra — *Instrument of a great Master* — 339
 Pandit, Mrs. Vijayalakshmi — *He was a practical man* — 340
 Prasad, Dr. Rajendra — *The spiritual path-finder* — 340
 Rajagopalachari, C. — *We owe everything to him* — 341
 Ramachandran, Dr. M. G. — *A great spiritual leader* — 341
 Tilak, Bal Gangadhar — *First to hold aloft the banner of Hinduism* — 342
 Upadhyaya, Brahmabandhav — *His greatness surpasses my power of assessment* — 343.

Part II

**A CHRONICLE OF IMPORTANT EVENTS IN THE LIFE
 AND TIMES OF VIVEKANANDA (1863-1902)**

345-644

- Commendation — 347
 A Word about the Chronicle — 349
 Swami Vivekananda — A Brief Life-sketch — 351
 Veveka Sutras — 353
 The Chronicle — 355

Part III

VIVEKANANDA—A VOICE FROM ACROSS THE CENTURY 647-697

Vivekananda goes to America – 647

Vivekananda—His Bharat Parikrama and participation in the Parliament of Religions, in retrospect – 651

Vivekananda—His historic Chicago Address – 653

One single man changed the thought-current of half the globe – 657

Vivekananda as the Education for the whole world – 658

Vivekananda—His vision and the relevance of his teachings to contemporary India – 661

The man who manifested Vivekananda's secret of action in life – 666

Vivekananda—His impact on Tata and Rockefeller – 670

Vivekananda—A dynamic spiritual force to shape the future of humanity – 675

The memorable year 1893! — Some significant events, in retrospect – 684

Vivekananda as an ardent student of history – 694

Vivekananda as a bridge between the East and West – 696

Vivekananda Literature—Books by and on Vivekananda – 698

Part IV

VIVEKANANDA IN PICTURES**707-732**

General Index for the Chronicle – 733

Subject Index – 784

Bibliography (Chronicle) – 803

Insignia – 805

'A New Gospel' – 806

ILLUSTRATIONS

1. Where Narendra was born (3, Gour Mohan Mukherjee Lane, Calcutta) – 709
2. Narendra meditating at Cossipore Garden (1886) – 709
3. Swamiji in Calcutta (1886) – 709
4. As Parivrajaka – 709
5. At Belgaum (1892) – 710
6. At Belgaum (1892) – 710
7. At Trivandrum (December, 1892) – 710
8. At Hyderabad (February, 1893) – 710
9. In America (1893) – 711
10. Entering the Parliament of Religions, Chicago (1893) – 711
11. The Lion of Vedanta at the Parliament of Religions (1893) – 711
12. At the Parliament of Religions (1893) – 711
13. At the Parliament of Religions (1893) – 712
14. At the Parliament of Religions (1893) – 712
15. At the writing desk with an admirer – 712
16. The Uncrowned King, Chicago (September, 1893) – 712
17. The Radiant Goodness, Chicago (1893) – 713
18. The Orator by Divine Right, Chicago (October, 1893) – 713
19. The arresting gaze, Chicago (October, 1893) – 713
20. In tune with Nature at Greenacre (1894) – 713
21. The Inspired Talker at the Thousand Island Park – 714
22. The symbol of Freedom, London (May, 1896) – 714
23. Meditation, London (1896) – 714
24. Prince Charming, London (May, 1896) – 714
25. The Indian in London (May, 1896) – 715
26. The Preacher of Strength, London (May, 1896) – 715
27. The Supreme Faith, London (May, 1896) – 715
28. The exponent of Advaita, London (July, 1896) – 715
29. The call to action, London (December, 1896) – 716
30. The Exponent of disciplined Freedom, London (1896) – 716
31. Adieu to London (1896) – 716
32. The Hero returns, Colombo (January, 1897) – 716
33. The first Talk to his Countrymen, Colombo (January, 1897) – 717
34. Discourse in Colombo (January, 1897) – 717
35. The Acharya, Madras (February, 1897) – 717
36. At home in Calcutta (February, 1897) – 717
37. Planning the future, Calcutta (February, 1897) – 718
38. The calm of the Sannyasin, Kashmir (July, 1898) – 718
39. At Ridgely Manor (1899) – 718
40. 'Do you know?'; California (1900) – 718

41. The heart that understands; California (1900) – 719
42. 'What then?'; California (1900) – 719
43. 'To work we have the right, not to the fruits thereof.'; California
(1900) – 719
44. By cable up Mt. Lowe, Pasadena (January, 1900) – 719
45. At Oakland (February, 1900) – 720
46. The Prophet at Pasadena (1900) – 720
47. The Power of Renunciation, Oakland (1900) – 720
48. *Pariprasna*: Questions and Answers; San Francisco (1900) – 720
49. The Joy of Peace, California (April, 1900) – 721
50. Across the Mediterranean – 721
51. Across the Mediterranean – 721
52. The Rishi, Calcutta (1901) – 721
53. Retreat at Shillong (1901) – 722
54. Relaxing at Shillong (1901) – 722
55. Not so well, Shillong (1901) – 722
56. After an illness, Shillong (1901) – 722
57. Narendra in a group of devotees immediately after the passing
away of the Master (August 16, 1886) – 723
58. With Gurubhais at the Baranagore Math (1886) – 723
59. On the dais at the Parliament of Religions (1893) – 724
60. With an Indian group, Chicago (1893) – 724
61. With friends at Greenacre (1894) – 725
62. The Madras Circle (February, 1897) – 725
63. Calcutta greets (28 February, 1897) – 726
64. The Calcutta Circle – 726
65. With Gurubhais, Calcutta (1897) – 727
66. Afloat in Kashmir (1898) – 727
67. With western Disciples in Kashmir – 728
68. The Kashmir Circle – 728
69. At Belur Math (1899) – 729
70. At Ridgely Mannor (1899) – 729
71. Picnic at Pasadena (1900) – 730
72. The Prophet at Pasadena (1900) – 730
73. 4th July, 1902; Mahasamadhi – 731
74. The Final Rest on the bank of the Ganges – 731
75. 'The dawn of a New Age' – 732

INTRODUCTION

"The best introduction to Vivekananda is not to read about him but to read him. The Swami's personality, with all its charm and force, its courageousness, its spiritual authority, its fury and its fun, comes through to you very strongly in his writings and recorded words...."

"Reading his printed words, we can catch something of the tone of his voice and even feel some sense of contact with his power.... Vivekananda-English recreates his personality for us even now, three quarters of a century later."

—Christopher Isherwood

Thinking men all over the world feel that the brighter future of the world depends on the understanding by the whole human race of the true nature of man and his potentialities.

Man suffers under the crushing weight of his own self-image. He could not but create such an image as a result of his upbringing in a particular family and environment. He is caught, as it were, in the cocoon of his own limited ideas and attitudes. Nevertheless, he can come out of this narrow and trivial existence, if he holds on to his real nature which is Divine.

Here comes the relevance of Vedanta and the teachings of Swami Vivekananda, the prophet of strength and spirituality and an abiding source of inspiration. His speeches and writings still throb with a rare spiritual power. His message imparts dignity and respect to man however degraded and downtrodden he might be. It gives him immense faith and courage.

The message of Swami Vivekananda inspired a generation of leaders and people of our country to give of their best. It is a known fact that hundreds of young men and women embraced suffering and death for the sake of the country, inflamed with Vivekananda's words during the struggle for independence.

The inspirational quality of his teachings can never fade with time as it has a touch of the Eternal.

Divinity of the soul and faith in oneself, unity of existence and universality of outlook, harmony of religions, brotherhood of man and service of God in man—these are some of the fundamental ideas on which Swami Vivekananda structured a philosophy to live by.

In the light of the truths embedded in his teachings, Swamiji wanted young men to bring about a regeneration in India, and a silent spiritual revolution in the world at large.

Youth is restless today. Though they have glorious ends to achieve, they feel frustrated for want of dependable guidance. But they can, however, find an unfailing mentor in Vivekananda. He is physically no more. But he lives in his words, whose great power can be felt tangibly as one listens to

them. The younger generation will do well to drink at his pure, undefiled well of wisdom and create a brave new world.

II

The greatest benefactor of humanity is the man of pure heart. The moral purity of character qualifies him for an exalted spiritual life which culminates in spiritual enlightenment. The veil of ignorance covering his heart and obstructing his spiritual vision is then torn asunder, and he discovers in his own heart the great effulgent Light that is God. He now knows that God, as the One Divine Principle, dwells in the hearts of all and that He has manifested as the whole universe. Seeing the same divinity in all others he dedicates himself to their service. "He who has realised God knows that God Himself has become the world and all living beings. Knowing this he devotes his life to the service of others. He serves all beings, knowing that God resides in everybody's heart." In other words, the enlightened one knows that the same divinity is in all beings, and so none is an alien to him; all are dear to him because he has found that at the source of all these diversities there is the one Divine common to all. So his humanism is based on this spiritual perception which is so vivid and real to him.

"He who has realised the Atman becomes a store house of great power. Making him the centre and within certain radius a circle is formed and whoever comes within the circle becomes animated with the ideas of the saint, i.e. they are overwhelmed by his ideas. Thus without much religious striving, they inherit the results of his wonderful spirituality." A living example of realisation of divinity, he inspires others and assists them towards realisation. His life and words now radiate divine wisdom. 'God as One Impersonal Principle is indwelling the heart of every human being', he reminds and goes on to exhort, 'Realise Him through contemplation, backed by universal love and service. Derive courage and inspiration from Him. He is the mine of strength and vitality. Be aware of this spiritual resource and draw it out in your day-to-day life. Then all the divine virtues naturally and spontaneously blossom in you.' 'Let man remember his true nature—divinity. Let it become a living realization and everything else will follow—power, strength, manhood. He will again become a Man.'

According to the enlightened one, only spiritually free and strong men, taking their stand on the self—the Atman—can truly deify this world, can truly serve it and work in it tirelessly, without desire, motivated by love alone. And only such men and women can meet the unprecedentedly terrible challenge of this age. "Those who give themselves up to the Lord do more for the world than all the so-called workers. One man who has purified himself thoroughly accomplishes more than a regiment of preachers. Out of purity and silence comes the word of power."

In the wake of spiritual knowledge man attains abiding beatitude and perfection. Freed from all worldly shackles, he is ever contented. The divine

touch has made him not only dauntless but also gentle and kind in his social dealings. The spiritual experience has mellowed him and rendered him egoless. He knows that he is a mere instrument employed by the Divine Will and Power. As a divine instrument, while striving to mitigate human sufferings, he also initiates others into a life of dedication and service through the force of his character and austere living. As a wholtime servant of God, he involves himself in the divine dispensation. Ever resigned, he accepts all changes of time and place as determined by Him for the fulfilment of His plan and purpose. He finds that any condition in which he lives is absolutely for his good. He has not the least occasion to get disturbed within and feel sorry or disappointed over anything. Unruffled in weal and woe, he lives a life of perfect unity and harmony with one and all. Perennial joy fills his heart.

The enlightened one unreservedly shares his blessedness with everyone. Through his sayings and doings he executes the Divine Will faithfully, till his last breath. And above all, by his exemplary life and social conduct he not only endears himself to all, but also makes them emulate him, so that they may also rise to the divine heights attained by him. Thus through his noble life and invigorating message, such a one is a great boon to faltering humanity. He is indeed a visible God on earth. His grace descends upon all. His heart goes out to meet everybody. Like a honeycomb he effuses the honey of loving kindness even to the worst 'enemy' or 'sinner.'

To the illumined one, life is no more a woeful prison-house but a 'mansion of mirth', and he really enjoys it at every moment of his earthly sojourn; He witnesses life as a jovial Divine drama in which he actively participates and meticulously performs his part to the best of his ability, but with true discrimination and perfect detachment. While he disseminates Divine Wisdom, his very presence radiates Divine Bliss. His is indeed a beatific life, a life of 'universal love and service.' He does really serve mankind in all possible ways—by his noble thoughts, ambrosial and soothing words and selfless deeds, thereby also elevating men and redeeming them from spiritual ignorance. But, all this he does without the least trace of ego which has vanished from him with the dawn of spiritual knowledge. He now lives only to help the world, desiring nothing for himself. His life is a veritable sacrificial offering at the altar of humanity. Verily he is the salt of the earth.

III

The best way, then, to serve society is to purify and ennoble oneself. The ethically and morally perfect prove a boon to the society through their ethical and moral eminence. A rare few who reach spiritual ripeness shower peace and benediction on tormented humanity. "We should never try to be guardians of mankind, or to stand on a pedestal, as saints reforming sinners. Let us purify ourselves and the result must be that in doing so, we shall help others. . . . The world can be good and pure only if our lives are good and pure. It is an effect and we are the means. Therefore, let us purify ourselves, let us make ourselves perfect."

The society will change when the individuals who constitute it get transformed. When the individual is good, the society becomes good. When the society becomes good, the nation becomes good. And when the nations become good, the world becomes good. "Change the subject, and the object is bound to change; purify yourself and the whole world is bound to be purified. This is the one thing that is required to be taught now more than ever before. We are becoming more and more busy about our neighbours and less and less about ourselves. The world will change if we change. If we are pure, the world will become pure". The world and society can change only when there is a fundamental revolution in the depths of man's mind and heart. A fundamental transformation of human nature alone can bring about a fundamental change in human institutions.

The irony is that everyone thinks of changing the world, but no one thinks of changing himself. Everyone is eager to reform the world without realising that the world is not different from oneself. We experience the world according to our own nature. Hence, reform to be effective must start with the individual. What is therefore necessary today is 'self-reform'—a 'moral and spiritual revolution' in man. "Political revolution must be a futile and disastrous experiment unless there is first a moral and spiritual revolution changing human nature and creating spontaneous love for a just social order." "Self-reform automatically brings about social reformation. Confine yourself to self-reformation. Social reform will take care of itself." The real beginning of reform lies in the individual, since society is made up of individuals and the aggregate of individuals' homes.

The individual being raised, the society is bound to rise. When all individuals live an ideal life, or even if a choice few sincerely strive to inculcate moral and spiritual values in their lives, society will get transformed of itself. The enlightened ones have also testified to this effect. Their considered views are as follows:—

We cannot transform the world; we can transform ourselves. Society improves, nations attain to a higher scale of civilisation, to the extent individuals better their lives. A saint lives his silent life and his influence becomes tremendous over the whole humanity.

If there be righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there be harmony at home, there will be order in the nation. If there be order in the nation, there will be peace in the world.

By changing the mind man can be changed and not by reforming the external environment. Change should come from within. Change the man and everything becomes changed.

The erring race of human beings dreams always of perfecting their

environment by the machinery of Government and society. But it is only by the perfecting of the soul within, that the outer environment can be perfected. What thou art within, that outside thee thou shalt enjoy; no machinery can rescue thee from the law of thy being.

They have found out that no amount of political or social manipulation of human conditions can cure the evils of life. It is a change of the soul itself for the better, that alone will cure the evils of life. No amount of force or Government, or legislative cruelty will change the conditions of a race. But it is spiritual culture and ethical culture alone that can change wrong racial tendencies for the better.

The basis of all systems, social or political, 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.

Great indeed are the manifestations of muscular power, and marvellous the manifestations of intellect expressing themselves through machines by the appliances of science, yet none of these are more potent than the influence which spirit exerts upon the world.

Neither science nor politics can give man peace or happiness, joy or fulfilment. It is spiritual awareness alone that generates real peace and happiness, love and unity in the world.

The deplorable failure of many outward and isolated reforms is traceable to the fact that their devotees pursue them as an end in themselves, failing to see that they are merely steps towards the ultimate, individual perfection.

All true reforms must come from within, in a changed heart and mind. It is good, therefore, to cleanse the heart, to correct the mind and to develop the understanding, for we know that the one thing needed is a regenerate heart.

Reforms are not material things. It is a matter for the inner self. One cannot reform through legislature. What we need is knowledge, what we need is the flowering of the self.

Unless man's psyche changes, society cannot be deeply and permanently changed. After all, our society is an exact replica of ourselves.... The various social, political and economic problems in the world are only the outward symptoms of an inner psychological malaise.

The crisis that the world faces is not so much a crisis of material wants as one of character. Human miseries cannot be removed until man's nature or character changes. The solution lies in his attainment of knowledge and purity. Let men have light, let them be pure and spiritually strong and educated; then alone will misery cease in the world, not before.

-Our economic and social crises come from the withering away of spiritual values and the consequent moral vacuum in public life.

Frequently the man of passion is most eager to put others right; but the man of wisdom puts himself right. If one is anxious to reform the world, let him begin by reforming himself.

Seek not to transform the world before you have wrought the needed change in yourself. ❦

Reform yourself before reforming others.

Be busy in making thyself good. Thine example would talk a million times louder than words.... Reform thyself; and watching thine example, let others be inspired to reform themselves. That is what is wanted and needed in this world.... Be attentive to thine own mental house-cleaning, and perchance others will be encouraged to get busy doing the same for themselves.

Before we think of changing others we have to change ourselves. I cannot continue to remain what I am and insist on everybody or everything else, be it my neighbour, my Government or my environment, changing. I may not have the power to change others, but I have always within me the power to change myself if I will.

In a world that is becoming utterly chaotic, there must be a human transformation, a great, deep psychological revolution. Man has experimented centuries upon centuries with revolutions of the bloody kind; he has tried to change the environment through bloodshed and violence of every kind, and apparently he has not succeeded at all. He has brought about certain destructive changes in the environment, but not a deep and radical psychological transformation in man.

In the long and chequered course of the earth's history and human history, various attempts have been made to change outer nature, the structure of society, and the ways of the individual and collective man. But only the spiritual revolution can really touch the heart of the problem.

It is a spiritual, an inner freedom that can alone create a perfect human order. It is a spiritual, a greater than the rational enlightenment that can

alone illumine the vital nature of man and impose harmony on its self-seeking, antagonisms and discords.... only a spiritual change, an evolution of his being from the superficial mental towards the deeper spiritual consciousness, can make a real and effective difference..... It means that no machinery invented by the reason can perfect either the individual or the collective man; an inner change is needed in human nature..... If this is not the solution, then there is no solution; if this is not the way there is no other way for the humankind.

The solution of the problem which spirituality offers is not a solution by external means, though these also have to be used, but by an inner change, a transformation of the consciousness and nature..... Spirituality cannot be called upon to deal with life by a non-spiritual method or to attempt to cure its ills by other panaceas, the political, social or other mechanical remedies which the mind is constantly attempting and which have always failed.

This is the first necessity that the individual, each individual, shall discover the spirit, the divine reality within him and express that in all his being and living. A divine life must be first and foremost an inner life; for since the outward must be the expression of what is within, there can be no divinity in the outer existence if there is not the divinization of the inner being.

The manifestation of the divine in himself and the realisation of God within and without are the highest and most legitimate aims possible to man upon earth.

Man, thou art of one nature and substance with God, one soul with thy fellowmen. Awake and progress then to thy utter divinity, live for God in thyself and in others.

Recover the source of all strength in yourselves and all else will be added to you, social soundness, intellectual pre-eminence, political freedom, the mastery of human thought, the hegemony of the world.

Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when the sleeping soul is roused to self-conscious activity.

The foregoing thoughts culled from the writings of several saints and savants of India and the world stress, again and again, one point: what is truly needed is an 'inner transformation of man'—a 'spiritual revolution' in him. All reforms must come from within. Superimposition can have no lasting

influence. It is always a change within that leads to change outside—it is out of inner victory that there comes the outer conquest. Hence, the 'inner man' is to be set right first, and the externals will take care of themselves. When a man has succeeded in governing the within, he is best equipped to govern the without.

The need of the hour therefore is 'moulding of man, instilling in him the strength to overcome human frailties and stand up as a shining symbol of manhood embodying within himself the virtues of love, self-restraint, sacrifice, service and character'. In short, what is needed is self-development and self-transformation—a qualitative improvement of man, of oneself. If we do not attend to this, our problems cannot help mounting; we cannot help becoming problems to ourselves. Let us therefore reform our lives in such a manner as to become a shining example in character and spiritual strength believing in the dictum 'service to humanity is the best worship of God'.

IV

Life is a bounteous gift of nature; but noble living is a rare gift of wisdom. In the company of the enlightened ones we derive the light of wisdom. A spiritually enlightened man is a veritable mine of spiritual wisdom. He is a repository of all divine virtues. In his life there is a peculiar power. In his company our hearts get purified, we get inner strength. He gives us right understanding which is the greatest need on the spiritual path and the path of life. He helps us to steer clear through the riddles of life.

We should try to follow in his footsteps. Our inner life is to be cultivated along the path laid down by him. We should make ourselves adherents of the pattern of divine life which he has worked out and try to emulate his example and carry out his teachings with sincerity. This emulation will be the greatest tribute we can pay him.

Even after his exit from the world, the saint inspires and guides the aspirants for an enlightened life and leads them towards the *summum bonum*. His exemplary life and invigorating message act as a beacon light in the midst of the encircling gloom. It is he who holds the key to an ideal life. Blessed are those who avail of it and unlock the mysteries of life.

Such a key to an ideal life can be found with the great Vedantic monk, Swami Vivekananda, whose one major task in life was to elevate man from the sensate level to sublimity. "To be satisfied with life in the senses is the way of the beast and base man. Seeking life at the intellectual level is the way of the ordinary man. It is the superman that seeks to live at the ethical and spiritual level. The superman invariably lives an exalted spiritual life for the commonweal and not for his petty, selfish ends. To make human life sublime and abundantly fruitful was the mission of Swami Vivekananda."

In order to accomplish his mission effectively and thoroughly, Swamiji found it imperative to awaken the latent spiritual powers of man—to enkindle the dormant divine consciousness in him, thus revitalizing him and reviving

his divine glory. "The Light Divine is obscured in most people. It is like a lamp in a cask of iron; no gleam of light can shine through it; gradually by purity and unselfishness, we can make the obscuring medium less and less dense, until at last it becomes as transparent as glass."

Swamiji was never tired of reminding man of his essential divine nature. He in fact dinned the message of 'spiritual dimension of human personality' into the ears of everyone. He repeatedly pointed out that man is not a conglomeration of body and mind—a mere psycho-physical organism. He is not a helpless, limited being as he deems himself to be, but birthless, deathless, glorious child of Immortal Bliss. Swamiji taught that man is ever the Pure One, that he is wholly divine, that he is replete with the qualities of divinity, and that he can boldly assert this truth. "Fill the mind with it day and night" he cried. "You are not this body and must always have the realisation that you are the Atman."

Man is a veritable dynamo of enormous spiritual power; every man has in him immense potentialities and that to realise this is to be possessed of joy, strength and blessedness. "In every man there is the eternal Atman. The Self, the beginningless and endless Light without a shadow—the source of all strength and courage, purity and holiness and wisdom—is fraught with immense possibilities for the future." Every man is born to rediscover his divine nature. But alas! oblivious of his glorious divine heritage, he thinks he is a pauper. "None is poor. Everyone has got rubies in his bundle. But how to open the knot, he does not know. And therefore he is a pauper." "Each one of us is a spark from the Divine Fire. Everyone of us has the potentiality to become a blazing radiance. But the spark in us is mostly covered over with ashes. So the latent divinity is not an experienced reality with us. Because of this want of realization we suffer. Not knowing our real nature, which is perfection, we chase imperfections and waste our substance. If our actions are imperfect and entail infinite sorrow, it is because we crave for the insubstantial, unaware of our inner plenitude."

Swamiji, therefore, made up his mind and girded his loins to awaken man from his deep slumber of spiritual ignorance. Like a mighty lion he rose and roared and roused the dozing souls. Diving deep in the Ocean Immortal, he came up again to guide the mortals. And all his sayings and doings were mainly aimed at dispelling the sombre cloud of ignorance which was an obstacle to the unfoldment of the Divine within us. As he observed, we are like men walking over a gold mine, thinking we are poor. We are like the lion cub in the story which thought it was a sheep. When the wolf came, it bleated with fear, quite unaware of its true nature. Then one day a lion came, and seeing it bleating among the sheep called out 'you are not a sheep, you are a lion. You have no fear.' The lion cub at once became conscious of its nature, and let out a mighty roar.

When man is roused to an awareness of his Divine nature, all glory and goodness naturally blossom forth in its wake; all blessed qualities emerge in consequence, nay, man becomes a repository of all divine virtues. He becomes unselfish and loving to others.

When spiritually awakened, man is capable of solving for himself his problems. He not only attains a spiritual outlook on life, but also a sterling character, graceful manners, a virile mind and a humane spirit. It is only then that he becomes a Man, an embodiment of manliness, piety and wisdom. Swami Vivekananda expected everyone to be a Man in this sense. And therefore everywhere he taught man to realise his Divine heritage. The innate Divinity of man was the constant theme of all his teachings. His Gospel cuts across all divisions based on political or religious affiliations. Its assimilation by man will make for character at once deep and broad. The more spiritual a man, the more universal he is. Hence "the more the life and teachings of the Swami are made known, the more will the spiritual perspective of humanity be widened."

Swami Vivekananda expects man to lead his life in such a way that he attains his spiritual realisation, freed from all bonds. Not only that, he must also be able to promote the welfare of others. The idea is, in the inmost core of his being, man has to realise the Godhead; again, he has to experience Him as manifest in all. Thus, just as man tries to be free, he should also try to help others to be free.

In order to aid the manifestation of Divinity in man, Swamiji advocated the synthesis of the fourfold paths of Yoga, allowing fuller expression to a particular path according to the temperament of the aspirant. Each soul is potentially divine, he reminds us and goes on to point out that the purpose of life is to make this potential Divinity kinetic by conquering nature external and internal. This can be done through reasoning, devotion, meditation and disinterested action. These constitute the four Yogas of Jnana, Bhakti, Dhyana and Karma. They can be practised singly or in suitable combinations according to the capacities and tendencies of the aspirant. "Man is constituted of the will, emotion and cognition. These faculties can be harnessed and sublimated to the Divine level. Karma Yoga and Raja Yoga are the paths both to vitalize and spiritualize the will in man. Bhakti Yoga purifies and divinizes emotion and raises man to Godhead. Jnana Yoga sharpens the intellect and transforms it into intuition. These paths are not exclusive of one another but they blend into a wholesome self-culture. The message of Swami Vivekananda is to evolve superman by inculcating the practice of these time-honoured Yogas."

Swami Vivekananda stood for the integration of human personality. He advocated a harmonious development of every aspect of the individual: body of perfect health and strength, mind with all clarity and control, intellect as sharp as razor, will of steel, heart full of love and sympathy, a life dedicated to the commonweal, and realisation of the true Self.

Swamiji decried a lopsided growth. "Would to God that all men were so constituted" said he, "that in their minds all these elements of philosophy, mysticism, emotion and work were equally present in full! That is my ideal of a perfect man. Everyone who has only one or two of these elements of character I consider one-sided and this world is almost full of such one-sided men with knowledge of that one road only in which they move, and every-

thing else is dangerous and horrible to them. To become harmoniously balanced in all these four directions is my ideal.”

‘Swamiji feels that by the combination of the fourfold paths of Yoga, it is possible to produce a balanced character free from the possible defects of each of these exclusive paths—the heartlessness of the intellectuals, the aloofness of the meditative and the arrogance of the active.’

Thus in order to develop a well-balanced spiritual character, Swamiji requires the aspirants to harmonise the intellect, intuition, emotion and action. In other words, he laid equal emphasis on the culture of the head, heart and hand. For, ‘mere work uninspired by religion and unaccompanied by meditation, discrimination and other spiritual exercises, degenerates into a kind of mere social service activity. Such mechanical work, when not attuned to a higher conception of life, piles bondage upon bondage. Hands can work for the desired end when the vision is clarified and the heart finds facilities for its full expression. Again, simple discrimination or study of scriptures ends in mere intellectual gymnastics, dry and insipid, if it does not express its conclusions in terms of the actualities of life. Similarly devotion degenerates into meaningless and often dangerous sentimentalism if it disassociates itself from discrimination and work. To know the Truth, to feel its presence in the innermost recesses of one’s heart and to realise its expression all round—these are but three aspects of the same highest Divine Realisation’. Hence Swamiji laid stress on the cultivation of an integrated life in which the pursuit of knowledge, devotional absorption, mystic communion and selfless work find their proper place.

Swami Vivekananda has thus provided man with the quintessence of a comprehensive philosophy of life. The humblest and the highest can put into practice and in the process grow in all dimensions, physical, mental and spiritual. The secular and the sacred blend in this process, providing man with a practical design for a peaceful as also a useful earthly career. And in today’s murky atmosphere of character crisis due to the erosion of moral values all around, the gospel of Vivekananda gains in relevance and importance.

V

It is indeed seldom that such an eminent personage of light and leading as Swami Vivekananda appears amongst mankind. His was a multi-faceted personality whose emotions, words and deeds exhibited a profound harmony. Endowed with a sharp intellect, noble heart, and a powerful mind, his whole being was ever engaged in the amelioration of suffering humanity. ‘His compassion, for the poor and downtrodden, the defeated, was a passion. One did not need to be told, but seeing him one knew that he would willingly have offered his flesh for food and his blood for drink to the hungry’. Immaculate purity, voluntary poverty, self-abnegation, deep devotion to his Master and disinterested love for humanity were the major characteristics of this great

servant of God. He exemplified the ideal of the four-fold Yogas. He was indeed the living example of Vedanta.

Sri Ramakrishna Paramahansa was undoubtedly the source and support of his intellectual and spiritual effulgence. It was Paramahansa's divine touch that awakened all the latent powers in Swami Vivekananda and charged him with the mission of rediscovering for India its soul and quickening a mighty renaissance in every field of creative work. Swami Vivekananda was thus Sri Ramakrishna's gift not merely to India but to the whole humanity.

The initial stage of Swamiji's life was characterised by a passionate search for God. And that spiritual hunger brought him, ultimately, to the feet of the God-intoxicated saint, Sri Ramakrishna, in whom he found a seer of the highest order. In the holy company of this great saint of Dakshineswar, Vivekananda underwent a course of self-culture for nearly half a decade. Sri Ramakrishna revealed to Vivekananda his true spiritual stature, and not only led him on to the spiritual realm but also transmitted to him all his accumulated spiritual powers, thus equipping him well for the future role he was to play as the world awakener and teacher. 'Self-dedication to all life'—was the great ideal Ramakrishna placed before Vivekananda. And he realised, more and more, that as one moves on the path of selfless service, one experiences, more and more, union with the world spirit. So does true 'service' become 'sacrifice.' Thus the contact with Sri Ramakrishna, the Great Master, conferred on Swamiji God-realisation, which, in turn, led him to a state of exalted self-dedication to the commonweal.

In fulfilment of his spiritual mission, Vivekananda attended the World's Parliament of Religions held at Chicago, U.S.A. He was indeed India's first spiritual ambassador to the West, where he delivered the message of Vedanta as lived and exemplified by his Great Master Sri Ramakrishna. It was the message of India's Eternal Wisdom, a message of harmony and goodwill, of strength and fearlessness, of unity of existence, of universal love and service. While Vivekananda delivered his message eloquently, forcefully and logically, he carried out his mission with sincerity, statesmanship and with deep respect for other faiths. His message of Vedanta had a tonic effect on the materially advanced but spiritually impoverished life of the Occident.

Truly, he dazzled the West by dint of his fascinating personality, scintillating intellect and powerful oratory. And the newspaper columns testified to that effect: "The most impressive figure of the Parliament was Swami Vivekananda. He was an orator by divine right and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than his earnest words, and the rich rhythmical utterance he gave them.... Those who heard him once were so impressed by the magnetism of his fine presence, the charm and power of his eloquence, his perfect command of the English language and the deep interest in what he had to say, that they desired all the more to hear him again." "He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send mis-

sionaries to his learned nation". This is typical of the comments made by contemporary American newspapers and periodicals.

After being successful in planting the seeds of India's spiritual wisdom in the very heart of the English speaking world—in New York and London, Swami Vivekananda came home to be welcomed as a conquering hero by his proud and grateful countrymen. His achievements abroad created in the average Indian mind a pride in the past and a confidence in the future. It looked as though a miracle had happened and the country appeared to be waiting for his message. And the Swamiji set about his task with systematic thoroughness. He felt the pulse of India and found out what she wanted. Through his soul-stirring outpourings he roused the slumbering spirit of his countrymen and galvanised it into dynamic activity. He sought to draw out the spiritual resources of the people. He endeavoured to enkindle the fire of manliness and vigour in them. He emphasised the greatness of the spiritual ideas enunciated in the Vedanta, the important role it was destined to play in elevating the whole of mankind. But he said, this great mission of India would remain unfulfilled as long as India continued in her present state of abject poverty and squalor. The material greatness of India was, therefore, indissolubly bound up with the spiritual regeneration of India and mankind.

Swami Vivekananda's public life covered a period of about ten years from 1893, when he appeared at the Parliament of Religions in Chicago, to 1902, when he gave up his body. These were years of great physical and mental strain as a result of extensive travels, adaptation to new environments, opposition from detractors both in his native land and abroad, incessant public lectures and private instructions, a heavy correspondence and the organising of the Ramakrishna Order in India. Hard work and ascetic practices undermined his health. Nevertheless he kept himself engaged in some work or other. 'When death is inevitable, let the body fall in serving a noble cause'. 'Let this body, since perish it must, wear out in action and not rust in inaction'—that was his firm determination till the last. 'Let this body which is here be put to the use of others. The highest truth is this: There is no other God to seek. He alone serves God who serves all beings'—that was his sublime realisation. 'Have immense faith in yourself. That faith calls out the Divinity within'—these were his watchwords. Time and again he exhorted everyone to be strong, fearless, cheerful and charitable. He insisted on everyone living up to the teachings of Vedanta, as that was what the world needed. He regularly imparted his instruction in this regard and also set himself to mould the character of his followers, until the fourth of July 1902, when he shed his body, as a true Yogi and liberated himself from all bonds, by entering into the state of superconsciousness, from which he never returned, thus fulfilling the prediction of his Master, that when he would accomplish his divinely ordained mission on earth, he would get back at the time of giving up the **body** the treasure of spiritual realisation. "Having given his ideal a firm practical shape, having inspired millions of people with the noble ideals of 'Renun-

ciation and Service', having made India conscious of her glorious past and having awakened her to future tasks, Vivekananda wound up his earthly career at the age of thirty-nine years, five months and twenty-four days, thus fulfilling his own prophecy: 'I will not live to be forty years old.'

Only one person was able to gauge the potential of the phenomenon known to the world as Swami Vivekananda and that person was his own Master Sri Ramakrishna, to whom he was totally dedicated and in whose hands he became a humble instrument. His *gurubhakti* was unique. Whatever he could achieve, in thought, word and deed, during his brief earthly sojourn, he offered it all at the holy feet of his Guru. He owed everything to him. In fact, Vivekananda considered himself as the most obedient servant of his Great Master. He said that he had not one word of his own to utter, nor one infinitesimal thought of his own to unfold; everything, all that he was himself, all that he could be to others, all that he might be to the world, came from that single source, Sri Ramakrishna. "All that I am, all that the world would someday be, is owing to my Master, Ramakrishna. If there has been anything achieved by my thoughts or words, or if from my lips has ever fallen one word that has helped anyone in the world, I lay no claim to it; it was all His. All that has been weak has been mine, and all that has been life-giving, strengthening, pure and holy, has been His inspiration, His word—and He Himself. I am an instrument and He is the operator. Through this instrument He is rousing the religious instincts in thousands.... 'He makes the dumb eloquent and makes the lame cross mountains'. I am amazed at His grace.... They call me the 'cyclonic Hindu'. Remember, it is His will—I am a voice without a form." "My supreme good fortune is that I am his servant through life after life..... O, I am the servant of the servants of his servants....! If there has been a word of truth, a word of spirituality that I have spoken in this world, I owe it to my Master. Only the mistakes are mine."

In the words of Sister Nivedita, "The Shastras, the Guru and the Motherland—are the three notes that mingle themselves to form the music of the works of Vivekananda..... These are the three lights burning within that single lamp which India by his hand lighted and set up for the guidance of her own children and the world."

VI

Whether we regard Swami Vivekananda as a teacher, patriot or saint and whether we accept his teachings only partially or in their entirety, no one can deny that in his life there was made manifest a tremendous force for the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time.

There was indeed an air of divinity about him. Everyone who saw him felt it. No one near him could avoid feeling the force of his divine power almost like shock-wave..... He was a veritable thunderbolt of Shakti, a human dynamo of energy. He lived like a lion, he died like a lion. And even after his

death, his bones continue to work wonders. And Vivekananda is today a voice without form. His invisible evangelic personality works as a dynamic spiritual force. It permeates the re-awakening India. It re-vitalizes man. It infuses new life and strength. Acquaintance with him opens a new portal to life. Accepting his message and applying it in full makes one's life exalted.

A prophet of strength and spirituality, Vivekananda impressed on the human mind the importance of courage and manliness. "He wished to build up men and women of strength on every level of human activity and in every social stratum and condition of life. He also wished to infuse India's oldest, highest, and broadest truths back into the very blood of the people." "Manliness in his view, emanated from the Atman, permeating the whole empirical man—body, senses, mind, heart, and will. To have the quality of manliness was to be established in the Self, to rejoice in the Self, to want nothing, to fear nothing, to dislike nothing, to serve all." Swamiji gave the message of action, of dynamic and dedicated life. He made it clear that he was not a politician, nor a social reformer. His job, he said, was to transform man. 'Man-making' as he called it, formed the central task of his life on earth.

"Man-making is my mission of life", declared Swamiji, "You try to translate this mission of mine into action and reality." He also said: "The older I grow the more everything seems to me to lie in manliness. This is my new gospel." And in consonance with his "new gospel" he wanted to make man his own master, to give him self-confidence and to show him how to draw forth, from within himself, by himself, the infinite power of spirit. Swamiji, therefore, declared that his ideal was to rouse in all people the awareness of the ever-present focus of human dignity and glory, namely the Atman, the Divine Spark in all men and women, and to help them to manifest that glory in every movement of their life. He pointed out that enormous potential is within us, if only we would assiduously actualise it. When we realize the profundity of our spiritual life, our external life becomes smoother, tension-free and radiant. Thus, his one dominant theme was 'the innate spiritual nature of man and the need to discover it and express it in life and action'. In fact that was the keynote of his teachings. 'Throughout his mission this ideal—to preach unto mankind their divinity—was central to Swamiji's teaching. It was indeed more than central; it was the ground in which all else was rooted and the light towards which all else aspired.'

"I am born to proclaim to them that fearless message—"Arise! Awake!" he declared, and urged his disciples: "Be you my helpers in this work. Go over from village to village, from one portion of the country to another, and preach this message of fearlessness to all, from Brahmana to the Chandala. Tell each and all that infinite power resides within them, that they are sharers of immortal bliss. Thus rouse up the *rajas* within them. First make people of the country stand on their own feet by rousing their inner power..... in every-thing the austere spirit of heroic manhood is to be revived."

“Everyone should start with the highest of truth, ‘I am the Self, the Omniscient One’, making this bedrock fact the foundation of his total mental outlook.... my mission is to bring manhood to my people.... We must teach them, we must help them to rouse up their infinite nature. This is what I feel to be absolutely necessary all over the world.... Let the world resound with this idea and let the superstition vanish. Tell it to men who are weak and persist in telling it. You are the Pure One.”

“There is no sin in thee”, asserted Vivekananda, “There is no misery in thee, thou art the reservoir of omnipotent power.... All power is within you, you can do anything and everything. Believe in that, do not believe that you are weak... You can do anything and everything without even the guidance of anyone. All power is there..... Arise, awake, and manifest the divinity within you and everything will be harmoniously arranged around you.” And again he exhorts: “Awake from this hypnotism of weakness. None is really weak; the soul is infinite, omnipotent and omniscient. Stand up, assert yourself, proclaim the God within you.... Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come, when the sleeping soul is roused to self-conscious activity.”

Reiterating that infinite power and indomitable energy lie hidden in every man, Swamiji points out: “This infinite power of the spirit brought to bear upon matter, evolves material development, made to act upon thought, evolves intellectuality and made to act upon itself, makes man a God. First let us be Gods and then help others to be Gods. ‘Be and Make’. Let this be our motto. Say not, man is a sinner. Tell him that he is God... Say that to the world, say it to yourselves and see what a practical result comes, see how with an electric flash everything is manifested, how everything is changed. Tell that to mankind and show them their power. Then we shall learn how to apply it in our daily lives.”

As has rightly been pointed out, the social service, as envisaged by Swami Vivekananda, does not stop with the establishment of general material well-being or the diffusion of intellectual enlightenment. It aims at liberating the strength of man, born of his intrinsic divinity so that he may creatively shape his own divine destiny. The dire sin of weakness has to be eradicated. Man, as the divine spirit, has to be awakened to self-consciousness. Towards that consummation Swami Vivekananda laboured, even as he asserted: “Let everyone be taught that divine is within and everyone will work out his own salvation.”

The greatest of all benefactions, according to Swami Vivekananda, is the act of rousing man to the glory of the divinity within. The awakened man solves for himself all his problems, secular and sacred. “The solution to all human problems is in man’s becoming Man in all his dimensions, by manifesting his divinity. Problems are understandably many. But the solution is

one—to become the new kind of man, who being simultaneously scientific and spiritual, eventually becomes free. It is this new man, pure in heart, clear in brain, unselfish in motivation, who works in a balanced manner with his head, heart and hand, who has shed all his smallness and illusions, who has experienced unity of existence in his expanded consciousness—this selfless, spotless and fearless man of character, enlightenment and love, is the hope of the world. The more we can produce such men, the greater is the hope of the world. Hope is not in more machinery, wealth, politics of cleverness and power. The world is looking forward to the coming of this new man—who is aware of his own divinity and is always anxious to discover and worship the same divinity in all others — in ever increasing numbers.”

PART I

SECTION I

*VIVEKANANDA—
HIS GOSPEL OF MAN-MAKING*

SECTION I
VIVEKANANDA—
HIS GOSPEL OF MAN-MAKING

Man-making is my Mission

I have a message to give; let me give it to the people who appreciate it and who will work it out. What care I who takes it? 'He who doth the will of my Father' is my own.

I know my mission in life, and no chauvinism about me; I belong as much to India as to the world.... I hate cowardice; I will have nothing to do with cowards or political nonsense. I do not believe in any politics. God and truth are the only politics in the world, everything else is trash. Let no political significance be ever attached falsely to any of my writings or sayings.

I am not a politician, nor am I a social reformer. It is my job to fashion man.... I care only for the spirit—when that is right, everything will be righted by itself.

Man-making is my mission of life. You try to translate this mission of mine into action and reality.

Yes, the older I grow, the more everything seems to me to lie in manliness. This is my new gospel.

I never make plans. Plans grow and work themselves. I only say 'Awake, awake.

I direct my attention to the individual, to make him strong, to teach him that he himself is divine, and I call upon men to make themselves conscious of this divinity within.

My ideal indeed can be put into a few words, and that is: to preach unto mankind their divinity, and how to make it manifest in every movement of life.

Let man remember his true nature—divinity. Let it become a living realisation and everything else will follow—power, strength, manhood. He will again become a Man.

My sons, all of you be men. That is what I want! If you are even a little successful, I shall feel my life has been meaningful.

Today man requires one more adjustment on the spiritual plane; today when material ideas are at the height of their glory and power, today when man is likely to forget his divine nature, through his growing dependence on matter, and is likely to be reduced to a mere money-making machine, an adjustment is necessary. The voice has spoken, and the power is coming to drive away the clouds of gathering materialism. The power has been set in motion which, at no distant date, will bring unto mankind once more the

memory of its real nature; and again the place from which this power will start will be Asia.

Yield not to Unmanliness

As I always preach that you should not decry a man by calling him a sinner but that you should draw his attention to the omnipotent power that is in him, in the same way does the Bhagavan speak to Arjuna. It doth not befit thee! 'Thou art Atman imperishable, beyond all evil. Having forgotten thy real nature, thou hast, by thinking thyself a sinner, as one afflicted with bodily evils and mental grief, thou hast made thyself so — this does not befit thee!' — so says the Bhagavan! 'Yield not to unmanliness, O Son of Pritha.'

If you, my son, can proclaim this message to the world, then all this disease, grief, sin, and sorrow will vanish off from the face of the earth in three days. All these ideas of weakness will be nowhere. Now it is everywhere—this current of the vibration of fear. Reverse the current; bring in the opposite vibration and behold the magic transformation!.... Proclaim to the whole world with trumpet voice, 'There is no sin in thee, there is no misery in thee; thou art the reservoir of omnipotent power. Arise, awake and manifest the Divinity within....'

The Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot wet, him the air cannot dry. The Hindu believes that every soul is a circle whose circumference is nowhere, but whose centre is located in the body, and that death means the change of this centre from body to body. Nor is the soul bound by the conditions of matter. In its very essence it is free, unbound, holy, pure and perfect. But somehow or other, it finds itself tied down to matter, and thinks of itself as matter.

De-hypnotise Yourself

I will tell you a story. A lioness in search of prey came upon a flock of sheep, and as she jumped at one of them she gave birth to a cub and died on the spot. The young lion was brought up in the flock, ate grass, and bleated like a sheep. It never knew that it was a lion. One day, a lion came across this flock and was astonished to see in it a huge lion eating grass and bleating like a sheep. At his sight the flock fled and the lion-sheep with them.

But the lion watched his opportunity and one day found the lion-sheep asleep. He woke him up and said: "You are a lion."

The other said, 'No' and began to bleat like a sheep.

But the stranger lion took him to a lake and asked him to look in the water at his own image and see if he did not resemble him, the stranger lion. He looked and acknowledged that he did. Then the stranger lion began to roar and asked him to do the same. The lion-sheep tried his voice and was soon roaring as grandly as the other. And he was a sheep no longer.

My friends, I would like to tell you that you are mighty as lions.

Allow me to call you brethren, by that sweet name — heirs of immortal bliss — yea, the Hindu refuses to call you sinners. Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. 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, blest and eternal. You are no matter, you are not bodies; matter is your servant, not you the servant of matter.

Aye, let every man, woman and child, without respect to caste or birth; weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind everyone there is that Infinite Soul, ensuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul — Arise, awake and stop not till the goal is reached. Arise, awake! Awake from this hypnotism of weakness. None is really weak, the soul is infinite, omnipotent, and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny Him!... de-hypnotise yourselves.... Teach yourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when the sleeping soul is roused to self-conscious activity.

Awake and Arise

You are the pure one; awake and arise, O mighty one, this sleep does not become you. Awake and arise, it does not befit you. Think not that you are weak and miserable. Almighty, arise and awake and manifest your own nature. It is not fitting that you think yourself a sinner. It is not fitting that you think yourself weak. Say that to the world, say it to yourselves and see what a practical result comes, see how with an electric flash everything is manifested, how everything is changed. Tell that to mankind and show them their power. Then we shall learn how to apply it in our daily lives.

Let us take our stand on the central truth of our religion—the spirit of man—the Atman of man—the immortal, birthless, all-pervading, eternal soul of man whose glories the Vedas cannot themselves express, before whose majesty the universe with its galaxy upon galaxy of sun and stars and nebulae is a drop. Every man or woman, nay, from the highest Devas to the worm that crawls under our feet, is such a spirit evolved or involuted. The difference is not in kind but in degree.

The Infinite Being is also the same finite soul. The Infinite is caught, as it were, in the meshes of the intellect and apparently manifests as finite being; but the reality remains unchanged. This is, therefore, true knowledge: that the Soul of our souls, the Reality that is within us, is That which is unchangeable, eternal, ever-blessed, ever free.... Therefore, there is hope for all. None can

die, none can be degraded for ever. Life is but a playground, however gross the play may be. However we may receive blows, and however knocked about we may be, the Soul is there and is never injured. We are that Infinite.... Be not afraid. Think not how many times you fail. Never mind. Time is infinite. Go forward; assert yourself again and again, and light must come.... Get hold of the Self, then. Stand up. Don't be afraid. In the midst of all miseries and all weaknesses, let the Self come out, faint and imperceptible though it be at first. You will gain courage, and at last like a lion you will roar out, 'I am He! I am He!'

All Power is within You

Do you know how much energy, how many powers, how many forces, are still lurking behind that frame of yours? What scientist has known all that is in man? Millions of years have passed since man came here and yet but one infinitesimal part of his powers has been manifested. Therefore you must not say that you are weak. How do you know what possibilities lie behind that degradation on the surface? You know but little of that which is within you, for behind you is the ocean of infinite power and blessedness.

Never think there is anything impossible for the soul. It is the greatest heresy to think so. If there is any sin, this is the only sin, to say that you are weak.

Never forget that all your strength is within yourselves.

All power is within you, you can do anything and everything. Believe in that. Do not believe that you are weak... You can do anything and everything, without even the guidance of anyone. All power is there. Stand up and express the divinity within you.

Arise, awake, sleep no more. Within each of you there is the power to remove all wants and all miseries. Believe in this, and that power will be manifested.

If you can think that infinite power, infinite knowledge and indomitable energy lie within you, and if you can bring out that power, you can also become like me.

Remember your True Nature

'I have neither death nor fear, I have neither caste nor creed I have neither father nor mother nor brother, neither friend nor foe, for I am Existence, Knowledge, and Bliss Absolute; I am the Blissful one. I am not bound either by virtue or vice, by happiness or misery. Pilgrimages and books and ceremonials can never bind me. I have neither hunger nor thirst, the body is not mine, nor am I subject to the superstitions and decay that come to the body, I am Existence, Knowledge, and Bliss Absolute; I am the Blissful one, I am the Blissful one.'

This, says the Vedanta, is the only prayer that we should have. This is the

only way to reach the Goal, to tell ourselves, and to tell everybody else, that we are divine; and as we go on repeating this, strength comes. He who **falters** at first will get stronger and stronger, and the voice will increase in **volume** until the truth takes possession of our hearts, and courses through our veins, and permeates our bodies. Delusion will vanish as the light becomes more and more effulgent, load after load of ignorance will vanish, and then will come a time, when all else has disappeared and the Sun alone shines.

Rise, thou effulgent one, rise thou who art always pure, rise thou **birthless** and deathless, rise almighty and manifest thy true nature.... This is the one prayer, to remember our true nature, the God who is always within us, **thinking** of it always as infinite, almighty, ever good, ever beneficent, **selfless**, bereft of all limitations..... Our only work is to arouse this knowledge in our fellow-beings. We see that they too are the same pure self. Only they do not know it; we must help them to rouse up their infinite nature. This is what I feel to be absolutely necessary all over the world. These doctrines are old, **older** than many mountains possibly. All truth is eternal. Truth is nobody's **property**; no race, no individual can lay any exclusive claim to it. Truth is the nature of all souls. Who can lay any special claim to it. But it has to be made practical, to be made simple (for the highest truths are always simple) so that it may penetrate every pore of human society, and become the property of the highest intellect and the commonest minds, of the man, woman and child at the same time. All these ratiocinations of logic, all these bundles of metaphysics, all these ideologies and ceremonies, may have been good in their own time, but let us try to make things simpler and bring about the golden days when every man will be a worshipper and the Reality in every man will be the object of worship.

Manifest your Innate Divinity

Manifest the divinity within you, and everything will be harmoniously arranged around you. Bring forth the power of the spirit, and pour it over the length and breadth of India; and all that is necessary will come by itself.

Infinite power is within you.....

This infinite power of the spirit, brought to bear upon matter, evolves material development; made to act upon thought, evolves intellectuality, and made to act upon itself makes man a God.

First, let us be gods, and then help others to be gods. 'Be and Make.' Let this be our motto. Say not man is a sinner. Tell him that he is God.

Have Faith in Yourself

Have faith in yourself.... I see it clear as daylight that you all have infinite power in you. Rouse that up; arise, — apply yourselves heart and soul, **gird up** your loins. What will you do with wealth and fame that are so transitory. Do you know what I think — I don't care for *mukti* and all that. My mission is to

arouse within you all such ideas. I am ready to undergo a hundred thousand rebirths to train up a single man.

The history of the world is the history of a few men who had faith in themselves. That faith calls out the divinity within. You can do anything. You fail only when you do not strive sufficiently to manifest infinite power. As soon as a man or a nation loses faith, death comes.

If you have faith in all three hundred and thirty millions of your mythological gods, and in all the gods which foreigners have now and again introduced into your midst, and still have no faith in yourselves, there is no salvation for you.... Why is it that we three hundred and thirty millions of people have been ruled for the last one thousand years by any and every handful of foreigners who chose to walk over our prostrate bodies? Because they had faith in themselves and we had not.

Faith, faith, faith in ourselves, faith, faith in God, this is the secret of greatness.

Whatever you think, that you will be. If you think yourself weak, weak you will be; if you think yourselves strong, strong you will be.

Let people say whatever they like, stick to your own convictions, and rest assured, the world will be at your feet. They say, 'Have faith in this fellow or that fellow', but I say, 'Have faith in yourself first', that is the way. Have faith in yourself – all power is in you – be conscious and bring it out.

The Vedanta teaches men to have faith in themselves first. As certain religions of the world say that a man who does not believe in a personal God outside of himself is an atheist, so the Vedanta says, a man who does not believe in himself is an atheist. Not believing in the glory of our own soul is what the Vedanta calls atheism. To many this is, no doubt, a terrible idea; and most of us think that this ideal can never be reached; but the Vedanta insists that it can be realised by everyone. There is neither man nor woman nor child, nor difference of race or sex, nor anything, that stands as a bar to the realization of the ideal.

All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark. Know that there is no darkness around us. Take the hands away and there is the light which was from the beginning. Darkness never existed. Weakness never existed. We who are fools cry that we are weak; we who are fools cry that we are impure.... As soon as you say, 'I am a little mortal being', you are saying something which is not true, you are giving the lie to yourselves, you are hypnotizing yourselves into something vile and weak and wretched.

The greatest error, says the Vedanta, is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that. Every time you think in that way, you, as it were, rivet one more link in the chain that binds you down, and add one more layer of hypnotism on to your own soul. Therefore, whosoever thinks he is weak is

wrong, whosoever thinks he is impure is wrong, and is throwing a bad thought into the world.... This false life must go, and the real life, which is always existing must manifest itself, must shine out. No man becomes purer and purer, it is a matter of greater manifestation. The veil drops away, and the native purity of the soul begins to manifest itself. Everything is ours already – infinite purity, freedom, love and power.... The actual should be reconciled with the ideal, the present life should be made to coincide with life eternal..

These are the principles of ethics, but we shall now come down lower and work out the details. We shall see how this Vedanta can be carried into our everyday life, the city life, the country life, the national life, and the home life of every nation....

The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished. Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in themselves. Born with the consciousness that they were to be great, they became great. Let a man go down as low as possible; there must come a time when out of sheer desperation he will take an upward curve and will learn to have faith in himself. But it is better for us that we should know it from the very first. Why should we have all these bitter experiences in order to gain faith in ourselves? We can see that all the difference between man and man is owing to the existence or non-existence of faith in himself. Faith in ourselves will do everything. I have experienced it in my own life, and am still doing so; and as I grow older that faith is becoming stronger and stronger. He is an atheist who does not believe in himself. The old religions said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself. But it is not selfish faith, because the Vedanta, again, is the doctrine of oneness. It means faith in all, because you are all. Love for yourselves means love for all, love for animals, love for everything, for you are all one. It is this great faith which will make the world better.

If a man, day and night, thinks he is miserable, low and nothing, nothing he becomes. We are the children of the Almighty, we are sparks of the infinite, divine fire. How can we be nothings? We are everything, ready to do everything, we can do everything, and man must do everything. This faith in themselves was in the hearts of our ancestors, this faith in themselves was the motive power that pushed them forward and forward in the march of civilisation; and if there has been degeneration, if there has been defect, mark my words, you will find that degradation to have started on the day our people lost this faith in themselves. Losing faith in one's self means losing faith in God. Do you believe in that infinite, good Providence working in and through you? If you believe that this Omnipresent One, the *Antaryamin*, is present in every atom, is through and through, *ota-prota*, as the Sanskrit word goes, penetrating your body, mind and soul, how can you lose heart?

For centuries people have been taught theories of degradation. They have been told that they are nothing. The masses have been told all over the world that they are not human beings. They have been so frightened for centuries, till they have nearly become animals. Never were they allowed to hear of the Atman. Let them hear the Atman — that even the lowest of the low have the Atman within, which never dies and never is born.... Let them have faith in themselves..... You have been told and taught that you can do nothing and non-entities you are becoming everyday. What we want is strength, so believe in yourselves.

The idea of true *Shraddha* must be brought back once more to us. The faith in our own selves must be reawakened and then only all the problems which face our country will gradually be solved by ourselves. What we want is this *Shraddha*. What makes the difference between man and man is the difference in the *Shraddha* and nothing else. What makes one man great and another weak and low is this *Shraddha*. My Master used to say: He who thinks himself weak will become weak; and that is true. This *Shraddha* must enter into you. Whatever of material power you see manifested by the western races is the outcome of this *Shraddha*, because they believe in their muscles; and if you believe in the spirit how much more will it work.

I beg you to understand this one fact, no good comes out of the man who day and night thinks he is nobody....

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 most potent factors of humanity. 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. The infinite ocean is the background of me as well as you. Mine also is that infinite ocean of life, of power, of spirituality as well as yours. Therefore, my brethren, teach this life-saving, great, ennobling grand doctrine to your children even from their very birth.

Be Strong and Fearless

Be strong! Be brave! Strength is the one thing needful. Strength is life! Weakness is death! Stand up! Be bold! Be strong! India calls for heroes! Be heroic! Stand firm like a rock! India calls for infinite energy, infinite zeal, infinite courage. Let our youths be strong, — strong first. Religion will grow out of strength!

What makes a man stand up and work? Strength. Strength is goodness, weakness is sin. If there is one word that is coming out of the Upanishads like a bombshell upon masses of ignorance, it is the word fearlessness. And the only religion that ought to be taught is the religion of fearlessness. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our own nature.

The best guide in life is strength. In religion, as in all other matters, discard everything that weakens you, have nothing to do with it.

Being reminded of weakness does not help much; give strength, and strength does not come by thinking of weakness all the time. The remedy for weakness is not brooding over weakness, but thinking of strength. Teach men of the strength that is already within them. Instead of telling them they are sinners, the Vedanta takes the opposite position, and says, "You are pure and perfect, and what you call sin does not belong to you."

You have been told and taught that you can do nothing, and non-entities you are becoming everyday. What we want is strength, so believe in yourselves. We have become weak, and that is why occultism and mysticism come to us — these creepy things; there may be great truths in them, but they have nearly destroyed us. Make your nerves strong. What we want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, *Kshatra-Virya* plus *Brahma-Teja*.

We have wept long enough. No more weeping, but stand on your feet and be men. It is man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth—anything that makes you weak physically, intellectually and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all knowledge; truth must be strengthening, must be enlightening, must be invigorating. Repeat and pray day and night: 'O Thou Mother of the Universe, vouchsafe manliness unto me! O Thou Mother of Strength, take away my weakness, take away my unmanliness, and make me a Man.'

Strength, strength is what the Upanishads speak to me from every page. This is the one great thing to remember, it has been the one great lesson I have been taught in my life; strength, it says, strength, O man, be not weak... Aye, it is the only literature in the world where you find the word *abhih*, "fearless", used again and again; in no other scripture in the world is this adjective applied either to God or to man. *Abhih*; fearless! And in my mind rises from the past the vision of the great Emperor of the West, Alexander the Great, and I see, as it were in a picture, the great monarch standing on the bank of Indus, talking to one of our Sannyasins in the forest; the old man he was talking to, perhaps naked, stark naked, sitting upon a block of stone, and the Emperor, astonished at his wisdom, tempting him with gold and honour to come over to Greece. And this man smiles at his gold, and smiles at his temptations, and refuses; and then the Emperor standing on his authority as an Emperor, says, "I will kill you if you do not come", and the man bursts into a laugh and says, "You never told such falsehood in your life, as you tell just now. Who can kill me? Me you kill, Emperor of the material world! Never! For I am Spirit unborn and undecaying: never was I born and never do I die; I am the Infinite, the

Omnipresent, the Omniscient; and you kill me, child 'that you are.' That is strength!... Therefore, my friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength, and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world; the whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable and the downtrodden of all races, all creeds and all sects to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads.

A religion that does not infuse strength into its believers is no religion to me.... Strength is religion and religion is strength.... Be not afraid of anything. You will do marvellous work. The moment you fear, you are nobody. It is fear that is the great cause of misery in the world. It is fear that is the greatest of superstitions. It is fear that is the cause of our woes. And it is fearlessness that brings heaven in a moment....

Be strong and stand up and seek the God of Love. This is the highest strength. What power is higher than the power of purity? Love and purity govern the world. This God of love cannot be reached by the weak; therefore be not weak, either physically, mentally, morally or spiritually. There must be no fear, no begging, but demanding—demanding the highest. The true devotees of God are as hard as adamant and as fearless as lions... Make God listen to you. None of that cringing to God. Remember. God is all-powerful. He can make heroes out of clay.

Read what your Scriptures say of the Lord, — calling Him *abhaya*, fearless! Dare to be *abhaya*, fearless, and you will be truly free!

One must admit that law, government, politics are phases and are not final in any way. There is a goal beyond them where law is not needed. Christ saw that the basis is not law, that morality and purity are the only strength. You have the saying that man cannot be made virtuous by an act of Parliament. And that is why religion is of deeper importance than politics since it goes to the root and deals with essentials of conduct.

Practise Spiritual Boldness

'...The sun cannot dry, fire cannot burn, sword cannot kill, for I am the birthless, the deathless, the ever living, Omnipotent, Omnipresent Spirit.' This is spiritual boldness.... Stand up, men and women, in this spirit, dare to believe in the Truth, dare to practise the Truth! The world requires a few hundred bold men and women. Practise that boldness which dares know the Truth, which dares show the Truth in life, which does not quake before death, nay, welcomes death, makes man know that he is the Spirit; that in the whole universe, nothing can kill him. Then you will be free. Then you will know your real soul.... Talk not about impurity, but say that we are

pure. We have hypnotised ourselves into this thought that we are little, that we are born, and that we are going to die, and into a constant state of fear.... You are lions, you are souls, pure, infinite and perfect. The might of the universe is within you. 'Why weepest thou, my friend? There is neither birth nor death for thee. Why weepest thou? There is no disease nor misery for thee, but thou art like the infinite sky; clouds of various colours come over it, play for a moment, then vanish. But the sky is ever the same eternal blue.'

Be Kind and Benevolent

Our duty to others means helping others; doing good to the world. Why should we do good to the world? Apparently, to help the world, but really to help ourselves. We should always try to help the world, that should be the highest motive in us, but if we consider well, we find that the world does not require our help at all. This world was not made that you or I should come and help it. I once read a sermon in which it was said: 'All this beautiful world is very good, because it gives us time and opportunity to help others'. Apparently, this is a very beautiful sentiment, but is it not a blasphemy to say that the world needs our help? We cannot deny that there is much misery in it; to go out and help others is, therefore, the best thing we can do, although in the long run, we shall find that helping others is only helping ourselves.... The only help is that we get moral exercise. This world is neither good nor evil, each man manufactures a world for himself. If a blind man begins to think of the world, it is either as soft or hard, or as cold or hot. We are a mass of happiness or misery; we have seen that hundreds of times in our lives. As a rule, the young are optimistic and the old pessimistic. The young have life before them; the old complain their day is gone; hundreds of desires, which they cannot fulfil, struggle in their hearts. Both are foolish nevertheless. Life is good or evil according to the state of mind in which we look at it; it is neither by itself. Fire, by itself, is neither good nor evil. When it keeps us warm we say, 'How beautiful is fire!' When it burns our fingers, we blame it. Still, in itself, it is neither good nor bad. According as we use it, it produces in us the feeling of good or bad; so also is this world. It is perfect. By perfection is meant that it is perfectly fitted to meet its ends. We may all be perfectly sure that it will go on beautifully well without us, and we need not bother our heads wishing to help it.

Yet we must do good. The desire to do good is the highest motive power we have, if we know all the time that it is a privilege to help others. Do not stand on a high pedestal and take five cents in your hand and say: 'Here, my poor man', but be grateful that the poor man is there, so that by making a gift to him you are able to help yourself. It is not the receiver that is blessed, but it is the giver. Be thankful that you are allowed to exercise your power of benevolence and mercy in the world, and thus become pure and perfect.

The great secret of true success, of true happiness, then, is this: The man who asks for no return, the perfectly unselfish man, is the most successful. It

seems to be a paradox. Do we not know that every man who is unselfish in life gets cheated, gets hurt? Apparently yes. 'Christ was unselfish, and yet he was crucified.' True, but we know that this unselfishness is the reason, the cause, of a great victory—the crowning of millions upon millions of lives with the blessings of true success.

Ask nothing, want nothing in return. Give what you have to give; it will come back to you—but do not think of that now. It will come back multiplied a thousandfold — but the attention must not be on that. You have the power to give, give, and there it ends. Learn that the whole of life is giving, that nature will force you to give. So, give willingly, sooner or later you will have to give up... It is because we dare not give, because we are not resigned enough to accede to this grand demand of nature, that we are miserable. The forest is gone, but we get heat in return. The sun is taking up water from the ocean, to return it in showers. You are a machine for taking and giving, you take, in order to give.

Ask therefore, nothing in return; but the more you give, the more will come to you. The quicker you can empty the air out of this room, the quicker it will be filled up by the external air; and if you close all the doors and every aperture, that which is within will remain, but that which is outside will never come in, and that which is within will stagnate, degenerate, and become poisoned. A river is continually emptying itself into the ocean and is continually filling up again. Bar not the exit into the ocean. The moment you do that, death seizes you.

Be Strictly Moral

Be moral, be brave, Be a heart-whole man — strictly moral, brave unto desperation. Don't bother your head with religious theories. Cowards only sin, brave men never; no, not even in mind. Try to love anybody and everybody. Be a man and try to make those immediately under your care... brave, moral and sympathising... No religion for you, my children, but morality and bravery. No cowardice, no sin, no crime, no weakness — the rest will come of itself.

Perfect morality is the all in all of complete control over mind. The man who is perfectly moral has nothing more to do; he is free. The man who is perfectly moral cannot possibly hurt anything or anybody. Non-injuring has to be attained by him who would be free. No one is more powerful than he who has attained perfect non-injuring. No one could fight, no one could quarrel, in his presence. Yes, his very presence, and nothing else, means peace, means love, wherever he may be, nobody could be angry or fight in his presence. Even the animals, ferocious animals, would be peaceful before him.

Truth, purity, and unselfishness — wherever these are present, there is no power below or above the sun to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.

I have experienced even in my insignificant life that good motives, sincerity and infinite love can conquer the world. One single soul possessed of these virtues can destroy the dark designs of millions of hypocrites and brutes.

That soul has not been awakened that never feels weakness, never feels misery. That is a callous state. We do not want that. At the same time, we do not only want this mighty power of love, this mighty power of attachment, the power of throwing our whole soul upon a single object, losing ourselves and letting ourselves be annihilated, as it were, for other souls—which is the power of the gods—but we want to be higher even than gods. The perfect man puts his whole soul upon one point of love, yet he is unattached.

Who will give the world light? Sacrifice in the past has been the law, it will be, alas, for ages to come. The earth's bravest and best will have to sacrifice themselves for the good of many, for the welfare of all. Buddhas by the hundred are necessary with eternal love and pity.

Build up your Character

Build up your character and manifest your real nature, the Effulgent, the Resplendent, the Ever Pure and call it up in everyone you see.

Religions of the world have become lifeless mockeries. What the world wants is character. The world is in need of those whose life is one burning love, selfless. That love will make every word tell like a thunderbolt.

The first great thing to accomplish is to establish a character, to obtain, as we say, the *pratishthita prajna* (established wisdom). This applies equally to individuals and to organised bodies of individuals....

Neither money pays, nor name, nor fame, nor learning; it is character that can cleave through adamant walls of difficulties. Bear this in mind.

The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind.

This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working, and their resultant must be evil, and that man will be a bad man, he cannot help it. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hands of his impressions, and they will force him to do evil. Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good, and they, in a similar manner, will force him to do good even in spite of himself. When a man has done so much good work and thought so many good thoughts that there is an irresistible tendency in him to do good, in spite of himself and even if he wishes to do evil, his mind, as the sum total

of his tendencies, will not allow him to do so, the tendencies will turn him back; he is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established.

It is said, 'Habit is second nature', it is first nature also, and the whole nature of man, everything that we are, is the result of habit. That gives us consolation, because, if it is only habit, we can make and unmake it at any time. The *samskaras* are left by these vibrations passing over our mind, each one of them leaving its result. Our character is the sum total of these marks, and according as some particular wave prevails, one takes that tone. If good prevails, one becomes good; if wickedness, one becomes wicked; if joyfulness, one becomes happy. The only remedy for bad habits is counter-habits; all the bad habits that have left their impressions are to be controlled by good habits. Go on doing good, thinking holy thoughts continuously, that is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits which can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character.

If you really want to judge the character of a man, look not at his great performances. Every fool may become a hero at one time or another. Watch a man do his most common actions; those are indeed the things which will tell you the real character of a great man. Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is the really great man whose character is great always, the same wherever he be.

Entertain Positive Thoughts

We see the world as we are... Do not talk of the wickedness of the world and all its sins. Weep that you are bound to see sin everywhere, and if you want to help the world, do not condemn it. Do not weaken it more. For what is sin and what is misery, and what are all these, but the results of weakness? The world is made weaker and weaker everyday by such teachings. Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thoughts enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones. Say to your own minds, "I am He, I am He" (pure, free, immortal spirit). Let it ring day and night in your minds, like a song, and at the point of death declare: "I am He". That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the Truth and practise the Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached.

Think, all of you, that you are the infinitely powerful Atman, and see what strength comes out... Self-deprecating; what is it for? I am the child of the Infinite, the all powerful Divine Mother. What means disease or fear or want, to me? Stamp out the negative spirit as if it were a pestilence

and it will conduce to your welfare in every way. No negative; all positive, affirmative. I am, God is, everything is in me. I will manifest health, purity, knowledge, whatever I want.... 'Thou art Energy, impart energy unto me. Thou art strength, impart strength unto me. Thou art Spirituality, impart spirituality unto me. Thou art Fortitude, impart fortitude unto me.'

One must think of oneself as strong and invulnerable.

'This Atman is first to be heard of.' Hear day and night that you are that Soul. Repeat it to yourselves day and night till it enters into your very veins, till it tingles in every drop of blood, till it is in your flesh and bone. Let the whole body be full of that one ideal: 'I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever-glorious soul'. Think on it day and night; think on it till it becomes part and parcel of your life. Meditate upon it and out of that will come work.

Doing is very good, but that comes from thinking. Fill the brain, therefore, with high thoughts, highest ideals; place them day and night before you; and out of that will come great work.

It is thought which is the propelling force in us. Fill the mind with the highest thoughts, hear them day after day, think of them month after month. Never mind failures; they are quite natural, they are the beauty of life, these failures. What would be life without them? It would not be worth having if it were not for struggle. Where would be the poetry of life? Never mind the struggle, the mistakes. I never heard a cow telling a lie, but it is only a cow never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more.

'Out of the fullness of the heart the mouth speaketh', and out of the fullness of the heart the hand worketh also. Action will come. Fill yourselves with the ideal; whatever you do, think well on it. All your actions will be magnified transformed, deified, by the very power of the thought. If matter is powerful, thought is omnipotent. Bring this thought to bear upon your life, fill yourselves with the thought of your almightiness, your majesty and your glory.

Make your own Future

Know that you are the creator of your destiny.

Every thought that we think, every deed that we do, after a certain time becomes fine, goes into seed form, so to speak, and lives in the subtle body in a potential form, and after a time it emerges again and bears its results. These results condition the life of man. Thus the human being moulds his own life. Man is not bound by any other laws excepting those which he makes for himself.

Once we set in motion a certain power, we have to take the full consequence. That is the law of Karma.

We are responsible for what we are; and whatever we wish ourselves to be, we have the power to make ourselves. If what we are now has been the

result of our own past actions, it certainly follows that whatever we wish to be in future, can be produced by our present actions; so we have to know how to act.

Men in general lay all the blame of life on their fellow-men, or failing that, on God, or they conjure up a ghost, and say it is fate. Where is fate, and who is fate? We reap what we sow. We are the makers of our own fate. None else has the blame, none has the praise. The wind is blowing, those vessels whose sails are unfurled catch it, and go forward on their way, but those which have their sails furled do not catch the wind. Is that the fault of the wind? Is it the fault of the merciful Father, whose wind of mercy is blowing without ceasing, day and night, whose mercy knows no decay, is it His fault that some of us are happy and some unhappy. We make our own destiny.... His infinite mercy is open to everyone, at all times, in all places, under all conditions, unflinching, unswerving. Upon us depends how we must use it. Upon us depends how we utilise it. Blame neither man, nor God, nor anyone in the world. When you find yourselves suffering, blame yourselves, and try to do better.... Therefore, stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny and all the strength and succour you want is within yourself. Therefore, make your own future. 'Let the dead past bury its dead.' The infinite future is before you, and you must always remember that each word, thought, and deed, lays up a store for you, and that as the bad thoughts and bad deeds are ready to spring upon you like tigers so also there is the inspiring hope that the good thoughts and good deeds are ready with the power of a hundred thousand angels to defend you always and for ever.

So if the responsibility is thrown upon our own shoulders, we shall be at our highest and best. When we have nobody to grope towards, no devil to lay our blame upon, no personal God to carry our burden, when we are alone responsible, then we shall rise to our highest and best. I am responsible for my fate. I am the bringer of good unto myself, I am the bringer of evil. I am the pure and Blessed one. We must reject all thoughts that assert the contrary.

That is what the Vedanta teaches. It does not propose any slipshod remedy by covering wounds with gold leaf and the more the wound festers, putting on more gold leaf. This life is a hard fact; work your way through it boldly, though it may be adamant; no matter, the soul is stronger. It lays no responsibility on little gods; for you are the makers of your own fortunes. You make yourselves suffer, you make good and evil, and it is you who put your hands away and see the light; you are effulgent, you are perfect already, from the very beginning.

Love all Beings as Yourself

In every nation the truth has been preached from the most ancient times—love your fellow-beings as yourselves, I mean, love human beings as yourselves. In India, it has been preached, love all beings as yourselves; we make no distinction between men and animals. But no reason was forthcoming, no

one knows why it would be good to love other beings as ourselves. And the reason why, is there in the idea of the impersonal God; you understand it when you learn that the whole world is one — the oneness of the universe, the solidarity of all life — that in hurting anyone I am hurting myself, in loving anyone I am loving myself. Hence, we understand why it is that we ought not to hurt others.

In the lowest worm, as well as in the highest human being, the same divine nature is present. The worm form is the lower form in which the divinity has been more overshadowed by *maya*; man is the highest form in which it has been least overshadowed. Behind everything the same divinity is existing, and out of this comes the basis of morality. Do not injure another. Love everyone as your own self, because the whole universe is one. In injuring another, I am injuring myself; in loving another, I am loving myself. From this also springs that principle of Advaita morality which has been summed up in one word—Self-abnegation. The Advaitist says: This little personalised self is the cause of all my misery. This individual self, which makes me different from all other beings, brings hatred and jealousy and misery, struggle and all other evils. And when this idea has been got rid of, all struggle will cease, all misery vanish. So this is to be given up. We must always hold ourselves ready, even to give up our lives for the lowest beings. When a man becomes ready even to give up his life for a little insect, he has reached perfection.

Do you feel for others? If you do, you are growing in oneness. If you do not feel for others, you may be the most intellectual giant ever born, but you will be nothing; you are but dry intellect, and you will remain so. And if you feel, even if you cannot read any book and do not know any language, you are in the right way.... Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha. It is feeling that is the life, the strength.

All expansion is life, all contraction is death. All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is the only law of life, just as you breathe to live.

Love binds, love makes for that oneness, you become one, the mother with the child, families with the city, the whole world becomes one with the animals. For love is existence, God Himself; and all this is the manifestation of that one love. The difference is only in degree, but it is the manifestation of that one love—throughout.

Nothing else is necessary but these — love, sincerity, and patience. What is life, but growth i.e. expansion, i.e. love? Therefore, all love is life. It is the only law of life; all selfishness is death, and this is true here or hereafter. It is life to do good; it is death not to do good to others.... Feel, my children, feel; feel for the poor, the ignorant, the downtrodden; feel till the heart stops and the brain reels and you think you will go mad; then pour the soul out at the feet of the Lord, and then will come power, help, and indomitable energy.

Struggle, struggle, was my motto for the last ten years. Struggle, still say I. When it was all dark, I used to say, struggle; when light is breaking in, I still say, struggle. Be not afraid, my children.

You are Everywhere

We have always heard it preached, 'Love one another.' What for? That doctrine was preached, but the explanation is here. Why should I love everyone? Because they and I are one. Why should I love my brother? Because he and I are one. There is this oneness, this solidarity of the whole universe. From the lowest worm that crawls under our feet to the highest beings that ever lived all have various bodies, but are the one Soul. Through all mouths you eat; through all hands you work; through all eyes you see. You enjoy health in millions of bodies, you are suffering from disease in millions of bodies. When this idea comes and we realize it, see it, then will misery cease, and fear with it. How can I die? There is nothing beyond me. Fear ceases, and then alone come perfect happiness and perfect love. That universal sympathy, universal love, universal bliss, that never changes raises man above everything.

The infinite oneness of the Soul is the eternal sanction of all morality, that you and I are not only brothers — every literature voicing man's struggle towards freedom has preached that for you—but that you and I are really one. This is the dictate of Indian philosophy. This oneness is the rationale of all ethics and spirituality.

To every man, this is taught: Thou art one with this universal Being, and as such, every soul that exists is your soul; and every body that exists is your body and in hurting anyone, you hurt yourself, in loving any one you love yourself. As soon as a current of hatred is thrown outside whomsoever else it hurts, it also hurts yourself; 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, and perfection will be reached when full consciousness of this Infinite comes.

Vedanta formulates not universal brotherhood, but universal oneness. I am the same as any other man, as any animal — good, bad, anything. It is one body, one mind, one soul throughout. Spirit never dies. How can even the body die? One leaf may fall — does the tree die? The universe is my body. See how it continues. All minds are mine; with all feet I walk; through all mouths I speak. In everybody I reside.

There is one Self, not many. That one Self shines in various forms. Man is man's brother, because all men are one. A man is not only my brother, says the Vedanta, he is myself. Hurting any part of the universe, I only hurt myself. I am the universe. It is a delusion that I think I am Mr. so-and-so — that is the delusion.

The soul of man is part of the cosmic energy that exists, which is God.... it is beyond life and death. You were never born, and you will never die. What is this birth and death that we see around us? This belongs to the body only, because the soul is omnipresent.... You are everywhere in the universe. How is that then I am born and I am going to die, and all that? That is the talk of ignorance, hallucination of the brain. You were neither born, nor will you die. You have had neither birth, nor will you have a re-birth, nor life, nor incarnation, nor anything. What do you mean by coming and going! All shallow nonsense. You are everywhere. Then what is this coming and going? It is the hallucination produced by the change of this fine body, which you call the mind. That is going on.... In reality you are neither going nor coming, you are not being born, nor going to be born, you are infinite, ever present beyond all causation, and ever free. Such a question is out of place, it is arrant nonsense. How could there be mortality when there was no birth?

...If we are beyond all law, we must be omniscient, ever blessed, all knowledge must be in us, and all power and blessedness. Certainly, you are the omniscient, omnipresent being of the universe. But of such beings can there be many? Can there be a hundred thousand millions of omnipresent beings? Certainly not. Then what becomes of us all? You are only one; there is only one such self, and that one self is you. Standing behind this little nature is what we call the soul. There is only one Being. One Existence, the Ever-blessed, the Omnipresent, the Omniscient, the birthless, the deathless.... 'He is the Reality in nature, He is the soul of your soul, nay, more, you are He, you are one with Him'. Wherever there are two there is fear, there is danger, there is conflict, there is strife. When it is all one, who is there to hate, who is there to struggle with? When it is all He, with whom can you fight? This explains the true nature of life, this explains the true nature of being. This is perfection, and this is God. As long as you see the many you are under delusion. 'In this world of many, he who sees the One, in this ever changing world, he who sees Him who never changes, as the soul of his own soul, as his own self, he is free, he is blessed, he has reached the goal'. Therefore know that thou art He, thou art the God of this universe, *tat twam asi*. All these various ideas that I am a man or a woman, or sick, or healthy, or strong, or weak, or that I hate, or I love, or have a little power, are but hallucinations. Away with them! What makes you weak? What makes you fear? You are the One being in the universe. What frightens you? Stand up then and be free. Know that every thought and word that weakens you in this world, is the only evil that exists. Whatever makes man weak and fear is the only evil that should be shunned. What can frighten you? If the sun comes down, and the moons crumble into dust and systems after systems are hurled into annihilation, what is that to you? Stand as a rock; you are indestructible. You are the self, the God of the universe. Say—"I am Existence Absolute, Bliss Absolute, Knowledge Absolute, I am He", and like a lion breaking its cage, break your

chain and be free for ever. What frightens you; what holds you down? Only ignorance and delusion; nothing else can bind you. You are the pure one, the ever-blessed.

Silly fools tell you that you are sinners, and you sit down in a corner and weep. It is foolishness, wickedness, downright rascality to say that you are sinners! You are all God. See you not God and call Him man? Therefore, if you dare, stand on that, — mould your whole life on that. If a man cuts your throat, do not say no, for you are cutting your own throat. When you help a poor man, do not feel the least pride. That is worship for you and not the cause of pride. Is not the whole universe you? Where is there any one that is not you? You are the soul of this universe. You are the sun, moon, the stars, it is you that are shining everywhere. The whole universe is you. Whom are you going to hate, or to fight? Know then, that thou art He, and model your whole life accordingly, and he who knows this and models his life accordingly, will no more grovel in darkness.

Give up this Mad Pursuit

It is better that we know we are God and give up this fool's search after Him; and knowing that we are God become happy and contented. Give up all these mad pursuits, and then play your part in the universe, as an actor on the stage.

The whole vision is changed, and instead of an eternal prison this world has become a playground; instead of a land of competition it is a land of bliss, where there is perpetual spring, where flowers bloom and butterflies flit about. This very world becomes heaven, which formerly was hell. To the eyes of the bound it is a tremendous place of torment, but to the eyes of the free it is quite otherwise. This one life is the universal life, heaven and all those places are here.... When we have become free, we need not go mad and throw off society and rush to die in the forest or the cave; we shall remain where we were, only we shall understand the whole thing. The same phenomena will remain but with a new meaning. We do not know the world yet; it is only through freedom that we see what it is, and understand its nature.... Through delusion we have been trying to forget our nature, and yet we could not; it was always calling upon us, and all our search after God or gods, or external freedom, was a search after our real nature.... In one word, the ideal of Vedantà is to know man as he really is.

Seek God Within

...No perfection is going to be attained. You are already free and perfect. What are these ideas of religion and God and searching for the hereafter? Why does man look for a God? Why does man, in every nation, in every state of society, want a perfect ideal somewhere, either in man, in God, or elsewhere? Because that idea is within you. It was your own heart beating

and you did not know, you were mistaking it for something external. It is the God within your own self that is propelling you to seek for Him, to realise Him. After long searches here and there, in temples and churches, in earths and in heavens, at last you come back, completing the circle from where you started, to your own soul and find that He, for whom you have been seeking all over the world, for whom you have been weeping and praying in churches and temples, on whom you were looking as the mystery of all mysteries shrouded in the clouds, is nearest of the near, is your own Self; the reality of your life, body and soul. That is your own nature. Assert it, manifest it. Not to become pure, you are pure already. You are not to be perfect, you are that already. Nature is like that screen which is hiding the reality beyond. Every good thought that you think or act upon, is simply tearing the veil, as it were, and the purity, the Infinity, the God behind, manifests Itself more and more. This is the whole history of man. Finer and finer becomes the veil, more and more of the light behind shines forth, for it is its nature to shine.

The more you approach your real Self, the more this delusion vanishes. The more all difference and divisions disappear the more you realise all as the one divinity. God exists, but he is not the man sitting upon a cloud. He is pure Spirit. Where does He reside? Nearer to you than your very self. He is the soul. How can you perceive God as separate and different from your self? When you think of Him as someone separate from yourself, you do not know Him. He is yourself.

Adore the Living God

Look upon every man, woman and everyone as God. You cannot help anyone; you can only serve; serve the children of the Lord, serve the Lord Himself, if you have the privilege. If the Lord grants that you can help any one of his children, blessed you are; do not think too much of yourselves. Blessed you are that that privilege was given to you, when others had it not. Do it only as a worship.

You may invent an image through which to worship God, but a better image already exists, the living man. You may build a temple in which to worship God, and that may be good, but a better one, a much higher one, already exists, the human body.

We have to cover everything with the Lord Himself, not by blinding our eyes to the evil, but by really seeing God in everything. Thus we have to give up the world, and when the world is given up, what remains? God. What is meant? You can have your wife; it does not mean that you are to abandon her, but you are to see God in the wife. Give up your children; what does that mean? To turn them out of doors, as some human brutes do in every country? Certainly not. That is diabolism; it is not religion. But see God in your children, so in everything. In life and in death, in happiness and in misery, the Lord is equally present. The whole world is full of the Lord. Open your eyes and see Him. This is what Vedanta teaches.

So work, says Vedanta, putting God in everything, and knowing Him to be everything. Work incessantly, holding life as something defined, as God Himself, and knowing that this is all we have to do, this is all we should ask for. God is in everything, where else shall we go to find Him? He is already in every work, every thought, in every feeling. Thus knowing, we must work — this is the only way, there is no other.

After so much austerity, I have understood this as the real truth — God is present in every *jiva*; there is no other God besides that. ‘Who serves *jiva*, serves God indeed’.

I have understood that the ideal of Vedanta lived by the recluse outside the pale of society can be practised even at home and applied to all aspects of daily life. Whatever a man’s vocation, let him understand and realise that it is God alone who has manifested Himself as the world and created beings. He is both immanent and transcendent. It is He who has become all the diverse beings, objects of our love, respect or compassion, and yet He is beyond all these. Such a realisation of Divinity in humanity leaves no room for arrogance. By realising it, a man cannot be jealous of, or have pity for, any other being. Serving man, knowing him to be the manifestation of God, purifies the heart; and in a short time the aspirant who does this realises that he is a part of God—Existence-Knowledge-Bliss Absolute.

Seek your own Self in every being that breathes, and in every atom of the universe. When you realise this, you cannot live in this world without treating everyone with exceeding love and compassion. This is indeed practical Vedanta.

This is the gist of all worship — to be pure and to do good to others. He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary.

We want to worship a living God. I have seen nothing but God all my life, nor have you. To see this chair you first see God, and then the chair, in and through Him. He is everywhere, saying “I am.” The moment you feel “I am”, you are conscious of Existence. Where shall we go to find God if we cannot see Him in our own hearts, and in every living being? “Thou art the man, Thou art the woman, Thou art the girl, and Thou art the boy. Thou art the old man tottering with a stick. Thou art the young man walking in the pride of his strength.” Thou art all that exists, a wonderful living God who is the only fact in the universe.

...The Vedanta says, there is nothing that is not God. It may frighten many of you, but you will understand it by degrees. The living God is within you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only God to worship is the human soul, in the human body. Of course, all animals are temples too, but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage. The moment I have realised God sitting in the temple of every human body, the moment I stand in reverence before every human

being and see God in Him,—that moment I am free from bondage; everything that binds vanishes and I am free. This is the most practical of all worship.

No books, no scriptures, no science, can ever imagine the glory of the Self that appears as man, the most glorious God that ever was, the only God that ever existed, exists and ever will exist.

The God in you is the God in all. If you have not known this, you have known nothing. How can there be difference? It is all one. Every being is the temple of the Most High; if you can see that, good; if not, spirituality has not yet come to you.

From the highest Brahman to the yonder worm,
And to the minutest atom,
Everywhere is the same God, the All-Love;
Friend, offer mind, soul, body, at their feet,
These are His manifold forms before thee,
Rejecting them, where seekest thou for God?
Who loves all beings, without distinction,
He indeed is worshipping best his God.

Seek for the Highest

Do not go for glass beads leaving the mine of diamonds! This life is a great chance. What, seekest thou the pleasures of the world!—He (God) is the fountain of all bliss. Seek for the highest, aim at the highest and you shall reach the highest.

This world is nothing. It is at best only a hideous caricature, a shadow of the Reality. We must go to the Reality. Renunciation will take us to it. Renunciation is the very basis of our true life, every moment of goodness and real life that we enjoy is when we do not think of ourselves. This little separate self must die. Then we shall find that we are in the Real, and that Reality is God, and He is our own true nature, and He is always in us and with us. Let us live in Him and stand in Him. It is the only joyful state of existence. Life on the plane of the Spirit is the only life, and let us all try to attain to this realisation.

There is a joy which is absolute, which never changes. That joy cannot be the joys and pleasures we have in this life, and yet Vedanta shows that everything that is joyful in this life is but a particle of that real joy, because that is the only joy there is. Every moment really we are enjoying the absolute bliss, though covered up, misunderstood, and caricatured.... But to understand that, we have to go through the negation, and then the positive side will begin. We have to give up ignorance and all that is false, and then truth will begin to reveal itself to us. When we have grasped the truth, things which we gave up at first will take new shape and form, will appear to us in a new light, and become deified. They will have become sublimated and then we shall understand them in their true light. But to understand them we have first to get a glimpse of the truth; we must give them up at first, and then we get them

back again deified. We have to give up all our miseries and sorrows, all our little joys.

Those who give themselves up to the Lord do more for the world than all the so-called workers. One man who has purified himself thoroughly, accomplishes more than a regiment of preachers. Out of purity and silence comes the word of power.

If a man plunges headlong into foolish luxuries of the world without knowing the truth, he has missed his footing; he cannot reach the goal. And if a man curses the world, goes into a forest, mortifies his flesh, and kills himself little by little, by starvation, makes his heart a barren waste, kills out all feeling and becomes harsh, stern, and dried up, that man also has missed the way.

Regain your lost Empire

... You cannot get anything which is not yours already. You are indebted to nobody in this universe. You claim your own birth-right, as it has been most poetically expressed by a great Vedantin philosopher, in the title of one of his books—*The Attainment of our own Empire*. That empire is ours; we have lost it and we have to regain it. The *mayavadin*, however, says that this losing of the empire was a hallucination; you never lost it. This is the only difference.

... But the latest and the greatest counsel is, you need not weep at all. You need not go through all these ceremonies, and need not take any notice of how to regain your empire, because you never lost it. Why should you go to seek for what you never lost? You are pure already, you are free already. If you think you are free, free you are this moment, and if you think you are bound, bound you will be. This is a very bold statement, and as I told you at the beginning of this course, I shall have to speak to you very boldly. It may frighten you now, but when you think over it, and realise it in your own life, then you will come to know that what I say is true.

Teach yourself first

Each one of us is naturally growing and developing according to his own nature; each will in time come to know the highest truth, for after all, men must teach themselves. What can you and I do? Do you think you can teach even a child? You cannot. The child teaches himself. Your duty is to afford opportunities and to remove obstacles:... None can teach you; none can make a spiritual man of you; you have to teach yourself; your growth must come from inside. What can an external teacher do? He can remove the obstruction a little, and there his duty ends. Therefore help, if you can; but do not destroy. Give up all ideas that you can make man spiritual. It is impossible. There is no other teacher to you than your own soul. Recognise this.

Carry the Light of Knowledge

Advaitism — the fairest flower of philosophy and religion that any coun-

try in any age has produced, where human thought attains its highest expression and even goes beyond the mystery which seems to be impenetrable.

... Raise once more that mighty banner of Advaita, for on no other ground can you have that wonderful love, until you see that same Lord is present everywhere. Unfurl the banner of love! Arise, awake, and stop not till the goal is reached.

In one word, the ideal of Vedanta is to know man as he really is, and this is its message, that if you cannot worship your brother man, the manifested God, how can you worship a God who is unmanifested?

Vedanta lays down that each man should be treated not as what he manifests, but as what he stands for. Each human being stands for the divine, and, therefore, every teacher should be helpful, not by condemning man, but by helping him to call forth the divinity that is within him.

We shall see how the Vedanta can be carried into our everyday life, the city life, the country life, the national life, and the home life of every nation. For, if a religion cannot help man wherever he may be, wherever he stands, it is not of much use; it will remain only a theory for the chosen few. Religion, to help mankind, must be ready and able to help him in whatever condition he is, in servitude or in freedom, in the depths of degradation or on the heights of purity; everywhere, equally, it should be able to come to his aid. The principles of Vedanta, or the ideal or religion, or whatever we may call it, will be fulfilled by its capacity for performing this great function.

Carry the light and the life of Vedanta to every door, and rouse up the divinity that is hidden within every soul. Then, whatever may be the measure of your success, you will have the satisfaction that you have lived, worked and died for a great cause. In the success of this cause, however brought about, is centred the salvation of humanity here and hereafter.

...I do not believe at all that Monistic ideas preached to the world would produce immorality and weakness. On the contrary, I have reason to believe that it is the only remedy there is. If this be the truth, why let people drink ditch water when the stream of life is flowing by? If this be the truth, that they are all pure, why not at this moment teach it to the whole world? Why not teach it with the voice of thunder to every man that is born, to saints and sinners, men, women and children, to the man on the throne and to the man sweeping the streets?

I only ask you to work to realise more and more the Vedantic ideal of the solidarity of man and his inborn divine nature.

These conceptions of the Vedanta must come out, must remain not only in the forest, not only in the cave, but they must come out to work at the Bar and the Benches, in the pulpit and in the cottage of the poor man, with the fishermen that are catching fish and with students that are studying.

If the fisherman thinks that he is the spirit, he will be a better fisherman. If the student thinks that he is the spirit, he will be a better student. If the lawyer

thinks that he is the spirit, he will be a better lawyer... and so on. If you teach Vedanta to the fisherman, he will say, 'I am as good a man as you. I am a fisherman as you are a philosopher, but I have the same God in me, as you have in you'. And that is what we want, no privilege for anyone, equal chances for all; let everyone be taught that the Divine is within him, and everyone will work out his own salvation.

It may take ages for all minds to receive Monism, but why not begin now? If we have told it to twenty persons in our lives, we have done a great work.

My hope and faith rests in men like you. Understand my words in their true spirit and apply yourselves to work in their light.... I have given you advice enough; now put at least something in practice. Let the world see that your listening to me has been a success.

Be Living Sermons

Men and women of today! If there be among you any pure, fresh flower, let it be laid on the altar of God. If there are among you any who, being young, do not desire to return into the world, let them give up! Let them renounce! This is the one secret of spirituality, renunciation. Dare to do this. Be brave enough to do it. Such great sacrifices are necessary.

Can you not see the tide of death and materialism that is rolling over these Western lands? Can you not see the power of lust and unholiness, that is eating into the very vitals of society? Believe me, you will not arrest these things by talk, or by movements of agitation for reform; but by renunciation, by standing up, in the midst of decay and death, as mountains of righteousness. Talk not, but let the power of purity, the power of chastity, the power of renunciation, emanate from every pore of your body. Let it strike those who are struggling day and night for gold, that even in the midst of such a state of things, there can be one to whom wealth counts for nothing. Put away lust and wealth. Sacrifice yourselves.

But who is it that will do this? Not the worn-out or the old, bruised and battered by society, but the Earth's freshest and best, the strong, the young, the beautiful. Lay down your lives. Make yourselves servants of humanity. Be living sermons. This, and not talk, is renunciation.

Do not criticize others, for all doctrines and all dogmas are good; but show them by your lives that religion is no matter of books and beliefs, but of spiritual realisation. Only those who have seen it will understand this; but such spirituality can be given to others, even though they be unconscious of the gift. Only those who have attained to this power are amongst the great teachers of mankind. They are the powers of light.

The more of such men any country produces, the higher is that country raised. That land where no such men exist, is doomed. Nothing can save it. Therefore my master's message to the world is, "Be ye all spiritual! Get ye first realisation!"

You have talked of the love of man, till the thing is in danger of becoming

words alone. The time has come to act. The call now is, Do! Leap into the breach, and save the world!

Spiritual Knowledge — the greatest of all Benefactions

Helping others physically, by removing their physical needs, is, indeed, great, but the help is greater according as the need is greater and according as the help is far-reaching. If a man's wants can be removed for an hour, it is helping him indeed, if his wants can be removed for a year, it will be more help to him; but if his wants can be removed for ever, it is surely the greatest help that can be given to him.

Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the spirit that the faculty of want is annihilated for ever, so helping man spiritually is the highest help that can be given to him. He who gives man spiritual knowledge is the greatest benefactor of mankind and as such we always find that those were the most powerful of men who helped man in his spiritual needs because spirituality is the true basis of all our activities in life. A spiritually strong and sound man will be strong in every other respect, if he so wishes. Until there is spiritual strength in men, even physical needs cannot be well satisfied.

Next to spiritual comes intellectual help. The gift of knowledge is a far higher gift than that of food and clothes, it is even higher than giving life to a man, because the real life of man consists of knowledge. Ignorance is death, knowledge is life. Life is of very little value, if it is a life in the dark, groping through ignorance and misery. Next in order comes, of course, helping a man physically.

Therefore, in considering the question of helping others, we must always strive not to commit the mistake of thinking that physical help is the only help that can be given. It is not only the last but the least, because it cannot bring about permanent satisfaction. The misery that I feel when I am hungry is satisfied by eating, but hunger returns; my misery can cease only when I am satisfied beyond all want. Then hunger will not make me miserable; no distress, no sorrow will be able to move me. So, that help which tends to make us strong spiritually is the highest next to it comes intellectual help, and, after that, physical help.

The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise, and miseries, will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let men have light, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before. We may convert every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes.

Spiritual Knowledge — the highest Utility

Happiness, we see, is what everyone is seeking for, but the majority seek it in things which are evanescent, and not real. No happiness was ever found in the senses. There never was a person who found happiness in the senses, or enjoyment of the senses. Happiness is found only in the Spirit. Therefore the highest utility for mankind is to find this happiness in the Spirit. The next point is, that ignorance is the great mother of all misery, and the fundamental ignorance is to think that the infinite weeps and cries, that He is finite. This is the basis of all ignorance, that we, the immortal, the ever pure, the perfect Spirit, think that we are little minds, that we are little bodies; it is the mother of all selfishness. As soon as I think that I am a little body, I want to preserve it, to protect it, to keep it nice, at the expense of other bodies; then you and I become separate. As soon as this idea of separation comes, it opens the door to all mischief and leads to all misery. This is the utility, that if a very small fractional part of human beings living today can put aside the idea of selfishness, narrowness, and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only, it will never be. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of the Spirit, all material knowledge is only adding fuel to fire, only giving into the hands of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them.

Spirituality can be communicated

My master taught me this lesson hundreds of times, yet I often forget it. Few understand the power of thought. If a man goes into a cave, shuts himself in, and thinks one really great thought and dies, that thought will penetrate the walls of the cave, vibrate through space and at last permeate the whole human race. Such is the power of thought; be in no hurry therefore to give your thoughts to others. First have something to give. He alone teaches who has something to give, for teaching is not talking. Teaching is not imparting doctrines, it is communicating. Spirituality can be communicated just as really as I can give you a flower. This is true in the most literal sense.

...Spirituality has nothing to do with the display of psychical powers, which; when analysed, show that the man who occupies himself with them is a slave of desire and a most egotistical person. Spirituality involves the acquisition of that true power which is character. It is the vanquishing of passion and the rooting out of desire. All this chasing after physical illusions, which means nothing in the solution of the great problems of our life, is a terrible waste of energy, the most intense form of selfishness, and leads to degeneracy of mind. It is this nonsense which is demoralising our nation. What we need is strong common sense, a public spirit, and a philosophy and religion which will make us men.

India — the Land of Wisdom

This is the motherland of philosophy, of spirituality and of ethics, of sweetness, gentleness and love. These still exist, and my experience of the world leads me to stand on firm ground and make the bold statement that India is still the first and foremost of all the nations of the world in these respects.

One thing we may note that whereas you will find that good and great men of other countries take pride in tracing back their descent to some robber-baron who lived in a mountain fortress and emerged from time to time to plunder passing wayfarers, we Hindus, on the other hand, take pride in being the descendants of Rishis and sages, who lived on roots and fruits in mountains and caves, meditating on the Supreme.

Did you ever hear of a country where the greatest kings tried to trace their descent not to kings, not to robber-barons living in old castles who plundered poor travellers, but to semi-naked sages who lived in the forest? Did you ever hear of such a land? This is the land. In other countries great priests try to trace their descent to some king, but here the greatest kings would trace their descent to some ancient priest. Therefore, whether you believe in spirituality or not, for the sake of the national life, you have to get a hold on spirituality and keep to it.

The idea of God was nowhere else ever so fully developed as in this motherland of ours, for the same idea of God never existed anywhere else. Perhaps you are astonished at my assertion; but show me any idea of God from any other scripture equal to ours; they have only clan-Gods, the God of the Jews, the God of the Arabs, and of such and such a race, and their God is fighting the Gods of the other races. But the idea of that beneficent, most merciful God, our father, our mother, our friend, the friend of our friends, the soul of our souls, is here and here alone.

This is the ancient land where wisdom made its home before it went into any other country, the same India whose influx of spirituality is represented, as it were, on the material plane, by rolling rivers like oceans, where the eternal Himalayas, rising tier above tier with their snow-caps, look as it were into the very mysteries of heaven. Here is the same India whose soil has been trodden by the feet of the greatest sages that ever lived. Here first sprang up inquiries into the nature of man and into the internal world. Here first arose the doctrines of the immortality of the soul, the existence of a supervising God, an immanent God in nature and in man, and here the highest ideals of religion and philosophy have attained their culminating points. This is the land from whence, like the tidal waves, spirituality and philosophy have again and again rushed out and deluged the world, and this is the land from whence once more such tides must proceed in order to bring life and vigour into the decaying races of mankind. It is the same India which has withstood the shocks of centuries, of hundreds of foreign invasions, of hundreds of upheavals of manners and customs. It is the same land which stands firmer than any rock in the world, with its undying vigour, indestructible life. Its life is of the

same nature as the soul, without beginning and without end, immortal; and we are the children of such a country.

India — the Land of Religious Tolerance

We not only tolerate, but we Hindus accept every religion, praying in the mosque of Mohammedans, worshipping before the fire of Zoroastrians, and kneeling before the cross of the Christians, knowing that all the religions, from the lowest fetishism, mean so many attempts of the human soul to grasp and realise the infinite, each determined by the conditions of its birth and association, and each of them making a stage of progress. We gather all these flowers and bind them with the twine of love, making a wonderful bouquet of worship.

India is the only country where there never has been religious persecution, where never was any man disturbed for his religious faith. Theists or atheists, monists, dualists, monotheists are there and always lived unmolested.

I am proud to belong to a religion which has taught the world both toleration and universal acceptance. We believe not only in universal tolerance, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation.

In India there never was any religious persecution by the Hindus, but only that wonderful reverence, which they have for all the religions of the world. They sheltered a portion of the Hebrews when they were driven out of their own country; and the Malabar Jews remain as a result. They received at another time the remnant of the Persians, when they were almost annihilated; and they remain to this day, as a part of us and loved by us, as the modern Parsees of Bombay. There were Christians who claimed to have come with St. Thomas, the disciple of Jesus Christ, and they were allowed to settle in India and hold their own opinions, and a colony of them is even now in existence in India. And this spirit of toleration has not died out. It will not and cannot die there.

In (Hindu) religion, we find atheists, materialists and Buddhists, creeds, opinions and speculations of every phase and variety, some of a most startling character, living side by side. Preachers of all sects go about teaching and getting adherents, and at the very gates of the temples of gods, the Brahmins—to their credit said—allow even the materialists to stand and give forth their opinions.

Thus, India has always had this magnificent idea of religious freedom, and you must remember that freedom is the first condition of growth.

It is here that Indians build temples for Mohammedans and Christians; nowhere else. If you go to other countries and ask Mohammedans or people of other religions to build a temple for you, see how they will help. They will instead try to break down your temple and you too if they can.

Mind you, we have no quarrel with any religion in the world. We have each our *ishta*. But when we see a man coming and saying, "This is the only way", and trying to force it on us in India, we have a word to say; we laugh at him. For such people who want to destroy their brothers because they seem to follow a different path towards God—for them to talk of love is absurd. Their love does not count for much. How can they preach of love who cannot bear another man to follow a different path from their own? If that is love, what is hatred?

India alone was to be, of all lands, the land of toleration and spirituality... For one of the greatest sages that was ever born found out here in India even at that distant time, which history cannot reach, and into whose gloom even tradition itself dares not peep—in that distant time the sage rose and declared: *ekam sad viprā bahudhā vadanti* — "He who exists is one; the sages call Him variously". This is one of the most memorable sentences that was ever uttered, one of the grandest truths that was ever discovered. And for us Hindus this truth has been the very backbone of our national existence, For throughout the vistas of the centuries of our national life, this one idea — *ekam sad viprā bahudhā vadanti* — comes down, gaining in volume and in fullness till it has permeated the whole of our national existence, till it has mingled in our blood, and has become one with us. We live that grand truth in every vein, and our country has become the glorious land of religious tolerance. It is here and here alone that they build temples and churches for the religions which have come with the object of condemning our own religion.

If I ask myself what has been the cause of India's greatness, I answer, because we have never conquered. That is our glory. You are hearing everyday, and sometimes, I am sorry to say, from men who ought to know better, denunciations of our religion, because it is not at all a conquering religion. To my mind that is the argument why our religion is truer than any other religion, because it never conquered, because it never shed blood, because its mouth always shed on all, words of blessings, of peace, words of love and sympathy. It is here and here alone that the ideals of toleration were first preached. And it is here and here alone that toleration and sympathy have become practical; it is theoretical in every other country; it is here and here alone that the Hindu builds mosques for the Mohammedans and churches for the Christians.

It has been proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world and that every system has provided men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion 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 will soon be written, in spite of resistance: "Help and not Fight", "Assimilation and not Destruction", "Harmony and Peace and not Dissension."

Spirituality — the Backbone of India

In religion lies the vitality of India, and so long as the Hindu race does not forget the great inheritance of their forefathers, there is no power on earth to destroy them.

I have been in the countries of the West, have travelled through many lands of many races; and each race and each nation appears to me to have a particular ideal—a prominent ideal running through its whole life; and this ideal is the backbone of the national life. Not politics nor military power, not commercial supremacy nor mechanical genius furnishes India with that backbone, but religion; and religion alone is all that we have and mean to have. Spirituality has been always in India.

Let others talk of politics, of the glory of acquisition of immense wealth poured in by trade, of the power and spread of commercialism, of the glorious fountain of physical liberty; but these the Hindu mind does not understand and does not want to understand. Touch him on spirituality, on religion, on God, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands.

Here we are, the Hindu race, whose vitality, whose life-principle, whose very soul, as it were, is in religion. I have seen a little of the world, travelling among nations one great ideal which forms the backbone, so to speak, of that race. With some it is politics, with others it is social culture; others again may have intellectual culture and so on for their national background. But this, our motherland has religion and religion alone for its basis, for its backbone, for the bedrock upon which the whole building of its life has been based.

Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other things. With us, religion is the main activity along which we can move. The highest ideal in our Scriptures is the Impersonal, and would to God every one of us here were high enough to realise that Impersonal ideal: but as that cannot be, it is absolutely necessary for the vast majority of human beings to have a Personal ideal; and no nation can rise, can become great, can work at all, without enthusiastically coming under the banner of one of these great ideals in life. Political ideas, personages presenting political ideals, even social or commercial ideals would have no power in India. We want spiritual ideals before us, we want enthusiastically to gather round grand spiritual names. Our heroes must be spiritual.

Before flooding India with socialistic and political ideas, first deluge the land with spiritual ideas....

Renunciation and spirituality are the two great ideas of India and it is because India clings to these ideas that all her mistakes count for so little.

But mark you if you give up that spirituality, leaving it aside to go after the materialising civilisation of the West, the result will be that in three generations you will be an extinct race; because the backbone of the nation will be broken, the foundation upon which the national edifice has been built will be undermined and the result will be annihilation all round.

India is immortal if she persists in her search for God. But if she takes to politics and social conflict, she will die.

The main spring of the strength of every race lies in its spirituality, and the death of that race begins the day that spirituality wanes and materialism gains ground.

We Hindus have now been placed, under God's providence, in a very critical and responsible position. The nations of the West are coming to us for spiritual help. A great moral obligation rests on the sons of India to fully equip themselves for the work of enlightening the world on the problems of human existence.

India must conquer the World with Spirituality

I am an imaginative man, and my idea, is the conquest of the whole world by the Hindu race. There have been great conquering races in the world. We also have been great conquerors. The story of our conquest has been described by that noble Emperor of India, Ashoka, as the conquest of religion and spirituality. Once more the world must be conquered by India. This is the dream of my life.... This is the great ideal before us, and everyone must be ready for it—the conquest of the whole world by India—nothing less than that, and we must all get ready for it, strain every nerve for it.... At the same time we must not forget that what I mean by the conquest of the world by spiritual thought is the sending out of the life-giving principles....

Gift of political knowledge can be made with the blast of trumpets and the march of cohorts. Gifts of secular knowledge and social knowledge can be made with fire or sword. But spiritual knowledge can only be given in silence like the dew that falls unseen and unheard, yet bringing into bloom masses of roses. This has been the gift of India to the world again and again.

We have to conquer the world. That we have to. India must conquer the world, and nothing less than that is my ideal. It may be very big, it may astonish many of you, but it is so. We must conquer the world or die. There is no other alternative. The sign of life is expansion; we must go out, expand, show life, or degrade, fester and die. There is no other alternative. Take either of these, either live or die....

Therefore we must go out, and the secret of life is to give and take. Are we to take always, to sit at the feet of the Westerners to learn everything, even religion? We can learn mechanism from them. We can learn many more things. But we have to teach them something, and that is our religion, that is our spirituality. For a complete civilisation, the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheri-

tance of our race, which through decades of degradation and misery, the nation has still clutched to her breast. Little do you know how much of hunger and thirst there is outside of India for these wonderful treasures of our forefathers. We talk here, we quarrel with each other, we laugh at and we ridicule everything sacred, till it has become almost a national vice to ridicule everything holy. Little do we understand the heart-pangs of millions waiting outside the walls, stretching forth their hands for a little sip of that nectar which our forefathers have preserved in this land of India. Therefore, we must go out, exchange our spirituality for anything they have to give us. For the marvels of the region of matter, we should give marvels of the spirit. We will not be students always but teachers also. There cannot be friendship without equality and there cannot be equality when one party is always the teacher and the other party sits always at his feet. If you want to become equal with the Englishman or the American, you will have plenty yet to teach to the world for centuries to come.

The whole world requires Light. It is expectant! India alone has the Light, not in magic, mummeries, and charlatanism, but in the teaching of the glories of the spirit of real religion—of the highest spiritual truth. That is why the Lord has preserved the race through all its vicissitudes unto the present day. Now the time has come.

Up India, and conquer the world with your spirituality.

And I challenge anybody to show one single period of her national history when India was lacking in spiritual giants capable of moving the world. But her work is spiritual, and that cannot be done with blasts of war-trumpets or the march of cohorts. Her influence has always fallen upon the world like that of the gentle dew, unheard and scarcely marked, yet bringing into bloom the fairest flowers of the earth. This influence, being in its nature gentle, would have to wait for a fortunate combination of circumstances, to go out of the country into other lands, though it never ceased to work within the limits of its native land. As such, every educated person knows that whenever the empire-building Tartar or Persian or Greek or Arab brought this land in contact with the outside world, a mass of spiritual influence immediately flooded the world from here.

Political greatness or military power is never the mission of our race; it never was, and, mark my words, it never will be. But there has been the other mission given to us, which is to conserve, to preserve, to accumulate, as it were, into a dynamo, all the spiritual energy of the race, and that concentrated energy is to pour forth in a deluge on the world whenever circumstances are propitious. Let the Persian or the Greek, the Roman, the Arab, or the Englishman march his battalions, conquer the world, and link the different nations together, and the philosophy and spirituality of India is ever ready to flow along the new-made channels into the veins of the nations of the world. The Hindu's calm brain must pour out its own quota to give to the sum

total of human progress. India's gift to the world is the light spiritual.

We never preached our thoughts with fire and sword.

Religion is Spiritual Realisation

Religion is not talk or doctrines or theories, nor is it sectarianism. Religion cannot live in sects and societies. It is the relation between the soul and God; how can it be made into a society? It would then degenerate into business, and where there are business and business principles in religion, spirituality dies. Religion does not consist in erecting temples or building churches or attending public worship. It is not to be found in books or in words or in lectures or in organisations. Religion consists in realisation.

Religion is realisation, not talk, nor doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging. It is the whole soul's becoming changed into what it believes. That is religion.

Do not care for dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in each man, which is spirituality, and the more this is developed in a man the more powerful is he for good. Earn that first, acquire that, and criticise no one. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realisation.

Temples and churches, books and forms, are simply the kindergarten of religion, to make the spiritual child strong enough to take the higher step. Religion is not in the doctrines or dogmas, nor in intellectual argumentation.

Religion is the manifestation of the Divinity already in man.

...It is realisation in the heart of our hearts; it is touching God; it is feeling, realising that I am a spirit in relation with the universal Spirit and all its great manifestations.

Man must realize God, feel God, see God, talk to God. That is religion.

The first idea in this attempt to realize religion is that of renunciation. As far as we can, we must give up. Darkness and light, enjoyment of the world and enjoyment of God, will never go together. 'Ye cannot serve God and mammon. Let people try if they will, and I have seen millions in every country who have tried; but after all it comes to nothing. If one word remains true in the saying; it is: give up everything for the sake of the Lord. This is a hard and long task, but you can begin here and now. Bit by bit we must go towards it.

It is only when the desire to prevent all such bondage to the senses arises that religion dawns in the heart of man. Thus we see that the whole scope of religion is to prevent man from falling into the bondage of the senses and to help him to assert his freedom.

The mind is not to be ruffled by vain arguments, because argument will not help us to know God. It is a question of fact, and not of argument.... Religion is a question of fact, not of talk. We have to analyse our own souls and to find what is there. That is religion. No amount of talk will make religion. So the question of whether there is God or not can never be proved by argument,

for the arguments are as much on one side as on the other. But if there is a God, He is in our own hearts. Have you ever seen Him?

This is one great idea to learn and to hold on to, this idea of realisation. This turmoil and fight and difference in religions will only cease when we understand that religion is not in books, and temples. It is an actual perception. Only the man who has actually perceived God and soul, has religion.... Mere intellectual assent does not make us religious.... We often consider a man religious who can talk well. But this is not religion.... Religion comes when that actual realisation in our own soul begins. That will be the dawn of religion.

The end of all religions is the realisation of God....

There may be a thousand different points. There may be a thousand different radii, but they all converge at the one centre, and that is the realisation of God. Something behind this world of sense, world of eternal eating and drinking and talking nonsense, this world of false shadows and selfishness, there is that beyond all books, beyond all creeds, beyond the vanities of this world — and that is the realisation of God within oneself. A man may believe in all the churches in the world; he may carry in his head all the sacred books ever written, he may baptise himself in all the rivers of the earth—still if he has no perception of God, I would class him with the rankest atheist. And a man may have never entered a church or a mosque, nor performed any ceremony; but if he realizes God within himself, and is thereby lifted above the vanities of the world, that man is a holy man, a saint, call him what you will.... I will add that it is good to be born in a church, but it is bad to die there. It is good to be born a child, but bad to remain a child. Churches, ceremonies, symbols, are good for children; but when the child is grown-up, he must burst, either the church or himself.

This is the watchword of Vedanta—realise religion, no talking will do.

Man is to become divine by realising the divine. Idols or temples or churches or books are only the support, the helps of his spiritual childhood; but on and on he must progress.

Cleanse the mind, this is all of religion.

Religion to Suit the Multitude

There are thousands and thousands of varieties of minds and inclinations. A thorough generalisation of them is impossible, but for our practical purposes it is sufficient to have them characterised into four classes.

First there is the active man, the worker; he wants to work, and there is tremendous energy in his muscles and his nerves. His aim is to work; to build hospitals, do charitable deeds, make streets, to plan and to organise. Then there is the emotional man, who loves the sublime and the beautiful to an excessive degree. He loves to think of the beautiful, to enjoy the aesthetic side of nature, and adore Love and the God of Love. He loves with his whole heart the great souls of all times, the prophets of religions, and the Incarna-

tions of God on earth. Then there is the mystic, whose mind wants to analyse its own self, to understand the workings of the human mind, what the forces are that are working inside, and how to know, manipulate, and obtain control over them. This is the mystical mind. Then there is the philosopher, who wants to weigh everything and use his intellect even beyond the possibilities of all human philosophy.

Now a religion, to satisfy the largest proportion of mankind, must be able to supply food for all these various types of minds; and where this capability is wanting, the existing sects all become one-sided.

What I want to propagate is a religion that will be equally acceptable to all minds; it must be equally philosophic, equally emotional, equally mystic, and equally conducive to action.... And this combination will be the ideal, the nearest approach to a universal religion. Would to God that all men were so constituted that in their minds all these elements of philosophy, mysticism, emotion and work were equally present in full. That is the ideal, my ideal of a perfect man. Everyone who has only one or two of these elements of character, I consider "one-sided"; and this world is almost full of such one-sided men with knowledge of that one road only in which they move; and everything else is dangerous and horrible to them. To become harmoniously balanced in all these four directions, is my ideal of religion.

If there is ever to be a universal religion, it must be one which will have no location in place or time, which will be infinite like the God it will preach..., which in its catholicity will embrace in its infinite arms and find a place for every human being from the lowest grovelling savage not far removed from the brute to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature..., which will have no place for persecution or intolerance in its polity, which will recognise divinity in every man and woman, and whose **whole scope, whose whole force will be centred in aiding humanity to realise its own true, divine nature.**

Fourfold Methods of Spiritual Realisation

Our main problem is to be free. It is evident then that until we realise ourselves as the Absolute, we cannot attain to deliverance. Yet there are various ways of attaining to this realisation. These methods have the generic name of 'yoga' (to join, to join ourselves to Reality). These Yogas, though divided into various groups, can principally be classified into four, and as each is only a method leading to the realisation of the Absolute, they are suited to different temperaments. Now it must be remembered that it is not that the assumed man becomes the real man or Absolute. There is no becoming with the Absolute. It is ever free, ever perfect; but the ignorance that has covered its nature for a time is to be removed. Therefore, the whole scope of all yogas is to clear this ignorance—and to allow the Atman to manifest its own nature.

We classify them in the following way, under four heads:

- 1) Karma – Yoga : The manner in which a man realizes his own divinity through work and duty.
- 2) Bhakti – Yoga : The realisation of the divinity through devotion to and love of a Personal God.
- 3) Raja – Yoga : The realisation of the divinity through the control of mind.
- 4) Jnana – Yoga : The realisation of man's own divinity through knowledge.

No one of these yogas gives up reason; no one of them asks you to be hoodwinked or to deliver your reason into the hands of priests of any type whatsoever. Not one of them asks that you should give your allegiance to any super-human messenger. Each one of them tells you to cling to your reason, to hold fast to it.

It is imperative that all these various yogas should be carried out in practice; mere theories about them will not do any good. First we have to hear about them; then we have to think about them. We have to reason the thoughts out, impress them on our minds, and meditate on them, realize them, until at last they become our whole life. No longer will religion remain a bundle of ideas or the theories, or an intellectual assent; it will enter into our very self.

Spiritual Science to bring out the Perfect Man

What you call personal magnetism of the man, that is what goes out and impresses you... It is the real man, the personality of the man, that runs through us. Our actions are but effects. Actions must come when the man is there; the effect is bound to follow the cause. The ideal of all education, all training, should be this man-making... The end and aim of training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow beings is a dynamo of power, and when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.... The science of yoga claims that it has discovered the laws which develop this personality, and by proper attention to those laws and methods, each one can grow and strengthen his personality.

The utility of this science is to bring out the perfect man and not let him wait for ages, just a plaything in the hands of the physical world, like a log of driftwood carried from wave to wave and tossing about in the ocean. This science wants you to be strong, to take the work in your own hands, instead of leaving it in the hands of nature, and get beyond this little life. That is the great idea.

Intense Activity with Eternal Calmness

A man used to solitude, if brought in contact with surging whirlpool of the world, will be crushed by it; just as the fish that lives in the deep sea water, as soon as it is brought to the surface, breaks into pieces. deprived of the

weight of water on it that had kept it together. Can a man who has been used to the turmoil and the rush of life live at ease if he comes to a quiet place? He suffers and perchance may lose his mind. The ideal man is he who, in the midst of greatest silence and solitude, finds the intensest activity, and in the midst of the intensest activity finds the silence and solitude of the desert. He has learnt the secret of restraint, he has controlled himself. He goes through the streets of a big city with all its traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him; and he is intensely working all the time.

The doctrine which stands out luminously in every page of the Gita (the best commentary we have on the Vedānta philosophy) is intense activity, but in the midst of it, eternal calmness. This is the secret of work, to attain which is the goal of the Vedānta. Inactivity, as we understand it in the sense of passivity, certainly cannot be the goal. Were it so, then the walls around us would be the most intelligent; they are inactive. Clods of earth, stumps of trees, would be the greatest sages in the world; they are inactive. Nor does inactivity become activity when it is combined with passion. Real activity which is the goal of Vedānta, is combined with eternal calmness, the calmness which cannot be ruffled, the balance of the mind which is never disturbed, whatever happens. And we all know from our experience in life that that is the best attitude for work.

Self-abnegation—the Centre of Morality

What is the watchword of all ethical codes? "Not I, but thou".

The happiest moments we ever know are when we entirely forget ourselves.

Here are two Sanskrit words. The one *pravṛtti* which means revolving towards, and the other is *nivṛtti*, which means revolving away. The 'revolving towards' is what we call the world, the 'I and mine', it includes all those things which are always enriching that 'me' by wealth and money and power, and name and fame, and which are of a grasping nature, always tending to accumulate everything in one centre, that centre being 'myself'. That is the *pravṛtti*, the natural tendency of every human being; taking everything from everywhere and heaping it around one centre, that centre being man's own sweet self. When this tendency begins to break, then it is *nivṛtti* or 'going away from', then begin morality and religion. Both *pravṛtti* and *nivṛtti* are of the nature of work; the former is evil work and the latter is good work. The *nivṛtti* is the fundamental basis of all morality and all religion, and the very perfection of it is entire self-abnegation, readiness to sacrifice mind and body and everything for another being... This is the highest result of good works. Although a man has not studied a single system of philosophy, although he does not believe in any God, and never has believed, although he has not prayed even once in his whole life, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come

through his prayers and the philosopher through his knowledge. Here it is not at all any question of creed or doctrine – even men, who are very much opposed to all religious ideas, when they see one of these acts of complete self-sacrifice, feel that they must revere it. One idea stands out as the centre of all ethical systems, expressed in various forms, namely doing good to others. The guiding motive of mankind should be charity towards men, charity towards all animals. But these are all various expressions of that eternal truth that ‘I am the universe; this universe is one’. Or else, where is the reason? Why should I do good to my fellowmen? Why should I do good to others? What compels me? It is sympathy, the feeling of sameness everywhere. The hardest hearts feel sympathy for other beings sometimes. Even the man who gets frightened if he is told that this assumed individuality is really a delusion, that it is ignoble to try to cling to this apparent individuality, that every man will tell you that extreme self-abnegation is the centre of morality. And what is perfect self-abnegation? It means the abnegation of this apparent self, the abnegation of all selfishness. This idea of ‘me’ and ‘mine’ – *ahankara* and *mamata* – is the result of past superstition, and the more this present self passes away, the more the real Self becomes manifest. This is true self-abnegation, the centre, the basis, the gist of all moral teaching; and whether man knows it or not, the whole world is slowly going towards it, practising it more or less. Only, the vast majority of mankind are doing it unconsciously. Let them do it consciously. Let them make the sacrifice, knowing that this ‘me’ and ‘mine’ is not the real Self, but only a limitation.

Man is not what he appears to be

The Real Man is one and infinite, the Omnipresent Spirit. And the apparent man is only a limitation of that Real Man. The apparent man, however great he may be, is only a dim reflection of the Real Man, who is beyond. The Real Man, the spirit, being beyond cause and effect, not bound by time and space, must therefore be free. He was never bound, and could never be bound. The apparent man, the reflection, is limited by time, space, and causation, and is therefore bound. He appears to be bound, but really not. This is the reality in our souls, this omnipresence, this spiritual nature, this infinity. Every soul is infinite, therefore there is no question of birth and death.... The body is not the Real Man, neither is the mind, for the mind waxes and wanes. It is the Spirit beyond, which alone can live for ever.... So this infinite, unchangeable, immovable, absolute is the Real Man. Our reality, therefore, consists in the universal, and not in the limited. These are old delusions, however comfortable they are, to think that we are limited beings, constantly changing. People are frightened when they are told that they are Universal Being, everywhere present. Through everything you work, through every foot you move, through every lip you talk, through every heart you feel.... They will again and again ask you if they are not going to keep their individuality. What is individuality I should like to see... There is no individuality

except in the Infinite; that is the only condition which does not change. Everything else is in a constant state of flux.... We are not individuals yet. We are struggling towards individuality and that is the Infinite; that is the real nature of man. He alone lives whose life is in the whole universe, and the more we concentrate our lives on limited things, the faster we go towards death. Those moments alone we live, when our lives are in the universe, in others; and living this little life is death, simply death, and that is why the fear of death comes. The fear of death can only be conquered when man realises that so long there is one life in this universe, he is living. When he can say, "I am in everything, in everybody, I am in all lives, I am the universe", then alone comes the state of fearlessness.... It is only the Spirit that is the individual; because it is infinite; no infinity can be divided, infinity cannot be broken into pieces. It is the same one, undivided unit for ever, and this is the individual man, the Real Man. The apparent man is merely a struggle to express, to manifest, this individuality which is beyond, and evolution is not in the Spirit.... One glimpse of that infinite reality which is behind, but one spark of that infinite fire that is All, represents the present man; the Infinite is his true nature.

The Innate Divinity is Imperishable

The more I live, the more I become convinced every day that every human being is divine. In no man or woman, however vile, does that divinity die. Only he or she does not know how to reach it, and is waiting for the Truth.

... Man is divine, that divinity is our nature. Whatever else comes is a mere super-imposition, as the Vedanta calls it. Something has been superimposed, but that divine nature never dies. In the most degraded, as well as in the most saintly, it is ever present. It has to be called out, and it will work itself out. We have to ask and it will manifest itself. The people of old knew that fire lived in the flint and in dry wood but friction was necessary to call it out. So this fire of freedom and purity is the nature of every soul, and not a quality, because qualities can be acquired and therefore lost. The soul is one with Freedom, and the soul is one with Existence, and the soul is one with Knowledge. The *sat-chit-ananda*—Existence-Knowledge-Bliss: Absolute—is the nature, the birthright of the soul, and all manifestations that we see are Its expressions, dimly or brightly manifesting Itself. Even death is but a manifestation of that Real Existence. Birth and death, life and decay, degeneration and regeneration, are all manifestations of that Oneness. So, knowledge, however it manifests itself, either as ignorance or as learning, is but the manifestation of that same *chit*, the essence of knowledge; the difference is only in degree, and not in kind. The difference in knowledge between the lowest worm that crawls under our feet and the highest genius that the world may produce, is only of degree, and not of kind. The Vedantin thinker boldly says that the enjoyments in this life, even the most degraded joys, are but manifestations of that One Divine Bliss, the Essence of the Soul.

God—the One Impersonal Principle

Today God is being abandoned by world because He does not seem to be doing enough for the world. So they say: Of what good is He? Should we look upon God as a mere municipal authority?

(In the Upanishads) the personality of God vanishes, the impersonality comes. God is no more a person, no more a human being, however magnified and exaggerated, who rules this universe, but He has become an embodied principle in every being, immanent in the whole universe. It would be illogical to go from the Personal God to the Impersonal, and at the same time to leave man as a person. So the personal man is broken down, and man as a principle is built up. The person is only a phenomenon, the principle is behind it. Thus from both sides, simultaneously, we find breaking down of personalities and the approach towards principles, the Personal God approaching the Impersonal, the personal man approaching the Impersonal Man. Then come the succeeding stages, of the gradual convergence of the two advancing lines of the Impersonal God and Impersonal Man. And the Upanishads embody the stages through which these two lines at last become one, and the last word of each Upanishad is, "Thou art that". There is but One Eternally Blissful Principle, and that One is manifesting Itself as all this variety.

... Taking for granted that there is but One Impersonal Principle which is manifesting Itself in all these manifold forms, how is it that the One becomes many?... How is it that this One Principle becomes manifold? And the answer, as we have seen, the best answer that India has produced, is the theory of *maya* which says that it really has not become manifold, that it really has not lost any of its real nature. Manifoldness is only apparent. Man is only apparently a person, but in reality he is the Impersonal Being. God is a person only apparently, but really He is the Impersonal Being.

An Integrated Personality

We want harmony, not one-sided development. And it is possible to have the intellect of a Shankara with the heart of Buddha. I hope we shall all struggle to attain to that blessed combination.

What we want is to see the man who is harmoniously developed.... Great in heart, great in mind (great in deed)... We want the man whose heart feels intensely the miseries and sorrows of the world.... And (we want) the man who not only can feel but can find the meaning of things, who delves deeply into the heart of nature and understanding. (We want) the man who will not even stop there; (but) who wants to work out (the feeling and the meaning by actual deeds). Such a combination of head, heart and hand is what we want. There are many teachers in this world, but you will find that most of them are one-sided. (One) sees the glorious mid-day sun of the intellect (and) sees nothing else. Another hears the beautiful music of love and can hear nothing else. Another is (immersed) in activity and has neither time to feel, nor time

to think. Why not (have) the giant who is equally active, equally knowing and equally loving? Is it impossible? Certainly not. This is the man of the future, of whom there are (only a) few at present. (The number of such will increase) until the whole world is humanized.

My Master's message to mankind is, 'Be spiritual and realize the truth for yourself....' His principle was: first form character, first earn spirituality, and results will come of themselves....

A man may be intellectual or devotional or mystic or active; the various religions represent one or the other of these types. Yet it is possible to combine all the four in one man, and this is what future humanity is going to do. That was his idea.....

The 'old teachers were rather one-sided, while the teaching of this new teacher is that the best of yoga, devotion, knowledge and work must be combined now so as to form a new society... The older ones were no doubt good, but this is the new religion of this age—the synthesis of yoga, knowledge, devotion and work—the propagation of knowledge and devotion to all, down to the very lowest, without distinction of age or sex.

Such a unique personality, such a synthesis of the utmost of Jnana, Yoga, Bhakti and Karma, has never before appeared among mankind. The life of Sri Ramakrishna proves that the greatest breadth, the highest catholicity and the utmost integrity can exist side by side in the same individual, and that society also can be constituted like that; for society is nothing but an aggregate of individuals.

He is the true disciple and follower of Sri Ramakrishna whose character is perfect and all-sided like this. The formation of such a perfect character is the ideal of this age, and everyone should strive for that alone.

God, though everywhere, can be known to us in and through human character. No character was ever so perfect as Ramakrishna, and that should be the centre around which we ought to rally.... My supreme good fortune is that I am his servant through life after life. A single word of his is to me far weightier than the Vedas and the Vedanta. Oh, I am the servant of the servants of his servants.

Today the name of Sri Ramakrishna Paramahansa is known all over India by its millions of people. Nay, the power of that man has spread beyond India, and if there has been a word of truth, a word of spirituality, that I have spoken anywhere in this world, I owe it to my Master; only the mistakes are mine.

The Ideal of Education

Education is the manifestation of the perfection already in man.

The ideal of all education, all training, should be this man-making. But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his

magic, as it were, upon his fellow beings, is a dynamo of power, and when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.

Knowledge is inherent in man, no knowledge comes from outside; it is all inside. What we say a man 'knows', should in strict psychological language, be what he 'discovers', or 'unveils'. What a man 'learns' is really what he 'discovers' by taking the cover off his own soul, which is a mine of infinite knowledge. We say Newton discovered gravitation. Was it sitting anywhere in a corner waiting for him? It was in his own mind; the time came and he found it out. All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind. The external world is only the suggestion, the occasion, which sets you to study your own mind. The falling of an apple gave the suggestion to Newton, and he studied his own mind. He rearranged all his previous links of thought in his mind and discovered a new link among them, which we call the law of gravitation. It was not in the apple nor in anything in the centre of the earth.

All knowledge therefore, secular or spiritual, is in the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off, we say 'we are learning', and the advance of knowledge is made by this process of uncovering. The man from whom this veil is being lifted is the more knowing man and the man upon whom it lies thick is ignorant; the man from whom it has entirely gone is all-knowing, omniscient. Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out. All knowledge and all power are within. What we call powers, secrets of Nature, and force are all within. All knowledge comes from the human soul. Man manifests knowledge, discovers it within himself, which is pre-existing, through eternity.

No one was ever really taught by another. Each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work, to understand things. Then things will be made clearer to us by our own power of perception and thought, and we shall realise them in our own souls. The whole of the big banyan tree which covers acres of ground was in the little seed which was perhaps no bigger than one-eighth of a mustard seed. All that mass of energy was there confined. The gigantic intellect, we know, lies coiled up in the protoplasmic cell. It may seem like a paradox, but it is true. Each one of us has come out of one protoplasmic cell and all the powers we possess were coiled up there. You cannot say they came from food, for if you heap up food mountains high, what power comes out of it? The energy was there potentially no doubt, but still there. So is infinite power in the soul of man whether he knows it or not. Its manifestation is only a question of being conscious of it.

The Light Divine within is obscured in most people. It is like a lamp in a cask of iron; no gleam of light can shine through. Gradually, by purity and unselfishness, we can make the obscuring medium less and less dense, until

at last it becomes as transparent as glass. Sri Ramakrishna was like the iron cask transformed into a glass cask, through which can be seen the inner light as it is.

You cannot teach a child any more than you can grow a plant. The plant develops its own nature. The child also teaches itself. But you can help it to go forward in its own way. What you can do is not of a positive nature but negative. You can take away the obstacles, and knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge round it; see that it is not killed by anything. You can supply the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air that it wants: And there your work stops. It will take all that it wants by its own nature. So with the education of the child. A child educates itself. The teacher spoils everything by thinking that he is teaching. Within man is all knowledge, and it requires only an awakening, and that much is the work of the teacher. We have only to do so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears and eyes.

That system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse, should be abolished. Owing to undue domination exercised by the parents, our boys do not get free scope for growth. In every one there are infinite tendencies which require proper scope for satisfaction. Violent attempts at reform always end by retarding reform. If you do not allow one to become a lion, one will become a fox.

We should give positive ideas. Negative thoughts only weaken men. Do you not find that where parents are constantly taxing their sons to read and write, telling them that they will never learn anything and calling them fools and so forth, the latter do actually turn out to be so in many cases? If you speak kind words to them and encourage them, they are bound to improve in time. If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs. In language and literature, in poetry and arts, in everything we must point out not the mistakes that people are making in their thoughts and actions, but the way in which they will be able to do these things better. The teaching must be modified according to the needs of the taught. Past lives have moulded our tendencies, and so give to the pupil according to his tendencies. Take everyone where he stands and push him forward. We have seen how Sri Ramakrishna would encourage even those whom we considered worthless and change the very course of their lives thereby! He never destroyed a single man's special inclinations. He gave words of hope and encouragement even to the most degraded of persons and lifted them up.

Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five

ideas and made them your life and character, you have more education than any man who got by heart a whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopaedias the Rishis.

Getting by heart the thoughts of others in a foreign language and stuffing your brain with them and taking some university degrees, you consider yourself educated. Is this education? What is the goal of your education? Either a clerkship, or being a lawyer, or at the most a Deputy Magistrate, which is another form of clerkship — isn't that all? What good will it do you or the country at large? Open your eyes and see what a piteous cry for food is rising in the land of Bharata proverbial for its food. Will your education fulfil this want? You consider a man educated if only he can pass examinations and deliver good lectures. The education that does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the courage of a lion — is it worth the name? Real education is that which enables one to stand on his own legs. The education that you are receiving now in schools and colleges is only making you a race of dyspeptics. You are working like machines only, and living a jellyfish existence.

We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet. What we need is to study, independent of foreign control, different branches of the knowledge that is our own; and with it the English language and Western science: we need technical education and all else that will develop industries, so that men instead of seeking for service may earn enough to provide for themselves and save against a rainy day.

The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow. The training by which the current and expression of will are brought under control and become fruitful, is called education. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean, meeting death face to face. It is man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want.

The old institutions of living with the *guru* and such like systems of imparting education are needed. What we want are Western science coupled with Vedānta, *brahmacharya* as the guiding motto, and also *shraddhā* and faith in one's own self.

My idea of education is personal contact with the teacher — *gurugrihavaśa*; without the personal life of the teacher, there would be no education. One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching.

There is only one method by which to attain knowledge, that which is called concentration. The very essence of education is concentration of mind.

From the lowest man to the highest yogi, all have to use the same method to attain knowledge. The chemist who works in his laboratory concentrates all the powers of his mind, brings them into one focus, and throws them on the elements; the elements stand analysed, and thus his knowledge comes. The astronomer concentrates the powers of his mind and brings them into one focus; and he throws them on to objects through his telescope, and stars and systems roll forward and give up their secrets to him. So it is in every case: with the professor in his chair, the student with his book, with every man who is working to know

The more the power of concentration, the greater the knowledge that is acquired. Even the lowest shoemaker, if he gives more concentration, will make shoes better. The cook with concentration will cook a meal all the better. In making money, or in worshipping God, or in doing anything, the stronger the power of concentration, the better will that thing be done. This is the one call, the one knock, which opens the gates of Nature, and lets in floods of light.

Ninety per cent of thought-force is wasted by the ordinary human being and therefore he is constantly committing blunders. The trained man or mind never makes a mistake. The main difference between men and the animals is the difference in their power of concentration. An animal has very little power of concentration. Those who have trained animals find much difficulty in the fact that the animal is constantly forgetting what is told him. He cannot concentrate his mind upon anything for a long time. Herein is the difference between man and the animals. This difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration. All success in any line of work is the result of this power. High achievements, in arts, music, etc., are the result of concentration. When the mind is concentrated and turned back on itself, all within us will be servants not our masters. The Greeks applied their concentration to the external world and the result was perfection in art, literature etc. The Hindu concentrated on the internal world, upon the unseen realms in the self and developed the science of yoga. The world is ready to give up its secrets if we only know how to knock, how to give the necessary blow. The strength and force of the blow comes through concentration.

The power of concentration is the only key to the treasure-house of knowledge. In the present state of our body we are much distracted, and the mind is frittering away its energies upon a hundred things. As soon as I try to calm my thoughts and concentrate my mind upon any one object of knowledge, thousands of undesired impulses rush into the brain, thousands of thoughts rush into the mind and disturb it. How to check it and bring the mind under control is the whole subject of study in Raja yoga. The practice of meditation leads to mental concentration.

To me the very essence of education is concentration of mind, not the collection of facts. If I have to do my education once again, I would not study

facts at all. I would develop the power of concentration and detachment, and then with perfect instrument collect facts at will.

How has all the knowledge in the world been gained but by the concentration of the powers of the mind? The world is ready to give up its secrets if we only know how to knock, how to give it the necessary blow. The strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point; that is the secret.

Power comes to him who observes unbroken Brahmacharya for a period of twelve years.

Complete continence gives great intellectual power. Controlled desire leads to the highest results. Transform the sexual energy into spiritual energy. The stronger this force, the more can be done with it. Only a powerful current of water can do hydraulic mining. It is owing to want of continence that everything is on the brink of ruin in our country. By observance of strict Brahmacharya all learning can be mastered in a very short time: one acquires an un failing memory of what one hears or knows but once. The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of men have been very continent and this is what gave them power.

Every boy should be trained to practise absolute Brahmacharya and then, and then alone faith and *shraddha* will come. Chastity in thought, word and deed always and in all conditions is what is called Brahmacharya. Unchaste imagination is as bad as unchaste action. The Brahmacharin must be pure in thought, word and deed.

Universal Religion

At the beginning of this century (the nineteenth century) it was almost feared that religion was at an end. Under the tremendous sledge-hammer blows of scientific research old superstitions were crumbling away like masses of porcelain. Those to whom religion meant only a bundle of creeds and meaningless ceremonials were at their wits' end. For a time it seemed inevitable that the surging tide of agnosticism and materialism would sweep all before it. Many thought the case hopeless and the cause of religion lost once and for ever.

But the tide has turned and to the rescue has come what? The study of comparative religions. By the study of different religions we find that in essence they are one.

The proof of one religion depends on the proof of all the rest. For instance, if I have six fingers, and no one else has, you may well say that it is abnormal. The same reasoning may be applied to the argument that only one religion is true and others are false. One religion only, like one set of six fingers in the world, would be unnatural. We see, therefore, that if one religion is true, all others must be true. There are differences in non-essentials, but in essentials

they are all one. If my five fingers are true, they prove that your five fingers are true too.

I find in the study of the various religions of the world that there are three different stages of ideas with regard to the soul or God. In the first place, all religions admit that, apart from the body which perishes, there is a certain part of something which does not change like the body, a part that is immutable, eternal, and never dies. We—the essential part of us—never had a beginning and will never have an end. And above us all, above this eternal nature, there is another eternal Being without end—God. People talk about the beginning of the world, the beginning of man. The word 'beginning' simply means the beginning of the cycle. That which has a beginning must have an end. Wherever the beginning of creation is mentioned, it means the beginning of a cycle. Your body will meet with death, but your soul, never.

Along with the ideas of the soul we find another group of ideas in regard to perfection. The soul in itself is perfect. The New Testament admits man as perfect at the beginning. Man made himself impure by his own actions. But he is to regain his old nature, his pure nature. Some speak of these things in allegories, fables, and symbols. But when we begin to analyse these statements we find that they all teach that the human soul is in its very nature perfect, and that man is to regain that original purity. How? By knowing God.

We find that all the religions teach the eternity of the soul, as well as that its lustre has been dimmed, but that its primitive purity is to be regained by the knowledge of God. What is the idea of God in these different religions? The primary idea of God was very vague. The most ancient nations had different deities—sun, earth, fire, water. Among the ancient Jews we find a number of these gods ferociously fighting with each other. Then we find Elohim whom the Jews and the Babylonians worshipped. We next find one God standing supreme. But the idea differed according to different tribes. They each asserted that their God was the greatest. These races tried to prove it by fighting. The one that could do the best fighting proved thereby that its God was the greatest. These races were more or less savage. But gradually better and better ideas took the place of the old ones. All those old ideas are gone or going into the lumber room. All those religions were the outgrowth of centuries, not one fell from the skies. Each had to be worked out bit by bit.

Next came the monotheistic ideas; belief in one God who is omnipotent and omniscient, the one God of the universe. This one God is extra-cosmic; he lives in the heavens. He is invested with the gross conceptions of his originators: he had a right side and a left side, and a bird in his hand, and so on and so forth. But one thing we find, that the tribal gods have disappeared for ever and the one God of the universe has taken their place—the God of gods. Still he is only an extra-cosmic God. He is unapproachable; nothing can come near him. In the new Testament it is taught, 'Our Father who art in heaven'—God in the heavens separated from man. We are living on earth; and he is living in heaven.

Farther on we find the teaching that he is a God immanent in nature; He is not only God in heaven, but on earth, too. He is the God in us.

In the Hindu philosophy we find a stage of the same proximity of God to us. But we do not stop there. There is the non-dualistic stage, in which man realizes that the God he has been worshipping is not only the Father in heaven and on earth but that 'I and my Father are one'. He realizes in his soul that he is God himself, only a lower expression of Him. All that is real in me is He; all that is real in Him is I. The gulf between God and man is thus bridged. Thus we find how, by knowing God, we find the kingdom of heaven within us.

In the first, or dualistic stage, man knows he is a little personal soul—John, James, or Tom — and he says, "I will be John, James, or Tom to all eternity and never anything else". As well might the murderer come along and say, "I will remain a murderer for ever." But as time goes on Tom vanishes and goes back to the original pure Adam.

The different stages of growth are absolutely necessary to the attainment of purity and perfection. The varying systems of religion are at bottom founded on the same ideas. Jesus says the kingdom of heaven is within you. Again he says, 'Our Father who art in heaven'. How do you reconcile the two sayings? In this way. He was talking to the uneducated masses when he said the latter, the masses who were uneducated in religion. It was necessary to speak to them in their own language. The masses want concrete ideas, something the senses can grasp. A man may be the greatest philosopher in the world but a child in religion. When a man has developed a high state of spirituality, he can understand that the kingdom of heaven is within him.

Thus we see that the apparent contradictions and perplexities in every religion mark but different stages of growth. And as such we have no right to blame anyone for his religion. There are stages of growth in which forms and symbols are necessary; they are the language that the souls in the stage can understand.

The next idea that I want to bring to you is that religion does not consist in doctrines or dogmas. It is not what you read or what dogmas you believe that is of importance, but what you realise. 'Blessed are the pure in spirit, for they shall see God,' yes, in this life. And that is salvation. There are those who teach that this can be gained by the mumbling of words. But no great Master ever taught that external forms were necessary for salvation. The power of attaining it is within ourselves. We live and move in God. Creeds and sects have their parts to play but they are for children, they last but temporarily. Books never make religions, but religions make books. We must not forget that. No book ever created a soul. We must never forget that. The end of all religions is the realizing of God in the soul. That is the one universal religion.

If there is one universal truth in all religions, I place it here, in realising God. Ideals and methods may differ, but that is the central point.

As soon as a man stands up and says he is right or his church is right and

all others are wrong, he is himself all wrong. He does not know that upon the proof of all the others depends the proof of his own.

So far as they are not exclusive, I see that the sects and creeds are all mine, they are all grand. They are all helping man towards the one real religion. I do not deprecate the existence of sects in the world. Would to God there were twenty million more, for the more there are, the greater field there will be for selection. What I do object to is trying to fit one religion to every case. Though all religions are essentially the same, they must have the varieties of form produced by dissimilar circumstances among different nations. We must each have our own individual religion—individual as far as the externals go.

What then do I mean by the ideal of a universal religion? I do not mean any one universal philosophy, or any universal mythology, or any one universal ritual, held alike by all; for I know that this world must go on working wheel within wheel, this intricate mass of machinery, most complex, most wonderful.

What can we do then? We can make it run smoothly—we can lessen the friction, we can grease the wheels, as it were. How? By recognizing the natural necessity of variation. Just as we have recognised unity by our very nature, so must we also recognise 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 thing. Take, for instance the sun. Suppose a man standing on the earth looks at the sun when it rises in the morning, it is a big ball. Suppose, he starts on a journey towards the sun and takes a camera with him, taking photographs at every stage of his journey, until he reaches the sun. The photographs of each stage will seem to be different from those of the other stages: in fact when he gets back, he brings with him so many different suns, as it would appear; and yet we know that the same sun was photographed by the man at the different stages of his progress.

Even so it is with the Lord. Through high philosophy or law, through the most refined ritualism or errant fetishism, every sect, every soul, every nation, every religion, consciously or unconsciously, is struggling upward, towards God; every vision of truth that man has, is a vision of Him and of none else. Suppose we all go with vessels in our hands to fetch water from a lake. One has a cup, another a jar, another a bucket and so forth, and we all fill our vessels. The water in each case takes the form of vessel carried by each of us. He who brought the cup, has the water in the form of a cup; he who brought the jar—his water is in the shape of a jar, and so forth, but in every case, water and nothing but water, is in the vessel.

So it is in the case of religion; our minds are like these vessels, and each one of us is trying to arrive at the realization of God. God is like that water filling these different vessels, and in each vessel, the vision of God comes in the

form of the vessel. Yet, He is One. He is God in every case. This is the only recognition of universality that we can get.

Socialism with a Spiritual Basis

Each individual has to work out his own solution; there is no other way, and so also with nations. Again, the great institutions of every nation are the conditions of its very existence and cannot be transformed by the mould of any other race. Until higher institutions have been evolved, any attempt to break the old ones will be disastrous. Growth is always gradual.

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, more food. What guarantee have we that this, or any civilisation, will last unless it is based on religion, on the goodness of man? Depend on it. Religion goes to the root of the matter. If it is right, all is right.

Human society is in turn governed by the four castes—the priests, the soldiers, the traders, and the labourers... ..Last will come the labourer (Shudra) rule.

All the members of society ought to have the same opportunity for obtaining wealth, education or knowledge.... ..Freedom in all matters, i.e., advance towards Mukti, is the worthiest gain of man... .. Those social rules which stand in the way of the unfoldment of the freedom are injurious; and steps should be taken to destroy them speedily. Those institutions should be encouraged by which men advance in the path of freedom.

Remember that the nation lives in the cottage. The peasant, the shoemaker, the sweeper, and such other lower classes of India have much greater capacity for work and self-reliance than you. They have been silently working through long ages, and producing the entire wealth of the land, without a word of complaint. Very soon they will get above you in position. Gradually capital is drifting into their hands, and they are not so much troubled with wants as you are. Modern education has changed your fashion, but new avenues of wealth lie yet undiscovered for want of the inventive genius. You have so long oppressed these forbearing masses; now is the time for their retribution. And you will become extinct in your vain search for employment, making it the be-all and end-all of your life!

If the labourers stop work, your supply of food and clothes also stops. And you regard them as low-class people and flaunt about your own culture! Engrossed in the struggle for existence, they had not the opportunity for awakening of knowledge. They have worked so long uniformly like machines guided by human intelligence, and the clever educated sections have taken the substantial part of the fruit of their labour. In every country this has been the case. But times have changed. The lower classes are generally awakening to this fact and making a united front against this, determined to exact their legitimate dues.... The upper classes will no longer be able to re-

press the lower, try they ever so much. The well-being of the higher classes now lies in helping the lower to get their legitimate rights.

When the masses will wake up, they will come to understand your oppression on them, and by a puff of their mouth you will be entirely blown off! It is they who have introduced civilisation amongst you; and it is they who will then pull it down. Think how at the hands of the Gauls the mighty ancient Roman civilisation crumbled into dust! Therefore I say, try to rouse these lower classes from slumber by imparting learning and culture to them. When they will awaken—and awaken one day they must—they also will not forget your good services to them and will remain grateful to you.

Hear me, my friend, I have discovered the secret through the grace of the Lord. Religion is not at fault. On the other hand your religion teaches you that every being is only your own self multiplied. But it was the want of practical application, the want of sympathy—the want of heart. This state of things must be removed, not by destroying religion but by following the great teachings of the Hindu faith.

A hundred thousand men and women fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the down-trodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising up — the gospel of equality.

Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas. The first work that demands our attention is, that the most wonderful truths confined in our Upanishads, in our scriptures, in our Puranas — must be brought out from the books: brought out from the monasteries, brought out from forests, brought out from the possession of selected bodies of people, and scattered broadcast all over the land.

Your duty at present is to go from village to village, and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, "O ye brothers all Arise!! Awake! How much longer would you remain asleep?"

Initiate all, even down to the Chandalas, in these fiery Mantras. Also instruct them, in simple words about the necessities of life, and in trade, commerce, agriculture, etc.

We have to give them secular education. We have to follow the plans laid down by our ancestors, that is, to bring all the ideals slowly down among the masses. Raise them slowly up, raise them to equality. Impart even secular knowledge through religion.

The fate of the nation depends upon the conditions of the masses. Can you raise them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an Occidental of occidentals in your spirit of equality, freedom, working energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and we will do it.



PART I

SECTION II

VIVEKANANDA
ON
EDUCATION AND RELIGION—
INTERPRETATIONS
AND
ALLIED THOUGHTS

1992

1993

1994

1995

1996

1997

1998

SECTION II
VIVEKANANDA
ON EDUCATION AND RELIGION—
INTERPRETATIONS AND ALLIED
THOUGHTS

TRUE AIM OF EDUCATION

Education is not merely imparting knowledge to children about the three 'R's, nor even the imparting of knowledge about any particular subject. But helping the children to get over ignorance and imperfections and becoming mature according to the ideals of the society in which they are born. When we say that the child becomes mature, we mean thereby that it manifests certain inherent qualities or something indicating potential perfection. Our personality is of a twofold nature—the real and the apparent. The latter is the subject of all empirical sciences and can be studied, while the former eludes such study as it is beyond the senses. This real man within, called variously—the Self, Atman, God etc., is perfect. The more one communes with this inner-self, the more mature or perfect one becomes. That is why Swamiji defines Education as "the manifestation of the perfection already in man". So when we are able to manifest in our lives the perfection which is the very nature of the inner man, the Self or Atman, we reach the goal of education. From this point of view we find that Sri Ramakrishna was perfectly educated though illiterate, while we are uneducated though literate. We cannot say that we, with all our imperfections, which form the cause of all our strife and suffering in this world, are educated. It was to impress this point about our present system of education that Sri Ramakrishna refused to get himself educated in the modern sense of the term.

The defect of the present day education is that it has no definite goal. A painter has a clear idea of the picture he wants to draw, a sculptor has similarly a clear idea of the image he wants to cut out of the marble block, but a present day teacher has no clear idea of the goal, or rather he has no goal to attain, while he is training the child. We find in the Press discussions about our educational system and various committees are appointed now and then to reorganize the system. But all that centres on the curriculum, and no one discusses the fundamental defect in the system. They stress only secular knowledge or *apara vidya*; they are not at all interested in *para vidya*; they do not think it is necessary. The aim becomes limited to training a child for a career to earn a livelihood. Without *para vidya* nobody can be said to be truly educated.

Even in the *apara vidya* we are after specialization. The child is asked to decide from class IX by what method or profession he is going to earn a livelihood, and when that is selected, all knowledge that refers to this particular subject becomes the main ingredient of his intellectual food and everything

else is eschewed. Our present day education makes a child a specialist in one particular field but gives him no liberal education which would help him to be a human being, an inheritor of the cultural heritage of the past. Imagine an Indian educated as a specialist in one field of technology but who has had no opportunity or time to go through the Ramayana, the Mahabharata or through some works of Kalidasa or other literary men of the past or present— Can such a person be a true Indian?

Another defect in our modern system of education is the want of proper care and training of the instrument, the mind, through which knowledge is acquired. In ancient Indian educational system special attention was paid to the culture of the mind, to control and train it through meditation and concentration and practice of ethical purity, to make it a fit instrument for acquiring knowledge. The seats of learning then were far away from human habitation and were congenial for such culture of the mind. It goes without question that for a sound intellectual life, solitude and deep contemplation are quite essential.

A child imbibes its habits and character from the environment in which it is placed. So if you expect a child to grow up in a certain way, the environment at home and the school should be such as would be helpful to such growth. If you expect a sapling to grow into a beautiful tree and yield beautiful flowers and delicious fruits, you must help its growth with proper manure, water and climatic conditions suitable for its growth as a healthy tree. Similar is the case with respect to a child's growth. So a great responsibility devolves on the parents and the teachers to live the life which they expect the child to manifest when it grows up. In the ancient seats of learning, the *acharyas* were men of exalted character and students under them were inspired by their conduct and life. The modern system is no doubt defective, but the teachers can supplement what is wanting by extra-curricular activities of a cultural and spiritual nature to help the students to imbibe our national ideals along with our modern education. The teacher should convert his home into an Ashrama and lead a life like that of the ancient Rishis, so that the people of the village or township could go to him for advice and solace and the students could look on him as their friend, philosopher and guide in all their difficulties.

— SWAMI VIRESWARANANDA
Tenth President,
Ramakrishna Math and Mission.

INDIAN IDEAL OF EDUCATION

In the eradication of *Avidya* and the establishment of *Vidya* in our lives, lies the essence of true Indian Education.

Through his definition of education as 'the manifestation of the perfection

already in man', Swami Vivekananda has conveyed all that is to be conveyed about the Indian ideal of Education. He draws our attention first to the Indian concept of 'Perfection' which, though beyond the realm of sensory knowledge and intellectual convictions, yet lies within the realising capacity of man! The real aim of education is to search for this perfection within man, removing all the obstacles on the way to reaching it and having realised it, to manifest it outside in one's own life and activities in a way to benefit humanity.

This perfection is to be understood as the spark of the Infinite Power which resides in everything and everywhere—*Sat-Cit-Ananda*. To realise this is the ultimate goal of life. True education should, therefore, teach one how to achieve this goal of life through training, pursuit of knowledge and above all through relentless self-effort. An education divorced from this has really no meaning or purpose. On the contrary, if it is clubbed to this central theme, be it art, architecture, music, medicine, science or literature it will blossom in a most unique way, taking one through these very same avenues to the pinnacle of perfection and realisation. Only in India can we get such an abiding concept of education covering the entire range of human potentialities.

After understanding the essential nature of this 'perfection', one should identify it with his own self within. For achieving this, ego, ignorance and other false identification which stand in its way should be systematically eliminated. That is, to establish *Vidya*, all *Avidya* should be eradicated. With the acquisition of this true *Vidya* or education, one realises his Self within as the Self everywhere and the absolute oneness and the essential unity of the entire phenomenal world become clear to him. As one draws nearer and nearer to this perfect understanding, farther and farther he moves away from the confusing and confounding world of 'non-self' and ignorance or *Avidya*.

Education in the true sense should help us to universalise our self and link it to the eternal. Only then can it lift us above the narrow grooves of bigotry, crookedness, hypocrisy, fanaticism and selfishness. A fanatic has no claim to be called, 'educated'. A bigoted man, however qualified he may be, for all practical purposes remains 'uneducated'. One who acquires true education simultaneously also acquires qualities of pure love, courage, sense of duty, balance of mind, devotion, faith, discrimination, tolerance, dispassion and above all, knowledge of Self in a most natural way.

True Education should aim at giving this 'universal vision' to man. Showing such a universal vision to Arjuna, Lord Krishna lifted him out of the narrow confines of his self and gave him a deep understanding of the entire Life. Curiously, knowingly or unknowingly this is what secular education also tries to achieve when Material Science probes to discover that ultimate unit of matter from which all forms must have emerged or that law of nature knowing which all laws can be comprehended or when biology tries to link man with the fundamental unit of structure in the living world and re-creates his family tree to show him his inter-relationship with all that is living!

Just as a true physicist or chemist looking at the world of energy and matter can visualise that they are nothing but manifestations of one and the same energy vibration, so should a man of 'true education', looking around him realise that the so-called phenomenal world of names and forms is nothing but the varying expressions of the one Infinite Self. The gross is only an appearance. Truth is subtle and lies hidden beyond the gross.

When one learns to go beyond the gross appearance to the subtler and subtler realms—barriers break down whether they be in the world of science or spirit. Truth becomes synonymous with perfection. All the rest are appearances. Ultimate in education is the realisation of this truth.

Education should also be aimed at maintaining the cultural values of the land, vibrant and ever fresh from generation to generation. Culture of India has its roots in her spiritual values. Unless these values, implicit and explicit in Indian culture, somehow find their way into the thoughts and lives of students, education in India will lose its significance.

Recognition of the time-tested cultural values should therefore become part of the education, not just for the sake of any selfish clannish interest but for the continued maintenance of this perennial supply of spiritual values to the world culture for all times to come. What India can give, no other country can. An Indian, bereft of this pride in his motherland's role in the World Assembly is no Indian at all. Through this knowledge alone can a justifiable pride be generated in our youth and their appreciation of values channelised into true patriotic fervour. Ignorance of this makes our youth look elsewhere for inspiration and guidance, depriving them of the strength and vigour that one gets through one's well-nurtured roots.

Education also means imparting ethical idealism. Each country has its own ethics, almost at par with *Swadharma*. Swami Vivekananda refers to religion and spirituality as the very soul of India. Everything that is truly Indian should revolve round this point—the unique spiritual truths which India has propounded from time immemorial and which are truly eternal, catholic and universal. In these eternal undeniable values lie the everlasting strength and everfresh aroma of Indian culture. It is adherence to these values that has made the country renowned for her capacity for tolerance and universal acceptance. Aggression and domination are unknown to her. India believed and continues to believe that there are as many paths to the top of a mountain as there are climbers wending their way up there.

Inculcating this ethical idealism in our youth is of paramount importance to keep the Indian society from going astray in the way of many others in other parts of the world. This responsibility lies with the educationists, the teachers and the taught.

All efforts at development of one's personality which is one of the purposes of education or any training should aim at this, to make man understand what he really is and having understood that 'perfection' within, strive in every way to manifest it in the outer world. When at least a semblance of this is

achieved by a system of education then only can we claim to have really knocked at the doors of Knowledge. Manifestation of this Knowledge, expression of this Oneness in the day-to-day life and transactions must naturally follow, because that is what truly distinguishes a man of worth. How the inner strength and knowledge accumulated through correct understanding are put to use to the advantage of those around—therein lies the real test of education. That is the meaning of 'manifestation'. Swamiji's whole philosophy of *Karma yoga*—combining knowledge with action—has this as the corner stone.

Even a basic understanding of this philosophy is lacking in India today. The vast amount from the exchequer spent on the education of youth is virtually squandered away by the youth themselves, by the politicians who use them and also by the parents who count on education only in terms of their market value. That after acquiring an education at the expense of the tax payer's money, at least a portion has to be returned for their service, is a necessity which we are totally oblivious of. Lord Krishna, in the Gita, calls a person, who eats and enjoys at the expense of the society without giving anything in return a 'thief'.

In most exquisite words have our ancient seers sung of the glory of 'education':

*Asato maa sadgamaya,
Tamaso maa jyotir gamaya,
Mrutyor maa amrutam gamaya
Om Shanti, Shanti, Shanti!*

Lead me from unreal to the real—remove my attachment to that which has no real existence and attach me to that which is Real....

Lead me from darkness to light—remove from me thoughts, emotions, imaginations and identifications which cloud and darken my mind and lead me towards the Light of wisdom, knowledge and true awareness...

Lead me from death to immortality—sever my foolish attachments to things which are impermanent and ephemeral and yoke me on to that which is Permanent, Everlasting and Eternal...

—Dr. M. LAKSHMI KUMARI

*President,
Vivekananda Kendra, Kanyakumari.*

EDUCATION IN TUNE WITH RELIGION AND CULTURE

After independence, tremendous efforts have been made by our governments, by our leaders, to raise the country. But all along somehow or other, raising the country meant to our leaders, raising only the economic standards

of our people. The core, the central factor, for raising the country, viz. raising the man himself, who is the basic factor in the national life, seems to have failed to receive much attention. In fact, we are very fond of nationalising. We have nationalised the banks, we have nationalised industries, we have nationalised the transport system and probably many more ventures will be nationalised in future. But I personally feel, and feel very sore at that, we have failed to nationalise the nation itself. Somehow or other, this has escaped the attention of the great leaders of this country. It is a very tragic state of affairs. The national consciousness that we are one nation with a great cultural heritage, has not been ingrained in the life of our people. And in our mad rush for building the nation, only looking to the side of economics, we have forgotten our cultural side.

We are blindly imitating the West in toto. The West may be great in science and technology. But why should we imitate in every aspect? In fact, on the other hand, people in the West are fed up with the material life. They are looking towards India for spiritual life, for its spiritual values, for Vedanta and Yoga. So let us not forget that we have to build our nation on our own ideal, and this ideal has been kept before us by Swami Vivekananda. Man-making, character-building, is the primary need of the hour.

The education we impart to our children and youth should be based on moral, ethical and spiritual ideals contained in our religion and culture.

Man is not just the body or even a combination of the body and the mind. He is essentially the spirit encased in the flesh. The aim of education should be to help manifest this spirit in every thought, word and action. So it should aim at a full and harmonious development of the body and the intellect and tune it to the spirit within. In other words, it should help build up an integrated personality, a perfect character.

Though provision is being made in the educational policies of the Government for a harmonious development of the body and intellect, nothing has been done so far for imparting moral, ethical and spiritual training or a character-building education. It is really unfortunate that such valuable reports as those of the Radhakrishnan Commission on University Education which contains an excellent section on religious education, or that of Sri Prakasa Committee which had submitted recommendations on religious and moral instruction have not been implemented. Even the latest Education Commission (The Kothari Commission) emphasizes the importance of moral and spiritual training once again. Religious education is compulsorily imparted in most of the foreign countries. We do not understand why it is not being done even after 35 years of independence, though the above-mentioned Commissions have definitely given us practical suggestions.

Imparting of moral and spiritual teachings through stories and biographies in the lower classes, a regular study of the major religions and religious philosophies of the world in the higher classes, also group prayers and meditation—this is the suggested pattern. We would like to add one more item to

this list: The ancient ideal of *brahmacharya*, purity in personal life and dedication to learning, must be greatly stressed.

Just as social service camps or N.C.C. camps are held, in the same way intensive spiritual retreats of short duration like two weeks may also be seriously thought of and they must be made annual features. Of course, this means that there must be proper teachers specially trained for such purposes. It is then worthwhile seriously considering the starting of special training institutions for such teachers.

What is the fundamental solution to the problems that confront youth? A little reflection will convince us that something more basic in human nature has to be tackled and tackled effectively. It is man that tells lies, steals, robs, commits adultery or murder. All this is done by him in order to get 'happiness' or 'peace' or 'freedom'. But he has taken to the wrong means of achieving them. He commits these crimes, since his mind is not in order! If the mind can be purified and attitudes set in the right direction, the direction of the greatest good of the greatest number, *bahujanasukhaya*, *bahujanahitaya*, everything is done. Or, to put it in one word, it is 'character' that should be inculcated first and foremost, in the youth. This again becomes possible only when the system of training the youth starting from the home itself, is reoriented to building up a strong moral character. Since it is a burning candle that can light up another candle, a much higher quality of life and conduct is expected of the parents, teachers and leaders of the society, from whom the youth can draw inspiration.

It is here that religion — not in the denominational sense but in the true sense of 'the manifestation of the divinity already in man' as Vivekananda puts it — can play a significant role in the life of the youth, nay, of the whole society.

— SWAMI HARSHANANDA
President,
Sri Ramakrishna Ashram,
Bangalore.

There is a general feeling that the present pattern of education in our country is incomplete and is not capable of improving the code of conduct of the student. Even the best of curriculum will not be conducive to the development of the human personality. Hence many educationists and thinkers have been fervently pleading for the inclusion of moral education as a part of regular study in schools and colleges.

— Dr. H. NARASIMHAIAH
Former Vice-chancellor,
Bangalore University.

The education we are getting in our schools and colleges is very defective as it has no religious background.

It is a great pity that the education which the Hindu children are getting now has no reference to the Hindu view of life or Hindu ideals. That is why it is so barren of results.

The results of a complete system of education are a spiritual outlook on life, a sterling character, graceful manners, a virile mind and a humane spirit — all these, of course, having their basis in a sound and vigorous body. Mere intellectual education cannot give you all these. So I have always held that the education that is given in our schools and colleges should be supplemented by some kind of moral and religious instructions at home.

—Prof. D. S. SARMA
*Former Principal,
Vivekananda College,
Madras.*

An academic sell-out in the Indian Universities has been going on with the academicians imitating Western cultural values following Western textbooks, authors, systems and structures. If you examine the syllabi of the Indian Universities over the years, fewer and fewer courses are given in Indian culture and it is a pity. There is also no awareness in the Government about the importance of building contemporary ideas and institutions based on India's culture and so the programmes are failing one after another.

—Dr. JOHN W. SPELLMAN
*Head, Asian Cultures Institute,
Windsor University,
Ontario, Canada.*

Material and psychological conditions of the modern society have created an unhealthy climate for the care and education of the young. The emphasis on commercial and utilitarian ideals has reduced integral education to an absurd irrelevancy. Consequently the new generation is not aware that cultivation of higher values is more important than acquisition of wealth or pursuit of its own good-pleasure. The absence of integral education leads to various disorders, such as neurosis, feeble-mindedness, incapacity for creative effort and moral corruption. The aim of integral education is to prevent the individual from joining the animal kingdom by the manifestation of spiritual values which alone can bring light and joy.

—A HINDU MONK

CHARACTER AND CULTURE — THE PRIME REQUISITES

All over the country since Independence there has been a great deal of enthusiasm amongst the people, particularly among our young men, to rebuild our nation. It is very commendable. But then, before one takes up this work one must have a clear idea of India that is to be. A painter paints a picture on the canvas only after he has a clear image, as it were, in his mind of what he wants to paint. Similarly an engineer before he begins the construction of any building, first gets complete information as to what purpose the building will be used — school, hospital, public office, or residence. After that, he draws the plan and then constructs the building accordingly. So we too must have a clear picture of the future India and then begin building the nation. Are we going to make India a great military nation? I am sure we are not, for no military power has lived long. Just see the fate of Hitler and Mussolini.

We are a poor nation and we want wealth to be able to feed our masses. But will mere bread and butter solve our problem? Have people of America and other advanced nations peace of mind and true happiness in spite of their wealth? They do not seem to have. Look at the young people of some of these countries, children of affluence, boys and girls, who feel frustration with nothing to achieve in life, wandering about. Some of them are very very rich, but often they feel a sort of terrible purposelessness having no goal in life. We want military strength to protect our freedom and not to rob our neighbours, we want wealth to feed our masses who are poor, but this cannot be the ideal of the nation. Something more is required besides these two. What is that which will bring peace to us along with wealth and power?

It is advisable for us to go through our ancient history and see how great India was in power, wealth, and happiness during the time of Ashoka, Chandragupta, Kanishka, and others. During the Vedic period and during the Buddhistic period evidently we had great ideals that could make India so great in the past. But then how has this degeneration come about? We have to find out the causes that led to our downfall. So in constructing future India we must accept the ideals that made us great, reject what caused degeneration, and supply newly what were not there, at that time, viz. science and technology.

We nowadays swear by science. We say something is not scientific, it is superstitious. But is it scientific to ignore altogether our past, not caring to know what good it contained and what has sustained us as a nation for the last three thousand years, and to run after western ideas which have not stood the test of time, which are at best two hundred years old and some of even more recent times? Have these ideals solved the problem of the western nations? Are they happy and at peace? They do not seem to be. So why go after those ideals?

We are human beings. God has given us reason to be used, and not to

allow ourselves to be driven like cattle by anyone and everyone who comes and tells us something vehemently. So, I feel that we should gather all materials, all information about our past and present, think well, and plan the future. We should not be led by emotion.

First of all the most necessary thing is character. Without character nothing great can be achieved. Look at Mahatmaji. See how by his character he swayed the nation and forced England to quit India. He did not use guns, atom-bombs, etc. So if we want to make India great, we must build our character first, and then use our reason and find out what sort of India we want to build and then begin to work for it, even if it means sacrificing our lives for it. For this kind of study, Swami Vivekananda's works will be a guide book to us to introduce us to the greatness of Indian culture and ideals.

* * * * *

India is — our constitution says — a secular State. What do we mean by 'secular State'? You see, that is a negative way of looking at things. We ought to have said that we accept all religions, just as Emperor Ashoka did. Even though he was a Buddhist, he accepted Jainism and Hinduism. He built monasteries and temples for various sects though he himself was a Buddhist. There was no state religion. Ashoka accepted all the religions. But today we say ours is a secular State, and this has come to mean that we have no religion. We cannot teach any religion to our boys and girls in the schools, for that will not be in tune with the constitution, with our concept of a secular State. Probably nowadays they are just finding it out that this is a rather peculiar situation, and they are now allowing probably religious education in the schools and colleges. But the term 'secular State' represents a negative attitude. We must have it put this way: We accept all religions as true, and therefore we shall not make any distinction between man and man because of his religion. That would have been a very correct statement.

By religion, however, is not meant the common idea about it, that is, a set of beliefs, dogmas or even superstitions sanctified by priesthood or popular customs. Religion is realization of the ultimate Truth. Swamiji says, "Each soul is potentially divine. The goal is to manifest this divine within by controlling nature external and internal. Do this either by work, or worship, or psychic-control, or philosophy, by one, or more, or all of these and be free. This is the whole of religion".

According to Sri Ramakrishna different religions are but different paths to God realization; and he had realized this truth through direct experience. Even intellectually, if we scrutinize the various religions, we find that each of them prescribes only these four yogas, with perhaps stress on one or other. So conversion from one religion to another is to be discouraged, and each person is to rise higher and higher in spirituality by following his own religion and thus realize God.

Religion has to permeate all fields of national life—education, politics, economics, social life, and so on. Education should impart the culture of the

land to the younger generation and make them true representatives of the nation; all secular knowledge that is consonant with it should be welcome. Without this, education will be a failure.

— SWAMI VIRESWARANANDA

*Tenth President,
Ramakrishna Math and Mission.*

II

Swami Vivekananda had tremendous faith in the young people of our country. He considered them as the greatest asset and wealth of India. He believed that they were full of energy, idealism, enthusiasm, hope, optimism and an adventurous spirit and they were the backbone of India. He used to say that if our country has to win back its ancient glory, power and prosperity, it is in the hands of the youth. He felt they would be able to build a New India with their enormous energy and enthusiasm. At present, India is weak, full of poverty, destitution, ignorance, superstition, and disease. What the youth are in need of is inspiration, the right type of education and character. They should be trained to utilize their God-given gifts, their resources, their talents, and faculties for building up their own lives and careers and for uplifting the poor and the down-trodden.

In rebuilding India, we have to take advantage of the modern period. We have to assimilate modern ideals which are healthy and strong. But we need proper guidance in rebuilding India. It is in this context that we have to understand the significance of Sri Ramakrishna and Swami Vivekananda. How many great thinkers, statesmen, writers, philosophers, both Indian and foreign, have paid rich tributes to Sri Ramakrishna and Swami Vivekananda! Not only India, but the whole of modern civilization, has much to gain from the ideas and ideals preached by Sri Ramakrishna and Swami Vivekananda.

Indian young men and women are one of the best amongst the boys and girls of the world. They stand on an equal footing with the young men and women of advanced countries like America, Germany, Japan or Russia in intelligence, brilliance and aptitude in any field of knowledge or adventure. They have made history wherever they have gone by their accomplishments and achievements.

Teachers impart knowledge to the students. The parents impart advice to their children. But what the youngsters need most is inspiration. Nobody—neither the teacher, nor the parents, nor the social and the national leaders—have been giving them inspiration. This does not mean that our young men and women are to remain without inspiration. Swami Vivekananda is a perennial source of inspiration for people of all ages, especially for young men and women.

But we have to remember that today our country is in the midst of distractions—poverty, ill-health and ignorance. What is the duty of every young man

and woman today in these conditions? With all the education which you have had in colleges and universities, you are feeling helpless. But if you study the lives and teachings of Sri Ramakrishna and Swami Vivekananda you will get tremendous inspiration and courage, unbounded love and compassion for the poor and the downtrodden; you will be filled with the spirit of service, dedication and patriotism, necessary for serving and saving our country. It is during your young age that you should inspire yourself with these national and human ideas and ideals. The inspiring message of Swami Vivekananda will awaken the tremendous energy and resources lying latent within you. This is what is called character-building. The whole world is in need of your resources of energy and character. With your enormous energy and sterling character, you will re-build a strong, healthy and prosperous India and the world.

Whether you are going to be scientists, doctors, engineers, politicians, journalists, administrators, lecturers or businessmen, you can work for rebuilding India if you imbibe the necessary impulse and inspiration from Sri Ramakrishna and Swami Vivekananda.

We always talk of our troubles, dismal conditions around us, our poverty, our ignorance etc. What are these problems due to? Do we lack man-power? Do we lack resources? Do we lack brains? No. What we lack is character, the spirit of patriotism and service, the will to do hard work, the feeling for the poor and the down-trodden. That is why national problems are multiplying.

Swami Vivekananda says, "Stand on your own feet and be true men and women". If we want to save ourselves, if we want to save our Nation, we must discipline our energies, mobilize them and utilize them for the big task of rebuilding India. We should not waste our energies. This is what we learn from Sri Ramakrishna and Swami Vivekananda.

Strength is life; weakness is death. Accept not what makes you weak physically and mentally. If any food makes you weak, reject it as poison. If any literature spoils your mind and weakens you mentally, reject that literature as poison. If a company of certain people distracts and weakens your mind, reject it as poison. If the cinema makes you weak in body and mind, reject it as poison.

If you want to be good, it is in your hands. Nobody can make you good by force. Likewise, nobody can make you bad against your will. If you are good, the credit goes to you. If you are bad, you yourself are to be blamed. You are the creators of your destiny. Make your nerves strong. What we want is muscles of iron and nerves of steel. It is man-making education all round that we want.

Be patriots. But who are real patriots? Those who feel for the poor and the downtrodden from their hearts are real patriots. Do you feel for the millions of people who are starving, who are daily sinking more and more in poverty, ignorance, ill-health and destitution before your very eyes? Then you are real patriots.

Do you love your religion and culture? Do you feel proud of them? Do you feel proud of the great men and women of your country? Do you feel respect and reverence for them? Are you prepared to do your best for the upliftment of your country? Then you are patriots. Every educated man and woman should do his or her mite for the welfare of the country.

Once some students asked Swami Vivekananda for a message. Swami Vivekananda told them: "Live and die like heroes for a great cause. Heroes die only once. Cowards die several times".

Today there is an awakening in the students all over the world. They have become conscious of their rights and strength. They want to play a significant role in the affairs of education, of Administration and of Government. The Governments of the world can no longer ignore them. They will have to take students into confidence. It is the duty of the Government and educational authorities and parents to understand the genuine problems and aspirations of the students. The students do have the right to express their grievance. Even when they express their genuine greivances, they should do so in a respectful and dignified way. If students do not show respect to authority, how can they expect it for themselves when they themselves one day assume authority?

The students have become very dynamic as a result of their awakening. This dynamism is good. But the question is whether the students are going to direct their awakening and dynamism towards improving the quality of their life and character and their educational excellence, towards improving the prospects of their country or for creating chaos everywhere. Are they going to harness their God-given gifts of youth, energy and vitality for the reconstruction of our society and for the rebuilding of our nation or for the destruction of whatever is good and great and beautiful in our country, in our culture and religion?

How I wish that every boy and girl will promise to himself or herself that from this day he or she will strive his or her best for creating an atmosphere congenial for the development of his or her character, for improving the prospects of their careers, and for the upliftment of our country! How I wish that the Government and the educational authorities try to understand the genuine problems and aspirations of students and establish a rapport with them: The staff members and students should remember that education is a joint venture and so it requires for its success mutual love, understanding and rapport of minds and hearts.

Many of the ailments of our present-day educational systems and many of the maladies affecting students and teachers stem from the narrow educational objectives viz., examinations and jobs. Of course examinations cannot be easily dispensed with and jobs and careers are essential for every student. But students and teachers should not be under the impression that education is merely a system of passing examinations and securing jobs. It is

much more than that. Swami Vivekananda says that education is a process of life-building, man-making, character-making assimilation of ideas.

Sri Ramakrishna used to say "As long as I live, so long do I learn". Education is lifelong process. It may begin in schools and colleges, but it does not end there. It is an incessant search for Truth, knowledge, wisdom, experience and faith. A real student is he who goes on assimilating knowledge, experience and wisdom throughout his life and goes on building up his life and character. We have to learn not only from books and laboratories but also from our life—its successes and failures, ups and downs, joys and sorrows, prospects and problems. It demands the greatest aspiration, dedication, continuous self-effort and industriousness from students.

Service of the country is the prime duty of students. All of us should remember that our mission in life is service of our fellow-men. But in the name of politics, students should not neglect their studies. The great teachers of mankind are great because of the service they have rendered to mankind.

The principals and professors cannot give students character from the pages of books. Character-building comes from their very lives. Students imbibe more from teachers' own lives than they do from the books or lectures. So teachers must have good character.

You are all fortunate to have been born as the sons and daughters of this country which has an ancient heritage and a great history. Our country and countrymen expect you to fulfil your great destiny and mission i.e., to strive to create a glorious and happy future for yourself, for your country and countrymen, with inspiration drawn from the life and message of Sri Ramakrishna and Swami Vivekananda.

— SWAMI VIJNANANDA
*Former President,
 Sri Ramakrishna Ashrama,
 Salem.*

EDUCATION FOR CHARACTER AND MORAL AND SPIRITUAL VALUES

The search for values is purely a human concern. The quality of value will depend upon the worth accorded to man. In common with sub-human creatures, he has a life on the physical level. Food for the preservation of the body and mate for the reproduction of the species are the main objects of search at that level. There man is only a biped, a candidate for manhood. In the animal, the head and the stomach are on the same level. Man is the only animal that walks upright with the head held aloft. In the head he has all the senses meant for gathering external data, and inside his head he has the most wonderful contrivance devised by God and nature which makes him a unique creature — a being who can know himself. That knowledge is the full and final value of man.

Spiritual value means the awareness and attainment of this basic dimen-

sion of man, that essentially he is Spirit pure and simple. Man is Spirit caught in the coils of ignorance, impounded in a carnal cage. All his trials and tribulations are a protest against this incarceration and an unconscious struggle to effect a breakthrough. The thirst for freedom is inherent in all creatures; only, at the sub-human level, it is dormant and is expressed as instinct. But man being endowed with a developed brain, he can devise ways and means of attaining his innate, pristine freedom. Man has been described as a teachable animal. Education is the art that transforms the animal-man into human and spiritual-man. Education involves at least two parties, the teacher and the taught. The former must be wise and worthy, and the latter receptive and competent. Proper education must equip the pupil for a full and fruitful life. Life becomes fruitful only when he attains to his spiritual stature. The Spirit is perfect and Swami Vivekananda defines education as the manifestation of perfection already in man. Perfection is inherent in us; imperfection or limitation is accidental. We cannot attain what is not truly ours. What is the meaning of saying that we have to attain what is already ours? We have forgotten our true measure and that has to be brought back to our awareness. If limitation or misery were our true nature, we can never hope to become free. So freedom means the riddance of a non-existent limitation and the recognition of our ever existent – essential nature. An education that enables us to achieve that end alone is real education.

That is the goal. Once the goal is fixed, we have to make the means conducive and commensurate to achieve that end. We have to begin with the grossest in man, namely the body. Man being a social being, he has to learn to live amicably with others. Every creature is selfish. Man is no exception to this. Only he, being intelligent, can be inhumanly selfish. But that will boomerang in the long run. Selfishness is suicidal. So, man evolves social codes of conduct. They are only mutual adjustments of each man's selfish interests. Fear of consequence is what makes such a man submit to social rules and restraints. The biological and economic man may conduct himself in a socially acceptable way. But his correct conduct need not be an expression of a proper character. One may burn inside with envy and anger and at the same time conduct oneself with restraint. But a man of character will be cool within and calm without. Spontaneous noble attitude is what constitutes good character, and good conduct, its natural result. That requires a deeper evaluation of man.

The type of education obtained in schools and colleges now-a-days does not make for the cultivation of character. Arts and Sciences are the two main disciplines that are encouraged in the academies. Of them, Science is amoral and studies man mostly at the physical level. Too much science is making man a clever and cruel animal. As for arts, it could, if properly planned, be made to impart instruction which might pave the way for character-building. For that, care must be taken in selecting the teachers and also the con-

tents of the course of study. But unfortunately for us the authorities that direct and control common education plan for only man's stomach and family. They neglect his heart and head. Often, the educational policies are determined, not by educationists, but by politicians. Politicians are after power and their eyes are set on the votes. They do not care much for the real good of man. They cater to the clamouring crowd. They will enlist even God, if possible, for election propaganda. So they plan for an education that will equip man to attain economic security in order that he might indulge in unbridled biological satisfactions. And what is the result? Modern man is restless, inconsiderate to others and unhappy. Peaceful sleep has become a luxury to him. He is an addict to sedatives and narcotics. He has become a nervous wreck. He is a burden and a problem to himself and to the society. All due to wrong values and improper education. And what is the remedy?

The system of education obtained in ancient India was meant for the whole man. It trained the body, the mind and the character. It was a preparation for life and not an indexing of information. It was a total scheme. It viewed man as potential God and valued him as such. Such a view made men value all. Same-sightedness, seeing the self-same Soul in all, was the ideal. And character is the test of realisation, said Swami Vivekananda. It is only then that one can love one's neighbour as oneself. When love rules the relation between the members of the human family, noble sentiments towards one another arise spontaneously. That is the sign of noble character. Formation of noble character is possible only when man is appraised as spirit.

Character has to be cultivated slowly and steadily. Proper education is the training ground for it. Man learns both by precept and example, more by example than by precept. The ancient system was *gurukulavasa*, the pupil staying in the preceptor's house serving him and learning from him. The teacher provided the theory and practice and the student learnt noble principles and was given guidance for the cultivation of a proper conduct. The noble character of the teacher keeps the taught on the right path. *Brahmacharya* is the ancient term for studentship. 'Brahma' means the Supreme Truth and also the revelations of the same, namely the Vedas, and 'Charya' means conduct. So a student is one who learns noble lessons and leads his life accordingly. The minimum period of study was twelve years. Repeated habits of good conduct for so long a period guarantees the acquisition of noble character. "Character is repeated habits and repeated habits alone can reform character", says Swami Vivekananda. Rome was not built in a day, nor a noble character. 'Abhyasa', repeated habit, is the only way for the formation of proper character. Habits, good or bad, are irremovable. All impressions are stored up in the brain, none can be erased. If proper electric impulses are applied to the limbo wherein they are filed, they will come up again. The only way to be rid of evil impressions is to pile up good ones and leave the former alone.

Discipline is the key to success in any walk of life. No education is possible without discipline. Simplicity, humility and service of the teacher are the essential pre-requisites for a smooth and successful course of education. Love of luxury and excellence in learning do not go together. Knowledge cannot be bought. It has to be acquired through the favour of the teacher. Humility is the key that will open the heart of the preceptor. Loving service is the fee that the student has to pay. Humility is the root and fruit of education. At the start, it is restraint of the ego, at the end, it is the eradication of the ego which is the same as awareness of the Soul.

The student returns home after acquiring both secular and spiritual knowledge. One requires a minimum of twelve years for the study of the preliminary secular subjects such as semantics, grammar, poetics etc., and at least one Veda. That is sufficiently long a period to lay the foundations of a good character. After returning from the teacher's house, the student takes up the responsibilities of a citizen. He gets married, performs his duties to the family and to the society. That is the period meant for the performance of duties and the discharge of debts. That is the time when his character is put to the test. The education and character that he has acquired earlier stands him in good stead and enables him to carry the burdens of social responsibilities efficiently and honestly. When he reaches middle age and finds the messengers of the final end making their presence felt in the form of wrinkles and grey hairs, he retires from all social responsibilities after entrusting them to his son and goes to the woods, there to devote his whole time on the ultimate values of life. He lives a strict and disciplined spiritual life, meditates on God and in due time calmly and peacefully gets released from the corporeal prison.

This was the scheme and scope of the ancient system of education. It was a total, life-long scheme. It was a preparation for life as well as for death. Life begins in birth and ends in death. Both these mysteries have to be envisaged in any purposeful education. Only a total view will make us aware of the Spiritual dimension of life. Spiritual and moral values acquire meaning and relevance only when man is viewed as God in disguise. When one discovers the God within, one sees the same God in all creatures. He then treats them as manifestations of divinity. Any lesser view of man will be a devaluation of man. The spiritual relation expresses itself as noble character. And character is the test of realisation.

This scheme may sound idealistic and otherworldly. This was the preserve of a handful at the top level of Society. Such criticisms and charges might be levelled against it. Herein we are discussing a scheme for an ideal education. This was the ideal scheme the ancients had evolved. In spite of its social restrictiveness and loftiness of ideal, this has been seriously and sincerely followed with admirable results. Its survival for centuries is proof enough of its validity and vitality. India's heritage in the spiritual, religious, philosophical and moral fields is the golden fruits of such a system of education.

May be the times have changed and much of it is impracticable. We have to adapt to modern conditions. The core of the old scheme is sound and it must be preserved in any reform of the educational system. We have to combine the Indian spiritual wisdom with the modern scientific spirit. That will pave the way for a total education for life which will ensure a noble moral character.

— SWAMI SIDDHINATHANANDA
*President,
 Ramakrishna Mission Sevashrama,
 Calicut.*

MORAL AND RELIGIOUS EDUCATION

The essence of moral education is to present in the form of stories and anecdotes, moral ideas that will become real and part of child's nature through personal experience. Man lives in society. His interests sometimes come to clash with others. There is also moral struggle between self-interest and duty. The existence of the evil of selfishness is a reality. It must be counteracted by training and education. Hence there is the necessity of moral training. Nowadays it is specially proposed as a remedy for certain tendencies that undermine the social morale and cultural standard, and are giving a destructive turn to the youthful energies of boys and girls. Not only the domestic and social authority is threatened by this lack of integration, even the governmental authority is in difficulty. The help of moral education is sought to bring about peace more naturally through education than through force.

True morality is natural, not forced. It is the external manifestation of the inner goodness of man. Efficiency in work comes through moral ideals, through a feeling of equality and not through fear and want, as some people think. Through religious and ethical training only, willing co-operation and responsible work without supervision are possible, for the drive is internal and not external.

India for centuries was guided by a religious pursuit; politics and administration were looked upon as mere auxiliaries. The making of manhood, the development of character was its goal.... The contemporary unrest is a part of the social upheaval due to a change in the pattern of life because of industrialisation and technological development.

Not only India but the whole world is passing through moral confusion. Higher ideals are being thrown to the winds, ignoring the fundamental principles of civilisation, and the lower conceptions of life are being preached vigorously. The result is tragic. Thinkers with the future welfare of man at heart are trying to find a solution. Religions down the ages were training man in the higher virtues. Their hold being slackened, a substitute in moral education is being sought.

An important factor of the modern civilized societies is the importance gained by education. As long as it was limited to the classes, the spiritual value of education was predominant. But with masses coming in, the increased value of the educated in the labour market became more important. This commercialised view of education coupled with the self-conscious labour brought forth political theories believing in force and violence. This perverted conception of education is the root cause of restlessness in society, specially among the youth. A little moral education for youth or labour is only a symptomatic treatment of the disease without going to its root cause. The essential spirituality of man must be recognised and theories of progress and order must be correlated to it. Man is not a mere living machine; he is spirit with a body and mind and not a mere tool to produce wealth in a capitalistic or communistic pattern of socialistic and economic society.

Proper education presupposes the conception of personality. Our conception is, each soul is potentially divine and perfect. The goal is to manifest that perfection and divinity lying hidden in us. A child is a self-conscious soul with a body, sense organs and a mind which can be trained. So true education will mean the development of his physical, intellectual, moral and spiritual potentialities. Proper control of sense-impulses and instincts, sublimation and proper direction of feelings and sentiments and development of the will and the sense of duty must be learnt by the student. For inculcating higher virtues it is necessary to stimulate the very soul of the child. The greatest incentive to moral life is to be aware of one's pure nature and connection with the Ultimate Reality.

This is the age-old view of man and his place in society. The materialistic view makes man an aggregate of organs and functions. It does not recognise the spirituality of man and believes that his higher nature is determined by his education and environment. Much literature has been produced on this. The Indian idea is to recognise man's nature as spiritual; education is to remove the ignorance that hides his pure, perfect nature. As the goal of life was something non-material, to the old Indian the satisfaction of material wants and sense-enjoyment had only a secondary importance. As he loved peace and was satisfied with the minimum, he did not want conflict or disorder in the outer world too. But now times are changing. The theories of enjoyment are vigorously being preached in every country. But there too competition is inevitable. As a result, the revolutionary theories developed, stressing unrest, conflict and hatred. Boys and girls are naturally affected by these. To counteract this an orientation in Western education is being tried blending technical and moral education. Industrial and technical education will teach people how to earn and live above want, and moral education will teach them the qualities of thrift, temperance, and purity and how to live with other

people and the government. By such education, educationists hope that there will be a reign of contentment and happiness, law and order.

In India the situation is a little more peculiar. Here we had a developed social and moral order but a new type of civilization has been thrust on us, bringing in its trail unfamiliar types of social evils. Conflicts of ideals and civilizations, manners and habits are the order of the day. Some of the bad habits are weedy growths, depending on the fashion. If they are to be counteracted, this idea itself must be resisted. Simplicity of life is losing its ground and multiplying things is considered a matter of prestige. So respect for the good traditions also must be kept up, at least for children. Disregard of everything old generates undesirable tendencies in children. This however is being corrected by some leaders nowadays.

A peaceful society requires devotion to one's allotted duty. In Indian tradition a duty is an obligatory action. Every act has two aspects, that of purification of the mind and yielding merits or fruits. The former leads to knowledge, the latter gives enjoyments and is destructible. One is subjective and the other objective. Practical morality requires a certain measure of definiteness. To define a duty with reference to its objective character is to keep its real nature in the dark.... Whatever purifies our mind, elevates our thinking, widens our sympathies, ennobles our feelings and makes us more spiritual is a duty, an obligatory act. Devotion to duty presupposes love. To bring it to children without touching religion will be impossible. For children, love will mean not the mere sentimental attachment but the idea of self-sacrifice and service. The question will arise in their mind why they should love others. The ultimate answer lies in religion only, in the idea that God dwells in every man, that all are His children. Of course, the social reason that by helping others we help ourselves too, though indirectly, is also to be pointed out. The idea of *ahimsa*, of not injuring others is a negative definition. Love is its positive aspect. But love and non-injury are possible only through self-culture. This is then a duty. Duties are directed towards others, so they make us unselfish. This love or non-injury speaks of one's own conduct and will appeal easily to children. Hence both the individual and social ethics commingle. This is the beginning of moral life in man.

—SWAMI SWAHANANDA,
*Head of the Vedanta Society of Southern California,
 Hollywood, U.S.A.*

EDUCATION TO INCULCATE MORAL AND ETHICAL VALUES

Whether judged by ancient standards or modern, absolute chastity of life and purity of thought alone can give happiness to man. The question of health and physical soundness is supremely important for the individual and the nation. A reformed rake does not make a good husband and a woman

has every right to expect the same purity of life which the man whom she marries demands of her. The consequence of "sowing wild oats" which husbands had in their youth have brought sufferings to many children and wives. The children's inheritance comes from both the parents, and both have to accept the responsibility for what blights the helpless little ones whom they send into the world burdened with physical handicaps from which they can never escape. The consequences of sexual immorality are patent to all, but few take the courage to stem the tide by taking steps to prevent the causative factors. In order to raise the instinct to perpetuate the life of the race to a sublime level and to immunize the life of the growing generation against the moral decomposition, a deeper awareness is necessary. The ideal has to be presented every now and then in better light, and competent workers will have to strive with enlightened sympathy. Unless all agencies to educate the rising generation and public opinion come to exercise right influence on the thoughts of the youths and the country in general, this is beyond achievement. And for this obstacles are many.

First of all, our educational institutions usually do not give any clear conception of the ethical ideal or the meaning of human life. Often their environment, and the atmosphere prevailing in them blunt the moral sense of the youngsters that pass through them. Most of the youths do not think that they have to do anything beyond passing some examinations and finding a lucrative profession for earning as much money as they can for increasing their enjoyments or pushing up the social standards which have, generally speaking, only a value of display. Thirst for lust and luxury has been flamed up by ubiquitous cinema houses as well as superficial and fickle political leadership. A wide area of affective literature has been poisoned by commercial writers, and as a consequence, moral and spiritual conceptions preserved in old writings, tested by generations and found useful for human guidance, have been swamped or made suspect in the minds of youths. Widespread propaganda about conception-control in all details, with audio-visual aids and unrestrained display of advertisements, has banished from the minds of young people even a sense of the possibility or need of sexual reticence. The spirit of levity, or *asradtha*, which openly ridicules and makes light of matters that are to be treated seriously and with reverence, resulting from commercialized education, lack of home care and school discipline, contaminated recreation, and demoralizing amusements, has become the bane of modern society. The unhampered publication of pornographic literature, either in the blessed name of art or masqueraded as 'scientific' literature, has only added fuel to the fire. This has in no small degree contributed to a dislike for established methods, to taking pleasure in lethargy, and to an unwillingness to persevere for any end that does not yield immediate pleasure or money to purchase it. The modern teaching that asceticism, even the mildest form of it, is anti-social and that it is an imperfect, perverse, and erroneous ideal of life, by

persons who are incompetent by outlook, training, and individual taste—though they may be applauded as experts in some particular branch of knowledge—also has done great harm. These are signs of a social distemper. It is the bounden duty of all who are interested in the moral and spiritual welfare of the country to protest against the canker that is eating into the nation and to reinforce healthy ideas constantly. The literature of strength, of individual and national purity, and of moral courage alone can do this. It will be a pity if India that boasts of leading mankind to peace and light, at times even causing offence to others, failed to set up a standard of incorruptible purity to herself.

—SWAMI VIMALANANDA,
A senior monk of the Sri Ramakrishna Order.

SOME HINTS ON MORAL AND SPIRITUAL EDUCATION

The following is a resume of a detailed discussion which a monk once had with a devotee, in connection with the moral and spiritual education of our countrymen. If the government authorities in-charge of education can implement these ideas, the spiritual, moral and cultural calibre of the nation will certainly improve:

1. Both at the school and college levels, the 'Spiritual and Cultural Heritage of man' should be made compulsory subject of study. The medium of instruction may be English or any other Indian language. But the text books must be the same. Books like the *Cultural Heritage of India*, published by the Ramakrishna Mission Institute of Culture, Calcutta, the *Treasury of Traditional Wisdom*, published by George Allen and Unwin, London,, may be used for the preparation of the text books.
2. A condensed and representative selection from the *Complete Works of Swami Vivekananda* (8 volumes) published by the Advaita Ashrama, Calcutta, containing the more fundamental lectures of Swami Vivekananda may be made available to the Higher Secondary and College students at a cheap price (the publication has to be subsidised by the Government of India) in English and other Indian languages. The translation should be done by very able persons who are well grounded in spiritual ideals, so that the spirit of Swami Vivekananda will be conveyed wholly to the readers.
3. The mass media of propaganda like the TV, Broadcasting units, Newspapers etc. should be utilised for the spread of positive and life-giving ideas, which are necessary for social reconstruction. The society has to be educated on the need for an austere and a selfless outlook on life, to help society to separate the grain from the chaff, and to live a life dedicated to the practice of the higher values of life. The parents should inspire their children by their exemplary lives.

4. Swami Vivekananda speaks of our national ideals thus: "Renunciation and service are the twin ideals of India. Intensify her in those channels and the rest will take care of itself." A proper study of our history corroborates this view. So this is our national ideal: Renunciation and Service, eschewing selfishness and serving others whole-heartedly. These again are the basic tenets of the religion and culture of India. It goes without saying that our children and youths should be educated and trained on these national ideals.
5. The Government should take immediate steps to put a stop to all kinds of weakening and obscene literature in the country. This will go a long way in educating society to live without the provocative auxiliaries of life. They will not waste their time in reading worthless magazines and novels and lead the children to ruination. Religious classics like the *Ramayana*, *Mahabharata* etc. must become more and more popular and available for reading. Not only that, the authors of the books and articles and the publishers concerned who cater to the baser instincts of man should be considered as enemies of mankind and are to be prevented from such enterprises by statutory measures. They should not be allowed to talk the nonsense of 'fundamental rights' and eternally demoralise society. This is an imperative duty of the Government which is committed to the welfare of man. This is essential for the survival of the human race itself. The world has been, and is being, fed with weakening and demoralising ideas since centuries and it is a wonder that no one, with all the boast of culture and education and welfare societies, has done anything to ward off the fast approaching catastrophe of the world. Rightly has the *Bhagavata* said: "Man is ignorant of his own good and he follows the sensuous pleasure. He foolishly searches for happiness at the very source of misery."

—SWAMI GABHIRANANDA,
Sri Ramakrishna Math,
Trichur.

RELIGIOUS EDUCATION—AN INDISPENSABLE UPLIFTING MEASURE

Our leader, Swami Vivekananda held that humanity would be marching surely towards its doom if modern civilization could not be readjusted on a firm spiritual basis; he would have us believe that India has the Mission of playing an important role in bringing about such a readjustment. In recent years, by pitting the power of the Atman (soul force) successfully against material power, Mahatma Gandhi demonstrated how the spiritual ideas and ideals that India had been holding aloft through scores of centuries might contribute towards world peace.

We, therefore, feel duty-bound to draw your particular attention to the point that although a considerable leeway has to be made up for ensuring the

requisite material prosperity of this land, she cannot and should not lose her grip on her spiritual heritage. She cannot, because that will go against the grain of her people; she should not, because that may spell extinction of her people by wiping out their individuality as a distinct unit of the human race. She has to advance, as much as she can, on both the fronts — the secular and the spiritual.

Hence, the entire educational programme of this country should be so planned as to enable its people to remain loyal to their spiritual ideals and at the same time to master all that is necessary for making them as intensely practical in secular affairs as any other nation. The objective particularly of University Education should be to equip Indian youths for the dual task of ensuring the material progress of this country as also of demonstrating effectively before the world the supreme worth of their spiritual heritage in securing worldwide peace and harmony.

Education should be essentially man-making, character-building assimilation of ideas, as Swami Vivekananda put it. The best elements of Eastern and Western culture should be combined to build up our nation's character. The dynamism and scientific attitude of the West have to be combined with the selfpoise and spiritual idealism of the East in order to develop a new type of manhood. University education in this country we humbly suggest, should aim at fostering our national character on this line.

For achieving this end, the Indian Universities have to provide for spiritual education no less than for secular education. In every major religion, beneath the trappings of rituals, mythology and communal custom are found some spiritual truths which are eternal in value and universal in character. They do not belong to any particular age or clime. Like the findings of Science they belong to the whole world. Wherever and whenever put into practice, these are sure to vitalize and ennoble man. If, for instance, University education can invigorate the alumni's faith in the Divinity of man, in the infinite potentialities of the human soul, in the outstanding fact of unity in diversity in the scheme of Nature, in the supreme efficacy of purity (i.e. non-attachment) in attaining perfection, this process is sure to help them become vigorous yet calm, mighty yet tolerant and sympathetic, idealist yet practical, and also to help them extend their love and goodwill beyond communal, national and racial frontiers.

Hence religious education with special emphasis on the fundamental spiritual truth should be treated as an indispensable uplifting measure. Of course, it should be seen that each communal group may develop reverence for all religions as so many approaches to the identical goal of Perfection. It has been illustrated in our age by the life of Sri Ramakrishna that one may be intensely religious and yet behave like an embodied antithesis of all forms of narrowness — sectarian, communal, national or racial. We are firmly convinced that religion really is not to be blamed for the orgies perpetrated in its name anywhere on earth at any time, just as science is not to be blamed for

the destructive use of its discoveries. It is only their abuse by man that should be held responsible for such anti-social misdeeds.

The remedy of communal fanaticism and hatred lies obviously not in banning religion from the sphere of education, but in enlightening our people about the correct import of the fundamentals of their religions as also in teaching them to develop a catholic outlook on all the different approaches towards Perfection. This, we believe, will foster natural growth of their personalities and at the same time ensure harmony among all sections of our people.

We, therefore, humbly suggest that in India, the birthplace of spiritual giants, with her memories of Taxila, Nalanda and Vikramshila not to speak of the ancient *gurukulas*, the Universities should provide for a healthy and liberal type of religious education, so that they may turn out saints and philosophers as well as scientists and technicians, statesmen and economists and pitch our national character in tune with the comprehensive type of personality advocated by Swami Vivekananda.

— THE GENERAL SECRETARY,
Ramakrishna Mission
(in his Memorandum submitted to the
Universities Commission in 1949)

LIFE AND RELIGION

How far does religion influence our lives? Often is this question asked. With the increase of secularistic ideas, religion is on the defensive. It is of course natural that an older idea is attacked by a newer one and it must support its standpoint. Secularistic people are mainly of two types: egoistical and socialistic. The first group is satisfied with following their individual likes and dislikes, personal enjoyment and happiness. They do not care what happens to the other man. They however are denounced by the religious as well as the socialistic people. The second group thinks more in terms of society. They are not particular about the quality of their individual lives. But they are interested in social growth. This growth however must be tangible and material only. It is this group that can actually question the usefulness of religious pursuits, though while attacking the utility of religion or its metaphysical basis, it makes common cause with the first group.

Generally, the egotistic, individualistic or selfish secular people are not taken into consideration. They are self-condemned. But the vast majority of the secularists belong to this class. They want to be free from all restraints, all considerations for higher ideals or other people. But society cannot progress with such people. So they are to be trained in the tenets of citizenship and a police force also will have to be kept ready for the incorrigibles. This type of selfish nature will be seen among the followers of religion too. And often

people ask. What then is the use of religion? What effect has it on the life of the common people? As for the secularistic selfish people this question is not asked. It is taken as a normal thing that man will be selfish. The theories of the socialistic out-look, as well as secularism and materialism are not asked to explain why people are so. For have they not accepted man as an animal or almost a material thing? So there ends their responsibility. If religion speaks of higher values and higher virtues, it must show these virtues manifesting in society. That is the line of argument. If you say non-violence is the ideal, you will be shown immediately half a dozen failures of this principle. If you point out that violence is also untenable as a guide, it becomes only a negative answer!

What then is the balanced view? The point is to be thrust home that the more plausible theory is the correct theory at least for the present, as we accept in the case of scientific truths. Religion as a theory and a way of life will be true and covetable, if compared to other theories and other ways of life, it can solve the problems of life better, and can influence life more deeply.

Following this line of argument, we can easily see that wherever religion fails to influence life, it is not so much its fault as the fault of the 'normal' nature of man as described by the secularists themselves. Looked at from this angle, religion is freed from many of their charges. But still some substance remains in the argument that religion is not so useful unless it brings about a change in the 'normal' life of man. Religious virtues must be manifested in their life. That is also the behest of all religious teachers. 'Religion is realization' said Swami Vivekananda. Unless religious virtues are made practical in the life of the votaries, they remain mere theories, only for arguing and talking. As theories they may stand on equal grounds with other theories, but to be a thing intimately related to life, practice and experience are essential.

It is of course recognized that men with a religious outlook develop the qualities of honesty and dutifulness, qualities that are essential for running the administration as well as the day-to-day affairs. Interpersonal relations require much patience, consideration and love. These qualities are generally imbibed by such people. Wherever there is a lack of these qualities, we must admit that religion has not penetrated beyond the surface life. There may be still some necessity for it, but the social benefit is little. And people who judge any institution or outlook only from the standpoint of utility will naturally be dissatisfied.

India is often said to be the land of religion. Then why is it that so much of corruption and other evils are seen in this country, is the question often asked. It is a pertinent question too. In the pristine days of India when religion was a reality in the life of the people a very high standard of higher virtues was visible in the society. This becomes clear when we study accounts of Indian Society left by Megasthenes and others. We cannot say we maintain the same level even now. After the Independence the sacrificing quality seems to be lessened. The horizontal aspect of religion is surely less, though we still have

the vertical one in the lives of rare individuals: If religion is less in the society, it is because we lack the conviction of the ancients. This may be because of the ideological conflict between materialism and spirituality, and the modern emphasis on enjoyment at any cost here and now. It is materialism that fixes man's attention on this life and on pleasure and as a result boosts up self-aggrandizement and other social evils. The way out is not to banish religion, or to declare oneself to be non-religious but to try to be genuinely religious.... By too much criticism more people will be scared to be called religious, and thereby the standard of selflessness will go down even more. Already the rituals of religious life are being given up; criticism will push them out completely. But then religion will lose its power of growth, if completely dissociated from the external, like rice removed of the husk. For a full growth both are necessary. Let us not banish religion and along with that the basis of unselfishness and higher virtues through our unkind criticism.

Moreover, it is the so-called externals on which depend the peculiarities of a culture. It is often said that a new world order is coming. As a result of the growth of communication and mutual contact between nations, habits, dresses etc will be standardized and local peculiarities will be obliterated. What then will remain of the culture of a particular country? No nation we think will give way easily. In India we are not very particular about retaining our national characteristics, but dress etc. of other newly freed nations of Burma, Ghana and the like, will show how sensitive they are. Externals are the avenues through which culture expresses itself. With our anxiety for the results we forget that the means are also equally important. To get the kernel of the fruit the skin is also equally important. So devotion to externals, to dresses, habits, language and rituals is essential. It takes generations for an idea to take root in a society and often it is mixed up with many non-essentials. In common man you cannot expect an idea materialized in all its pristine glory. In the so-called enlightened, to whom everything has been relativized, you cannot often get an idea suffusing his life, for he loses the capacity of taking anything as an article of faith.

Improvement of habits, manners and customs, if improvement at all you call it, must be done not by lowering the standard but by pointing out the higher ideal, the better method, and stressing the essential. Then the transition will be less painful and more smooth. And in the process, the fundamental, useful moorings will not be lost. It is because of this, Swami Vivekananda repeatedly warned that while educating the backward, the religious outlook should not be disturbed, for nothing constructive can be implanted in society in one generation. He said:

'We have to give them secular education. We have to follow the plan laid down by our ancestors, that is, to bring all the ideals slowly down among the masses. Raise them slowly up, raise them to equality. Impart even secular knowledge through religion.'

'The fate of a nation depends upon the condition of the masses. Can you raise

them? Can you give them back their lost individuality without making them lose their innate spiritual nature? Can you become an Occidental of occidentals in your spirit of equality, freedom, working energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and we will do it.'

When we plead for retaining or going slow in changing the age-old customs and habits, we do not say that these externals are inviolables. They can be changed and they are changed. That was how the new Smritis giving new rules of conduct were promulgated. In this age of easy communication and huddling of men in industrial areas, many of the old habits will have to be changed. Let us not lose the higher moorings embedded in them but adjust them to the new surroundings, by new interpretations and by evolving new habits. Otherwise the vacuum will be filled up by things that degrade men and society.

—SWAMI SWAHANANDA

*Head of the Vedanta Society of Southern California,
Hollywood, U.S.A.*

RELIGION—THE KEY-NOTE OF INDIAN LIFE

If it is true that in all countries and in all ages, irreligion — or to be more correct, materialism — has held its sway over a section of the people, it is even more true that religion has influenced a much greater number of people and to a much greater extent.

Man being 'cast in the mould of God' cannot easily deny Him. Even great scientists like Newton and Einstein have believed in the existence of God as an intelligent power regulating and guiding the destinies of the Universe.

In the words of Swami Vivekananda, 'Religion is realization'. It is a 'manifestation of the divinity already in man.' And whatever helps in unfolding this divinity inherent in man, is religion. It is not just a dogma or a creed or a set of observances. It is leading the life in such a way that we help manifest our higher nature, truth, goodness and beauty, in every thought, word and deed.

As the saying goes, 'man shall not live by bread alone.' He needs something more, some high ideal to live for. And this ideal is provided by religion, any religion, when understood properly.

It is true that much blood has been shed in the name of religion. World history is replete with crusades and Jehads. But this is not the fault of religion as such, but due to a misunderstanding of the spirit of religion. No religion ever says that man should shed the blood of man or be cruel to another. It is actually the opposite, the spirit of 'Love thy neighbour as thyself' that has been propagated by religion. And whenever man had heeded this advice, there had been a golden era in history.

And religion has especially been the strong point of India. For centuries India has been producing great personalities who were deeply religious and

who have influenced the national life profoundly. From Rama, Krishna and Buddha in the ancient times up to Ramakrishna, Vivekananda, Ramana, and Aurobindo in the modern times there has been a long procession of these great religious personalities. It is the bounden duty of our students to make a reverent study of the religions of India and draw inspiration from them.....

Swami Vivekananda was fond of saying often that each nation has its special characteristic and for India it is religion. Here is a passage from one of his lectures delivered in Madras: "I see that each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony. In one nation political power is its vitality as in England, artistic life in another and so on. In India religious life forms the centre, the key-note of the whole music of national life; and if any nation attempts to throw off its national vitality, the direction which has become its own through transmission for centuries, that nation dies, if it succeeds in the attempt."

He warned the nation of the disastrous consequences of giving up religion and substituting it with other things, thus: "And, therefore, if you succeed in the attempt to throw off religion and take up either politics or society or any other thing as your centre, as the vitality of your national life, the result will be, that you will become extinct. To prevent this, you must make all and everything work through that vitality of religion." Let us remember that these are the words of a great saint and a modern prophet who provided the inspiration for many of our national leaders in the early part of this century.

— SWAMI HARSHANANDA
President,
Sri Ramakrishna Ashram,
Bangalore.

II

A reader of Swami Vivekananda's lectures on Indian nationalism will feel a little embarrassed by his uncompromising insistence that religion should form the basis of Indian national reconstruction. For, ever since Independence, our leaders have repeated that India is a secular State and religion should be relegated as a matter of private life. Several sections of people who think that way are motivated only by indifference and insensitiveness to spiritual values. Affluence, which means possession and enjoyment, is the only value to be pursued according to them. There are many others who feel that spiritual values are essential, but they do not think that there is any necessary connection between religion and spirituality. Therefore, according to them, religions should be excluded from the educational system and from the purview of the State's activities in all fields, but spirituality should be encouraged. This denigration of religion in a total or in a partial way has been going on in this country for the past three decades. The cumulative effect of the

practice of secularism has only been the growth of corruption and the degeneration of moral standards on all sides.

It is therefore worthwhile to consider whether there is any intimate connection between religion and spirituality. A close scrutiny will show that there is between them an intimate connection, as between a container and the contained. To negate the importance of religion in this respect will be like saying that it is the wine that is important and not the container. In human history religion has always been the container of spiritual values. It has provided through the ages the forms and symbols, the concepts and imageries in which spiritual values have been presented, preserved and transmitted in all societies.

It is also true that religions, as practised in most societies, have included in their scope many anti-spiritual values also. Religion has often provided a favourite rallying ground for bigots and unscrupulous politicians, with the inevitable consequence that religion has been politicised and converted into a mainstream for conveying much of the dirty effluents of human relations. As a consequence religion has got a bad name among a large body of politically minded and patriotic people, and that is why its replacement by secularism has come to be considered as a panacea for all the evils that beset our body politic.

In this predicament it is worthwhile to consider how religion can be freed from the political and social abuses that have brought it bad name. Some of the following steps can help in achieving this:

Religion should become more a matter of realisation than dogmatism.

Fundamentalism in religion should be discouraged and the individual must be free to interpret and follow his religion without any external or organisational compulsion.

Religion should not be allowed to obstruct the evolution of a common civil law.

No kind of social institution that goes against human dignity and welfare should be allowed to exist and justify itself in the name of religion.

Religious conversion must be banned by law, as these conversions are effected mainly from political motives and financial inducements, and ultimately go against national integration. This does not however mean the denial of freedom for spiritual conversion, which does not require a change of one's original social and cultural affiliations—not even of one's religious nomenclature.

Religious freedom should mean only freedom to practise a religion and preach it among its own followers for their improvement and not to take any aggressive stance against those who practise other religions or to criticise and caricature their beliefs and practices.

A study of comparative religion should become an important subject in the curriculum adopted in schools and colleges. In a multi-religious country like India textbooks suitable for students of different standards must be pre-

pared, not by fundamentalists of different religions but by enlightened people who accept the validity of all religions. These text books must give the principal teachings of all religions in such a way that the students learn to respect all religions.

If the leaders of our country consider spiritual values as essential for the welfare of the people, the State should not harp on secularism and adopt an indifferent attitude towards religion. The State has to play an active part in regulating this all important aspect of human life.

— SWAMI TAPASYANANDA

*Ramakrishna Math,
Madras.*

III

Swami Vivekananda warned us against the disastrous consequence of making politics a means of our national salvation. What is happening in our political life at the moment is indeed a tragic fulfilment of his fiery jeremiad against politics as a pursuit of power and his prophetic eyes foresaw that this pursuit of state power would in time become a pursuit of personal power, which ambitious politicians would place above the nation. Today we are facing a dire fate because we did not listen to the great voice warning us against a political approach to our national problems. If today we are unhappy about the vulgarity and shallowness which have entered into our public life, where a public cause is essentially a matter of private ambition, and if we must now deplore a state of affairs in which politics is corrupting our society at all levels, we must blame ourselves for disregarding Vivekananda's view of the dangers of politics.

If we must now endeavour to understand the essence of Vivekananda's message for us and for the world and even in these latter days think of giving a new direction to our thought and action towards a reconstruction of our society, we must first realize that we are today what he wanted us not to be—a nation led by a pack of politicians who can play with the destiny of a whole people for money and for power.

Convinced of the futility of politics in the West, Vivekananda reflected on the genius of the Indian civilization and discovered that in that civilization politics was not in the least an active factor. The average Indian was not a political man and the greatest Indian minds were not political minds. To him the Indian civilization was essentially a non-political civilization and he distinguished it from the Graeco-Roman civilization: In one of his notes of class Talks and Lectures he draws a distinction between the Hindu and the Greek civilization and says that 'the Greek sought political liberty'. 'The Hindu has always sought spiritual liberty'. He does not add that the Hindu is superior to the Greek because he never cared for political liberty. But he draws the distinction and affirms: 'To care only for spiritual liberty and not for social liberty is a defect, but the opposite is a still greater defect'.

Vivekananda was opposed to political revolution because he was opposed to a political approach to human problems. 'If you succeed in the attempt' he says, 'to throw off your religion and take up either politics, or society, or any other thing as your centre, as the vitality of your national life, the result will be that you will become extinct'. 'Before flooding India with socialistic or political ideas', he adds, 'first deluge the land with spiritual ideas'. And he believed that politics was foreign to the genius of the Indian people and in an address he even affirmed: 'The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics'. In his address, *My Master* he says: 'If you come and teach politics to the Hindus, they do not understand; but if you come to preach religion, however curious it may be, you will have hundreds and thousands of followers in no time.... In an interview in England in 1896 he said that 'religion is of deeper importance than politics'.

Vivekananda preached at a time when the western world itself was raising serious questions about the adequacy of politics as an instrument of human good. What made him turn away from politics is the fact that he viewed the contemporary human society as a burning example of the failure of politics. In his own country he saw the grim spectacle of imperial politics.

Vivekananda warned us against the calamitous consequences of an exclusively political approach to our national problems. The voice of warning came from one who had the courage to set himself against the forces of European history and contemplate a society and programme of social action without politics. He conceived a human society free from the evil of State power and he rejected politics because politics is the art of seizing that power for an individual or a party. Neither an individual nor a party can pursue power and at the same time care for principles. If war is the greatest menace to the modern man, you cannot prevent it unless you shun politics, which even in times of peace is essentially an art of conflict. All politics is desire for power and all desire for power is violence even when it is not supported by an army.

Vivekananda fixed his gaze at the primal splendour of his nation's spiritual history and without being guilty of any form of spiritual chauvinism he believed that this was the primal splendour of the entire humanity's spiritual history. That splendour is Vedantic monism. What makes him the greatest of revolutionaries in the world's religious history, a unique example of a renovator of human life as a whole, is that his revolutionary ideal and revolutionary programme are sustained by a philosophy of the Vedanta. No revolution, political or religious, in the history of the world was so rooted in such a comprehensive philosophy

A spiritual and moral revolution—a fundamental transformation of human nature alone can bring about a fundamental change in human institutions. Swami Vivekananda was an apostle of such a spiritual and moral revolution. Political revolution must be a futile and disastrous experiment unless there was first a moral and spiritual revolution changing human nature and creating spontaneous love for a just social order.

To Vivekananda, man's liberation must be a Vedantic liberation, the attainment of freedom in a free universe, which is a unity. The revolutionary endeavour is then not an adventitious exercise, something external to what is really the ground of all action and all thought, the Ultimate Reality, which is one and indivisible and in which all things work and move. It is the grand enterprise of man's higher self working towards some cosmic fulfilment.

Vivekananda did not learn his Vedanta from the Vedantic canon alone; he found in his Master, Ramakrishna Paramahansa, a living embodiment of the finer essence of that philosophy. From his Great Master he received the truth of the Upanishadic doctrine, *Tat tvam asi* (That thou art), and he made it a part of his being. That gave him his strength, his hope, his belief in the unity of all thought and all action, his belief in one Supreme Reality.

What is truly revolutionary in Vivekananda's idea of a spiritual and moral revolution is this Vedantic approach to history and man's creative role in it. From this is derived the ethics of man's action in society. When we talk about his revolutionary ideas, it is not enough that we mention his progressive ideas on our social problems, caste, superstition, ignorance, position of women etc. We must first go to the very roots of his gospel of action, his philosophy of revolution. Our radicalism has so far failed us because we have not been radical enough. We have not gone to the roots of things, to the spiritual ground of all work and all thought.

He did not think of building a new society on the quicksands of some imported platitudes, on some progressive ideas that were in the air in his times. He wanted to build on the solid rock of a world-view, a philosophy of action, and he found that rock in the Vedanta as he interpreted it.

Vivekananda's prophetic eyes foresaw how we would make virtues of our vices and how we would abuse our highest ideals for the sake of power and position. He therefore called us into a new understanding of the whole meaning of life, a new perspective of human destiny in a monistic universe where kindness is not a concession to the poor but a means of self-fulfilment, where equality is not a levelling down of all into uniformity but is rooted in a sense of the unity of all life, and where social justice is not guaranteed by a civil code but is ensured by the very spirit of love which must pulsate in a universe which has been realised as a manifestation of Divine Spirit. What a law gives today another law can take away tomorrow. But what flows from love remains and ever increases. And Vivekananda thought that the strength man needed to bring about such a revolutionary change in society could come only from a Vedantic-monistic conception of the universe.

Let us not imagine that this Vedantic-monistic approach to life obliges us to wind up our household and live in the forest for our salvation. What makes Vivekananda a revolutionary in this interpretation of the Vedanta is that he shows its relevance to the life as we live it or wish to live it in our familiar surroundings.... But what he insisted on was character because leadership demanded character. I think he put before the nation the most vital question regarding the instrument of social change, the question of leadership. 'The

kings are gone', he said and asked: 'Where is the new sanction, the new power of the people?' He saw the danger of the power going to a small elite of resourceful men who were capable of assuming the authority which once belonged to kings. 'The tyranny of a minority', he said, 'is the worst tyranny that the world ever sees'. Vivekananda therefore put his faith in the congregated strength of a spiritually and morally awakened people and he called his nation and the world to work for that awakening.

His Vedantic monism gives him his conviction that when a nation is regenerated it works for the regeneration of the world. A Vedantist nationalist is necessarily an internationalist. And if Vivekananda was a revolutionary in his idea of nationalism, he was no less a revolutionary as an internationalist. He believed in Vedantism as an agent of a spiritual and moral revolution in the world as a whole and he thought that in a spiritually awakened world there can be no political tyranny or economic injustice. In this faith alone can the world work for its salvation.

Prof. R. K. DAS GUPTA,
Director, National Library.
Calcutta.

WHAT IS RELIGION?

Today, as always, man seeks God—and often without knowing he is doing so. All human activity—good, bad, or indifferent—is actually the misapplied search for God.

The fact is that man in his true nature is already divine; but this divinity is covered. Life's one purpose is the realisation of divinity.

Realisation of divinity is religion. At base, all religions teach this same truth although accretions often obscure it. Vedanta emphasises the one objective of realisation but accepts diverse methods of reaching it.

Realisation may be gained by the practice of the Yoga of knowledge, or of control of mind, or of selfless work, or of love of God—or by a combination of Yogas.

The great prophets of the world afford living examples of the realization of divinity. As models they inspire man, and as dispensers of grace they assist him towards realisation.

—SWAMI VIDYATMANANDA,
Centre Vedantique Ramakrishna,
Gretz, France.

II

There are many methods by which perfection in God may be reached. Different ways suit different temperaments. In the religious literature of the Hin-

dus, four main paths to the attainment of union with God (known as Yogas) are generally recognised.

In Karma Yoga, the path of selfless work, every action is offered as a sacrament. By dedicating the fruits of one's work to God, one gradually achieves non-attachment and eventually goes beyond both action and inaction—at the same time remaining active.

Jnana Yoga is the path of discrimination. By analysing and then rejecting all transitory phenomena, the Reality or Godhead in its impersonal aspect is finally perceived. It is a difficult path, not suited for the majority of spiritual aspirants.

Bhakti Yoga is the path of devotion. By cultivating intense love for God as a personal Being, the worshipper merges his own ego in his Ideal. In this path, God is often worshipped as a divine incarnation—a Christ, or Buddha, or Krishna. Most believers in the world's religions are Bhakti Yogis.

Raja Yoga is the path of formal meditation. It is the method of concentrating the mind one-pointedly on the Reality until complete absorption is achieved. This path may be followed exclusively, often by those who lead predominantly contemplative lives. But, in a sense, Raja Yoga may be said to combine the other three paths, since meditation is involved in God-dedicated action, worship, discrimination, and concentration on the chosen ideal of God. Although a balanced spiritual life demands a harmonious combination of all four Yogas, one or the other usually predominates, depending on the temperament of the spiritual aspirant. All four paths lead to the same transcendental experience of union with God.

—SWAMI PRABHAVANANDA,

Founder,

The Vedanta Society of Southern California,

Hollywood, U.S.A.

III

Swami Vivekananda summed up the whole of religion in three statements:

1. Each soul is potentially divine.
2. The goal is to manifest this divinity within, by controlling nature—external and internal.
3. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these — and be free.

"This is the whole of religion," added Swami Vivekananda. "Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details."

Let us consider these statements as three propositions.

Proposition 1:

Each soul is potentially divine.

What is meant by the term, "divinity"? Most people have a very vague

notion about this. Divinity is an existence which is infinite, immortal, imperishable; absolute, all-knowing, all-powerful, and ever blissful. The word, divinity, therefore, implies the state of (1) absolute existence, (2) unlimited power, (3) infinite knowledge, and (4) eternal bliss. Any conception of Divinity, of God or of an Ultimate State or Being, must include these attributes. Such a Divinity, God, Ultimate State or Being must be perfect, and in order to be perfect it must be of the nature we have just described. Divine perfection is uncaused, unlimited and un-conditioned by time, space, or causation.

In relation to man what do I mean by divinity? I mean that highest ideal of perfection which we all want to attain in the course of our lives. I mean the unfoldment of that state of consciousness in which we will have no defect, misery, suffering, or limitation of any kind. Spontaneously, knowingly or unknowingly, we all respond to an urge for that. What are we all working for? What is our highest goal in life? In short, we are all working for the attainment of the ideal state of perfection, for the attainment of limitless existence, absolute knowledge, and infinite happiness.

We want to live. And we want to live in such a way that there will not be any suffering, disease, death, or an imperfection of any kind disturbing our existence.

We want to know. We spontaneously feel that we have a right to attain a state where there will not be anything in this universe unknown to us. We are all looking for that state of realisation. Our discoveries, inventions, and all the advancement of intellectual thought and scientific progress have been possible owing to that inner urge of man. We spontaneously feel that we have a right to be happy. Of course, the philosophy underlying the ideal and the method for the attainment of that state of bliss might be different with different individuals. But, so far as the fundamental urge is concerned, it is one and the same for everyone.

The motive force behind every living being is a similar fundamental urge for the unfoldment of the state of perfect existence, knowledge, and bliss. We do not have to be taught about this state of divinity, for it is not without; it is always within.

Can you find any living being who does not like to live? Can you find a man who has honestly become reconciled to disease and death? Where is the person who is satisfied with the state of imperfection? Can we become reconciled to ignorance? Why this insatiable yearning for more and more knowledge? There is no human being who does not feel a deep sense of protest against the state of ignorance. Tell a human being that he has no right to know, and see how insulted he feels. Why such sensitiveness?

What about happiness? There are people who have been suffering all their lives. But were they reconciled to their state of misery? Were they not always looking for that "silver lining" to the dark cloud of their suffering, either in this life or in a life hereafter? This shows that in man's inner nature there is a firm conviction that he has the right to be happy.

Man's instinctive protest against imperfection of any kind— against death, ignorance, suffering, and so on — presupposes that he is born with the unshakable conviction that infinite perfection is his birthright. That man is divine is shown by his response to this conviction and his resentment towards the contrary, spontaneously and intuitively.

The subjective ideal of perfection, of divinity, has been concretized and objectified in the form of a personal conception of divinity, or God. If you speak to people about God being possessed of these divine attributes—absolute existence, knowledge, and bliss — they will agree. But when you speak of their inner divinity they often seem shocked. Analyse your conception of God and you will find that it is nothing but the concretized picture of the fulfilment of absolute existence, knowledge, and bliss. God does not become old or sick; he does not die. He knows everything; there is no limitation to his knowledge. God has the capacity for the enjoyment of infinite bliss. Nothing can make him sad or depressed. These are the three basic subjective ideals that have been concretized, objectified, and developed into the conception of an objective deity.

Why is that most of you are ready to agree that these ideals describe God, or an Ultimate Being or State, but are not so ready to agree that these may be ascribed to the nature of man also? Why do you hesitate to believe that man is potentially divine? First of all let me ask you that if divinity is infinite, which it must be, will it not pervade everything? Will there be any place where it is not? Could there be anything else besides divinity? No. Because if there were, the infinite would not be infinite. Infinite implies the existence of one only. The existence of anything else would limit it and it would lose its infinite nature.

Proposition 2:

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

We are divine, but why do we not know it? Why do we feel so powerless to manifest it? Because there are certain obstacles in the way of its manifestation. These obstacles in the way of the manifestation of the Divinity within have to be removed. This is done by "controlling nature, external and internal." Life means the struggle of the soul to assert its own right. The purpose of life is to overcome the obstacles that prevent manifestation of the soul's real nature, which is divine perfection. What are these obstacles? They are: (1) not-knowledge; (2) agitation of the mind-stuff; (3) false self-consciousness; and (4) desire for possessions and attachment to them.

Not-knowledge means indiscrimination and illusion. In Sanskrit this is called *avidya*, this is, not-knowledge or ignorance as to the true nature, the divine nature, of man.

....Divinity is within us yet all the time we are bewailing its loss. We have been carrying this perfection within us all the time, but because of our misconception of it we do not recognize it. What is actually needed is "disillu-

sionment." We have to rouse ourselves out of the state of misconception. We have to wake up from our delusion. When the awakening comes, we realise our mistake. We find that through all our process of searching, we had been carrying within us the very thing we were searching for. We did not have the correct knowledge of the true nature of our Self. This is called *avidya*. Correct knowledge is *vidya*.

The agitation of the mind-stuff is called *chitta-vritti* in Sanskrit (*chitta*, consciousness, and *vritti*, ripples or waves). The agitation of the mind-stuff obstructs the manifestation of divinity. (Actually, nothing can obstruct divinity; it is our understanding of it, our vision, that is obstructed.)

...If you would keep your consciousness transparent and unagitated you would realize the Divinity there. It is external stimuli, worldly thoughts and contacts, and the internal stimuli of desires, hopes, plans, memories, and so on, that keep our consciousness in a state of storm and tempest. How are we to attain that state of quietude? The method is simple enough to state: learn the art of keeping your mind calm and transparent. There is a special method by which this may be achieved.

False self-consciousness is another obstacle. In Sanskrit this self is called *ahamkara*, or the individualised ego-consciousness. So long as we associate ourselves with the little individualised ego, we cannot realise the Divinity. We have to give up this false self-consciousness.

...Divinities we are, but we have hypnotized ourselves into thinking we are weak mortal beings. We have to rid ourselves of this false self-consciousness. We have to know that we are one with Him.

The desire for possessions, to keep and to add to one's possessions, is called *vasana*. We become attached to possessions, to the transitory things of life, and from this attachment a chain of causation is set in motion in which we become deeply enmeshed. It often becomes so complicated that we completely lose our way in the labyrinth of action. We cannot know our real nature until we rise above all action and attachment to action, and realize our Self as being above these.

These, then, are the four basic obstacles to the manifestation, to the realization, of the Divine within. Now we come to the third proposition. How do we overcome the obstacles to the manifestation of the Divine within?

Proposition 3:

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

Humanity may be classified under three broad groups: the awakened, the ready-to-be-awakened, and those who are asleep. The awakened are those who are aware of their divine nature. They may not be completely aware of it, but they are awakened enough. Naturally, they are in the minority. Those who are "asleep" are quite happy with their lives as they are. They do not think beyond this little world of sense objects. They constitute the great

majority of mankind. The ready-to-be-awakened are the aspirants in spiritual life.

Again spiritual aspirants are classified under four psychological types, their general characteristics and sources of inspiration being: (1) the discriminating, reasoning type. A philosophical mind responds quickly to this process; (2) the psychic type, which responds more to mental stimuli than to sense stimuli; (3) the devotional, loving type which has a great capacity for feeling; and (4) the active type. Here the appeal is to man's energetic, outgoing propensities.

All these four types are equally important. The principle of the one cannot be applied to another. The systematic method of practice which each type follows for the achievement of the highest goal is called yoga. The word, yoga, is derived from the Sanskrit root, *yuj*, one meaning of which is to join, to unite to yoke. Hence, the primary meaning of the word is the process by which an aspirant is joined, united, or yoked to his highest Ideal. It means the union of the imperfect self with the divine Self. Each of the yogas can lead an aspirant to the goal, independent of any of the other yogas. Technically, yoga is a special science which enables a seeker of truth to realize the goal. The discriminative type follows the path of jnana yoga. For the psychic type, raja yoga is prescribed. Bhakti yoga is suitable for the devotional type, and karma yoga is recommended for the active type. However, a general study and practice of the principles of all the yogas is recommended.

Know that all the yogas lead to the same goal. Do not feel too inclined towards only one of them and underestimate the others. Any yoga followed to its logical conclusion, will lead you to the highest goal.

Hindu philosophy is unique in that it has different methods of experimentation. It may, therefore, be called scientific. One who cares to practise conscientiously can learn for himself and judge by his own results.

* * * * *

Let us now review the aims of the four yogas. According to jnana yoga, phenomena are only an appearance; the self is nothing but *Brahman*, the only Reality. The method of this path is to remove *maya*, the veil of ignorance, by discrimination, and thereby be free and illumined. It is the "royal road of reason."

Raja yoga states that individual consciousness is nothing but Pure Consciousness. Due to agitation within individual consciousness, it appears separate and limited. The method is discipline, concentration, and meditation to calm these agitations which distort consciousness and prevent perfection from manifesting itself.

Bhakti yoga holds that it is the apparent separation of the individual self, or soul, from its divine source that causes its present imperfection. Union with the divine source is attained by purifying the ego and directing our emotions solely to God.

Karma yoga states man's perfection is disturbed by his desires, by the set-

ting in motion of the wheel of causation. Neutralisation of **Karma** is the method. When the thread of causality is burnt, perfection manifests itself.

Any one of these yogas prescribed for the different human psychological types, if followed to its logical conclusion, will lead to the highest spiritual realisation. We rarely find, however, a person who is a pure type. The fact is that aspirants lean more towards one of the yogas than others, due to certain natural, inborn tendencies, or *samskaras*. And today, life is so complex that specialization in just one of the yogas is neither practical nor possible. For instance, where is the man who can be a real *jnani*? Where is he who can honestly say: "I will sit here and deny the existence of everything!"? Today, it is necessary to combine the yogas. The teachings of the yogas should be harmoniously blended in order to develop in us a well-balanced spiritual character.

Swami Vivekananda said: "I want to preach a man-making religion." And he compared the yogas to a bird. "Three things," he said, "are necessary for a bird to fly—the two wings and the tail as a rudder for steering. *Jnana* (knowledge) is the one wing, *bhakti* (love) is the other, and (*raja*) *yoga* is the tail that keeps up the balance."

My criticism of the four yogas, if they stand alone, is this: intellect alone is *stony*; psychic phenomena alone are *spooky*; emotion alone is *sticky*; action alone is *shaky*. We must beware of these four "S's"! We must harmonise our intellect, intuition, emotion, and action.

Now how are we to combine the yogas? Begin the day with *raja yoga*. Prayer and meditation will give you an undercurrent of poise like the lingering sound of a bell. Strike the "bell" again throughout the day as often as possible, even at work. Whenever you have time to yourself, be a *raja yogi*. The disciplines of *raja yoga* develop tenacity and strengthen the will; and they gradually bring consciousness to a state of tranquillity. Close the day, again with *raja yoga*, with concentration and meditation, eradicating all undesirable concepts that have clung to your consciousness during the day's activities.

Be a *bhakta* in your contact with others. See God in everything and offer worship to him. You can worship God with flowers or with a broomstick. Establish Him in your home, in your life. Make Him your constant companion. Know that life is the expression of that Divinity. It is He who makes it lovable, makes it livable. With every breath feel that it is He. Nurture and cultivate *bhakti* in secret, in your heart.... Do not make a display of your devotion; that is cheap sentimentalism. Discipline in *bhakti* is very necessary.

In the field of action be a *karma yogi*. Work for the sake of work. Let your work be your worship. Always remain unattached to your work and do not let any desire creep in. "Throw self overboard" is the slogan of *karma yoga*. Be ready to attach and equally to detach your mind from your actions.

A *karma yogi* knows the skill of adjusting his work and expressions according to the time, place, and environment. Always consider your

attitude in all your activities. Be perfect in both the subjective and the objective aspects of activity.

Last but not least, let your life be balanced and controlled by the intellect. Knowledge of fundamental principles gives you latitude and the power of adjustment. It synthesises everything in life; it destroys any superiority complex. Jnana yoga develops discrimination and reasoning. The other yogas are held in form by it. It is the sustainer of the other yogas. Let your entire day nay, your entire life, be controlled and guided by a disciplined and discriminative intellect, which to your life is like the rudder to a boat.Sustain all your activities with the knowledge of the fundamental principles of *jnana*. With that as the basis of your thinking you will not make any mistakes.

By following the principles of the four yogas in your daily life, you will always be in touch with the divine force, at work or at play. You need never be very far from your Ideal.

All the yogas aim at one thing: the attainment of perfection. And we find that the root cause of all the obstacles to the attainment of this perfection in yoga is the misconception we have of our ego-consciousness. From the viewpoint of *jnana*, the "I-consciousness" has to be understood as an illusion, or a superimposed structure on the Self, and it must be eliminated through discrimination. When "I-consciousness" is eliminated, with it disappears the world. What remains is the Reality — *Brahman*.

In raja yoga, the strongest and most basic agitation of consciousness is the sense of "I-ness." When that has been subdued, divine Consciousness manifests itself.

In *bhakti* yoga the individual ego has to be purified and minimized until it exists no more as such, but loses itself, melts into, as it were, the divine Consciousness conceived of as the Chosen Ideal.

In karma yoga, "I and mine" consciousness, which leads to desire and attachment, has to be relinquished. The "little I" as the doer of action has to be wiped out, and the "big I," the eternal Witness of all action, has to be realized as one's own Self. In all cases it is ego-consciousness with its various modifications that obstructs us from realizing our spiritual Ideal.

....The practices in yoga are intended to control consciousness at the point where it first becomes individualized, for it is the "I-am" consciousness that is the cause of man's obstacles to the realisation of his real nature.... However, although yoga attempts to control and efface the individualised ego, this ego is very, very difficult to get rid of. It comes back, even after realisation. So long as we are in a body we will have an ego-consciousness. Sri Ramakrishna often told his disciples: "Let the 'rascal' ego remain, but as the servant, the devotee of God." We must cultivate the ego of devotion, the witness ego, or the ego of knowledge. Establish a definite relationship of your "I-am" consciousness with your ideal..... Depend on God. Then your life will be freed from attachment, freed from fear and from all other things that make you feel small, miserable, and insecure.

All the yogas have been dealt with in a masterly manner by Swami Vivekananda. If you are interested in going more deeply into the study of the yogas there is ample opportunity. But take the study in real earnest, with the intention of putting these grand principles into practice.... There must follow some practices to unfold the inner reality. Live it and feel it at every step of your life. Discover the path that suits you best and follow it.

The practices and disciplines of the yogas are intended to bring the mind of the aspirant to a state of poise and steadiness. Under their influence, the obstacles to the unfoldment of inner perfection will be minimised. Without having attained that state of mental steadiness and calm, the student will find it difficult to follow any of the practices of yoga, much less to concentrate his mind or to meditate. An unsteady and uncontrolled mind is a liability, never an asset. It is of the utmost importance for the spiritual aspirant to attain a refined and calm state of mind.

Give up vain and unnecessary argumentation. Half the literature of philosophy has suffered refutation by others. Don't get yourself involved in such a futile pastime.

Rituals, dogmas, statistics, and logic-splitting philosophy are all primary stage in religion. Real religion begins with being and becoming.

What all the yogas teach is this: know God, realize Brahman. Know that whatever is done through the machinery of your body and mind is because of the omnipotence of God. No matter what your conception of God may be, it is that God, that Infinite Power, which is expressing itself through your "container". Do not pay much attention to the containers. Realise the Substance within, and you are free now.

We have heard enough talk. We have studied enough writings. Now let us be up and doing. for the doing is something that must be done!

—SWAMI GNANESWARANANDA

Founder,

The Vedanta Society of Chicago, U.S.A.

FOUR YOGAS AS EXPOUNDED BY SWAMI VIVEKANANDA

Knowing the Supreme through personal experience is the central substance of religion. This is not something that happens by itself. The seeker should strive and work for this consummation. The ways of realizing are enumerated comprehensively as Jnana, Yoga, Karma and Bhakti. Each of them is held to be sufficient by itself. But it so happens that they get mingled and may actually lead to a final synthesis. Swami Vivekananda in his memorable lectures presents these pathways. His manner is systematic and the ancient material, often disorderly, is worked up to an ordered progression.

Jnana Yoga is elucidated in his lectures so named, and we have therein Vedanta marshalled into a profound presentation of Advaita Vedanta.

Bhakti Yoga takes full account of the Bhagavata wisdom and combines it with the philosophies of love such as that of Ramanuja and Chaitanya Mahaprabhu, along with a great deal of floating love-mysticism and builds up an impressive ladder of love towards realisation. We have a marvellous systematization of highly emotion-ridden material. Each Yoga is presented thoroughly as if it were the only way to the Divinity.

Karma Yoga is a striking reshaping of the cardinal teaching of the Gita, convincingly modernised and brought to apply to the ethical needs of contemporary India with tremendous enthusiasm super-added. No wonder Romain Rolland regards it as "most-moving".

Raja Yoga is the exposition of the contemplative technique, formalized by Patanjali, with a great deal of supplementation by other texts. It is mingled with Kundalini Yoga of Tantra and is crowned with a Vedantic orientation. This is a systematic and practical presentation of directions for the practice of spiritual life.

In all this the ancient precepts concerning the pathways to God are rationalised, systematised and brought to focus on the methods of realisation. The individual submitting to them either separately or together, marches to the supreme goal. In reality, he is remade, as it were, and attains authentic fulfilment.

It is to be seen that these Yogas are individualistic in that through them the individual attains his destiny. Swami Vivekananda fully realised the value of religious institutions, but thought of them as leading to spiritual individualism.

Swami Vivekananda by this grandly conceived Yogas worked out the transcendence of the group-bound religiosity and lifted the pilgrim to the plane of universality.

—Prof. S. S. RAGHAVACHAR,
*Rtd. Head of the Dept. of Philosophy,
University of Mysore.*

II

According to Swami Vivekananda, Yoga is the science of religion. "As every science has its methods, so has every religion. The methods of attaining the end of religion are called yoga (union) by us, and the different forms of Yoga that we teach are adapted to the different natures and temperaments of men... To the worker, it is union between men and the whole humanity; to the mystic, between his lower and higher Self; to the lover, union between himself and the God of Love; and to the philosopher, it is the union of all existence. This is what is meant by Yoga. This is a Sanskrit term, and these four divisions of Yoga have, in Sanskrit, different names. The man who seeks after this kind of union is called a Yogi. The worker is called a Karma Yogi. He who seeks the union through love is called the Bhakti Yogi. He who seeks it

through mysticism is called the Raja Yogi. And he who seeks it through philosophy is called the Jnana Yogi. So this word Yogi comprises them all."

Jnana Yoga (by Swami Vivekananda) based upon the teachings of the Upanishads, which form the philosophical section of the Hindu scriptures, the Vedas, show the way to realise the oneness of the individual soul and the Supreme Soul, through the discipline of discrimination between the real and the unreal. The contents of this book, originally delivered as lectures in America and England, are based upon the Swami's direct experience of Truth. Therein lie their vividness and irresistible appeal. Free from dogmas demanding unquestioning belief for acceptance, *Jnana Yoga* teaches the divinity of the soul, the non-duality of the Godhead, the harmony of religions, and the unity of all existence.

Karma Yoga, perhaps the outstanding book among the works of Swami Vivekananda, shows the way to perfection for the active man of the world, who may be sceptical about the God of the theologians or the various untested dogmas of religion. The Swami contends that a man may, through the right performance of work, reach the same exalted state of consciousness that a genuine Buddhist obtains largely through meditation, and a Christian devotee through prayer. But the performance of work is often irksome. It seldom leaves time for the other pursuits of life. One activity leads to another. Furthermore, success in work is often accompanied by a desire for power and name; and failure, by frustration and gloom. Yet the life of an active recluse is neither possible nor desirable for all. The Swami asks the active man, conscious of his social duties and responsibilities, to plunge into the world and learn the secret of work; and that is the way of Karma Yoga. Man need not fly from the wheels of the world-machine, but may stand inside it and learn work's secret. Work properly performed within the machine opens the way out. The secret is non-attachment. Even when the body and sense-organs are intensely active, one can enjoy serenity of soul through non-attachment and realize "non-activity in activity."

Bhakti Yoga teaches man how to train emotions in order to attain his spiritual end; untrained emotion creates a terrible bondage and brings endless miseries. The first part of *Bhakti Yoga* deals with the preliminaries, such as the definition of God, the qualifications of teacher and disciple, the meaning of symbols, the characteristics of Divine Incarnations and the Chosen Ideal, and the details of concrete worship. Next the aspirant is asked to practise the higher discipline described in the second part which is pure love of God, free from dogmas, rituals, and symbols. This is love for love's sake, devoid of fear or punishment or expectation of reward. Through such love the devotee attains the highest intensive knowledge and realises the oneness of the lover, love and the beloved God.

Raja Yoga consisting of the Yoga aphorisms of Patanjali with Swami Vivekananda's masterly introduction and penetrating commentary, is perhaps the most widely read of his books in Europe and America. A standard treatise

on Hindu psychology, *Raja Yoga* deals with various disciplines for the practice of self-control, concentration, and meditation, by means of which the truths of religion are directly experienced. It was written during the last decade of the nineteenth century, when the physical sciences emphasised the mechanistic interpretation of life and the universe, defining truth as a logical proposition supported by reason based upon sense-experience, and condemning religion as mere speculation incapable of verification by the well-established scientific method of experimentation. The Swami accepted the challenge of science and demonstrated, through *Raja Yoga*, that religion could stand the test of reason and was valid, besides, on the higher basis of man's inner experience, a support that the physical sciences lacked. He showed, further, that the mind possesses unlimited power, which, when properly exercised, enables a man to realize in the end the isolation of the Spirit from the body, this constituting his Highest Good.

Thus the four Yogas explained by Swami Vivekananda serve a very useful purpose for the spiritual development of the four types of men: the intellectual, the active, the emotional, and the psychic or introspective. They also help the individual to integrate his diverse faculties and thus endow his action with grace and meaning.

—SWAMI NIKHILANANDA,
Founder,
Ramakrishna-Vivekananda Centre,
New York.

THE SOURCE OF ALL STRENGTH

The man who wants to make himself better finds a strong opposing force against him. Why should that be the case? So he begins to search within until he finds that he is much greater than the vagaries of the mind. He discovers that the man only wrongly thinks that he is surrounded by the limitations of nature. Man is much greater than that! All his hankering for more and more in his life indicates that man is much greater than any finite thing in the world. Man is infinite; man is not matter; man is Spirit; man is the Self. Because he does not know this, he suffers. And as long as he does not know that he is the Self, he has to suffer in one form or another. It is man's one problem.

Fortunately for humanity there have been born on earth persons who have come to this plane of human existence to demonstrate that man is the Self. It was not a philosophical speculation with them; it was not theory with them. The Seers of the Upanishads have said: 'I have known that Supreme Being', meaning the Self, 'by knowing which, man attains immortality, man attains bliss—Infinite Bliss.' Now in every individual life also — to the extent this can be realized — man finds himself stronger and happier. For the illumined Soul it was realisation, it was a direct experience, it was a fact. And it is a fact also in everyman's life, only he does not know it!

So against all weaknesses, against all handicaps, man has to assert that he is not a bundle of flesh and bones, but that he is the Self. And the more he can assert that, the stronger and happier he will be. There is no other remedy; no other way. Gradually, asserting that, man will one day find himself face to face with the truth that he is the Self, that he is not matter. The only way to attain strength is to assert this fact. Man must find within himself that he is image of the Self, not flesh and bone. Flesh is weak, but man is Spirit! He is not matter. Matter is an illusion. It is a mistake on man's part that he thinks he is material. It is the fact that he is Spirit, and it is the realization of saints and prophets.

We find it difficult to assert that we are the Self, against so many weaknesses. But we can do the same thing in another way; we can pray to God — for strength and courage, but it is not a God that lives somewhere high above in heaven, who administers justice with a measuring rod — a God who measures merits and judges sins and good acts. But the same Self which is within all. That Self seen through human emotion and human feeling is God.

Our emotions find an outlet when we pray to realize God. Because we go with our emotions, with our feelings to Him, we offer our weakness and strength. Many persons will find it much easier to pray — even monists sometimes pray to God. When man realizes God, he becomes strong and he loses all the limitations of matter. He will undoubtedly connect with the fountain of all wisdom, all power, all bliss, all joy.

We know that we are the inheritors of all these things which we attribute to God. It is said it is our birthright. We are children of God. We need not fear that we are weak. It is a paradox to pray, think and talk of God and at the same time to feel that we are weak. It is a gross paradox to feel that way. One cannot go with the other. Once you feel it is true, once you feel you are a child of God, do not think you are a sinner. You must not think you are weak. That one thinks one is weak is a mistake, an illusion. It is not a fact! Look at the saints, how strong one becomes when one believes in God — when one has come face to face with God.

If we know we are never alone — if we really know that — we become adamant. No weakness, no human misery can touch us when we know that God is always with us.

When we can realize that we are the children of God, we defy all the handicaps by which we are surrounded. We transcend them and we transcend all our limitations and finiteness. That is the only way to get strong.

All things betray us because we deny God—because we do not assert that we are the children of God. That is the only cause and the only remedy. Then we are to find the method by which we can realize God. For, we can realise God, and we can realise Him as an experience.

What separates man from God? Every saint, every religion, says that God is all-pervading. But where is God? We do not see or know Him. What separates us from God, although God is all-pervading? If there is no spot where God is not, God is closer to us than mind or thought. Where is God then? What separates us?

It is our ego, our I-ness, which is constantly asserting our 'I'-ness and 'my'-ness. Even in a higher level of spiritual life there is that constant struggle. There must be a constant effort to assert that I-ness for good so that the individual may develop spiritually. So long as there is I-ness, I must assert it for my spiritual good so that I can make my life better. But in a high level of spiritual life even that I-ness, if it is there, is a bondage — a hindrance. It must be effaced. When in spiritual life, struggling and struggling so that my strength is almost exhausted, I find nothing else — when this egoness is gone — then I will find there is no difference between myself and God. Through that struggle man finds he himself is God.

When we find our ego is completely gone, we find there is no difference between 'me' and God. It is the same thing! Man finds he is the Self. Here, man finds that 'I am one with God.' There is no difference between man and God.

And there is another way—Self-surrender. One sincerely leaves everything to God. It is not a confession of weakness when, through inertia, you say, 'I will leave everything to God.' When man does not struggle and, just to save his face, he says everything is in the hands of God, he is not honest or sincere but when one struggles, it is strength, not weakness.

One should make a conscious effort to kill the ego first. Then he has the right to say, 'I do nothing. Everything is the will of God.' The ego has no real existence, yet constantly we think we are the doers, we are the agents. The whole of our life is centred on this I-consciousness. We know 'I-ness' is a mistaken idea, but still we go after it. This I-ness can be asserted in either of two ways. Always one has to assert, 'I am not the body or the mind. I am the Self.' If one cannot do that, one should always repeat to oneself, 'Let the will of God be done. Let me surrender everything to the Lord.' By constantly doing either of these two things, one will be able to efface one's ego completely and come face to face with Truth.

So man is weak, man finds himself weak. But one window of his heart is always open to the Infinite. If he can see through that, he will find that weakness is an illusion, bondage is a mirage, that he is one with the Self, and as such, strong as strength itself.

—SWAMI PAVITRANANDA,
Vedanta Society,
New York.

WHAT YOU WANT IS—SHAKTI

Know that an omnipotent Power which can grant you independent happiness, strength and peace ever seeks revelation in you. Throw open the doors of your soul so that this power may flood your being with pure

ecstasy—may permeate your intellect, mind, senses and body with an inexplicable joy. Permit this divine power within you to entirely transform your life to one of light, power and bliss. Remove the restrictions; break down the barriers: root out the impediments that prevent you from having recourse to this great source of your existence. By perfect self-control conserve the energies of your intellect, will and body and focus them all to the one supreme task and aim viz. to realize your Divine existence and nature. Do not fritter away your powers in pursuit of the transient satisfaction and joys of mere external life. Illumine the intellect, develop the will and purify the heart and body, and you will gain immense strength, for the true understanding and perfect enjoyment of an eternal life.

Man unknowingly dissipates his energies in various ways and so concentration on the supreme purpose becomes difficult for him. The result is an unenlightened understanding, an unsteady initiative and a confused activity. So if you would attain to real knowledge, indomitable strength and blissful action, adopt a life of strict discipline in all that you think, feel and act.

Usually man hangs on outside objects for his happiness and he is a slave: but when he has found eternal joy within himself, and does not depend upon external contacts, he is truly a master. Be therefore the master. Be ever in tune with your all-pervading immortal Atman and by handing yourself entirely to the all-inclusive Godhead be a power for righteousness in His omnipotent hands.

You are born to attain the great Truth and to do great things. To lift yourself to this high state is in your making. Waste not your energies in idle hankerings, uncurbed griefs and inharmonious actions. Don't feel dejection or despair under failure and disappointment. For, every attack of anxiety or sorrow dries up in you a great deal of your power—mental and physical. Don't jump into hasty conclusions and judgements: don't be susceptible to the momentary touches of evanescent emotions: don't rush into uncalled for actions with an egoistic impulse.

This life is a rare opportunity for attaining true, real and ever existent bliss and peace. Therefore, go within yourself in a resolute spirit of adventure and discover the immortal source of your being. Then come out with a new vision and become a great force for the uplift of humanity around you. Set fire to the camphor of your soul and convert your life into a flame of Divine effulgence, of offering and sacrifice—in the end to sublimate into your eternal essence.

Be the votary of the almighty Mother of the worlds and achieve this blessedness and liberation—this power and glory—this immortality and bliss. It is Shakti that you want—a Shakti that would lead you upward, that would effect your freedom from the clutches of the mind and the body. The Mother is all mercy to those who believe in Her and give themselves over to Her. Submit to Her will and dispensations and thereby be Her invincible hero, ever eager to obey Her unerring commands. You are not a weak, you are not a puny, you are not a faulty creature, but you are the radiant child of a resplen-

dent Mother whose song of power and victory resounds through worlds and space. Eternal glory be ever yours, O, child of the Mother!

—SWAMI RAMDAS
Founder,
Anandashram,
Kanhangad, Kerala.

TRUE PRAYER

*O Lord, Thou art the embodiment of infinite energy; fill us with energy.
 Thou art the embodiment of infinite virility; endow us with virility.
 Thou art the embodiment of infinite strength; bestow on us strength;
 Thou art the embodiment of infinite power; grant us power.
 Thou art the embodiment of infinite courage; inspire us with courage.
 Thou art the embodiment of infinite fortitude; steel us with fortitude.*

*May our bodies become pure;
 May we be free from impurity and sin;
 May we realize ourselves as Light Divine.
 May our minds become pure;
 May we be free from impurity and sin;
 May we realize ourselves as the Light Divine.
 May our souls become pure;
 May we be free from impurity and sin;
 May we realize ourselves as the Light Divine.*

*O Lord, Lead us from the unreal to the Real;
 Lead us from darkness to Light;
 And lead us from death to Immortality.*

*Remove all obstacles that prevent the manifestation of Thy Divine power
 And do not let us forget that our true nature is one with Thee for ever
 and ever.*

True prayer is the mental and verbal expression of the highest spiritual ideal. It consists not in trying to get anything from outside, but in unfolding the higher powers that are slumbering within the soul. It is the expression of that determination of the individual soul for reaching the highest goal of life; it is the constant desire, or constant aim, or constant thought of attaining to the highest Spiritual Realisation.

True prayer is said to be heard by the Supreme Being when we remember our spiritual nature. When an earnest soul longs for spiritual illumination and prays for the manifestation of higher powers that are latent, then the Divine Spirit, which is the Soul of our souls, is said to hear that prayer from within and not from outside, and then it manifests its nature.

A true prayer is the expression of that attitude of the human mind which

arouses the Divine nature in man and makes it govern the lower, selfish or animal nature by which we are directed in our ordinary life to perform selfish acts. According to Vedanta lip-prayer is no prayer at all. True prayer is always mental. It is the earnest longing of the heart.

Whenever we think of anything, we think in words; and when we mentally repeat the name of the ideal concentrating our mind on it, that prayer is the true prayer. It is another form of meditation. And when such a meditation or true prayer leads to the realisation of the Divine Spirit, then it is said, that prayer is heard. True prayer is like a ladder by which the individual soul ascends to the domain of transcendental Reality.

—SWAMI ABHEDANANDA,
Direct Disciple of Sri Ramakrishna.

WHAT IS VEDANTA?

The philosophy of Vedanta has been evolved from the Upanishads which occur at the end of the Vedas. Its key-note is strength, and unity in variety its immortal theme. It demonstrates the essential unity of all religions, recognising them all as so many paths of the same Truth. It accepts all the great prophets, teachers, and sons of God, for it holds that all are manifestations of the one Godhead; and accepting all, it does not attempt to make converts. It does not inculcate dogmas but offers a rational basis for the principles and practices common to religions everywhere. Therefore its teachings appeal to men and women irrespective of race, nationality and religious persuasion. In the light of its teachings the followers of different religions have a better understanding of their respective religions, and of other religions as well.

Although it possesses the most ancient scriptures now known to the world, Vedanta is yet in harmony with the highest flights of modern science. Its basic theorem is: Atman, the Ultimate Reality underlying man's consciousness, is not essentially different from Brahman, the Ultimate Reality underlying the whole universe. It then asserts that, man's real nature being divine, the aim of human life is to unfold and manifest this divine nature. It also follows that truth is universal, and not the exclusive possession of any one creed, race, or epoch.

The practice of Vedanta is usually called Yoga, a general name for the practical techniques by which the theoretical knowledge of the philosophy is realised. It is a much more comprehensive scheme of life than the posture and breathing exercises which sometimes pass for yoga. It is concerned not so much with the subnormal and the abnormal, as with the normal and its evolution into the supernormal.

There are four types of Yoga, suited to men of different tastes and temperaments. By Jnana Yoga the intellect is refined through the practice of discriminating the Real from the unreal, until it becomes capable of clearly revealing Truth. By Bhakti Yoga the heart is purified, its powerful emotions

redirected to a personal God, through the aid of symbols, rituals, music and prayer. Karma Yoga asks the aspirant to purify his active nature by consecrating his energies to selfless service in a spirit of detachment. Raja Yoga is the science of psychic and psychological control; through concentration, the transforming of conduct and character leads to a transformation of consciousness.

Finally, the ethics of Vedanta is unshakably founded on the unity of all existence, which alone provides a rationale for ethics the world over. If I injure anyone, I injure myself, if I help any one, I help myself.

Thus it may be said that Vedanta is philosophy, religion, psychology and ethics in one, integrated in a metaphysics which fulfils reason, and the truth of which man can realize intuitively by undergoing the necessary disciplines.

Vedanta makes itself felt on both levels of human existence. In the personal life of the individual seeker, it provides a solution to the problem of life and death, that is more satisfying than those he had previously been offered. The consequence is a gradual change of heart which in its turn affects the other levels of human existence. In the social life Vedanta affects the individual seeker as a member of the family and the community by reorienting the multifarious strands of life around a super-social ideal, thus knitting them into an organic harmony.

Vedanta has a fascination all its own. For sheer intellectual beauty it is without parallel. But if there were only this to recommend it, mathematics might do as well. Happily, it has nourishment for the other side of man's nature, for it acts 'like the gentle dew which falls unseen and unheard at night but brings into blossom the fairest of flowers at dawn.'

Throughout the centuries Vedanta has produced many great saints and illumined teachers. The latest and in some respects the greatest of these was Sri Ramakrishna (1836-86). Because he had direct experience of the one truth behind India's many sects and went on to find truth behind other religions of the world as well, his life expresses to a greater degree than that of any other teacher the Vedantic idea of religious universality.

Sri Ramakrishna spent most of his adult life near Calcutta, living in the grounds of a temple by the Ganges. Max Muller, Romain Rolland and Christopher Isherwood have written biographies of Sri Ramakrishna with fine understanding. The Advaita Ashrama at Mayavati in the Himalayas and the Ramakrishna Math at Mylapore, Madras, have also brought out valuable books on Sri Ramakrishna. Posterity is especially fortunate in that many of his teachings have been recorded verbatim in *The Gospel of Sri Ramakrishna*.

Several scholars, for instance Max Muller and Paul Deussen, have done most valuable service by disseminating the teachings of Vedanta. The efforts of Swami Vivekananda to make known the teachings were crowned with success, and of all those who laboured in the field it was he alone who founded the first Vedanta Centre in the West, the first being started in the U.S.A., in 1894. The seeds of work in England were sown by him in the fol-

lowing year. Subsequently the Swamis of the Ramakrishna Order quietly consolidated and extended his great work in the West.

— SWAMI BHAVYANANDA
Head of the Ramakrishna-Vedanta Centre, London.

II

Vedanta teaches three fundamental truths:

1. *That man's real nature is divine.*

If, in this universe, there is any underlying Reality, a Godhead, then the Godhead must be omnipresent. If the Godhead is omnipresent, it must be within each one of us and within every creature and object. Therefore man, in his true nature, is God.

2. *That it is the aim of man's life on earth to unfold and manifest his Godhead, which is eternally existent within him, but hidden.*

The difference between man and man is only a difference in the degree to which the Godhead is manifest.

All ethics are merely a means to the end of this divine unfoldment. "Right" action is action which assists the unfoldment of the Godhead within us; "Wrong" action is action which hinders that unfoldment. "Good" and "evil" are, therefore, only relative values and must not be used as an absolute standard by which we judge others.

Each individual has an individual problem and an individual path of development. But the goal is the same to all.

Because man is divine, he has infinite strength and infinite wisdom at his command, if he will use them to uncover his true nature. This nature can be gradually uncovered and known and entered into by means of prayer, meditation, and the living of a disciplined life—that is to say, a life which seeks to remove all obstacles to the divine unfoldment. Such obstacles are desire, fear, hatred, possessiveness, vanity and pride. The Vedantist prefers the word "obstacle" to the word "sin" because, if we think of ourselves as sinners and miserable, we forget the Godhead within us and lapse into that mood of doubt, despondency, and weakness which is the greatest obstacle of all.

Because the Godhead is within each one of us, Vedanta teaches not merely the brotherhood, but the identity of man with man. It says, "*Thou art That.*" Every soul is your own soul. Every creature is yourself. If you harm any one, you harm yourself. If you help any one, you help yourself.

Therefore, all feelings of separateness, exclusiveness, intolerance, and hatred are not only "wrong"; they are the blackest ignorance, because they deny the existence of the omnipresent Godhead, which is One.

3. *That truth is universal.*

Vedanta accepts all the religions of the world, because it recognises the same divine inspiration in all. Different religions suit different races, cultures,

temperaments. Every religion, like every individual, is involved in a certain measure of ignorance. But Vedanta does not concern itself with that ignorance. It insists on the underlying truth.

Vedanta is impersonal, but it accepts all the great prophets, teachers and sons of God, and all those personal aspects of the Godhead who are worshipped by different religions. It cannot do otherwise, because it believes that all are manifestation of the one Godhead. Accepting all, it does not attempt to make converts.

It only seeks to clarify our thoughts, and thus help us to a truer appreciation of our own religion and ultimate aim.

• • • —SWAMI BHASHYANANDA,
Head of the Vivekananda Vedanta Society, Chicago.

FUNDAMENTAL TRUTHS OF VEDANTA ACCORDING TO SWAMI VIVEKANANDA

1. The inherent Divinity of man.
2. The non-duality of the Ultimate Reality, of Brahman or Atman.
3. The Ultimate Reality as Brahman or the Absolute of Philosophy, is also the Intimate Reality as Iswara or God, of religion.
4. The Ultimate Reality as the Atman becomes capable, of not just a belief in Him, but of the realization or experience or *anubhava* of Him, by man.
5. Such *anubhava*, and the struggle towards it, constitutes dynamic spirituality, and the true meaning of religion, and not just a belief in His existence and a static piety based on it.
6. Such dynamic spirituality means the steady spiritual growth of man, or his growth in his spiritual dimension, by developing increasing awareness by him of his inborn divine nature.
7. Such spiritual growth is to be achieved by man in the context of his life and work by the comprehensive spiritual technique of Yoga as taught in the Bhagavad Gita, which bridges the gulf between the secular and the sacred, between life and religion.
8. Such spiritual growth through Yoga is the prerogative and privilege of every human being, as are the other two prerogatives and privileges of every human being, namely, physical growth, with the help of the science of nutrition and physical exercise, and mental growth, through the science of secular education understood as the training of the mind and not as the stuffing of the brain.
9. Such spiritual growth is achieved, externally, by doing all work in a spirit of service and, internally, by meditation.
10. As a by-product of such spiritual growth, man achieves moral strength, fearlessness, ethical awareness, human concern and aesthetic sensitiveness.
11. Such spiritual growth as upheld in Vedanta is what twentieth-century

Biology calls psycho-social evolution, in which the organic evolution, relevant to the pre-human phase, rises to the spiritual dimension, at the human level, in view of nature's giving him the most efficient and versatile organ, namely, the cerebral system which, when released from its thralldom to his organic system and to his ego centred in that system, enables him to expand his psyche in sympathy, understanding, love, dedication and service, and thus manifest his inborn divine nature, his true Self.

12. The technique for achieving this manifestation of innate divinity consists also of the two broad paths of Jnana or *neti neti*, 'not this' 'not this', or the path negative, and bhakti or *iti iti*, 'this' 'this', or the path positive, with Jnana and Karma forming an integral part, of the latter, and *dhyana* or meditation forming an integral part of both.
13. Different religions are but different paths, suited to different temperaments and tastes, and designed to help man to manifest his inborn divinity.
14. There is vital need, therefore, to establish harmony between religions, and a spirit of fellowship as between persons wending their way to the same spiritual goal.

—SWAMI RANGANATHANANDA,
President, Sri Ramakrishna Math, Hyderabad.

SERVE MAN AS GOD

Search for unity has been the one passion of all mankind. This is more true of the Indian people. The Vedanta philosophy pointed out that unity of existence is a logical necessity and the saints and the Upanishads asserted that it is a reality. The visible universe, the individual and the ultimate reality are one and the same... The realisation of the eternal self is the goal of all activities of man. Whatever takes man towards that realisation is spiritually beneficial. Vedanta is man-centred but man is nothing but the embodied Soul.

The whole point hinges upon our conception of man. In trying to define the real man, rationalism and science find it to be beyond their grasp. Vedanta, too, faced the problem and gave the unique conception of the Atman, the ultimate reality in man. Vedanta analysed a visible man. What is he? Is he the body or the mind or something still finer? Real nature, according to philosophy, means that which does not change. A really real thing must have been in the past, is now in the present and will continue to be in the future too. Is there anything in man that is constant? The body, we know, changes all the time and will not be mine after a certain period of time. It is transitory. So it is not the reality. What about the mind? It, too, goes on changing. And even according to the Hindu philosophy which accords some permanence to it continuing from birth to birth, it dies in final realisation or in absorption. Is there anything real at all then in man? The materialists said, 'No'. They were

assailed by the argument that a man is a self-evident fact and even if you cannot locate his fundamental reality he still exists and it is an axiom that nothing comes out of nothing. Thus concerned, they said, 'we do not know its nature.' Now this is agnosticism. And, of course, 'we don't know' is a very safe position. Then the retort came, 'Do you know?' Vedantà said, 'Yes; we know it not through reason or physical analysis as such but through intuition, through spiritual absorption.' Sages down the ages have experienced it, and this experience is part of human heritage. And what is it? It is the Atman, the Self, the Spirit, the inmost spiritual core in man, which is his unchanging, real nature. The apparent man is the manifested real man, who is one with Absolute, the Unity of Existence. So service of man is really service to God. Hence it follows that, for Self-realization, disinterested service of man is necessary and perfect men must serve either to set an example or out of sympathy or for both.

...Swami Vivekananda speaks about manifesting the glory of the Atman and that precisely, according to him is the purpose of life. Service of man helps in the manifestation.

'Ethics is unity', said the Swami, and he often pointed out 'that knowledge was the finding of unity in diversity, and that the highest point in every service was reached when it formed the one unity underlying all variety, and this was as true in physical science as in the spiritual.' Thus, according to him the whole field of moral science was based on the unity of existence and all types of service had this idea of unity as their philosophical basis.

The same idea has been expressed by all religions, though sometimes more pointedly by some. The dictum, 'Love thy neighbour as thyself' or 'Do as thou would be done by' is the the common advice of every faith.

By service, Swami Vivekananda meant not only ameliorative service, but also all types of social welfare. Social reform and social work are all included in his doctrine of service. The major point in this doctrine is that we are to worship God in man by rendering service to the latter. In an inspiring poem he wrote:

From highest Brahman to the yonder worm,
And to the very minutest atom,
Everywhere is the same God, the All-Love;
Friend, offer mind, soul, body, at their feet.
These are His manifold forms before thee,
Rejecting them where seekest thou for God?
Who loves all beings, without distinction,
He indeed is worshipping best his God.

Swamiji coined the word '*Daridranarayana*', God in the form of poor—and asked us to serve him. 'Where should you go to seek God,—are not all the poor, the miserable, the weak, Gods? Why not worship them first?' He believed this type of service is doubly beneficial. If we forget God in the temple the whole service is practically a loss, whereas in this kind of worship at

least the sufferings will be physically mitigated. Thus it is more useful type of worship, suitable to the modern temper too.

—SWAMI SWAHANANDA,
Head of the Vedanta Society of Southern California,
Hollywood, U.S.A.

MANIFEST THE DIVINITY WITHIN

“Each soul is potentially divine, the goal is to manifest the divinity within,” declared Swami Vivekananda.

Purity and goodness are inherent characteristics of the soul and morality is nothing but the assertion of this true nature. In one of his famous lectures on the real nature of the soul Swamiji said: “That is your own nature. Assert it, manifest it. Not to become pure, you are that already. Nature is like that screen which is hiding the reality beyond. Every good thought you think or act upon is simply tearing the veil, as it were, and the purity, infinity, the God behind, manifests itself more and more.”

What is the original nature of man that is good? The Upanishadic sages carried out the investigation. They found that the mind consists of subtle matter or energy, is constantly changing and is subjected to various forces, internal and external. Hence it cannot be the eternal, pure, real nature of man. They discovered that beyond the ordinary mind there is the self-luminous, eternal, untainted, immortal Spirit, the true Self, Atman; this alone is the real nature of man.

Why should a man be moral? Because purity is man’s true nature which is the Atman. Why should a man do good? Because this Atman is one and indwells all beings. When a person does something immoral or selfish he ceases to be himself, he lowers his own dignity, he loses the glory of his own self. Morality is not a matter of fear, of compulsion, or subservience to an external force. It is simply a matter of being what one really is, simply radiating the true light of one’s own soul all around, under all circumstances, at all times.

The doctrine of the eternal, pure, self-luminous and infinite Atman was developed in no other culture in the world; it is India’s priceless gift to mankind. But even in India this doctrine had never been made the basis of a universally applicable code of ethics until Swami Vivekananda imposed upon himself that task. One of the great contributions of Swami Vivekananda to world culture is to free morality from fear of all kinds and to lay the foundation for a new theory of ethics based entirely on the potential divinity of the soul which will make morality a source of strength, joy and a means of realising all the possibilities of the human soul.

—PRABUDDHA BHARATA, Jan. ’85

II

The foundation of the unique social philosophy of Swami Vivekananda is laid on the fundamental and most universal principle of Advaita, that the individual soul is identical with the Supreme Spirit. On this basic note, which he expressed in his own inimitable way as 'Each soul is potentially divine', has been built up all his other ideas and thought currents. To understand Swamiji, therefore it is very essential to absorb the full import and implication of this statement.

The innate divinity of man is what Swamiji stressed all the time and he was fully convinced through his own life and of his Great Master's that from this faith alone can be built up the beautiful edifice of human life founded on character, dignity, integrity, not only of the individual but also of the nation. Whatever may be one's chosen path in life the prime effort of the individual should be to discover within him this essence of Life Eternal and then channelise all his energies for the manifestation of this divinity in the world outside 'through work or worship, psychic control or philosophy, through one or all of them.' All impulses, thoughts and actions that lead one towards this goal are naturally ennobling, harmonising, fulfilling, positive forces and are ethical and moral in the truest sense, as they take man towards realisation of the Ultimate Unity in the Universe and of his own part in it as a viable fraction of that Whole. Everything contrary to this is negative, not congenial for the growth of the individual nor of the society. Only through this understanding can we truly grasp the real significance of observing a code of conduct, obeying a set of moral and ethical principles in life for one's ultimate good. Such an understanding can hasten man's march or evolution towards his divine Super Self as it will give him the power to discriminate between *sreyas* and *preyas*—the temporal and real gains in life.

'What is the purpose of life?' is one question that arises as a corollary of self scrutiny and a correct understanding of the answer is important before elucidating the essential characteristics of morality and ethics. In Swamiji's words, man is like an infinite spring coiled up in a small box. All the time that spring is trying to unfold itself and all the social phenomena that we witness outside are the efforts of this unfolding. Just as a river rushes towards the ocean so does the human soul incessantly struggle to gain its real nature, that of its oneness with the Infinite Universal Self. The realisation of this is true happiness. This is true bliss. When one is at peace, or is happy and exalted, he is getting but a momentary taste of this Bliss. These are the rare occasions when he is established in his true self. This identification with the Supreme and consequent feeling of Oneness with all in the Universe is what one should work for, live and die for. '*Tat Twam asi*' — that is the truth. Man's struggles to recognise and realise this truth or freedom form the basis of all morality and ethics.

From atom to man, from insentient lifeless particle of matter to the highest

existence on earth, the human soul—everything is struggling towards freedom. How to achieve this freedom? How to release the human personality from the shackles of his self, from the limited circle of me and mine? Only absolute selflessness can take man to this freedom. A free man ceases to be Mr. so and so. He acquires an infinite expansion, a universal dimension. This infinite expansion to the level of the Universal Self—One without a Second—Advaita—is indeed the goal of all religions and of all moral and philosophical teachings. Each unselfish action takes us towards that goal. Each selfish action takes us away from that goal. Therefore it follows “That which is selfish is immoral and that which is unselfish is moral.” Yoga is one way that makes man realise this innate divinity, through which he enjoys the real freedom within. Then everything else gives way for that. Renunciation takes one through selflessness to freedom and thence to perfect love.

According to Swami Vivekananda, the watchword of all ethical codes which has a direct bearing on the above truth is the concept ‘not I, but thou.’ The little I, the self which is an expression of the Infinite Self manifested through ‘me’, must retreat and join the Infinite Self — its true nature. Whenever we truly feel and say ‘not I but Thou’ we are renouncing the small self and moving towards the real Self. On the other hand whenever we say ‘I not Thou’ we are taking a false step and slipping down. Renunciation of the small self and replacing it with the greater Self—This is the most important lesson to learn in life.

For that we should learn to withdraw from the world of senses where the ‘I’ in us usually revels. How? By reversing the process by which we got in. That is where morality and charity begin. Renouncing the interests of the small self is the starting point of a moral behaviour.

There are two powerful forces operative in our lives. One is of unselfishness and the other of selfishness. One has the force of renunciation and the other, the force of acquisition. One gives, the other takes. These forces operate all the time—unifying and differentiating, in various forms, in various names, in different places and in different times. One makes for classes and privileges, the other breaks them down. In metaphysical terms, the ‘selfish’ in us keeps us at the temporal or phenomenal level, the other elevates us to the spiritual. One urges us to see unity and the other diversity. Our great seers who recognised the unity behind the diversity concentrated on that Unity, the Self while the West, drawn by the glamour of the diversity in the phenomenal, centred their attention on the non-self. Recognising the One in the many, Swamiji emphasises, ‘ethics is unity, its basis is love.’ When one learns to totally renounce the small self and its pre-occupations what remains in the Self is the very fountain of pure love.

The object of all ethics therefore should be to point out this unity or divinity within. Out of this awareness will come the recognition that Infinite strength and power are the property of every one in spite of all apparent weakness. It brings in the realisation of the eternal, infinite, essential purity of the human

soul in spite of everything to the contrary that appears on the surface.

Today's man with his scientific temper does not want to accept an ethical code as from the mere sanction of a personage. It is neither satisfying nor appealing. He wants to know the rationale behind his philosophy and ethics. What is the eternal truth, principle and sanction behind it all?

According to Swami Vivekananda, "without the supernatural sanction or the perception of the Superconscious there can be no ethics." Only that system which struggles to reach the Infinite alone can give an ideal explanation for ethics. All other systems which bind man primarily to the ephemeral and keep him limited to the scope of his small life or society cannot offer an explanation for the absolute ethical laws of mankind. It is the impersonal idea of God alone that can provide a satisfying explanation for the dictum 'love your fellow beings like yourself.' Such a belief presupposes that the whole world is one. (Oneness of the universe—solidarity of all life forms the basis of this love. It naturally follows that when I love another I love myself and if I hurt another it is me who gets really hurt!).

"The Infinite oneness of the soul is thus the eternal sanction of all morality—that you and I are not only brothers but we are really one" ... This is the rationale behind all ethics and spirituality. Recognition of this truth—the quintessence of ethics, foundation of all morality — is what all the prophets have preached at all times. This feeling of oneness is the basic note of all ethical codes. That involves a derecognition of 'myself' as the supreme individual in my world. In other words, it recognises our non-individuality to such an extent that you become part of me and I of you. It brings home the fact that in hurting you I hurt myself, also in helping you I help myself. In being helpful and loving lies my ultimate good. There is no death for me as long as you live, nay as long as any life is there, even be it a worm, because the very life in me pulsates in consonance with that in the worm. By being good, honest, sincere, loving and sympathetic I am only being true to my essential inner nature.

When this truth is understood there is no fear of death and one discovers joy in living, sharing, and in loving. The real taste of life comes from those true moments of life when we live as part of the universal self in others. On the contrary when we live for oneself alone it is truly death. Hence Swamiji declares, "They alone live who live for others, others are more dead than alive."

What keeps man away from this truth? It is ignorance or in other words the veil of *Maya*. How to tear off this veil? It is very simple. Swamiji assures: Every good thought you act upon is simply tearing the veil, as it were, and the purity, Infinity, the God behind the veil manifests itself more and more.

Further extension of this awareness of his own innate divinity and the external manifestation of it in greater and greater measure is what we see in Swamiji's social ideas as well. Standing on the platform of World Parliament of Religions in Chicago when he thrilled the entire audience with his opening words 'Sisters and Brothers of America', it was this Universal Self in him who spoke

creating an instant sympathetic echo of that Oneness in all those who heard him.

A feeling of oneness and fearless rejection of customs based on false notions formed the foundation of Swamiji's social ideas. Differences due to caste, creed, religion, sex etc. held no social meaning for him. Even his childhood prank of smoking the hookah kept for low class people in his father's drawing room is a typical example of this universal trait in his character. Later as a *parivrajaka* going round the country — mingling with people of all types — he learned to see God in a different way. He found Shiva manifested in an infinite variety of Jivas and became more fully convinced of the essential purity of human soul and the inherent goodness and strength that lie in every human heart ready to be evoked.

His strong conviction in this regard was again and again brought to the forefront in his social behaviour in the West. This was very evident in his treatment of woman. Swamiji did not always observe the conventions of the Western code of behaviour. To quote Sister Christine, "All fine men reverence womanhood. But here was one who gave no heed to the little attentions which ordinary men paid us.... When he sensed our feeling he answered our unspoken thought, 'If you were old or weak or helpless, I should help you... You are as able as I am. Why should I help you? Because you are a woman? That is chivalry, and don't you see that chivalry is only sex? Don't you see what is behind all these attentions from men to women?' Strange as it may seem, with these words came a new idea of what true reverence for womanhood means. And yet, he it was, who wishing to get the blessing of the one who is called the Holy Mother, the wife and disciple of Shri Ramakrishna, sprinkled Ganga water all the way so that he might be purified when he appeared in her presence!" This truly sums up Swamiji's social ideas.

Manifesting the divinity within him in his behaviour he inspired others to do the same and thus set a unique seal on all his actions. Did he not see this divinity in the nautch-girl of Khetri, whereupon she, sensing his realisation of her true nature, gave up her profession, lived a life of holiness, and herself came into the Great Realisation? Thus his social ideas belonged to a different realm altogether, often transcending the understanding of our coarse intellects. "*Soham, Soham,*" was the eternal melody to which his being was attuned and this realisation permeated all his actions. To understand Swamiji therefore we have to get into the spirit of this universal truth and learn to manifest it in our own lives.

—Dr. M. LAKSHMI KUMARI,
President,

*Vivekananda Rock Memorial and Vivekananda Kendra,
Kanyakumari.*

BE AND MAKE

Along with what we are to do in our daily life, we need attend to what is conducive to self-development and self-transformation.

Here is the key idea: qualitative improvement and transformation of man, of oneself. If we do not attend to this, our problems cannot help mounting, we cannot help becoming problems to ourselves.

Unless we daily quietly attend to these requirements of self-development we cannot understand Swami Vivekananda and his message, much less put into practice. And yet in his message there is the solvent of our problems, of mankind.

Those who aspire to follow Śwāmiji must be ready to mould their lives according to the ideals preached by him.

The first and the most important materials for fashioning life in Swamiji's mould is Truth. Those who seek to do so, truth must be the very breath of their life. They must take all their stands in truth, and never forsake truth through fear or temptation. They must be prepared to suffer for holding on to truth under all circumstances of life.... Those who will endure everything for the sake of truth, within them will go open a great power with which they will be able to accomplish much noble things which others will not be able to do.

Truth is the foundation of all strength. Falsehood is the root of all weakness. Those who seek to mould life according to Swamiji's ideal must cultivate strength. In Swamiji's language we need 'muscles of iron and nerves of steel', and also an invincible will power.... The physical strength should be guided and controlled by the mental strength; mental strength should be guided and controlled by the spiritual strength.

It will be soon discovered that neither truth nor strength can be cultivated without moral purity of character.

Along with truth, strength and moral purity, the aspirant who desires to follow Swamiji must cultivate fearlessness. In fact to such as these who cultivate truth, strength and moral purity, fearlessness comes along as a matter of course. They alone—the truthful, strong and pure hearted—can be fearless under all circumstances of life and also when facing death.

The person endowed with *shraddha* attains knowledge. He who has acquired knowledge develops power to discriminate between the right and the wrong on the one hand and on the other hand a scientific approach to life and affairs of man. Such a person can easily keep himself free from superstition, ancient and also modern, and also cultivate a proper sense of values. One who has developed *shraddha*, power of discrimination and right sense of values on the inner foundation of truthfulness, strength, moral purity and fearlessness, will, spontaneously, develop the most important thing for building life according to Swamiji's ideal: will-power.

This attained will-power will enable one to have three-fold creative faith: Faith in himself, Faith in God and Faith in man.

Swamiji taught: 'Be and Make.' Let this be your motto. To 'be' in the meaning of Swamiji's teaching is to build one's character in the manner we have attempted to narrate. This 'being' has to become one stream with 'making' which is the practice of reverential service to fellow human beings.

That kind of good-doing which has not become my spiritual *sadhana*, out of that not much basic doing-good can accrue to society. This is why Swamiji taught service as worship.

The solution of all the problems of man is becoming better men, greater men, truer men, purer human beings.

If you look around, you will see what an amount of Self-desecration is being practised by human beings who, no doubt, want to improve their lot. One who in his own place, under the given situation, does not do his work properly and whole-heartedly, desecrates himself. Until and unless this self-desecration stops, the man cannot be helped either by the Government or society. Man must take substantial part of his responsibility on himself. This is 'to be', according to Swamiji. Only by 'being' you can 'make' in a manner helpful to all concerned.

Those who have not cared to build their own characters but rush to 'make' others can only ruin the foolish people who follow their leadership.

If we can become such men in whom all the physical, mental and spiritual powers have been developed in a harmonious and integrated manner and these powers have been directed towards the supreme goal of life, then by being such men among the people of the land, we have done something, the value of which cannot be judged by the common standards of profit and loss.

Whatever sociological, political and economic systems we may adopt, they cannot help giving rise to new problems every day. It really does not matter—rather it may help—if we are surrounded by hundreds and thousands of problems.

There is no cause of fear, if only man is man.

If there is darkness around man, he himself has to become the flaming torch. He himself must become light...man must become emancipated from the shackles of his own making. It is perfectly open to him to so become.

Let us not suffer from any numerical anxiety. In the dark night, you can see a long distance with the light of a single torch. And around us there are so many human beings ready to blaze forth.

—SWAMI BUDHANANDA,
Ramakrishna Mission,
New Delhi.

LIVE A PURPOSEFUL LIFE

In Swami Vivekananda's words, the goal or purpose of life is to realise the eternity or divinity which is within every individual. It has to be realised only by oneself. Different avenues for the achievement of that goal have also been

clearly indicated by Swamiji. It is left to us as to which avenue one should follow to reach the goal. This goal cannot be achieved in one life. The journey is too long, but one has to perform it. If we come across anybody achieving this eternity in this very life, it means that he must have lived thousands and millions of lives before: he must have striven very hard before and this was his last halt to reach the destination. As Tukaram, the celebrated Marathi saint, has affirmed—"In this very body and with these very eyes, I shall enjoy the great festival of final liberation." It is the birthright of every individual to enjoy this. This life must pave a way for the next higher life. But this life is also very short. One has to utilise it in the best possible way, with powers granted to him by God, within the short period at one's disposal. One has to march on the life's way towards the end with the help of five sense organs and five organs of action. Life is a gymnasium where you have to display the best that you possess within the short time allotted to you. You have to be extremely careful to see that the time and the energy are not wasted and that the way for the next higher life is paved by you.

Human life is a combination of time and energy. The five sense organs and the five organs of action consume and utilise energy for their respective functioning. Thus, the organs of understanding and organs of action, are but instruments. There is also the eleventh organ, mind. But all these organs are time-bound. There is a limited time for them and they have to do their best in the allotted span of life. They have to pave the way for the next life and build one's future. The goal is not to be reached in one life, so one must move from target to target and therefore a master plan for this life is most essential. We should live for a specific purpose, lead a purposeful life. Are we living a purposeful life or a moment-to-moment life? A dog's life is a moment-to-moment life. It is propelled by desires and has no purpose in life. The instinct which is predominant for the moment is satisfied by a dog. It feels hungry, it goes in search of food, finds it somehow, somewhere and the hunger is appeased; it has nothing to do thereafter. It feels sleepy; it sleeps; it feels like enjoying; it enjoys; thus, the desire for the moment is sought to be satisfied. There is no purpose or goal of life for which a dog strives and lives. Thus, the four natural instincts or hungers are satisfied by a dog. "Am I to lead a dog's life? What should I do? I am a human being and I must know how to live for a purpose. Why do I live?" These are the questions that every youth must ask himself.

If you ask any Indian youth today why he lives, the reply will be "because he does not die." One must have something to live for and to die for. The pursuit to achieve the goal will not be lost even if one dies. This is the difference between the two types of lives referred to above. A purposeful life is a planned life and there is no importance to personal instincts. Man should not be a product of atmosphere. He should not be at the mercy of circumstances. If the river flows from east to west and if one has to go to the east, he must go against the current. One's life should not be like that of the stray cattle in the

cities, moving here and there and finding a way to escape from being impounded in the cattle-pound. It has no goal. It has an instinct only of self-preservation. Many young men are creatures of circumstances. They try to make their way where circumstances are favourable. They aspire to go to medical faculty; if that is not possible, try for engineering side, if not, then be a B. Com, if that is not favourable, then try something else. If the road to one aspiration is blocked, leave it and try another like the cattle and dog which go by the way they find easy. You must always remember that you are a man, a rational animal and you must pave your way for liberation. Strive hard, build up your future and reach the final goal. You have the power and faculties to live a purposeful life. Think always how you can contribute to the betterment of the world. What account of your life are you going to render?

You must refuse to be a slave of circumstances. You must create circumstances. Time at your disposal is very short. There are hundreds of Arts and Sciences; we cannot even think of them, leave alone the idea of even knowing them and much less the idea of mastering them. Life is short and knowledge is vast. So, we must choose the proper mission and utilise the whole life for it. "One life, One mission" should be the ideal. There are number of attractive things in life, but if they do not fit in with the master-plan that we prepare for the accomplishment of the mission, we must refuse them, however good they may be. Thus, we must possess the discrimination of selection and election in life. There are many people who have not decided about their goal even at the age of sixty, when it is the evening of life and death is just knocking at their doors. Life should not be like a person who goes to a huge library, sees so many books, reads none and gathers no knowledge. "A rolling stone gathers no moss", they say. Only fortunate people decide their goal at the dawn of their life. They have the satisfaction in the evening of life, that, they had not lived vaguely and wasted time in searching for the goal.

Life should be like an arrow hitting the target directly and not going off the mark. Life is like the game of *Kabaddi*. One can show his skill and play a fruitful game only as long as the breath lasts. Otherwise, one moves about here and there, shouts, dances and returns empty handed. Futile is his play. One must have the full satisfaction of having accomplished one's goal when one breathes one's last. Otherwise, embittered by frustration, one will exclaim, "Life's morning and noon have already gone, the evening has crept in and now the sun is about to set. What have I gained?"

Swamiji understood the goal of life at the feet of his Guru. There are hard days and easy days too. But it is time that will decide the exact mission of one's life. There is no compromise and no concession in that. Life is full of obstacles and difficulties. It is like the river which has to reach its destination, the ocean. It is not an air-flight. So, Swamiji also doubted and doubted and ultimately at the southernmost end of our country, at Kanyakumari, he discovered his mission. As a matter of fact, the mission dawned upon him. When

such a mission is fixed for anybody, there is only one road to reach it. All other roads are blocked for him. Like a Commander, decide the mission to be fulfilled and then plan the strategy, taking into consideration the power, the potentialities and the limitations. Think of the best manner in which the goal is to be achieved. 'Ifs' and 'buts' have no place in this. After a stern determination, not only the goal and the mission are fixed, but a master-plan will have to be prepared and all the strategy to accomplish it must be settled. Then and then alone something noble can be achieved.

—EKNATH RANADE

Founder,

*Vivekananda Rock Memorial
and Vivekananda Kendra
Kanyakumari.*

GO BACK TO RELIGION

Now we have been an independent nation for the last thirty six years, but unfortunately, though in certain respects conditions have improved, yet in many other directions the situation has rather worsened. In every part of the country, in fact in every society, we find the conditions are very low from the standpoint of morals and ethics. I need not describe them in detail; you all know very well. For any honest and upright man it has become very difficult to live in such an environment. The present conditions seem to be unavoidable, for when degeneration and disintegration set in a civilization, they run their course to the extreme before they come to a halt and we are able to turn the tide. This is the condition not only in India, but all over the world today. It is the result of neglecting religion and following materialism which has become the goal of life in the West and has through it spread all over the world, India not excluded.

If India gives up religion, she will be extinct in no time, for religion has been the main backbone of her cultural life for centuries. It is, therefore, not possible now to change the ideal, nor is it necessary. We often hear that our present decadence is due to our religion, but Swami Vivekananda says quite the opposite. He says our decadence is because of our not following religion in its true sense.

To set things right again, we have to go back to religion in its true sense, and not merely follow some superstitions. We must know exactly what religion means. To bring us back to true religion from which we had drifted away, two great spiritual personalities, Sri Ramakrishna and Swami Vivekananda, were born in this country in the last century. Sri Ramakrishna preached that the aim of life was to realize God. He firmly declared to a doubting humanity influenced by modern scientific thought that God was a reality and he had realized Him, and that anyone could realize Him by following the right method. This removed all the doubts and objections of the scientific world

about the existence of God. According to Sri Ramakrishna religion meant realization or direct experience of the Ultimate Truth. He pointed out the true meaning of scriptural texts which were forgotten or were wrongly interpreted. He further stated that all religions led to God-realization, and that too through direct experience, which is the only proof that can be convincing to the modern scientific mind. By the extreme spirit of renunciation which made Sri Ramakrishna to look upon gold and clay alike, he showed to the present acquisitive society that all this accumulation of wealth and grabbing of others' lands was 'vanity of vanities.' He also found that the same Atman existed in all, irrespective of their caste, creed or colour. The same Atman existed behind the rich and the poor, the high and the low, the ignorant and the educated, and behind every man and woman to whatever race he or she belonged.

These differences are imaginary, man made. They are like the waves on the surface of the ocean; down below it is all water. Similarly here, these differences are merely superficial; behind all is the same Atman. From this angle of vision, all humanity is one and there need not be any strife between nations or between races or between classes, which we see today all over the world. As a corollary to this teaching, he said 'serve *jiva* as *Shiva*', and that service to *jiva* with this idea would lead to realization. Thus he harmonized the centuries-old contradiction between work and worship; work can become worship, if it is done in the proper spirit.

The universal message of Sri Ramakrishna is meant not only for India, but for the whole world. We must share it with the outside world, because that is the only way by which we can also help ourselves, for 'expansion is life and contraction is death.' We have done this several times before, and we have to do it once more in this age', said Swamiji. That the world is waiting for Sri Ramakrishna's message can be seen from the fact that wherever his message has reached, it has been received with great eagerness.

Swami Vivekananda emphasized one particular teaching of Sri Ramakrishna, namely 'serve *jiva* as *Shiva*' and placed before the Math and Mission he organized the ideal of *atmano mokshartham jagaddhitaya ca* — 'For the liberation of the Self and the good of the world' — as it was very essential in this age to establish peace in the world. He had wanted the Advaita Vedanta which was till then confined to the forest retreats and monasteries to be brought to the every day life of the people. To bring this about, he got the keynote in Sri Ramakrishna's teaching, 'serve *jiva* as *Shiva*.'

Swamiji found that with this ideal he could bring all people to work for the regeneration of the country without disturbing the national ideal of *moksa*. To him the first step in this direction was to educate the masses and the women. In fact, he used to say that the neglect of the masses and women were the two main causes of India's downfall: 'I consider that the great national sin is the neglect of the masses, and that is one of the causes of her downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for.... If we want

to regenerate India, we must work for them'. We have to raise the backward people culturally and not think that it is 'pollution to touch them or sit with them.' This is not the teaching of the Vedanta of which we are so proud. As a result, we have failed to give practical demonstration of our spiritual ideal, and this has ruined the nation. The higher castes and the richer classes have to undo the mischief they have done, the atrocities they have perpetrated on these backward and poor people and make *prayascitta* for their sins by serving them, which alone will help us to reconstruct the country. We must give them education and culture, spread our spiritual truths among them, and raise their economic standard by introducing modern methods of agriculture, cottage industries. etc. Considering the modern conditions in India, it is everyone's duty to spread Sri Ramakrishna's universal message to all parts of the country, to all strata of society and to work for the uplift of the less fortunate backward and tribal people, to raise them both culturally and economically, and to bring back into society the moral and ethical principles in life to remove the extreme kind of selfishness which prevails today in the country, especially amongst the few, to the detriment of the whole nation.

Women also should be well educated, so that they may solve their problems themselves without the interference of men. Since independence, we find, some progress has been made in this direction, but more needs to be done. Swamiji said, 'Without *shakti* there is no regeneration for the world.'

...Mother (Sarada Devi) has been born to revive that wonderful *shakti* in India, and making her the nucleus, once more will Gargis and Maitreyis be born into the world. Swamiji wanted a few educated women to take to the life of sannyasa and take control of the education of girls, so that they might be trained up as ideal women. He wanted the Sannyasinis to carry on this kind of work from village to village, so that the whole country, specially the backward people, might be benefited. You all know that such an organization as desired by Swamiji has already come into existence and is working independently for the uplift of women in different parts of India.

I would like to mention that India will progress only according to her national genius which she has cultivated for centuries. Nothing will thrive in India unless it has a religious basis. In religion also, anything that goes against the universal ideal of India would be jarring and not acceptable to the country.

—SWAMI VIRESWARANANDA,
Tenth President,
Ramakrishna Math and Mission.

RAMAKRISHNA LIVED RELIGION

...Religion is the most important concern of every human being who passes through this world.... Religion knows no barriers of nationality. It may speak through a Hindu mouth or through a Christian one or through a Muslim one; but if the message does truly come from the source of truth, it speaks to

each one of us direct.... This (latter point) is the special insight of Hinduism, and the special gift that Indian religion has to give to the world.

Some of the religions that have arisen to the west of India are inclined to say, "We have the truth." Hinduism would not dispute this, but it would go on to say: "Yes, you have the truth; we have it too, but neither of us has the whole truth or the same piece of it. No human being ever can have the whole truth, because truth has an infinite number of sides to it. One human being will get one glimpse of the truth, another will get a different glimpse. The two glimpses are different, but both are illuminating. Also, two glimpses are more than twice illuminating as one glimpse. Truth is one, but there are many approaches to it. These different views do not conflict; they supplement each other."

This recognition of the many-sidedness of religious insight and experience was part of Sri Ramakrishna's message. It was also part of his life, because—if I am right—his life and his message cannot be distinguished from each other. He gave his message by living as he did.

The goal of Sri Ramakrishna's life was union with God. Having been born in India as a Hindu, he approached this goal first along the Hindu road. Later, he approached it along the Muslim road and then along the Christian road as well. But all the time he was also a Hindu.

A Muslim or a Christian might say: "You cannot do that; you can't take our road unless you give up all others, because ours is the only right one." A Hindu will say: "I can take all these roads and many more, because they are not mutually exclusive."

On this point, I myself believe that Hinduism has seen further into the truth than the Western religions have. I also believe that this Indian understanding of the truth is of supreme significance and value for the human race today.

Of course, it always has been, and always will be, right and good that we should appreciate and value other people's glimpses of truth as well as our own; but this is particularly important today, when the peoples of the world are facing each other at close quarters, armed with fearful weapons. In this situation, the exclusive minded, intolerant temper is not more wrong than it has been in the past; it has always been as wrong as it could be, but today it is more dangerous than it has ever been. The Hindu attitude is the opposite of exclusive mindedness; and this is India's contribution to world harmony.

Sri Ramakrishna was in this world for half a century: 1836-1886. Look up one of the conventional histories of India dealing with those years. You may not find the name of Sri Ramakrishna in the index. You will find a lot about war and politics; the establishment of British rule over India; the Indian Mutiny. You will find something about economics; the digging of irrigation canals; the building of roads and railways.

Now open a life of Sri Ramakrishna. Fortunately he had a disciple who did for him what Boswell did for Dr. Johnson. This book is a very full record of

his conversations, with a great deal too about his religious experiences, recorded at first-hand by an eye-witness. You will find that this book—it is called *The Gospel of Sri Ramakrishna*—mentions none of the things that fill the conventional history books about India in those same fifty years.

Sri Ramakrishna was born and brought up in a village in Bengal. He spent most of his life in a temple on the bank of the Ganges, only a few miles away from Calcutta. Outwardly, his life might seem uneventful. Yet in its own field—the field of religion—his life was more active, and more effective, than the lives of his contemporaries—Indian and English—who were building the framework of modern India in Sri Ramakrishna's lifetime. Perhaps Sri Ramakrishna's life was even more modern than theirs, in the sense that his work may have a still greater future than their work may be going to have.

Sri Ramakrishna's action was communion with God. It drew to him people of all ages, and a group of his younger disciples, headed by Swami Vivekananda, became the first members of the religious order.... If I am right, Sri Ramakrishna himself did not found his order in any formal way. You might say that it founded itself after his death through the continuing effect of his life on disciples who had lived with him during his later years.

There can be few people alive today who are old enough to have known Sri Ramakrishna personally. Most of us today can know him only at second hand; in the way we know, say, Socrates or the Buddha or Christ or Mohammed. But we can measure his spiritual power, like theirs, indirectly by seeking the force and impetus of the religious movement which he set in motion.

In history books written fifty years or a hundred years from now, I do not think Sri Ramakrishna's name will be missing (not that it very much matters what does and what does not get a mention). Future histories of India and of the world will, I am sure, have much to say about the practical achievements of modern India. I am thinking particularly of the community development work. This is helping the peasants, in the hundreds of thousands of Indian villages, to realize that they can do something, by their own efforts, to make their lives better. Making them better means making them better materially as a means to making them better spiritually—and this brings us back to religion and to Sri Ramakrishna.

One last word: Indian ideals and Western Ideals are not mutually exclusive. There is room for them both, and need for them both. Put them together, and they will be able, between them, to do great things for humanity.

—ARNOLD TOYNBEE
Historian.

II

Sri Ramakrishna renounced everything for God and God was everything for him. Those fortunate contemporaries who were attracted to Dakshineswar witnessed his countenance radiating divine love for all, his divine smile, his eyes sparkling with divine joy and listened to a ceaseless flow of words

soaked in wisdom. Now he was transfixed in divine vision, now he was singing songs that transported him and those who were present to regions beyond the senses. Every act of his has a stamp of excellence.

Though Sri Ramakrishna's physical appearance was withdrawn from human sight, he was soon transformed into a divine symbol cherished in the hearts of innumerable devotees. As a divine personality he came to exert a more pervasive influence with the passage of time.

Sri Ramakrishna as a divine symbol has grown in stature and has become a cosmic personality today. Through his chosen instrument, Swami Vivekananda, unlike many other divine personalities he has created an Order which like his shadow is constantly growing. His influence has overflowed the boundaries of India. The Ramakrishna Order has about a dozen centres in America which attract many aspiring souls to his divine personality. Scores of books are published in European countries containing reference to Sri Ramakrishna, his teachings and his influence. Some of these books have their source in Academic and intellectual circles. All these circumstances present us evidence to think of Sri Ramakrishna as a growing personality.

In Sri Ramakrishna we have a personality to contemplate, an exemplary life to imitate and teachings of wisdom to inspire.

Sri Ramakrishna has imparted a new vitality to the scriptures by his life in which he has implemented divine wisdom which the scriptures teach.

Today we require equal stress upon purified emotions and uncorrupted ethical will. In Sri Ramakrishna we find an unparalleled combination of the two.

The early life of Sri Ramakrishna is a saga of tremendous spiritual effort for religious realizations resulting in the purification of his emotions to unattainable levels. The middle part of his life was an example of unusual realizations in several religious channels which enabled him to be a genuine teacher of mankind without posing himself as one. In the last period of his life, to quote his own illustration of the flower, he became a fully blossomed lotus attracting innumerable honey-bees to share all that he had to give. Again it is this emotional purification and strength that helped him to see God in everything and to experience directly that all religions are true and lead to the same goal through different paths.

What is the special message Sri Ramakrishna's life holds for us? Swami Vivekananda said that Sri Ramakrishna was not a pure soul but he was purity itself. It is his superhuman purity and God-centered humility that we should specially take note of. To get out of the present day vicious circle we have to accept the message of religion, the great sympathy, tenderness and unflinching moral purity which Sri Ramakrishna symbolised.

His teachings were simple. He accepted good and evil but he always pointed out to man his spiritual goal. In the pages of the *Gospel of Sri Ramakrishna* are scattered many illustrations of his pure life.

Today we are making frantic efforts to build a better order of society. We have plunged into a vicious circle. Our economic expansion is often at the

cost of moral degradation. The medium of communication, the press and radio, are not particularly wedded to truth. Tolerance to truth is dangerously narrowed down in our social transactions. Medium of recreation and enjoyment are fatally contaminated by shocking changes in the values that are created in art. It is at this juncture India and the world need more than ever the example and message of Sri Ramakrishna to draw us out of the morass by his divine sympathy and spiritual guidance.

—SWAMI VIMALANANDA

A Senior monk of the Ramakrishna Order.

THE WHEEL OF DHARMA

Makarasaṅkranti—the auspicious day when the all-illuminating Sun in utmost obedience to the Universal Law of celestial movements, true to his inherent rhythm and *dharmā*, retraces his steps from the southern solstice and starts his journey northward. For Indians, it denotes the holy half of the year, a time for celebrations, a time for doing auspicious things and the time to die too. For India, the Holy Day in 1863, was marked by a special event. It saw the birth of her brilliant son Narendranath Datta whose eventful life was to open a new chapter in her history by once again setting ablaze her centuries' old hopes and aspirations. It was to mark India's re-emergence from a period of darkness to light. Presently, 120 years after, how do we recapture the glory of his life and inherit the kingdom he has left behind? Today, what remain with us are the powerful vibrations of his thought-currents and the vibrant, energising, inspiring, transforming words he spoke with the authority of a realised soul, resplendent with his enduring faith in the values and traditions of his country's philosophy and culture and imbued with his burning passion for the redemption of his Motherland and his suffering brethren. Unfortunately, the fire in his words lies today covered with ashes—of our ignorance, neglect and deliberate indifference. The only way to blow off those ashes and bring back the lustre is to again relive the strength and power inherent in his words by making them part of our *dharmā*, the law of being! For this, the *dharmachakra pravartana* which he envisaged should become once again operative in all of us and should also form the ideal of the Nation.

What is the *dharmā chakra pravartana*—the wheel of *dharmā* that Swami Vivekananda wanted to set in motion?

We Indians can wax eloquent on *dharmā* which is explained in great depth in our scriptures where it remains safe beyond the comprehension of the common man, far removed from his day to day life, occasionally to be aired in religious conventions and national seminars.

We also have the *chakra* as an emblem adorning our National flag which we religiously hoist on our national days and which also flies aloft on our government buildings. As a matter of general knowledge, we know that the

chakra thereon was originally part of the great Asoka *chakra*, beyond that we are not worried about its import or importance.

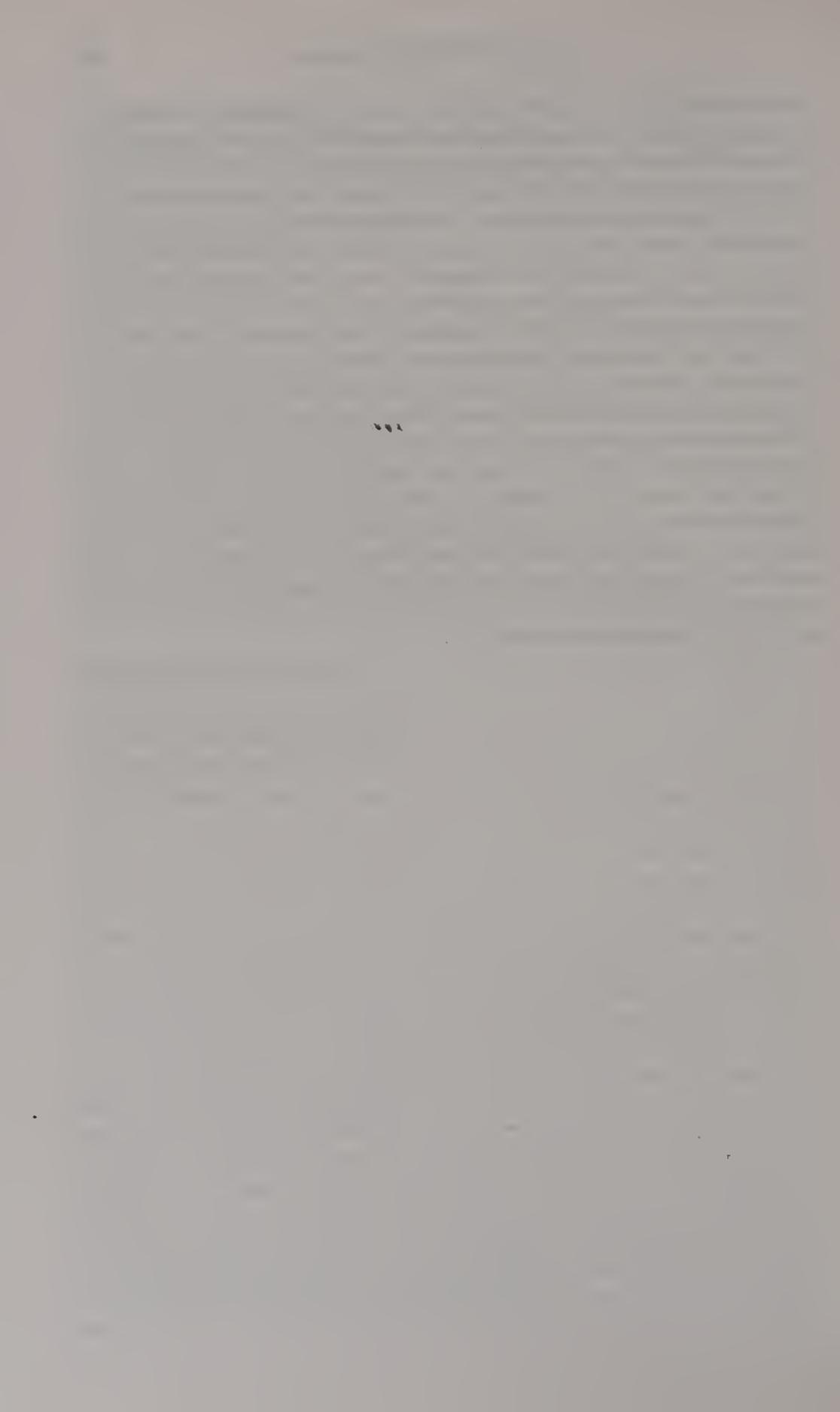
So also we have *pravartana* of various kinds, activities for national reconstruction, social development and for the upliftment of the poor and downtrodden, each set along its planned course, giving an apparent sense of movement and progress, but in truth never reaching anywhere! Why this stagnation, this frustration?

Onward progress is possible only when the wheels move in unison, in harmony, purposefully, co-ordinatedly. Just as the mighty celestial bodies in the cosmic space, by their movement mark Universal Time, as the tiny wheels in the smallest of watches rotating in perfect co-ordination, obeying their law of movement denote the passage of time in our daily lives, so does a man's life evolve and progress when all his movements big and small are harmonised through the law of *dharma*. *Dharma* divorced from life or *pravartana* is only book knowledge, best left in libraries fit only for scholastic discussions. That is, wisdom or knowledge of *dharma*, if not reflected in one's actions, is not worth its name. Vain indeed is such a knowledge. Similarly, also a man of dynamic action, full of power, energy and strength, but without the backing of a proper philosophy of action, ignorant of his *dharma*, lives like a moth fluttering for a while and then gone forever, leaving nothing positive behind. On the contrary, if action and knowledge be combined through wheel of *dharma*, whose spokes are intellectual conviction, dedication to the ideal, integrity of character, honesty and selflessness in action, attitude of service and surrender—then life acquires a special dharmic glow and each of its movement marks an onward thrust towards self unfoldment and fulfilment. This is *dharma-chakra-pravartana* that Swamiji envisaged when he used the expressive term of Buddha to emphasise the meaning and purpose of human life. How to combine *dharma* with *pravartana*—adherence to eternal truth and everlasting values with day to day working systems—therein lies man's genius and ingenuity. The first step is to convince oneself of the power and potency that lie behind the great life principle, the divinity within one and all. This awareness should energise one's life currents and inspire him to work out his ideals through the multifarious activities of his life. That was what *Sanatana Dharma* was, a unique way of life in consonance with the *dharma*, rhythm of life, in harmony with universal laws, before it got dubbed into an 'ism' and a religion. Unfortunately, when that happened, *dharma* got delinked from *pravartana* and disappeared from our lives. Today, the *dharma chakra* is found fluttering in flags on roof-tops only!

Swamiji asks us to correct this grave mistake first in our own individual lives and then in National life. He proclaimed in no uncertain terms the universal relevance and eternal validity of the dharmic principles and gave his call to one and all, irrespective of caste, creed or religion, to acquire the strength and dynamism that such a life can offer so that the *dharma chakra pravartana* would again manifest itself in Nation's life and guide her towards her rightful destiny.

From being just a religion satisfying a few, the eternal principles of *Sanatana Dharma* should again become a universal way of life. Adopting the Universal Principles as one's life principles would mean elevating and merging this small self into the Universal Self. *Dharma* and *pravartana* exist harmoniously synthesised in such a life—knowledge and action become united. Conflicts disappear. Harmony and peace prevail. When the *dharma chakra pravartana* starts operating, the unique Indian national character would be re-established. When, with the knowledge of life's true values, work gets transformed into worship, when renunciation and service become a way of life, man would discover his innate divinity and the Nation would regain her lost identity. This was the man-making, nation building programme Swami Vivekananda inaugurated before he was snatched away at the young age of 39. The seeds he sowed are today sprouting up in thousands of places in different parts of the world. To inherit the great legacy that Swamiji has left behind, each one of us must make ourselves mini-centres of *dharma chakra pravartana*. Millions of small wheels working in unison would soon create the momentum necessary to move the giant wheel of our *Sanatana Dharma*, to make this *punjabhoomi* into a *karmabhoomi*, a *tyagabhoomi* and, above all, a *dharmabhoomi* where not only Indians but the whole world discover their heaven of Peace and Salvation.

—Dr. M. LAKSHMI KUMARI
President,
Vivekananda Rock Memorial and
Vivekananda Kendra,
Kanyakumari.



PART I

SECTION III

*VIVEKANANDA—
THE MAN AND HIS MISSION:
TRIBUTES*

SECTION III
VIVEKANANDA—
THE MAN AND HIS MISSION:
TRIBUTES

A world embracing personality that Swami Vivekananda was, it is but natural that the whole world should rise as one man to render reverential homage to his hallowed memory. People all over the world are paying glowing tributes to the eminent Swami for his Himalayan attainments in the realm of spirituality, for his enlightening contributions of permanent value to philosophy, for his monumental success in upgrading and enriching the religious consciousness of the world and for his supreme achievement of founding a world-wide order of monks with 'liberation of self' as its intent and 'service of God in man' as its patent.

TRIBUTES FROM ABROAD

He is not a man, he is a god

Having heard of Swami Vivekananda and what a wonderful man he was and what a stir he made at the Parliament of Religions in Chicago in 1893, also having read his book *Raja Yoga*, it was with great joy that I learned of his coming from Los Angeles to this section of the State. He came to San Francisco in February, 1900, and his second public lecture in Oakland was given on 28th February, 1900, in the Unitarian Church, Oakland.....I was at that lecture, and the impression he made on me was: "Here is a man who KNOWS what he is talking about. He is not repeating what other persons told him. He is not relating what he thinks, he is telling what he knows." Going home from the lecture I was walking on air. When I got home I was still acting like a crazy man. When I was asked what sort of man he was, I replied, "He is not a man, he is a god." I can never forget the impression he produced on me. To me he was a wonder, and I followed him to any of the Bay cities where he spoke.

—Mr. THOMAS ALLAN

He gave a new ideology

If in the mature Vivekananda we find less vehemence and a greater insight into the traditional positions of Indian religion and thought, it is because of the influence of his Guru, Ramakrishna Paramahansa, who transformed his ideas and led him to seek an understanding of the past. But, although it was from the wonderful spiritual power of Ramakrishna that he took his inspira-

tion, it was left to Vivekananda himself to remould that power in visible, practical form. This he did mainly in two ways. First, by his years of work in America and Europe, following upon the astonishing success of his participation in the Parliament of Religions in Chicago in 1893, he drew attention outside India to her civilization and to that theme of religion which was its special glory. This in turn changed the relations of Indians to the rest of the world and gave them fresh grounds for self-confidence and self-reliance. The second great step was in the organization of the Ramakrishna Mission, and of the many social works which it undertook. It is clear that Swamiji saw these two as related, as part of the same great task which he had to accomplish, and the order of his undertaking them is significant of their relationship. In general terms, it was only after he had spent his years of travel and teaching in the West that his thoughts turned once more to his own country and to the work which awaited him there. And it was at this moment that his deeply patriotic nature was most strongly influenced by the vision of the poverty and suffering of his fellow countrymen. In fact it is this love for his native land which forms the cornerstone for all his thinking upon its social problems.

I do not think that it is too much to claim that Swami Vivekananda, more than any other Indian of his time, gave to his countrymen a new ideology. The ideology was a synthesis of many threads: on the Indian side there was the teaching of his Guru Ramakrishna, with its devotional and its universalist aspects, and there was the wide philosophical knowledge, particularly centred in the Advaita Vedanta; on the Western side there were the European liberal influences which came to him first through the Brahmo Samaj, and later from his own wide reading of Western writings and his own experiences in the West.

Swami Vivekananda took the Vedanta philosophy, one of the greatest intellectual systems of mankind, and interpreted it in terms understandable both to the West and to the India of his own times. By so doing he showed that India had within herself the intellectual means to her own emancipation.

I suppose it is inevitable that one should think of the comparison of Swami Vivekananda with Shri Shankaracharya, the great exponent of the Advaita Vedanta, who lived a thousand years before him. Like Shankara, Vivekananda was a man of incredible energy, who burnt himself up in the service of his fellow-men within scarcely half the normally allotted span of life. Like Shankara, Vivekananda has left us two distinct memorials to himself: a remarkable and great body of writings and an order of dedicated disciples to perpetuate his teachings in living form.

— F. R. ALLCHIN

A great exponent of religion

He was so outstanding in the portrayal of his religion that none of the other speakers could compare with him. They would have made a very poor showing if they had been called upon to speak after the Swami. The other

addresses had all been more or less complex and obscure. The Swami on the other hand, presented a philosophy that was so simple and was presented from such a beautiful viewpoint that people everywhere were eager to hear more. He had a remarkable command of English and his lectures were full of colourful metaphors. I was present after some of the lectures when others spoke to him. He was very approachable.....I talked to many of the people who had attended his lectures. All were deeply impressed by the simplicity of his philosophy and by the richness and beauty of his English.

—GEORGE A. APPLGARTH

His noble character and influence

I am glad of an opportunity to express my admiration of his character..... He is a strong, noble human being, one who walks with God. He is as simple and trustful as a child.

All who have been brought in contact with him day by day, speak enthusiastically of his sterling qualities of character and men in Detroit who judge most critically, and who are unsparing, admire and respect him..... He has been a guest in my house more than three weeks, and my sons as well as my son-in-law and my entire family found Swami Vivekananda a gentleman always, most courteous and polite, a charming companion and ever welcome guest.

He has been a revelation to Christians..... he has made possible for us all, a diviner and more nobler practical life. As a religious teacher and an example to all I do not know of his equal..... He has given us in America higher ideas of life than we have ever had before.

Whenever he spoke, people listened gladly and said, "I never heard man speak like that." He does not antagonize, but lifts people up to a higher level—they see something beyond man-made creeds and denominational names, and they feel one with him in their religious belief.

Every human being would be made better by knowing him and living in the same house with him...., I want everyone in America to know Vivekananda, and if India has more such let her send them to us.....

—Mrs. JOHN J. BAGLEY

A man of strong personality

The most important of Ramakrishna's followers was Narendranath Dutta, a well-educated young Bengali who, on the Master's death, became a sannyasi and devoted himself to the propagation of Ramakrishna's teachings, taking the religious name of Vivekananda. Vivekananda was a man of strong personality and great moral earnestness, and was a very forceful speaker and writer with a good command of English. In 1893 he visited the United States to attend a Parliament of Religions at Chicago. America, always ready to accept new ideas and prepared for Hinduism by the sympathetic interest of

a number of her literary men, took Vivekananda to her heart. Wherever he lectured he made a very great impression on a large audience, and several Vedanta societies were founded in the larger cities to continue his work. On his return to India, after a similar lecture tour in Great Britain, he established the Ramakrishna Mission. Organisations for social work had already been founded by Hindus, and the Brahma Samaj had something in the way of famine relief, but the new society while by no means neglecting propaganda, made relief of suffering, its main duty. It marks an important stage in the growth of the Hindu social conscience. Moreover Vivekananda's success in the West further raised the morale of Hinduism. After being subjected to the propaganda of missionaries, whether Muslim or Christian, for seven hundred years, the ancient religion of India was now at last conducting counter-propaganda on the territory of its opponents. At last a Hindu had arisen who could hold his own with the theologians and apologists of other faiths and even gain converts from them.

.....Vivekananda restored the educated Hindu's faith as the earlier reformers had not succeeded in doing. When he died in 1902, the new life stirring in Hinduism was quite evident. Vivekananda was a Vedantist of the school of Sankara, in theory completely orthodox. He taught that all institutions and practices of Hinduism were essentially good, though some had become corrupted or were misunderstood. He declared that Hinduism was the oldest and purest of the world's religions and India the most spiritual nation of the world. All that was best in the religions of the ancient world had come from India. Now India had been outstripped by the West with its practical and materialistic bent. It was the duty of Indians to absorb from the West all that was good and useful in science and technology, and then once more teach the world how to live the life of the spirit in a society ordered with the furtherance of the life of the spirit as its main aim.... The old eclecticism of the Brahma Samaj is no longer a force; the neo-Hinduism of Vivekananda, in its many developments, is the most potent religious influence in modern India, and adopted by the genius of Mahatma Gandhi, has provided the ideology of the Indian Independence Movement.

From the first visit of Vivekananda to America, neo-Hinduism has been slowly making converts outside India. The Los Angeles branch of the Vedanta Society counts such well-known literary men as Aldous Huxley and Christopher Isherwood among its members. In many cities, of Europe and America, similar societies exist, and teachers of yoga are also to be found. Through her philosophy Hinduism has long exerted a subtle but very real influence on the West....

Even now (1963) a hundred years after the birth of Narendranath Dutta, who later became Swami Vivekananda, it is very difficult to evaluate his importance in the scale of world history. It is certainly far greater than any Western historian or most Indian historians would have suggested at the time of his death. The passing of the years and the many stupendous and unexpected events which have occurred since then suggest that in centuries

to come he will be remembered as one of the main moulders of the modern world, especially as far as Asia is concerned, and as one of the most significant figure in the whole history of Indian religion, comparable in importance to such great teachers as Shankara and Ramanuja, and definitely more important than the saints of local or regional significance such as Kabir, Chaitanya, and the many Nayanmars and Alwars of South India.

I believe also that Vivekananda will always be remembered in the world's history because he virtually initiated what the late Dr. C.E.M. Joad once called 'the counter-attack from the East'. Since the days of the Indian missionaries who travelled in South-East Asia and China preaching Buddhism and Hinduism more than a thousand years earlier, he was the first Indian religious teacher to make an impression outside India.

—Prof. A. L. BASHAM

A striking figure

A striking figure, clad in yellow and orange, shining like the sun of India in the midst of the heavy atmosphere of Chicago, a lion head, piercing eyes, mobile lips, movements swift and fast—such was my first impression of Swami Vivekananda, as I met him in one of the rooms set apart for the use of the delegates to the Parliament of Religions. Monk, they called him, not unwarrantably, but warrior-monk was he, and the first impression was the warrior rather than of the monk, for he was off the platform, and his figure was instinct with pride of country, pride of race—the representative of the oldest of living religions, surrounded by curious gazers of nearly the youngest, and by no means inclined to give step, as though the hoary faith he embodied was in aught inferior to the noblest there. India was not to be shamed before the hurrying arrogant West by this her envoy and her son. He brought her message, he spoke in her name, and the herald remembered the dignity of the royal land whence he came. Purposeful, virile, strong, he stood out, a man among men, able to hold his own.

On the platform another side came out. The dignity and the inborn sense of worth and power still were there, but all was subdued to the exquisite beauty of the spiritual message which he had brought, to the sublimity of the matchless evangel of East which is the heart, the life of India, the wondrous teaching of the Self. Enraptured, the huge multitude hung upon his words; not a syllable must be lost, not a cadence missed! 'That man a heathen!' said one, as he came out of the great hall, 'and we send missionaries to his people! It would be more fitting that they should send missionaries to us.'

—ANNIE BESANT

Indeed a God

I was at the **Parliament of Religions in Chicago** in 1893, when that young man got up and said 'Sisters and Brothers of America', seven thousand

people rose to their feet as a tribute to something they knew not what. When it was over, I saw scores of women walking over the benches to get near him; and I said to myself, 'Well, my lad, if you can resist the onslaught, you are indeed a God'.

—Mrs. S.K. BLODGETT

A great Hindu Missionary

We wish to testify to our high appreciation of the value of the work of Swami Vivekananda in this country. His lectures before the Brooklyn Ethical Association opened up a new world of thought to many of his hearers and renewed the interest of others in the comparative study of religions and philosophy system, which gives breadth to the mind and an uplifted stimulus to the moral nature. We can heartily endorse the words of the Venerable Dean of the Harvard Divinity school: "Swami Vivekananda... has been, in fact, a missionary from India to America. Everywhere he has made warm personal friends and his expositions of Hindu Philosophy have been listened to with delight.... Vivekananda has created a high degree of interest in himself and his work."

We thank you for sending him to us. We wish him Godspeed in his educational work in his own country. We hope he may return to us again, with new lessons of wisdom resulting from added thought and experience. And we earnestly hope that the new avenues of sympathy opened by the presence of himself and his brother sannyasins will result in mutual benefits, and a profound sense of the solidarity and brotherhood of the race.

—BROOKLYN ETHICAL ASSOCIATION

He added meaning and value to our lives

A reversal is taking place in the West, where the people cloyed with material surfeit, are searching for the inner being. The 'spiritual' jolt which Vivekananda gave to the West early in the century is now proving its impact.

Vivekananda understood us; so we are able to understand him. He spoke our language and was thoroughly conversant with our way of life. He added meaning and value to our lives. I am sure that a time would come when the West will discover him as its own hero.

There are already many in the West who are steeped in Vedanta philosophy. These 'unsung devotees' find in Vivekananda and Ramakrishna's teachings the ways of 'total sacrifice.' Although Vivekananda's teachings are not to be found yet in the mainstream of Western thought and culture, the Christian Church in the West, both Protestant and Roman Catholic, are taking deep interest in Eastern thoughts. Without quite knowing the source, the Americans are influenced by Vivekananda in their 'search for a life within.' The West horrified by the destructive powers of the nuclear forces, is really corroborating the teachings of Vivekananda that a "man with excess of knowledge and power without holiness is a devil."

His heart ached for human misery and degradation on every level—physical, mental, emotional, intellectual, political, and, of course, spiritual. He cried for the hungry, for the ignorant, for the bereaved, for the suppressed, for the miserable of all nations and creeds. Never could he look upon the suffering of men as unreal. Though he saw — truly perceived — man as divine, never did he fail in intense compassion for him. Though he knew that the man who wept in ignorance was here and now God himself, needing no help at all, yet he wept with him, and he helped him. This blessed contradiction of knowledge and compassion seems to lie at the very heart of prophethood, and nowhere, I think, does one see it more fully manifested than in Svami Vivekananda.

“Man-making”! This.... Swamiji, was to speak as his “new Gospel”, applying it not only to sannyasins, not only to Indians, but in its most profound sense, to men and women everywhere. Indeed, to make men and to teach the highest truth constituted in Swamiji’s language one and the same mission—and this mission, to his mind, formed the central task of his life on earth.

In consonance with his “new Gospel” he wanted to make man his own master, to teach him to be in full control of his body and mind, to give him self-confidence, to show him how to draw forth from within himself, by himself, all powers of earth and heaven and, step by step, to realize ultimately his identity with the infinite Spirit—Brahman.

Manliness! Swamiji meant a great deal by that term. Manliness, in his view, emanated from the Atman, permeating the whole empirical man — body, senses, mind, heart and will. To have the quality of manliness was to be established in the Self, to rejoice in the Self, to want nothing, to fear nothing, to dislike nothing, to serve all.

Yes, Vivekananda wanted man to be spiritually free for his own sake.... Only spiritually free and strong men and women, taking their stand on the Self—the Atman—can truly deify this world, can truly revere it and work in it tirelessly, without desire or fear, motivated by love alone. And only such men and women can meet the unprecedentedly terrible challenge of this age.

— MARIE LOUISE BURKE

He walked with God

It has been my good fortune and my joy to know a man who truly “walked with God”, a noble being, a saint, a philosopher, and a true friend. His influence upon my spiritual life was profound. He opened up new horizons before me, enlarging and unifying my religious ideas and ideals; teaching me a broader understanding of truth. My soul will bear him eternal gratitude.

— MADAME EMMA CALVE

He loved the Chinese labouring people

Vivekananda stands out as the most renowned philosopher and social

figure of India in modern China. His philosophical and social thought and epic patriotism not only inspired the growth of nationalist movement in India, but also made a great impact abroad. In 1893, Vivekananda visited Canton and its neighbourhood. He noted his impressions of the visit in a letter addressed to the citizens of Madras. He had some knowledge and understanding of Chinese history and culture. He often cited and spoke highly of China in his writings and speeches. He made a prophecy that the Chinese culture will surely be resurrected one day like the 'Phoenix' and undertake the responsibility of the great mission of integrating the Western and the Oriental cultures. His biographer Romain Rolland has narrated the evolution of Vivekananda's idea on this aspect. When Vivekananda went to America for the first time, he hoped that country would achieve this mission. But during his second visit abroad, he realised that he was deceived by dollar imperialism. He, therefore, came to the conclusion that America could not be an instrument to accomplish this task, but it was China which could do it.

Vivekananda had infinite sympathy for the Chinese people living under the oppression of feudalism and imperialism: and he pinned much hope on them. After his visit to China, he made a very interesting comment. He said: 'The Chinese child is quite a philosopher and calmly goes to work at an age when your Indian boy can hardly crawl on all fours. He has learnt the philosophy of necessity too well.' This shows Vivekananda's enormous sympathy towards the miseries of the children of China in the old society.

While explaining his visionary socialism Vivekananda made an interesting 'gospel.' He said that the future society would be ruled by the labouring people and that this would first take place in China. In 'Modern India' he said: 'But there is hope. In the mighty course of time, the Brahmin and the other higher castes too are being brought down to the lower status of the Shudras and the Shudras are being raised to higher ranks.Even before our eyes, powerful China with fast strides, is going down to Shudrahood, ... yet, a time will come when there will be the rising of the Shudra class, with their Shudrahood, ... a time will come when the Shudras of every country... will gain absolute supremacy in every society.... Socialism, Anarchism, Nihilism, and other like sects are the vanguard of the social revolution that is to follow.'

From the material cited above and his life and works, we can see at least that Vivekananda showed very much concern for, and sympathised with, the people of China who were living under the rule of feudalism and imperialism and placed great hopes on them. But we do not agree with B.N. Datta that the success of the Chinese and the Russian revolutions coming into being at concrete historical moments should be credited to the 'gospel' of Vivekananda. This would make him a divine mystique personality. We have seen that Vivekananda's approach to the laws of social developments was unscientific. However, it is not possible for any advanced thinker to make a correct prediction of the phases and events of the progress of history in every minute details. We should, therefore, appraise Vivekananda in the light of seeking truth from facts.

In conclusion, Vivekananda was the most eminent figure among the democratic patriots in India. He paid high tributes to our glorious ancient culture and loved the Chinese labouring people.

We pay homage to him.

—HUANG XIN CHUAN

His lofty ideas of humanism

Reading and re-reading the works of Vivekananda each time I find in them something new that helps deeper to understand India, its philosophy, the way of the life and customs of the people in the past and the present, their dreams of the future..... I think that Vivekananda's greatest service is the development in his teaching of the lofty ideals of humanism which incorporate the finest features of Indian culture....

In my studies of contemporary Indian literature I have more than once had the opportunity to see what great influence the humanistic ideals of Vivekananda have exercised on the works of many writers.... In my opinion Vivekananda's humanism has nothing in common with the Christian ideology which dooms man to passivity and to begging God for favours. He tried to place religious ideology at the service of the country's national interests, the emancipation of his enslaved compatriots. Vivekananda wrote that the colonialists were building one church after another in India, while the Eastern countries needed bread and not religion. He would sooner see all the men turn into confirmed atheists than into superstitious simpletons. To elevate man Vivekananda identifies him with God....

Though we do not agree with the idealistic basis of Vivekananda's humanism, we recognise that it possesses many features of active humanism manifested above all in a fervent desire to elevate man, to instill in him a sense of his own dignity, sense of responsibility for his own destiny and the destiny of all people, to make him strive for the ideals of good, truth and justice, to foster in man abhorrence for suffering. The humanistic ideal of Vivekananda is to a certain degree identical with Gorky's Man with a capital letter.

Such a humanistic interpretation of the essence of man largely determines the democratic nature of Vivekananda's world outlook...

Many years will pass, many generations will come and go, Vivekananda and his time will become the distant past, but never will there fade the memory of the man who all his life dreamed of a better future for his people, who did so much to awaken his compatriots and move India forward, to defend his much-suffering people from injustice and brutality. Like a rocky cliff protecting a coastal valley from storm and bad weather, from the blows of ill winds and waves, Vivekananda fought courageously and selflessly against the enemies of his motherland.

Together with the Indian people, Soviet people who already know some

of the works of Vivekananda published in the USSR, highly revere the memory of the great Indian patriot, humanist and democrat, impassioned fighter for a better future for his people and all mankind.

—E. P. CHELISHEV

A unique preceptor

To those who have heard much of the personal appearance of Swami Vivekananda, it may seem strange that it was not this which made the first outstanding impression. The forceful, virile figure which stepped upon the platform was unlike the emaciated, ascetic type which is generally associated with spirituality in the West. A sickly saint every one understands, but who ever heard of a powerful saint? The power that emanated from this mysterious being was so great that one all but shrank from it. It was overwhelming. It threatened to sweep everything before it. This one sensed even in those first unforgettable moments.

Later we were to see this power at work. It was the mind that made the first great appeal, that amazing mind! What can one say that will give even a faint idea of its majesty, its glory, its splendour? It was a mind so far transcending other minds, even of those who rank as geniuses, that it seemed different in its very nature. His ideas were so clear, so powerful, so transcendental that it seemed incredible that they could have emanated from the intellect of a limited human being. Yet marvellous as the ideas were and wonderful as was that intangible something that flowed out from the mind, it was strangely familiar. I found myself saying, "I have known that mind before."

Vivekananda burst upon us in a blaze of reddish gold, which seemed to have caught and concentrated the Sun's rays. He was barely thirty, this preacher from far away India. Young with an ageless youth and yet withal old with the wisdom of ancient times. For the first time we heard the age-old message of India, teaching of the Atman, the true self.

The theme was always the same—man's real nature. Not what we seem to be but what we are ...

Vivekananda stood on the platform of the Unitarian Church pouring forth glorious truths in a voice unlike any voice one had ever heard before, a voice full of cadences, expressing every emotion, now with a pathos that stirred hitherto unknown depths of tragedy, and then just as the pain was becoming unbearable, that same voice would move one to mirth only to check it in mid-course with the thunder of an earnestness so intense that it left one awed, a trumpet call to awake. One felt that one never knew what music was until one heard that marvellous voice.

He had a power of attraction so great that those who came near him, men and women alike, even children, fell under the magic spell he cast... I had come to one in whom I had seen such spirituality as I had never even dreamed of. From his lips I heard truths unthought of before. He knew the way to attainment. He would show me the way...

He refused to solve our problem for us. Principles he laid down, but we ourselves must find the application. He encouraged no spineless dependence upon him in any form, no bid for sympathy. "Stand upon your own feet. You have the power within you!" he thundered. His whole purpose was not to make things easy for us, but to teach us how to develop our innate strength. "Strength! Strength!" he cried, "I preach nothing but strength..." From men he demanded manliness and from women the corresponding quality for which there is no word. Whatever it is, it is the opposite of self-pity, the enemy of weakness and indulgence. This attitude had the effect of a tonic. Something long dormant was aroused and with it came strength of freedom... We were taught to think things through, to reject the false and hold to the true fearlessly, no matter what cost. In this process much that had seemed worthwhile and of value was cast aside. Perhaps our purposes and aims had been small and scattered. In time we learnt to lift them into a higher purer region, and to unite all little aims into the one great aim, the goal which is the real purpose of life, for which we come to this earth again and again. We learnt not to search for it in deserts, nor yet on mountain tops, but in our own hearts. By all these means the process of evolution was accelerated, and the whole nature was transmuted.

Blessed is the country in which he was born, blessed are they who lived on this earth at the same time and blessed, thrice blessed, are the few who sat at his feet.

—SISTER CHRISTINE

At last, an Indian had shaken the West

Vivekananda sprang from a noble Kshatriya family and was every inch a bold warrior. He was essentially a man of action, a master of Karma Yoga by instinct.

Vivekananda's philosophy of life began to develop gradually as he travelled all over India as a wandering sannyasin, keeping in touch with Ramakrishna's other disciples, watching, learning, meditating. Everywhere he went, he became increasingly conscious of the need for modernization, for breaking with the past and for awakening the dormant potentialities rather than destroying them. He was haunted by the ever present need for synthesis without sacrificing any of the elements that had made and still make the greatness of Hinduism. Inevitably, something new dawned on him, a crying need for a new dimension of human understanding that had always been sorely lacking in Indian consciousness: historical consciousness, the bold facing of historical reality—not just the prophetic instinct of Muslim culture but the detached, objective and scientific precision with which Western Culture was in the process of rescuing mankind's past from oblivion. He longed to see the creation of a school of Indian historians who would bring to life India's past and then awaken a true national spirit in India.

More than anything else, it was human misery that shook him to his depth, the misery of India's mute masses. But what could he do to alleviate the bur-

den crushing India's millions? Social indifference was supreme in the land. And, inevitably, his thoughts began to turn to the West, to the dawning civilization that had been largely responsible for awakening all those thoughts in him.

His thundering success in Chicago electrified the entire Western world and brought India, so to speak, into the consciousness of most thoughtful Westerners—no longer the India of the Theosophists, nor the cold, unrepresentative India of the Brahma Samaj, but living, dynamic India that was at last awakening. In the words of the *New York Herald*, Vivekananda was “undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to this learned nation.” But just as promptly quarrels, jealousy, misunderstanding began to mar his great success. Just as he was attacked with unfair violence by a number of clergymen, he was stabbed in the back by all his jealous rivals: members of the Brahma Samaj, the theosophists, and others who slandered him mercilessly. But a towering giant of Vivekananda's stature could afford to shrug off these frontal and flanking attacks, and he did so with commendable vigour. In addition, the United States, more than any other country of the West, seemed to be ripe for his message. Like Rome in Classical days, the United States was more fundamentally and vitally concerned with religion and religious matters than lands of old culture such as ancient Greece and modern Europe. Prepared by Emerson, Thoreau, Walt Whitman and William James, receptive to new religious ideas and sensitive to great religious personalities, America was less corroded by religious scepticism than Europe on the threshold of its historic decline.

Vivekananda's personality was acute and, although ever ready to flay the West—Christian's hypocrisy, he was ever more ready to humiliate India under the crushing evidence of the West's highly developed sense of social solidarity. Journey to Europe enabled Vivekananda to discriminate between America and the old continent, between the modern Rome and the modern Greece—Europe with its old culture, its higher intellect, its more mature outlook on life, its great Orientalists whom he met and especially England. But he never lost sight of his true mission: welding the immense power of the West and the deep spirituality welling up from the depths of an awakening Hinduism. He felt more at home in Europe than America and, intellectually, more at home with some of the great German minds than with the more pragmatic British. His historic meeting with Max Muller, the greatest Orientalist of the time, elicited enthusiastic comments. He travelled through Germany, saw Paul Deussen at Kiel and talked to members of Schopenhauer Society, and never was more touched than he was by the great German Orientalists.

The news of Vivekananda's triumph in Europe and America electrified India. His great success was taken in India as a national triumph, his landing in Colombo in January, 1897, might have resembled the landing of Gautama Buddha himself, such was the size of the shouting multitudes, the singing of religious hymns, the immense processions that greeted him. At last, an Indian

had shaken the West and had been able to convey to the Westerners the idea that India had something to offer that the West did not possess.

In a famous message to India, he sounded the call of awakening, in which he summed up his world-view with great forcefulness: "Each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony..... If any one nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries, that nation dies..... In one nation political power is its vitality, as in England. Artistic life in another and so on. In India religious life forms the centre, the keynote of the whole music of national life." And he went on to explain that India would die if its religion were to be discarded, that inevitably social and political reform had to be undertaken by channelling the religious vitality rather than by choking it off. But, he went on, "It is a man-making religion that we want.... And here is the test of truth—anything that makes you weak physically, intellectually and spiritually, reject it as poison, there is no life in it, it cannot be true." But more startling, because it was no longer in the Hindu tradition, he added this warning: "Give up these weakening mysticisms, and become strong". And glancing back at the past, he exclaimed: "Buddha ruined us as Christ ruined the Romans", claiming as a true Ksatriya come to life in the modern setting that India's decadence was due to its giving up the heroic virtues of its culture's springtime.

The crowd hailed Vivekananda all over India and howled "Siva! Siva!" But there was more smoke than fire at the time. The awakening was slow, gradual, and Vivekananda, although by far the most dramatic of all the awakens, was only one among many. And the awakening itself did not take place quite the way he would have wished, spilling almost immediately after his death into violent politics. What was enduring in his work, what still endures to this day, is the concrete materialization of his devotion to service: the Ramakrishna Mission, which was founded in 1897 to spread the Master's gospel and to serve in almost all branches of human endeavour except the political; it was divided into an Indian branch with its monasteries (math) and convents for retreats (ashram), and foreign missions established abroad. To public service was added teaching the Vedanta doctrine.

Thoroughly impressed and silenced, his critics went to work: relief centres for famines, orphanages, training centres, clinics, educational institutions sprouted all over India, caring for all regardless of caste. The most remarkable aspect of Vivekananda's fantastic activity was his ability to attract flocks of western disciples who went to work in India with the greatest self-abnegation. One would think that with all this, Vivekananda would have become sufficiently westernised actually to discard most of Hinduism except the vaguest form of Vedantism that could satisfy men of all creeds. But that was not at all the case: as time went on, his personal devotion turned increasingly towards polytheism (with the Advaita's absolute monism in the background): his personal adoration of Kali and Siva amazed many westerners who had

known him well, but the atavistic call of Mother India was stronger than any foreign influence. Spiritual emotion was welling up in his heart and he could no longer repress it; but he also went on working like a demon and never once forgot service, devotion to his fellow human beings.

His influence persisted long after his death and inevitably overflowed into politics. The greatest leaders of the early twentieth century, whatever their walk of life—Rabindranath Tagore, the prince of Poets, Aurobindo Ghosh, the greatest mystic-philosopher; Mahatma Gandhi, who eventually shook the Anglo-Indian Empire to destruction—all acknowledged their overriding debt to both the Swan and the Eagle, to Ramakrishna who stirred the heart of India, and to Vivekananda who awakened its soul.

—AMAURY DE RIENCOURT

A tremendous force

To introduce the life of Swami Vivekananda is to introduce the subject of the spiritual life itself. All of the intellectual struggle, all the doubts, all of the burning faith, all of the unfolding process of the spiritual illumination were revealed in him. As a man and as a Vedantist he manifested the manliness which was sanctity, and the sanctity which was manliness; he manifested the patriotism which came from the vision of the Dharma; and he manifested the life of intense activity as well as of supreme Realisation, as the fruit of the true Insight of Divine Wisdom. His life revealed throughout the glory of the Super-sensuous Life.

It matters not in what light the present generation....may regard the Swami, be it as a teacher, patriot, prophet or saint; it matters not whether they accept his teachings and his ideas only partially or in their entirety; but all will have to admit that in his life there was made manifest a tremendous force for the moral and spiritual welfare and uplifting of humanity, irrespective of caste, creed, nationality or time. The more the life and teachings of Swami are made known, the more will the spiritual perspective of humanity be widened.

—THE EASTERN AND WESTERN DISCIPLES

He preached a virile creed

...The most vivid of the followers (of Ramakrishna) was a proud young Kshatriya, Narendranath Dutta, who full of Spencer and Darwin, first presented himself to Ramakrishna as an atheist unhappy in his atheism, but scornful of the myths and superstitions with which he identified religion. Conquered by Ramakrishna's patient kindness, "Naren" became the young Master's most ardent disciple; he redefined God as "the totality of all souls", and called upon his fellowmen to practise religion not through vain asceticism and meditation, but through absolute devotion to men. "Leave to the next life the reading of the Vedanta, and the practice of meditation. Let this body

which is here be put at the service of others!... The highest truth is this: God is present in all beings. They are His multiple forms. There is no other God to seek. He alone serves God who serves all other beings!"

Changing his name to Vivekananda, he left India to seek funds abroad for the Ramakrishna Mission. In 1893 he found himself lost and penniless in Chicago. A day later he appeared in the Parliament of Religions at the World's Fair, addressed the meeting as a representative of Hinduism, and captured every one by his magnificent presence, his gospel of the unity of all religions, and his simple ethics of human service as the best worship of God; atheism became a noble religion under the inspiration of his eloquence, and orthodox clergymen found themselves honouring a "heathen" who said there was no other God than the souls of living things. Returning to India, he preached to his countrymen a more virile creed than any Hindu had offered them since Vedic days: 'It is a man-making religion that we want... Give up these weakening mysticisms, and be strong... For the next fifty years...let all other vain gods disappear from our minds. This is the only God that is awake, our own race, everywhere His hands, everywhere His feet, everywhere His ears; He covers everything...The first of all worship is the worship of those all around us... These are all our gods—men and animals; and the first gods we have to worship are our own countrymen.'

It was but a step from this to Gandhi.

—WILL DURANT

He made a great impression

After Ramakrishna's death, his chief disciples decided that they must devote their lives to the spread of his teachings. So a group of them renounced the world and became sannyasins. Amongst those by far the most prominent has been Narendra Nath Datta, who took the name of Vivekananda, when he became a sannyasin.

He received a good English education, taking his degree from a Mission college in Calcutta, and distinguishing himself in philosophy. As a student, he came a good deal under the influence of the Brahma Samaj. He had a fine voice, and wherever he went was in great request for the singing of Bengali hymns. After taking his degree, he began the study of law; but, early in 1882, an uncle took him to see Ramakrishna; and that moment became the turning-point in his life.

From the first Ramakrishna singled him out as one destined to do great things for God, and gave him a great deal of attention. On his master's death he became a sannyasin, as we have said, and then spent some six years in retirement in the Himalayas, doubtless studying and thinking about many things. In 1892 he emerged from his retirement, and toured all down the western coast of India, going as far south as Trivandrum (Kanyakumari) whence he turned north again and went to Madras. Preparations were being made at that time for holding the Parliament of Religions in Chicago. Some

friends in Madras proposed that Vivekananda should be sent to the Parliament to represent Hinduism. Funds were collected, and he travelled to America by way of Japan. The gathering was held in September, 1893; and Vivekananda made a great impression, partly by his eloquence, partly by his striking figure and picturesque dress; but mainly by his new, unheard-of presentation of Hinduism. The following quotations from American papers show how far those who were most deeply influenced by the Swami went:

“He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words, and the rich, rythmical utterance he gave them.”

“Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to his learned nation.”

He stayed some time in America, lecturing and founding Vedanta Societies in several places.

Vivekananda's influence still lives in America. There are societies that teach Hinduism in various ways in New York, Boston, Washington, Pittsburg and San Francisco. His influence seems to be far stronger in San Francisco than anywhere else. There is a picturesque Hindu temple there, in which classes are held and addresses given, and the literature of the mission sold.

Vivekananda started several magazines, which are still published in India. Books written by Vivekananda during his lifetime, and a few others, published by other members of the mission since then, are sold in the various centres.

Vivekananda wished to combine Western and Hindu Education.

He exercised a fine influence on young India in one direction. He summoned his fellow countrymen to stand on their own feet, to trust themselves and to play the man, and his words were not without fruit.

He summoned his countrymen to practical service, to self-sacrificing work for India.

It is striking to note the harvest that appeared in Vivekananda from the seed sown by his master Ramakrishna.

The work of the Ramakrishna Mission has grown slowly since Vivekananda's death.

—J. N. FARQUHAR.

His infinite patience

There were twelve (at the Thousand Island Park, U.S.A.) of us and it seemed as if the pentecostal fire descended and touched the Master Swami Vivekananda. One afternoon, when he had been telling us of the glory of renunciation, of the joy and freedom of those of the ochre robe, he suddenly left us, and in a short time he had written his *Song of the Sannyasin*, a very passion of sacrifice and renunciation. I think the thing which impressed me most

in those days was his infinite patience and gentleness—as a father with his children, though most of us, were several years older than he.

—Mrs. MARY C. FUNKE

His mission was spiritual

Vivekananda was profoundly moved by the realization of India's poverty and the state of her oppression under the British colonial rule. And he proposed a revolution. The spirit of this revolution enormously influenced Gandhi and influences Indian political thought to this day. Vivekananda in this sense is a great figure in Indian history, one of the very greatest historical figures that India has ever produced. But it must always be noted that Vivekananda's revolution, Vivekananda's nationalism, were not like the kind of revolution, the kind of nationalism, which we associate with other great leaders, admirable and noble as they may be. Vivekananda was far greater than that. In fact, when one sees the full range of his mind, one is astounded. Vivekananda looked toward the West, not simply as a mass of tyrants exploiting various parts of Asia, and other undeveloped areas, but as future partners, people who had very, very much to offer. At the same time, without any false humility, he faced the West and said, "we have fully as much and more to offer you. We offer you this great tradition of spirituality, which can produce, even now, today, a supremely great figure such as Ramakrishna. You can offer us medical services, trains that run on time, hygiene, irrigation, electric light. These are very important, we want them, and we admire some of your qualities immensely."

One of the most enchanting things about Vivekananda is the way he was eternally changing sides when he was speaking to different people; he could denounce the British in words of fire, but again he would turn on the Indians and say, "You cannot manufacture one pin, and you dare to criticise the British!" And then he would speak of the awful materialism of the United States, and on the other hand, he would say that no women in the world were greater, and that the treatment of women in India was absolutely disgraceful. And so in every way, he was integrating, he was seeing the force of good, the constructive forces, in the different countries, and saying "why don't we exchange?" So Vivekananda's revolution was a revolution for everybody, a revolution which would, in the long run, be of just as much use to the British as to India. Vivekananda's nationalism, the call to India to recognize herself—this again was not nationalism in the smaller sense, it was a kind of super-nationalism, a kind of internationalism sublimated. You all know the story that Vivekananda was so fond of, about the lion that was brought up with a lot of sheep. Now another lion comes out of the forest and the sheep all run away, and the little lion that had been brought up thinks it's a sheep and runs away too, and how the pursuing lion grabs it, takes it over to a pool of water and says, "Look at yourself, you're a lion". This is what Vivekananda was

doing to the Indian people. He remarks in one of his letters, that the marvelous thing about all of the Western nations is that they know that they are nations. He said jealousy is a curse of India. Indians cannot learn to co-operate with each other. Why can't they learn from the co-operation of Western nations with each other?

I am quoting all this because considering all these different attitudes that Vivekananda took, one sees the immense scope and integrity of his good will. He was really on everybody's side, on the side of the West, and on the side of India, and he saw far, far into the future; his political prophecies are extremely interesting, and he said repeatedly, that the great force, which would finally have to be reckoned with was China. He also remarked on visiting Europe for the last time in 1900 that he smelled war everywhere, which was more than most professional statesmen did, at that time.

* * * * *

Vivekananda taught that God is within each one of us, and that each one of us was born to rediscover his own God-nature.... He was the prophet of self-reliance, of individual search and effort.

Vivekananda was a very great devotee; but he did not proclaim his devotion to all comers. His refusal to do so was a considered decision. Speaking of his work in America after returning to India, he said: 'If I had preached the personality of Ramakrishna, I might have converted half the world; but that kind of conversion is short-lived. So instead I preached Ramakrishna's principles. If people accept the principles, they will eventually accept the personality.'

Vivekananda was the last person in the world to worry about formal consistency. He almost always spoke extempore, fired by the circumstances of the moment, addressing himself to the condition of a particular group of hearers, reacting to the intent of a certain question. That was his nature—and he was supremely indifferent if his words of today seemed to contradict those of yesterday. As a man of enlightenment, he knew that the truth is never contained in arrangements of sentences. It is within the speaker himself. If what he is, is true, then words are unimportant. In this sense, Vivekananda is incapable of self-contradiction.

Vivekananda was not only a great teacher with an international message; he was also a very great Indian, a patriot and an inspirer of his countrymen down to the present generation. But it is a mistake to think of him as a political figure, even in the best meaning of the word. First and last, he was the boy who dedicated his life to Ramakrishna. His mission was spiritual, not political or even social, in the last analysis.

The policy of the Ramakrishna Order has always been faithful to Vivekananda's intention. In the early twenties, when India's struggle with England had become intense and bitter, the order was harshly criticised for refusing to allow its members to take part in Gandhi's Non-co-operative Move-

ment. But Gandhi himself never joined in this criticism. He understood perfectly that a religious body which supports a political cause—no matter how noble and just—can only compromise itself spiritually and thereby lose that very authority which is its justification for existence within human society. In 1921 Gandhi came to the Belur Math on the anniversary of Vivekananda's birthday and paid a moving tribute to him. The Swami's writings, Gandhi said, had taught him to love India even more. He reverently visited the room overlooking the Ganges in which Vivekananda spent the last months of his life.

You can visit that room today; it is still kept exactly as Vivekananda left it. But it does not seem museum-like, or even unoccupied. Right next to it is the room which is used by the President of the Ramakrishna Order. There they are, dwelling side by side, the visible human authority and the invisible inspiring presence. In the life of the Belur Math, Vivekananda still lives and is as much a participant in its daily activities as any of its monks.

—CHRISTOPHER ISHERWOOD

Paragon of Vedantist missionaries

The paragon of all monistic systems is the Vedanta philosophy of Hindustan, and the paragon of Vedantist missionaries was the late Swami Vivekananda who visited our land some years ago.....

I have just been reading some of Vivekananda's addresses in England, which I had not seen. The man is simply a wonder for oratorical power.... the Swami is an honour to humanity in any case.

—WILLIAM JAMES

His Divine presence

His Divine presence spread peace and tranquillity wherever he went; the tumult of uncertainty departed from my soul at the sound of his magic voice. His very form and every mood were those of tender compassion and sympathy. None knew him but to love him; those of us who have had the royal good fortune to meet him in the flesh will some day realise that we have met the true incarnation of the divine One.

To me he is the Christ, than whom a greater one has never come; his great and liberal soul outshines all other things; his mighty spirit is as free and liberal as the great sun, or the air of heaven.

No being lived so mean or low, be he a man or a beast, that he would not salute. His was not only an appeal to the poor and lowly but also to kings and princes and mighty rulers of the earth, to grand masters of learning, of finances, of arts and of sciences, to leaders of thought and of creeds, to mighty intellects, philosophers and poets. Vivekananda shook the world of thought in all its higher lines. Great teachers bowed reverently at his feet, the humble followed reverently to kiss the hem of his garments; no other single human being was revered more during his life than was Vivekananda.

In the few short weeks that I was with him a few could know him better than I. At first I attended him through a severe spell of sickness, then he sat with me partly through a paralytic stroke; he would charm me to sleep and enchant me awake. So passed the sublimest part of my life, and now that sweet memory lingers and sustains me ever and always.

—Dr. M. H. LOGAN

His amazing size

The thing that held me in Swamiji was his unlimitedness. I never could touch the bottom—or top—or sides. The amazing size of him!.... Oh, such natures make one so free. It's the reaction on oneself that matters really, isn't it? It is the Truth I saw in Swamiji that has set me free! It was to set me free that Swamiji came, that was as much part of his mission as it was to give renunciation to Nivedita or unity to Mrs. S.

—JOSEPHINE MACLEOD.

Alter-ego of Ramakrishna

In comparing Swami Vivekananda with other spiritual luminaries of his time Ramakrishna said of him: that if Keshab Chandra Sen had one power which made him famous, Vivekananda had eighteen such powers in the fullest measure; that though the hearts of Keshab and Vijaya Krishna Goswami were brightened by light of knowledge like the flame of a lamp, the very sun of knowledge had risen in the heart of Swamiji and removed from there even the slightest trace of *maya* and delusion; that in taking stock of his special devotees, the *Ishvarakotis* (those who are born with the mission of a Divine Incarnation and have spiritual knowledge from birth), some were like lotuses of ten petals, some like lotuses of sixteen petals and some of the hundred petals—but among lotuses the Swami was a thousand-petalled one; that though the other devotees may be like pots and pitchers, the Swami was a huge reservoir: that though the others were like minnows, smelts, or sardines, Vivekananda was like a huge red-eyed carp. When we remember that those with whom the Swami is thus compared were outstanding spiritual men of India and some of them leaders of the spiritual movements of the time, these are indeed remarkable statements. Nor should we take them to be only glorification and praise from one who loved him much, but rather as proper evaluations from one who could not deviate from truth and who had the insight to understand him thoroughly as none other but the *sad-guru* (true spiritual teacher) could. Further, what the Swami became in the end was largely due to what Ramakrishna made him—and we say that Swami Vivekananda the man, as the world knew him, was the spiritual power, Ramakrishna, in another form.

Sarada Devi, the spiritual consort of Ramakrishna, said about the Swami: "Naren is an instrument of *Thakur* (Master) who makes him write these words

for inspiring his children and devotees for doing his work, for doing good to all the world. What Naren writes is true and must be fulfilled hereafter." A few years after the *mahasamadhi* of Ramakrishna, Sarada Devi had a vision in which Ramakrishna was seen going to the Ganges and his body dissolving in the waters. Then Narendra appeared and, crying "Glory to Ramakrishna!", took the water in his hands and began to sprinkle it upon many men and women who had gathered there, who immediately attained illumination. It was a symbolic expression of Swamiji's teaching work and that the being, power, and substance of it were Ramakrishna.

The Swami himself said about it: "All that I am, all that the world will some day be, is owing to my Master, Ramakrishna. If there has been anything achieved by me, by my thoughts or words, or deeds, if from my lips has ever fallen one word that has helped anyone in the world, I lay no claim to it; it was all His. All that has been weak has been mine, and all that has been life-giving, strengthening, pure and holy, has been His inspiration, His word—and He Himself." In a letter from America to a friend in India 1894 he wrote, "I am an instrument and He is the operator. Through this instrument He is rousing the religious instinct in thousands in this far-off country. Thousands of men and women here love and revere me—'He makes the dumb eloquent and makes the lame cross mountains.' I am amazed at His grace. Whatever town I visit, it is in an uproar. They call me the 'cyclonic Hindu.' Remember, it is His will—I am a voice without a form."

A remarkable event marked the meeting of these two great souls on spiritual plane and also heralded the coming of Swamiji into the advent of Ramakrishna. The Master narrated it thus: "One day I saw that, through *samadhi*, my mind was going up a luminous path, going beyond the subtle world of ideas. The more it began to ascend to higher and higher strata of that realm the more did I see beautiful ideal forms of *devas* and *devis* existing on both sides of the path. It came gradually to the last extremity of the region. I saw that a fence made of light was there separating the realm of the divisible from that of the indivisible. Leaping over that fence, the mind entered by degrees the realm of the indivisible. I saw there was no more any person or thing there having a form. As if, afraid to enter there, even the *devas* and *devis* possessing heavenly bodies exercised their authority over realms far below. But the next moment I saw seven wise *rishis* having bodies consisting of light only, seated there in *samadhi*. I felt that in virtue and knowledge, love and renunciation they had excelled even the *devas* and *devis*, not to speak of human beings. Astonished, I was pondering over their greatness when I saw before me that a part of the homogeneous mass of Light of the 'Abode' of the indivisible, devoid of the slightest tinge of difference, became solidified and converted into the form of a divine Child. Coming down to one of those *rishis*, and throwing its soft and delicate arms round his neck, it embraced him and afterwards, calling him with its ambrosial words, sweeter than the music of the *vina*, made great efforts to wake him up from *samadhi*. The Rishi woke from *samadhi* at the delicate and loving touch and looked at that

wonderful Child with half-shut eyes, free from winking. Seeing the state of his bright face, full of delight, I thought that the Child was the treasure of his heart—their familiarity was of eternity. The extraordinary divine Child then expressed infinite joy and said to him, 'I am going, you must come with me.' The *rishi* said nothing at that request, but his loving eyes expressed his hearty assent. Afterwards, looking on the Child with loving eyes for some time, he entered again into *samadhi*. Astonished, I then saw that converted into the form of a bright light, a part of the mind and body of that *rishi* came down to earth along the reverse path. Hardly had I seen Narendra for the first time when I knew that he was that *rishi*." Later when the Master was asked about the divine Child he said that he himself had assumed the form of that Child. This then is the spiritual event in which Swamiji was called by his Master to accompany Him to earth to carry out His mission.

—E. R. MAROZZI.

A monk of commanding presence

A few years ago there was a Congress of Religions at Chicago. Many said that such a thing would be impossible. How could any understanding be arrived at where each particular party was absolutely right and all the others were completely in the wrong? Still the Congress saved the American people more than a million dollars a year, not to mention many lives abroad. And this was all brought about by one brave and honest man. When it was announced in Calcutta (?) that there was to be a Congress of Religions at Chicago, some of the rich merchants took the Americans at their word, and sent them a ... monk, Vivekananda, from the oldest monastery in the world. This monk was of commanding presence and vast learning, speaking English like a Webster. The American Protestants, who vastly outnumbered all others, imagined that they would have an easy task, and commenced proceedings with the greatest confidence, and with the air of "Just see me wipe you out." However, what they had to say was the old commonplace twaddle that had been mouthed over and over again in every little hamlet from Nova Scotia to California. It interested no one, and no one noticed it.

When, however, Vivekananda spoke, they saw that they had a Napoleon to deal with. His first speech was no less than a revelation. Every word was eagerly taken down by the reporters, and telegraphed all over the country, when it appeared in thousands of papers. Vivekananda became the lion of the day. He soon had an immense following. No hall could hold the people who flocked to hear him lecture. They had been sending silly girls and half-educated simpletons of men, and millions of dollars, to Asia for years to convert the poor benighted heathen and save his alleged soul; and here was a specimen of the unsaved who knew more of philosophy and religion than all the persons and missionaries in the whole country. Religion was presented in an agreeable light for the first time to them. There was more in it than they had ever dreamed; argument was impossible. He played with the persons as a cat

plays with a mouse. They were in a state of consternation. What could they do? What did they do? What they always do—they denounced him as an agent of the devil. But the deed was done: he had sown the seed, and the Americans commenced to think. They said to themselves: "Shall we waste our money in sending missionaries who know nothing of religion, as compared with this man, to teach such men as he? No!" And the missionary income fell off more than a million dollars a year in consequence.

—SIR HIRAM STEVENS MAXIM.

A dominant, majestic personality

When Swami Vivekananda, the magnificent stole the whole show and captured the town... the handsome monk in the orange robe gave us in perfect English a masterpiece. His personality, dominant, majestic, his voice, rich as a bronze bell, the controlled fervour of his feeling, the beauty of his message to the Western world he was facing for the first time—these combined to give us a rare and perfect moment of supreme emotion. It was human eloquence of highest pitch.

—HARRIET MONROE.

A luminous personality

It was in June 1900 I came in touch with Swami Vivekananda.

Little did I dream I was to see a personality that would be revelation — one that embodied a light I had never seen—nor have I ever seen that light manifest to such a degree of pure glow in any other form.

He rose to speak—phrases flowed forth—without effort—but, every word was molded round a light that brought new significance to its meaning—he was living the very thought he was expressing.

There seemed an absence of the sense of ego.

As if the outer form were absorbing a light of intelligence pouring from an infinite source!

He was revealing a realm of consciousness unknown to me. I saw as it were a lake of consciousness that filled space back of him, and somehow focussed and was pouring through his words.

Veil after veil was falling from my mind's eye—a new universe was being revealed—the possibility of personality—relationship of the individual soul with divine.

He quoted, "Blessed are the pure in heart for they shall see God."

Words I had learned all my life, but now it was as if the purity of the heart of the speaker was reflecting Divinity at this moment—a new conception of the quotation.

The conviction came then, and has never changed, that he had, within, the 'Pearl of Great Price' — that for which we all longed, and that culture, not possession, was the thing most desired.

There was a brilliance of mind, clothed in the warmth of the heart, and an impressive calmness as he spoke words of wisdom that were leading you into a realm of higher truth unknown.

Being in his presence brought knowledge not to be obtained in book, because you saw he had within himself a Reality that outvalued all the wealth in the world.

I always left his presence treading air—he had made so clear that life was such a wonderful thing....

Was he so aware of the inner Perfection that he could draw into manifestation for others to witness?...

...Is it strange that to me at that time the luminous flood of consciousness was so apparent?

Or that the voice that flowed from that crystal pure reality should have the ring of Truth, and a sonority of unusual quality and beauty?

And, is it difficult to understand, why, for fifty-four years, Swami Vivekananda has been to me like a beacon light "beckoning a distant Goal!"

—Mrs. LILLIAN MONTGOMERY.

Archetype of the sannyasin

There was one thing, however, deep in the master's nature, that he 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. True, he was a worker at foundations. He neither used the word "nationality", nor proclaimed an era of "nation-making". "Man-making", he said was his own task. But he was born a lover, and the queen of his adoration was his motherland. Like some delicately poised bell, thrilled and vibrated by every sound that falls upon it, was his heart to all that concerned her. 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.

What was it that the West heard in him, leading so many to hail and cherish his name as that of one of the greatest religious teachers of the world? He made no personal claim. He told no personal story..... 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.

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....

He passed, when the laurels of his first achievements were yet green. He passed, when new and greater calls were ringing in his ears....

To his disciples, Vivekananda will ever remain the 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 woman, and fame! And of these the most insidious is the love of fame!"

—SISTER NIVEDITA.

A teacher of the highest order

It is now more than ten years since Swami Vivekananda lectured to California audiences; it seems but yesterday. It was here as elsewhere; the audiences were his from the outset and remained his to the end. They were swept along on the current of his thought without resistance. Many there were who did not want to resist, whose pleasure and novelty it was to have light thrown into the hidden recesses of their minds by the proximity of a luminous personality. There were a few who would have resisted if they could, but whose powers of resistance were neutralized by the irresistible logic, acumen, and childlike simplicity of the Great Teacher. Indeed, there were a few who arose to differ, but who resumed their seats either in smiling acquiescence or in bewildered impotency.

The Swami's personality impressed itself on the mind with visual intensity. The speaking eyes, the wealth of facial expression, and gesticulation, the wondrous Sanskrit chanting, sonorous and melodious, impressing one with the sense of mystic potency, the translations following in smiling confidence—all these, set off by the spectacular appeal of the Hindu Sannyasin—who can forget them?

As a lecturer he was unique; never referring to notes, as most lecturers do; and though he repeated many discourses on request, they were never repetitions. He seemed to be giving something of himself, to be speaking from a super-experience. The most abstruse points of the Vedanta were retrieved from the domain of mere speculation by a vital something which seemed to emanate from him. His utterances were dynamic and constructive, arousing thought and directing it into a synthetic process. Thus he was not only a lecturer but a Teacher of the highest order as well.

Quick, and when necessary, sharp at repartee, he met all opposition with the utmost good nature and even enjoyment. His business was to make his hearers understand, and he succeeded as, perhaps, no other lecturer on abstruse subjects ever did. To popularise abstractions, to place them within the mental grasp of even very ordinary intellects, was his achievement. He reached them all. 'In India', he said, 'they tell me that I ought not to teach

Advaita Vedanta to the people at large. But I say that I can make even a child understand it. You cannot begin too early to teach the highest spiritual truths.

He held purity to be needed for the householder as well as for the monk, and laid great stress on that point. 'The other day, a young Hindu came to see me', he said, 'He has been living in this country for about two years, and suffering from ill-health for some time. In the course of our talk, he said that the theory of chastity must be all wrong because the doctors in this country have advised him against it. They told him that it was against law of Nature. I asked him to go back to India, where he belonged, and to listen to the teachings of his ancestors, who had practised chastity for thousands of years?' Then turning a face puckered into an expression of unutterable disgust, he thundered: 'You doctors in this country, who hold that chastity is against the law of Nature, you don't know what you are talking about. You don't know the meaning of the word purity. You are beasts, beasts, I say, with the morals of a tomcat, if that is the best you have to say on that subject!' Here he glanced defiantly over the audience, challenging opposition by his very glance. No voice was raised, though there were several physicians present.

Bombs were thrown in all his lectures. Audiences were jolted out of hereditary ruts, and the New Thought students, so-called, were subjected to scathing though constructive criticisms without mercy. Similarly, he would announce the most stupendous Vedantic conceptions so opposed to Christian theological dogmas; then pause an instant—how many, many times, and with such winsome effect!—with his teeth pressed on his lower lip as though with bated breath observing the result; Imagine, if you can, greater violence done to the traditional teachings of Christendom than by his fiery injunction. 'Don't repent! Don't repent!..... Spit, if you must, but go on! Don't hold yourselves down by repenting! Throw off the load of sin, if there is such a thing, by knowing your true selves—the pure! the Ever Free!.... That man is blasphemous who tells you that you are sinners....' And again, 'This world is a superstition. We are hypnotized into believing it real. The process of salvation is the process of de-hypnotization.... This universe is just the play of the Lord—that is all. It is all just for fun. There can be no reason for His doing anything. Know the Lord if you would understand His play. Be His play-fellows, and He will tell you all.... And to you, who are philosophers, I say that to ask for a reason for the existence of the universe is illogical, because it implies limitation in God, which you do not admit.' Then he entered into one of his wonderful expositions of the salient features of the Advaita Vedanta.

—Mr. RHODEHAMEL.

Energy personified

He (Vivekananda) was energy personified, and action was his message to men. For him, as for Beethoven, it was root of all the virtues..... He had a

pair of magnificent eyes, large, dark, and rather prominent with heavy lids whose shape recalled classic comparison to a lotus petal. Nothing escaped the magic of his glance.

His pre-eminent characteristic was kingliness. He was a born king and nobody ever came near him either in India or America without paying homage to his majesty.

When this quite unknown young man of thirty appeared in Chicago at the inaugural meeting of the Parliament of Religions, opened in September 1893, by Cardinal Gibbons, all his fellow-members were forgotten in his commanding presence. His strength and beauty, the grace and dignity of his bearing, the dark light of his eyes, his imposing appearance, and from the moment he began to speak, the splendid music of his rich deep voice enthralled the vast audience of American Anglo-Saxons, previously prejudiced against him on account of his colour. The thought of this warrior prophet of India left a deep mark upon the United States.

It was impossible to imagine him in the second place. Wherever he went he was the first.... Everybody recognised in him at sight the leader, the anointed of God, the man marked with the stamp of the power to command. A traveller who crossed his path in the Himalayas without knowing who he was, stopped in amazement, and cried, "Shiva!....."

It was as if his chosen God had imprinted His name upon his forehead.....

His super-powerful body and too vast brain were the predestined battle field for all the shocks of his storm-tossed soul. The present and the past, the East and the West, dream and action, struggled for supremacy. He knew and could achieve too much to be able to establish harmony by renouncing one part of his nature or one part of the truth. The synthesis of his great opposing forces took years of struggle, consuming his courage and his very life. Battle and life for him were synonymous. And his days were numbered. Sixteen years passed between Ramakrishna's death and that of his great disciple..... years of conflagration.....

He was less than forty years of age when the athlete lay stretched upon the pyre.....

But the flame of that pyre is still alight today. From his ashes, like those of the phoenix of old, has sprung anew the conscience of India—the magic bird—faith in her unity and in the Great Message, brooded over from Vedic times by the dreaming spirit of his ancient race—the message for which it must render account to the rest of mankind.

His words are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his, scattered as they are through the pages of books at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports must have been produced when in burning words they issued from the lips of the hero!

India was hauled out of the shifting sands of barren speculation wherein

she had been engulfed for centuries, by the hand of one of her own Sannyasins; and the result was that the whole reservoir of mysticism, sleeping beneath, broke its bounds and spread by a series of great ripples into action. The West ought to be aware of the tremendous energies liberated by these means.

—ROMAIN ROLLAND

He is dear to the people of the USSR

The people of the Soviet Union observed the 120th anniversary of the birth of the great Indian thinker and public figure Swami Vivekananda, whose fame has twice outlived his short and dramatic life, entirely devoted to the noble cause of awakening India.

I have recently been to.... Yasnaya Polyana, the house of Leo Tolstoy—the great writer, whose name is equally dear to the peoples of the USSR and India. I saw a group of visitors encircling a large dinner table and my mind conjured up grey-bearded Tolstoy, reading British newspapers out loud in the light of a kerosene lamp. The British Press was full of reports about Vivekananda's brilliant lectures. Sometimes, there was a little truth in them, yet the powerful voice of the Calcutta Sannyasi did reach the writer's mind through the filter of the British newspapers. It stirred the writer profoundly and for a while he could not continue reading. He went to the bedroom and read Vivekananda's books all through the night. He marked in his diary: "I was reading Vivekananda again. How much there is in common between the thoughts of his and mine."

That epoch has long since gone. The people who come to the Tolstoy museum and listen to the guide's story were born in the age of space flights, cinema and television and they do not know what colonialism is. The material culture of that time has disappeared and so have clothes and objects of everyday life. But the spiritual culture which unites all nations is alive and continues to exert powerful influence on our contemporaries. Vivekananda's ideas were dear not only to Tolstoy. They are just as dear to the Soviet people today, primarily, because his life was filled with ardent love for India. Vivekananda had always desired to change the situation in India—the powerful and yet dependent country, fettered by the will of British colonialists, hard vestiges of the centuries-old history and rigid caste conventions and also disintegrated, oppressed and not yet strong to rebel. He had not spared efforts to awaken his countrymen's feeling of national identity, the wish to work for the national benefit and the faith in India's bright future. Neither had he spared sarcasm to stir up the Indians' feeling of shame for their dependent and oppressed position, the shame, which to quote Marx's apt remark, "is already revolution of a kind. Shame is a kind of anger which is turned inward. And if a whole nation really experienced a sense of shame, it would be like a lion, crouching ready to spring." However reluctant, Vivekananda was to get involved in politics, his entire activities were aimed against imperialism

and colonialism and he had played an important role in India's becoming an independent state and a leading power.

The essence of Vivekananda's religion is the service to people. "I do not believe in God or religion which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth", he said. His doctrine was focussed on man. Everything for the good of man—how consonant his idea is with Maxim Gorky's words spoken at about the same time: "The name of Man rings proud." Centering his attention on the Indian reality, Vivekananda explained the national degradation by the indifference of the propertied classes to the people's needs and by the poverty and ignorance of the population. "Contempt for the masses is a grave national sin", he said.

Vivekananda had uncovered yet another cause of India's decline, namely, the country's isolated status. It is only natural that the voice of the man who asserted the idea of equality of all religions and the international fraternity of liberated peoples deeply moved the delegates of the world religious council in Chicago. He was not afraid of reason and relied on it.

"It is better that mankind should become atheist through following reason, than, blindly believe in 200 million gods on the authority of anybody." The supernatural and miracles did not bother him and he refused to accept miracles ascribed to his teacher Ramakrishna. Isn't it a miracle, however, that he had heard the roaring of the coming social and political events of the 20th century in the slow and serene life of 19th century Europe and had aptly foreseen that the liberation would come from Russia.

That epoch is unreachably far away. Kings and kingdoms have disappeared and practically the entire colonial system has collapsed. They say there are old gramophone records of Vivekananda's ardent voice still to be found in India. His voice was admired by Ramakrishna and it produced a tremendous impression on the Chicago religious congress. Those records have been played for a long time already, for there are no gramophones to play them on.

Still, Vivekananda's voice keeps ringing. Celebrating the 120th anniversary of his birth, we recall Rabindranath Tagore's words: "If you want to know India, read Vivekananda."

—R. RYBAKOV.

He interpreted Hinduism to the West

....The universalist message of Swami Vivekananda, and of his Master, Ramakrishna, genuinely represents a new departure in world religions—the attempt to make the highest form of Hinduism a world faith. In so doing, the Vedanta would cease to be the highest form of Hinduism as such; but it would become the highest form of religion in general. Whether or not this faith will emerge as the unifying factor in the global manifestation of religion is something which will be settled by a process of social dialogue. But it must expect to have rivals from the less synthetically-minded faiths, and probably

most of all from Christianity, which combines a strong measure of exclusiveness, characterises the other semetic religions, Judaism and Islam, with a degree of self-criticism and openness to scientific enquiry which is largely lacking in these other faiths.

It may be remarked in the passing that a related challenge faces Christian doctrine. The Theory of Evolution already casts doubt on the doctrine of the special creation of man. Nor is it attractive to postulate the continuous intervention of a supernatural being in grafting souls upon human embryos. Swami Vivekananda was indeed rather scathing about such a doctrine. From the Christian point of view, and bearing in mind the above considerations, it is clear that after all Swami Vivekananda was far nearer the truth than some traditional Christian theology when he wrote: "God being the universal and common cause of all phenomena, the question was to find natural causes of certain phenomena in the human soul, and the *Deus ex machina* theory is, therefore, quite irrelevant." If reincarnation is not accepted, it implies that mental properties have emerged from a material background in the process of evolution, and that this is part of God's continuous creative activity in sustaining and evolving the material world.

..... There are many in the West who though superficially indifferent to traditional religious values, still nourish a desire for faith. It is important for them to understand the main issues of religious thinking; in this respect, Swami Vivekananda, by giving such an incisive expression to a revitalized Hinduism ready to break beyond the bounds of India, can clarify men's insights into the choice before them..... Some of the problems tackled by Swami Vivekananda, and his solutions thereto remain, despite changes in the intellectual and scientific climate since he wrote, highly relevant to the contemporary situation. It must be recalled too that not only did he interpret Hinduism to the West so eloquently, but he also interpreted it to India itself.

A shrinking world will surely recognize how much it owes to him, the first man really to bring home to the consciousness of the Western world at large the deeper significance of the Sanatana Dharma.

—Prof. NINIAN SMART.

Typical representative of Hinduism

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,..... and on all occasions he was received with greater enthusiasm than any other speaker—Christian or Pagan. The people thronged about him wherever he went and hung with eagerness on his every word..... The most rigid of orthodox Christians say of him, 'He is indeed a prince among men.

—MERWIN MARIE SNELL

A champion of religious unity

The thing for which Vivekananda is most widely known is the work which he did on behalf of religious unity. At the Parliament of Religions held at Chicago in 1893 he made an impassioned plea for the recognition of this principle, and it forms the keynote of his teaching. Religious unity was for him at once an ideal and an existing fact. "In essence", he said, "all religions are one."

"There is a tremendous life-power", Vivekananda said, "in all the great religions of the world", and this statement has been abundantly confirmed by subsequent experience. It is Vivekananda's contention that this "life-power" is itself a witness to the fact that all religions have elements of truth and value—that all have their own contribution to make to the enrichment of the spiritual life of the world. He is surely right. No religion could maintain itself through the centuries, as all the great religions have done, unless in some degree it met human need, and human need could not be met year by year and age by age by any body of thought and experience which contained no element of enduring validity. "All religions", Vivekananda declared, "are different forces in the economy of God working for the good of mankind."

The problem of religious unity is not to be solved by the victory of any one religion over the others. Such a thing is not within the bounds of practical possibility, neither is it in itself the true direction of advance. Unity, in other words, is not to be identified with uniformity. There is no real incompatibility between unity and diversity. "Unity in variety is the plan of the universe." Human nature is one in essentials, yet it finds an infinite variety of expression. It is, indeed, the very existence of differentiation which makes us what we are. "Variety is the first principle of life."

Vivekananda was the champion of religious unity. But he was not for that reason opposed to diversity of religious thought or of religious organisation. He did not depreciate the existence of multifarious sects. "I am a great believer in sects", he said. "I want sects to multiply in every country, that more people may have a chance to be spiritual." He saw that among human beings there are many different types or grades of mind and temperament, and the important thing for him was that men should have the opportunity of satisfying their various needs in the sphere of religion. The greater the variety of religious bodies, the wider the field of selection which is open to us. His attitude affords in this respect the greatest possible contrast to the attitude which is characteristic today of the ecumenical movement in the Christian Church. He laid no stress on unity of organisation. That does not mean that he would have favoured the multiplication of sects so far as it arises from differences in small points of doctrine or organization, or from conflicting claims to the possession of a monopoly of saving truth. Sects are valuable, he held, so far as they widen the field of choice for the religious man—so far as they open out the possibility of his finding the form of religious life suited to his particular type of mentality. "So far as they are not exclusive",

he said, "I see that the sects and creeds are all mine." He could identify himself with all modes of religious thought and aspiration, without abandoning his own distinctive outlook—except in so far as their attitude was exclusive. "As soon as a man stands up and says he is right, or his church is right, and all others are wrong, he is himself all wrong.... Love and charity for the whole human race, that is the test of true religiousness."

The main fact, however, from Vivekananda's standpoint is not the attitude of Christian Churches to one another, but their attitude to other religions, and here there can be no essential change until there is change of outlook regarding the nature of Christianity. As long as Christianity is regarded as a unique and final revelation of truth, it is impossible for Vivekananda's vision of religious unity to prevail. He saw that in modern times there had been a certain widening of thought among Christian teachers. "They allow that in the older religions, the different types of worship were foreshadowings of Christianity." "This", he said, "is a great advance." Today there are some Christian thinkers who acknowledge, not only that there are elements of truth and value in other religions, but that, wherever such elements are found, they spring from the inspiring activity of God.

For Vivekananda Christianity is a particular expression of divine truth; and if it is to be rightly understood, it must be set side by side with other forms of faith and worship as a manifestation of the one universal religion which underlies them all.

Religious unity is for Vivekananda not merely an ideal for the future; it is a present fact. What we have to do, if we are to realize the ideal, is first of all to discover the essential nature of this fact. "There is only one infinite religion", he says. This religion expresses itself in various ways in different countries but "the same God is the inspirer of all."

Vivekananda saw religion in all its phases, developed or undeveloped, as man's endeavour to reach out beyond the limits of the physical life and the material world, and to apprehend a deeper and greater Reality. "Every religion", he says, "consciously or unconsciously, is struggling upward toward God.... This is the only recognition of universality that we can get." Again, he says (in a paper on Hinduism read at the Parliament of Religions) "All the religions of the world mean so many attempts of the human soul to grasp and realize the Infinite."

For Vivekananda the mystical experience is the culmination of religion, and it is therefore the clue to its deeper meaning. The end and the inmost meaning of religion is the realization of God in the soul, whereby man is lifted into oneness with God. Everywhere in religion he sees the same moving force, the same inner tendency—the tendency on the part of man to pass beyond the limitations of the senses through contact with the Transcendent. For all the differences which divide them, in this inner tendency, which is their essence, religions are one. However great they may appear, the differences are inessential. The unity of religion reveals itself, not in any common

stock of beliefs, but in certain principles which are common to the higher religions of the world.

All religions play their part, for Vivekananda, in helping men to attain their goal. Behind every religion there is a "Soul" "a particular excellence", which marks it out from the rest. The "soul" of Islam is its affirmation of the practical brotherhood and equality of all believers, irrespective of the divisions of race or class. In its emphasis on this truth Islam has a vital contribution to make. It is significant, particularly in view of the history of India since his time, that Vivekananda declared that the hope for India lay in the union of Hinduism with Islam. The "soul" of Hinduism he found in spirituality, grounded in the sense of the immediate presence of God and the possibility of seeing and knowing Him. At its highest level it calls for concentration on that endeavour and so (Vivekananda believed) for renunciation of the world. The Hindu seeks perfection through the merging of his life in the infinite and universal life of God. Hinduism stands thus in principle for universal charity and tolerance. It has its faults, but intolerance is not among them. "If the Hindu fanatic burns himself on the pyre, he never lights the fire of Inquisition."

Vivekananda's watchword is "acceptance, and not exclusion". The religion of the future, he saw, will be one which arises, not from any single stream of tradition; it will be one which finds a place for the vision of all inspired prophets and seers, past, present and to come. Its whole force, as he said in his memorable address to the Parliament of Religions, will be "centred in aiding humanity to realize its own true, divine nature." So far as the spirit of that ideal religion prevails, it gives us the insight to participate in every form of spiritual worship. "I shall go", Vivekananda says, "to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before his crucifix; I shall enter the Buddhist temple, where I shall take refuge in Buddha and in his law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of everyone."

It is that spirit, which identifies itself with all true worship, because it penetrates beneath the form to the inner substance of faith and devotion, out of which alone a universal religion can emerge. Religion everywhere is one in essence and it is through the sense of that unity, and so through the growth of "fellow-feeling between the different types of religion", that a larger and more comprehensive religion must arise. There is no call for the conversion of believers in one form of religion to another. "The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian." What is necessary is that while each preserves his own individuality, he shall at the same time "assimilate the spirit of the others"; he shall enlarge his vision to include the essential truth by which they live, so that he may prepare the way for the universal religion which alone can provide an enduring basis for the unity of mankind.

—REV. SIDNEY SPENCER.

Confluence of mysticism and the new physics

There are many parallel concepts between the ancient philosophies of the East and the emerging philosophies of the West. Certain concepts are so similar that it becomes impossible to discern whether some statements were made by the mystic or the physicist. Esalen Institute Psychologist Lawrence Leshan gives an example of such an indistinguishable statement: "The absolute (is) everything that exists..... this absolute has become the universe(as we perceive it) by coming through time, space and causation. This is the central idea of (Minkowski) (Advaita).... Time, space and causation are like the glass through which the absolute is seen and when it is seen..... it appears as the universe. Now we at once gather from this that in the universe there is neither time, space nor causation..... what we may call causation begins, after, if we may be permitted to say so, the degeneration of the absolute into the phenomenal and not before."

The remark was originally made by mystic Swami Vivekananda in *Jnana Yoga*, but the fact that the names of the mathematician who first theorized that space and time are a continuum, Hermann Minkowski, and the great philosopher of Advaita, are interchangeable, demonstrates once again the confluence of mysticism and the new physics.

Vivekananda further expresses a view that has become the backbone of quantum theory: There is no such thing as strict causality. As he states, "A stone falls and we ask why. This question is possible only on the supposition that nothing happens without a cause. I request you to make this very clear in your minds, for whenever we ask why anything happens, we are taking for granted that everything that happened must have a why, that is to say, it must have been preceded by something else which acted as the cause. This precedence in succession is what we call the law of causation."

—MICHAEL TALBOT.

He radiated divine power

There was indeed an air of divinity about him. Everyone who saw him felt it. No one near him could avoid feeling the force of his divine power almost like a shock-wave. Yet through all this extraordinary nimbus of vibrant power that seemed to envelop him in a cloud of fire, there hovered an infinite gentleness too, like the sleeping sea, like the sunlight, like moonlight on snowy peaks. He was a poised thunder-bolt forever humming an immortal song like a murmuring stream. He radiated this singing power as the sun shines. It made his abstract, intellectual teachings visible, almost palpable.

—ROBERT P. UTTER.

A well-known figure

At a critical juncture in his spiritual life he came under the influence of the great Indian saint Sri Ramakrishna Paramahansa, whose influence over the

young man was immediate and lasting. For the first time he had come in contact with a man to whom God was a living everpresent reality, and who possessed the ability to impart his wisdom to those who were really seeking truth. It must have been a wonderfully powerful character, a holiness and purity beyond all possibility of cavil that was able to impress the young agnostic at the very time in his life when a youth feels his own knowledge and importance to be far in advance of all others.

The high spirited, impetuous boy was no easy conquest, but the love and patience of the Master were boundless, and the force and beauty of his unselfish, utterly unworldly life were so great as to entirely vanquish all opportunities of the wilful disciple, and Sri Ramakrishna's victory was complete. The young man gave up his worldly ambitions, renounced the pleasures that so naturally attract youth, and consecrated himself, body and soul, to his Master's work. His place in the busy world knew him no more, his name was dropped and he became a Sannyasin, a pure soul, for whom all earthly allurements were non-existent. Not for him were home and wife and children, not for him were name and wealth and professional success. All these were cast aside as of no value, and in their place he chose yellow robe, the staff and begging bowl of the Hindu monk. Little did he dream that name and fame would ever be his, that he would become far greater than if he had followed the ordinary course of life.

Swami Vivekananda was a well known figure in England and America, as well as in his native India. He was a man who would shine in any environment, by virtue of his splendid presence, his brilliant conversational powers, his magnetic eloquence and above all by his unworldly simplicity and purity of character.

Under his clear eyes, shams and frauds were quickly unveiled, and for religious hypocrisy he had nothing but contempt. He demanded truth and sincerity before all else, and became greatly discouraged in his search, by meeting on all sides with shallow pretence and outward show, in place of the earnest sincerity that he was seeking.

Ever enthusiastic in all he undertook, Vivekananda threw his whole heart into his chosen vocation. He travelled on foot all over India, walking barefooted thousands of miles, during many years, teaching and helping the people. In the snowy Himalayas, in the marshy plains of Bengal, amidst pestilence and famine, undergoing privation of every kind, he persevered in his loving ministry, bringing hope and comfort to thousands of disconsolate hearts.

..... The Hindu monk was sent across the wide ocean to Vancouver and thence found his way to Chicago in May 1893..... He was alone in a strange land, but fortunately he had a perfect command of the language. He was a dreamy meditative Hindu, suddenly dropped into the whirl and distractions of the busiest city of the Western States of America. It was a trying moment for the young foreigner, then just thirty years of age, but a child in the ways of the world. He said to himself, "If I am really here on God's work, He will

take care of me." He gave himself no more concern over a situation that would have seemed desperate to most men in like case. His trust was justified, for friends came forward, people who had never before known of him, but who were instantly attracted to the gifted stranger. He was taken into the family and cherished as a son, and to the end of his life he retained the affectionate regard of these early friends. To know Vivekananda was to like him and to know him well was to revere him.

The instant and overwhelming success of the young Hindu monk in the Parliament of Religions is too well known. Thousands were thrilled by his eloquence and hung upon his word.

A series of lectures before the Brooklyn Ethical Association, brought him in contact with more earnest people, and early in 1895 his New York work began to take definite shape.

Among the many who came to hear him, some few were found who became his disciples. A dozen of these accompanied him to Thousand Island Park, where during seven weeks he gave them daily instructions, and above all they enjoyed the inestimable advantage of sharing his daily life and seeing the beauty and simplicity of his character.

Vivekananda's success in England was as immediate as it had been in America and he addressed large audiences, besides holding classes for more definite instruction. All his work, both in America and England was done gratuitously, the Swami accepting merely the means to provide for his support and refusing all remuneration for his services, save on the few occasions when he lectured on secular subjects. The Hindu feels that religion cannot be sold.

..... He strove to make men understand that all the different religions of the world are but different paths to the one Supreme Being, are but different aspects of one Religion Eternal which is the property of no race or nation, which knows neither beginning nor end, but is the inevitable expression of man's sense of the Divine.

—S. E. WALDO

India's spiritual ambassador to the west

I owe so much gratitude to India and indirectly to India's spiritual Ambassador to the West, Swami Vivekananda. I have never met him but I have been grateful to him.

There is indeed a need for a broader outlook on religion and for a wider recognition of the fact that all the great World Faiths rest on the same, or on very similar, basic truths. All that really differs is the mode of expression of these truths. I am an enthusiastic advocate of a close collaboration between the great World Faiths. I do feel that the time has come for us all to think in terms of World Unity. The speed of modern travel and intercommunication has converted the world into a single whole. Yet we still continue to think of it in old terms of East and West, of Communism and Democracy, of Catholi-

cism and Protestantism, of Moslem and Christian. Let us get rid of these old parish-pump outlooks and let us start to think of humanity as a single whole. Let religious people of all the different faiths set the world a good example by stressing the sameness rather than the differences between the various World Faiths.

It has of course to be admitted that materialism continues to increase in the West and that religion exerts less and less influence over our Western thinking. Many years ago Vivekananda wrote: "Materialism prevails in Europe today. The salvation of Europe depends on a rationalistic religion, and Advaita, the non-duality, the oneness, the idea of impersonal God is the only religion that can have any hold on intellectual people. It comes whenever religion seems to disappear and irreligion seems to prevail, and that is why it has taken ground in Europe and in America." Materialism has an even stronger hold on us now than at the time at which Vivekananda wrote these words, but I am not a pessimist on this subject. I look and hope for a change in outlook.

—MR. KENNETH WALKER.

He spoke up and acted

The qualities I most admire in Vivekananda are his activity, manliness and courage. There are still Indians—though fortunately not so numerous as there were when I first came to India—who seem to be ashamed of and would apologise for Hindu life, Hindu art and philosophy and religion. Vivekananda was not of this sort. His was the attitude of a man. He spoke up and acted. For this, all must honour him, who, whatever be their own religious beliefs, value sincerity, truth and courage, which are the badges of every noble character.

—SIR JOHN WOODROFFE

A bright pearl of the Orient sea

Brother Swami Vivekananda,
Bright pearl of the Orient sea,
Came here with his soul all illumined
By Light, Love, and Liberty.

He came here with greetings fraternal
From the mystical East to our West;
And from those wise Vedas inspired
He taught us the purest and best.

He brought us a message most gracious
From the long past ages of time;
He came as the Priest and the Prophet,
Enthused with a faith all sublime.

Right soon to our hearts he found entrance,
 So lovable, so gentle was he,—
 And as teacher or friend was so winning,
 None could other than love be.

He proclaimed ancient truths with wisdom,
 And his eloquence quickly did win
 Many earnest and faithful disciples,
 Whom he taught of their God-powers within.

God bless our dear brother Swami,
 May his path grow ever more bright;
 And when his earthly journey is finished
 He be clothed in God's garments of light.

—DR. JOHN C. WYMAN,
Brooklyn, New York.
23rd June, 1899.

He performed an extraordinary feat

Vivekananda performed the extraordinary feat of breathing life into the purely static monism of Sankara. In Europe and America he proclaimed from the house-tops the absolute divinity of man and the sinfulness of the Christian preoccupation with sin. In this obsession with sin and its corollary, the helplessness of man and his absolute dependence on the grace of God, he, like Nietzsche, saw something debilitating and degrading. Man is by nature free (*mukta*), his liberation is permanently with him, and it is he, no other, who binds himself in illusion: he has within himself the power to cast off his chains, and it is only his attachment to his miserable, unreal ego that prevents him from doing so.

—Prof. R. C. ZAEHNER.

TRIBUTES FROM MONKS

A living example of Vedanta

Swami Vivekananda is regarded as a patriot saint of modern India. No country has ever produced such a many-sided character harmoniously combined in one form as we have seen in him. A great Yogi, a spiritual teacher, a religious leader, a writer, an orator and, above all, the most disinterested worker for humanity — that was Swami Vivekananda.

I must tell you that I had the honour of living with this great Swami in India, in England, and in this country (America). I lived and travelled with this great spiritual brother of mine, saw him day after day and night after night and watched his character for nearly twenty years, and I stand here to assure you that I have not found another like him in these three continents, and that no

one can take the place of this wonderful personage. As a man, his character was pure and spotless; as a philosopher, he was the greatest of all Eastern and Western philosophers. In him I found the ideal of Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga; he was like the living example of Vedanta in all its different branches.

Those who have met him and heard him speak, will remember his fascinating personality, his fine intelligent face beaming with celestial radiance mingled with the innocent smile of a child, his deep musical voice, his uncommon eloquence, and above all, his wonderful oratorical powers which drew from the hearts of his appreciative listeners the exclamation that he was an 'orator by divine right.'

I have met many people in this country (USA) who regard Raja Yoga in the same light as the most devout Christian regards his own Scriptures. It has been a revelation to many agnostic and sceptical minds; it has transformed the characters of many. Every passage of this wonderful book is charged, as it were, with the soul-stirring spiritual power generated by the gigantic battery of the pure soul of our great Yogi. This wonderful book, which had been translated into several languages and published in three different countries, has commanded respect among the intelligent, educated classes and the sincere seekers of truth in the three continents—America, Europe and Asia.

After receiving the highest honours from three great nations, Swami Vivekananda's mind was neither elated with pride nor self-conceit; nor was his head turned for half a second from the blessed feet of his beloved Master. With the same childlike simplicity, with the same humility of character, which he had possessed before he came to America, and keeping the same fire of renunciation alive in his soul he realised the transitoriness of all the triumphal honours which were showered upon him.

Did he belong to any caste? No, Swami Vivekananda had no caste; He had no earthly parents, but he was the child of Ramakrishna. He renounced everything, severed his family relations and was born again of his spiritual father. He never claimed for himself any caste distinction. It was his blessed Master who by the magic of his divine touch brought into play the latent greatness of his soul. Being the most worthy disciple of his Master, he followed the footsteps of Sri Ramakrishna, holding in his heart that he was low, lower even than a *Pariah*, so far as caste distinction and social position were concerned. He lived an unmarried life as simple and pure as that of a child; always regarding women as the representatives of the Divine Mother; poverty, self-abnegation, self-renunciation and disinterested love for humanity were the ornaments of this exemplary character.

Man-making was his one great ideal for which he dedicated himself heart and soul. With a heart weeping at the sight of the suffering and degradation of the illiterate masses of India, with a soul glowing with the fire of disinterested love for humanity and true patriotism Swami Vivekananda solved the problems concerning the future of his Motherland by holding before the

nation's eyes the ideal of character-building through the light and spirit of Vedanta.

—SWAMI ABHEDANANDA

His humility

It was on the 6th of February, 1897, that Swami Vivekananda, the world renowned Hindu monk, arrived at Madras after a sojourn in the west in fulfilment of his mission. On his arrival he was accorded a grand reception by the citizens of Madras.

Along with a friend of mine, I had gone to see the colourful procession in honour of the great Swami, starting from Egmore Railway Station and proceeding towards the Ice House (now 'Vivekananda House') at Triplicane beach. We climbed up a roadside tree, to have a glance at the Swami seated in a horse carriage, along with Swamis Niranjanananda, Sivananda, Saradananda and Sri J.J. Goodwin — Swamiji's stenographer. The carriage was being drawn manually in the place of horses.

There was a unique charm in Swamiji's countenance. We were amazed to behold a halo of golden hue shining around Swami's divine face. This scene I could never forget in my life.

When the procession reached the destination viz. the Ice House, a huge public meeting was held there in a specially erected pandal in front of the House. I took a convenient position of leaning against a pole near the platform. On that occasion, when Swamiji wanted the audience to ask him questions regarding religious matters, a chemistry professor by name Laxmi Narasu put forth a question. Instead of answering, Swamiji asked him in turn, "Are you an agnostic?" Laxmi Narasu answered in the affirmative. Again when Swamiji asked him the same question in a different way, Laxmi Narasu answered in the negative. On hearing this the whole audience laughed loudly at the professor's folly. Thereafter none dared to ask any philosophical question to Swamiji.

The same day afternoon, Swamiji spoke in another public meeting held at the Victoria Hall. I attended that meeting also and a class talk in the next morning at the Ice House.

I also had the rare good fortune of talking a few words to Swamiji while he was walking along the Marina Beach, conversing with one Sri M.A. Parthasarathy Iyengar, M.A., M.L. On seeing Swamiji, at a distance, three of us walked briskly and approached him from behind. As we were talking aloud, Swamiji turned back and noticed us. We reverentially saluted him. He asked us: "Why are you following me, boys?" I said in reply: "Nothing particular, Swamiji." Then Swamiji said: "We have some important matter to discuss privately. That is why we two came this way. So I am sorry that it is not convenient for me to talk to you now. We shall meet and talk later on, if possible. Aren't you students? It is going dark. So go and study your lessons." We saluted Swamiji and returned to our hostel.

What impressed me most was Swamiji's humility and sense of equality. He never posed himself as a great person. He was very outspoken and hit hard on casteism and superiority complex in his speeches.

—SWAMI AMBANANDA.

His potent influence

From about middle of the last century and until almost today, it happened to be a formative period for the expression of our national spirit. The wheel was set in motion by Raja Ram Mohan Roy, and a series of successors followed him strengthening and spreading the movement until, at last, it became a nation-wide movement under the dynamic leadership of Mahatma Gandhi, in our own times.

In this process of awakening India and inspiring her people into a life of thought and action, the influence that Swami Vivekananda, that patriot-prophet of modern India exercised, was one of the most outstanding. He was, as Pandit Nehru beautifully characterises, "one of the great founders — if you like, you may use any other word — of the national, modern movement of India and a great number of people who took more or less an active part in that movement at a later date drew their inspiration from Swami Vivekananda. Directly or indirectly, he has powerfully influenced the India of today." For the first time in that formative period, he raised his powerful voice 'in defence of India and her people.' His resounding success of the great Parliament of Religions, held in Chicago, in 1893, where he expounded the lofty universal principles of Hinduism as the sole representative of the oldest of living religions, brought India, her people and her thought more prominently before the world than ever before.

India re-discovered herself once again; a certain pride in her own inheritance was instilled in her heart thence forward. That event also marked the beginning of India's influence on Western nations. Since then the process has gone on paving the way for a respectful understanding of the all-comprehensive spiritual and cultural ideas and ideals for which India stands.

Now India is her own master and can shape her affairs without any outside influence or interference; according to her own tradition and genius. For the future of India, Swamiji has given to the nation enough work for centuries to come, as he himself says: "I have done enough for fifteen hundred years." It is for us, his countrymen, to take up the scheme and work on for the future glory of India, which, he believed would be far greater and more glorious than her past.

—SWAMI ANANYANANDA

He realized and promulgated a grand message

Swami Vivekananda was born with a mission. He was not an ordinary saint who inspires a few people belonging to one part of the country and who

attains his own salvation through spiritual discipline. Sri Ramakrishna saw him to be one of the universal sages born for the good of the whole world. Sri Ramakrishna is revered as an incarnation born to fulfil a cosmic necessity. To free religion of the crust of superstition, Swami Vivekananda was interpreter of such a religion and gave his interpretation to the whole world.

As St. Paul was to Christ, Ananda was to Buddha, Swami Vivekananda was to Sri Ramakrishna. Sri Ramakrishna was a prophet too spiritual to face the rough and tumble of life. He required therefore a sturdy instrument to propagate his message to the whole world. Swami Vivekananda gave that message in 1893 in the world Parliament of Religions at Chicago where had gathered the flower of thinking human beings. The nineteenth century is characterized by a profound change in human thinking. Naturally the very important department of human activity called religion was also equally affected. A great reaction against religion was created by science and technology. The pre-scientific age was the age of faith. God was considered an extra-cosmic reality. Religion consisted of dogmas and creeds laid down in the scriptures. There was no place for reason except within the framework of revelations. Salvation was only for the believers. People were satisfied for 1,500 years with creeds and dogmas. The advent of science changed the total picture. The test of reality was not faith but experience tested on the touchstone of reason. There was no private truth. Truth was a common heritage of all human beings irrespective of creed, caste and religion. The city of God was replaced by the city of man. There was more emphasis on suffering than on sin. Religion was changed into human values rather than ethereal religious experience.

Swami Vivekananda's message to the world was based on comprehensive Vedantic ideas such as divinity of the soul, unity of experience. Man was not a bundle of flesh or a cog in a machine. He was a descendant of the immortal principle. That was his true nature. This grand message was realized by Swami Vivekananda through the grace of his teacher Sri Ramakrishna and he promulgated this message to the whole world. He put these thoughts succinctly in the following words:

“Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature: external and internal. Do this either by work, or worship, or psychic control, or philosophy — by one, or more, or all of these — and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.”

—SWAMI BHASHYANANDA.

He ushered in a new dawn

Swami Vivekananda came upon the scene of our country's social life, like the great sun rising out of the horizon. For, through his advent in our *Rashtra* he brought a *Jagriti* (awakening) in our *Sanskriti-devata* and ushered in there-

fore a *Suprabhata*, a new dawn. But then the dawn is the beginning of the day, the day has to proceed and progress and move towards the meridian splendour of mid-day, when the whole world is illumined with the blazing light of the meridian sun.

We, of this fourth quarter of the twentieth century, are almost two generations apart from the one who brought in the *Suprabhata* of Bharatavarsha's *Punarutthana* and two generations have worked, but they have worked under very very adverse circumstances. The time was not ripe and circumstances not favourable. Bharatavarsha was still under subjugation and it did not have the freedom to evolve in the way in which its national urge wished it to evolve. And it is only a quarter of a century ago that our land came into its own. It has now become *Swatantra*. Now doors are opened, circumstances have become favourable, the right time has come to work out with full vigour the ideas of this great prophetic patriot of India. And this task, more than on any other generation after his time, devolves upon this present generation, both the elder section and the younger section. I recommend each and every young man to read Swami Vivekananda's *Lectures from Colombo to Almora*. That contains the quintessence of his message to India, most thrilling, most direct and ever relevant. The message that he has given and the awakening which he has inspired is still in the stage of dawn only.

India's inspiration is needed by the whole world today. India can effectively give this great guidance, this light, this inner spiritual nourishment to the starved world, only if it is lived here, if it is revitalized here, if it is made into a living force by the people of India. Then alone can India be a path-shower, *margadarshak*, as well as *Loka-uddharaka*. If it is said that this Motherland will be *Loka-uddharaka*, it will not be a mis-statement. Therefore, the message of Swami Vivekananda is the most relevant today for *Bharathiya Samaj* to accept into its life-stream, the great and immortal message of the sages and seers of the Upanishadic era.

Two great things Vivekananda has called India to. The first is the recognition or an experiencing of the divinity which you are first and foremost. You are divine and therefore you must be established in divine consciousness. That is your foremost and highest duty. Vivekananda said, "The central core of religion is worship of God here and now, not of a remote *Brahman* elsewhere." But religion means realisation of presence of *Brahman* here and now, and a worship of that *Brahman* through a life of unceasing love, devotion and dedicated service. He said, the greatest worship is the service of living God, the '*Sajeeva Bhagavan*' who is enshrined in *Manava*, *Janardana* who is visible in *Janata*. That is the great message of Swami Vivekananda.

—SWAMI CHIDANANDA SARASWATI.

A great messenger

It is the message that makes the messenger what he is. When the messenger happens to be the embodiment of the message that he brings, then his impact on society is irresistible. Such is the personality of Swami Vivekananda.

In this age, when India was immersed in ignorance and sluggishness, Swami Vivekananda has come as a great messenger by the grace of Providence as a dynamic force to awaken the people to their normal state of spiritual greatness.

‘Arise, awake, stop not till the goal is reached’ is the message that Swami Vivekananda has brought to the erstwhile slumbering India. The country was in dire need of such a forceful personality and Swami Vivekananda has come to fill in that need. His further exhortation to the country is ‘They alone live who live for the welfare of mankind, the others are more dead than alive.’

Renunciation and service are the watchwords of his message to his countrymen and women. There was nothing negative in his advice to renounce. There is no place for escape-mentality and quietism in his message. The awakened man ought to renounce everything pertaining to selfishness and embrace an active life for the welfare of society. The more he renounces selfishness the better equipped he becomes for public good. In whatever field the man of selflessness serves the society, there is sacredness and usefulness in his service.

Today, India is in need of a large number of men and women imbued with this great ideal of Swamiji. There is no religion superior to serving man recognizing the divinity enshrined in him.

—SWAMI CHIDBHAVANANDA.

An international figure

India is a land of spirituality. The spiritual background has helped her to outlive the civilisations of ancient Greece and Rome.

During the second half of the nineteenth century India rose from her deep slumber under foreign rule, and manifested her real strength. Great leaders arose in the land, in all walks of life. Foremost among them was the saint of Dakshineswar who lived on the banks of the Ganges, near Calcutta. He was Sri Ramakrishna — the God-realised and God-intoxicated saint, and the spiritual father of Swami Vivekananda. The spiritual genius of Sri Ramakrishna blossomed forth through his great disciple. Swami Vivekananda soon became an international figure in the field of spirituality. He presented himself at the great Parliament of Religions held in America as the representative of Hindu religion from India. He distinguished himself there above all others and established himself, that time onwards, as a great saint-in-action, upholding the tenets of *Sanatana Dharma*. Travelling all over the civilized Western world he delivered the spiritual message of India. By his inspiring oratory backed by the magnificent personality he awakened, in the minds of those he met, the Divine consciousness. He exhorted them to arise and awake and not to stop till the goal of total freedom from the fetters of materialism was reached, and to work for their spiritual emancipation as well as for the emancipation of their fellow men from material thralldom. He reminded his countrymen that spirituality was India’s real strength and devoid of spirituality, India would dwindle away into insignificance.

A dominant feature of Swami Vivekananda's life was his deep love for mankind. He wept bitterly at the appalling poverty and misery of the Indian masses and appealed to his Western admirers and friends to help alleviate this poverty and misery. He asked them to import to India the secular knowledge of the West in the fields of science and technology and take back in return India's knowledge in the realm of spirituality. To that end he founded the Ramakrishna Mission with its headquarters at Belur, near Calcutta.

His life was one of intense activity and total self-dedication. He completely merged his humble personality in that of Sri Ramakrishna, his Great Master, and through absolute self-surrender to the Guru he attained the highest Divine Wisdom and Bliss. This made his speeches and writing vibrant with immense power. They have indeed become as sacred as the scriptures themselves, with an abiding message for humanity. His works have been fortunately made available to us in eight volumes, thanks to the devoted services of his Western disciple and stenographer Goodwin.

Thus in his short but eventful life Swami Vivekananda has bequeathed a lofty spiritual legacy to posterity. "I have given humanity", declared he, "enough for the next fifteen hundred years." Further, he also said, "It may be that I shall find it good to get outside my body, to cast it off like a worn-out garment. But I shall not cease to work; I shall inspire men everywhere, until the world shall know that it is one with God." And "May I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum total of all souls."

—SWAMI DURGANANDA.

A dynamic personality

In the whole range of religious biography, we hardly come across a personality more dynamic and more virile and forceful than Swami Vivekananda. He was born on January 12, 1863, and attained *Mahasamadhi* (final illumination) on July 4, 1902. In this short life of thirty-nine years, five months and three weeks, he achieved what had not been given to other Indians to achieve for a thousand years after Shankaracharya, and what other Indians after him—with the exception of Mahatma Gandhi—were not privileged to accomplish for the last sixty years. He was the first Hindu monk after the Buddhist missionaries of old to cross the distant seas and spread the unifying gospel of Vedanta in far-off lands.

Three factors contributed to the growth and development of Swami Vivekananda's personality. These were his early education, his spiritual training under Sri Ramakrishna, and his love and knowledge of India and her people.

Vivekananda has been acclaimed as a "paragon of Vedanta", "an apostle of New Dispensation", "a patriot-monk", and "an orator by divine right", and known also by other epithets. He was all these and much more.

What did he teach and preach? To use his own words, he poured the old

wine in new bottles: he preached the ancient wisdom of India in a new manner, charged with rare power which came from his own intense spiritual realisations.

Vivekananda fused the varied spiritual disciplines of Hinduism, its different schools of philosophy, its logic, its psychology, its ethics, its metaphysics, and its mysticism into one whole in the fire of his genius and presented it at the Parliament of Religions held in Chicago in 1893. He knew that it would not do to give coats of the same dimensions to Tom, Dick and Harry; he therefore taught jnana-yoga for the intellectual and philosophical type of man; bhakti-yoga for the devotee, and karma-yoga for those wanting to practise spiritual discipline through right activity. He also taught and preached raja-yoga, expounding the science and psychology of religions. He put the whole of religion in practice in these few words: "Each soul is potentially divine. The goal is to manifest this divine within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one or more, or all of these, and be free. This is the whole of religion—doctrines, or dogmas, or rituals, or books, or temples or forms, are but secondary details."

He pointed out that study of philosophy would be quite inadequate without character-building and spiritual practice, for these alone would give the votaries experience of God or self-realisation.

Swami Vivekananda taught that when we look upon a suffering man as a manifestation of the Divine, as a being in whom there is the same soul as in us, our service to him becomes transformed into worship. All service goes to the Divine in man, and it is, therefore, a blessing when we are afforded an opportunity to serve the sufferers by removing their needs, physical, mental, moral, or spiritual.

With a view to translating into practice this ideal of service, the Swamiji founded the Ramakrishna Mission, which has numerous branches in India today (and many outside, all working out his programme of all-round service to the needy). The practice of this ideal results not only in objective utility but also in subjective purification, as service to the Divine in man purifies and uplifts the man who serves and also creates a favourable atmosphere for the ennobling and edification of the man who is served.

Swamiji's mission was both national and international. He made no distinction of race, nation, creed, colour, caste or sex. The whole world was his home.

He was a world mover, "What is India or England or America to us? We are the servants of that God who by the ignorant is called man."

It is a surprise that he expressed his wish in the following words: "When will that blessed day dawn when my life will be a sacrifice at the altar of humanity?"

Time has proved the truth of the words he uttered before his death: "It may be that I shall find it good to get outside my body—to cast it off like a worn-out

garment. But I shall not cease to work! I shall inspire men everywhere until the world shall know that it is one with God!"

—SWAMI GHANANANDA.

He exerted himself to rouse the nation

Swami Vivekananda was born in 1863 in an aristocratic family of Calcutta. From his boyhood days, he developed a strong interest in religion. But English Education, which he received in the schools and colleges, gradually shook the foundation of his innate religious faith. A student of Bentham, Mill and Spencer, he found it difficult to reconcile his empirical and rationalist approach with the dogmatic views of religion. He gradually turned agnostic, even atheistic. It was at this period of his life that Swami Vivekananda came in contact with Sri Ramakrishna, and found in him a person who could say boldly that he had seen God. This infused new hope into his mind. From now on, he remained under the training of Sri Ramakrishna till the latter's passing away in 1886. But the surrender to the Master did not come without a severe fight. At every step there were questionings and a demand for proof. In the end the darkness of doubt and unbelief melted away before the illumination of self-realization, and acceptance was complete and unreserved.

Swami Vivekananda could now understand the full implication of his master's life. It was nothing short of the spiritual regeneration of the whole world. Through Buddha, Asia heard the Aryan truths and added a glorious chapter to her life-history. Through Sri Ramakrishna, the world was now to hear the eternal truths of Hinduism, the glory of the Atman and the oneness of existence. This great task demanded the energy of a whole nation. Swami Vivekananda, therefore, exerted himself to rouse the nation to the full height of its manhood. For about six years he wandered about the country acquainting himself with the condition of the people. Everywhere he met with squalor, poverty, injustice and callousness. But behind this pervading gloom he found that the soul of India was young and throbbing with life. He began to think about the ways and means of reawakening this sleeping leviathan, and sitting on the last stone of India at Cape Comorin, he hit upon a plan.

The spell of hypnosis under which India lay unconscious had come from the West. And the exorcism of this bewitching influence must also come from that direction. Nothing would be acceptable to India, dazed by the glamour of the West, unless and until the West admitted its excellence. So Swami Vivekananda decided to go to America, where a Parliament of Religions was being held at Chicago, in 1893.

Here, before an august assembly of chosen delegates of different religions of the world, he spoke as a representative of Hinduism. But his utterance had a universal appeal. He spoke not on any particular aspect or sectarian dogma of Hinduism, but on its basic tenets as exemplified in the life of his master. But not even once did he refer to the personality of Sri Ramakrishna in his lectures. To him the principles counted more than the personality, and it was

through the principles that the personality would receive the due recognition and homage in time. His clear and convincing exposition, combined with his breadth of vision and depth of feeling, found a ready response not only in the hearts of his audience at the parliament but also in those of the wider public of America. It was a sort of cultural and spiritual conquest of the West by India.

Both in the international and national sphere this event had a momentous influence. In Swami Vivekananda's message the materialistic West could find the necessary corrective that was so much needed for saving it from its mad rush for power and sense-enjoyment. Moreover, his life became the confluence where the Eastern and Western ideals and ideas could meet, resulting in a vast and universal synthesis that would give birth to a new moral order for humanity.

In the national sphere, the success of Swami Vivekananda at Chicago awakened the self-respect of the people and a faith in their own heritage. It also threw open the floodgate of India's latent dynamism so long kept confined within the four corners of her boundary. A new and glorious chapter of her history began.

For more than three years Swami Vivekananda carried on his preaching work in the West, returning to India in 1897. In the meantime, India had undergone a revolutionary change. Gone was the vegetative insouciance of the people. There was enthusiasm, and earnestness everywhere. And all this was due to the re-awakened self-consciousness which the marvellous achievements of Swami Vivekananda at Chicago had brought about. After his return from the West, he went about preaching and teaching from Colombo to Almora. Everywhere he was given unprecedented ovation. The whole nation seemed to rise as one man to honour him and greet him.

But Swami Vivekananda was not satisfied with this outburst of enthusiasm only. He wanted to harness this manifestation of energy and put it on a permanent basis. With this end in view he founded two institutions which would give a practical shape to his and his master's teachings. These institutions are the two wings of the Ramakrishna Movement, and are named the Ramakrishna Math and the Ramakrishna Mission. After having the satisfaction of seeing these institutions in good working order, Swami Vivekananda passed away in 1902.

—SWAMI HIRANMAYANANDA.

A world citizen

In all he said and did, Swami Vivekananda's chief concern was man. He described man as 'the only God I believe in.' 'Man-making is my mission', he used to say. Man, according to him, has immense possibilities, there being almost no limit to his growth. The task before man is to grow, to keep growing despite constraints. Vivekananda, therefore, preached a philosophy which envisaged that men and women all over the world would keep growing till

they reached a state in which they had become completely transformed into gods and goddesses.

What was needed was the right kind of environment, education, and encouragement so that the growth of the individual might go on unhindered. While an ideal state would deem it its obligation to ensure such conditions, religion would accept responsibility to motivate the individual to go on striving till he reached the limit of his growth. Swami Vivekananda thought that religion imparted that quality to man which sustained him all through his trials and tribulations. He called that quality self-confidence. Strength, courage, and self-confidence—these, according to him, are the essence of religion, all other things are peripheral.

By religion Swami Vivekananda never meant any creed or dogma; he meant faith in one's infinite capacity to grow. Anything that weakened an individual's faith in himself or hampered his growth was, according to him, the antithesis of religion. By growth he meant multi-dimensional growth, growth not only materially but also morally and spiritually.

Man's progress, in his view, must include moral and spiritual growth—more and more 'selflessness.' According to him, to be selfish is a sin. The ideal man is 'an infinite circle whose circumference is nowhere, but whose centre is everywhere.' He is a free man, uncluttered by race, religion, language, country, society, and family. He belongs everywhere, every home is his home, every man and woman are his brother and sister. This is the ideal before man. Peace will come to earth when men and women vigorously pursue this ideal.

'Each soul is potentially divine', he used to say. That is to say, man is not just man, but also God, God only potentially now but with every chance that this potentiality shall some day be transformed into reality. The goal is to grow, to go on growing, till the divinity that is in man becomes manifest.

But philosophy did not blind Swami Vivekananda to human misery. He found working people everywhere exploited. To end this, he felt the basis of human relationship must be changed to one which recognized that man was essentially divine. The ideal society, according to him, was one with 'Vedanta brain and Islam body', i.e., a classless and casteless society with the philosophy of the highest possible collective and individual growth. Lest the goal be lost sight of, he preached it from every possible forum till it became his world mission. The only God he cared for was man, no matter under what cloak he was found. He was a true humanist, a true world citizen.

He had the practical sense to realize that it would be a vain talk to preach religion and morality to people who starved, people who were neglected, oppressed, and were victims of social injustice. He was a champion of freedom, justice, and equality everywhere; he welcomed science and technology, because he recognised their potentiality to promote material growth. But he rejected the view that material prosperity was an end in itself. His message was that this should be matched by religion, for religion alone can give

man the moral and spiritual tilt which he now lacks and which alone makes him a complete man.

—SWAMI LOKESWARANANDA.

He was an epitome of all that was great and good

In his youth, sitting at Dakshineswar, at the feet of his Great Master, Sri Ramakrishna, who was the fulfilment of the aspirations of humanity of all ages and climes, he had imbibed the spirit of universality through the realisation of the Divine in man. So, though he was born in India, he belonged to the whole world, and India had no exclusive claims on him. His mission in the East and the West was to rouse men and women to an awareness of their divine nature and the unity of man, which alone can bring peace to this world torn with hatred and strife.

And this marvellous union of Sri Ramakrishna and Swami Vivekananda has ushered into the world a flood of spirituality which was never before witnessed on earth. We shall not discuss how much the disciple got from his Master, and what was his own contribution to it, for an ideal disciple is the exact mirror of his Guru, he has to assimilate the Master's teachings and make himself the selfless instrument whereby the Guru's message is carried from corner to corner of the globe. For practical purposes, it will be best to treat Sri Ramakrishna and Swami Vivekananda as a composite personality, as two facets of the same thing, the two together making the circuit of galvanic spirituality complete.

As in the case of Sri Ramakrishna, so in Swamiji's case also, the realisation of Advaita—the One without a second—was the central pivot on which all the other aspects of his personality were balanced. Through the Guru's blessings the Swami Vivekananda got this highest realisation in the very prime of youth, and succeeded in perfectly assimilating it before he attained the age of thirty. As he himself playfully expressed it to one of his brother disciples, "I have finished all that there was to be achieved within twenty-nine years." As soon as he was ripe to deliver his message of uplift to the world, there was field ready for him in the Parliament of Religions held in Chicago in 1893. To move the world a good fulcrum is needed, and the Chicago Parliament served as that point to the Swami.

The Chicago Parliament is one of the turning points of history. It was convened for the glorification of Christianity, but by an irony of Fate the scales were turned, and instead of bringing Christianity to the forefront, it proved a triumph for a pagan religion—Vedanta, and the representative of this religion was no other than the Swami Vivekananda. He had made his mark. The doors of the civilised world were thrown open to him. America and Europe listened with admiration to the words of this young scion of the ancient Rishis of India. Having sown the seeds of world-federation in the West, the Swami came back to the land of his birth and set himself to give out his experiences to his countrymen.

He boldly voiced forth the teachings of the Vedanta, clothing the wonderful truths of unity-in-variety with a forceful and intelligible language, so that the modern man and woman might grasp them with ease.

Swami Vivekananda was an epitome of all that was great and good in the India of the past, and all that is also potentially great and good in her. With Sankara's intellect he combined Buddha's heart, Christ's renunciation, and the Prophet of Arabia's spirit of equality, and the result of this holy confluence will in time flood the whole world. Though he was the most accomplished of men, none possessed greater humility or genuine devotion to the Guru than Swamiji, and his lion-heart throbbed with surging emotions whenever Sri Ramakrishna's sacred name was mentioned in his presence. Had Sri Ramakrishna not been born into the world, the world would have worshipped the Swami Vivekananda himself with divine honours,—so great was Swamiji and of so multi-sided a personality. But he believed from the bottom of his heart, that he owed everything to the divine touch of that wonderful man. To quote his own words: "And if there has ever been a word of truth, a word of spirituality, that I have spoken anywhere in the world, I owe it to my Master, only the mistakes are mine." His love for his brother-disciples also was unique, and was the admiration of the Sadhus of Hrishikesh and other places, who could not understand how a Paramahansa of his type could be so full of the spirit of loving service to his Gurubhais. But Swamiji was born to beat all record. Well might Sri Ramakrishna say, "There has never been a personality like Noren's, nor will there ever be." Only a jeweller knows the merit of jewels, the laymen will only display their ignorance by trying to value them.

Swamiji himself declared, he wanted to be "a voice without a form," the unattached spokesman of the message of his beloved Gurudeva. And if we look into the present literary activities of India and abroad, into what is being given out from the Press and the Platform, do we not find everywhere an echo of the harmony and freedom, of brotherliness and love for which the Swamiji stood pledged and which he so eloquently proclaimed before all the world? Some acknowledge the indebtedness, others may not, but the careful reader never fails to understand where the wind is blowing from. And the spirit of Swamiji must be glad at the phenomenon, for what did he care for personal name and fame so long as his Master's teachings were appreciated all over?

As to his power of eloquence who shall describe it? As one of his brother-disciples put it, "His words seemed to bring the dead back to life!"—So fiery and enthusiastic they were! For he threw his whole soul into the conversation or lecture. He used to carry his audience to the ethereal heights of Advaitic Oneness, where there is neither aught nor naught, where the least breath of duality is an intrusion. Truly has it been remarked by another fellow-disciple of his, "His words are not mere letters, but spirit itself!" Every sincere reader will testify to the truth of this statement from his own experience.

In his comprehensive message, science and religion; reason and faith, the secular and the sacred, the modern and the ancient and the East and the West

became unified and he himself was the personification of that union. His life and message have given the necessary impetus for the ushering in of a new era in the history of the civilisation of man.

His message of strength, faith, energy, and solidarity is specially needed today in our present crisis.

May the spirit of the great Swami, who awakened India and united the East and West, inspire us all to live and work to this end in the light of the life-giving motto—'*Atmano mokshartham jagaddhitayaca*'—'For one's own liberation and welfare of the world.'

—SWAMI MADHAVANANDA.

The hero of my life

While I was studying in the school, I happened to read the comprehensive biography of Swami Vivekananda written by his Eastern and Western disciples. My young mind was completely overwhelmed by the unique personality of Swamiji. His majestic appearance in the Chicago pose, his charming eyes, his versatile genius, and his simple but very forceful language, his burning patriotism breathed out in his 'Colombo to Almora Lectures', his melting heart for the poor and the downtrodden masses, his spirit of selfless service completely won me over and transformed my life. I read no other book with so much zeal and zest as the unique life of Swamiji which appealed to my young mind as an epic, as an engaging novel. I read it through and through and took down long notes of important portions, for I was too poor to buy the two volumes. Swamiji thus became the hero of my life.

'Vivekananda' is a subject which can never be exhausted. And the more the life and teachings of the great Swami are propagated, the more will the world be benefitted both spiritually and materially. His life and words are a tremendous living force, edifying the world slowly and steadily. As Swamiji himself had prophesied, that force will continue to work for centuries to come. In the hearts of men living in the modern world that is being threatened with a nuclear holocaust, the roaring message of this 'Vedanta Kesari' (the Lion of Vedanta), will instill absolute fearlessness and perfect calm. Hail Swamiji, the Veereswara Siva! Hail the chroniclers of his life and words! Hail those who follow him devotedly.

—SWAMI MADHURANANDA.

One of the greatest prophets

Swami Vivekananda is one of the greatest prophets the world has produced.

The modern world has had some great personalities and prophets, but none represents the spirit of the age so truly and comprehensively and answers to the all-round aspirations of mankind at all levels as does the great Uni-

versal Spiritual Power which manifested through the triune personality of Ramakrishna-Sarada Devi-Vivekananda whose composite message to the world was voiced by Swami Vivekananda during the last decade of his life.

All the previous prophets mostly gave their own individual message, and the scope of their message and the field of their activities were limited as per the conditions of the time and their personal equipment. The previous prophets and their immediate disciples were all men, and hence the message was mostly male-oriented. The message of Vivekananda, in contrast, was a combined and composite one issuing from the great lives and divine realisation of his seraphic Master Sri Ramakrishna, the prophet of Religious Harmony, and his Master's illustrious spiritual consort, co-partner, and disciple, the Holy Mother, Sri Sarada Devi, both of whom shaped his life and thought, and it was reinforced by his own great intellectual attainments and spiritual illumination. All the three of them had several eminent men and women disciples (some of Vivekananda's brilliant men and women disciples were from the West) who worked to further the composite message along with them. For the first time in history we find both the halves of mankind equally engaging the attention of a prophetic message. Vivekananda was the mouthpiece of this composite message and the message was addressed to both the East and the West, on the spiritual and secular levels, and was launched on a global scale.

And moreover, though Vivekananda had the sublime lives of Sri Ramakrishna and Holy Mother Sri Sarada Devi in the background, he did not place their personalities before the world, nor did he project his own personality or thoughts, nor any particular religion based on personalities, but interpreted the universal, impersonal Truths discovered by the Rishis (seers) of India and other sages of the world which are rational, scientific, and open to investigation and realisation by all. They were illustrated in the lives of his Master and Holy Mother and confirmed by his own realisations and by those of other sages in the past. These realisations and experiences and his studies had revealed to him the profound and sublime Truths lying hidden in the Upanishads, the Gita, and other great works, which are the products of the religio-philosophic investigations and realisations of a whole people, a whole culture, and not of any single individual. They had been openly debated, reasoned out thoroughly, formulated in the Vedanta philosophy, and tested and attested by great savants and sages over a long period.

'India is a world in miniature', and if these life-giving Truths tested in its cultural crucible are broadcast to the wide world, Vivekananda felt, they will compose the distractions of mankind and lift it up from the soulless morass of materialism and frustration to an illumined new life of hope and divinity. Theologies are galore in the world but they have ceased to inspire mankind, especially because of the violent records of the extrovert religionists. Man has advanced greatly in knowledge and science and the formalistic theological religions do not attract him. The accounts of miracles do not overwhelm his mind, for, before the natural wonders science had worked and has been

working, which are universal and openly and repeatedly applicable, they pale into insignificance. What the modern man wants are solid realisable facts, universal in their import and application and open to rational understanding and investigation. And it is here that the Upanishads are unique in their presentations of the *Atma-Vidya*, the science of the Divine Self within, the One Supreme Divinity manifesting in each one as his Self. Hence Vivekananda's message was primarily the message of India, of the Divine Self within all and its infinite possibilities, and of the Oneness of Existence, Unity of all Life and Solidarity of Humanity.

Vivekananda had made a deep and comparative study of world history, modern western science, and the thought and culture of different countries of the East and the West in general and of India in particular. He had intimate experience of India during his extensive wanderings all over the country, mixing with the masses and the classes, the poor and the rich, the ignorant and the learned, and the peasants and the kings, because of which he possessed a keen and intelligent understanding of the various world forces that operated and the needs of mankind in the East and the West. He had also acquired a deep insight into the significance of the Hindu scriptures and Indian spiritual and philosophical thought in the light of his great Master's life and realisations.

Moreover, besides his giant intellect and the towering catholic spirituality, Vivekananda had an intensely feeling heart which loved mankind.

And this moved him to sacrifice his all for the removal of the sufferings of humanity and its spiritual upliftment.

—SWAMI MUKHYANANDA

An unusual phenomenon

Swami Vivekananda is a many-sided genius. An unusual phenomenon of all times, he was a philosopher, a man of action, an introspective yogi, and also a writer, a dynamic speaker, a brilliant conversationalist and a dreamer. But in his inmost heart he was a lover of God. This love, not sentimentalism in any form, was manifest in his love of men. This love captivated the hearts of all who came into contact with him, either in the East or West.

Swami Vivekananda's inspiring personality was well-known both in India and in America during the last decade of the nineteenth century and the first decade of the twentieth. The unknown monk of India suddenly leapt into fame at the Parliament of Religions held in Chicago in 1893, at which he represented Hinduism. His vast knowledge of Eastern and Western culture as well as his deep spiritual insight, fervid eloquence, brilliant conversation, broad human sympathy, colourful personality and handsome figure made an irresistible appeal to the many types of Americans who came into contact with him. People who saw or heard Vivekananda even once still cherish his memory after a lapse of more than half a century.

In America, Vivekananda's mission was the interpretation of India's

spiritual culture, especially in its Vedantic setting. He also tried to enrich the religious consciousness of the American through the rational and humanistic teachings of the Vedanta philosophy. In America he became India's spiritual ambassador and pleaded eloquently for better understanding between India and the New World in order to create a healthy synthesis of East and West, of religion and science..... His message of the divinity of the human soul, the unity of existence, harmony of religions has found an abiding place in the thought of America.....

In his own motherland Vivekananda is regarded as the patriot saint of modern India and an awakener of her dormant national consciousness. To the Hindus he preached the ideal of a strength-giving and man-making religion. Service to man as the visible manifestation of the Godhead was the special form of worship he advocated for the Indians, devoted as they were to the rituals and myths of their ancient faith. Many political leaders of India have publicly acknowledged their indebtedness to Swami Vivekananda.

The Swami's mission was both national and international. A lover of mankind, he strove to promote peace and human brotherhood on the spiritual foundation of the Vedantic Oneness of existence. A mystic of the highest order, Vivekananda had a direct and intuitive experience of Reality. He derived his ideas from that unfailing source of wisdom and often presented them in the soul-stirring language of poetry.

The natural tendency of Vivekananda's mind, like that of his Master, Ramakrishna, was to soar above the world and forget itself in contemplation of the Absolute. But another part of his personality bled at the sight of human suffering in East and West alike. It might appear that his mind seldom found a point of rest in its oscillation between contemplation of God and service to man. Be that as it may, he chose, in obedience to a higher call, service to man as his mission on earth; and this choice has endeared him to people in the West, Americans in particular.

In the course of a short life of thirty-nine years (1863-1902), of which only ten were devoted to public activities — and those, too, in the midst of acute physical suffering — he left for posterity his four classics: *Jnana Yoga*, *Bhakti Yoga*, *Karma Yoga*, and *Raja Yoga*, all of which are outstanding treatises of Hindu philosophy. In addition, he delivered innumerable lectures, wrote inspired letters in his own hand to his many friends and disciples, composed numerous poems, and acted as spiritual guide to many seekers who came to him for instruction. He also organised the Ramakrishna Order of monks, which is the most outstanding religious organization of modern India. It is devoted to the propagation of Hindu spiritual culture not only in the Swami's native land, but also in America and in other parts of the world.

Swami Vivekananda once spoke of himself as a "Condensed India." His life and teachings are of inestimable value to the West for an understanding of the mind of Asia. William James, the Harvard philosopher, called the Swami the "paragon of Vedantists." Max Muller and Paul Deussen, the famous Orientalists of the nineteenth century, held him in genuine respect and

affection. "His words", writes Romain Rolland, "are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel Choruses. I cannot touch these sayings of his, scattered as they are through the pages of books, at thirty years distance, without receiving a thrill through my body like an electric shock and what shocks, what transports, must have been produced when in burning words they issued from the lips of the hero!"

Vivekananda's message is not merely for the hour, but for the modern age; not for a particular nation, but for humanity. Even his message for India does not aim at partial social or religious reform, but at complete rejuvenation of her national life. The reader will be stirred, whether or not he agrees with the Swami; for every word he spoke is charged with power. And what he accomplished in short span of his thirtynine years will nourish humanity for centuries.

Contemplating the malady of our times one wistfully asks, in the words of the bard of Avon, "When comes such another."

—SWAMI NIKHILANANDA.

He enlightened the west

In these days when patriotic workers for the welfare of India are required in enormous numbers, there is no greater soul than Swami Vivekananda whose life can be set up as an ideal for honest workers. He was the first Sanyasin to break the barriers of the inveterate exclusiveness of the Hindus, to cross the seas and to hold aloft to the outside world the torch-light of the teachings of the Vedanta philosophy, and it was he who raised in a great measure the status of India and its civilisation in the eyes of the westerners. Any one who has even a superficial idea of his life and work can realise how ardent a patriot the Swami was and how every throb of his heart was for the uplifting of the masses.

He spoke about Hinduism at the World's Parliament of Religions held in America. Before he went there, the Americans had many false notions regarding Indians. They believed that Hindus were an uncivilised people, superstitious, half-naked and little removed from beasts. Swamiji's lectures removed those notions and awakened in them an interest in Hindu Religion. Several eminent persons began to accept Hindu ideas.

The versatility of the Hindu religion was just the reason why the message of Sri Ramakrishna as preached by his devoted disciple, Swami Vivekananda, found such ready favour and instantaneous effect in the highly advanced and intellectual minds of America and Europe, in whose eyes the teachings of modern Christian Missionaries were but exploded theories in the test of scientific analysis and investigation. Swami Vivekanandaji used to say that the religion in Europe was like a particular kind of coat cut according to one measurement which every man must wear whether it would fit him or not. But the Hindu religion is so vast that it can take any person with any turn

of mind into its fold. It is for this reason only, that Hinduism has stood the test of centuries, and it will do so without doubt to the very end of time.

—SWAMI NIRMALANANDA. (Tulasi Maharaj).

In him Divinity is made manifest

The Swami exhorted man to strive for the emancipation of the soul, and for the good of the world. In religious terms the motto of the Order he founded, and equally, he would hold, the proper motto of every serious-minded man and woman, is, "For the realization of God, and for the good of the world." These two maxims find their almost exact parallels in Christ's two great commandments, to love God, and to love one's neighbour. The essential condition of fulfilling Christ's first commandment and Vivekananda's first precept, is purity of heart, which is nothing more or less than renunciation of selfishness. And the second commandment and second precept may be summed up in the word service, for that is what love of neighbour and the good of the world imply. The motto virtually common to both Christ and Vivekananda may be epitomized in the two words, renunciation and service.

If we take Swami Vivekananda's own actions as a guide, we find the same see-saw between renunciation of action on the one hand, and service on the other, as we find in his teaching. Vivekananda the servant of humanity, the inspired teacher, the fiery preacher, the founder and organizer, the great heart spending in dedicated service of the down-trodden masses: this is one side. Narendra in quest of Nirvana at Buddha Gaya; Vivekananda, the beggar, wandering over the face of India, visiting the Alps, making pilgrimage to Amarnath, retiring to Kshir-Bhavani, deliberately departing from earthly life: this is the other side.

Clearly, in the Swami's words and actions we shall find no hard-and-fast guide, independent of the stage of progress and other conditions governing the case of each individual aspirant, to the precise place service is to take in a life of renunciation. What we shall find is the mark at which to aim.... a glance at the relation of the teaching of Swami Vivekananda to that of Ramakrishna is instructive. On a first view, Ramakrishna seems to stress renunciation—"first God, then charity"—and Swami Vivekananda, service. There is surely nothing about Swami Vivekananda which has given rise to discussion as much as the importance he has given to public service in drawing up the plan of the Ramakrishna Order. People have not infrequently made a distinction between master and disciple in this matter. Our best guides here are those saints who knew both Ramakrishna and Swami Vivekananda very intimately—namely the Swami's monastic brother-disciples. Their testimony is of very great weight—the more so when we learn that they also had doubts at first. Their verdict is that Swamiji, as Vivekananda is called by those who love him, alone truly understood Ramakrishna. Swami Turiyananda, whose words it would be ridiculous to ignore, goes so far as to say, "Swamiji did not preach

even a single idea of his own." The mature view, it would seem, is to think in terms of one entity, Ramakrishna-Vivekananda which may be likened to an ocean of truth. In this illustration, Ramakrishna is the ocean when it is calm; Swami Vivekananda is the ocean lashed into waves. It is the same ocean, the same truth, whether it is at rest or moving. The story of his life, even apart from the success that is attending his undertakings, and apart from what time reveals to have been the effect of his teaching, is a most precious sermon. No less is the manner of his death. It is the type of the Free Man's death, even as Christ's is the type of martyr's death, and Socrates' the type of the philosopher's death. In Vivekananda, God is greatly glorified. The Vedanta says that Divinity is in every man: in Vivekananda It is made manifest.

—SWAMI PARAHITANANDA.

He could transmit spirituality ~~~

It is interesting to note that Buddha preached his first sermon in Benares, the seat of learning of his times, and that Vivekananda preached his first sermon in Chicago at the World's Parliament of Religions, where the Western intellectuals of his day had congregated. There is another similarity between these two great teachers: both Buddha and Vivekananda had a message for their own time as well as for all ages. What was the substance of Vivekananda's message? It was the message of harmony and universality in religion.

Vivekananda had a dream. And his dream was to harmonize the cultures of the East and the West.

The industriousness of the West and contemplativeness of the East must be harmonized. If external achievements are made the goal of life and God the means to reach that goal, there will continue to be suffering and misery. But if God is known to be the supreme purpose of existence, and activity and outward achievements are made the means to fulfil this purpose, then the divinity within man will become manifest, and he will see this divinity everywhere. This is the essence of religion, which Vivekananda summed up as follows: "Do not depend on doctrines, do not depend on dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in man, which is divine; and the more this is developed in man, the more powerful is he for good. Earn that first, acquire that, and criticise no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realization. Only those can understand who have experienced it. Only those who have attained spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light."

And Vivekananda was such a power of light.

He had the power of transmitting spirituality by a touch. There was a professor of science in Madras, an avowed atheist. One day he had a long argument with Swamiji about the existence of God. Finally, Swamiji gave the pro-

fessor a touch, saying 'Kidi' don't you see God: don't you see God?' The man was completely transformed.....

—SWAMI PRABHAVANANDA.

A world renowned personality

Swami Vivekananda came into contact with Sri Ramakrishna, who gave him all the spiritual wealth which he had gathered during the years of his hard and tremendous austerities. The supreme grace of Sri Ramakrishna illumined the heart of Swami Vivekananda and removed from it all impurities. It raised him to a spiritual eminence which is rare in the world. Swami Vivekananda became world-renowned personality. He carried out the great mission for which Sri Ramakrishna came to the world, by visiting various countries of the world and propagating the great ideal of Vedanta. He taught that everything is Brahman.... He awakened in the hearts of millions a longing for God, and granted them the strength to realise God.

When Swami Vivekananda went to America to address the Parliament of Religions he virtually electrified the world. At that time Ramdas found that the message of Vedanta which Vivekananda delivered in America was accepted by the world.

—SWAMI RAMDAS.

He lived an intense life

Swami Vivekananda roused his nation from its sleep of centuries and gave it a man-making and nation-building faith and resolve.... He imparted to the waiting people of the West, the rational and universal message of India's Vedanta Philosophy.

His span of earthly life was hardly forty years, but within this short period, he lived an intense life, first as a student in school and college, then as the foremost disciple of his Great Master, Sri Ramakrishna, then as a wanderer across the length and breadth of India, and lastly as the spiritual teacher of West and East. His public teaching commenced with the speeches at the World's Parliament of Religions at Chicago in 1893; and he passed away on 4 July, 1902. He spent four intense years in the United States and England, and five equally intense years in India, delivering his message of a universal and practical spirituality and setting in motion a movement as an effective conduit for the furtherance of his message.

Everywhere, he taught man to realise his divine heritage. The innate divinity of man was the constant theme of all his teachings. This teaching cuts across all divisions based on political or religious affiliations. Its assimilation by man will make for a character at once deep and broad. He held that spirituality was the core of every religion; dogmatic exclusiveness and intolerance are no part of the true religion. The more spiritual a man, the more universal he is. He held that the modern age stood in urgent need of this education

from religion, by which men will learn to make their love of God flow into the love and service of all men. He worked hard to give this spiritual orientation to the world's religions, so that they may be transformed into wholly constructive forces and become capable of redeeming modern man from his inner impoverishment in the context of external enrichment.

"Be and make" is the motto that Swamiji has given us. Be men yourselves and stand on your feet and make men of others by helping them also to stand on their feet. It is through this human transformation, said Vivekananda, that we shall be able to forge a healthy body-politic for the ever healthy, eternal, soul of our Mother India. Its health is as much an international as a national concern in this post-war age. But our own national responsibility is primary.

There is no greater work for us today than to inspire ourselves with that vision of Vivekananda, the vision of India's greatness and glory, and with the resolve to translate that vision into our special experiment and experience. This is the way by which we can endow our nation with a healthy body-politic; this is the guarantee of the steady moral and spiritual uplift of not only our own people, but of the rest of the world as well.

There is much hunger today in the rest of the world for that bread of spirituality which India has always manufactured and accumulated for the good of mankind. It is true that when we look around us today, we don't see evidences of that spirituality on the surface of our national life. That surface greets us with much that is unspiritual, much that is distressing and depressing. But in the depths of our national consciousness Vivekananda experienced the tangible pulsation of the spiritual energy resources of our nation. We need to master and apply the technical know-how of bringing these spiritual energy resources to the surface of life in order to become available to our people so as to overcome the spiritual and moral malnutrition of our nation, side by side with our mastering and applying the technical know-how of bringing to the surface, the physical energy resources of our nation to overcome our material backwardness.

This technical know-how of the science of spirituality teaches us that it can be mastered and applied by every citizen in every field of life—in the fields and factories, in the home and offices, everywhere. None need to go to a forest or a cave to become spiritual, except to intensify the spirituality gained in life and work, for this science teaches us that spirituality is the birth-right of one and all, that the Atman is our true nature, that the kingdom of heaven is within us, and that life and action are the field for the culture of our spiritual awareness. This is the great message of Practical Vedanta of Swami Vivekananda.

In the simple, humble duties and joys of life, man can cultivate and manifest the divine that is within him, making for compassion, making for social concern, making for love and service. This is the type of practical spirituality which has to become the character-strength of every citizen in our country. Too long have we made a distinction between life in the world and life of religion. And we have been widening that gulf century after century. Rama-

krishna and Vivekananda came to bridge this gulf between life and religion.

—SWAMI RANGANATHANANDA.

He inspired most of our national leaders

The life and teachings of Swami Vivekananda have inspired and influenced most of our national leaders. And some of them, in acknowledging the nation's indebtedness to Swami Vivekananda, have left such glowing testimony as may sound hyperbolic to the present generation. To give an instance Sri. C. Rajagopalachari, more familiarly known as C.R., had the privilege of harnessing the chariot of Swami Vivekananda as a college student when Swamiji returned a hero from the Chicago Parliament of Religions. That was in 1897. After nearly 70 years; in 1963, when the nation was celebrating the birth-centenary of Swamiji, the octogenarian C.R. most nostalgically remembered how 'Swami Vivekananda saved Hinduism and saved India.' He also recalled, 'but for him we would have lost our religion and would not have gained our freedom. We, therefore, owe everything to Swami Vivekananda.' And finally, he prayed: 'May his faith, his courage and his wisdom inspire us so that we may keep safe the treasure received from him.'

Swamiji was a prophet. And a prophet always lives far ahead of his time. If we go through the pages of his 8-volume *Complete Works* we shall come across many a thought which would add new dimensions to our thinking and impel us to gather fresh strength to face the problems of life. In the words of Romain Rolland, 'Battle and life for him were synonymous.' Hence, what a clarion call we expect from a hero like Vivekananda? It must be the call for a grand march 'onward and forward.' 'Come, be men! Come out of your narrow holes and have a look abroad. See how nations are on the march! Do you love men? Do you love your country? Then come, let us struggle for higher and better things; look not back, no; even if you see the dearest and nearest cry. Look not back, but forward!'

—SWAMI RUDRATMANANDA.

A man of multiple personality

Swami Vivekananda was a man of multiple personality. Though one could see the traces of the heart of the Buddha, the brain of Sankara, the love of Sri Chaitanya, the spiritual fire of Guru Nanak, the apostolic eloquence of St. Paul, and the mildness of Christ—all harmoniously combined in him, one could hardly miss an eloquent expression of the spirit of renunciation and service in and through all the aspects of his life. Renunciation and service were the *alpha* and *omega* of his life. He, in fact, was the veritable embodiment of renunciation and service.

Nowhere in the history of the human race would one come across a personality that holds aloft these ideals before humanity with a greater urge and

emphasis. Nor does it afford us a second personality, whose ideal of renunciation and service makes a more passionate appeal to human minds and sentiments.

In the spirit of selfless service and sacrifice Swami Vivekananda was therefore second to none. He was unparalleled and unique in his type ever since the days of Lord Jesus Christ. None but a hero can understand and appreciate the heroism of another. To understand and appreciate the great and illustrious Swami Vivekananda the world would require a man of his altitude of thought and personality. A Vivekananda can alone understand and appreciate a Vivekananda. But unfortunately the world has not produced a second personality of his type to understand and appreciate him, far from preaching and popularising his ideals. Swami Vivekananda can better be imagined than described. Very often he is beyond the pale of human comprehension, a man of inconceivable flights in the world of thought and often to many, an enigma. His was a complex personality, whose complexities in his every day life and deed made the confusion of the people all the more confounded, whenever they would make an attempt to understand him in his real perspective with all the enormous conflict and confusion with which any ardent student of his life and character is faced. He was all the same a man of plain living and high thinking to those who could with patience and perseverance, read between the lines of his life and deeds. To others he was, in reality, a paradox—social, intellectual and above all spiritual.

Transformed by the divine touch of Sri Ramakrishna and diving deep into his life and teachings Swamiji broadcasted our heritage all over the civilised world. At the same time his missionary work and preachings gave a tremendous fillip to the Indian renaissance. His inspiration indeed went a long way to mould the spiritual, social and political movements of this country. It is admitted on all hands that the rich and vitalising stream of spirituality that lay sequestered in Ramakrishna's life was unlocked by Swamiji for the benefit of mankind. And this he did with a spiritual power, abiding faith, erudition and untiring energy that are rarely to be matched in the history of the modern world.

Swamiji's emergence at the Parliament of Religions at Chicago in 1893, his influence as a teacher of Vedanta, the universal religion, in America, Europe and India, consecration of his life for the cause of spiritual uplift of humanity, all go to prove that he was an apostle of rare courage with a divine mission and organising ability. His achievements in spiritual and cultural spheres have undoubtedly won for him a permanent niche in the hall of immortals of the world.

—SWAMI SAMBUDDHANANDA.

Remarkably universal

A distinctive characteristic of Swami Vivekananda is the comprehensiveness of his vision. He is remarkably universal. His thought is universal, his love universal, his message universal, his life-work universal. He stands up

for mankind in general, without distinction of race or nationality, creed or culture, sex or age. He has in his view all types and grades of human beings, takes into account the various aspects of human life, and dwells on the basic problems of human existence. He sees the divine self of man and looks upon the human form as the very symbol of the Divinity. In Vivekananda the universal spirit has found a loving, dynamic and all-encompassing expression, which is rarely to be found elsewhere. In his scheme of life there is no inherent conflict between faith and reason, between science and religion, between poetry and philosophy, between action and meditation, between social and monastic ideals. His plan is to lead each and every individual at whatever level, or in whatever sphere, of life to the highest goal, to the realization of his innate perfection, along his own line of development.

Like all other great teachers of religion Swami Vivekananda has special interest in man's spiritual life, which leads to the highest goal; yet he has included in his plan of human regeneration the seekers of the temporal values as well as the seekers of the supreme good. The search for the temporal regulated by ethical principles leads to the search for the eternal regulated by spiritual idealism. The one is preparatory to the other. The Vedic religion consists of both the ways. They are called respectively "*pravritti-marga*, the path of activity characterized by desire" and "*nivritti-marga*, the path of detachment or renunciation." While stressing the second, which is the direct way to the ultimate goal, Swami Vivekananda has shown due regard for the other way as well.

Swami Vivekananda's universality is rooted in his experience of the spiritual oneness of existence. It is not due simply to his intellectual comprehension, extensive knowledge, keen interest in human values, and world-wide sympathy or fellow-feeling. It is different in character from humanism, humanitarianism, and universalism. All these value man as man irrespective of creed, colour, rank, or position. Their highest conception of man is from the empirical view-point. But Swami Vivekananda sees God dwelling in human forms. To his spiritual vision man's real self is ever pure, free, immortal, and divine. The same Supreme Being, Pure Consciousness, dwells within each psychophysical organism as the conscious self more or less manifest. In human individuals He shines distinctly as the knowing self. The One Infinite Self is apparently divided into countless individual selves, even as the moon appears as myriad moons being reflected in innumerable ripples of water. Of all the living creatures man alone is capable of realizing his essential identity with the Divinity and his unity with all living creatures. He who attains this experience feels spiritual relationship with one and all, the only relationship between man and his fellow-creatures that transcends all distinctions of the psychophysical adjuncts and develops universal love.

Swami Vivekananda's all-embracing love was the spontaneous expression of spiritual enlightenment in the highest sense.

He is the standard-bearer of Ramakrishna. Their divine mission is the reconstruction of humanity in the present age on the spiritual foundation,

which means the recognition of four fundamental truths. Explicit or implicit, these basic principles underlie all religions. Not only do they sustain the religious life of man but also uphold other human ideals. We may enunciate them as follows:

- (1) The ever-changing world of phenomena, marked by interdependence and consisting of pairs of opposites, is held by one eternal ideal Reality, usually called God, who is self-existent and self-manifest, and answers to man's conception of perfection in every way.
- (2) Every individual psycho-physical system of ceaseless change is sustained by a central principle, which is constant, self-luminous, ever pure and free.
- (3) The central principle of the microcosm is not different from the central principle of the macrocosm, that is to say, there is kinship or unity between the soul of man and the soul of the universe. The truth is, what is innermost in the one is the innermost in the other.
- (4) To realize this kinship or unity is the goal of life; all human concerns should be regulated with this end in view.

These universal truths have been declared primarily by the world's oldest religious literature, known as the Upanishads or the Vedanta. Swami Vivekananda has interpreted them in modern terms in view of modern problems. In so doing he has built a bridge between the ancient and the modern, between the East and West. Today the world is in dire need of a universal message and a comprehensive view of life, both of which Swami Vivekananda has provided.

Swami Vivekananda perceived spiritual unity as the ultimate ground of all diversity. It is the one goal of all human knowledge. It underlies all religious doctrines and experiences, all metaphysical conceptions, all ethical ideals, and scientific truths. It unites all forms of existence, penetrates all phases of life. Indeed, this imperfect world has perfection as its very basis and being the same ideal existence has varied manifestations through divergent forms. The forms differ, but the substance is one and the same. He who finds this One Self of all abhors none.

Swami Vivekananda's penetrating insight finds no fundamental difference between one section of humanity and another; the Eastern and the Western form one human race struggling for the fulfilment of its highest destiny.

The special contribution of the Orient to world-culture is religion; the special contribution of the Occident to world-culture is science. In Swami Vivekananda's view the present age needs the union of the two; this will bring about a unique civilization. He has explained that there is no contradiction between science and religion, and that modern science has strengthened the position of religion rather than weakening it.

The message of Swami Vivekananda is, indeed, the gospel of universal truth. The religion and philosophy of Vedanta (wrongly called Hinduism), which he expounded, contains the essentials of all the religions of the world.

The central truth of religion is the divinity of man. "The Kingdom of God is within you", says Jesus Christ. To realize this divinity is the goal of spiritual life. As defined by Swami Vivekananda, "Religion is the manifestation of the divinity already in man."

The knowledge of this divinity is the secret of man's development both in individual and collective life, secular as well as spiritual. It finds expression in two distinct ways: "I am divine" and "Thou art divine." As a man becomes aware of his own divinity he becomes aware at the same time of the divinity of his fellow-beings. Along with the development of his faith in himself his regard for others develops. His potentialities grow as his self-faith is intensified. His capacity for serving his fellow-creatures necessarily increases. Says Swami Vivekananda:

"This infinite power of the Spirit brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality, and made to act upon Itself, make of man a God.... Manifest the divinity within you, and everything will be harmoniously arranged around it."

It is true that Swami Vivekananda had a very deep love for India. He has been called "The Patriot-Saint of India." But it is to be noted that his love for India was a phase of his love for humanity in general. He was primarily a lover of man. His heart bled for the poor, the ignorant, and the down-trodden everywhere. If he felt particularly for the suffering millions of India it was because he had witnessed their condition and because he knew that the spiritual regeneration of the world depended on the regeneration of India. He was convinced that nothing but the supreme spiritual truths, which India had preserved from time immemorial, which had been verified by the mystical experiences of her sages and saints and interpreted in terms of reason by her seer-philosophers throughout the ages, could save the modern world from growing secularism, which threatened her civilization, nay, her very existence.

Swami Vivekananda's interest was neither national nor international, but universal. As an ideal sannyasin (monk of Non-dualistic order) he ever knew in the depth of his heart that he was one with the Infinite, he did not belong to any particular country, nation, or race.

Swami Vivekananda has also introduced a universal form of worship. Since God dwells in man as the inmost Self. He can be directly worshipped by serving man. All social work and the teaching of religion as well should be carried on in the spirit of worshipping God in man. In this way humanitarian deed turns into spiritual practice. The aspirant's inner development and the amelioration of the world condition can go together. With this end in view Swami Vivekananda established the Ramakrishna Math and Mission—a religious and philanthropic institution that has developed into a world-wide organization—the monastic and the lay members of which strive to render service to the ignorant, the needy, the distressed, and the diseased as the veritable worship of God dwelling in them.

Swami Vivekananda stresses the importance of man above all. Man's inner nature is much more important than his outer resources. It is man that makes money; money does not make man. The solution of world problems rests basically on the individual's moral and spiritual lives. If these be lacking nothing can save the human situation; no political or economic system, no social order, no world-organization, no advancement of scientific knowledge and technology, no development of arts, no rapidity of transportation and communication, no high standard of living, no defence measures, no subtle ideologies, no metaphysical concepts can establish peace and security in the world. Even education without a sound outlook on life cannot help us in this respect.

Swami Vivekananda was an apostle of strength. His words infuse strength into the recipient immediately. He encouraged the cultivation of strength above all. If he was intolerant of anything, it was weakness. According to him all virtues can be summed up in one word "strength", all vices in one word "weakness." The secret of man's strength is faith in himself. It counteracts fear, which is paralysing. What can give man greater faith than the consciousness of his own divine nature? It is the religion of strength that Swami Vivekananda taught. In his view strength is religion and weakness is irreligion.

Swami Vivekananda had the capacity to appreciate greatness in any form. In judging races as well as individuals his principle was "each is great in his own place." "Each race has a peculiar mission to fulfil in the life of the world", says he. A king or a farmer, a monk or a householder, each has his own status. Each and everything has to be viewed from its particular position. He saw a person's strong points, degraded though he might be, and appraised him accordingly. He would not cut the ground under anybody's feet, loose though it might be, but lead him to firmer ground where he stood.

Like the world's great religious reformers Vivekananda's method was to fulfil and not to destroy. He wanted a country's progress on the basis of her own greatness, past and present.

With this universal, sympathy, with this lively interest in all that is great and good, Swami Vivekananda was completely detached from his surroundings.

As a knower of Brahman, Swami Vivekananda lived on both the transcendental and normal planes. He had only the semblance of the ego. His "I-consciousness" was ever united with Supreme Consciousness. Fully established in the knowledge of the Blissful Self, the ground of all diversity, he moved unaffected from one condition of life to another, no matter how great the difference between the two might be.

The life and the message of Swami Vivekananda point to the fact that there can be unity among men on the widest scale despite all differences. The world-unity which is the crying need of the age has to be achieved not by exclusion or uniformity but by unison, by following the principle of unity in variety. The one and the same—Ideal Reality—Pure Being-Consciousness-Bliss—holds all multiplicity; the same Divine Being who controls the universe dwells in the hearts of all the individuals as the inmost self. This central truth

is the key to the explanation of all facts. To realize the Divinity is the supreme end of human life. From any situation in life a person can proceed towards this Goal following his own line of development according to his or her psycho-physical constitution. One expression of life does not contradict another as long as it is in conformity with the highest ideal. All other ideals of life should be subordinate to this supreme one. Religion promises to lead to it directly. All human values—all that are necessary and desirable—art, literature, science, philosophy, ethics, politics, economics can contribute to the attainment of the highest good, the Divine perfection.

—SWAMI SATPRAKASHANANDA.

He is still a beacon light

Swami Vivekananda should not be looked upon as a powerful figure belonging to the past history of our country. He is surely a living influence in the history that is being made at present. There was a time when the fiery words of this great Sannyasin kindled and sustained in many young men of India the spirit of self-sacrifice for the motherland. Not a few of our leaders who guided the struggle for India's independence were inspired by his life and example. But even today when India is free, the need for Swamiji's message is not gone, for stimulation to political freedom is only a part of that message. Even responsible leaders are realizing now that the attainment of independence has been but one step towards total national well-being. Many more steps remain yet to be covered. Numerous thinkers with different standpoints have been putting forward various views with regard to these steps. Many researches are also being conducted. Those in authority very often hold aloft many hopes and go on appealing to people for help and co-operation. Considerable anxiety and sense of frustration too are expressed from time to time. We believe that the ideas of Swami Vivekananda about national reconstruction can help a great deal toward removing much of our confusion in this regard. In his message can be found the clue to resolving the severe conflict in our mind between stereotyped patterns in our government and society on the one hand and drastically reactionary movements on the other. The modern Indian nation did not have one single 'father' as certain quarters like to proclaim. Modern India was built by the combined genius and efforts of a legion of heroic workers, thinkers and savants. Swami Vivekananda was undoubtedly one of these. The time has not yet come to put these 'fathers' of the nation in a showcase. We have to actively remember each one of them, seek light from their sayings for the solution of our problems. Particularly it is necessary to turn to Swami Vivekananda and try to guide our thoughts and activities according to his directions.

The Swami lived in this world for only thirty-nine years. The powerful personality that was manifested in this short span of life had many striking facets. Equally wonderful is the variety of themes about which he spoke and wrote. For many, therefore, it is as difficult to perceive a complete picture of his

character as it is to find a consistent harmony among his different utterances. Sometimes he appears as a great Sannyasin with intense renunciation, adept in the Yogas of Jnana, Bhakti and Dhyana like his master, Sri Ramakrishna; at other times we find in him the clear image of a self-forgetful servant of his motherland deeply absorbed in the furtherance of the material well-being of the masses. Swamiji may be taken as a serene philosopher with vast wisdom, and it is equally possible to look on him as a sociologist or an educator with unprecedented foresight. To many he is a devoted and dynamic representative of orthodox Hinduism; to others again, his presentation of Hinduism seems to have deviated considerably from the ancient way. Sister Nivedita and Miss Josephine Macleod, two of his famous Western disciples, testify to the deep emotional fervour they used to witness in the face of their Master when he would utter the word 'India.' The same Vivekananda may as well have the claim of being a citizen of the world in the truest sense of the word. When he is seen to discuss China or analyse the mode of living, education and industry of the Japanese, when he is feeling the heartbeat of Europe with a mature historian's insight, when he is mixing in the American society as if he belonged to it, or losing himself in the antiquities of Egypt, Turkey and Greece—who would then say that Vivekananda was only an Indian and his heart was satisfied by counting the well-being of the Indian alone?

And yet through these different traits in Swamiji's personality there must be a thread of unity. Those traits are not mutually contradictory.

When we hear him say, 'For the next fifty years this alone shall be our keynote—this, our great Mother India. Let all other vain gods disappear for the time from our minds. This is the only God that is awake,—our own race, Everywhere His hands, everywhere His feet, everywhere His ears. He covers everything. All other gods are sleeping..... The first of all worship is the worship of the *Virat*, of those all around us, ('The Future of India', an address in Madras), the question arises in our mind, is he the same person who elsewhere spoke so passionately about self-knowledge, austerities and renunciation? Sometimes Swamiji pays glowing tribute to the glories of ancient India. At other times his words are full of sharp criticism against many old customs and mores. Now he praises eloquently Western society, education and science. Again he speaks fearlessly about the worthlessness of the material civilization of the Occident. Yet we cannot believe that there is no intrinsic harmony between the apparently conflicting viewpoints.

The dream of a future India which Swami Vivekananda enunciated in his 'Hinduism and Sri Ramakrishna' is not based on any partial achievement. It is the picture of an all-round expansion of the whole Indian nation. Food, clothing, secure shelter, health, education, industrial progress—these surely are its primary factors, but social freedom, national unity and above all a resuscitation of religious values form vital elements in that national growth. According to Swamiji's imagination, future India is to be a unique model of nations. Each nation has to advance in its own way to its cherished ideal. The advancement of India too must have its own characteristic quality which

should not copy that of America or China or Japan or Russia. Vivekananda over and over again warned his countrymen that attempts to cast one nation completely in the pattern of another are sure to jeopardize if not destroy its essential vitality. India must learn many things from the Western nations but must not on that account turn Western.

Swami Vivekananda was not only a saint, religious leader and philosopher of the highest order but he had to function also as a great patriot, educationist, social reformer and a humanist with unparalleled sympathy and understanding. It was natural, therefore, that he manifested different phases of personality in different contexts. But one should never suspect any division in the total make up of his character. His was a wonderfully integrated character tuned to the infinite and turned earthward for the service of God in Man. Absolutely unselfish, dynamic in action and profound in his judgements, he was really a beacon light for humanity in general and for the Indian people in particular.

Since the problems of India were manifold in the different levels of her life, Swamiji had often to speak from diverse angles. Each of his utterances has to be judged with regard to its particular context. There is not really any contradiction between any two of his statements. To Swamiji's thinking, the material progress of India need not have to stand on the ruins of her spiritual culture. Let India move forward in science and technology, but let her not abandon her faith in God, her worship and prayers in temples, her spiritual contemplation and pursuit of the Eternal. Free from the selfishness and superstitions of the past, a new, virile society has to emerge in India, but there will be no place in it for perversities, injustice and unbridled sensuality. In Swamiji's speeches and writings we get a clue as to how the different problems of our country can have a well-balanced solution on these lines. The ideal Indian character of the future should imply a harmony of several contraries—serene calmness and tremendous activity, natural strength and deep humility, profound spiritual wisdom and absorbing concern for the world, intense patriotism and genuine goodwill towards all nations, unshakable self-confidence and unreserved openness to learning from others. Such a character need not be considered an idle dream. In Swami Vivekananda we can see such a harmony realised.

* * * * *

Swami Vivekananda was as unique in the role of a spiritual teacher as that of a saint, a philosopher, or a patriot. The many qualities of his head, heart and character did no doubt contribute to the power which one felt emanating from him when he taught, but the principal source of this power seems to have been elsewhere. His words and ministrations issued from the depth of a spiritual personality which cannot be evaluated by our normal way of analysis. If we are to believe Ramakrishna, his great Master, Vivekananda brought this spiritual potential with him when he was born. He was a *nityasiddha*, an eternally perfect sage who came on this earth to teach and

help mankind. His teaching, therefore, manifested a wonderful glow of light which removed doubt and darkness spontaneously. When he spoke, he convinced the listener, and, upon such conviction, he brought about an inner transformation. Swami Vivekananda was a teacher by divine right. He understood the minds of men with extraordinary clarity and foresight, and the solutions to men's problems which he presented were difficult to challenge. His famous biographer, Romain Rolland, did not exaggerate at all when he wrote in 1932: "I cannot touch these sayings of his, scattered as they are through the pages of books, at thirty years' distance, without receiving a thrill through my body like an electric shock. And what shocks, what transports, must have been produced when in burning words they issued from the lips of the hero!"

Though the power of his teaching came primarily from his vast innate spirituality, yet his profound and wide range of scholarship, penetrating intellect, keen sympathy, and remarkable manliness contributed not a little to the effectiveness of that power. These latter factors were, of course, more easily recognizable than his spirituality, and that is why many persons appraised his teaching role in terms of one or more of these qualities.

A world teacher with infallible vision of the future, he made of himself the link joining the East and the West. Many of his predictions with regard both to India and to the West, though appearing to be far-fetched in his time, have materialized. Thus no one need consider as unrealistic and arrogant his great idea that the East and the West meet in a mutual understanding of each other's needs, each giving help unstintingly to the other. The West has a responsibility toward India; India too, has a sacred obligation to the West as well as the means and the power to fulfil it. Neither should feel superiority or humiliation. Give-and-take, as ancient as creation itself, is the law of life and progress. So let the East and the West wake up to a new consciousness of spiritual brotherhood and work together to bring about an abiding well-being for the one human family all over the world.

Vivekananda, the teacher of the new age, holds out his blessings to us.

—SWAMI SHRADDHANANDA.

A multi-faceted personality

Swami Vivekananda was a man of God; God and the ways of realising God are his legacy to humanity at large. To the materially advanced West he preached the glories of the Spirit. To the impoverished masses of India whose mortal tenements were finding it hard to sustain the Spirit because of poverty, he preached the gospel of work, work to produce food, raiment and education.

For the preservation and the propagation of our spiritual heritage, and the amelioration of the masses, Swamiji founded the Ramakrishna Math and the Ramakrishna Mission. The former as a means to enable individuals to realise God through renunciation, meditation and service of God in fellow-beings,

and the latter to enable laymen also to participate in the service of man and thus make one's own and other's lives happy and blessed.

Innumerable are the channels through which the river of Swami Vivekananda's bequests is flowing. Spiritual, religious, social, political, national, international, literary, artistic and several other fields of human interest have been influenced and nourished by Swami Vivekananda.

He is a multi-faceted personality. And every face of it has innumerable aspects. To deal adequately with any one aspect is beyond even the best of us. In one respect we, who are removed from that great personality by about a century, are in a better position than those who were his contemporaries and companions. We get better revelations of the personality through fuller biographies and fresh discoveries of hitherto unknown materials concerning the man and his message, whereas those of his time could get only partial views which they were given to witness. The impact of such contacts, however, has been tremendous, for many have been aided by the majesty and mystery of the man, inspired by his message and transformed by his example. They have left us an invaluable legacy which they received from their Master and thus we are in possession of a legacy, the worth of which it is impossible to assess. Indeed, as time passes, its worth goes on increasing immeasurably.

The various religions were warring against one another. All spoke in the name of God and fought in the name of God. In this regard, the Indian religions were an exception. Swami Vivekananda defined religion as realisation of God and the various religions as only the varied paths that different peoples take towards the self-same goal. Vivekananda called them frogs in the well who could not see the unity of religions. Man travels from truth to truth, from lower truth to higher truth and never from error to truth, he said. Each religion is a proper path for the particular people among whom it is prevalent. There is no need for any conflict among religions. According to the competence, preference and historical background, the path of every seeker is necessarily different; but all are wending their way to the same summit.

The Indian constitution has made the practice of untouchability an offence. What was the main single force that made this happy culmination possible? It was Swami Vivekananda.

All our political leaders of the last generation were inspired by Swami Vivekananda's patriotism. Gandhiji in 1943 or 1944, while at the Congress House in Calcutta, told some of our Swamis who visited him that he was only working out Swami Vivekananda's ideas and that he was not bringing in any personality in order to avoid conflicts. Subhas Chandra Bose had openly declared that his place would be at the feet of Swami Vivekananda were he alive now. Pandit Jawaharlal Nehru also has spoken in glowing terms of Swamiji's mission and its influence on him and on men of his generation. The terrorists of Bengal had as their vade-mecum the letters of Swami Vivekananda along with the Gita. If Gandhiji is considered the Father of the Nation, Swami Vivekananda is the Grand-Father of the Nation.

To Swamiji, India was his object of worship. He asked his countrymen to worship this Goddess, Mother India, through service of the poor and the downtrodden, setting aside all other gods, for the next fifty years. And as destiny would have it, exactly fifty years after his exhortation, India was freed from the yoke of foreign domination. He instilled the sense of universality into his followers. His nationalism was not the narrow love of one's own country of the political patriot. He loved India because India was the light of the world and the mother of religions. India had something precious and lasting to contribute to the common pool for human weal. He was a colossus striding the continents. Verily to him the whole of humanity belonged to one family.

Vivekananda's works are the modern commentary on the Upanishads in English. What Sri Sankara did a thousand years ago through his Sanskrit commentaries, Swami Vivekananda did in modern times through English in propagating the eternal values of our spiritual lore. His words are live and direct; you feel you are hearing him straight and not simply reading his words. They are music to the soul. They go home straight.

Swami Vivekananda's legacy is invaluable and innumerable and it goes on growing. Of his Indian bequests, a lot is about the raising of the masses, and much of the activities of the organisation inaugurated is directed to that end.

There are two aspects to his legacy; one temporal, and the other eternal. Philanthropic activities and exhortation therefor may in course of time become out-dated, but the call to seek the Eternal will remain valid for ever. Even the temporal aspect of his message was meant only as a preliminary step to the Eternal. Though the mode of operation of the temporal service may change, the appeal to sympathy for fellow-beings which forms the main-spring of the exhortations will remain relevant for ever. As for the eternal legacy it will remain valid so long as man cares for the welfare of his soul.

Vivekananda was a prophet of unity and his legacy cannot be viewed compartmentally. In fact it is one message taking different shapes to suit different circumstances. His gaze is always fixed on the One, and his legacy is attuned to the attainment of that celestial symphony. His legacy in its totality is for humanity at large. The greatest of Swami Vivekananda's legacy is the revelation he has made of the meaning and magnitude of the advent of Sri Ramakrishna. The world accepted Sri Ramakrishna on the testimony of Swami Vivekananda.

The *Complete Works* form his greatest monument and the priceless treasure of his legacy. They are the Gospel of the future. Swami Vivekananda's works will be considered one of the greatest contributions of India to the world at large.

Great men do not die, especially so is the case with one of such stature as Vivekananda. As time rolls on they grow greater and taller. Take any page of Vivekananda's works and read a paragraph; your brooding spirit will begin to throb with new life.

His message is for eternity; it will never become stale, for, he was a prophet

of the Eternal Truth. Verily he was a messenger from God. His life and message are an inspiration for all people, for all times.

—SWAMI SIDDHINATHANANDA.

A rare preceptor

Really, Swamiji never looked into man's failings and weaknesses. On the other hand he used to encourage whatever was good in any one thereby giving him the proper surroundings and facility to manifest his latent possibilities. But our readers need not be under the impression that Swamiji used to praise one and all in every one of his doings. Far from it, many times we have seen him assuming a severe appearance and pointing out one's shortcomings, especially of his *gurubhais* and disciples. But he did that to rid us of our faults, to sound us a note of warning, and never to discourage us in any way. Where could we find another like him to fire us with such enthusiasm, courage and hope? Where could we find such another to write to his disciples, "I want each one of you, my children, to be a hundred times greater than I could ever be. Everyone of you must be a giant—must, that is my word."

—SWAMI SUDDHANANDA.

His was a positive gospel

Swami Vivekananda lived only for about forty years. He was born on January 12, 1863 and passed away on July 4, 1902. A very short life indeed! Of those years again he worked for a decade only. Still he left such indelible impression on the latter generations that many writers thought it necessary to include his ideas in their specialised studies. Hence many Universities in India teach and do research on his philosophy, social thought, political thinking and even his literary and anthropological ideas. Several scholars from the West as well as from Russia are specially studying him. Max Muller popularised the teachings of Sri Ramakrishna. Romain Rolland wrote on Swami Vivekananda and his Universal Gospel. In recent days in his book on the life of Mahatma Gandhi entitled, *Lead Kindly Light*, Vincent Shean wrote a chapter on Swami Vivekananda and Sri Ramakrishna. He signifies them as 'Fore-runners of Gandhi.' Another scholar Dr. Brown, in his book on the political thought of India called *The White Umbrella*, devotes a chapter to Vivekananda. In an interesting book *The Inevitable Choice*, the author Dr. Soper finds in the Swami's harmonising ideas a great challenge to all 'special' revelations.

Many of the leaders of India, including Mahatma Gandhi, Aurobindo and Subhas Chandra Bose felt his impact. Many political, social and even revolutionary workers derived inspiration from his writings. So tremendous has been the influence on the posterity of this great son of Mother India.

To Swami Vivekananda losing faith in one's self means losing faith in God.

'We are, the children of the Almighty', he said, 'we are sparks of the infinite, divine fire. How can we be nothing? We are everything, ready to do any thing, we can do everything and must do everything.' Thus his was a positive gospel of manliness and self-reliance which put enthusiasm in those who came in touch with his personality or teaching.

Vivekananda preached the glory of the divine nature of human beings and wanted people to manifest their potential divinity. The awareness of one's real nature is a great motive force. Far from making people impractical and irresponsible, it gives man a bold and healthy attitude towards life. It supplies him with a calm, resolute determination to strive for individual and collective perfection. Attachment clouds man's vision; a detached outlook clears it and endows man with a capacity to look at things and issues objectively. Objectivity is the primary virtue for correct estimation. So understanding of one's divine heritage leads to maximum efficiency and minimum waste of mental energy in fretting and fuming, worrying and beating the breast.

A new world order is coming to the old weary world. The eternal spirituality of India is re-interpreted by its modern mouthpiece, Swami Vivekananda, to suit modern conditions....

A spiritual personality like Vivekananda cannot be claimed as the exclusive asset of any particular race or clime. Vivekananda stands for universal religion and world culture, and his sublime message goes for humanity at large. His nationalism is the outcome of India's attempt to express herself in modern times. Yet it has a universal significance for all lands, in as much as it set forth a lofty ideal, gives us a new angle of vision and reveals a spiritual outlook—in brief a rare cultural heritage which can satisfy both the East and the West. We must try to translate this ideal in the life of the individual and society. This is the message of Vivekananda to Modern Youths.

—SWAMI SWAHANANDA.

A personality with multifarious endowments

In Swami Vivekananda we get an apostle and world-teacher who has made an impact on the religious history of the world.

As an upholder of the spiritual traditions of India, and as a mighty force awakening India's self-respect, sense of unity and patriotic fervour, Vivekananda stands unique among the great men of India. The speeches he delivered and the lines he wrote more than half a century back remain as powerful, inspiring and relevant today as they were when they were given to the world. Like the scriptures, their inspirational quality is unfading and their wisdom unsurpassed.

Swamiji lived for about 40 years of which 10 years were devoted to works of public significance. He took the world by storm at the Parliament of Religions at Chicago in 1893, and since then spent himself unsparingly in spreading the message of Vedanta among mankind and in working for the uplift of India. The contribution he made in these respects is best put in the words of the noted patriot and statesman-philosopher the late C. Rajagopalachari:

“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. May his faith, his courage and his wisdom ever inspire us, so that we may keep safe the treasures we have received from him.”

We in India look upon him as the patriot-monk whose clarion call helped our motherland to wake up from her age-long sleep. At the time of his advent, India was groaning under the triumph of a company of English merchants over what was till then considered the invincible might of the Mughal Empire. As a consequence, India of that time was not only in political subjection but also was on the verge of cultural extinction. While the masses were steeped in poverty and ignorance, the elite had come to be convinced that the Indian culture had nothing worth preserving and that India's hope lay in imitating the Western ideals of life. Such a loss of national self-respect leads to national doom. Swami Vivekananda's appearance was the main force that arrested this trend of total self-condemnation and self-denigration.

The great ovation Vivekananda received in the West at and after Parliament of Religions was felt in India of those days as a striking vindication of the greatness of India's spiritual message. His return to India in 1897 witnessed a great enthusiasm and an awakening among the people of this country. Mass meetings of a type that India had never witnessed before were organised in the cities to receive him and present him addresses of welcome. In reply to these addresses the Swami gave thrilling speeches about the cultural greatness of India and the great future awaiting our country. The power of those exhortations, compiled and published as books, can still be felt and will continue to thrill people like any great scripture of the world. Vivekananda brought home to the minds of his listeners that India was not a dead country but was very much alive and young, even though it might be old by the calculations of history.

The enthusiasm that the Swami evoked as he toured India had all the characteristics of a national revival. The whole of India seemed to recognise in him their man, their leader, irrespective of their own regional, linguistic and sectarian affiliations. After India got united into a single political unit under the British rule with a common administrative, educational and judicial system, the process of national integration had begun. This process, hitherto an unconscious and externally stimulated process, now received from the personality of Vivekananda a conscious and vigorous momentum from within.

The role that Vivekananda and his teachings had in the promotion of national integration and patriotic idealism has received recognition from several leaders of Indian national revival. For example, Mahatma Gandhi, speaking at a birthday celebration of Swamiji in 1923, said, “I have gone through his works (Swami Vivekananda's) very thoroughly and after having gone through them, the love that I had for my country became thousandfold.”

The charm and appeal of Swami Vivekananda to people of diverse temperaments consist in the fact that aspirations and achievements of a varied, and sometimes mutually conflicting nature were harmoniously blended in him, and that, through words and deeds fraught with striking dynamism, he worked for the benefit of all mankind.

He was a great nationalist, but no internationalist had wider sympathies than he. The patriot-saint of India had also declared, along with passages burning with the love of India and its people: "What is England or India to us who are the servants of that God whom the ignorant call man?" He was a great Sannyasin, full of the spirit of renunciation, and an adept in Yoga and *Samadhi*, but the welfare of the world was always his most active concern.

He was a scholar and philosopher, but, he was equally a man of action whom few have excelled in qualities of leadership and capacity for organisation. He was the teacher of a gospel having renunciation and realisation as its watchwords, but no socialist can come anywhere near him in his passion for the uplift of the masses and eradication of poverty, illiteracy, squalor and other social maladies. He was Vedantin, as great a teacher of this spiritual philosophy as any in the past, but few can excel him in advocacy for modernisation in all fields of life. He was an ascetic and contemplative to the core, but perhaps no emperor ever had so majestic and imposing a bearing as he. In fact these multifarious endowments, often supposedly contradictory, make his personality so appealing, so universal and confusingly complex.

According to his analysis India has the superiority in the field of spirituality. He held the view that the Indians as a nation have a special capacity to understand and actualise spiritual ideals. In the past ages India has produced all the greatest spiritual giants of the world from whom spiritual seekers all the world over have received light on God, soul and means of spiritual perfection. He believed that in future also India will have to be the spiritual teacher of mankind. According to him each nation has got a national purpose running through its history and the continuity of its life as a nation depends on its proper fulfilment of this purpose. When it fails to do so and through imitativeness becomes thoroughly deflected from its national purpose, Nature eliminates it from its scheme as a superfluous and atrophied entity. So Swamiji warned that if India abandons its spiritual ideal, prefers to follow the capitalistic, communistic and militaristic cultural pattern of the East or the West, and becomes unsuited to play its historic part as the spiritual guide of mankind, then India will perish as a nation. Any national revival, spear-headed by purely worldly minded politicians having no appreciation for the spiritual ideal, will put India on this suicidal path. Swami Vivekananda came as warner to the nation in this respect.

The Swami therefore wanted Indians to be firmly established in a sense of achievement and possibility in the spiritual field, a sense of national mission in this respect, while meeting the vigorous nations of the capitalistic West or of communistic East and receiving whatever there is great and constructive in their cultural life. Failure in these respects in adhering to our cultural roots of

the past on the one hand and in keeping ourselves open and receptive to modern influences on the other would result in the stultification of our national life. It was in this sense that the Swami asked us to look into the past, and not because he wanted us to be ante diluvian lotus-eaters. He wanted us essentially to be forward-looking but not as our Anglican imitators wanted us in the past or as our modern communist worshippers of Russia and China want us today.

But has India really got this spiritual aptitude and superiority? Our performance during the past decades of independence seems to belie the estimate and expectations of the great Swamiji. He believed that the cream of Indian youth would take to life of renunciation and service, that knowers of Brahman and Bhaktas of exalted type would abound in the country, that competent spiritual teachers would go out of this land to spread the genuine knowledge of Vedānta all the world over, that men dedicated to the ideal of service and non-attachment taught in the Gita would hold the reins of power in the land and lead the people, that Indian universities will be filled with professors and students devoted to study and research with one-pointed zeal like the Rishis of old, that the Vaisya power (the wealth-producing section) of the country will devote the gains of industry for the service of the nation—for the care of the poor and the sick, for the promotion of religion and holy living, for financing education and research, and that the Sudra Sakti (labour) released from old shackles and re-asserting its rights, would none the less work with a proper sense of the new responsibilities that freedom has invested it with and devote itself to the service of national and humanitarian interests rather than sabotaging production by strike and endangering national freedom by alliances with the forces of international depredation. It is the tragedy of modern India that among the nations outside we are considered as the arch-beggars of the world, and within the country itself we call ourselves a race of corrupt people.

The discouraging national predicament in which we find ourselves today is largely due to the fact that our leaders diverted us from the path that Swamiji chalked out for us. Spiritual rejuvenation was neglected and all emphasis was laid on secularism, planning and economic uplift. The consequence has been that the growing generation has lost hold of all spiritual values and has turned into materialism, time-servers and pleasure-seekers of the most ignoble type.

In order to arrest this rot a reverential study of Swami Vivekananda is the most urgent need of our times.

—SWAMI TAPASYANANDA.

His timely advent

To-day in the midst of the full blaze of our political independence, we recall with pride and reverence the hallowed memory of Swami Vivekananda who occupies a unique place in the shining galaxy of the illustrious

sons of modern India. His advent into the arena of Indian life was a historical necessity. India, then under the political thumb of the British, was passing through a welter of cultural ideals as a result of the influx of occidental thought which, with its sparkling glamour, lured the unwary children of the soil into a position of utter helplessness through a silent process of intellectual, social and economic exploitation. Against such a tragic background, Swami Vivekananda was projected into the nineteenth century by the birth-throes of Nature as a mighty challenge to the ideology of the West. At the clarion-call of this heroic monk, the slumbering soul of India was stirred to its inmost depth and it expressed itself in a magnificent variety of creative activity. The accumulated spiritual forces of three hundred and thirty millions of people compressed themselves, as it were, into the multi-coloured life of this towering personality who set himself to the Herculean task of rebuilding the nation on the basis of a synthetic ideal bearing in it the best elements of the cultural contributions of the East and the West. The nation in which the great Swami was born leaped into a full flame of life and regained its long-lost freedom in the course of a few decades, and the rest of the world also did not escape the overmastering influence of his life-giving message. Consciously or unconsciously it has begun to weave into the texture of its cultural life the explosive ideas of this dynamic soul for the reconstruction of a social order in the corporate life of mankind.

Though the great Swami has broken the prison-wall of earthly existence and soared beyond the grasp of Death in *Nirvikalpa Samadhi*, the words which he spoke long before his passing away, still ring in our ears with a profound significance. "It may be", he said, "that I shall find it good to get outside my body — to cast it off like a worn-out garment. But I shall not cease to work. I shall inspire men everywhere, until the world shall know that it is one with God." And verily his reassuring words have proved to be true. With the roll of years since his passing away, his message of peace and goodwill has been gathering momentum and securing from day to day a firm foothold in the citadel of human thought and action and the conviction is growing in every heart that the spirit of Swamiji will not cease to function as a dynamic force in the society of mankind till the whole world attains to the realisation of the highest Truth.

—SWAMI TEJASANANDA

He is so great

A small photo-print was set in a frame and hung on the wall of the house where I grew up as a child in the first decade of this century. I was told, it was Sri Sri Swamiji (Swami Vivekananda). Since then, contact with my betters and personal study have no doubt increased my knowledge of this great personality, but I feel I have not understood him in any very great measure as he is so great. But I can say now that his life and teachings can be pointed out in a single statement of his: "We should never try to be guardians of mankind, or

to stand on a pedestal as saints reforming sinners. Let us rather purify ourselves, and the result must be that in so doing we shall help others."

My protracted study of Swami Vivekananda's writings impressed on my mind some of his memorable words indelibly. We read his words published in compilations: a) The greatest name man ever gave to God is truth; b) Stand by truth and you have God; c) Everything must be sacrificed for truth but truth cannot be sacrificed for anything; d) Those who think that little sugar-coating of untruth will help the spread of truth are mistaken and will find in the long run ruin..... a single drop of poison poisons the whole; e) Follow truth wherever it may lead, do not be cowardly and hypocritical.

Swami Vivekananda shines forth in the firmament of those epoch-making persons who dedicated their lives to the eternal service of mankind. Great man of heroic compassion and pure from the very birth, he persevered in his action till the dawn of success. He illuminated the whole world with his great lustre assuming the greatness of a universal teacher. The course of action advocated by him for the attainment of greatness would pave the way for the future prosperity of India.

— SWAMI VIMALANANDA

A versatile genius

Swami Vivekananda's genius reached such great heights of versatility that however much we may talk about him or make him our object of study, we will hardly be able to give proper valuation to even a fraction of the manifold traits of his sublime character. Only those who were fortunate enough to come in direct contact with him, would be able to fully realise the truth of this statement. In the presence of Swamiji's superhumanly powerful personality, a person however great would invariably feel himself a mere boy. In him were harmonised in an unprecedented manner, the characteristic messages and personal qualities of the religious teachers of legend and history. The following remark in Swamiji's English biography is no mere hyperbole but a fact: 'He combined in himself the profundity of Sankara's knowledge, the magnanimity of the Buddha, the fullness of Narada's devotion, the absorption of Sukadeva in Brahman, Brahaspati's polemical faculty, the beauty and grace of Kamadeva, the heroism of Arjuna and the great erudition of Vyasadeva in the Sastras.'

As days roll on, the full significance of the prophecy of his Master, Bhagavan Sri Ramakrishna, concerning him, is gradually making itself felt. Said he, "Those who pass as 'great men' manifest in themselves one or two *Saktis* (special powers) at best; Naren, however, is the storehouse of eighteen such *Saktis*." He would add, "Naren would be recognised by few. A character of such great potentialities had never before been revealed in this world."

Swami was a supreme *Jnani*, he was an indefatigable Karma-yogin too. A great yogi who had attained the supreme liveness of *Samadhi*, he was simultaneously a person glowing with compassion for all. A great patriot, he was

also a lover of the whole world. He knew that all were his own brethren, no matter what religion and creed they adhered to. His all-embracing love made every one look upon him as one of their very own. The only sin, the only atheism, he counted were weakness, cowardice, selfishness and insincerity. Weakness is the bacillus which causes all sorts of mental troubles. So he would always thus address us in the language of the Gita — ‘Oh ye mighty one, weakness, as this of yours, does not become you; shake off this trashy morbidity. Arise and awake. What is there to be afraid of? Are you not a hero?’ Of what avail are religion and the Vedanta, if these cannot infuse strength into man — cannot make him free from all his apprehensions — cannot make him a real man? Hence Swamiji would always exclaim thus — “The quintessence of the Vedanta philosophy, as also the keynote of the Upanishads consists in this — ‘Fearlessness! Fearlessness! Be fearless, away with all weakness.’” If you can do this, then alone you are man indeed. Whom to fear? What to fear? The Atman that shines through you is the same Atman dwelling in all. If you cannot perceive the identity of the Atman in all individuals, if you cannot sympathise with the afflictions of all, if you cannot remove the sufferings of others, if your heart does not well out in love for one and all and you are unable to serve others to the best of your ability—how do you reckon yourself a man? You are no better than a beast. Is it not an absurdity on your part to talk of religion? So, first try to be a man in the true sense of the term—strong, virile, self-relying. You will then see that religion and liberation will be within your easy reach.”

If we can attain true manliness, signal success will be ours in our spiritual quest, as also in our every day walk of life, no matter how and where our energies are employed. Accordingly, Swamiji has given us hints in his lectures entitled *Practical Vedanta* as to how the teachings of the Vedanta can be put in practice in our every day life.

Each of the prophets in days gone by, was the precursor of one particular epoch.... Swami Vivekananda, too, heralded the dawn of a new era, which is destined to deluge the world in times to come and will raise mankind to the level of divinity. We are now having only some faint glimpses of this great coming event. Let us all be imbued with the Master’s life-giving spirit, let our lives be shaped according to the invaluable message he has left for us and let us consecrate our physical and mental powers for the fulfilment of the great ideal. May Bhagavan Sri Ramakrishna and Swamiji guide us.

—SWAMI VIRAJANANDA.

He was a man of realisation

Swamiji was a multifaceted diamond; from whichever side you look, it appears brilliant. Now-a-days some people think of Swamiji as a patriot, some think of him as a great poet, or as a great social reformer or as an educationist, and so on. But the fact is, Swamiji was all these and something more. He was a Rishi, a man of realisation and he had realised the Atman

and from that height of realization he looked at the various phases of our national life, and wanted to regenerate and enrich each sphere of our national life by the power, by the light of that Atman. He wanted to shed that light of Atman on all the different spheres of our national life, so that the country may be rejuvenated according to that great deal. That was what he tried to do.

If we want to understand Swamiji, we cannot simply do it by reading his books. We have to meditate on him and only in the depth of the meditation; when we are in union with him, can we realise his greatness and his message. Once Swamiji remarked that if there were another Vivekananda then he would have understood what this Vivekananda had done. Our estimation of Swamiji will not at all be complete. Swamiji came into this world to give the message of Sri Ramakrishna to the world, to propagate his mission throughout the world, so that this country may again rise up as a great nation. It is only by adopting Swamiji's message, which he imbibed from Sri Ramakrishna, that India can become great. The sooner we take up this message and try to build our nation according to it, the better it is for the country. Otherwise, we will be only beating about the bush and wasting our energy, time and probably wealth, by all these destructive movements. Only if we take to his path and try to build this nation according to the great ideals that Swamiji preached, is there hope for this country. Swamiji once remarked, "Sri Ramakrishna is India and India is Sri Ramakrishna's." Sri Ramakrishna is the unifying force of the whole country, and under his banner all the various religions, sects, etc. will become united as one great nation. He is the unifying force, the centre of the nation. The great ideals lived by Sri Ramakrishna and preached by Swamiji all over the world will alone help us to rebuild India. The sooner we take them up the better it is for us. May Swamiji's grace be on all of us so that we may imbibe his message and work for the regeneration of the country on the lines that he has shown to us!

The Ramakrishna Mission, no doubt, has been trying to do its best in implementing Swamiji's message; but I must tell you frankly that what we have been doing—either in the urban area or in the tribal area—is only microscopic compared to the needs of the whole nation. It is therefore necessary that this Ramakrishna-Vivekananda message should be spread all over the country so that the youths of the country instead of wasting their time and energy in useless political processions etc., as at present, would take to this constructive work of educating the masses. Thereby they will be doing greater service to the country than by what they are doing now. That is why we stress on the spread of Swamiji's message.... I wish that this message of Ramakrishna-Vivekananda and Holy Mother spreads throughout the country so that many people, many associations, many societies may come forward, and work for the regeneration of the country on the lines laid by Swamiji. That is why I say that this message should be spread all over the country more than the social work. The message of Ramakrishna-Vivekananda must be spread all over the country, that is more important than

having hospitals, schools, etc. Not that these are useless, I don't say that. But if the message is spread and the people take to this message, the work will be a hundred times, or a thousand times more than what the Ramakrishna Mission is now able to do. From that standpoint, the message is more important than the social work done by the Mission.

—SWAMI VIRESWARANANDA

He came to us with a divine message

He came to us at a time when we needed him most. His sublime teachings have proved a panacea for many evils in this materialistic age. The glamour of Western civilization has blinded our vision of the glorious past of India and we have long forgotten that we are the children of the Vedic sages and that we still possess the noble heritage of their spiritual treasure. It was Swamiji who had brought home to us the fact that we have the strength and courage to dig out the treasure-trove within ourselves and share the Divine Bliss with one another. Fearless as he always was, he boldly proclaimed the message to the world and illumined many a soul with those lofty and inspired teachings of the Vedanta.

Now Swamiji has been and is being accepted as a Teacher of modern India and his teachings have been gaining ground upon the minds of people who are earnest and sincere about knowing God and religion.

The Swamiji made a comparative study of all religions and found out that to understand the true import of the teachings of other religions the study of the Vedanta was absolutely necessary.

The Swami defines religion as "the manifestation of the Divinity already in man." He says, "Each soul is potentially divine. The goal is to manifest the Divinity within by controlling nature external and internal." To see this Divinity within and to become one with it is the supreme happiness of human life. Religion begins only when we catch a glimpse of the Divine soul. We may talk glibly of religion all our life and study the various scriptures of the world, but that will be of no avail until we realise the Atman, the Divinity within us. To manifest it, the Swamiji lays down the four different methods of spiritual practice and urges us to adopt any one or more of them according as it suits us. He says, "Do this either by work or worship or psychic control or philosophy, by one or more or all of these and be free." Here he chalks out the four paths leading to the emancipation of the soul, viz, Karma, Bhakti, Yoga and Jnana. There are men of different tendencies and temperaments and each one is at liberty to choose and practise one or the other of these Sadhana to see the Divinity within.... When the Divinity within is made manifest, we see Oneness everywhere. Service, love and compassion to all beings are transformed into the worship of God, seeing them as the veritable manifestations of the Divinity.

Swamiji demands of us spiritual boldness. He exhorts us to believe in the effulgent glory of the Atman. He calls him an atheist who does not believe in

the pristine purity of his Soul.... To what a miserable state we are driven by forgetting what we really are! We shall have to summon up spiritual boldness, shake off this delusion and recognise the *real man* in us.... How boldly the Swamiji has preached the message of the Vedanta!

We are alone responsible for what we have made of ourselves. The power to undo it is within us. Believing in the infinite glory of the Atman, we have to throw the yoke of Avidya off our shoulders. It is foolishness to say that we are worked upon by other forces. This shows our lack of faith in the Omnipotence within. "The infinite power of the spirit", says the Swamiji, "brought to bear upon matter evolves material development; made to act upon thought evolves intelligence; made to act upon itself makes man a God." This is indeed a tremendous faith which India needs today. The effulgent Atman is at the back of all these planes of existence—physical, mental and spiritual and manifests Its powers in them. It alone supports the universe. This we must recognise. All differences between man and man, between man and animal, nay between things animate and inanimate will cease to exist when we realise the All-blissful Atman. This is the ideal of our life. We must know it. The Swamiji has made it easy and accessible for us. Each one of us can follow these sublime teachings of the Swamiji and put them into practice in his every-day life and attain the Life Divine.

Swami Vivekananda came to us with the Divine message to rouse us from our deep slumber and make us recover our real nature and thus realise the Divinity within.

—SWAMI VISHUDDHANANDA

A mighty spiritual personality

The greatest of Sri Ramakrishna's disciples was Swami Vivekananda. The Master classed him among the *nityasiddhas*, the ever-perfect souls who are born on earth for the welfare of mankind. Even in his childhood he showed signs of future greatness—uncommon intelligence, courage and power of concentration. Under the influence of college education he became an agnostic for a short time during his adolescence. But the contact with Sri Ramakrishna at the age of eighteen brought about a great change in his life. Under the Master's guidance he practised intense *Sadhana*, and at the age of twenty-three was blessed with *nirvikalpa samadhi*, the highest state of spiritual experience.

After the Master's passing away and at his bidding, he organised the young disciples of Sri Ramakrishna into a monastic brotherhood and set out on a journey across the seas to America and England and all over the world. He burst upon the American society with his message of Vedanta like a bombshell. After four years of preaching work he returned to his motherland which gave him a hero's welcome. He lectured at several places from Colombo to Kashmir, rousing the sleeping nation to the glories of its ancient heritage, and to the poverty and backwardness of the masses of modern

India. His great heart bled at the sufferings of the poor and the ignorant. In India he stressed social service very much, and founded the Ramakrishna Mission with this end in view. His great compassion for humanity made him declare: "May I be born again and again and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum total of all souls—and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species is the special object of my worship."

When as young men, fresh from the college, we joined the monastic order, we were ardent admirers of Swami Vivekananda. However, some of the other great direct disciples of Sri Ramakrishna who were alive then told us: 'Now you have great admiration for Swamiji. Well, that is good. But you will understand and admire him more as you yourselves progress in spiritual life.' This proved true in our case. We soon came to the understanding that Swami Vivekananda was first and foremost a mighty spiritual personality, and his compassion for humanity was of a higher order: it was based on actual spiritual kinship with all men and women. He saw the Self hidden in all beings, and service of man was for him worship of God. That is the highest form of worship. The great Swami did not live to see his fortieth birthday. His life and message are a great force shaping the destinies of millions of people all over the world.

—SWAMI YATISWARANANDA

TRIBUTES FROM SAVANTS AND SAINTS

He united the East and the West

Swami Vivekananda has been the most important link between the East and the West, and has not only done memorable service in rousing the latent energies and the consciousness of Indians and making them realise the innate characteristics of their heritage, but has conveyed in a formative and creative fashion the message of Indian scriptures, enabling the West to take advantage of the spiritual treasures of the East and to utilize them in conjunction with their own dynamic and essentially humanitarian and scientific outlook whose advantages he demonstrated to India in turn.

Vivekananda was one man who really united the East and the West. He brought into play an idea of mass organisation of spiritual forces in the world. With his far-sighted vision, he started a great organisation, viz, the Ramakrishna Math and Mission and the organisation is the great example of fellowship and harmony. The world of today would greatly benefit by the message of Swami Vivekananda.

—Dr. SIR. C. P. RAMASWAMI AIYAR.

His writings are our newest scriptures

The closest disciple of *Yugavatar* Bhagavan Ramakrishna Paramahansa, Swami Vivekananda has been in recent times an illustrious son of Bharat Mata. They say: "*Atmavai putranamsi.*" So also, people have seen in Swami

Vivekananda the soul of Bharat. His fame has spread the world over. True, no one has as yet called him *Jagadguru*. But there can be no doubt whatsoever that his life-work fully entitles him to be revered as the *Rashtraguru*.

Our chief malady has been oblivion of the national self. Swami Vivekananda swept clean the cobwebs of this oblivion and gave us a consciousness of the national self. Since the last several centuries the flow of the nation's cultural life-stream had been obstructed as it were. Swamiji made it burst forth once again. Expansion is life, that was what Swamiji's own precept taught us. After Vyasa, Valmiki and Manu, it has been Swami Vivekananda who has made a conscious effort to give enlightenment to the entire world and thus do justice to Bharat's role as the preceptor of humanity. It is a matter of pride for us that this spiritual world-conqueror is today being honoured all over the world.

For the people of Bharat, Swamiji's teachings are invaluable. They spell out for us at length our purpose in life and our duty. We ought to study Swamiji's works thoroughly. Reading articles and listening to speeches about Swamiji is not at all sufficient. It is a matter of good fortune that Swami Vivekananda's speeches and writings are fully available. Let us make the most of this good fortune, and drink deep from the treasure he has bequeathed us and translating his teachings into our lives, mould our conduct in accordance with them.

It still remains to be realised that Swami Vivekananda's works deserve to be adopted as scriptures for regular study.

Vivekananda's books are the *Das Bodh* of today and like the *Das Bodh* embody perennial truths which would continue to guide us for ever. My point is that they need to be read reverently every day even as the Ramayana and the Mahabharata are read.

The outstanding lesson in Swamiji's works is "*Atmano mokshartham jagathitayacha.*" Our ancient texts do not pointedly tell us of duties to our country, our society and our dharma. It is therefore perhaps that they are not very effective from this point of view. Shri Vivekananda's on the other hand expound very lucidly these fundamental duties of ours. An average educated person can understand them very well.

Swamiji told his contemporaries: What is the need of running after these useless thirty three crore old gods of yours. Give them all a holiday for the next twenty five years or so, and let Bharat Mata be your only God. Worship of this God alone will bring fruits to you.

Swami Vivekananda has written about Advaita Vedanta, so lucidly and interestingly that everyone can follow it. There is in his exposition no haziness, no dry philosophisation, no confused definitions. And every word of his exudes inspiration for action.

It can be said that credit for the manifestation of a conscious and integrated Akhil Bharatiya nationalism goes to Swami Vivekananda much more than can be given to, say, Goswami Tulsidas, Nanak, Kabir, Chaitanya, Gyaneshwar or Ramdas.

It would be no exaggeration to say that after Valmiki's Ramayana and

Vyasa's Mahabharata and the Gita, if there can be works which can uniformly inspire the entire country irrespective of province or sect, it is Vivekananda's.

All those engaged in the task of strengthening the national spirit ought to give thought to this matter.

The speciality of Swamiji's literature is that it does not stink of party or sect, does not ridicule, oppose or criticise anybody or anything. The whole discussion is simple and straightforward. All its emphasis is on constructive work. In this literary mirror we can see ourselves clearly, and as we really are. But however effective the medicine is, it has to be taken to cure a disease; similarly we must remember that a mere introduction of Swamiji's thoughts by somebody will not be enough. We must ourselves read the original books. Only when we ponder over, and assimilate, these powerful thoughts, will they form a part of our life and conduct.

Remembering that no quick results can be expected, we must keep studying these books with religious zeal. We must make a rule of not taking our food or going to bed unless we read some portion of Swamiji's literature every day. The younger generation must partake of this food in ample measure. Parents and teachers must see that children read and assimilate his literature as much as they can.

If crores of children of Bharat Mata acquire character through such efforts, and prepare to serve the nation in an organised manner, they can certainly write a glorious chapter in the history of the country, and the Bharat of Swamiji's dreams will come true.

—BABA SAHEB APTE.

A rare genius

Prominent among the disciples of Sri Ramakrishna—the saint of Dakshineswar, he was an extremely brilliant man, a rare genius the like of whom was never seen before. Incessantly engaged in disseminating the gospel of Vedanta, he dazzled the world by dint of his powerful oratory. Just as he freely passed across the ocean (to go to the West), so also did he swim across the very ocean of wisdom.

Though no more physically, his world-wide fame and the abiding fragrance of his noble qualities have immortalised his significant name—"Vivekananda."

—MAHAKAVI KUMARANĀSANA.

His influence still working gigantically

It was in religion first that the soul of India awoke and triumphed. There were always indications, always great forerunners, but it was when the flower of the educated youth of Calcutta bowed down at the feet of an illiterate Hindu ascetic, a self-illuminated ecstatic and "mystic" without a single trace or touch of the alien thought or education upon him that the battle was

won. The going forth of Vivekananda, marked out by the Master as the heroic soul destined to take the world between his two hands and change it, was the first visible sign to the world that India was awake not only to survive but to conquer.... Once the soul of the nation was awake in religion, it was only a matter of time and opportunity for it to throw itself on all spiritual and intellectual activities in the national existence and take possession of them.

Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children."

The visit of Swami Vivekananda to America and the subsequent work of those who followed him did more for India than a hundred London Congresses could effect. That is the true way of awakening sympathy,—by showing ourselves to the nations as a people with great past and ancient civilisation who still possess something of the genius and character of our forefathers, have still something to give the world and therefore deserve freedom,—by proof of our manliness and fitness, not by mendicancy.

—Sri AUROBINDO.

(During the jail period, for a short time, Sri Aurobindo used to hear the voice of Swami Vivekananda instructing him on a particular aspect of *Sadhana*. "It is a fact" he wrote, "that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence. The voice spoke on a very important field of spiritual experience." Years later he spoke categorically about Vivekananda having been to him the very first messenger to reveal the lore of the Supramental Truth. "It was the spirit of Vivekananda who first gave me a clue in the direction of the Supermind. This clue led me to see how the Truth-consciousness works in every thing... He did not say 'Supermind.' 'Supermind' is my own word. He just said to me, 'This is this, this is that' and so on. That was how he proceeded—by pointing and indicating. He visited me for fifteen days in Alipore jail, and, until I could grasp the whole thing, he went on teaching me and impressed upon my mind the working of the Higher Consciousness—the Truth-consciousness in general—which leads towards the Supermind. He would not leave until he had put it all into my head.... I had never expected him and yet he came to teach me and he was exact and precise even in the minutest details."

Aurobindo had another direct experience of Vivekananda's presence

when he was practising Hatha Yoga. He felt this presence standing behind and watching over him.)

His message continues to inspire us

Swami Vivekananda had a message for India and the world. His message to India was meant to introduce life into her people, to give vigour to our national life, to shake our people out of their age-long lethargy and to make them appreciate the great destiny of our land. He was not superficial in the diagnosis of the reasons for her ills, but went into the causes which were eating into her vitals and which led to her downfall.

He spoke of the urgent need for India to assimilate the spirit of modern science, develop technical efficiency and practical skills and through these build up a healthy and progressive body-politic. Education according to him should be a blend of Vedanta and modern science. Spirituality, he said, must continue to remain the central theme of Indian life. He found no conflict between material well-being and spiritual welfare, both of which he united into a comprehensive spiritual life. He expounded the scope and contents of this spirituality, welding Vedanta to modern science, in the following well-known testament of faith: 'Each soul is potentially divine, having within it all power and perfection.'

Born out of this principle of divinity in every individual was his great message of work as worship. At a time, when men avoided society and work in their search for God, and sought the solitude of the caves and the forests, the Swamiji's message came with significant originality. He said, 'Where are you going to seek God? Is not God present in the living beings around you? God has come in the shape of the poor and the miserable, the sick and the lowly, the suffering, and the downtrodden. Serve them sincerely and with humility. Work for them and that will be the real worship of God.'

To him a proper system of education was the remedy for all our social ills. His message in the field of education was a unique one—based on the divinity of the human soul. He believed that all souls are potentially divine and education should be the manifestation of the divinity already in man. The duty of the teacher is to help in the manifestation of this divinity by positive help and encouragement and by his own high example. As he said: "The Light Divine within is obscured in most people. It is like a lamp in a cask of iron; no gleam of light can shine through it; gradually by purity and unselfishness, we can make the obscuring medium less dense, until at last it becomes as transparent as glass." The duty of the teacher is to help the child by positive guidance to become conscious of his great national and spiritual heritage and strive for it.

Swami Vivekananda is no more with us in body, but his spirit and his message continue to inspire us. That message is as much for the world as for India and will continue to inspire millions of people for all ages to come.

That message, if it can be put in a few words, is: 'Renounce the lower pleasures; Realise your Divine Nature and dedicate yourself to the service of God in the form of the poor and down-trodden. Awake, arise and stop not till the goal is reached!'

It is our proud privilege to live at a time when the message is fresh.... Let us open our hearts and minds to receive this great spiritual message. Let us dive deep into this eternal wisdom and be blessed by it.

—T. S. AVINASHILINGAM.

A unique personality

There is no subject on which Swami Vivekananda has not thought. There is no scripture he is not familiar with. The course of his intellect knows no impediments. His courage knows no limit. After Sri Krishna taught the Gita, removed all doubts man is prone to, and established Vedic Knowledge on a firm basis, it is Vivekananda who has explained in a language everyone can understand the true import of Hinduism.

It was Vivekananda who was responsible for initiating the renaissance of Hindu Dharma.

—MAHAKAVI SUBRAMANYA BHARATI.

He roused us

Vivekananda not only made us conscious of our strength, he also pointed out our defects and drawbacks. India was then steeped in *tamas* (ignorance and unwisdom) and mistook weakness for non-attachment and peace. That is why Vivekananda went so far as to say that criminality was preferable to lethargy and indolence. He made people conscious of the *tamasika* state they were in, of the need to break out of it and stand erect so that they might realise in their own lives the power of the Vedanta. Speaking of those who enjoyed the luxury of studying philosophy and the scriptures, in the smugness of their retired life, he said foot-ball-playing was better than that type of indulgence. Through a series of *obiter dicta*, he rehabilitated the prestige of India's soul force and pointed out to the *tamoguna* (unwisdom) that had eclipsed her. He taught us, "The same soul resides in each and all. If you are convinced of this, it is your duty to treat all as brothers and serve mankind." People were inclined to hold that, though all had equal right to the *tattva jnana* (knowledge of the Spirit), the difference of high and low should be maintained in the day-to-day dealings and relations. Swamiji made us see the truth that *tattva-jnana*, which had no place in our everyday relationship with our fellow beings, and in our activities was useless and inane. He, therefore, advised us to dedicate ourselves to the service of 'Daridranarayana' (God manifested in the hungry, destitute millions) to their upliftment and edification. The word 'Daridranarayana' was coined by Vivekananda and popularised by Gandhiji.

—ACHARYA VINOBA BHAVE.

He went and saw and conquered all

The Swami sailed to Western shores,
 Not as Cortes did before,
 To conquer with the fire and sword
 A dark unillumin'd horde,
 His weapons were of other mould
 His aim not earthly power or gold;
 Bravely he steered athwart the main,
 With none to follow in his train;
 With not a single shell in hand,
 To raise his revered motherland.
 In the eyes of people far away,
 Of master-minds as bright as day,
 He told them in language clear,
 They need not shed a drop of tear
 For fallen Ind, who still doth own
 A precious stone, to them unknown.
 The Hindu is by culture mild,
 Forebearing, generous and kind;
 The Hindu does not take delight
 In hawking, hunting or in fight;
 For birds and beasts as well as men
 He always has a tender vein:
 Feels in fact a brotherly love
 For insects, worms and all above.
 Though strongly wedded to his own,
 He does not in his heart disown
 The merits of another's creed
 The piety of a pious deed,
 Be it done by a Hindu true
 An Arab wild or wand'ring Jew.
 How quick did Swami gain his end,
 And the ways of 'mericans mend!
 When Caesar went to conquer Gaul
 He went and saw and conquer'd all

— C. C. M.

The Indian Mirror,
Feb. 20, 1897

He preached a universal religion

Swami Vivekananda was a bridge between the East and the West. He was a great and illustrious son of India, but he was as well-known in the West as he was known in India. He realized that there was much that the East could

take from the West, and much that the West could take from the East. He appreciated the material and scientific progress the West had made, he realized the sense of equality which was there in the West, he also admired the democratic institutions of the West, but so far as his own country and the East was concerned, he knew we followed the things of the spirit. He felt that both parts of the world had much to contribute to each other, and that contribution would lead in the long run to bringing about a world which would work for peace and happiness.

He went to the Congress of World Religions in Chicago in 1893, and those who were there and who heard him felt they were hearing the voice of a saint and a seer. He preached a universal religion, and the thing which he emphasized was the value and importance of the individual. His creed was that every individual had the divine spark in him whether the individual was a rich man or a poor man, whether he belonged to a high caste or to a low caste, whether he was a saint or a sinner. All individuals were alike, because each human being had a divine spark in him; that was really the essence of his religion. He also felt that you could find God anywhere, whether in the temple, the church, the mosque or the synagogue. God was omnipresent, and you did not have to resort to rites or rituals or any particular form of religion in order to discover Him.

Now what is the legacy he has left behind? His legacy is first of all the Ramakrishna Missions which you find dotted all over the world. These Missions exist in order to spread the gospel of the Swamiji, and also to bring succour to the poor and the suffering, because one of the important tenets of Swamiji's philosophy was that the best form of prayer, the best form of worship, was service. He did not believe in people retiring and thinking of their own immortal souls. He thought that was a selfish way of showing your religion or your faith in God. The best way to show your faith in God, the best way to practise religion, was to serve: service was the finest form of religion. It is because of that noble message that these Missions that you find everywhere are dedicated to service, and they carry on humanitarian work all over the world.

The other legacy which he has left, and which we should think of today in this troubled world, is that what makes a country great is not an affluent society, not material possessions, not arms and armaments but the things of the spirit. It is the ideals which a country sets before itself, and the values it cherishes.

Today most of us are troubled in spirit; there is fear and suspicion in our heart, there is a sense of frustration. It is wise, it is becoming, it is proper that we should ponder over the message the Swami Vivekananda gave to all of us.

—M.C. CHAGLA.

A divinely inspired and God-appointed leader

Vivekananda appeared to me immediately to be a man who was intensely

moved by the sufferings of Humanity, and particularly of Humanity in India. Some of his tirades against middle class and upper class societies in this matter moved us to the depths of our being. He discovered for us the greatness of Man, and particularly of men in the humbler walks of life who were the despised and the denied in our Indian society. At the same time, he brought home to us the value of Indian thought at its highest and pristine best, as in the Vedanta. He was able to convince us that what our ancestors had left in the Vedanta Philosophy was of permanent value, not only for us in India but also for the rest of Humanity. This put heart in us, and made us feel a new kind of elation as members of a people who have always had a mission and a sacred task to serve Humanity. The Hindus as a race were losing their nerve, and it was Vivekananda who helped us to regain this nerve which we were losing. There was a lot of unthinking and unsympathetic criticism of our ways and our life, particularly from among Christian missionaries of the older type, and this was demolished by Vivekananda. All this made us hold him very close to our heart, and to think of him as a great master and as a new kind of incarnation who came down to earth to lead us into the good life and the life of the strong man.

Vivekananda, in the first instance, knocked off a lot of nonsense in our Hindu social life, and drew our attention to the Eternal Verities and not to the ephemeral accidentals—social usages and such like—in our life. He was a sworn enemy of what we now call in India casteism. Untouchability was something which he abhorred both as a Sannyasin and as a lay Hindu. He coined the word which is very commonly used in our Indian English—"don't-touchism." His heart overflowed with love and sympathy for the masses, whom he wanted to serve with religious zeal—serve as a believer in the Vedanta which sees God in all life. He coined a new word for our Indian languages—*Daridra-Narayana* or a "God in the poor and the lowly." This word has been accepted by the whole of India, and in a way it brings in a sense of responsibility for the average man. He has to look upon the poor and the humble, the suffering ones and the frustrated ones of society, as if they were deities incarnate or fragments of God, to serve whom was to serve God. Mahatma Gandhi's revival of the old expression which was used in Gujarati by the Vaishnava poets of Gujarat, namely, *Hari-jana* or "the Men of God" was a very fine expression; but *Daridra-Narayana* implied or brought in an element of a sense of duty which was enjoined upon man to serve the poor if they wanted to serve God.

Swami Vivekananda is looked upon as a great religious teacher, and indeed he made a definite contribution to the study of both Hindu religion and philosophy, and also in spreading a knowledge and appreciation of this philosophy and religion. His great works on aspects of Vedanta in theory and practice still inspire hundreds and thousands of enquirers all over the world. But it has also been said that he was more a philanthropist, one who dedicated himself to the service of man, than a religious theorist or preacher. One

need not seek to analyse Vivekananda's personality in this way. It is best to take the service of man as a form of serving God, for, from the point of view of all practical religion, God and Man are the obverse and reverse of the same medal. Vivekananda may be said to have been an innovator in two matters. As his great disciple Sister Nivedita suggested—he was the first to formulate the basic character of Hinduism as a system of thought and as a way of life in the modern age. This is the first great thing we as Indians may note about Vivekananda. Secondly, Vivekananda may be said to have brought before the Western World a new point of view in religious thinking—a new approach to the problems of faith—which they needed very badly. To this also might be added as a pendant that Vivekananda, as one of the thought-leaders of modern India, gave the tone to modern Indian culture. He conceived of an integration of all human religion and culture into one entity claiming the homage of all and sundry.

I consider, and many agree with me also, that Swami Vivekananda's participation and his magisterial and at the same time sweet and reasonable pronouncements at the International Congress of Religions at Chicago in 1893 form a very important event in the intellectual history of modern man. There he proclaimed for the first time the necessity for a new and an enlightened kind of religious understanding and toleration, and this was particularly necessary in an America which was advancing so rapidly in science and technology, and in wealth and power, which were not, however, divorced from altruistic aspirations and achievements. But apart from a few of the most outstanding figures, particularly in the New England orbit of the United States, generally the religious background was crude and primitive. It had pinned itself down to a literal interpretation of the Bible, and accepted all the dogmas with a conviction which was pathetic in its combination of sincerity and fanatic faith, of credulity and crudity. This very primitive kind of religion was not satisfying to those who were actuated by the spirit of enquiry in a higher and more cultured plane, and for them Vivekananda's message came like rain on a thirsty soil..... So in this way, we might say that quite a new type of spiritual conversion has taken place in the mind of a considerable portion of intelligent men and women in the West, beginning with America; and here we see the leaven of Vedanta working through Vivekananda. In a novel on Mexican life by D.H. Lawrence — *The Plumed Serpent* — where we have the picture of a revival of the pre-Catholic Aztec religion among a section of political workers in Mexico, the mentality displayed by some of the leaders of this movement is something astoundingly modern. Many of the views expressed by one of the characters in this novel, the hero Ramon talking to Roman Catholic Bishop, might have been taken over bodily from the writings of Vivekananda. In this way, although the ordinary run of people are not conscious of it, the message which was given out by Vivekananda to America and the Western World at Chicago in 1893, and subsequently to people in America, England and India, has been an effective force in the liberalisation of human spirit in its religious approach.

The first point in Vivekananda which I mentioned above, namely, his giving before the world a definition of Hinduism in its essence, was a service which was done not only to India but also in another way to Humanity.....

Vivekananda was the lover of all those who had suffered through the injustice of others, and he tried his best to restore them to a sense of human dignity..... It is remarkable how in India in her days of political submission and spiritual inanity, when everything seemed hopeless, and the people had lost all confidence in themselves, a spirit calling us to action like Swami Vivekananda could come into being. That such a person could come at a time when the prospect was bleak, when we seemed to have lost all hope, indicated that God in His mercy never forsakes His people, and this in a way bears out the great idea behind this oft-quoted verse of the *Gita* that whenever righteousness is on the decline and unrighteousness is in the ascendant, God creates Himself as a great *Avatara* or Incarnation — as a Leader to guide men to the right path of salvation. And in that sense Vivekananda was an *Avatara*, a divinely inspired and God-appointed Leader, not only for Man in India, but also for the whole of Humanity in the present age.

—SUNITI KUMAR CHATTERJI

One of the rare geniuses

Vivekananda was one of those rare geniuses who looked and thought ahead of his times. He passed away in 1902 but in his short span of life of about thirty-nine years, he has left volumes of utterances and recorded thoughts which are relevant to events and happenings of the present day human affairs.

When one thinks of Swami Vivekananda one is naturally reminded of the great Sankaracharya. For, in action and thought and permanent achievement, the two bear a close comparison. Like Sankaracharya, Vivekananda sought to revive and re-enunciate the Vedantic doctrines. The former roamed throughout the length and breadth of India to give a concrete form to his mission, Vivekananda went further. Like a colossus he strode not only the length and breadth of our vast motherland, but crossed the seas, went to foreign countries and drew the attention of the rest of the world to the perennial philosophy of India and the sublimity of her thoughts and ideals. Again, in a manner similar to Sankaracharya's he organised the monks of the Ramakrishna Order into ascetic societies charged with the mission of propagating Vedantism, but not in this country alone. Vivekananda's thrilling message is for all climes and all times. This blending of the age-old spiritual processes and conceptions of India into an acceptable present-day mental discipline available to every citizen of the world is a unique gift of Vivekananda. His genius moulded the ideas propounded by a long succession of sages and saints culminating in his great Master, Sri Ramakrishna, to give them a name and habitation which have a rare appeal to the modern world.

One is struck with wonder at Vivekananda's unusual power of foreseeing

the forces of history shaping human destiny. He grasped the mobility of historical forces and sensed the occurrence of situations which are being identified today.

Vivekananda bestowed particular attention on the youth of the land. He taught them to be fearless, to be and doing and to be daring in their thought. Years later, Pandit Jawaharlal Nehru asked the youth of India to live dangerously. But the ground had already been prepared for him by Vivekananda. In fact, the great Swadeshi movement initiated in 1905 was to a great extent the direct result of Vivekananda's teachings and exhortations. The youth involved in this movement largely drew inspiration from his utterances. The cult of violence was brought into being by the foolish act of Lord Curzon's partition of Bengal. The young men who propagated the cult, now widely recognised as misguided were imbued with the teachings of Vivekananda. It was not unusual to find persons arrested for their involvement in violent political actions, possessing books written by Vivekananda alongside the Gita. They were inspired by his words; they sought from his teachings sustenance for their thought and actions; and they learnt to be fearless and to live dangerously. Indeed the suspicion of intellectual coherence of these youths with the Vivekananda literature and movement was so overwhelming that, years later, Lord Chelmsford even thought of banning the Ramakrishna Mission. However much they were considered as misguided in later years, to them belongs the credit of rousing their countrymen to the consciousness of political subjection and preparing the mental level of the people to receive the seeds of non-co-operation which later sprouted and grew up and ultimately bore the fruit of freedom. Vivekananda has thus been rightly called the "*Veer Sannyasi*", the heroic ascetic who acted as a harbinger of the freedom of this country. But at the same time it must be admitted that nowhere in his writings and speeches has Vivekananda ever urged anyone to resort to violent political actions. As a matter of fact, in the preamble to the trust deed of the Ramakrishna Mission he had expressly stated that it should steer clear of any political involvement. But probably, the spirit of fearlessness, born of the sacred incantation eulogising the conception of the universe as the manifestation of an all-pervading Supreme Power, so much permeated his writings and speeches, that it could without any manifest attempt embolden ordinary human beings to heroic actions.

Vivekananda was of the view that service to fellow beings was serving God Himself. To him man was a patent manifestation of God. Service to humanity was the behest of his Master. Impelled by this idea he organised relief measures when the plague epidemic was rampant in Calcutta. Later he gave a concrete shape to his plan of service. The Math he established was not meant to be an association or assemblage of hermits escaping from society. Serving the common man was part of the discipline enjoined on the inmates of the Math for the attainment of their spiritual evolution. He once even threatened to sell away the Math, which had been established at Belur, when he was asked to consider the financial aspects of his motto of service. Thus it is that hospital

work became increasingly associated with the Ramakrishna Movement. Also it is that whenever there occurs any calamity in any part of the country, be it flood, famine, drought or pestilence, the Ramakrishna Math is the foremost non-official organisation to come forward to rush help and relief to the suffering humanity. Branches of the organisation have been established in every nook and corner of this country and abroad. These Maths have become for the common man the symbols of service and spiritual attainment and God-realisation. In this is enshrined, in a nutshell, the idea of the Welfare State which has come to be accepted as the ideal of Governments in most parts of the world.

Thus Vivekananda was not a *sannyasi* in the traditional sense of the term. His thoughts were always progressive; he looked ahead of his times. He was dynamic in his manner of thinking and action. It was because of his wide vision and tireless advocacy of the truths and basic principles underlying his mission, that the Ramakrishna Order has been able to spread out into the remotest parts of the world. At no other time in India's long history have missionaries of peace and progress and service gone out in such large numbers except probably in the ages of Buddhist expansion. But the latter was confined to Asian countries. In the movement initiated by Vivekananda, on the contrary, the East has expanded into the West and substantiated the vision:—'Truth is one; learned men speak of it in different ways.'

—Dr. U. N. CHATTERJI.

He made an indelible impression

Brother Vivekananda made an indelible impression of his life and learning on the American public. We had great time; and Vivekananda was one of the most favoured of delegates.

A true and beautiful picture of Hinduism has been exhibited to them (Americans) by our friend, Swami Vivekananda, and to him all credit is due for the propagation of the exact idea of Hindu religion in America. In the Parliament of Religions, thousands of intelligent American people listened, for seventeen days, to the able expositions that were made by the distinguished representatives of the different religions. And I can unhesitatingly say that, in the Parliament of Religions, there was no figure that attracted more attention than that great and good Hindu monk, Vivekananda. I think, the time has come when India should again illuminate the spiritually darkened world. Though not advanced in material civilisation, yet the people of India are rich in other respects; and could gladly give the spiritual spark to illuminate the countries, at least of America. Our good brother Swami Vivekananda has done a great and inestimable service not only in bringing forward the pure doctrines of Hindu philosophy, but has succeeded in convincing the intelligent and enlightened portion of the American public of the fact that India is the mother and seat of all true philosophy and metaphysics. I would tell you when Swami Vivekananda was advertised to speak, there would always be

a rush for seats. The picture of Swami Vivekananda was placarded all over the city of Chicago, with the advertisement announcing that he was to deliver lectures at such and such place on such and such a subject. Wherever he went, the people thronged round him, and great was the interest shown by them in every thing he said. I say, he has rendered great service to this country, and Bengal should be proud that, of all representatives that were present there, he occupied the most conspicuous place in that great assembly, the Parliament of Religions at Chicago.

... You should be grateful to the good people of Madras for having sent Swami Vivekananda to America as a representative from the people of Hindustan. Now, we see that the efforts of our brother have been crowned with wonderful success. I, therefore, tell you that if men of his character go to America, thousands would be converted into followers of the deep philosophy of the Upanishad. The Swami is the best exponent of the liberalising doctrine of the Upanishad. If you go and preach sectarianism, the people will not listen to you; they are not trammelled by any sort of bias or prejudices. Swami Vivekananda had expounded the theory of Hindu philosophy in a liberal and cosmopolitan way which commanded the attention of not only the thoughtful men, but even the simple-minded men were in a position to grasp his expositions of Hindu philosophy. Therefore, I say, that the descendants of the ancient Aryas, who have yet that noble and self-abnegating spirit of charity, will be able to illuminate the land with spiritual light. If you want that this should be carried over to America, then I earnestly say, send on some young men like Swami Vivekananda, who, by their moral excellence and spiritual vigour, will illuminate the sixty millions of people again.... The young men must sacrifice their lives, their wealth, and their parents, and should make themselves free from all earthly cares and anxieties, and go abroad just like their ancestors, crossing the deep ocean with the torch of spiritual light in their hands. I say with all earnestness and entreaty that the young men of today could do this work for India, if they only wished to do so.... My brothers, I, therefore, say, you must sacrifice your comfort, your pleasures, and then you will surely succeed in your noble undertaking. The example has already been set by our brother, Vivekananda.

In the Hall of Columbus, when, in the presence of about 5000 people, I introduced him as my Hindu brother, after speaking about Buddhism and its work, he said, in glowing terms, that when the Buddhists and the Hindus unite with each other, then India would regain her former glory. Brothers, we Buddhists have come back again to this land after 700 years. Now that we are enjoying the peaceful atmosphere, everywhere we see harmony reigning supreme. You must not forget the good services of our brother who learned these high, ennobling and soul-stirring doctrines from his teacher, Sri Ramakrishna Paramahansa, who always inculcated in his disciple the vital importance and necessity of self-sacrifice. There is not only Swami Vivekananda, I have seen his colleagues in the Dakshineswar Math, and I say if five or six men go abroad with the liberal ideas of that great master

Ramakrishna, I am sure, you will soon bring about a great revival of Hinduism among the millions of human beings in this country. If you organise a Missionary propaganda, millions will join in your great work. Send them to all parts of the world. You have got the key, and the success in your hands. The best men of England and Germany are now learning the Indian philosophy.

—M. DHARMAPALA.

A Mahayogi

Swami Vivekananda was a Mahayogi whose life, as such, was not “lived on the surface.” Attuned to the Absolute, by far its vaster part, as that of the iceberg which is beneath the waves, it is beyond our mortal ken.

Unlike many other saints, Swamiji lived, worked and died for the world. He was, right from the moment of his appearance at the World’s Parliament of Religions at Chicago in 1893, a great historical personality in the full view of the world’s publicity. He was one of the makers, or, as some hold, the maker of Mother India, and a man with a world mission, who laboured to give the world, conceiving of progress in materialistic terms and rushing headlong with it, new values, or to reiterate old ones.

—Prof. S.N. DHAR.

He was a prophet in the real sense of the term

It is rightly said, prophets come ahead of their times. Hence persons living during their time do not realise their worth nor do they visualise what they (prophets) are going to do. This is especially true in the case of Swami Vivekananda who said to himself: “Had there remained another Vivekananda, he would have understood what I have done.”

Soon after Sri Ramakrishna’s passing away Swami Vivekananda travelled all over India and was moved at the pitiable condition of the great nation, “battered, bruised and defeated, lying prostrate under the British boots.” But Vivekananda was not an ordinary man who lacks foresight, farsight and insight. He was a prophet in the real sense of the term. So with a prophet’s unerring insight he made profound discoveries about India. He pointed out that the main cause of India’s degradation lay in the neglect of the masses. This may not appear to be a discovery at all in the present day context. But in the latter half of the nineteenth century when Swamiji lived and worked, it was really a discovery. At that time social reformers kept themselves busy talking about widow remarriage etc. But Swamiji went deep into the matter. He was out to root out the problems with which the human society was plagued.

Vivekananda’s second discovery about India was that religion was the backbone of this nation.

When Swamiji talked of religion, he took it in a special sense meaning thereby spirituality. For him it meant realisation of God.

The life-blood of religion is spirituality. The neglect of this life-blood will virtually lead to the annihilation of the nation.

Swamiji's prediction has come true. India attained independence thirty-six years ago but she is facing problem after problem because she has neglected her life-blood. People have managed to forget Swamiji's words of caution, namely, "Religion is as the rice and everything else, is like the curries."

Had we remembered the timely warning of the great prophet Swami Vivekananda, we would not have been riddled with problems even after thirty-six years of our independence.

Swamiji's third discovery about India is that religion is one, and that is Vedanta. Vedanta teaches that God is in everything. This absolute democracy based on the spiritual oneness of mankind places Vedanta in a privileged position to preach true universal brotherhood.

The future world will require the genius and spirit of Swamiji to save itself from the evils of unadulterated use of Marxism. Already rot has set in and made severe dents into the Marxian materialism or the materialism as practised by the Western world. Vivekananda is at once a challenge and a warning to the entire world which includes India as well. He is the beacon light of the world in this darkest day of materialistic civilisation. Here is the future man whom the world must take as its guide in order that it does not get bogged down in general catastrophe. He is the man who gave a new vision to the eyes of humanity, which had got dim, and lost in darkness of selfishness, love of dominance and power, vain boasting and ideology.

—Dr. TAPASH SANKAR DUTTA.

Prince of monks

Among the various facets of the personality of the Swami Vivekananda, there is one which constitutes the very foundation of his being, the bed-rock as it were, on which the aggregate of his multiform personality is reared. It is, that he was a monk, first, last and always. Strong, virile, manly, he moved fearlessly among all circumstances of life, standing as the champion of humanity, his mind rising to new heights in defence of the weak, the oppressed, his God, "the poor, the wicked, the poor of all races, of all species."

Vivekananda the preacher, the patriot, the lover of humanity, the metaphysician and philosopher was adventitious superimposition; beneath these cloaks beat the heart of Vivekananda the sannyasin, the Apostle of the spirit of man, disdainful of all dependence on material conditions.

He was an embodiment of the other ideal of the Sannyasins,—the ideal of chastity. In the course of his chequered life, passing through different grade of society and diverse types of men, the purity of his heart was a great asset with him. In his dealings with men and women all over the world, some sort of spiritual relationship sprang up. Everywhere the blessed privilege of his relationship was a purifying, chastening and ennobling influence and was sought after eagerly by many who came in touch with his personality. How

he was passionately followed by some of his disciples over whom was cast the magic charm of his personality, is narrated in his life.

He had risen above the sex idea, nay, he was born without it. In the Atman, there is no sex and it is only men who have been degraded to the animal, who see the difference of men and women. He rooted out this distinction and it was absolutely obliterated from his mind.

“Brahmacharya should be like a burning fire in the veins”, the Swami told his disciples, and he was an embodiment of that. In his holy presence, one felt the burning glow of purity; sin and unholiness hid their heads and shrank away, and the fire of his purity infused into others made new men and women of them. It was the power of purity which gave such force and authority to his words, it was purity which was the sheet-anchor in his life, by the strength of which he defied all powers of the universe and smiled at the form of Death.

Indeed he was the Prince of monks, the Paragon Sannyasin who by his unblemished life had shed added lustre on the long line of Indian saints and Sannyasins, and enhanced the glory of the time-honoured and glorious institution of Sannyasa.

—EDITOR,
Prabuddha Bharata,
March, 1919.

His influence on me

I have come here (Belur Math) to pay my homage and respect to the revered memory of Swami Vivekananda, whose birthday is being celebrated today (6 February, 1921). I have gone through his works very thoroughly, and after having gone through them, the love that I had for my country became a thousand-fold. I ask you, young men, not to go away empty-handed without imbibing something of the spirit of the place where Swami Vivekananda lived and died.

—MAHATMA GANDHI

(During his stay in Calcutta in February 1902, with Gopalakrishna Gokhale, Gandhiji went to Belur Math one day with a keen desire to meet Swami Vivekananda. About this visit Gandhiji recorded later on, in his autobiography as follows: “Having seen enough of Brahma Samaj, it was impossible to be satisfied without seeing Swami Vivekananda. So with great enthusiasm I went to Belur Math, mostly, or may be all the way, on foot. I loved the sequestered site of the Math. I was disappointed and sorry to be told that the Swami was at his Calcutta house, lying ill and could not be seen.”)

Though unable to meet and talk with Swamiji, Gandhiji was deeply influenced by him. On the occasion of his visit he paid to Belur Math on

6th February, 1921, and being requested to say something on Swamiji, he quietly walked to the upper veranda of the monastery (Belur Math) overlooking the Ganga and addressed the public on the lawn. What he said, in substance, on that occasion is given above).

Man-making was his mission

The patriot-saint blessed me with a gentle look and said, "Man-making is my mission of life. Hemachandra, you try with your comrades to translate this mission of mine into action and reality..." And we have ever remembered the words of the Great Maşter. Along with our hosts of friends and compatriots, we have tried in our humble ways to carry out his behests....

—HEMACHANDRA GHOSH.

Strength and service were the keynotes of his life

It would certainly not do just to speak about Vivekananda, pay verbal tributes to his memory, or only to raise a statue to commemorate him. We must translate into our lives his teachings, the lofty ideals he stood for. Let us strive to change the entire society with the idealism of Vedanta he preached. He never claimed to reform society. He held that once an individual begins to know himself in the light of Vedanta, he would be able by himself to discover the path to Godhead. So no one needed to become the *marga-darshak*. When once some one said to Sri Ramakrishna Paramahansa, "We must reform society", he flared up to ask: "Who are you to reform society?" Not reform, but service of society was what he stressed. And Swami Vivekananda's entire life is imbued with this teaching of Sri Ramakrishna.

Swamiji was a worshipper of strength. Weakness is sin, that was a cardinal precept of his. A look at him would tell us how strong he was, and how fearless. Even his pictures radiate strength. He used to tell everyone to keep the body fit and strong. Great tasks cannot be achieved without a strong physique, he said. "Muscles of iron and nerves of steel", that was what he insisted on. Your patriotism demands from you a sound body, he said.

He went round the world working without respite, disregarding his own food and drink, rest and sleep. Would that have been possible if he had not imbued his body with great strength and vigour in his early life? He had accumulated such great vitality and energy in his body, that he could save the whole humanity from falling into the ditch of materialism.....

Though a great saint and ascetic, Swami Vivekananda has placed before us the example of a strong physique. I think we should take this lesson.

But then, merely a strong body won't suffice. By itself, this strength may well become *asuric*. So Swamiji insisted also that the mind be pure which could keep in control strong physique.

....From Swamiji we learn that, however strong our body may be, and however learned we may become, by studying a large number of books, if

we do not keep our life absolutely pure, we will not be worthy of being called a human being. The life of Swamiji was supremely pure..... In the life of Swamiji we will not find anything but purity—in body, mind and speech.

Swamiji had divine power in him. People used to sit spellbound when he spoke. An American newspaper observed: "He is an orator by Divine right." That is why foreigners listened to him—listened as they would to a prophet.....

He became the uncrowned king of the Parliament of Religions. Wherever he went like an emperor with his retinue, unhindered..... he gave a new life to everybody whom he met.

If we are fortunate enough then we will see that the light that Swami Vivekananda had kindled in Chicago in the midst of dazzling materialism, is spreading all over the world as if it has the brightness of ten million suns, enveloping all human beings and in that well lit path getting all round welfare, man is becoming fit to realize God. I feel that time is getting nearer.

The great soul, the source of that Divine light which Vivekananda carried with him to the foreign land to illumine the whole world, was that epoch-making Incarnation, Bhagawan Sri Ramakrishna. Let us study their teachings and mould our life in the pattern of their noble lives. Let us devote ourselves to the service of man. Let us not allow any selfish interest to come and stand in the path of our service. Let us once again prove this truth, through our lives by making them perfect, that each and every son of Mother India, invigorating himself with the vigour of Swami Vivekananda, is perfectly capable of giving the knowledge of truth to the world.

Swami Vivekananda was a devout worshipper of the Motherland. His first teaching for the people was: worship this Motherland with intense faith, with ardent devotion. Swamiji held that if there is any country on earth where man may worship God and actually establish communion with Him, it is this land of Bharathavarsha. The noble karmas of our former births bring us here. In fact, he said, even after all the good acts one may perform in other births, for the attainment of Moksha, one must take birth in Bharathavarsha. In other lands and other climes, one may enjoy; one may achieve scientific distinction, one may even reach to the moon. But one cannot reach God. For that you have to take birth in this country. So Swamiji exhorted the sons of this Mother to venerate this Holy Land.

He said this and then gave a call to educate the people, to disseminate knowledge. In doing so, he said, let there be no running down of our culture, our religion. While he did not deny that there were shortcomings in our social mores and customs, he emphasised that it would serve no purpose if we keep on talking of these shortcomings.

Swamiji repeatedly said that there were many customs and practices which today seemed wrong to us but which in their origin did serve a useful purpose. So there was no use decrying them. While we might suitably change and alter them, let us not cite them to deride our ancestors.

Today we have our own scholars and 'representatives' running down the

nation..... Indian students go abroad for education and very often their character and conduct earn contempt for our country. Whether it be for business, or education, or plain enjoyment, whosoever goes abroad must be scrupulously careful to ensure that his conduct secures respect and esteem for the country. Swami Vivekananda is an ideal for them all.

You must be aware that Swamiji's speeches and writings refer frequently to the Hindu Nation. At places he wants us to emulate Guru Govind Singh, at others Chhatrapati Shivaji. Because according to him it is the society to which these great men belonged that is the national society of this land. In fact a study of his works makes it clear that he has used the words 'Hindu' and 'Indian' as synonymous attributes. Keeping in view this society, he urged that the sublime teachings of Hindu Dharma be spread all around. Make the society strong. And serve society.

Strength and service—these were the two keynotes he dwelt on. Swamiji dedicated himself completely to the nation's service. Little wonder that years ago he could foresee a crisis. His vision seemed to penetrate into the future, and in reply to questions put to him in America, he said that China may seem asleep now, but it would soon awake and when it did wake up, it would become a menace. The questioners asked further: Would it be a danger for your country too? And Swamiji replied that it would be a danger even to India. So this was his forecast years ago. What does this prove? That political acumen by itself is not sufficient. With all the acumen that our rulers had, they discovered the fact of Chinese aggression only after aggression had been actually committed! So a life imbued in cultural and religious truths imparts an insight and vision which political experience cannot.

About this aggression. We must understand, that still further aggressions can come. Swami Vivekananda has however confidently affirmed that this land and nation of ours would successfully withstand all attacks, that this society is immortal. Why is that so? Why is this society immortal? People often say that the Hindu has a meek temperament, a mild character. Well, this mild-mannered Hindu has survived many an onslaught of history. Every people after all has a purpose to fulfil in this world. It lives so long as it continues to fulfil that purpose. The Greeks made a contribution, and then disappeared. So also the Romans. Very many other empires too. Numerous have been the powerful empires which have struck against this nation. But this Hindu Nation has braved all those attacks. Why? Because it treasures the great purpose which underlies its existence namely to help humanity work up its way to the Highest Reality, to make the attainment of *Moksha* possible for all. So long as human society lives, Hindu society will live also—that seems to be God's scheme of things!

Despite all sorts of impediments and dangers, Swamiji exuded confidence and faith. The sort of determination he thought was needed for the service of society, can be gauged from his own attitude. He said this about himself; "I do not want *Moksha*. But I aspire to take birth again and again to serve this society presently steeped in ignorance." This attitude of his was typically

Hindu. In the Mahabharata also, the same desire is once expressed: "I crave not for any kingdom, I long not for Heaven, I seek not *Moksha*, my one desire is to be born again and again, if necessary infinite times, to allay the suffering of the distressed."

Here is therefore a lesson for us all. What should be the impelling motive of our service to society? Are we to do that to achieve name? No. To secure some office? No. In order that we be lauded and *jaykars* be sounded in our name? Certainly not. Our service of society must be absolutely selfless. Swamiji would refer in this context to Guru Govind Singh's quiet demise far away in the south. Such selfless service does not mind the scorns and scoffs of any. It is unmindful of what would happen when one grows old and when no one cares for him. Let us rather lay down our frame to rest beneath the shade of any tree, than to desire some *quid-pro-quo* in old age for our years-long-service to society—this was one of Swamiji's greatest teachings.

We too have a great mission to fulfil. In carrying it out let us be extremely vigilant that neither pride nor any longing for power touches us even for a moment. Unfortunately, in this spiritual land of ours, the motivation of most activity around us is selfish. Some want office, others honour. But we need workers who crave for nothing and are inspired by Swamiji's example to devote themselves entirely to building up of an organised, strong, high charactered society.

There are numerous facets of Swamiji's teachings which we need to imbibe. He has, for instance, stressed the importance of Sanskrit. Some said Sanskrit was a dead language. But Swamiji said, "teach Sanskrit to all." We must make a conscious attempt to spread the study of Sanskrit because the purest gems of our wisdom are in Sanskrit. The Philosophy of man's highest good has been expressed in Sanskrit. Our ignorance of this language deprives us of a great treasure. The study of Sanskrit would give us a view of all the religions of the world. And it is not only the Brahman, but the Shudra, the Nishad, the Vaishya, the Kshatriya — in fact all those who look upon this Bharat Mata as their mother — who must take to the learning of Sanskrit.

It was only through Sanskrit that we could understand India, Swamiji stressed.

Swamiji used to say: I want just one hundred persons, forceful, steeped in spiritualism and with a spirit of service in their hearts, and the shape of the world can change. Perhaps we may not attain the standards set by Swamiji. So let us have some thousands, be it of slightly less calibre, and let them stand together, exert together, shoulder to shoulder and I am sure with the spiritual energy generated, we would be able to change the world as Swamiji desired. It would be well if we do that. If we don't, we would be ignoring Swamiji's wishes.

There is no doubt that very many of our foremost men today neglect Dharma. An invaluable ancient legacy is thus being ignored. In the name of progressiveness, whatever is ours is scorned and a servile infatuation for everything foreign is taking root. The calamity which faces the nation cannot

be counteracted with this attitude. We must have our Dharmic moorings restored. All our movements and endeavours would succeed only if undertaken in a spirit of dedication to the Supreme Reality.

It would be tragic if Swamiji's works are not adequately known to his own countrymen. It is known how his writings have been studied abroad. A good lady has taken immense pains to compile all the reports published about his trip to America, his stay there, the press reactions he evoked there etc. etc. and published a book titled "*Swami Vivekananda in America—New Discoveries.*" Our ignorance about Vivekananda would indeed be like that of the musk-deer which is stated to roam about all the world over in search of the musk which all the while remains embedded in its navel! This must not be, and the message of Vivekananda is to be taken to his countrymen.

—Shri GURUJI GOLWALKAR

His great contribution

Swami Vivekananda as an interpreter of Hinduism also made a great contribution and that is why the twentieth century India first came to remember him. He made us feel proud of our past. This was also the contribution of the other Movements—socio-religious movements like the Brahma Samaj, Arya Samaj, Prarthana Samaj and the Theosophical Society—towards the end of the nineteenth century. All these different movements tried in various ways to contribute to a reawakening of our sense of pride in our own heritage. Vivekananda contributed to this; but he contributed to it with a very conscious, sensitive and open mind. He did not flatter everything of the past. He examined it critically and gave ancient knowledge a new interpretation, more related to what the modern mind needed.

Swami Vivekananda also stands out as an organiser. As the founder of the Ramakrishna Math and Mission, he ushered in the concept of a group of whole-time servants of God and it was for the first time that this idea emerged in modern India. Earlier we had Buddhist monks. But at least for a thousand years prior to Swami Vivekananda, the Buddhist monks had ceased to be an important force in India. He conceived of the activities of individual monks belonging to a religious Order dedicated not merely to their own spiritual discipline and progress, but also to the well being of the society in which they lived. This direction to the work of the Ramakrishna Mission was given consciously by Swami Vivekananda. To my knowledge, it was wholly a new direction within the practice of Hinduism.

While Hinduism has all the highest ideals of the spiritual unity of mankind, in our day-to-day life there is no unity. There is not merely diversity, but a great hierarchy in our relationships. Vivekananda wanted to break through this. In doing this, he used the influence of his personality, his understanding of Hinduism, his understanding of other religions, and his capacity to organise. He wanted to develop a tool by which a new kind of awakening could take place.

He says in another place: "For the next fifty years, let all other gods dis-

appear from our minds. The first of all worships is the worship of the *Virat* or those all around us. These are all our gods — men and animals, and the first god we have to worship is our own countrymen.” This again is a very different kind of acceptance of Sannyasa. Our traditional concept of Sannyasa was for a person to leave society and go to meditate in the forest. No order of Sannyasins except probably the Buddhists had emphasised in India the social service function. This is a wholly different approach to matters spiritual.

Our philosophy was that our sufferings of this life are caused by our actions in a past life, or may be earlier actions in this life itself. This attitude towards human suffering makes you insensitive to other people’s suffering. But Swami Vivekananda said—don’t bother what may have been the source of a man’s suffering or who may have been responsible for it. You are a human being and so you have a responsibility to those who suffer. This is a wholly different approach to matters spiritual and moral. Swami Vivekananda preaches a path of action, or redressing suffering and of spreading education. Earlier saints had expressed compassion for the poor who suffered. The Bhagawat saints of Maharashtra, right from Jnaneswara to Tukaram, had all expressed compassion for the poor; but none of them had shown either an inclination or the ability to organise, to do something about it and advocate action to remove suffering as was done by Swami Vivekananda.... The Establishment of a Mission, as distinguished from a Math, was certainly a new type of activity for Hinduism.

Most leaders, political, social or religious, consciously and unconsciously, use the non-rational aspect of human personality to mobilise people for action. Yet, I think, that to recognise the existence of non-rational elements in human behaviour is not the same as accepting the existence of a spiritual order. They are two different things. For Swami Vivekananda, once he had overcome his initial reservations, the world of the spirit in all its diversities, dualistic as well as non-dualistic, was a reality and an experience. It was the corner-stone of his message of service to fellow beings.

—Dr. M. S. GORE

Harbinger of the glorious hour

I knew him when he was an unknown and ordinary lad, for I was at College with him; and I 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 had 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....

Nearly a quarter of a century (1927) has elapsed since Swami Vivekananda went to his rest; and every year that passes is bringing fresh recognition of his greatness and widening the circle of appreciation. Such of his contemporaries as are left owe it to his memory and to their country to place on

record their impression of one who, by universal assent, was one of the greatest Indian as well as one of the world's great men.....

...When he arrived in America, without friends, without funds, he had nothing beyond his intellectual and spiritual equipment, and the indomitable courage and will that he had acquired in the course of his purposeful wanderings in India.... How he carried that great assembly of religious men by storm, how pen-pictures of the young Hindu monk in the orange-coloured robe and turban filled the newspapers of America, and how the men and women of America crowded to see him and hear him are now part of history. Slightly varying Caesar's laconic and exultant message, it may be truthfully said of Swami Vivekananda, he went, he was seen and heard, and he conquered. By a single bound as it were he reached from the depth of obscurity to the pinnacle of fame. Is it not remarkable, is it not significant, that of all the distinguished and famous men present at the Parliament of Religions only one name is remembered today and that is the name of Vivekananda? There was, in sober fact, no other man like him in that assembly, composed though it was of the distinguished representatives of all religions. Young in years, the Hindu monk had been disciplined with a thoroughness and severity beyond the experience of the other men who had foregathered at the Parliament of Religions. He had had inestimable advantage of having sat at the feet of a Teacher the like of whom had not been seen in the world for many centuries. He had known poverty and hunger and had moved among and sympathised with the poorest people in India, one of the poorest countries in the world. He had drunk deep at the perennial fountain of the wisdom of the ancient Aryan Rishis, and he was endowed with a courage which faced the world undismayed. When his voice rang out as a clarion in the Parliament of Religions, slow pulses quickened and thoughtful eyes brightened, for through him spoke voices that had long been silent but never stilled and which awoke again to resonant 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 full voice with its deep cadences? In him 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.

In conversation Vivekananda was brilliant, illuminating, arresting, while the range of his knowledge was exceptionally wide. His country occupied a great deal of his thoughts and his conversation. His deep spiritual experiences were the bedrock of his faith and his luminous expositions are to be found in his lectures, but his patriotism was as deep as his religion. Except those who saw it, few can realize the ascendancy and influence of Swami Vivekananda over his American and English disciples....

His thoughts ranged over every phase of the future of India, and he gave all that was in him to his country and to the world. The world will rank him

among the prophets and princes of peace, and his message has been heard in reverence in three continents. For his countrymen he has left a priceless heritage of vitality, and invincible strength of will. Swami Vivekananda stands on the threshold of the dawn of a new day for India, a heroic and dauntless figure, the herald and harbinger of the glorious hour when India shall, once again, sweep forward to the van of nation.

—NAGENDRA NATH GUPTA.

A lion amongst men

Swamiji was so simple in his behaviour, so like one of the crowd that he did not impress me so much when I first saw him. There was nothing about his ways that would mark him as the lion of New York society, as so often he had been. Simple in dress and behaviour, he was just like one of us. He did not put himself aside on a pedestal, as is so often the case with lionized personages. He walked about the room, sat on the floor, laughed, joked, chatted—nothing formal. Of course, I had noticed his magnificent, brilliant eyes, his beautiful features and majestic bearing, for these were parts of him that no circumstance could hide. But when I saw him for a few minutes standing on a platform surrounded by others it flashed into my mind: 'What a giant, what strength, what manliness, what a personality! Everyone near him looks so insignificant compared with him.' It came to me almost as a shock; it seemed to startle me. What was it that gave Swamiji this distinction? Was it his height? No, there were gentlemen there taller than he was. Was it his build? No, there were near him some very fine specimens of American manhood. It seemed to be more in the expression of the face than anything else. Was it his purity? What was it? I could not analyse it. I remembered what has been said of Lord Buddha,—'a lion amongst men.' I felt that Swamiji has unlimited power, that he could move heaven and earth if he willed it. This was my strongest and lasting impression of him.

—BRAHMACHARI GURUDAS.

(Swami Atulananda)

An immortal spiritual personage

I met Swami Vivekananda for the first time at Trivandrum in December 1892 and was then privileged to see and know a good deal of him. He came to Trivandrum in the course of an extended Indian tour, fulfilling the time-honoured practice obtaining among Indian monks of paying a visit to, and making *tapas* (spiritual austerities) at the sacred shrines in the four corners of the *punyabhoomi*....

Within a few minutes conversation, I found that the Swami was a mighty man. Having ascertained from that, since leaving Ernakulam he had taken almost nothing, I asked him what food he was accustomed to. He replied, "anything you like; we Sannyasins have no taste."

The Swamiji's presence, his eyes, the flow of his words and ideas were so

inspiring that I excused myself that day from attending at the palace of the late Martanda Varma, the First Prince of Travancore, who was prosecuting his M.A. studies under my tuition.....

During all the time he stayed, he took captive every heart within the home. To every one of us he was all sweetness, all tenderness, all grace. My sons were frequently in his company, and one of them still swears by him and has the most vivid and endearing recollections of his striking personality..... It hardly seemed as if there was a stranger moving in our midst. When he left, it seemed for a time as if the light had gone out of our home.

....As the Swami was leaving, Vanchiswara Shastri — a master of that most difficult branch of learning, Sanskrit grammar, and highly honoured by all who knew him for his piety, learning, and modesty—made his appearance and implored me to arrange for an interview, however short, even if it be of a few minutes duration. He had heard of the arrival and stay with me of a highly learned Sannyasin from North, but had been ill and could not come. He was anxious to have some conversation. The Swami and Mr. Bhattacharya were just then descending the stairs to get into their carriage and drive away. The Pandit entreated me in the most pressing manner to ask the Swami for atleast a few minutes delay. On being informed of this, the Swami entered into a brief conversation with him in Sanskrit, which lasted seven or eight minutes only. At that time I knew no Sanskrit, and so I could not understand what they talked about. But the Pandit told that it related to some knotty and controversial point in *Vyakarana* (grammar) and that, even during that brief conversation, the Swami showed that he could display his accurate knowledge of Sanskrit grammar and his perfect mastery of the Sanskrit language.

With this the Swami's stay of nine days had come to a close. In my recollection of today, it seems to be somewhat of a nine day's wonder; the impression is one which can never be effaced. The Swami's towering personality and marvellous career must be said to mark an epoch in history whose full significance can become discernible only in some distant future time. But to those who have had the privilege of knowing him intimately, he seems to be only comparable to some of those immortal spiritual personages who have shed an undying lustre on this Holy Land.

—K. SUNDARARAMA IYER.

He created a charter of Hindu faith

Swamiji was an upright and tough man who refused to compromise with his conscience, or tell a truth in a varnished plaster-coated language. He was a veritable thunderbolt of *shakti*, a human dynamo of energy, Truth personified. He lived like a lion, he died like a lion. And even after his death, his bones continue to work wonders.

He was not only a saint who blazed a new trail in combining Vedas with Volleyball, prayers with power, *mantram* with manliness, and saintliness with *shakti*, but he was also a nationalist Indian, a patriotic proud Hindu. His

heart bled at the captive condition of his motherland which, for him, was the queen of his dreams.

In his very first extempore speech before the Parliament of Religions at Chicago, he publicly, candidly and defiantly said that he was proud to be a Hindu. He was not afraid of publicly calling himself a proud Hindu. He had the guts, the conviction, the uprightness. He said it, boldly. He was taller than any other man living then.

His words pulsate with power; there is punch in them. They can convert sheep into lions, sinners into saints, men into gods, cowards into heroes, lotus-eaters into indomitable soldiers.

In a way, he created a charter of the Hindu Faith. He was an innovator. He was not docile, namby-pamby, feeble. In thought and action, he was an incarnation of *shakti*.

He was the Captain of the Spiritual-Soldiers of India, but he was not the man to take the naked sword in hand to unleash a reign of terror and torture and declare to the world, "Believe or Perish!" How wonderfully and lucidly he explained to us the secularism of Hinduism which embraced the Jews, the Buddhists, the Zoroastrians, the Tibetans, the Christians who came to this Mother of Religions!

No wonder, soldiers, and Swamis, politicians and pundits, revolutionaries and anchorites take his name.

It has become a trite fashion nowadays to praise Swami Vivekananda as a secular man, though he championed the cause of Hinduism. Politicians come forward to praise him and raise him to a lofty ceiling. I am, however, doubtful whether they really speak from their heart. For one thing, how many of our public men have read the *Complete Works of Swami Vivekananda* in eight volumes? Next, had Swamiji been alive today, and had he spoken the same words of challenge and defiance as he did in the nineteenth century, would not our secular, progressive, socialist and rationalist men of limelight have branded and condemned him as a communal arch-reactionary revivalist Hindu?

He cleaned and polished Hinduism's dusty and rusty sword, made it resplendent and demonstrated to the prosperous West that the so-called pagan Hindus were a few inches above them. So much dust and mud raised against the Hindus and their religion that the world at large came to believe that the Hindus in Hindustan had either no God to believe in or had millions of gods and goddesses in whom they believed. It was left to Swami Vivekananda to go into the Lion's den and rebuff and refute all their mischievous and poisonous propaganda.

Swami Vivekananda exposed all the mud-sliding, and character-assassinating barbs of the Western dealer in religion. He expounded Hinduism in such a lofty way that nobody could dare raise an accusing finger at us. Of all the votaries of Hinduism, Swami Vivekananda stands superme—proud, erect, defiant, lion-like.

Swamiji was not captured by the opulent prosperity of the West, nor dazzled by its eye-blinding and sense-befogging civilisation. He was proud to be a Hindu, he was proud to be a descendant of the shining galaxy of saints and soldiers, he was proud to belong to the soil of Hindustan, and he was proud of his Hinduism.

He gave us a Charter of Hindu Faith. Keep the banner flying. Sound the tocsin. Give the trumpet-call: 'Arise, awake, and stop not till the goal is reached.'

—G. M. JAGTIANI

He was proud of being a Hindu . . .

The birth centenary of Swami Vivekananda (1863) is definitely a great event in our national history. Hundred years ago when he has born we were living in India under strange conditions. The suppression of the Indian revolt of 1857 had strengthened the British rule in India. All disgruntled elements had been ruthlessly exterminated by the rulers and the Indians of the day, particularly the landed and the educated classes, were clinging to the British.

It was not merely political subordination which we were accepting and indeed calling a divine dispensation. All our culture, our religious traditions, our noble philosophy of life, all these were being suppressed and were being undermined by western material civilisation. It was not merely a case of choice between the two, but the English-educated community of India were looking down upon their own culture, and hoary traditions and religious sentiments, almost with contempt. They were almost ashamed of being Hindus.

Upto 1835 oriental education was in Sanskrit, Persian and Arabic. But thereafter educational policy was completely changed by Macaulay. He thought, and he said so, that all that had come down to us from ages past was unworthy and ignoble, and should be dropped and even rooted out. We were a lot of caste-ridden superstitious people. We were, so to say, mere infants and had to be shaped for our own benefit on another model.

Not only Macaulay said so but our leaders of the day also fell under his charm and influence. The charm of western civilisation seems to have completely smothered their own national outlook. Everything that we had inherited in India was to be discarded. Our great religious beliefs and philosophy were all bundles of meaningless doctrines. This was the teaching of the societies that were formed in those days. Then by God's grace great personalities were born in this ancient land of ours. In the Punjab there was Swami Dayanand Saraswati who aroused the masses of Punjab and Uttar Pradesh to the nobility of the doctrines of the Vedas. In Bengal came the divine Ramakrishna Paramahansa. He taught his countrymen the excellent doctrine of Bhakti, devotion to God. Dakshineswar, where he lived became the abode of piety in the eyes of millions of the countrymen. They went there, sat under his shade and learnt great lessons from him, and along with those lessons they learnt also to look upon with pride their own religion and culture

and their own ancient traditions. Then came at the nick of time Swami Vivekananda. From his youth he became the disciple of Ramakrishna Paramahansa and imbibed his teachings and moulded his life according to Ramakrishna's doctrines. He was proud of being a Hindu and he broadcast his faith not only in every nook and corner of India, but went abroad and declared with his matchless eloquence and wonderful personality that he was a Hindu. The speech that he delivered, and the setting under which he delivered it, at Chicago in the Parliament of Religions in 1893 would ever remain a signal in our history of great turn for advancement. It was a national movement. The British rule continued at that time. But the Indian people under Swami Vivekananda, his guidance and influence, had turned the corner. They were no longer ashamed of their past. They ceased to bow their heads before the missionaries and to look down upon themselves. They began to stand on their feet and looked upon themselves with pride and self-respect. This was not only in the religious sphere. This was also in the political sphere. With the increasing influence of Ramakrishna Paramahansa came the spread of political movement in India. In 1885 the Indian National Congress was founded and its first session was held in Bombay. Ramakrishna Paramahansa died in 1886, and for another 15 years Swami Vivekananda held the field. He toured all over the country. What was needed for the expansion of the political movement was self-esteem, self-confidence and self-respect of the people for themselves and that was gained by Swami Vivekananda's efforts. He died in 1902, and in 1906 in the Calcutta Session, Dadabhoy Naoroji pleaded for Swarajya in India.

The debt that we owe to Swami Vivekananda is immeasurable. He on his return from the United States of America in 1895 went round the whole country and after two years he went back to Europe and spent another two years there. He died young. It is our national misfortune. But his was such a dynamic personality that in the course of a few years he unleashed forces in our national life which have borne fruit ever since. To him we owe our national self-respect and it is that self-respect which became the foundation later on of Gandhiji's movement for independence. May Swami Vivekananda's example continue for centuries to guide the youth of the country.

—Dr. K. N. KATJU

He occupies a unique place amongst our saints and philosophers

On the auspicious Makarasankranti Day, 12th of January, 1863, was born Narendranath Dutta, the veritable fire-ball of knowledge and renunciation from his childhood, who, later, under the benign influence of Sri Ramakrishna Paramahansa, got metamorphosed into the great Swami Vivekananda—foremost among India's Patriots, Saints and Philosophers—a true Master, Mentor and Moulder and Maker of India's destiny. More than eighty years have passed, since this flame, which drew people to him like a

magnet, extinguished itself. Yet, the sparks therefrom continue to set aflame the hearts of thousands with fiery ideals of renunciation, dedication and love for Motherland, spreading blazing trails of idealism.

Swami Vivekananda, occupies a unique place amongst our saints and philosophers in that, thanks to him the universal truths of Vedanta philosophy came to find practical application in the day-to-day life of man. Like the legendary Shiva, who took in his head the massive flow of Celestial Ganges and later released it in a trickle for the welfare of humanity, so did Swamiji first absorb unto himself the great wisdom of our Vedas and Upanishads as also the fullest meaning and purpose of the immaculate life of his great Master, Sri Ramakrishna Paṇamahamsa, and then translate both in simple practical terms for the common man to understand, appreciate and practise in one's own personal life. But for him, India would have by now lost forever her chance to revive the truth, beauty and vitality of her ancient culture and civilisation, the oldest in the world today, and an average Indian would have been swept away in the storm of Westernisation that was raging over the country. But for him, the world would not have understood the meaning and import of the advent of Bhagavan Sri Ramakrishna Paramahamsa, which was to demonstrate the compatibility of the ancient wisdom of the Upanishads with the scientific and technological civilisation of the modern world and proclaim the immutability and all-time validity of the ultimate truth, the core of not only Hinduism but of all religions and philosophies. Swamiji imbibed the great humanism and the truly universal spirit of his great Master and showed us a new path to establish harmony amongst the warring sections of humanity.

In modern times, he was the first to proclaim to the West, standing on a Western platform, the highest truths of Vedanta, which recognise man himself as God, thus truly transcending barriers of caste, creed, sex and religion. In a moment the world understood India, and the flag of eternal Dharma was unfurled in the West. Vedanta became the topic of elitist study and discussion. The first sign of India's renaissance showed itself in the hall of the Parliament of Religions. The boat of Indian culture, found her way once again back into the stream of international life—all in a matter of minutes, thanks to the fire and force with which the message came out of the realised Master's mouth.

Out of his declarations, was formed a true wave of Universal Brotherhood, which drew into its vortex, hundreds of men and women with a rare catholicity of ideas and universal vision. Swamiji's appearance on the Western horizon, truly opened a flood-gate of sympathy and understanding for India and her problems. In his own Motherland, it ushered in an era of a new pride and faith, strengthened the currents of nationalism, which were faintly making their appearance here and there and truly laid the foundation of the struggle for Independence that was soon to sweep over the country.

By paying homage to this royal Patriot Saint with the lion's courage but

with a heart soft as a petal, we pay homage to all that is best, beautiful and glorious in Indian culture, because, in him was embodied the whole of India's culture. Such a multifaceted personality he was, it is difficult to describe him in a nutshell, as difficult as to describe Indian culture itself. In him was seen a spark of all that was glorious, strong and beautiful in all fields of human endeavour. Yet he transcended all of these. He was a musician par excellence, an orator who kept his audience spell-bound for any length of time, a true disciple, a true Master, a great friend and above all, an intense human being, moved to tears at the thought of suffering in another.

The universal dimension of Swamiji is what makes him truly appealing to the conservative East and the technologically advanced West. The seeker in him could accept no superstitions or super-impositions. He could be satisfied by truth and truth alone. And the search for truth which brought him to his great Master, also compelled him to accept and appreciate the truth in every religion and philosophy. His absolute devotion to truth, helped him to cut asunder layers of superstitious encrustations in his own religion and bring out the pristine purity of Vedānta in all its grandeur and universal application. At the same time, he could intuitively understand and appreciate the truth in other religions and philosophies. What irked him most was man's surrender to his own weaknesses, lack of faith in himself and the consequent 'fear' in the human mind. He traced all the sinful acts of man to this lack of strength and exhorted his countrymen all the time to shake off this great fear and establish the supremacy of their innate divinity. That each soul is potentially divine was not just a verbal assertion for him, but a reality which he lived every moment of his life.

Yet, the sufferings of his fellow countrymen, their poverty and misery moved him immensely and he exhorted his disciples to first feed the poor and then preach Vedānta. Breaking the myth of the traditional role of the Indian monk, who spent his time seeking his personal salvation, Swamiji created a new order of monks based on "Renunciation and Service" where worship of the poor was at par with worship of God. This new concept has since then revolutionised the Indian idea of Sannyasis, enjoining upon them to take up service as a mission and thus contribute to the welfare of the poor and the downtrodden. The establishment of Ramakrishna Mission apart from Ramakrishna Math, is thus a glorious tribute to Swamiji's great compassion for suffering humanity.

Today, only the sparks that emanated from his fire, remain with us, each more sublime than the other, messages that are enough to transform one's life and lead a Nation onward in its march....

....'Arise! Awake! Stop not till the Goal is reached'.... 'Renunciation and Service'.....'Each Soul is potentially Divine'....'All expansion is growth, all contraction is death'.... 'Work is Worship', 'Faith, faith, faith in ourselves, faith in God—this is the secret of greatness'....'Strength is life, weakness is death'....'Be and Make'....'Man-making and Nation-building'....

....Out of the still burning embers of his pyre must we create a new religion

and universal tolerance, acceptance, and brotherhood....Out of these sparks, we have to build the fire of the New IndiaOut of his spirit, should the magic bird of a new faith in our religion and culture take flight....Out of this new awareness and faith alone, can we re-establish our national character, honour and dignity. The time is not far, when Indians—the upholders of the oldest faith and heirs to the great immortal messages of the Upanishads, are called upon to render account to the rest of mankind.

Only then can we claim to be the children of this ancient Motherland of his dreams—“awakened once more, sitting on Her throne, rejuvenated, more glorious than ever.” Then alone can we ‘proclaim Her to all the world with voice of peace and benediction.’ . . .

—DR. M. LAKSHMI KUMARI

He breathed a new life into India

If India is resurgent today, if it is pulsating with a new life and vigour and if it has been able to make a mark on the modern history of the world, it is because Swami Vivekananda—the patriot Saint of India, had breathed a new life into it. He had the vision of a prophet and his message is not for the hour, but for the age, not for the nation only, but for humanity. As far as Indian renaissance is concerned, there is no aspect of culture which Swamiji has not touched. He did not care much for little bits of social reforms. He had in view a complete rejuvenation of the national life of India in all its phases. He knew that the solution of any problem cannot be attained on racial or national grounds, for any problem if it has to be solved on a permanent basis will affect the entire world.

During the travel from Kashmir to Cape Comorin, Swami Vivekananda was able to see India, study her history, see with naked eyes to what low depth, she, the once glorious land of the Hindus had gone down and he could clearly visualise the cause of her downfall. And he had finally come to the conclusion that the causes of her present downfall were neglect of the masses and trampling upon women. In his opinion, no amount of politics would be of any avail until the masses were more educated, well fed and well cared for. They were at the root of every prosperity the country enjoyed, but they got in turn only kicks from the authorities. Women who were considered to be the embodiments of the Divine Mother had been turned into mere manufacturing machines. Laws had been made just to bind them down and nothing had been done to raise their status. And until these two evils were rooted out no amount of reform was going to regenerate India.

Imitating other countries and nurturing their civilization in this country was not good. All attempts to Europeanise India are useless. For, any attempt will not Europeanise India. If India is giving up spirituality and going after the materialistic civilisation of the West, the result will be that in three generations the nation will be extinct. Because, he says that “the back-bone of the nation will be broken, the foundation upon which the national edifice has

been built will be undermined and the result will be annihilation all round."

He did not mean that we should not go out and assimilate anything from outside. We have to assimilate whatever is good in other nations and develop our society on that basis.

—K. P. LEELAMMA.

A great saint and fervid nationalist

Vivekananda championed the cause of Hinduism in the Parliament of religions held at Chicago (U.S.A.) in 1893 in connection with the celebration of the 400th anniversary of the discovery of America by Columbus. There, in the presence of the representatives of all the religions from almost all the countries in the world, the young monk from India expounded the principles of Vedanta and the greatness of Hinduism with such persuasive eloquence that from the very first he captivated the hearts of the vast audience. It would be hardly an exaggeration to say that Swami Vivekananda made a place for Hinduism in the cultural map of the modern world. The civilized nations of the West had hitherto looked down upon Hinduism as a bundle of superstitions, evil institutions, and immoral customs, unworthy of serious consideration in the progressive world of today. Now, for the first time, they not only greeted, with hearty approval, the lofty principles of Hinduism as expounded by Vivekananda, but accorded a very high place to it in the cultures and civilizations of the world. The repercussion of this on the vast Hindu community can be easily imagined. The Hindu intelligentsia were always very sensitive to the criticism of the westerners, particularly the missionaries, regarding the many evils and shortcomings of the Hindu society and religion, as with their rational outlook they could not but admit the force of much of this criticism. They had always to be on the defensive and their attitude was mostly apologetic, whenever there was a comparative estimate of the values of the Hindu and Western culture. They had almost taken for granted the inferiority of their culture vis-a-vis that of the West, which was so confidently asserted by the Western scholars. Now, all on a sudden, the table was turned and the representatives of the West joined in a chorus of applause at the hidden virtues of Hinduism which were hitherto unsuspected either by friends or foes. It not only restored the self-confidence of the Hindus in their own culture and civilization, but quickened their sense of national pride and patriotism. This sentiment was echoed and re-echoed in the numerous public addresses which were presented to Swami Vivekananda on his home-coming by the Hindus all over India, almost literally from Cape Comorin to the Himalayas. It was a great contribution to the growing Hindu nationalism.

On his return to India, Swami Vivekananda preached the spiritual basis of Hindu civilization and pointed out in his writings and speeches that the spirituality of India was not less valuable, nor less important for the welfare of humanity, than the much vaunted material greatness of the West which has dazzled our eyes. He was never tired of asking the Indians to turn their eyes,

dazed by the splendour of the West, to their own ideals and institutions. By a comparative estimate of the real values of the Hindu ideals and institutions and those of the West he maintained the superiority of the former and asked his countrymen never to exchange gold for tinsel....

But Vivekananda was not prejudiced against the West nor insensitive to the value of her achievements. He frankly admitted that Indian culture was neither spotless nor perfect. It has to learn many things from the West, but without sacrificing its true character.

Swami Vivekananda combined in himself the role of a great saint and fervid nationalist. He placed Indian nationalism on the high pedestal of past glory, and it embraced the teeming millions of India both high and low, rich and poor. He devoted his life to the awakening of national consciousness and many of his eloquent appeals would stir the national sentiments of India even today to their very depths.....

Though an ascetic, Vivekananda was a patriot of patriots. The thought of restoring the pristine glory of India by resuscitating among her people the spiritual vitality which was dormant, but not dead, was always the uppermost thought in his mind.....

This great Sannyasin who had left his hearth and home at the call of his spiritual Guru, Sri Ramakrishna, and delved deeply into spiritual mysticism, was never tired of preaching that what India needs today is not so much religion or philosophy, of which she has enough, but food for her hungry millions, social justice for the low classes, strength and energy for her emasculated people and a sense of pride and prestige as a great nation of the world. He made a trumpet call to all Indians to shed fear of all kinds and stand forth as men by imbibing *shakti* (energy and strength), by reminding them that they were the particles of the Divine according to the eternal truth preached by the Vedanta. The precepts and example of this great Sannyasin galvanized the current of national life, infused new hopes and inspirations, and placed the service to the motherland on a religious level....

Swami Vivekananda thus gave a spiritual basis to Indian nationalism. The lessons of the Vedanta and *Bhagavad-Gita* permeated the lives and activities of many nationalists, and many a martyr, inspired by his teachings, endured extreme sufferings and sacrifices with a cheerful heart, fearlessly embraced death, and calmly bore the inhuman tortures, worse than death, which were sometimes inflicted upon them

Vivekananda was par excellence a religious devotee—a saint of the highest category gifted with extraordinary spiritual powers.... The most distinctive feature of Swami Vivekananda's teachings is that he applied his philosophic principles to the affairs of everyday life. He laid emphasis on the fact that we shall seek salvation, not so much in the traditional way, by renouncing the world and taking to the life of a recluse, as by serving the God in man.

He could only lay the foundation of the great organisation which bears the name of his Guru. He never ceased to proclaim that in all that he did he merely followed in the footsteps of his Guru..... To give a concrete shape to

Ramakrishna's spiritual teachings, to spread his mission all over the world, and place it on a stable basis—these are the greatest achievements to the credit of Vivekananda.

The practical application of his Guru's ideal of service, as interpreted by Swami Vivekananda, paved the way for the regeneration of India.

..... The development of religion and spirituality and the regeneration of the down-trodden Indian masses formed the two chief planks in Vivekananda's programme for the future of India. It is interesting to note that the two greatest Indians of the twentieth century, Arabinda Ghosh and Mahatma Gandhi, took up these two aspects of Swamiji's programme as the chief aims of their activities. Some of the poems of Rabindranath indicate that he was also influenced by Swamiji's ideas of living and working among men, and serving the God in man..... Thus the three great Indians of the twentieth century were all inspired by him. And this has been openly admitted by Arabinda and Gandhi.

Swamiji looked upon the propagation of spiritual teaching in the West as the great task now before India. He laid the foundations of his humanitarian work in America. But he knew that India cannot play an effective role in this direction so long as she occupies only the status of a subject country. Free India should now take up the task which Vivekananda had begun, and should build upon the foundations so well and truly laid by him.

—Dr. R. C. MAJUMDAR

A forceful and dynamic personality

In the whole range of religious philosophy it is very difficult to come across a personality so forceful and so dynamic as that of Swami Vivekananda. Swami Vivekananda lived only for 39 years, 5 months and 3 weeks. Born on the 12th January, 1863, he died on 4th July, 1902. As he himself had prophesied, he did not live up to the age of 40.

There were four important factors which influenced the life of Swami Vivekananda, viz., his early training and education under his parents, his contact with Sri Ramakrishna, his travels in the country which gave him an intimate knowledge of the problems and aspirations of the people of India and, above all, his own contact with Western science and philosophy.

Swami Vivekananda did not want to become a Sannyasin engaged in the task of teaching metaphysics or preaching doctrines. On the other hand, he wanted to take to active social service...

There are various aspects of his work which deserve notice. He was not very much interested in politics. But, after his return, he was also thinking himself in terms of politics and other secular activities. He wanted that the people of this country should progress not merely in the moral field but also in other fields as well.... He never wanted India to be a nation which is not physically strong. Bengal in those days was the cradle of Indian Nationalism. In fact, a few years after the death of Swami Vivekananda, there was the par-

tition of Bengal and intense political agitation. The great revolutionaries of Bengal in those days always used to look up to Vivekananda and his teachings for ideological inspiration. Of course, his teachings contained moral exhortations to the people. They emphasised particularly the need for action and work. To the political revolutionaries of those days, there was nothing conservative or reactionary about the teachings of Swami Vivekananda. In fact, every one of them carried in his pocket or kept in his library a book on the speeches and sayings of Swami Vivekananda, because they served to keep alive the spirit of patriotism of the people. It was possible for him to rouse the people from their slumber and awaken their national consciousness. He made them feel a sense of national identity. We speak nowadays of "national integration." Swami Vivekananda was in his days a great exponent of the message of national integration. There were other great contemporaries like Lokamanya Tilak, Aravind Ghosh and others whom he influenced in many ways.

Swami Vivekananda had a progressive social outlook. He has been called the 'cyclonic Hindu', the patriot monk of India. He advocated the cause of radical social reforms. He condemned the caste-system. Vivekananda was also against various social evils that prevailed in this country. He spoke against 'untouchability' or what he called 'don't-touchism.' The campaign against untouchability gained momentum in the days of the struggle for freedom under Mahatma Gandhi. It was a continuation of the fight of Swami Vivekananda against this social evil. The Swami wanted the people of India to feel that they are Indians first and thus rise above the barriers of caste and creed. He wanted every Indian to feel a sense of national pride and also a sense of national identity.

....Swami Vivekananda believed that there is the divine spark in every man. He did not believe in the doctrine that man is a sinner. He thought that to say that man is a sinner is a libel on human nature. He wanted every Indian to serve his poverty-stricken, illiterate and suffering fellowmen by providing medical treatment, educational facilities and other kinds of social service. In fact, the message that work is worship was the most dynamic message given by Swami Vivekananda. The Ramakrishna Mission of which he was the founder is in fact one of his great legacies to the people in this country and elsewhere.

Swami Vivekananda stood for the meeting of the East and West. It is true that he was a citizen of India, a nationalist to the core. But at the same time, as a result of his travels abroad, he had developed a global, universal, or world outlook and blossomed into a citizen of the world. He thought that it should be possible for the world to evolve a happy synthesis of all the best elements in Oriental culture, particularly Indian culture, and the values enshrined in Western science and technology. Though Kipling has sung that "the East is East and the West is West and the twain shall never meet", Swami Vivekananda was never pessimistic in this regard. He honestly believed that there is a meeting ground between the East and the West and

that the spirituality of the East and the science and technology of the West can still blend and make a real contribution to the cause of international peace and understanding.

—A. SREEDHARA MENON

His great help

Between the age of nineteen and twenty, I had achieved conscious and constant union with the Divine Presence, and.... I had done so all by myself with absolutely nobody to help me. When I found out, a little later, —Vivekananda's *Raja Yoga* came into my hands—it seemed so marvellous that someone was able to explain something to me. It enabled me to achieve in a few months something which I might have taken years to do.

—THE MOTHER, Pondicherry.

He changed the direction of Indian nationalism

Ramakrishna spoke of Vivekananda in these words, "He is not a pond, he is a reservoir; He is not pitcher or jug, he is a veritable barrel; He is not a minnow or sardine, he is a huge red-eyed carp; He is not an ordinary sixteen-petalled lotus, he is a glorious lotus with a thousand petals." Everything about Vivekananda suggested strength and vigour. It was inevitable that a religious and spiritual leader like Vivekananda should identify himself with the political aspects of the Indian renaissance. As Romain Rolland said "Men like Vivekananda are not made to whisper. They can only proclaim." What Vivekananda proclaimed in the loudest tones possible was that a new India, heir to a great cultural and spiritual legacy had been born and demanded a place under the sun.

Like other young men of his time Vivekananda came under the influence of Western science and liberalism. He studied the writings of John Stuart Mill as well as Kant and Hegel. He even entered into correspondence with Herbert Spencer. However, Vivekananda the rationalist was completely converted by Ramakrishna. It was Ramakrishna who introduced him to India's cultural traditions and the strength of its spiritual heritage. At the same time Vivekananda's intellectual interests and his wide travels made him realise India's poverty and social backwardness. Vivekananda was greatly influenced by his visit to America. "The dynamism, social awareness, spirit of adventure, capacity for hard work and concern for practical values" that he saw in the West made a profound impression on his thinking and outlook. While Vivekananda was the first to give India's spiritual message to the west, he was also captivated by the dynamism that activated "Western Civilization." What he did was to forge a link between India's philosophical thinking and the approach of modern science. He made Hinduism a universal religion and rescued it from degenerating into a narrow and ritualistic creed.

Vivekananda's main contribution to political India was to bolster up the self-confidence of the Indian people. The myth of the superiority of Western civilization was demolished when the Parliament of Religions at Chicago hailed the new Messiah from the East. India assumed a new significance in

the West as the home of spirituality. That the Western man, in spite of material prosperity and technological superiority, should hunger for Indian spirituality was something new for the Indian who had been forced to accept the superiority of the West.

Vivekananda thus changed the direction of Indian nationalism. In an indirect manner his teachings were responsible for the emergence of a new school of Indian nationalism. This school glorified Indian culture and civilization and demanded immediate withdrawal of British Power. If India had something to teach the world in the matter of spiritual values it was possible for Indian people to govern themselves. Vivekananda can thus be seen as the political *guru* of Lokamanya Tilak and Mahatma Gandhi. These leaders based their appeal on Indian traditional values. While Tilak gave a new and dynamic interpretation to the Gita, Mahatma Gandhi based his philosophy on the spiritual foundations of non-violent resistance.

Vivekananda's second major contribution was to spiritualise Indian politics. Until he came on the scene, political activity was directed by politicians and not by spiritual leaders. It was Vivekananda who aimed at the spiritual regeneration of India under the leadership of a dedicated band of missionaries. This was the same thing that Gokhale proposed in creating his "Servants of India Society." Mahatma Gandhi attempted to convert the Congress into a band of dedicated political missionaries.

The third major contribution of Vivekananda was to create a feeling in the minds of Indians that this country had a role to play in the world affairs. Vivekananda proclaimed Hindu culture as a Universal culture with a message which could cut across the boundaries of mountain and sea. He was one of the first to break the insularity of India. India's importance in the world today is not due to its military or economic power. It is due to recognition by more powerful nations of India's influence as a centre of culture and civilisation. Vivekananda was one of the first to appreciate the extent of this influence. He made the west conscious of India's strength. He made the Indian people conscious of their own importance.

Though Vivekananda was not a political leader he made immense contributions to Indian political development. In fact he made foreign rule impossible. "Stand up, be bold, be strong. Take the whole responsibility on your shoulders and know that you are the creator of your own destiny." Words like this spoken by Vivekananda inspired an entire generation and made the freedom struggle possible. Vivekananda proclaimed to the Indian people that a great destiny awaited them if they could realise the meaning of this spiritual legacy. It was not a narrow patriotism that Vivekananda preached. He only wanted India to have its due place in the world. Vivekananda thus shaped the political values of India. These values are based on the new interpretation which he gave to Vedanta Philosophy. He declared that spiritual values were bound up with India's destiny.

The universally adored one

अशोषान्तर्भावादमितवितते हैन्दवमते
विवेकानन्दोऽभूत् सकलमतराशोः प्रतिनिधिः ।
समे त्वन्ये दौत्यं निजनिजमतस्यैव विदधुः
प्रसिद्धे चिक्कागोनगरमिलिते धर्मसदसि ॥ १ ॥

In the Parliament of Religions held at Chicago, each one represented his own religion. But Vivekananda representing the Hindu Religion which is verily all-comprehensive, literally became the spokesman of all religions.

महायोगो मेरीतनयमतमानाय घटितो
व्यरंसीदार्षस्यं च्युतिरहित धर्मस्य विजये ।
वधार्थं दैत्यारेनिजैर्वैरचिते मल्लसमरे
स्वयं कंसो ध्वस्तो निरतिशयवीर्येण हरिणा ॥ २ ॥

The great assembly convened to proclaim the greatness of the religion of Christ—the son of Mary—concluded with a note of victory to the infallible *Arshadharmā*, as the pugilistic combat arranged by Kamsa to destroy the indomitable Hari, the enemy of demons, proved to be an act of self-destruction.

समक्षं सर्वेषामभिनवमहाधर्मसमितौ
विवेकानन्दस्य प्रयतवपुराविश्य रहसि ।
गृहीत्वाग्र्यां पूजामधिगतयशो हैन्दवमतं
जयेद्घण्टाकर्णैः कुटिलहृदयैर्भर्त्सितमपि ॥ ३ ॥

The religion of the Hindus entering the body of Vivekananda, so to say, won the highest acclaim in that assemblage of religions though it is often criticised by the wicked.

विवेकानन्दाख्यस्सकलसुजनैः कीर्तितयशा-
स्सुगंभीराकारः श्रुतिवचनसारार्थविदुरः ।
स्वजन्मोर्वोभक्तस्सहृदयमणिर्ब्रह्मरारा परे
सदामग्नौ लोकव्यवहृतिविदग्धो विजयताम् ॥ ४ ॥

May Vivekananda, whose qualities are sung by the worthy, who is endowed with great physical charm, who is likened to Vidura for his knowledge of the scriptures, who is a lover of his motherland; whose mind is always immersed in the Supreme Soul and one well versed in the affairs of the world, be victorious

सुरश्लाघ्यश्लोकोऽप्यपगतमदोत्सेककणिकः
स्वजन्मोर्वोप्रेष्ठोऽप्यखिलजगतां क्षेमनिरतः ।
निजानंदारामोऽप्यगतिषु दयाविध्दहृदयो
विवेकानन्दाख्यो भुवि यतिवरेण्यो विजयताम् ॥ ५ ॥

May Vivekananda, the great saint, who despite divine acceptance remained unspoiled by the rut of ego, who while remaining a lover of his motherland sought the welfare of the people of all countries, who all the while immersed in heavenly bliss was compassionate to the hapless, be victorious.

यतो निर्वेदाग्निर्ज्वलति विषयासक्तिदहनो
यतो ज्ञानादित्यस्तपति हृदयध्वान्तदलनः ।
यतश्च प्रेमेन्दुर्लसति परमानन्दरसदो
विवेकानन्दस्य त्रिभुवनगण्डो विजयताम् ॥ ६ ॥

May Vivekananda, the foremost among the beings of the three worlds, from whom the fire of renunciation bursts forth razing down the passion for worldly things, from whom blazes forth the Sun of wisdom dispelling the inner darkness and from whom shines forth the Moon of love bestowing supreme bliss, be victorious.

मूर्तं मुक्तिमहासुखं धृतषपुर्योगाधिपदस्थितिः
स्वेच्छ्रोपात्तनुः पवित्रभगवधर्मस्सरूपा दया ।
दृश्यो भारतपूर्वपुण्यनिचयस्साङ्गं महापौरुषं
यस्मिन् भान्ति जयेच्चिराय स विवेकानन्द योगेश्वरः ॥ ७ ॥

May that Yogiswara Vivekananda who appears to be the personification of the supreme beatitude of Salvation, the exalted state of Yoga assuming a form, the sacred Bhagavata Dharma (i.e. the virtuous actions performed in the spirit of divine worship) taking a body out of self-will, mercy personified, and who is the embodiment of the past accumulated virtue of India, and in whom the great quality of valour is visible in fullness, be eternally victorious.

स्वच्छन्दं भुवनेश्वरीजठरतो जातः स्वयं जन्मना-
संसिद्धोऽपि मनुष्यभावमनुसृत्यान्वेषयन् सदगुरूं ।
चन्द्रासूनुमुपेत्य तत्करुणया ब्रह्मावगच्छन् स्फुटं
तज्ज्ञानं जगते वितौर्यं गतवान् जेजेतुकाशीश्वरः ॥ ८ ॥

May that Lord of Kasi born from the womb of Bhuvaneshwari of his own will, though possessed of wisdom searching for a preceptor to be true to his human form, approaching the son of Chandramani and realising vividly the Supreme Reality by His grace and imparting that knowledge to the world before his disappearance, be victorious.

पुत्रत्वेनावतीर्णो निजचरणजुषोर्भक्तयोः काशिनाथ-
स्सिद्धाचार्यं विचिन्वन्नतिविविदिषया रामकृष्णं प्रपन्नः ।
तस्माज्ज्ञात्वात्मतत्त्वं निखिलभुवमटन् भारतं चान्यदेशां-
श्रोद्धृत्याज्ञानकूपाज्ययतु यवनिकान्तर्हितोऽसौ नराख्यः ॥ ९ ॥

May Vivekananda, known as Narendranath who is verily an incarnation of the Lord of Kasi, born as the son of parents who were His great devotees, who took shelter in Ramakrishna, the saint, with intense thirst for realisation and who having obtained the Supreme Knowledge travelled all over India and abroad, uplifting fellow beings from the deep well of ignorance before retiring from the scene, be victorious

पाञ्चाल्यैर्भारतीयेरपि सकलजनैस्सादरं स्तूयमान
कामार्थाद्यैः पुमथैरहमहमिकया शश्वदन्वीयमानः ।
नानाशिष्यैस्सतीर्थैः प्रणयजलधिभिः श्रद्धया सेव्यमानो
दर्पं यो नैव भजे कचन जयतु स ब्रह्मनिष्ठो नरेन्द्रः ॥ १० ॥

May Narendra, adored equally by the West and the East, hunted relentlessly by both Kama and Artha, followed by devoted disciples, bereft of pride and established in the Supreme Reality, be victorious.

देवानां पुष्पवर्षो न्यपतदविरतं भूरिशो यस्य शीर्षे
मर्त्यानां स्तोत्रघोषो वियदनुरणयन् यस्य कर्णौ बिभेद ।
भक्तानामुत्तमाङ्गान्यनुपदमनमन् यस्य पादारविन्दे
सोऽसौ जीयान्नरेन्द्रो भरतवसुमतीभाग्यसर्वस्वभूतः ॥ ११ ॥

May Narendra, upon whose head the celestials poured forth flowers incessantly and in plenty, whose ears were rent with the eulogies of human beings echoing the sky, whose lotus feet were touched on every step by the heads of devotees prostrating in obeisance, and who is verily the fortune of the country of Bharata, be victorious.

अद्वैतज्ञानभानोरनुपहतगतौ शंकराचार्यतुल्यः
कारूण्यव्योमनद्यास्सरभसपतने बुद्धदेवोपमानः
एकान्तप्रेमभक्तेस्सुरुचिरविहृतौ कृष्णचैतन्यकल्पो
योगत्रय्याः प्रयागो जयतु विजयतां विश्ववन्द्यो नरेन्द्रः ॥ १२ ॥

May Vivekananda, worshipped by the whole world, who is an equal to Shankaracharya in radiating the brilliance of the Sun of Advaitic wisdom, who is likened to Buddha for the forceful fall of the celestial Ganges of piety, who is similar to Sri Krishna Chaitanya in the beautiful play of divine love and who symbolises the Prayaga for the confluence of the three Yogas, be victorious.

—OTTOOR SUBRAHMANYA NAMBOODIRIPAD

Most impressive personality

It was in 1897, when I was student in the Second Year Class of the D.A.V. College, Lahore, that Swami Vivekananda paid a visit to that city. He was received at the railway station by large crowds. He was invited to deliver a lecture and he made his first speech in the fortress-like Haveli of Raja Dhyana Singh, who used to be the Prime Minister of the Punjab during Maharaja Ranjit Singh's reign. The subject of the lecture was: "*Common Bases of Hinduism.*" He dealt with various features and aspects of Hinduism. I need hardly say that the lecture, and Swamiji's wonderful oratory made a tremendous impact on the audience. It was heard by the large concourse of admirers with rapt attention.

He delivered another lecture in a college on the philosophy of Vedanta. In this lecture he dealt at length with the various points of Vedantism. This was later published and probably this was one of the most important, if not the most important, of his lectures.

He was also pleased to pay a visit to our college and came to our room when our Professor was lecturing on some subject of physics. Of course, the whole class rose like one man and cheered. Swamiji had a most impressive person-

ality and cheerfulness radiated from his face. He went round the other classes also and had some conversation with our Principal.

Swami Vivekananda was accompanied by some Americans, one of whom if I remember correctly—was one Capt. Sevier. We were told that these Americans were so devoted to the Swami's personality that while the Swami slept on a well-furnished bed, his American disciples slept on the ground out of respect for him as faithful disciples.

Swamiji is said to have been asked why he had brought these white Americans with him and he is reported to have said that as the Indians as a nation suffered from inferiority complex and the white nations look upon them with little regard, he brought them with him so that our people might cast off to a certain extent the feeling of inferiority from which they suffered, as they could see that even white people can show such devoted respect for a brown Indian! This might have been more in a jocular vein but there was great truth in it.

The Swami was indeed one of the greatest Indians.

— Dr. GOKUL CHAND NARANG.

A multiple personality with a multiple vision

It was at a meeting of learned Pundits in Madras that young Vivekananda was explaining how Dvaita, Visishtadvaita and Advaita were not to be looked upon as contradictory lines of Vedanta but were really successive stages of spiritual realisations. Someone from the audience asked him why, if that was so, none of the Masters had mentioned it so far. The reply was startling: "Because I was born for this, and it was left for me to do."

This attitude was typical of the young monk. He started life as a strong individualist and continued to be so till the very end of his life. Nothing was true to him unless it satisfied his individual tests. Even his renowned Teacher, Sri Ramakrishna, respected this demand of his soul and took care to communicate the experience to him before asking him to believe in it. "Each one", declared Vivekananda, "must preserve his individuality and grow according to his own law of growth." Each individual has a spark of Divinity in him and it is the purpose of life to develop it and manifest it in life. Religion is a means to awaken to this Divine Presence, articulate it and develop one's consciousness Godward. All religions have this truth at their core and men must find their unity at this level instead of fighting over their respective claims. Listen to his faith: "I accept all religions that were in the past and worship them all. I worship God with every one of them, in whatever form they worship Him! I shall go to the mosque of a Mohammedan. I shall enter the Christian Church and kneel before the Crucifix. I shall enter the Buddhist temple and there I shall take refuge in the Buddha and his Law. I shall go into the forest and sit down in meditation trying to see the Light which enlightens the heart of every one."

And after he found the Light and the inner liberation what did the fiery

Collectivity and the Race. He found in himself the secure base of the manifest Divine on which he could erect the magnificent edifice of a renovated Humanity—*atmano mokshartham jagaddhitaya cha*, for the liberation of the self and the weal of the world.

To sum up: he combined in himself the best of modern science in its application to human problems and the tradition of the Vedanta at its widest; to his sturdy spiritual individualism he joined his intense universalism—horizontal and vertical. He brought the East and the West together for a spiritual dialogue which continues to this day.

—M. P. PANDIT.

Unifier of Hindu ideology

What gave Indian nationalism its dynamism and ultimately enabled it to weld at least the major part of India into one state was the creation of a sense of community among the Hindus to which the credit should to a very large extent go to Swami Vivekananda. This new Sankaracharya may well be claimed to be a unifier of Hindu ideology. Travelling all over India he not only aroused a sense of Hindu feeling but taught the doctrine of a universal Vedanta as the background of the new Hindu reformation.... The Hindu religious movements before him were local, sectarian and without any all-India impact. The Arya Samaj, the Brahmo Samaj, the Deva Samaj and other movements, very valuable in themselves, only tended further to emphasise the provincial character of the reform movements. It is Vivekananda who first gave to the Hindu movement its sense of nationalism and provided most of the movements with a common all-India outlook.

—K. M. PANIKKAR.

His impact and influence still live dynamically

That man is really great, whose relevance outlives him by decades or centuries. Swami Vivekananda is one such.....

Vivekananda's appeal is not confined to any particular section of people. Though, as his favourite disciple Sister Nivedita put it, "He was born a lover and the queen of his adoration was his Motherland." His message was universal. Although he was an all-renouncing Sannyasi, he was equally an all-embracing patriot, and was known as the 'Patriot Monk of India.' While he was a philosopher of the highest order, he was a radical revolutionary in his ideas. No wonder, one of the greatest sons of Modern India, himself a thorough-going revolutionary, Subash Chandra Bose said this about Swami Vivekananda: "If Swamiji had been alive today, he would have been my Guru; that is to say, I would have accepted him as Master. It is needless to add, however, that as long as I live, I shall be absolutely loyal to Rama-krishna-Vivekananda."

If these are the words of an arch revolutionary, inspired with deep surge of

emotions, here is a glorious tribute paid to the great Swamiji, by probably the most balanced, rational and mature statesman of India, C. Rajagopalachari: "Swami Vivekananda saved Hinduism and saved India. But for him, we would have lost our religion, and would not have gained our independence. We therefore owe everything to Swami Vivekananda."

While the capitalist West—England, America and Europe—came under his magnetic spell, Russia of that time, spoke with great admiration about the Swami through her great son Leo Tolstoy. "The reading of such books (Vivekananda's) is more than a pleasure, it is a broadening of the soul."

Why is it that men of such diverse views and temperaments living in any part of the globe, found in Swami Vivekananda an object of admiration? Why is it that poets like Tagore, philosophers like Radhakrishnan, men of action like Gandhiji, statesmen like Rajaji, seers like Aurobindo, Marxist ideologists like Rybakov, scholars like Will Durant, and politicians like Jawaharlal Nehru, found in the great Swami a greatness worthy of equal adoration? What was that spark in Swami Vivekananda, that elicited the spontaneous admiration, bordering on veneration, of these and others, who are by no means men of ordinary stature?

One most dominating factor for this is that the Swamiji was the very epitome of India, of her entire past, present and future, and the very soul of her aspirations. No wonder Rabindranath Tagore acclaimed: "If you want to know India, study Vivekananda. In him everything is positive and nothing negative." That was the unique greatness of the Swamiji. He represented India in her best and the most positive aspects. Maharshi Aurobindo, in his inimitable style, introduced Swamiji to his readers "as a soul of puissance, if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say 'Behold, Vivekananda still lives in the soul of his Mother, and in the souls of her children.'"

So Vivekananda's impact and influence still live and live quite dynamically. India's national leaders and freedom fighters, with hardly an exception, had his stamp imprinted on them. From his inexhaustible store of unalloyed patriotism, they gathered their inspiration to dedicate themselves to the cause of the Motherland. "I have gone through his work very thoroughly" says Mahatma Gandhi, "and after having gone through them, the love that I had for my country became a thousand fold." Pandit Nehru had no reservations to admit that "many of my generation were very powerfully influenced by him, and I think it would be a great deal of gift to the present generation if they also went through Swami Vivekananda's writings and speeches, and they would learn much from them." Nehru found in Vivekananda a great man, "rooted in the past and full of pride in India's heritage, Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between

the past of India and her present." Nehru almost goes lyrical when he describes the Swamiji thus: "He was a fine figure of a man imposing, full of poise and dignity, sure of himself and his mission and at the same time full of a 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 and some roots in the past."

So this was Vivekananda, ancient yet modern, a bridge between India's past and present: a beacon-light beckoning her to her destined and glorious goal. He not only bridged India's past with her present, he also bridged the East with West..... While remaining uncompromising in the matter of Hindu nationalism, Swami Vivekananda set in motion the dynamic forces that go to create what we today call "one world."

As the great revolutionary savant, M.N. Roy, has pertinently pointed out, "The reaction of native culture against the introduction of Western education ran wild, so to say, in the person of Vivekananda and the cult of universal religion he formulated. He preached Hinduism — not Indian nationalism — should be aggressive. He called on Young India to believe in the spiritual union of India. This romantic vision of conquering the world by spiritual superiority electrified the young intellectuals."

—P. PARAMESWARAN

He initiated a new movement of humanitarianism

As in several things, the contact with the West from the 17th century onward rekindled the conscience and impulses of India. The large scale humanitarian service rendered by Christian missionaries, although very often done with the object of conversion, opened the eyes of the Hindu. He started to look at himself critically and found to his dismay, that he who preached the oneness of all negated it in everyday practice. Swami Vivekananda was the most powerful expression of this self-examination and awakened conscience of India.

In many respects it was inevitable that he represented this new urge in India and gave expression to it. The Swami was the embodiment of youth, pulsating with life, blood and vigour. This vitality was completely free from selfish urges, and in its pure and powerful state it could not but vibrate in unison with life all round him. And what was life around him? It was the very negation of it, frustrated in the mire of poverty, ignorance and misery. The emergence of Vivekananda as the champion of the *Daridranarayan*s of India was an inescapable fact arising from the very constitution of his personality and the impact that the degradation of the country had on it. We may remember in this connection that among Sri Ramakrishna's disciples there were some at least who did not see eye to eye with him in this matter of the diversion of spiritual discipline and power into the path of humanitarian activities. Not that they lacked in love of man; but their nature perhaps was turned to the life of the recluse meditating in isolation and treading their lonely spiritual paths. Vivekananda's modern education, his extrovert-introvert personality, his contact with the Western world, his natural compassion were all factors

which made him lead this new movement of humanitarianism in Hindu religious life.

....Over and over again, the Swami declared that the service of man was adequate worship of God. Through the Swamiji's life work, and the work of those who followed him, Hinduism has expiated for the sin of its long neglect of its own cardinal teaching of the oneness of all life in actual practice.

Looking at the India which was contemporary with the Swamiji, one can see the difficult path he had to tread in creating a new consciousness of active humanitarianism in the country. The rich at that time were like the rich at all times in every country—selfish, smug and indifferent to human suffering. The poor were too crushed to think in terms of upgrading themselves through their own efforts or the efforts of others. They had given up hopes and took refuge in bleak despair and a justification for inaction in fate. Young people with modern education had become cynical and contemptuous of the heritage of the country and ignorant of their own duties to their fellow men. Running after the glory of the West many of them were blind to their duties at home in their country. It was this almost unresponsive nation that the Swami had to fire with a new humanitarian impulse generated from religion. He did it with his thunderous message repeatedly delivered with authority and sometimes anger and through the organisational activities which he and his associates undertook.

The tradition in Hinduism was to establish temples in the wake of new religious movements. Swami Vivekananda also established temples; they were of two kinds, one, the orthodox temples and another the number of hospitals to treat the sick.

Subsequent to Swami Vivekananda several great men thought in terms of employing religion to serve the poor. Mahatma Gandhi did it on a nationwide scale, Sri Narayana Guru did it in Kerala. In modern times it is to Swami Vivekananda that the credit goes to have first conceived on a large scale the notion of serving God through the service of man.

—DR. K. RAGHAVAN PILLAI

The foremost leader of mankind

तपस्विनं सप्तमहर्षिमण्डले
ददर्श यं तैजसरूपवान् शिशुः ।
वितपत्लोकोच्चितसेवने रतं
विवेकमानन्दयुतं प्रणौमि तम् ॥ १

My homage to Vivekananda whom the Divine Child (Sri Ramakrishna) found in the region of *Saptarshis* as a sage inclined to render suitable service to those in distress.

प्रसादतः काशिमहेश्वरप्रभोः
प्रकीर्तनैर्मातुरथार्थनाशतैः ।
शिवांशसम्भूतमनर्घमर्भकं
विवेकमानन्दयुतं प्रणौमि तम् ॥ २

My homage to Vivekananda the priceless child born of a part of Shiva Himself as a result of the grace of Lord Vishwanatha who was propitiated by the mother through ceaseless prayers and importunities.

विवित्सया निस्तुलया च मेधया
विशिष्टसौशील्यगुणादिभिश्च यः ।
समेषु विध्यार्थेषु मुख्यतां गतो
विवेकमानन्दयुतं प्रणौमि तम् ॥ ३

My homage to Vivekananda who with his great earnestness in study, unparalleled intellect, excellent character and other similar qualities stood topmost in the student community.

गदाधरं विश्वपतेर्दिदृक्षया
समेत्य सर्वादृतदक्षिणेश्वरे
तदीयशिष्योत्तम भावभूषितं
विवेकमानन्दयुतं प्रणौमि तम् ॥ ४

My homage to Vivekananda who in his great aspiration to see God, approached Sri Ramakrishna in Dakshineswar, a place held in reverence by all, and distinguished himself as the foremost among the disciples of that great teacher.

गुरोर्त्रिदेशात्रिजदेशसेवने
कृतादरं भारतदर्शनोत्सुकम् ।
परिव्रजन्तं परिनिष्ठयोगिनं
विवेकमानन्दयुतं प्रणौमि तम् ॥ ५

My homage to Vivekananda the great Yogin who undertook a religious wandering to observe India, as he got interested in serving the motherland at the behest of his teacher.

शिलां शिवामेत्य कुमारिकापुरे
सहोदरो हृदारविचिन्तने स्थितम्
अमेरिकायानविनिश्चिताशयं
विवेकमानन्दयुतं प्रणौमि तम् ॥ ६

My homage to Vivekananda who having reached the holy rock at Kanyakumari remained there in meditation searching for the means to uplift his brethren and at last came to the decision to go to America.

महात्मनां भिन्नमतानुयायिनां
सभातले धर्मसमन्वयाशयम् ।
समर्थं विद्योतितविश्वमानसं
विवेकमानन्दयुतं प्रणौमि तम् ॥ ७

My homage to Vivekananda who enlightened the world as a whole by presenting the ideal of religious synthesis at the world's Parliament of Religions in which great men representing different faiths participated.

अमेरिकास्वांगलदेशसीम्यपि
 प्रसार्य वेदान्तसुधारसं परम् ।
 समार्जितागोलयशःप्रभोज्वलं
 विवेकमानन्दयुतं प्रणौमि तम् ॥ ८

My homage to Vivekananda who won international glory by popularising extensively the great Vedanta philosophy in America and England.

विदेशतः सम्प्रतिपद्य भारतं
 प्रबुद्धदेशीयपथेन सोदरान् ।
 प्रचोदयन्तं जनतैकनायकं
 विवेकमानन्दयुतं प्रणौमि तम् ॥ ९

My homage to Vivekananda the foremost among the leaders of our country, who returning to India from the West, led his countrymen on the path of enlightened nationalism.

जगत्कृते देशिकरामकृष्णसं-
 स्मृतिं समादृत्य समाजनिर्मितौ ।
 कृतश्रमं प्राप्तसमाधिमिच्छया
 विवेकमानन्दयुतं प्रणौमि तम् ॥ १०

My homage to Vivekananda who founded the great Mission in memory of his illustrious teacher, Sri Ramakrishna, for the good of the entire world and finally attained *mahasamadhi* at his pleasure.

—Dr. P. K. NARAYANA PILLAI

Father of modern Indian nationalism

Swami Vivekananda might well be called the father of modern Indian Nationalism; he largely created it and also embodied in his own life its highest and noblest elements.

—R. G. PRADHAN.

He embodied the spirit of India

The city of Calcutta has produced many men of genius in education, science, literature and spiritual endeavour and one of the greatest of them all is Swami Vivekananda. He embodied the spirit of this country. He was a symbol of her spiritual aspirations and fulfilment. It is that spirit which was expressed in the songs of our devotees, the philosophies of our seers, the prayers of our common people. He gave articulation and voice to that eternal spirit of India.....He felt the pangs of all human beings and he wanted that every human being should live, should live a decent life. Most of us exist, but do not live. He wanted every one of us to acquire strength, beauty, power, dignity and be a truly human being.....If there is any call which Vivekananda made to us, it is to rely on our own spiritual resources. Say that man has inexhaustible spiritual resources. His spirit is supreme, man is unique. There is nothing

inevitable in this world, and we can ward off the worst dangers and worst disabilities by which we are faced. Only we should not lose hope. He gave us fortitude in suffering; he gave us hope in distress; he gave us courage in despair.....Renunciation, courage, service, discipline—these are the mottoes which we can learn from his life.

It is essential, therefore, that we should remember what this great soul stood for, what he taught us. It is not merely a question of remembering it but trying to understand what he wished us to do. We shall assimilate his teachings, incorporate them in our own being, and make us worthy to be citizens of the country which produced Vivekananda.

When I was a student in the early years of this century, we used to read Swami Vivekananda's speeches and letters which were then passing from hand to hand in manuscript form and they used to stir us a great deal and make us feel proud of our ancient culture. Though our externals were broken down, the spirit of our country is there and is everlastingly real—that was the message which we gathered from his speeches and writings when I was a young student.

But today we can see a growing tendency among our young men and women to think that all these things are not of date, that they have betrayed us and that we should turn to copying another kind of civilization. We may possess Indian bodies, but we must borrow other souls to inhabit them.

I should like to ask you whether you are so much satisfied with the high-pressure machine civilization that had led us to this tragedy in which we are today.

The question is 'What is man?' Is he a crawling earthworm? Or, is he the most cunning of all animals, or is he an economic being controlled by the laws of supply and demand, or is he, as Swami Vivekananda said, an 'Atman', a universal spirit? However dense, however obstinate, however depraved a human being may be, there is that essential divine spark in him that can never be surrendered.

Swami Vivekananda has made an appeal to us to realise that a human being is not to be regarded as an earthworm or an economic being, or a political creature, but that he has an inner citadel, a sanctuary of his soul which cannot be penetrated by anything external, and the inner sanctuary of his, will have to be preserved against attacks of economics and politics.... That is the gospel for which Swami Vivekananda stood and that has saved India until the present moment, and that is the gospel to which we have been disloyal.

There are people who say we are contemplative and that we are not sufficiently practical. But that must be regarded as something which is not corroborated by any of our great writers or lives of great personalities. You cannot think of more dynamic personalities in this country than those religious geniuses who have stirred us to incarnate the high ideals of spirit. Buddha, Sankara and the Gitacharya, all these are people who not only dwelt on mountain heights, but returned to the service of the ordinary men, came back to the plane of history. If moments of contemplation are necessary to make

us firm in this attitude, moments of actions are equally necessary to put those ideals to practical service. By standing up for the great ideals which alone can save humanity, by standing up for them, Swami Vivekananda tried to lead humanity to a nobler and better path than that which it found itself in.

We are today at a critical period not merely in the history of our country but in the history of the world. There are many people who think we are on the edge of an abyss. There is distortion of values, there is lowering of standards, there is widespread escapism, a good deal of mass hysteria, and people think of it and collapse in despair, frustration, hopelessness. These are the only things which are open to us. Such a kind of lack of faith in the spirit of man is a treason to the dignity of man. It is an insult to human nature. It is human nature that has brought about all the great changes that have taken place in this world. And if there is any call which Vivekananda made to us, it is to rely on our own spiritual resources... Man has inexhaustible spiritual resources. His spirit is supreme, man is unique. There is nothing inevitable in this world, and we can ward off the worst dangers and worst disabilities by which we are faced. Only we should not lose hope. He gave us fortitude in suffering, he gave us hope in distress, he gave us courage in despair. He told us: 'Do not be led away by the appearances. Deep down there is a providential will, there is a purpose in this universe. You must try to co-operate with that purpose and try to achieve it.'

Whatever may be your social programme, whatever resolutions you may bring about in the economic and political world, unless you have the dynamic inspiration of religion, you will never succeed in this enterprise. Even if you are radically minded, ask yourself the question whether you are going to reduce human beings to mere political or social creatures or would you give him some inner sanctity which nothing outward can touch? If you really believe in the divine spark in man, do not for a moment hesitate to accept the great tradition which has come to us, of which Vivekananda was the greatest exponent.

—Dr. S. RADHAKRISHNAN.

His universalism

Sri Ramakrishna and Swami Vivekananda are the makers of modern India in so far as its philosophy of life is concerned. Sri Ramakrishna is the master, the originating seer of the vision and the Swami is the authenticated and inspired interpreter of his message in the medium of thought and life. Full articulation of what Swamiji stood for as a whole and the nature of the epoch he opened up lies beyond our powers. We can only choose a particular line of devoted approach for our tribute to this mighty heritage.

Swami Vivekananda rescued our philosophical and religious outlook from its conventional and particular form, with all its fixity of loyalty and specificity of historical structure, and liberated it into universality, investing it with power to illumine and guide human life as a whole, breaking down inherited

exclusiveness and rigidity. The universalism of the message he delivered is a fascinating theme.

Vedanta in the hands of Swami Vivekananda, passing through the crucible of science and reason in general, ceases to be a particular religious tradition and ascends to its legitimate status of a universal philosophical standpoint.

Spirituality or religion for Sri Ramakrishna and Swami Vivekananda is not a mere matter of belief or assent through even reasoned conviction. It is affirmed time and again that it is essentially realisation or an experiential certainty.

Vivekananda, the great Vedantin he is, builds up a strong and invulnerable case for the ethics of humanity and service. His ascetic ethics breaks forth into a tremendous gospel of service. This is the universalism, unlimited and dynamic, that he propounds in his fiery orations to the people of India, broken up into countless fragments by birth, occupation and culture.

The humanism of Vivekananda, springing from his Vedanta, is of many levels.... By service of fellowmen Swami Vivekananda understands the process of this entire revolution and liberation of man in his body, mind and spirit. Alleviation of economical and physical privation, the fostering of intellectual awakening and the release of the inner spiritual self-identity form in their totality Swami Vivekananda's concept of social service. It is to this scheme of work for fellow-men that he exhorts man. He plans for all men in all the levels of their being. It is doubly universal.

In pursuance of this creative humanity, Swami Vivekananda initiated and inspired a multiplicity of institutions appropriately named Maths and Missions in the name of his Master. They cater to the physical and economic life of the masses in the form of industrial schools and hospitals. The spiritual aspect of development is taken care of by the spread of the universal message of spiritual truth in the footsteps of Sri Ramakrishna and Vivekananda by personal initiation and preaching and by the publication of treasures of wisdom of all faiths and all prophets. Centres have sprung up all over the country and abroad to keep alive and advance the cause of the inner life of man towards the Goal Supreme.

—Prof. S. S. RAGHAVACHAR

His was an explosive divinity

“Arise, awake and stop not till the goal is reached.” What a clarion call to man! And what a majestic and multi-faceted personality behind those thunderous words!

Swami Vivekananda was a phenomenon. He lived for barely forty years, but in that brief span of time he has left us a legacy whose rich and variegated dividends India and the world continue to reap. Saint and savant, orator and patriot, keen critic and ebullient humourist, mellifluous singer and charming raconteur, he did not touch anything which he did not adorn. His athletic frame and glowing eyes dominated the scene wherever he was.

Out of dust he made us into men. At the time he appeared, India was in the doldrums, materially and psychologically. We were under alien rule and the people had been emasculated. Poverty and ignorance stalked the land and the people were groaning in the depths of misery, not knowing in what direction to turn. The various movements functioning at that time were doing only patchwork and the sense of frustration among the masses was in no way assuaged. Swami Vivekananda burst upon the scene and by his thundering words roused the sleepy nation from its lethargy and made us proud of our motherland. And we must remember that he had travelled practically all over the world and observed with keenness the organisations, customs and habits of different peoples. He was convinced that the renaissance of India can come through only our own strength and not by presenting ourselves as beggars at western doors.

Strength, was what he preached at every step. He pointed out that the strength of a chain is determined by its weakest link. India has inherited a rich cultural and spiritual heritage, but as long as the masses continue in poverty, ignorance, superstition and ill-health, the nation cannot regain its pristine glory. Therefore he passionately pleaded to the would-be patriots to feel for the masses first.

He coined the phrase "*Worship of Daridra Narayana*" to connote the spirit of humility with which social service should be done. Serving the masses should be a pleasure and privilege, and not a status symbol. He insisted on every patriot and social worker remembering that each soul is potentially divine and we should help every man and woman from where he or she is to reach the highest in consonance with human dignity. His was the positive secularism as explained by Sister Nivedita: "To him the workshop, the study, the farm-yard and the field are as true and fit scenes for the meeting of God and man as the cell of the monk or the door of the temple. To him there is no difference between the service of man and worship of God, between manliness and faith, between true righteousness and spirituality."

The Swamiji had travelled all over India from Kashmir to Kanyakumari on foot and mixed with princes and paupers, scholars and ignoramuses, and felt the heart-throb of living India. He was indeed the first integrator of awakened India. He did not preach any sectarianism, either in religion or in political and social life, but saw every Indian as his brother and insisted that in all our thoughts and deeds we must look upon our motherland as single entity.

Swami Vivekananda was a bomb-shell. His was an explosive divinity. "I shall inspire men everywhere until the world shall know that it is one with God", he declared with a verve that only a master-artist can command. Having experienced through the grace of Sri Ramakrishna the ineffable touch of the One in the wondrous play of the many, he made it his life's mission to bring the nectar of Vedanta from mountain caves and ivory towers to the doorsteps of the common man, toiling and moiling in the din and dust of the market place. For him religion was solid realisation, and not the froth of

academic philosophy or the barren leaves of ritualistic worship. His cosmic mind ranged over all themes under the sun. But the refreshing refrain in all his inspired talks and writings is practicality, the actualisation of the ideal.

The richest tribute we can pay to his memory is to practise in our own lives some of the lofty ideas and patriotic ideals for which he lived and died.

— C. S. RAMAKRISHNAN

His was the message of strength

A great disciple of Sri Ramakrishna Paramahansa, he was, in the recent centuries, the first Hindu missionary who went abroad and re-enunciated to the world the Hindu Message of the Universal Religion (*Sanatana Dharma*). A great patriot, reformer and organiser, he was also the first to set in motion the forces of national revival and put in process the rebuilding of the country which was scattered and demoralised at the first impact of the British rule. It was he who laid the foundation of the regenerated Bharat by making the country aware of its life-centre which was religion round which alone, he emphasized, could our Hindu Nation be effectively and purposefully re-organized.

His was the message of strength—the strength of the body, the mind, and the will. And this strength in all its aspects is the greatest need of the hour. Swami Vivekananda wanted the nation to have “muscles of iron, and nerves of steel inside which dwells a mind of the same material as that of which the thunderbolt is made.” He wanted his countrymen to possess and to cultivate “strength, manhood, *Kshatra-Virya*, plus *Brahma-Teja*.” These are precisely the things needed in the present hour of crisis and peril, and these are precisely the qualities which have been neglected by us in the post-independence period under the influence of the imported hedonistic philosophies and materialistic views of life.

If we were to sum up Swamiji’s teachings, we could say that he gave us one great *Mantra*: the *Mantra* of Faith in God, Faith in ourselves. Faith in oneself is based on the great Upanishadic truth which declares: “I am the Spirit. Me the sword cannot cut; nor any weapon pierce; nor fire burn; nor air dry. I am Omnipotent; I am Omniscient.” This is the *Mantra* Swami Vivekananda was constantly dinning into the ears of his countrymen. In whatever he spoke and preached, this *Mantra* was the refrain of his gospel-song. It is time that we grasped the inner meaning of this Truth and tried to live up to it. If we do that no power on earth could harm us.

He further declares that in aspiring to attain *Moksha*, we have to fulfil our *Dharma* first. In fact there is no *Moksha* without *Dharma*. This is a truth which needed re-emphasis at a time when our religion tended to become life-weary. He rehabilitates a house-holder’s life and gives it a new dignity. He reminds his countrymen of their *Shastras* which declare that only “heroes enjoy the world” and urge them to “show heroism.” He asks us to remember

that the *Shastras* enjoin upon us to accept the moral conditions under which we work and have to function. Only by such acceptance of our conditions and environment can we hope to improve them and raise them. Therefore Swami Vivekananda exhorts his countrymen not to forget the *Shastric* injunction: "Apply according to circumstances the fourfold political maxims of conciliation, bribery, sowing dissensions and open war to conquer your adversaries and enjoy the world—then you will be *Dharmika*. Otherwise you live a disgraceful life if you pocket your insults, when you are kicked and trodden down by any one who takes it into his head to do so; your life is a veritable hell here and so your life hereafter."

This is a message of great value and efficacy for the purpose of steeling our nerves and strengthening our resolve.

Time and again he preached that "the national union in India must be gathering up of its scattered spiritual forces." He taught that "a nation in India must be a union of those whose hearts beat to the same spiritual tune." This message demands our most careful attention today.

Swamiji has one more message to give to the Hindu Nation. He asks us to give up our *Tamas*, for *Tamas* gives birth to all the evils such as imbecility, superstition, pettiness of mind, mutual quarrels and bickerings about trivial things. Giving up these evils, we should build up great power on the rock of unity and organisation. And thus by co-ordinating our separate wills we should build up a future far more glorious than our past. This message of Swamiji too is timely.

—EKNATH RANADE

Arresting personality.

My father, the late D.R. Balaji Rao, was a close friend of Swami Vivekananda. He used to tell us that Swamiji was an arresting personality with handsome features, always smiling and had a robust constitution. His voice had a pleasant ringing tone.

Swamiji would revolt at the impotence of Indian nationhood, express how we have been emasculated politically, economically and otherwise and say that it was still not too late to rise and drive away the foreigner and shed the foreign yoke, even though the country was riven with a narrowminded and communal and jealous outlook. However, it appears, he would also say in a stentorian voice, that all was not lost and that India would have its resurgence and ultimately become independent. He laid great stress on manliness in any form.

Swamiji would say that this part of India (South India) was a blessed land. He had great faith in the strength of Indian Nationhood and said his task was to unify the forces, gone at a tangent, and galvanize the nation to work, strive and succeed.

Swamiji had a beautiful voice and could sing well some of the *kirtans*.

Once he was walking on the Marina Beach with father and other friends and was challenged as a bachelor to wrestle with a *pahilwan*. Swamiji accepted the challenge and defeated him on the sands of the Triplicane Beach.

Sometimes he would do Hatha Yoga and show by cutting his finger with a knife that he would not bleed.

Swamiji said to my father that there was ample sympathy for India in America and elsewhere for gaining independence and all that was needed was a unifying force.

Swamiji had a glimpse of divinity. When he used to wait for father in the house, he would close his eyes and say "Om" with a hum vibrant with energy. Mother used to say that the whole house would, so to say, shake with his spiritual power.

—D. B. RAGHUNATH RAO

A man among men

Narendranath Datta, later to become and pass into history as Swami Vivekananda, was born in Calcutta on Monday the 12th January, 1863. He did not live to see his fortieth birthday and left this mortal life on Friday the 4th July, 1902. Within this short period of less than forty years, Vivekananda lived a life that would have taken ordinary mortals many times that period to leave an indelible mark not only on his own country but also on many other parts of the world. His voice comes resounding over the years; and it is a voice born of the past, troubled by the present, and looking forward to the future. A young man himself when he started preaching, he was essentially addressing the young. And what he said so many decades ago is still as fresh, as poignant, as inspiring and as relevant today as it was then.

A man among men and yet greater than most, is what one can say about Vivekananda the Man. But because he was a man after all, the strain of his self-conquest ruined his health, shortened his years, and brought about his end in the very prime of his life. Truly, it was himself and his life that the man Vivekananda gave in sacrifice to build Vivekananda the Monk and found the practical Vedanta which was his prescription for the ailing world. In my view this sacrifice was greater than even the greatness of the truth for which he made the sacrifice.

The Vedantic concept that the same divinity is present in every human being—manifest in varying degrees—gives, in my opinion, the strongest base that we can find for the concept of human equality of humanity as one unit irrespective of class, caste, creed, nation or language. And I think this is what we must emphasise.

... We have to rediscover the concept of humanity, that human beings, irrespective of differences in language, colour, caste, creed, ideology, economic status, social status and political status—all these are very important, but irrespective of all these differences—human beings constitute one

body, and every human being counts with equal value. Now this is the message of Ramakrishna-Vivekananda.

....It may be asked why we always link together the illiterate priest Ramakrishna, and Vivekananda, the scholar, the great orator, the world conquerer in spiritual ideas, and the organiser of a great Mission. Why do we always refer to 'Ramakrishna-Vivekananda'? We never call Vivekananda by himself, or Ramakrishna by himself. Because the power that Vivekananda got was through Ramakrishna. Ramakrishna was the truth and Vivekananda was the expositor. What was the truth? That religion is not to be kept only in the churches, mosques and temples, nor only in monasteries or forest caves in mighty Himalayas, where people pray for their own salvation. Religion is to be brought down into the market place, brought down into actual life. This is what Vivekananda calls 'Practical Vedanta.'

If you take the subject of secularism, patriotism, national integration, education, spiritual rediscovery, practical Vedanta and a positive attitude to science, no obscurantism, no materialism, no going back on human evolution, you can find all that in the Ramakrishna-Vivekananda teachings. Vivekananda was the most comprehensive human being I can think of, and he is the answer to so many problems we are being confronted with in India today.

Strength and fearlessness were the keynote to Vivekananda's approach to life's problems.

He attached more importance to character than to religiosity or other external manifestation of religious discipline.

To him worship of God meant service of man.

Vivekananda was a highly emotional being. Whatever he undertook had behind it not only his intellectual reasoning and his spiritual insight but also the entire force of his emotional strength.

—Dr. V. K. R. V. RAO

The proudest Hindu.

Swami Vivekananda was the consummation of thousands of years of Hindu civilisation, Hindu culture, Hindu Dharma and everything that was noble and glorious in Bharath.

Wherever he went he saw to it that the greatness of his Motherland and its progeny was projected and established.

He was a champion of dynamic and aggressive Hinduism.

His identification with everything that is Hindu was such that he stood totally in defence of Hinduism.

He never allowed anyone to deride his religion, Dharma and country.

He was ever eager to clinch and vindicate the superiority of his country, countrymen and their genius.

His love for his people and their heritage was intense and his struggle to make them great once again, was passionate.

For him the very air and dust of Bharath was holy, sacred, nay heaven itself.

His patriotism was of the highest order.

He was the proudest Hindu.

Every word he uttered came from the depths of his sincere heart that it at once thrills and will inspire the youth of this land for generations to come. '

Let us adore and pray to imbibe his spirit and vow to fulfil his mission.

—K. SURYANARAYANA RAO

He gave equal importance to secular matters also

As a preacher of universal religion, Swami Vivekananda is well-known both in the East and the West. To the common man, he is first and foremost an exponent of Vedanta and nothing else. But he should not be regarded exclusively as religious prophet. His individuality and thought are too complex to be measured by any rigid classification. Though we find that the chief occupation of his life was religion, he made significant observations on every aspect of life. As a neo-Vedantin, he did not differentiate the sacred life from secular affairs and he did give equal importance to the secular matters also.

As the foremost exponent of universal religion, Swami Vivekananda considered an absolute religion in India best suited for achieving perfection. He advocated a practical religion which could pervade and be a guide in an individual's life. Vivekananda's political ideas being inseparable from religion, he explained the utility of religion in terms of individual, social and political life. Adhering scrupulously to the principle of 'preservation by reconstruction', he offered constructive criticism of the society in India without attacking national faith or institutions.

The Complete Works of Swami Vivekananda, which contain various strands of thought, provide us the glimpse of his social and political ideas. It is on the basis of his works that scholars have systematised his ideas on society and established his place as a social thinker and reformer. His political ideas still need to be systematised.

The political thought of Vivekananda is inextricably linked to his role as an agent of national resurgence and was conditioned and influenced by the prevailing environment. While trying to surmount the problems that confronted him, Vivekananda devised means for national reconstruction on spiritual basis and in the process won for himself a pre-eminent place in the galaxy of modern Indian leaders and thinkers.

—Dr. A. V. RATHNA REDDY

He fulfilled the vital need

In Swami Vivekananda, the foremost disciple of Sri Ramakrishna and organiser of the Ramakrishna Math and Mission, the universal spirit has found a loving, dynamic and all encompassing expression which is rarely to be found elsewhere. In his scheme of life there is no inherent conflict between

the faith and reason, between science and religion, between poetry and philosophy, between action and meditation, between social and monastic ideals.

He interpreted the fundamental spiritual truths in modern terms, so as to enlighten mankind on the age-old problems of human existence. He built a bridge between the ancient and modern, between the East and West.

In so doing he has fulfilled the vital need of the present day world for a universal message and a comprehensive view of life.

—A REVIEWER (in *Glory of India*)



A dynamic redeemer

A 'phenomenon' of a human being, his remarkable life and neat style of functioning served and uplifted his downtrodden brethren through abundant and varied avenues of spiritual recovery and regeneration.

He was a mystic par excellence, an incomparable social reformer, an awakener unmatched, and a Hindu savant unrivalled, whose universality and compassion have been classic; whose mission is an unfolding benediction; and whose ceaseless efforts for religious harmony and enlightenment are a landmark of spiritual maturity.

Volcanic in his intensity and immensity, oceanic in his awareness and realisation, a voracious worshipper of suffering humanity, his love was boundless and beautiful for the dispossessed, the discriminated and the disheartened. He was a beacon for the despairing, a lighthouse for the ignorant, and a steady guide for the wayward wayfarers for truth and righteousness.

A loving embodiment of humility, Vivekanandaji was an honourable asset of our religion-suffused dignity, and was a fine representative of resurgent Hindu glory. He was a splendid blend of our noble racial traditions and quintessence of genuine modernity, immune to and beyond the pollutions and pretensions of myths and superstitions. A perfect hero, a true national leader, and an authentic spokesman of the Hindu Heritage and its luminous destiny, Vivekanandaji is our valid and revered focus of veneration. The 'Cyclonic monk' is an abiding echo of Indian greatness, at once stirring and appealing in its inspiration and approach towards purer life and saner society.

His clarion call is so miraculous, mighty and insistent that the essence of universe throbs majestically in it; and it has a deeply ennobling and chastening impact on the course of democratic institutions and humane individuals who disdain governmentalisation and espouse the benefits of ideal citizenism, tempered with ethical values. He was a grass-roots educationist, a sparkling patriot and a basic revolutionary of a high order, preparing people both for the Kingdom of Heaven and the brotherhood of mankind. A titanic soul, a life supreme by all counts.

—ROMESHWADHERA.

He greatly influenced the national movement:

In the history of India's freedom movement a very special position is occupied by Narendranath Dutta, known to the world as Swami Vivekananda.

Formally he was a monk in yellow robes, a religious preacher, founder and organiser of a philosophical-religious movement known as Vedantism or, more correctly, Neo-Vedantism. He was also the founder of the Ramakrishna Mission—a philanthropic organisation with centres throughout India as well as in America and England. But his views and teachings gradually influenced the national movement of India especially the revolutionary movement, and many aspects of our national life and culture. Many generations of Indian revolutionaries, beginning with the early 20th century, were practically reared up, inspired and steeled by the fiery speeches and writings of Swami Vivekananda. His call to the youth of the country to fight for the enlightenment of the downtrodden dumb millions, his revolutionary approach to the problem of liquidating the privileges of the propertied classes and giving the toilers their due share in the national wealth, his preachings against untouchability and, above all, his teachings on the purification of the soul were later adopted by different political and social organisations of the country including the Indian National Congress led by M.K. Gandhi. /

Narendranath was born in the year 1863, six years after the great national liberation war of 1857. During the very same decade a number of outstanding sons of the country were born, including Rabindranath Tagore and M.K. Gandhi. He appeared at a time when India and the world were at cross-roads—critically reevaluating old values, searching for a way out from the old, the then existing order.

Vivekananda appeared like a meteor and within a short period of less than a decade of his public life, not only endeared himself to millions of his countrymen and thousands of his admirers and followers in Europe and America, not only dispelled the century-old slanderous notions about India and Indians spread carefully and constantly by the imperialists and their agents in various guises, but made major contributions in many fields of human knowledge which were of far-reaching consequences.

—BINOY K. ROY

He was an immaculate soul.

Our scriptures say that the father is reborn in the son and lives on through him. Even so, the Guru reveals himself and survives through his beloved disciple. So it would not be wrong to aver that Sri Ramakrishna's message came to be fulfilled because it was amplified and complemented by the missionary ardour of Swami Vivekananda. Was not that why, the great Messiah of Mother Kali had said just before his passing that he had stowed finally all the treasures of his fecund Realisation in the *adhar* (receptive soul) of his great messenger, Naren?

Vivekananda was an immaculate soul-cum-the sinner's friend; one of the seven Rishis (sages)—as Sri Ramakrishna put it—and, withal, a devotee of the eternal child, his Guru; a Bird of Fire who yet accepted the cage of flesh-bars only to break himself free: in a word, he was a living paradox; a man of God who repudiated: "the worship of the great God of getting-on" and yet made good as one of the most spectacular "go-getter" the world has ever seen — an ambassador of the Elysium who had gone out to America a pauper with no credentials and came out a resplendent victor, aye, to receive ovations which grew into a legend even in his own life-time. For all that, he knew himself as little more than his great Master's nursling who was utterly dependent on him.

And yet there were many honest critics who, while sincerely admiring his many-faceted personality, held that Sri Aurobindo had overstressed his greatness when he wrote: "Vivekananda was a soul of puissance if ever there was one, a very lion among men ... We perceive his influence still working gigantically. We know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that have entered the soul of India and we say 'Behold, Vivekananda still lives in the soul of his Motherland and in the souls of her children.'"

I came across such hidebound critics galore in my adolescence and was not a little influenced by their verdict that Vivekananda had deviated not a little from the express injunctions of his great Guru whose essentially orthodox outlook he had come to repudiate in his over-enthusiasm for the modern view of life imported from the West. I shed this influence years later only when I came to learn from Sri Aurobindo himself how Vivekananda had once helped him materially. "It is a fact" he wrote, "that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence. The voice spoke on a very important field of spiritual experience." Years later he spoke categorically about Vivekananda having been to him the very first messenger to reveal the lore of the Supramental Truth and added: "I had never expected him and yet he came to teach me. And he was exact and precise even in the minutest details." This came to serve me as an eye-opener after which his messianic role was borne home to me as never before.

—DILIP KUMAR ROY

Prophet of Hindu nationalism

Religious nationalism of the orthodox as well as reformed school had begun to come into evidence in the province of Bengal since the first years of the twentieth century. Although its political philosopher and leader were found subsequently in the persons of Aurobindo Ghose and Bipin Chandra Pal respectively, its fundamental ideology was conceived by a young intellectual Narendra Nath Dutta, subsequently known by the religious nomenclature of Swami Vivekananda. While still a student in the University

of Calcutta, Dutta felt the rebellious spirit affecting the lower middle class intellectuals. It was in the early nineties. He was moved by the sufferings of the common people. Declassed socially, possessing a keen intellect, he made a spectacular plunge into the philosophical depths of Hindu scriptures and discovered in his cult of Vedantism (religious Monism of the Hindus) a sort of socialistic, humanitarian religion. He decried scathingly orthodoxy in religion as well as in social customs. He was the picturesque, and tremendously vigorous embodiment of the old trying to readjust itself to the new. Like Bal Gangadhar Tilak, Dutta was also a prophet of Hindu nationalism. He also was a firm believer in the cultural superiority of the Indian people, and held that on this cultural basis should be built the future Indian nation. But he was not a partisan of orthodoxy in religion: to social conservatism, he was a veritable iconoclast. He had the courageous foresight, or perhaps instinct, which convinced him that if religion was to be saved, it must be given a modern garb; if the priest was still to hold his sway over the millions of Hindu believers, he must modify his old crude ways; if the intellectual aristocracy of the fortunate few was to retain its social predominance, spiritual knowledge must be democratized. The reaction of native culture against the intrusion of Western education ran wild, so to say, in the person of Vivekananda and the cult of Universal Religion he formulated in the name of his preceptor, Ramakrishna Paramahansa. He preached that Hinduism, not Indian nationalism, should be aggressive. His nationalism was a spiritual imperialism. He called on Young India to believe in the spiritual mission of India.....

This romantic vision of conquering the world by spiritual superiority electrified the young intellectuals..... The British domination stood in the way as the root of all evils. Thus, an intelligently rebellious element..... had to give in to national pre-occupations, and contribute itself to a movement for the immediate overthrow of foreign rule.....

—MANABENDRA NATH ROY

A gigantic personality

A gigantic personality, Swami Vivekananda opened up a new era for Hinduism. Till he came on the scene of history, Hinduism had been considered by its own adherents as a comprehensive name for all Indians who did not want to be grouped under any other religious title. Though Swami Vivekananda did not change this particular state, he put a definite meaning-content into it—a meaning-content derived from the Hindu Scriptures and religious traditions. Having done this, he developed a Hindu mission for the world, and that is what the Ramakrishna Movement is.

With the achievement of India's national freedom, the Movement has entered a new era of progress in India. The unselfish service rendered by the Mission centres in India through Hospitals, Dispensaries, Educational Institutions and various other ways is being increasingly appreciated by the Government and the public. To cope with the growing need, most of the

centres expand their work and institutions. One can observe through all these developments the amount of confidence the Indian public as well as sympathisers abroad have vested in the authorities of the Movement. As Swami Vivekananda has made it clear, one of his great dreams was to make Hinduism "aggressive." The one movement in modern Hinduism which has the dynamism as well as public support in India to try to work out this idea in practice is assuredly the Ramakrishna Movement. In the words of D.S. Sarma:

"Of all the religious movements that have sprung up in India in recent times, there is none so faithful to our past and so full of possibilities for the future, so rooted in our national consciousness and yet so universal in its outlook, and therefore none so thoroughly representative of the religious spirit of India, as the movement connected with the names of Sri Ramakrishna Paramahansa and his disciple, Swami Vivekananda."

—V. C. SAMUEL

A world-conqueror of our times

As a student of world culture and the creator of modern India it is possible to call the attention of scholars to Swami Vivekananda as one of the World-Conquerors of our own times.

It is indeed possible to talk an entire encyclopaedia about Vivekananda's messages and activities. Physically of athletic build, healthy and strong, as a mere man, he knew, to be very realistic, how to do justice to the daily meals. He was a lover of art, a poet, a musician and a singer. *Wanderlust* was in his very blood. He knew every province of India by travel and he was a world tourist. Men and things he knew how to observe shrewdly.

A first-rate orator, he was a writer of the same rank. Bengali literature he has enriched with vigour and Bengali language with expressions picked up from the streets. A researcher and translator, he was no less a commentator and a propagandist. He knew the Buddhist teachings and the Christian Gospels as much as he knew his Hindu texts. His knowledge of Western institutions and ideals was no less extensive than his familiarity with those of Orient. He studied the antiquities as much as he came into contact with the modern realities.

He was deeply absorbed in religious preachings and social reform. His patriotism also was perennial and of the loftiest type. Nay, he was a socialist too. His socialism, however, was not Marxian, but rather romantic like that of, say, the Frenchman, St. Simon. Or rather, like Fichte, the father of the German youth-movement and exponent of nationalism and socialism, Vivekananda initiated in India the cult of *Daridra Narayana* (God as the poor). He was emphatically a nationalist and yet a fervent internationalist. His comparative methodology served to establish the universalistic, cosmopolitan and humane basis of all religious and social values.

As one dying at the age of forty and accomplishing so much for his fatherland and the world, Vivekananda was certainly an *Avatar* of youth-force. One may adore him as a man of action, as a man of self-sacrifice, as a man of devotion, as a man of learning, as a man of Yoga. He was a hundred per cent idealist, a thorough going mystic, and yet he was a foremost realist and a stern objectivist.

If we look upon Ramakrishna as the Buddha of our times, Vivekananda may pass for one or other of the greatest apostles of yore, say, the scholar Rahula, the constitutional authority Upali, the devoted lieutenant, Ananda, the sage Sariputta, or the master of discourses, Mahakachchayana. One can almost say that Vivekananda was all these great Buddhist preacher-organisers boiled down, as it were, into one personality.

And yet when this whole encyclopaedia has been said about Vivekananda, we have not said all or enough. He was much more than a mere exponent of Vedanta, or Ramakrishna, or Hinduism, or Indian culture. Antiquarian lore, translation of other persons' thoughts, past or present, popularisation of some Hindu ideals did not constitute the main function of his life. In all his thoughts and activities he was expressing only *himself*. He always preached his *own* experiences. It is the truths discovered by him in his own life that he propagated through his literature and institutions. As a modern philosopher he can be properly evaluated solely if one places him by the side of Dewey, Russell, Croce, Spranger, and Bergson. It would be doing Vivekananda injustice and misinterpreting him hopelessly if he were placed in the perspective of scholars whose chief or solid merit consists in editing, translating, paraphrasing or popularising the teachings of Plato, Ashvaghosha, Plotinus, Nagarjuna, Aquinas, Sankaracharya and others.

Vivekananda's lecture at Chicago (1893) is a profound masterpiece of modern philosophy. Before the Parliament of Religions this young Bengali of thirty stood as an intellectual facing intellectuals, or rather as whole personality face to face with the combined intelligence of the entire world. And the impression left by him was that of a man who told certain things that were likely to satisfy some great human wants, as one who thus had a message for all mankind. There he shone not as a propagator of Vedanta or Hinduism or any other traditional "ism" but as a creative thinker whose thoughts were bound to prevail.

What, then is Vivekananda's self? What is the personality that he expressed in this speech? The kernel can be discovered in just five words. With five words he conquered the world, so to say, when he addressed men and women as "Ye divinities on earth!—sinners?" The first four words summoned into being the gospel of joy, hope, virility, energy and freedom for the races of men. And yet with the last word, embodying as it did a sarcastic question, he demolished the whole structure of soul-degenerating, cowardice—promoting negative, pessimistic thoughts. On the astonished world the little five-word formula fell like a bomb-shell. The first four words he brought from the East, and the last word he brought from the West. All these are oft-repeated

expressions, copy-book phrases both in the East and the West. And yet never in the annals of human thought was the juxtaposition accomplished before Vivekananda did it in this dynamic manner and obtained instantaneous recognition as a world's champion.

Vivekananda's gospel here is that of 'energism', of mastery over the world, over the conditions surrounding life, of human freedom, of individual liberty, of courage trampling down cowardice, of world conquest.

The key to Vivekananda's entire life, his decade-long preparation down to 1893 and his decade-long work down to his death in 1902 is to be found in his Shakti-yoga, 'energism', the vigour and strength of freedom. All his thoughts and activities are expressions of this 'energism'. Like our Pauranic Vishwamitra or the Aeschylean Prometheus he wanted to create new worlds and distribute the fire of freedom, happiness, divinity and immortality among men and women.

In his life-work there is to be found another very striking characteristic. This consists in his emphasis on individuals, on persons, and in his attempt to harness 'energism' to their thoughts and activities. Vivekananda may have ostensibly preached religious reform, social reconstruction as well as crusade against poverty. But it is the making of individuals, the training for manhood, the awakening of personality and individuality, on which his whole soul was focused. Everywhere he wanted men and women who were energetic, freedom-loving, courageous, and endowed with personality. The objective of his diverse treatises on Yoga is none other than the "chiselling forth" of such individuals as may be depended on as "divinities on earth", as persons who are determined to master the adverse conditions of life and to conquer the world.

Vivekananda deals in Shakti-yoga, human 'energism'. It is above the region, the climate, the space, the environment, in one word, above Nature that he places man and his destiny.

The words that are constantly on Vivekananda's lips are the Upanishads and the Vedanta. These philosophical documents of ancient India appeal to him simply because they can be utilised as texts of his own cult of Shakti, energy, individuality and manhood. We may describe his philosophy as embodying the cult of Neo-Vedantism.

Vivekananda is not a static fact. He is a going concern. His philosophy compels one to move not only from village to village and region to region but from idea to idea, mores to mores, custom to custom, ideal to ideal. He is to move out of the shackles of the degrading and dehumanising theories to the theories of man-making, or rather, the transformation of nature and man by manhood, the re-making of man.

—Prof. BINOY KUMAR SARKAR.

A King of boundless and supreme domain of the soul

It was given to me to meet Swami Vivekananda and spend many days with

him at Trivandrum towards the close of 1892 before he went to Chicago to represent Hinduism at the Parliament of Religions there in September 1893 and also at Madras after he returned from Chicago and landed at Colombo on 15th January 1897 and reached Madras a few days later. My entire life was transformed by those memorable and holy contacts.

..... I passed my matriculation in 1892 and joined the Maharaja's college, Trivandrum, for the intermediate class. It was at this juncture, towards the end of 1892 that fate threw me into Swamiji's holy company.

Swamiji was then unknown to fame but felt a great urge to spread Hinduism and spirituality all over the world. One morning while I was in my house he came unexpectedly. I found a person with a beaming face and a tall, commanding figure. He had an orange coloured turban on his head and wore a flowing orange coloured coat which reached down to his feet and round which he wore a girdle at the waist.

Swamiji asked me: "Is Professor Sundararaman here? I have brought a letter to be delivered to him." His voice was rich and full and sounded like a bell. Well does Romain Rolland say about the voice, "He had a beautiful voice like a violincello, grave without violent contrasts, but with deep vibrations that filled both hall and hearts. Once his audience was held he could make it sink to an intense piano piercing his hearers to the soul." I looked up and saw him and somehow in my boyishness and innocence (I was only fourteen years old at that time) I felt that he was a Maharaja. I took the letter which he gave and ran up to my father who was upstairs and told him, "A Maharaja has come and is waiting below. He gave this letter to be given to you." My father laughed and said "Ramaswami! What a naive simple soul you are! Maharaja will not come to houses like ours." I replied, "Please come, I have no doubt that he is a Maharaja." My father came down, saluted Swamiji, and took him upstairs. After a pretty long conversation with Swamiji, my father came down and said to me "He is no doubt a Maharaja, but not a king over a small extent or area of territory. He is a king of boundless and supreme domain of the soul."

—K. S. RAMASWAMI SASTRI

An inspired Bohemian with an iron will

When I first met Vivekananda in 1881, we were fellow-students of principal William Hastie, scholar, metaphysician, and poet, at the General Assembly's College. He was my senior in age, though I was his senior in the College by one year. Undeniably a gifted youth, sociable, free and unconventional in manners, a sweet singer, the soul of social circles, a brilliant conversationalist, somewhat bitter and caustic, piercing with the shafts of a keen wit the shows and mummeries of the world, sitting in the scorner's chair but hiding the tenderest of hearts under that garb of cynicism: altogether an inspired Bohemian but possessing what Bohemians lack, an iron will; somewhat peremptory and absolute, speaking with accents of authority and with-

all possessing a strong power of the eye which could hold his listeners in thrall.

—Dr. BROJENDRANATH SEAL.

Tears he shed and life-blood he gave

Swami Vivekananda gave his message with such boldness, such freedom of thought, such directness, and above all with such a burning appeal for the suffering millions that it is unnecessary to make commentaries on them. His spirit seems to speak through his writings. He did not talk platitudes, neither did he pose. Tears he shed and life-blood he gave. To read him makes one sit up and think. Yes, think and soon to work,—work constructive—however humble might be our lot. For in youth we mainly derive our inspiration through love of persons and later in manhood through interest in work and ideas. These he amply fulfils.

After his highest spiritual realisation with his Master at Dakshineswar he travelled the length and breadth of India, and this not in an American tourist fashion but in a way which he himself has sung, “with sky thy roof and grass thy bed. And food? What chance may bring.” He travelled, and he saw India. He saw her once joyous notes of life now sunk into murmurs and sobs, her once glorious light now waxed dim, her once flaming fires now grown cold. He saw the ignorance that permeates and apathy that exists. He saw the ravages of famine, plague, cholera, small-pox, and malaria and other deities of destruction. He saw how amidst all these the millions are fast decaying losing everything in their bare struggle for existence.

He saw all these. And Vivekananda had a heart. He felt. He realised the crisis—crisis so stupendous, so imminent as to awaken the deepest slumbers of memory. He looked back to the hoary past with love and reverence, and saw the possibility of reviving its glorious traditions. To gaze into the future through the grim realities of the present required the strongest stretch of vision. And Vivekananda’s vision of the future was one of hope and not of fear. He says:

“Though whirlwind after whirlwind of foreign invasion has passed over the devoted head of India, though centuries of neglect on our part has visibly dimmed the glories of ancient Aryavarta, though many a stately column on which it rested, many beautiful arches, many marvellous corners have been washed away by the inundation that deluged the land for centuries—the centre is all sound—the key-stone is unimpaired; the spiritual foundation upon which the marvellous monument of glory to god and charity to all beings has been reared, stands unshaken, strong as ever.”

Being a Sannyasin he had nothing to fear, as he had nothing to lose and nothing to gain. So it was not policy that made him say that. It was the truth he saw and felt. He realised that each country has its dominant tradition and its own special line of evolution. Religion has been our line. The choice glorious, or the choice fateful, as you like, was made in ages long gone by and

we cannot alter it now. Inevitable crisis must follow. We could but rise up to the occasion and readjust to suit our new environment, and take this as an opportunity of our own development. Swamiji saw that however priest-ridden, however degenerated, the religious ideas and ideals still govern the life of the people. It is either Sita-Rama, or Radha-Krishna who inspire them and sustain them in their existence. And he tried to revive it, to make it living. He interpreted religion anew. He made it vital, the religion of life, suited to our present needs and future developments, and these at their fullest and best. He begged the ascetic to descend from his Himalayan heights and the devout to come out of his temple and renew their contact with life throbbing, life moving, life evolving. Religion is the vision we hold and its realisation in life. It is our relation with the infinite. How we allow ourselves to be acted on by the environment and how we react on the complex, ever changing, ever evolving environment, for we are not creatures that are finished but creators of our creaturehood, imperishably active. Thus our religion consists not merely of our brief meditative moments, but it comprehends life's every detail, how we act, how we think, how we feel.

Swamiji saw what priceless treasures our forefathers have left us, treasures gathered through centuries of life's experiments and experiences, of heroic deeds and bold speculation—treasures open to labour and merit. He wanted us to enjoy and to be able to enjoy. What good would it be to possess the best of the libraries if we cannot think, much less if we cannot read. And yet he did not blame us. Vivekananda knew that man's physical needs are fundamental and that of the intellect central and only after these are adequately developed, true spirituality can follow. But with bodies half-famished, minds mostly occupied in evading the grasp of starvation, or at best engrossed in litigation, what chance is there for spirituality to develop? For any knowledge we need experience, for experience we have to work, and for work we need food and health. "India is to be raised, the poor are to be fed, education is to be spread." These he indicated as the religion of India at present if she does not want to be wiped off from the face of the earth with all her Vedas and philosophies!

As for the life of a Sannyasin, his work and his ideals, we need not recall the past. All that is necessary for us is to remember that Vivekananda was a Sannyasin. Critics of life of sannyas must be very unobservant of recent history; Narendra Nath Dutta as a lawyer might have won laurels in his profession, might have occupied the most coveted position in life. But Vivekananda is quite a different power altogether. What little we see of his life's influence is but a dim beginning.

About himself, he said: "My life's allegiance is to my Motherland, and if I had a thousand lives, every moment of the whole series would be consecrated to your service, my countrymen, my friends." Man he was and work he did. Monk he was and God he preached. His God was the suffering millions, the real living gods of his. Elevation of the depressed classes was not his idea but worshipping God the poor, God the lowly, God the depressed, was his

theme. He believed in the power of the Spirit, which is infinite, "made to bear upon matter evolves material development, made to bear upon thought evolves intellectuality, made to act upon itself makes of man a God." For our worship he wanted us to develop all these in a harmonious balance. This was his idea of revival of religion and unless we develop this true religious spirit, of worship of God in the needy, the task of feeding and educating our millions is well-nigh impossible.

—BASISWAR SEN.

A man in a million

To Swami Vivekananda belongs the undying honour of being the pioneer in the noble work of Hindu religious revival, consummated by bringing Western thought to bear upon it in appreciation of the beauty and grandeur of its doctrine and discipline. The heroic efforts of the Swami towards uniting the East and West into a fraternal union by the silken ties of spiritual kinship, deservedly met with a considerable measure of success. He dedicated his life to the blessed task of spreading the light of Hindu thought, which attained to the sublimest flights that the mind of man can ever ascend in the Western land and mists and shadows, overshadowed by doubts, perplexities and errors, and steeped in materialism of the grossest type, and the good seed since sown by him in America and Europe promises to germinate and yield in abundant harvest in the fulness of time. It was almost entirely owing to his genial personality, his vast culture and erudition in the lore of Vedantism, his undoubted sympathy, his simplicity, and unostentatiousness and his earnestness and will, that Hindu philosophy and theology could make such headway, and be appraised at its true worth in Western countries. He devoted himself with the whole force of his gigantic intellect to achieve the regeneration and moral conquest of the world by the illumination of Hindu religion and philosophy and to harmonise the aggressive civilization of the West, against which the trend of religious ideas in Christendom seems to be absolutely impotent in robbing it of its conspicuous character of iron and blood, on lives of harmony, spirituality and bliss.

There is yet another aspect of the surpassing usefulness of the Swami, worthy of the highest commendation, which brings out in prominent relief, the nobility of his character, the loftiness of his aim and the feminine kindness of his heart. Rare indeed, is the example he has so gloriously set of disinterested and almost selfless philanthropy. We all remember with admiration and gratitude the magnificent work of rescue and succour undertaken and accomplished by the noble band of self-sacrificing workers of the Ramakrishna Mission, under the inspiration and guidance of the great Swami. As the accredited head of this earnest band of devoted workers he organised with remarkable success, extensive, philanthropic works in different parts of India for the alleviation of pain, misery and wretchedness. This silent but practical altruism has left a permanent record in the annals of the country and impres-

sed the popular mind with a profound sense of moral duty, with which asceticism can be associated.

Such, indeed, was his character—a man in a million—who has laid down the burden of life to the intense sorrow of his admiring countrymen and passed away after the end of his temporary journey in this fleeting world, into peace eternal. The venerable Swami was in every sense a Prince among men, whose purity of life, loftiness of aim and principles and many-sided activity have entitled him through generations yet unborn, to the admiring gratitude of posterity.

“He was a man, take him all in all;
We shall not look upon his like again.”

—NORENDRO NATH SEN.

He heralded the birth of national renaissance

Leaders like Vivekananda, Tilak and Gandhi could move the masses because they were inspired with a life-mission. The people too understood them. They felt the inmost chord of their heart touched. Swami Vivekananda, even while pouring out his agony at the suffering and misery of the toiling masses, invoked the sublimest impulses of the hoary spiritual and cultural heritage imbedded in the nation’s psyche to set things right. Tilak and Gandhi spoke more of the immediate political and economic serfdom tormenting the body and mind of our nation. Every one of their programmes, actions and utterances, however, was directed towards quickening the spirit of national pride and national identity and charging the people with the spirit of resistance to all opposing forces.

Swami Vivekananda, even before he stepped on our soil, back from his itinerary in the West, had created an unprecedented wave of national response. People, right from the Maharajas to the humblest of the humble, were ready to offer him a thrilling hero’s welcome. And the Swami’s celebrated *Bharata Yatra* from Colombo to Almora literally heralded the birth of National Renaissance of modern Bharat. He gave to the people a vision of the glorious national destiny and infused them with a sense of national direction to march forward. Thus was lit the fire of national idealism in a thousand hearts, right from fiery revolutionaries to moderates in politics, from wandering monks to social reformers, and in every field of national resurgence.

Indeed, today, the need of the hour is for such men—not merely for one man here or another man there but hundreds and thousands and lakhs covering every tiny part of the country—men who themselves are content with minimum needs of life and find a joy in working without any desire for name or fame or monetary or political gains. They have to toil as disciplined and dedicated soldiers fired with the vision of resuscitating our national life in all its varied aspects—the social, educational, religious, cultural, economic and political.

Towards that end a vast country-wide man-moulding process has to go on

steadily and silently year after year, decade after decade, in fulfilment of the man-making mission of Swami Vivekananda.

—H.V. SESHADRI.

His originality

..... Swami Vivekananda did for the gospel of Sri Ramakrishna something similar to what St. Paul did for the gospel of Christ. He took the good seed from the premises of the Dakshineswar temple and scattered it far and wide over three continents. In America, Europe and India, he broadcast the truths of Vedanta, as realised in the experience of Sri Ramakrishna..... And in his own country Swami Vivekananda showed, both by precept and by example, that, if only the ancient Vedanta were reinterpreted in the light of Sri Ramakrishna's unique spiritual experience and applied to modern life, it would enable India to solve all the problems with which she was confronted and rise once again to deliver a message to mankind.....

Vivekananda's originality lay in applying his Master's teachings to the problems of national life and in making the Hindu order of Sannyasin an example to the lay public not only in religious practice but also in social service and relief work. His lectures and talks made clear to the students of Hinduism for the first time the essentials and non-essentials of that religion. He pointed out in a thousand ways that Vedanta was the steel frame within that vast structure which goes by the name of Hinduism.

—Prof. D. S. SARMA.

His was a rich life

Swami Vivekananda lived a very short life, in the normally accepted sense of the term, only 39 years from 1863 to 1902. And yet how much did he achieve in this very short period! His was a rich life..... In the course of this short life, Swami Vivekananda achieved virtually a miracle. He not only formulated the very essence of Hinduism, to meet the requirements of his age, but also of Religion itself, of Universal Religion..... It seems to me that the message of Swami Vivekananda is even more needed today than it was at the time when he delivered it..... It seems to me that there is no better guide in these troubled times than Swami Vivekananda.... He is a *Rishi*, a *Drashta*, a seer. He has seen the vision of India. It is for the people like you and me to try to fulfil that vision..... This to my mind is the truest way of paying our homage to Swami Vivekananda.

—Dr. KARAN SINGH.

His gospel marked the awakening of man in fullness

If you want to know India, study Vivekananda. In him everything is positive and nothing negative

Some time ago Vivekananda said that there was the power of Brahman in

every man, that Narayana (i.e. God) wanted to have our service through the poor. This is what I call real gospel. This gospel showed the path of infinite freedom from man's tiny egocentric self beyond the limits of all selfishness. This was no sermon relating to a particular ritual, nor was it a narrow injunction to be imposed upon one's external life. This naturally contained in it protest against untouchability—not because that would make for political freedom, but because that would do away with the humiliation of man—a curse which in fact puts to shame the self of us all.

Vivekananda's gospel marked the awakening of man in his fullness and that is why it inspired our youth to the diverse courses of liberation through work and sacrifice.

In recent times in India, it was Vivekananda alone who preached a great message which is not tied to any do's and don'ts. Addressing one and all in the nation, he said: 'In every one of you there is the power of Brahman (God); the God in the poor desires you to serve Him.' This message has roused the heart of the youths in a most pervasive way. That is why this message has borne fruit in the service of the nation in diverse ways and in diverse forms of sacrifice. This message has, at one and the same time, imparted dignity and respect to man along with energy and power. The strength that this message has imparted to man is not confined to a particular point; nor is it limited to repetitions of some physical movements. It has, indeed, invested his life with a wonderful dynamism in various spheres. There at the source of the adventurous activities of today's youth of Bengal is the message of Vivekananda—which calls the soul of man, not his fingers.

Vivekananda's message lights up for man's consciousness the path to limitless liberation from the trammels and limitations of the self. His message is a call of awakening to the totality of our manhood through work, renunciation and service.

—RABINDRANATH TAGORE.

A rich personality

Swami Vivekananda is one of the greatest sons of India. His was a rich personality in which the physical, mental, intellectual, and moral qualities fructified into a fine example of a spiritual being. He was a philosopher, a true guide and a devoted friend of the Indian people and nation. As one of the chief architects of the Indian Renaissance, he aroused India to a sense of her cultural and national glory. "Arise, Awake" was the call he gave to her in the words of the Upanishads, "and stop not till the goal is reached." Though the call was addressed to the Indian people, in its spiritual aspect, it was addressed to the whole of humanity. The essence of his teaching is that man bears the spark of divinity in his bosom; and the essence of his lifelong activity consists in setting this spark aglow by reminding man of his divinity and by trying to bring it to the fore. This he calls religion... It is on this principle of Divinity that his "Religion of Man" is built... This is Swami Vivekananda's unique contribution to both philosophy and religion.

His nationalistic teachings were meant to awaken the Indians, especially Hindus, to their immediate duties and the true nature of their spiritual heritage. He preached the gospel of strength both in mundane and in spiritual life. By strength, of course, he meant not only physical, but also mental and spiritual; mental strength signifying emotional stability and sound intellect. Swami Vivekananda's life itself is the expression of this 'strength.'

He was convinced of the truth that to serve man is to serve God.

Religion was one dominant theme of his discussions. But his versatile intellect was devoted also to the study and exposition of other philosophical topics and problems in Indian philosophy. He has also given us a scholarly exposition of the basic principles of all the Yogas prescribed for God-realisation or self-realisation, viz. *Jnana Yoga*, *Karma Yoga*, *Bhakti Yoga*, and *Raja Yoga*, with an excellent commentary of the *Yoga Sutras* of Patanjali.

Being basically a rationalist, Vivekananda sought rational explanations and justifications for his views and preached these to others. Though a champion of religion, he never thought that science was an impediment to religion, or reason to faith.

Education being the most powerful means of social regeneration, the Swami was very much concerned with it. The very mission of his life was to educate people. He defined education as, "the manifestation of perfection already in man." This short definition contains a whole philosophy of education.

Swami Vivekananda was a prophet of spiritual life who preached and practised universal humanism. He harmonised, in himself, East and West, reason and faith, material values and spiritual ones. He was a brave warrior who fought to the last against ignorance and poverty, discrimination and hatred. He wanted others, especially the intelligentsia, to do the same. Hence the establishment of Ramakrishna Math and Mission.

The distinctive feature of the spiritual renaissance movement started by Swami Vivekananda in the light of the teachings of Sri Ramakrishna was the organisation of selfless workers formed into what was called Ramakrishna Mission.

—S. R. TALGHATTI.

His lofty legacy

Swami Vivekananda, one of the greatest sons of India, was the brightest star in the religious firmament of the world in the 19th century. He represented the best in the spiritual traditions of India and gave his best to the world during the nineties of the last century.

Born on 12th January 1863, Swamiji left this mortal life on 4th July, 1902. Within this brief span of less than forty years, he compressed an intensity of life, thought and action which had its impact on both the East and the West. His charismatic personality was a blending of the finest traditions of the spirituality of the East and the scholarship of the West. He was a pragmatic

transcendentalist who dreamt of a universal religion and preached the Universal message of unity and tolerance and strove for the reconciliation of human contrasts and conflicts. He was the pioneer of the rationalist movement in modern India in the spheres of philosophy and religion. He was one of the leading torch-bearers who reawakened India and inspired self-confidence in the nation and revived the respect and faith in their glorious past and removed their inferiority complex, brought about by the British rule. Thanks to him, Hinduism reached the pinnacle of its glory, both at home and abroad.

Pandit Jawaharlal Nehru describes the many-splendoured personality of this warrior monk in the following words: "Rooted in the past and full of pride in India's heritage Vivekananda was yet modern in his approach to life's problems. He was a kind of bridge between the past of India and her present." Romain Rolland says: "Equilibrium and synthesis are the two watch-words of the personality of Swami Vivekananda. He was the harmony of all human energy." The patriotic monk characterised himself as a 'condensed India' and is the symbol of national integration.

Swamiji had his spiritual training under the great master Sri Ramakrishna Paramahansa. The two between them constituted a single integrated personality, the Guru was the inspiration and the Sishya, action. As spiritual heir to Sri Ramakrishna he understood fully the message of his Guru, namely that of the universality of the supreme, of the essential oneness of the various religions of the world and of the duty to serve man in order to reach God. His mission in life was to find the common bases of Hinduism and to awaken national consciousness among Indians. His messages were always the gospels of salvation, social elevation and equality for all. His vision was all-embracing and his outlook 'universal.'

Swami Vivekananda was a man of the masses, his great motto being the elevation of the masses. His concern always was the *Daridra Narayana* i.e., the common man, the poor, the lowly and the lost. He realised that it was absurd to preach spirituality before hungry millions; 'an empty stomach is no good for religion.' He pointed out that what people needed first and most were food and employment; then and only then, could any spiritual feeling be aroused among the masses. He was a patriot. To him, love of the land meant the love of its people and the service of the masses in a spirit of dedication. He embodied in his life the motto of Saint Augustine of Hippo who asserted: "If you want to find God, serve man." Hence "service of the Indian masses was the service of India" was his message. He says, "worship of God is worship of *virat*, (cosmic form of the Absolute) of those all around us. These are all our Gods—men and animals—and the first Gods we have to worship are our countrymen." "He alone is worshipping God who serves all beings. Worship Shiva in the poor, the diseased and the weak."

He enunciated the doctrine of social philosophy and service to the low. He held everyman as a traitor who did not try to alleviate the sufferings of humanity. His concept of brotherhood of man runs thus: "What good is it, if we

acknowledge in our prayers that God is the father of us all, and in our daily lives do not treat everyman as our brother?" He was thus a humanist possessing infinite love towards humanity; he was haunted by the still sad music of humanity and could not restrain tears when he came into contact with suffering. He was thus a humanist possessing infinite love towards humanity.

His approach to religion is scientific and rational. According to him, "religion is realisation, not talk nor doctrine nor theories; it is being and becoming, not hearing and acknowledging." He advocated a man-making religion, a humanistic religion, a religion which looks upon all human beings as kindred, as belonging to one family. He preached the idea of 'one Universal religion' because he realised the harmony of all religions. All religions are complementary; they are different forces in the scheme of God working for the good of mankind. Brotherhood, spirituality, renunciation and service are the basic truths behind them all. Hence he suggested not only toleration, but acceptance of all religions.

Swami Vivekananda wanted the youth to pursue a life-building, man-making, character-building education. He asked them to develop an integrated personality; cultivate *abhaya* or fearlessness in the pursuit of truth; develop science, instead of superstition, and rationality in the place of obscurantism.

He served as a bridge between the East and the West; he was our cultural ambassador to the occident. As an impartial observer, he appreciated the virtues and condemned the shortcomings of both. He could see both sides of a coin. He saw India's grinding poverty, her social backwardness and the mental inertia into which she had fallen; but he also saw her cultural wealth, the strength of her traditions, her assimilative powers and, above all, her latent spiritual energy. He admired the West for their dynamism, social awareness, spirit of adventure, capacity for hard work and concern for practical values. In the achievement of science, he saw the triumph of the human spirit. But the limitation of Western civilization also became apparent to him. He saw the monumental ignorance, the crushing incomprehension that co-existed with so much progress. The safety of the Western civilization, he pointed out, lay in the tempering of its materialism with spirituality.

He was a great conqueror. He made a spiritual conquest of the west by giving a proper interpretation of Indian philosophy at the Parliament of Religions held at Chicago in 1893, where his appearance was like the lightning and speech soul-stirring. At a forum specifically got up to proclaim the western religion and thought, he literally, "went, saw and conquered." "The cyclonic monk from India" addressed the audience as "Sisters and Brothers of America." Unlike those of politicians, those words came from the bottom of his heart and profoundly impressed the audience. He pleaded for universal tolerance and stressed the common basis of all religions presenting the universal aspect of Vedanta. His clarion call to the people of the world through the Parliament was, "Help, and not fight", "Assimilation, and not destruction", "Harmony and peace, and not dissension."

Swami Vivekānanda worked for nationalism in the religious field. He was the morning bird of Indian religious revival and cultural renaissance. He worked for social emancipation and championed the cause of the poor, women and untouchables. His message, in brief, was "Be a man." His greatest gift is the Ramakrishna Mission dedicated to the ideals of a social and national service.

Summing up, Swami Vivekananda's contributions may be described as the organising and consolidation of Hindu ideals and the insistence that Hinduism had and should have no fear of the truth. There is, according to him, in reality, no difference between sacred and secular. Every aspect of life is and should be made a part of religion; and man becomes divine by realising the divine in every aspect of the universe and of life's activities. Finally, he constantly insisted that by expression *Ishtadevata* was meant that each man may seek God in his own way provided that he is sincere and tolerant." (Sir C.P. Ramaswami Iyer). "He is the Shankara of the modern age and his odyssey to the west and his exposition of the greatness of Vedanta were his crowning glory."

Swami Vivekananda's message has great relevance to us at present as the country is passing through a crisis in faith and character. We witness the sorry spectacle of poverty, economic inequalities, unemployment, shortage of goods, rising prices, anti-social activities like blackmarketing, adulteration, smuggling, corruption, fall in moral values, dichotomy in our profession and practice, religious bigotry, untouchability, divisive forces in the shape of communalism, linguism; regionalism, differing political ideologies, lack of national consciousness and character, absence of dedicated leadership, undue emphasis on rights forgetting duties, the mania to become rich quick by any means — fair or foul and the like. All these evils are the result of lack of proper perspective on our part. Vivekananda's teachings can offer us proper guidance and will be a better remedy to most of these maladies, that afflict the land and act as cankers. So let us pay our homage to the great Swamiji by practising in letter and spirit, what he taught us and it is the only way to perpetuate his memory.

—Prof. L. C. THANU

A veritable saviour of the whole human race

Swami Vivekananda was one of the greatest men ever born on earth. He shines like a bright luminary in the spiritual firmament of the world. A beloved and worthy disciple of Sri Ramakrishna, Vivekananda had realised God.

Physically of athletic build, Swami Vivekananda's fiery patriotism, phenomenal knowledge, extraordinary dialectical skill, gifted oratory, together with the charm of his magnetic personality, made him the veritable idol of young men and women and wherever he went, whoever read his speeches

and writings, were completely conquered by him. Indeed, his tall commanding figure, his arresting appearance, his magnetic personality with eyes flashing like lightning and a voice militant and dynamic made him the most attractive figure in the Parliament of Religions at Chicago, U.S.A.

A harbinger of the message of Joy Eternal, of Peace and Heavenly Bliss, Vivekananda, in his world-famous Chicago Address hailed mankind as: 'Ye Divinities on Earth' and not as so many 'Sinners.' He has thus divinised every human being on Earth and has enthused millions with the 'fire of freedom' and has roused them from their age-long slumber and morbidity. Vivekananda has thus proved himself to be the veritable saviour of the whole human race.

There was a time when Swami Vivekananda was regarded as one of the greatest saviours of Hinduism. There was also a time when he was regarded as the Prophet of Patriotism — the inspirer of Indian nationalist movement as he was. I feel the time has now come when Swami Vivekananda has to be evaluated as one of the greatest saviours of mankind.

It is a religion of man-making and character-building that Swami Vivekananda has preached. It is a religion of patriotism that he has preached. It is a religion of Universal Love, of Universal Brotherhood, of Universal Tolerance, that he has preached — a religion of love and service for the poor, the lowly, the humble, the down-trodden, exploited miserable masses and hungry millions throughout the length and breadth of the Universe. It is a religion of fearlessness and of Divine Humanism that he has preached — a religion to turn every man and woman on Earth into so many palpable, blissful living Gods and Goddesses. It is a Religion of self-sacrifice and renunciation for the well-being of millions and millions of under-privileged suffering human beings.

A ruthless crusader against poverty, Vivekananda pleaded strongly not only for moral progress but for the material and economic progress as well. He wanted to have a social revolution by launching root and branch reform. A bloodless revolution through love, tolerance, renunciation and fraternal feelings was Swami Vivekananda's dream.

His pride for India's glorious past — his pride for India's rich cultural heritage—knew no bounds. He is also the Saint-Patriot of India, inspirer of India's Nationalism as he is. As Netaji Subhas Chandra Bose has aptly observed: "With Swami Vivekananda religion was the inspirer of nationalism. He tried to infuse into the new generation a sense of pride in India's past, of faith in India's future and a spirit of self-confidence and self-respect."

Who is not aware of the fact that Swami Vivekananda revitalised and regenerated the Hindu Religion? He has further led many people to "believe firmly that wonderful spiritual truths lie hidden in the ancient Hindu Scriptures..."

None before Swami Vivekananda ever made an impassioned appeal to the Indians irrespective of their caste, creed or provincial affiliations to love

everything Indian—to love all objects, animate and inanimate, to the extent of even loving and venerating every particle of sand and dust of the Indian soil. How sacred is the Indian soil to him! No wonder, Sister Nivedita observes: “But the Queen of his adoration: was his Motherland.”

Swami Vivekananda has taught us to be one with the teeming millions of India, nay of the whole world—the teeming millions of suffering human beings. Vivekananda has dreamt and worked for a World Religion—for Universal Brotherhood.

All the religions of the world were according to his conception “so many forms of an unending Eternal Religion.” He believed not in theological doctrines, dogmas and rituals but in realisation and inner illumination. He has identified religion with altruistic service, with Knowledge, with action, with the manifestation of divinity, energy and manliness, and with bravery, morality and fearlessness. Finally, he has reduced religion to a realistic, practical, rational form.

As Benoy Sarkar observed, Swami Vivekananda “wanted to create new worlds and distribute the fire of freedom, happiness, divinity and immortality among men and women.”

It may justly be said that India’s destiny was changed by Vivekananda and that his teachings re-echoed throughout Humanity. He gave birth to a mighty new India—the India of today and India that is yet to be. And what we see today is that behind all the modern movements of India,—political, economic, social, cultural, educational or whatever else it may be, there is Vivekananda’s teachings and ideal.

It strikes us with wonder that even after nearly eighty five years of Swami Vivekananda’s death, none has been able so far to evaluate in the proper and true perspective, his unique and invaluable contributions to India and to humanity at large.

It should be the sacred duty of everyone to establish on a strong footing the life, message and thought of Swami Vivekananda throughout the length and breadth of India; nay the whole world. Nothing is more sacred than performing that noble task.

For years to come, generations of boys and girls will be inspired and fascinated by the teachings of Swami Vivekananda. In fact, he has a message of hope for the whole human race. Spiritual path-finder of millions of men and women on earth, Swami Vivekananda is adored and admired not only by the young men and women, he is the symbol of hope for mankind tormented by conflicting ideologies, dissensions and self-interest.

—Prof. TRILOCHAN DAS

A great spell all around he lent

येनोध्वस्तं जडमतवतां राज्यमेकातपत्रं
सच्चैतन्यं जनगणमनः सर्वथाऽकारि तूर्णम् ।
धर्मग्लानिः प्रवचनमहामन्त्रशक्त्या निरस्ता
उच्चैर्नैता भुवि भरतभूवैजयन्ती जयन्ती ॥ १ ॥

Oh God, oh God, how shall I dare
To describe Vivekanand of divine glare?
India was in materialism's grip,
She was in slumber deep.
But when Vivekanand appeared
Materialism quivered
And vanished into the air
Like mists before the sun bright and fair;
The masses that had become demoralised
Were awakened and revitalised;
Religion that in a fainting fit lay
Woke up and looked cheerful and gay;
And Vivekanand now unfurled
Among the nations of the world
India's religious banner
In the most glorious manner.

साक्षात् काली शुचिजनमनःकामनाकल्पवल्ली
सा यस्याग्रे स्वयमुपगताऽभीष्टकामप्रपूर्त्यै ।
येनापत्तिक्रथितमनसाऽप्यर्थितार्तस्वरेण
विस्मृत्यान्यन्निजसुखमहो भक्तिरेवातिशुद्धा ॥ २ ॥

It is known to one and all
Whatever a devotee fervently does want
Kalee the Mother Divine does grant.
One day Kalee did appear
To know Vivek's heart's desire.
She assured she would grant
Whatever he would want.
Hard pressed by poverty
Vivekanand and his family starved
And suffered innumerable pains
But he would not pray for material gains.
He prayed to Kalee not for wealth,
Property, Money, success or health.
The world for him had no charm or lure,
So he prayed only for devotion pure.

फुल्लत्रीलाम्बुरुहनयनं निष्कलङ्केन्दुवक्त्रम्
 व्यूढोरस्कं दृढतमवृषस्कन्धमुत्तुङ्गकायम् ।
 यत्सौन्दर्ये ललितवनिता वीक्ष्य कामेषुविध्दाः
 यूना येन प्रथिततपसा मातृवद् वन्दितास्ताः ॥ ३ ॥

Vivek's face was like a spotless moon
 And his eyes like lotuses in full bloom,
 His chest broad and shoulders thick
 His gait majestic and quick.
 Wherever, wherever he went
 A great spell all around he lent,
 When he went to the West
 With a religious mission
 Many a woman developed passion,
 But when they went near him
 Vivek's love divine
 Flowed like a violent stream
 And all that was gross and vile in them
 Disappeared as does a dream
 When sleep is broken.
 And in spiritual dread
 They surrendered and bowed their head
 As does a cobra wild
 To a charmer's music mild.

वत्रे यस्येन्द्रियगणकृतिर्नैष्ठिकी कर्मयोगं
 चेतोवृत्तिर्यमनियमसुस्थापिता राजयोगम् ।
 ईशस्तोत्रस्मरणरसिका भावना भक्तियोगं
 सःस्वाध्यायप्रवचनरता शम्भुषी ज्ञानयोगम् ॥ ४ ॥

All his sense organs—
 Nose, skin, tongue, eye and ear
 Acted in harmony clear.
 His mind was passion free
 Like a calm and quiet sea
 With its rhythmic roll heaving free.
 His mind, intellect, heart, emotion
 All acted in perfect unison.
 They were, as it were,
 Wedded together
 To help the soul
 To reach its goal.

यत्सङ्गीतस्वरमधुरिमापानतृप्तान्तराणां
 ब्रह्मानन्दोऽनुभवपदवीं प्राप सद्भावुकानाम् ।
 यद्व्याख्यानश्रवणविगलत्सर्ववेद्यान्तराणां
 ज्ञानानन्दः प्रतिपदसुधास्वादभाजां जनानाम् ॥ ५ ॥

Vivekanand's voice was as sweet as honey,
 And he poured harmony on harmony
 When he sang songs divine;
 Melody on melody filled the air
 And persons who would be near
 Would forget the earth gross and vile
 And enjoy heavenly bliss for a while.
 When he did deliver a lecture
 He did a million minds capture.
 There was a wizard in his each sound
 And it kept the millions spellbound
 Anybody who him did listen to
 Did have surely a peep into
 The joys and bliss of heaven.

दृष्ट्वा विद्याविभवमतुलं यस्य विभ्राजमानं
 पाश्चात्यानामतिधनवतामस्तमाप्तो हि गर्वः ।
 दिव्यं तेजः शुचितमसुशीलोद्भवं यन्मुखाब्जे
 गौरास्यानामशुचिचरितानामभूत् कृष्णभावः ॥ ६ ॥

Proud, haughty and impolite,
 And arrogant Western white
 Felt small and in fear shrank
 To see this Indian monk.
 Their pride vanished like the morning mist
 Before this brilliant son of the East.
 Each member of the white race
 Seemed to have no beauty, charm, or grace
 Beside the divinely illumined face
 Of Swami Vivekanand.

येनानेकोत्तमबुधसभाजिष्णुना पण्डितेन
 माद्यन्मेघध्वनितमुखरो हिन्दुभूगौरवायं ।
 वाक्सामर्थ्याहत इव यशोदुन्दुभेः सान्द्रनादः
 दिङ्मातङ्गैश्चकितचकितं श्रूयतेऽद्यापि नित्यम् ॥ ७ ॥

About a hundred years ago
 In the city of Chicago
 Vivekanand did attend
 The conference of religions,
 Attended by legions
 From all the world round,

And kept all spellbound.
 It was here that he sounded clear
 The drum of Victory.
 Even after the lapse of a hundred years
 That voice of Vivek rings in the ears
 Of one and all like a trumpet call
 In every part of the world.

शब्दे शब्दे भुवनजयिनी यस्य सन्मन्त्रशक्तिः
 पादे पादे सुदृढनिहिते कास्विदुत्साहशक्तिः । • • •
 यद्दृक्पातैर्जनगणमनस्स्वाहिता राष्ट्रशक्तिः
 यत्सञ्चारैः प्रथममुदिता भारती धर्मशक्तिः ॥ ८ ॥

In every word he did tell
 There did dwell a divine spell;
 Every step he did take
 Had the power to shake
 The lethargy of the land;
 And his fiery glance
 Was like a divine lance
 To send a man into a trance
 Of divine ecstasy.
 He wandered, wandered, and wandered
 Through the country's breadth and length
 Stimulating spiritual health.
 And blended nationalism
 With the broad aims of Hinduism.

यस्योद्गारैः स्थिरपदमभूत् तत्र वेदान्तशास्त्रं
 यस्याचारैर्विचलितमभूत् सर्वपाखण्डजातम् ।
 यस्याह्वानैर्हृतवलमभूद् दुर्मतं नास्तिकानां
 सानन्दोऽभूत् प्रथितयशसा यस्य नाम्ना विवेकः ॥ ९ ॥

He casually referred to the Vedantas
 In the western world
 And these casual references unfurled
 The glory and eternal character
 Of the Vedanta literature
 In a voice clear and loud
 He proclaimed the existence of God
 And the agnostics and sceptics
 Gathered in a crowd

And their heads bowed
 And stricken with terror
 Admitted their error.
 His voice everybody dreaded,
 For he was truly Vivekanand
 Which means conscience to gladness wedded.

पीत्वाऽप्यादौ नवमतसुरामाङ्गलसाहित्यसूतां
 पीता पश्चाद् गुरुचरणसद्भक्तिपीयूषधारा ।
 तत्सामर्थ्यव्यवहितमहाशक्तिना येन यूना
 पीत्वा रोगद्रवमयजलं धिक्कृतो ह्यन्तकोऽपि ॥ १० ॥

He had deeply read English literature
 And was steeped in Western culture.
 Then this ascetic of unique power
 Met Ramakrishna in Rashmoni's bower
 And then sat at the feet of his great preceptor
 And enjoyed divine devotional nectar.
 This devotional flow at length
 Gave him strength and power
 To look beyond the temporal hour,
 To defy death and disease,
 All worldly comfort and ease.

मामाश्रित्य स्वगुरुचरणोपासनाऽसंख्यसंख्यैः
 श्रीकृष्णाद्यैरपि सुरवरैः साधिता, नो मया तु ।
 इत्येवाद्याश्रम इह नरेन्द्रस्य यस्याय रूपं
 सच्छिष्यत्वं स्वयमिव गतो रामकृष्णस्य तस्य ॥ ११ ॥

Gods, saints and sages celibacy observed
 And thus shelter at their Guru's feet deserved.
 But celibacy itself remained ever poor,
 For it could not enter heaven's door
 By worshipping a Guru.
 Desiring into heaven to step
 Celibacy took birth in the concrete shape
 Of Narendra, later called Vivekanand
 Who is Celibacy concretised,
 And thus it realised
 The ultimate Reality
 Through the grace and pity
 Of Sri Ramakrishna.

विश्वख्यातं कृतं येन
 भारतस्योज्ज्वलं यशः ।
 वन्दे विवेकानन्दं तं
 सधर्मपथदर्शकम् ॥ १२ ॥

Salutations unto Swami Vivekananda, the able guide on the path to true religion, who made universally renowned the resplendent glory of Bharat.

—Dr. S. B. VARNEKAR

He had a vibrant message

Vivekananda, an *avatar* of both *Shakti* and *Bhakti*, came to awaken a slumbering people, a nation that had forgotten its past glory and was not facing the challenge of its present problems and was not forging ahead to fashion a worthy and bright future for itself, for its suffering and neglected, diffident and dejected, demoralised and dispirited people who were going down in the field of battle, because they had lost faith in themselves, lost faith in God, faith in values of their civilization, their culture, faith in their fore-fathers, faith in their ancient heritage, the wisdom of the Vedanta, of the Upanishads, and the ancient sages. To such a people in such a condition, comes, to rouse and revitalise them, the moving message of Swami Vivekananda.

What is this message? What is Swami Vivekananda's message to modern India, to the modern world?

His message to the modern world is the message of harmony and universal brotherhood. He delivered it in his speeches at the World's Parliament of Religions in Chicago. While others had spoken of their separate narrow sects, here was Vivekananda proclaiming the message of Vedanta, the wisdom of the Gita, the great truth of the oneness of man; the fact of the brotherhood of man. Here was a man whose heart was as broad as the ocean and here was a religion which embraced all without exception, without any condition. That is why Swami Vivekananda became the most popular figure at the Parliament of Religions. "Sisters and Brothers of America", the very words uttered by him, were spoken with such firm conviction, with such feeling born of real *Tapas* that the listeners were lifted up beyond themselves, elevated in the presence of a pure soul and kept clapping for several minutes....Swami Vivekananda was therefore a voice of vision and wisdom. He was forging a bridge between the East and the West. He was for fraternity, the highest ideal of humanity.

'Why fight, are not all men His children? Potentially Divine? Gods in the making?' That was Vivekananda's Vedantic view. His view could well be put

in those memorable words: 'The world is my country, to do good is my religion, all mankind are my brethren.'

And what was his message to modern India? 'We want a man-making religion. We want a character-building education. We all must work hard, to build the nation great and strong. Nation-building needs strong muscles and loving hearts of dedicated men. We want man, man with a Capital 'M'. Men with a will, men with vigour and vitality, men with faith in God and faith in themselves to surmount all obstacles. Men, selfless men, who put the country and the nation above themselves and are willing to serve the nation—to sacrifice for the nation. Men, who have a vision of their ideal and will to pursue it with zeal, determination and dedication.'

Swami Vivekananda's message to modern India is that mere meditation is not enough. Meditation must flower into action, into service, national service. Meditation builds the bridge between man and God and brings in tune the finite with the Infinite. Meditation flowering into action, into service, must bridge the gulf between man and man and create a climate of compassion and a feeling of fraternity and fellowship, and generate the spirit of co-operation and comradeship and inspire the activities of giving or sharing with God's creatures who are in need.

'Give, give with generosity, give out of the goodness of your heart, give with kindness and compassion, true sympathy and love. Give, Give'—is the call of Swami Vivekananda to all. Let us learn to give, for to give is to live, and to give lovingly is to live gloriously, to live truly.

Swami Vivekananda had a vibrant message for young India, the youth of India. His message to youth of India was 'Be simple, be pure and be strong'. Be strong in the service of the nation, our suffering countrymen, sunk in misery and destitution, ignorance or superstition. His message was 'Simplify, Purify, Unify, Sanctify!' To simplify is to observe voluntary poverty, adopt a life of austerity; to purify is to free ourselves from the ego; to unify is to strengthen the unity in the country; and to sanctify is to link ourselves with the Divine and have the feeling that God blesses us.

What is Vivekananda's message to us—to you and me?

I hear this message every morning as I sit to greet the sunrise, the beautiful dawn. I hear it every evening as I watch the wonder of the sun-set, hear it as I listen to the rhythmic roar of the sea waves dashing ceaselessly against the shore. This message comes gently, tenderly, sweetly, and sometimes in moving, stirring, commanding tones: O child of Bharat Mata, 'Arise, Awake and stop not till the goal is reached.'

It is a call for awakening to the fact of our Divine Origin, and to arise and march towards our Divine Destiny.

It is a call to *Sadhana*, to hard work, to *Tapas*, a call to dynamic and dedicated action.

Swami Vivekananda has received countless tributes. Among the best known to me is by Romain Rolland, the great French savant and the Nobel Prize winner in Literature, who has written a beautiful Biography of Swami

Vivekananda. He has written about "his lion's heart."

Another tribute to the great memory of Swami Vivekananda, very significant indeed, has been the erection of a magnificent National Memorial on the Vivekananda Rock at Kanyakumari, where he meditated and where dawned on him the mission of his life that his meditation must flower into dynamic action and he must spread the message of Vedanta to the West, as well as to his people in India and so he decided to go to America, to the World Congress of Religions in Chicago. The memorial is truly national for it was conceived as the significant programme in the Vivekananda Centenary Celebrations (1963) and has been built by the people of India—the common people from every nook and corner of the country, contributing their little mite towards its cost of over a crore of rupees. Begun by the Vivekananda Centenary Celebrations Committee set up in 1963, the Memorial was completed in 1970.

A greater tribute than this magnificent national memorial in stone to Swami Vivekananda is certainly, 'the living memorial', Vivekananda Kendra, the Service Mission, which trains and transforms the Youth of India, men and women, into dedicated selfless *sevaks* of the people, seeking and striving to fulfil Swami Vivekananda's dream of dedicated Youth going over the length and breadth of the land, serving the poor, the dispossessed and the downtrodden, assiduously engaged in the task of social raising up and working towards bringing an era of equality. May their numbers grow more and more, and also the quality of their service too grow, through the inspiration of Swami Vivekananda and by the blessings of the Lord.

—Prof. K. N. VASWANI

A great soul

A marvellous story this—of Vivekananda's life. I see in it the grace of God. Vivekananda, a keen intellectual of the College meets the great mystic, Sri Ramakrishna Paramahansa. The saint loves young Vivekananda. He hears the saint say in answer to his question: "God can be realised. I see Him and I speak to Him as I speak to you and see you. But who takes the trouble to realise Him?....If a man weeps sincerely for Him, He in His mercy, will manifest Himself to him."

For some years the struggle within Vivekananda continued when, suddenly, his eyes were opened. He felt there was around him a Presence. A new life came pouring into him. Vivekananda was a changed man. His life was henceforth a dedicated life. He became a sannyasin;—a servant of God, a servant of man.

"The highest knowledge of life", it has been rightly said, "is to make contact with a great soul." Vivekananda, the beloved disciple of Ramakrishna, was, verily, "a great soul."

India heard him; and his rich, rhythmical voice was heard in many places in Europe and America. He was one of the great leaders of the Indian Renais-

sance—one of the inspired interpreters of Hindu culture and Hindu ideals.

Vivekananda was a man amongst men. He preached a “man-making religion.” Listen to Vivekananda’s words: “It is a man-making religion that we want. Give up all weakening creeds. Be strong!” “Religion”, urged Vivekananda, “is realisation. It is awakening of the Life of the Spirit in the heart within. It is not creed.”

Vivekananda voiced a faith reaffirmed in our days by Mahatma Gandhi. Vivekananda says:

“He alone serves God who serves all other beings.

For the next fifty years, let all vain Gods disappear from our minds.

“Here is the God who is awake,—our Race. Everywhere His hands, everywhere His feet, everywhere His ears. He covers everything.

“The first of all worships is the worship of those all around us. These are our Gods,—men and animals. And the first gods we have to worship are our own countrymen!”

Vivekananda preached a virile message which has reminded me, again and again, of the teaching of the Rishis and Heroes of India.

Vivekananda was a spiritual athlete, a man of *shakti*. And in the heart of this strong man of *shakti* was such tender love for the poor and the outcaste!

To Vivekananda, all religions were different paths to the one Eternal God, all religions were sacred as varying expressions of the one Religion of Truth and loving service and manliness.

Truth and courage were the essential elements of Vivekananda’s faith which he boldly spoke of as the “Hindu Faith” and which he urged was the “brother” of all religions. For, all religions, he pointed out, were true; all were God’s revelations to man.

Vivekananda elevated work to the status of worship—but only when it is dedicated work, work dedicated to the service of humanity. The service of such a dedicated soul brings us all nearer to the *Rama Rajya*, the kingdom of God.

Humility and love,—were two marks of Vivekananda’s spiritual life. His soul rejoiced in the One God in all. Vivekananda declared that spiritual life was denied to none. As a true disciple of Ramakrishna, Vivekananda bore witness to the Vision Universal.

Filled with faith in the values of the Hindu Faith, he wished to make it a world-force. “With God,” he said, “You can go over the sea! Without Him, you cannot go over the threshold!” With God, Vivekananda went over the sea! With God, Vivekananda crossed the Continents and re-proclaimed the wisdom of the Rishis. “Arise! Awake!” was Vivekananda’s trumpet call to India, England and America. In India, he set on fire the hearts of many with the message to make Hinduism world-dynamic. He interpreted to the world—values of Hindu Culture. He proclaimed the message of the brotherhood of Life to the nations of the world.

Vivekananda’s great address at the Parliament of Religions, at Chicago,

was full of love for all religions; but it was, also, a bold challenge to the critics of the Hindu Faith. He came; he spoke; he conquered! He captured the "Parliament" by his magnificent presence, his picturesque dress, his eloquence, above all, by his gospel of unity of all religions and by his ethics of the service of the poor and forlorn as the best worship of God. Vivekananda's speech revealed him as a world figure. The "Parliament" crowned him with the crown of glory.

Echoes of his great speech at the "Parliament of Religions" reached me when I was boy, studying in the school. I recall the day when I read the full text of his address; it thrilled me. It has been called the "Charter of the Hindu Faith"—the *Sanatana Dharma*. It delivers, in the words of imperishable beauty, the triple message at once of the spirit of religion, of the gospel of the Veda, the Upanishads, the Gita, and the soul of *Bharata Varsha*—the India of Ages—ancient yet ever new.

Every religion is a flower and we "gather all these flowers", Vivekananda said, "binding them together with the cord of love and making them into a wonderful bouquet of worship."

In Vivekananda's speeches at the "Parliament of Religion", you hear the note of his great Master, Ramakrishna Paramahansa, the note of the Unity of all Religions. I hear in Vivekananda's speeches the notes, too, of India's Rishis and saints, all blended in the music of Krishna and the Buddha and the sages of the East.

After the Congress, Vivekananda lectured on the Vedanta for over three years in America and Europe, and he studied the social progress of the West. He returned to India in 1897. In May, 1897, he founded the Ramakrishna Mission. Religion, he urged, must be religion of action — a religion of selfless service.

Vivekananda saw the place of technological, scientific and political achievement in the programme of national life. He realised the value of medicine, sanitation, electric power and food for nation-building. But let it not be forgotten that all programmes of social welfare stand in need of a "regulative idea", and that is the Atman, the Spirit. India's regeneration will not be achieved by mere technological discoveries. We must not destroy the "roots" of India's life. India's life is rooted in the Atman, the Spirit.

A dear, departed Russian friend of mine, Nicholas Roerich, who came to India in 1923, wrote—"Vivekananda was not merely an industrious Swami; something lion-like rings in his letters. How he is needed now!" More even than in 1923, India, today, hath need of thee, O Lion-hearted Vivekananda!

—SADHU T. L. VASWANI.

The man of the age

He was my idol in childhood, because he personified the ideal. It was through him that I was able to grasp the abstract or esoteric teachings of the Bible. His was the concrete teaching I held on to till the abstract was in my possession. Then I let go the concrete aspects. In his teachings there was no

repentance or regret for our past errors. There was no hell, hell-fire, eternal damnation or such elements of fear that the Christian Church instilled into me as a child. As the rising sun dispels darkness, so did his words dispel all fear in me and awake my crushed dignity. He was fearless in delivering his message to mankind, regardless of caste, creed and nationality. He was outspoken, and he operated like an expert surgeon in eradicating superstition.

The reason we love Vivekananda is because he was so human, and we Indians are prepared to accept any amount of criticisms and reprimands from him, for they were uttered with love. His heart bled for his suffering countrymen.

Vivekananda's mission in life was to serve a double purpose. The first purpose was to fulfil the injunction of his revered Master Sri Ramakrishna, which was to work for the regeneration of his motherland, India, to whip it out of its lethargic sleep and to remind it of its first and foremost duty of standing on its feet and being strong as it once was in the past seeing the world on its march and keeping step with the evolution of today. The second was to tell mankind that we are one big family, no matter to what creed, caste, or nation we belong, that we should not quarrel about our religious outlooks, but respect, each other's faith and realize that we are all worshipping one and the same God, though-called by different names.

The messenger was for the moment more fascinating than his message. He spoke with authority, for he spoke out of experience. His unflinching attachment to truth was reflected in his dominating personality. His huge audiences were spell-bound at the mere appearance of the man and naturally they gave preference to the person rather than to the principles he taught.

I think that Vivekananda is the man of the age. It is as though this age itself had given birth to its leaders and wanted to follow him through thick and thin.

The simplest and most direct approach to Truth I found in the lectures of Vivekananda on the four Yogas, for they were realized truths. In studying the lectures of Vivekananda, you will make a remarkable discovery that what he says is nothing new. His words merely confirm what we have come to know through experience in life.

Actually there is no dividing line between the four Yogas....The names given to the four things necessary for the attainment of true happiness are Karma, Bhakti, Raja and Jnana. This means that work, love, self-control and discrimination are the paths to the goal of happiness. This is in truth the essence of all the existing religions of the world. The science of Yoga transcends all the paraphernalia of dogmas and rituals and teaches simple, plain truth. The Bible also emphasizes: 'It is Truth that shall set thee free.' Truth is not Christian, Hindu, Buddhist, Jewish or Islamic, nor is God a Christian, a Hindu, a Buddhist, Jew or Muslim. The truth is that we are spirit and not matter. For if not spirit, then what are we? The universal expression of the all-pervading, omnipotent and omnipresent spirit is creation. Karma, Bhakti, Raja and Jnana Yoga show us the means of experiencing this universal Truth.

Karma Yoga tells us that work is one of the most beautiful means of expressing our perfection of spirit.

Bhakti Yoga teaches us to revere the whole of creation as a manifold manifestation of God, appearing before us in the most tangible form.

Raja Yoga helps us to discover the legions of forces at our disposal, to bring them under control and make them work for us.

Jnana Yoga equips us with the strength of knowledge gained through the power of discrimination. Ultimately we learn that when we wield the sword of discrimination we become invincible.

..... I remember as a boy, when I was poor, sickly, weak, even friendless, I used to walk alone along the sea-coast before sunrise and read aloud Vivekananda's passionate and patriotic appeal: "Ninety per cent of human brutes you see are dead, are ghosts—for none lives, my boys. but he who loves. Feel, my children, feel; feel for the poor, the ignorant, the downtrodden, feel till the heart stops and the brain reels and you think you will go mad; then pour the soul out at the feet of the Lord and then will come power, help and indomitable energy. Struggle, struggle, was my motto for the last ten years. Struggle, still I say. When it was all dark I used to say struggle; when light is breaking in, I still say, struggle. Be not afraid, my children. Look not up in that attitude of fear toward that infinite starry vault as if it would crush you. Wait! In a few hours more than whole of it will be under your feet. Wait, money does not pay, nor name; fame does not pay, nor learning. It is love that pays; it is character that cleaves its way through adamant walls of difficulty."

Several such messages of this warrior-God were manna dropped into my starved soul, and they filled me. One day I was witness of a hurricane. I was perched on a high rock and far below, the sea was raging in all its fury. The waves rose mountains high, descending like a deluge on the rocky coast for miles. The earth quaked at every onslaught and the sight was at once frightening and fascinating. It was nature enacting the drama of life and death. It was the union of heaven and earth through war. This drama of apparent destruction reminded me of Vivekananda's revolutionary message to effect the evolution of mankind in due time. At once my heart poured itself out in a song of surrender to the great hero:

Thou God of Strength!
 To burst upon the world
 And grind its fetters into dust!
 To come as a comet
 And move man's slumbering heart to act!
 Thy voice of thunder
 Did awaken the dead man's soul!
 Thou warrior!
 Alone didst thou march on to the battlefield
 With legions of gods to sing thy praise.

With lightning as helmet to blind the foe!
 With the drum of the Vedas
 To sound the eternal march of man!
 Thy clarion call from peak to plain:
 'Arise! Awake! And stop not till the goal is reached!'

Bharat's most noble son!
 Hearing thy children call didst thou come
 To lead us by the hand and say:
 'Shake off thy slumber and thy sloth!
 Shake off thy blinding shackles!
 Shake off thy weakness and thy woe!
 Bound is he who says he's bound!
 Free is he who says he's free!
 Arise! Awake! and onward go!!

Thou warrior! Thou blazing torch of light!
 A thought of thee suffices,
 For courage courses through our veins
 And rushes to the heart,
 And speaks with action bold,
 Thy message we hear through all eternity:
 'Be manly!
 Be fearless!
 Be free!
 Stoop not, nor stop! But
 Arise! Awake! and onward go!'

Prostrated by slavery, we lay low
 Covered by the dust of dark centuries.
 But thy touch of power has awakened
 Bharat to breathe once more.
 What thou didst breathe into her ear
 Now throbs in her heart aloud:
 'Awake! Awake, *Aryavarta!*
 Arise! Awake!
 And stop not till the goal is reached!'

Dream's curtain is drawn,
 The sleep is over;
 Bharat rises once more
 To herald her Hero's message to the world;
 His biddings to fulfil
 From peak to plain she now proclaims:
 'Arise! Awake, O Man!
 And stop not till the goal is reached!'

TRIBUTES FROM STATESMEN AND POLITICIANS

Morning bird of Indian renaissance

Swami Vivekananda was the mighty man who stemmed the tide towards westernisation by making our people aware of the wealth and variety of their cultural and spiritual heritage and by awakening in them the spirit to serve man and thus serve God truly. Vivekananda can be hailed as the forerunner of Mahatma Gandhi. The work started by him was continued on a wider scale and with greater intensity by Mahatmaji. India will always pay its reverential homage to this patriot saint.

His contribution to quicken the dawn that was breaking in the country was immense. With the light and power which he received from his Master, he strode the earth like a colossus, broadcasting the message which ancient India had for the West and rousing his countrymen, from inertia of ages.

Swami Vivekananda was the morning bird of Indian cultural and spiritual renaissance. For sixteen years he toiled.....He condensed the work of a whole epoch within these sixteen years and by the time he passed, he left placid India simmering with new life, new thoughts. The impulses he generated gathered titanic force in the next two decades after his departure. The ideas he broadcasted acquired strength and shape in the years that followed.

Few men have loved India and its people so well and dedicated themselves to their service with such whole-hearted devotion as Swami Vivekananda. The saint who had scaled the heights of self-realisation was found to be human and intensely human whenever he was confronted by the suffering and misery of people.....

Generations of Indians draw inspiration from the life, work and teachings of this king among monks.

— M. BHAKTAVATSALAM.

A rare personality

In the eighties of the last century, two prominent religious personalities appeared before the public who were destined to have a great influence on the future course of the new awakening. They were Ramakrishna Paramahansa, the saint, and his disciple Swami Vivekananda.... Ramakrishna preached the gospel of the unity of all religions and urged the cessation of inter-religious strife.... Before he died, he charged his disciple with the task of propagating his religious teachings in India and abroad and of bringing about an awakening among his countrymen. Swami Vivekananda therefore founded the Ramakrishna Mission, an order of monks, to live and preach the Hindu religion in its purest form in India and abroad, especially in America, and he took an active part in inspiring every form of healthy national activity. With him religion was the inspirer of nationalism. He tried to infuse into the new generation a sense of pride in India's past, of faith in India's future and a spirit of self-confidence and self-respect. Though the Swami never gave any political message, every one who came into contact with him or his writings developed a spirit of patriotism and a political mentality. So far at least

as Bengal is concerned Swami Vivekananda may be regarded as the spiritual father of the modern nationalist movement. He died very young in 1902, but since his death his influence has been even greater.

I cannot write about Vivekananda without going into raptures. Few indeed could comprehend or fathom him—even among those who had the privilege of becoming intimate with him. His personality was rich, profound and complex and it was this personality—as distinct from his teachings and writings—which accounts for the wonderful influence he has exerted on his countrymen and particularly on Bengalees. This is the type of manhood which appeals to the Bengalee as probably none other. Reckless in his sacrifice, unceasing in his activity, boundless in his love, profound and versatile in his wisdom, exuberant in his emotions, merciless in his attacks but yet simple as a child—he was a rare personality in this world of ours....

Swamiji was a full-blooded masculine personality—and a fighter to the core of his being. He was consequently a worshipper of Shakti and gave a practical interpretation to the Vedanta for the uplift of his countrymen. Strength, strength is what the Upanishads say—that was a frequent cry of his. He laid the greatest stress on character-building. I can go on for hours and yet fail to do the slightest justice to that great man. He was so great, so profound, so complex. A Yogi of the highest spiritual level in direct communion with the truth who had for the time being consecrated his whole life to the moral and spiritual uplift of his nation and of humanity, that is how I would describe him. If he had been alive, I would have been at his feet. Modern Bengal is his creation—if I err not.

How shall I express in words my indebtedness to Sri Ramakrishna and Swami Vivekananda? It is under their sacred influence that my life got first awakened. Like Nivedita I also regard Ramakrishna and Vivekananda as two aspects of one indivisible personality. If Swamiji had been alive today, he would have been my Guru, that is to say, I would have accepted him as my Master. It is needless to add, however, that as long as I live, I shall be absolutely loyal and devoted to Ramakrishna-Vivekananda.

It is very difficult to explain the versatile genius of Swami Vivekananda. The impact of Swami Vivekananda made on the students of our times by his works and speeches far outweighed that made by any other leader of the country. He, as it were, expressed fully their hopes and aspirations. (But) Swamiji cannot be appreciated properly if he is not studied along with Sri Sri Paramahansa Deva. The foundation of the present freedom movement owes its origin to Swamiji's message. If India is to be free, it cannot be a land specially of Hinduism or of Islam—it must be one united land of different religious communities inspired by the ideal of nationalism. (And for that) Indians must accept whole-heartedly the gospel of harmony of religions which is the gospel of Ramakrishna-Vivekananda

Swamiji harmonized East and West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-confidence and self-assertion from his teachings.

The harmony of all religions which Ramakrishna Paramahansa accomplished in his life's endeavour, was the keynote of Swamiji's life. And this ideal again is the bed-rock of the nationalism of Future India. Without this concept of harmony of religions and toleration of all creeds, the spirit of national consciousness could not have been built up in this country of ours full of diversities.

The aspiration for freedom manifested itself in various movements since the time of Rammohan Roy. This aspiration was witnessed in the realm of thought and in social reforms during the nineteenth century, but it was never expressed in the political sphere. This was because the people of India still remained sunk in the stupor of subjugation and thought that the conquest of India by the British was an act of Divine Dispensation. The idea of complete freedom is manifest only in Ramakrishna-Vivekananda towards the end of the nineteenth century. "Freedom, freedom is the song of the Soul"—this was the message that burst forth from the inner recesses of Swamiji's heart and captivated and almost maddened the entire nation. This truth was embodied in his works, life, conversations, and speeches.

Swami Vivekananda, on the one hand, called man to be real man freed from all fetters and, on the other, laid the foundation for true nationalism in India by preaching the gospel of the harmony of religions.

...With me it is a firm faith that unless at the beginning we have acquired strength of character, rare in its human quality, there is hardly any hope of redeeming mankind by means of any of these "isms". This was why Swami Vivekananda would say, "Man-making is my mission." Men, true in spirit, were indeed the basic need, for without men, hopes of national reconstruction or the founding "isms" on any firm ground would be idle dreams. Hence every youth movement should primarily aim at producing men of the truest type; and a man to be true and good must develop on all sides....

—SUBHASH CHANDRA BOSE.

Ablest exponent of Hindu philosophy

Swami Vivekananda occupies a very significant place in the realm of Indian Philosophy. His brilliant exposition of Vedanta has not since been equalled, much less excelled, by anybody. He was a chosen and devout disciple of Ramakrishna Paramahansa as he had a rare vision of the divinity in man. He perceived that human minds were seized with timidity and weakness which crippled their growth. He therefore sought to rouse them from their slumber by a spiritual awakening in human minds and by harnessing it to the service of mankind.

He saw the sufferings of *Daridranarayana* during his travels through the country and came to the conclusion that mere pursuit of religion was not enough for individual salvation when millions of people suffered in ignorance. He felt, therefore, that unless we helped the people to shed their ignorance and their weaknesses, our spiritual pursuits will not be rewarding.

He interpreted Hindu philosophy to the West and stimulated their interest in the true religion of man. He was a great scholar indeed. His speeches on Hindu philosophy before the World's Parliament of Religions at Chicago in 1893 created a remarkable impression on the audience and stimulated in them a desire to study the Hindu philosophy. These speeches have adorned the pages of the history of philosophy and religion and have been a great achievement for his charismatic personality. These have not only earned for him a name and fame but the Hindu religion found a place of glory in the world of religion.

He was not only one of our ablest exponents of Hindu philosophy but was one who did so much by precept and example to awaken Indians to the need for a well co-ordinated attempt to rebuild the glory of India and her people, for he believed that India had a mission to fulfil and thus enable mankind to live in peace and happiness.

He awakened us to the need for patriotic effort to rebuild our social order on the foundation of social justice and equality in order that India could be what her heritage and culture would entitle her to be.

Religious thoughts and precepts of Swami Vivekananda have imparted a powerful impetus which has not failed to produce a transvaluation of values which govern the life of man.

Swami Vivekananda was one of those sages of India who by virtue of their enlightenment created a tremendous impact on the life of the people and restored the glory of the religion of man. We have need for his message of virility of spirit and rectitude of action in order that mankind may be able to obtain release from the bonds of ignorance which results in misery.

—MORARJI DESAI.

A great sannyasin

Some of the greatest religious teachers as well as profound philosophers in India have been Sadhus, Sannyasins and Saints. It is, therefore, not very extraordinary that Swami Vivekananda was a Sannyasin to whose credit there is so much of achievement in the way of mystic experience, philosophy and metaphysics, yogic knowledge and leadership in the all-sided Renaissance of India.

It is one of the paradoxes in Indian hagiology that some of the greatest saints and monastic philosophers who preached that the world was an illusion and a passing pageant, were also men of intense action and extraordinary achievement in practical affairs. The paradox has an explanation and that is, some of these great Advaita Vedantins did not neglect the 'illusion or the dream', but acted very much as if the world was a solid reality so long as it was present to them, to their senses, to their mind and to their heart. Thus, for them the relative world of the senses was as much a truth as the transcendental existence beyond relativity. There were, no doubt, many Vedantins

who absorbed themselves in the transcendent, were equally aware and actively associated with the immanent.

Swami Vivekananda belonged to this class of Indian Vedantins whose head was high in the heavens while their feet were firmly planted in the earth.

If Swami Vivekananda is to be distinguished from other Sadhus and Saints and Vedantins of contemporary India, he is to be distinguished as one who was not satisfied with absorption in the Unqualified Absolute of Vedanta, and as one who gave equal importance to progress of the world in which man lives, moves and has his being.

—R. R. DIWAKAR

He aroused and inspired the nation

Swami Vivekananda's contribution to our national rebirth cannot easily be remeasured. He brought a new awareness of our spiritual inheritance. For the first time the ancient truths were given a modern meaning and expressed in terms relevant to the problems of the day. To him true religion was not merely worship but work. He spoke of "*Daridranarayana*" and emphasised the importance of lifting our people from poverty. His teaching aroused and inspired the nation during his life time. It guides us now and will be cherished by generations to come.

The greatness of Swami Vivekananda was not only due to his great intellectual power and discretion but also his burning passion to do something not only to the whole of India but to the entire world. I think his greatness was that he sought to release our ancient wisdom, to find a sense of individual purpose and to promote social well-being and collective progress. His special intellectual gift was that he was keenly aware of the forces at work in the modern world.... And it was remarkable how he could address himself to the modern world knowing fully well the trends at work in modern days.... We have many words of wisdom and guidance from Swami Vivekananda and other great spiritual leaders. But if there is a lacuna in the thinking of modern man, it is as regards action....

I had the special privilege of being introduced to the writings, sayings, and life of Swami Vivekananda and the Ramakrishna Mission. That was when I was very small. In fact both my parents and specially my mother had very close connections with the Mission. And I can truly say that the words of Swami Vivekananda inspired the whole of my family, in our political work as well as in our daily lives.

—Smt. INDIRA GANDHI.

He brought about a re-awakening

Swami Vivekananda, as we all know, brought about a reawakening in the outlook and attitude of the people towards religion. He considered religion or faith in God not as a refuge when we face difficulties, but a living inspiration

and hope..... He made a healthy synthesis of the best in the East and the West. Deep awareness of the infinite nature of the spirit of the East is happily linked to the material advancement, economic resurgence and social regeneration of the West. This is exactly what he stressed in all his works.

His constant appeal for material progress, bringing up the down-trodden and tackling such problems like poverty, squalor and want, added a new dimension and fresh perspective to the entire outlook about the nature and content of Hinduism which till then was considered to be negative or at best passive, so far as its attitude towards material happiness was concerned. He thus brought about a fresh outlook dispelling all false notions. He reiterated time and again that the need and the ultimate object of every individual is to pursue the path of spiritualism, which alone held the key to *Mukti* or salvation. The poverty which he himself suffered was not an unmitigated evil in the sense it developed in him a deep feeling for the needy and afflicted.

Swami Vivekananda was a great nationalist who built great traditions for his countrymen but his nationalism was not of the narrow parochial type. It was essentially in spirit internationalism.

He was a modernist and realist. He knew that the fruit of scientific and technological advance could be exploited for human good to the fullest extent if man's activities could be directed under a proper balance of spiritual and material values.

Vivekananda indeed belongs to the class of great seers of the truth. His intellect was great, but greater still was his heart. He once told his disciples at Belur Math that, if a conflict were to arise between the intellect and heart, they should reject the intellect and follow the heart. This is an evidence of his stress on human approach.

Swamiji was first and foremost a philosopher and a preacher and was not an active political leader. Nevertheless, he was an inspirer of nationalism. While he gave no political message, every one who came into contact with him and his writings developed a spirit of patriotism and political mentality. His mission of service, his constructive role to uplift the masses from the depths to which they have sunk had, and continues to have, a profound effect and significance on individual minds as much as it has on the nation as a whole.

He did not believe in the seekers of truth running to forests and secluded places and working only towards their own self salvation. He wanted that everyone, be he a householder or a sannyasin, to engage in selfless service towards their less fortunate brethren. Neither did he advocate that the world was an illusion of the mind, which in the earlier times made the people take refuge in inaction and indifference. The World, as we see it, is real. 'Let the body, since perish it must, wear out in action and not rust in inaction.'

—V. V. GIRI.

Many-faceted personality

Swami Vivekanandaji's was a many-faceted personality—an erudite scho-

lar, a poet, an orator, a mystic, a devotee, a yogi, a nation-builder, a social reformer, all in one and had played a vital role in the shaping of modern India. The ideas and principles on universal brotherhood, social service, practice of true religion, universal literacy, woman's emancipation and abolition of untouchability were enunciated by Swamiji. His teachings have great relevance in the present state of things.

Swami Vivekanandaji remains a perennial source of inspiration for our youth who must translate his preachings into reality while devoting themselves to the task of national reconstruction....

—Dr. BALRAM JAKHAR.

A lion of Vedanta

I avail this opportunity to join you all in paying homage to a great son of Mother India whose message of spirituality and service has lent a humanistic orientation and significance to the very concept of religion. His thoughts and idealism have stirred the minds and hearts of millions in our country and abroad and equated humanity with God and the sanctity of service to humanity with the sanctity of the worship of God.

Swami Vivekananda lived for less than forty years and he had only about five years to complete his tutelage under Ramakrishna Paramahansa. In this brief span he packed missionary activities, writings and lectures of tremendous magnitude and depth, and travelled far and wide as a true *parivrajaka*, dispelling darkness, bringing hope, inspiring action and enlightening millions of minds. Swami Vivekananda has rightly been described as the one who brought down "the celestial fire at God's own command" and utilised it to create a new order of things, and to build up a new world on a foundation of spirituality, universal love, renunciation and service.

Swami Vivekananda thought and spoke in terms of eternity and eternal values. Hence it would be true to say his teachings have a relevance not only to the current age but for all times. His dynamism inspired his Western admirers to hail him as the "cyclonic monk of India." He travelled far and wide like a veritable "lion of Vedanta" roaring to rouse his somnolent countrymen. The Swami made them aware of their present sad state, their physical, spiritual and mental deterioration, their lack of manliness, self-help, seriousness and capacity, and more than all, their lack of love, generous feelings and spirit of service. The Swami called on his countrymen to endeavour to live once again upto the lofty ideals of their original scriptures and to pull down all barriers that divided man from man. He pointed out that the Vedantic ideas about the divinity of the soul would not only unite the people by harmonising all differences, but they would also infuse enormous strength into the nation and raise it to great new heights.

.....Narendra, who was an athiest and agnostic, was transformed by Ramakrishna into Vivekananda, a confirmed believer in the Universal Spirit which is immanent in all creation. Ramakrishna taught his disciple, 'Sivamāt-

mani Pasyanti—the Supreme is in every being. *Jiva* and *Shiva* are one, he revealed, and every creature was God himself, to be served in a spirit of devotion and gratitude rather than mercy and charity. It was this revelation of “unparalleled significance” that ultimately led the Swami to introduce the scheme of divine worship through the service of humanity as a manifestation of God. The founding of the Ramakrishna Order of monks was thus the logic of events in the continuing propagation of the ideal of rendering humanitarian service as the highest spiritual discipline.

Swami Vivekananda believed not only in universal toleration but in the truth as expounded by all religions. He invested religion with universal acceptability by defining it as the manifestation of the divinity that is immanent in men. The spirit of mutual toleration and respect, which an appreciation of the Swami’s message is bound to promote in the world, will be a distinct gain to humanity.

The Swami’s life and work shine in a multifaceted splendour. The Swami’s message of humanity, compassion and service has special significance to us in our endeavour to bring about social justice to the poor and downtrodden sections of society.

The Swami advocated the importance of the true religious spirit. He warned against using religion as an escape from reality.....

If we imbibe the spirit of Swami Vivekananda’s message, our country and the world will doubtless move nearer to the dawn of a new life for the people. Technology, linked to ethical and moral norms, will lose its terrors for humanity. Man will discover divinity in his fellow beings and serve humanity as he would worship God, in a spirit of devotion and dedication. There will be peace and harmony for which people have striven from time immemorial. I would urge you, particularly my young friends, to ponder over the human situation as it stands today and the solution which Swami Vivekananda’s message provides. You will find, I am sure, that the Swami’s message is what we need today to take our people and the people of the world towards peace, harmony and happiness. I am sure you will find perennial inspiration and guidance in Swami Vivekananda’s message of spirituality and service in your endeavours to meet the challenges and opportunities which the future holds for you. May his spirit guide you.

—B. D. JATTI.

He conquered the minds of men.

Swami Vivekananda’s historic visit to Parliament of Religions at Chicago was an epoch-making one, in the history of the world.

It was the good fortune of Tamil Nadu and ‘Kanyakumari’, to have played a notable part in Vivekananda’s making up his mind to attend the important world-meet, where he conquered the minds of men.

The name, ‘Vivekananda’, means, one who can distinguish the right from the wrong. He was a noble sage who had a universal vision which ennobled everyone who came into contact with him or with his teachings.

When this quiet, unknown young man of thirty appeared at the inaugural meeting of the Parliament of Religions at Chicago in September, 1893, his strength and beauty, his grace and the dignity of his bearing, the brilliance of his eyes, his commanding personality and the splendid music of his rich voice took the audience by storm.

Wherever he went he was the first. Though he is not with us today, the flame he lit is still alight and from his teachings have sprung the conscience of India, its faith in her unity, and in his great message, mankind finds solace and confidence.

Swami Vivekananda always had before him the great motto of "elevation of the masses." Many of his speeches were full of sympathy for the poor, the fallen and the downtrodden. His messages were always gospels of salvation, social elevation and equality of every one.

Vivekananda's vision was "all-embracing", and his outlook "universal". I would advocate that class and caste feelings should be abolished from all of our hearts, and a united India thus created, where every one feels equal in every respect, will be the rightful tribute India could pay to the greatest of her sons.

Let us arise, awake and stop not, till the goal is reached.

—M. KARUNANIDHI

A beam of sunshine

When, in the nineteenth century, a fog of despondency had settled over our land, Swami Vivekananda's message of self-respect and self-realisation came through it like a beam of sunshine. With the blessings of Sri Rama-krishna, he transformed the thoughts of our scriptures from an archival curiosity into a living vision of our nation's greatness.

—S. L. KHURANA.

Apostle of renaissance

Few can understand, unless they belong to my age-group, the great influence which Swami Vivekananda had on us, in the first decade of the 20th century, when we were at College. We were then subject not only to political but also to cultural and religious humiliation. In those days small booklets, very cheap, were issued by missionaries in which our culture and religion were held up to ridicule, scorn and contempt... We were then at an impressionable age and were not intelligent enough to find an answer to the criticism contained in these books. We felt humiliated.

At that time, the Arya Samaj, founded by Swami Dayanand Saraswati, was the only movement which accepted the challenge of the missionary. But it was only when we began to read the books of Swami Vivekananda that our eyes were opened. Reading these books, we derived considerable knowledge of Hindu culture and religion from the modern-point of view.

Swamiji gave us the message of New India; he gave us pride in ourselves. We felt that we were not the uncivilised barbarians which the missionaries were trying to make us out, but a people with great cultural heritage. This gave us back our self-respect.

Indian Renaissance was not merely an artistic and literary movement like the European Renaissance. Nor was it only a religious movement. It was essentially cultural and spiritual. Though Raja Ram Mohan Roy, Rama-krishna Paramahansa and Dayanand Saraswati began the work, it was Swami Vivekananda who brought to us, the younger generations, the message of the renaissance.

We knew about *Ramayana* and *Mahabharata* but we found in them fresh inspiration only when we read Swamiji's summaries of his works. Yoga was a word of mystic implication, but it was only when we read his *Raja Yoga* and *Karma Yoga* that we realised what it was.

As one of the great architects of our renaissance, Swami Vivekananda made us 'India-conscious.'

Swami Vivekananda taught us to ignore the excrescences of our culture and to go back to the Upanishads, the Bhagavad Gita and to find in them the fundamental truth of our culture. Here again, it was Prof. Aurobindo Ghosh (at the Baroda College) who suggested to me to read *Yoga Sutras* and the works of Swami Vivekananda.

Swami Vivekananda took us back to the fundamental values of our culture and brought God into our life. It is a strange way of putting it, for, we always thought of 'approaching Him', or 'living in Him.' Swami Vivekananda gave us a new message—to bring God into our daily life.

He taught us that religion must necessarily mean that God should come in our life by our living a dedicated life, that is, by consecrating all our actions as an offering to God Himself.

Unless we begin to look upon the whole humanity as part of God, we cannot expand our religious outlook. What is wanted is to live for others, to conquer egoism, to sink our *swartha* in *paramartha*. This can only come by broadening our outlook so as to include in our affection as many people as possible.

This way, Swami Vivekananda laid the foundation of our attitude that service was essential to spiritual life. We cannot lead a spiritual life unless we work for others in utter selflessness, in a spirit of devotion, with a sense of dedication that we are doing it for God's sake.

We celebrated the centenary of Swami Vivekananda as he was a great apostle of our modern renaissance. We offer him our tribute not merely for what he has done, but because it provides us with an opportunity to mobilise our own spiritual aspirations by dwelling on him, his works and his ideas. This way, we light our little lamp from the flaming torch that he was.

He was India's gift to the world. A realised soul himself, he spoke with the authority of direct intuitive experience of the verities of life and that lent to

his words a dynamic force which rivetted the attention of his hearers and readers and compelled their conviction.

Vivekananda practised in his life the twin objectives of salvation for oneself and the welfare of the world: '*Atmanomokshaya*' and '*Jagadhitaya cha.*' He was as much concerned with the betterment of the world as with individual liberation. All the pages of his immortal writings breathe this twin purpose, justifying his reputation as the patriot-saint of India. A pioneer of Indian renaissance, he raised our religion to a pedestal of worshipful dignity, at the same time warning his countrymen of the unfortunate excrescences which have dimmed it.

—K. M. MUNSHI.

His impact on Indians

The soul of India ground down under foreign imperialism rose up ready to challenge the foreign domination. The speech delivered by Swami Vivekananda in the Parliament of Religions at Chicago and the welcome that it received at the hands of Western intellectuals served to do away with the inferiority complex of the Indians and made them feel that they were the inheritors of a cultural legacy capable of challenging the foreign rulers.

—E. M. S. NAMBOODIRIPAD.

His powerful influence

Rooted in the past and full of pride in India's prestige, Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between the past of India and her present... He was a fine figure of a man, imposing, full of poise and dignity, sure of himself and his mission, and at the same time full of dynamic and fiery energy and a passion to push India forward. He came as a tonic to the depressed and demoralized Hindu mind and gave it self-reliance and some roots in the past.

Wherever he went he created a sensation, not only by his presence but by what he said and how he said it. Having seen this Hindu Sannyasin once, it was difficult to forget him or his message. In America he was called the "cyclonic Hindu" ... "America is the best field in the world to carry on any idea", he wrote to a friend in India. But he was not impressed by the manifestations of religion in the West, and his faith in the Indian philosophical and spiritual background became firmer. India, in spite of her degradation, still represented to him the Light... He thundered from Cape Comorin on the southern tip of India to the Himalayas, and he wore himself out in the process.

He started new movements of thought. While he drank from the rich streams of English literature, his mind was full of ancient sages and heroes of India, his thoughts and deeds and the myths and traditions which he had imbibed from his childhood....

I do not know how many of the younger generation read the speeches and

the writings of Swami Vivekananda. But I can tell you that many of my generation were very powerfully influenced by him and I think that it would do a great deal of good to the present generation if they also went through Swami Vivekananda's writings and speeches, and they would learn much from them. That would, perhaps, as some of us did, enable us to catch a glimpse of that fire that raged in Swami Vivekananda's mind and heart and which ultimately consumed him at an early age. Because there was fire in his heart—the fire of a great personality coming out in eloquent and ennobling language—it was no empty talk that he was indulging in. He was putting his heart and soul into the words he uttered. Therefore he became a great orator, not with the orators' flashes and flourishes but with a deep conviction and earnestness of spirit. And so he influenced powerfully the minds of many in India and two or three generations of young men and women have no doubt been influenced by him.....

Much has happened which perhaps makes some forget those who came before and who prepared India and shaped India in those early and difficult days. If you read Swami Vivekananda's writings and speeches, the curious thing you will find is that they are not old. It was told 56 years ago, and they are fresh today because, what he wrote or spoke about dealt with certain fundamental matters and aspects of our problems or the world's problems. Therefore they do not become old. They are fresh even though you read them now.

He gave us something which brings us, if I may use the word, a certain pride in our inheritance. He did not spare us. He talked of our weaknesses and our failings too. He did not wish to hide anything. Indeed he should not. Because we have to correct those failings, he deals with those failings also. Sometimes he strikes hard at us, but sometimes points out the great things for which India stood and which even in the days of India's downfall made her, in some measure, continue to be great.

So what Swamiji has written and said is of interest and must interest us and is likely to influence us for a long time to come. He was no politician in the ordinary sense of the word and yet he was, I think, one of the great founders—if you like you may use any other word—of the national modern movement of India, and a great number of people who took more or less an active part in the movement in a later date drew their inspirations from Swami Vivekananda.....Directly or indirectly, he has powerfully influenced the India of today. And I think that our younger generation will take advantage of this fountain of wisdom, of spirit and fire, that flows through Swami Vivekananda.

....Men like Sri Ramakrishna Paramahansa, men like Swami Vivekananda and men like Mahatma Gandhi are great unifying forces, great constructive geniuses of the world not only in regard to the particular teachings that they taught, but their approach to the world and their conscious and unconscious

influence on it is of the most vital importance to us....

—JAWAHARLAL NEHRU

Instrument of a great master

Vivekananda, however, does not stand alone. He is indissolubly bound up with his Master, Paramahansa Ramakrishna. The two stand almost organically bound up, so far as the modern man, not only in India but in the larger world of our day, is concerned. The modern man can only understand Paramahansa in and through Vivekananda, even as Vivekananda can be understood only in the light of his Master.

It was given to Vivekananda to interpret and present the soul of Paramahansa Ramakrishna and the message of his life to this generation in such terms as would be comprehended by them.

Vivekananda clothed the spiritual realization of His Master in the language of modern Humanism.

Paramahansa Ramakrishna, like Jesus Christ, needed an interpreter to explain him and deliver his message to his age. Jesus found such an interpreter in St. Paul; Ramakrishna found him in Vivekananda. Vivekananda therefore must be understood in the light of the realizations of Paramahansa Ramakrishna.

Paramahansa Ramakrishna saw into the innermost composition of Vivekananda's nature and spirit and recognized in him a fit instrument for delivering the message of his own life. This is the real story of Vivekananda's conversion. Vivekananda felt drawn to his Master by what he hardly knew. It was the operation of what is now called soul-force. Vivekananda worked after his conversion under the inspiration of his Master.

The Message of Vivekananda, though delivered in the term of the popular Vedantic speculation, was really the message of his Master to the modern man. Vivekananda's message was really the message of modern humanity. His appeal to his own people was, "Be men."

To help man to realize his essential divinity is the object of all religious culture. This is what Vivekananda really meant when he appealed to his people to be men.... "I am Divine. I am none other. I am not subject to grief and bereavement. I am of the form of True, the Self conscious and the Eternally Present. I am by nature eternally free." This was the message really of his Master as delivered to the modern world by Vivekananda.

It is the message of freedom, not in a negative sense, but in its positive and most comprehensive implications.... from personal freedom, through social freedom including political freedom, man must attain his real freedom. And when he attains it, he realizes that he and God are one. This is the message of the Vedanta as interpreted by Vivekananda. This is really the message of his Master to the modern world.

Some people in India think that very little fruit has come of the lectures that Swami Vivekananda delivered in England, and that his friends and admirers exaggerate his work. But on coming here I see that he has exerted a marked influence everywhere. In many parts of England I have met with men who deeply regard and venerate Vivekananda. Though I do not belong to his sect, and though it is true that I have differences of opinion with him, I must say that Vivekananda has opened the eyes of a great many here and broadened their hearts. Owing to his teaching, most people here now believe firmly that wonderful spiritual truths lie hidden in the ancient Hindu scriptures. Not only has he brought about this feeling, but he succeeded in establishing a golden relation between England and India. From what I quoted on "Vivekanandism" from *The Dead Pulpit* by Mr. Haweis, you have already understood that owing to the spread of Vivekananda's doctrines, many hundreds of people have seceded from Christianity.

—BIPIN CHANDRA PAL.

He was a practical man

Swami Vivekananda gave new strength and new purpose to an old message, and in himself combined the highest qualities which any human being can hope to possess. He was a practical man and approached life in a practical fashion; but the deep spiritual content of his nature and his wide vision made it possible for him to give nourishment to the dying roots of India's religion and culture and reawaken thinking people to a sense of India's true mission.

Swami Vivekananda was a patriot. The political subjection of the country as well as the social degradation into which she had fallen was a challenge which he met with complete fearlessness. In his time, as again in our own, India stood at an important cross-road in her history. He warned them of the danger we faced by trying to seize the shadow and letting the substance go. Now, living in an age of speed and great scientific developments, we have opportunities greater than ever before to build society and the world, and Swamiji's message today is that man must begin with himself. The tremendous scientific and political power now in our hands must be allied to the strength of the spirit if it is to give happiness to the individual and peace to the world. The best form of homage we can pay today is to dedicate ourselves to the values for which Swami Vivekananda stood and for which he worked.

—Mrs. VIJAYALAKSHMI PANDIT.

The spiritual path-finder

Men who lead their fellow beings in any sphere of life are rare and those that lead the leaders are rarer still. These super guides come not very often upon this earth to uplift the sinking section of humanity. Swami Vivekananda was one of these super souls. Well, may the land of Bharat feel ennobled by the memory of such great one having sprung on its soil to serve humanity at large,

to be the spiritual path-finder of many a suffering soul, and to shine in the spiritual firmament with the lustre of the glory of Vedic civilisation enlightening the world. It was he who could set the sceptic mind of the West at rest in the spiritual area. Ambassadors of spiritual mission had risen before him in the East, but none could speak to the West as he did with that voice of conviction, keeping audiences spell bound and enthralled. The worthy disciple of the worthy Master rose to the pinnacle of spiritual eminence, preaching the gospel of the innate oneness of the human race, and preaching universal love and the affinity of all human souls. Like the story of the seed and the tree each sustaining the other's existence, personifying the two essential stages of spiritual sublimity, the centenary (1963) of this great scion of the spiritual world reminds us of the greatness of the human soul, for there could be no better interpreter of the heritage of the Vedic civilisation than he. Not only Indians but Westerners too stand indebted to Swami Vivekananda for his bequest of 'Viveka' (wisdom) to posterity.

—Dr. RAJENDRA PRASAD.

We owe everything to him

I was a law student living in Castle Kernan on the Madras beach, when Swami Vivekananda arrived back from Chicago in 1897, after becoming world-famous by then. He stayed for about a month in Castle Kernan then, and I look back to those days with pride and joy. *Prabuddha Bharata* was started then and Madras was thrilled by Swamiji's lectures. Hinduism arose from the grave as Jesus did.

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. May his faith, his courage and his wisdom ever inspire us so that we may keep safe the treasure we have received from him.

—C. RAJAGOPALACHARI.

A great spiritual leader

India's history is inseparable from the history of spirituality and religion. This great country even today holds the torch of spirituality to the rest of the world which is ridden by fear of annihilation on account of racial strife, greed for territory and power. If the various civilisations of the world, particularly that of the materialistic West, now look upon India as the only source of hope for peace and love, it is because of the fact that our great religious leaders have meticulously preserved the spiritual character of our civilisation and our culture. In spite of the strong influence of the Western civilisation on the Indian mind, its core remains spiritual.

Foremost among our spiritual leaders is Swami Vivekananda who found that spirituality could solve the problems confronting the humanity. It was he who made the Westerners turn towards India and to realise the greatness of

its religion and its faith. His eloquent speech at the Chicago Parliament of Religions advocating universal brotherhood opened the eyes of the entire world and made them look upon India as a spiritual leader among nations. Thus, Swami Vivekananda made himself as one belonging to the entire humanity. His life and teachings are a source of inspiration to the mankind. He gave a new dimension to the Indian philosophy.

Swami Vivekananda was responsible for the awakening of the soul of this great country. He reminded our people of our hoary cultural heritage and exhorted them to preserve the spiritual values in life. He preached that the best and sincerest way of worship of God is to love the fellow beings; especially the poor and the weak and alleviate their distress. He strongly urged that our country should first become free from ignorance, poverty and disease.

His teachings seem to be more relevant to the present world situation. We can say that the answer to the various complex problems confronting the world today lies within the life and teachings of Swami Vivekananda.

—M. G. RAMACHANDRAN.

First to hold aloft the banner of Hinduism

It is doubtful if there is any Hindu who does not know the name of Sri Vivekananda Swami. There has been extraordinary advancement of material science in the nineteenth century. Under the circumstances, to present the spiritual science prevailing in India for thousands of years by wonderful exposition and then to kindle admiration and respect among the western scholars, and, at the same time, to create a sympathetic attitude for India, the mother of spiritual science, can only be an achievement of superhuman power. With English education, the flood of material science spread so fast that it required extraordinary courage and extraordinary genius to stand against that phenomenon and change its direction. Before Swami Vivekananda, the Theosophical Society began this work. But it is an undisputed fact that it was Swami Vivekananda who first held aloft the banner of Hinduism as a challenge against the material science of the West.... It was Swami Vivekananda who took on his shoulders this stupendous task of establishing the glory of Hinduism in different countries across the borders. And he, with his erudition, oratorical power, enthusiasm and inner force, laid that work upon a solid foundation... Twelve centuries ago, Sankaracharya was the only great personality, who not only spoke of the purity of our religion, not only uttered in words that this religion was our strength and wealth, not only said that it was our sacred duty to preach this religion in the length and breadth of the world—but also brought all this into action. Swami Vivekananda is a person of that stature—who appeared towards the last half of the nineteenth century.

—BAL GANGADHAR TILAK

His greatness surpasses my power of assessment

For a few days I went on a trip to Bolpur. On my return as I stepped down at the Howrah Station, someone said, 'Swami Vivekananda passed away yesterday.' At once an acute pain, sharp like a razor—not the least exaggerated—thrust into my heart. When the intensity of the pain subsided, I wondered, 'How will Vivekananda's work go on? He has, of course, well-trained and educated brother-disciples. Why, they will do his work!' Yet an inspiration flickered in me; 'You give your best with whatever you possess by trying to translate into action Vivekananda's dream of conquest of the West.' That very moment I vowed I would sail to England. So long I never even dreamt of visiting England. But on that day in Howrah Station I decided I must go to England and establish Vedanta there. Then I understood who Vivekananda was. He whose inspiration can drive a humble person like me across the seas, is not, really, an ordinary man. Shortly afterwards I left Calcutta and sailed for England with a sum of only twenty-seven rupees in my pocket. Finally, I reached England and delivered lectures at the Oxford and Cambridge Universities on Vedanta. Celebrated (British) scholars listened to my expositions and expressed their desire to learn the science of Vedanta by appointing Hindu scholars. I did not publish the letters of appreciation which those scholars wrote to me. How profound was the influence of Vedanta in England could be understood if I had published those letters. I am just an ordinary man. It was all like a dream that such a great work was accomplished by me. All these were miracles brought about by the inspiration and power of Vivekananda behind me—this is what I believe. That is why sometimes I think, who is Vivekananda? The greatness of Vivekananda surpasses my power of assessment as I think of the stupendous programme of work he had boldly initiated.

On another occasion I came across Vivekananda by the side of Hedua Park in Calcutta. I said to him, 'Brother, why are you keeping silent? Come, raise a stir of Vedanta in Calcutta. I will make all arrangements. You just come and appear before the public.' Vivekananda's voice grew heavy with pathos. He said, 'Brother Bhavani, I will not live long (it was just six months before his death). I am busy now with the construction of my Math, and making arrangements for its proper upkeep. I have no leisure now.' At the pathetic earnestness of his words I understood that day that his heart was tormented with a passion and pain. Passion for whom? Pain for whom? Passion for the country, pain for the country. The knowledge and culture of the Aryans were being destroyed and crushed. What was gross and un-Aryan was deflating what was finer and Aryan. And yet there is no response, no pain in your heart?—this (callous indifference of his countrymen) evoked a painful response in Vivekananda's heart. The response was so deep that it struck at the root of the conscience of America and Europe. I think of that pain and passion in Vivekananda, and ask, who is Vivekananda? Is it ever possible that

passion for the motherland becomes embodied? If it is, then only one can understand Vivekananda.

Swamiji! I was your friend in youth. How much of merry-making I have enjoyed with you! With you I went on picnics and spent hours in talks and conversations. But then I never knew that there was a lion's strength in your soul, a volcanic pain and passion for India in your heart. Today with all my humble strength I have come to follow your way..... In the midst of this fierce struggle, whenever I get torn and tossed, whenever despondency comes and overwhelms my heart, I look up to the great ideal you set forth, I recollect your leonine strength, meditate on the profound depths of your agony—then all at once my weariness withers away. A divine light and a divine strength comes from somewhere and fulfills my mind and heart.

—BRAHMABANDHAV UPADHYAY

PART II

***A CHRONICLE OF
IMPORTANT EVENTS
IN THE LIFE AND TIMES OF
VIVEKANANDA (1863-1902)***

1911

1912

1913

1914

1915

COMMENDATION

This book is a welcome and valuable addition to the growing stream of Ramakrishna-Vivekananda literature, specially because its second part, "**A Chronicle of Important Events in the Life and Times of Vivekananda**", presents the message of Swami Vivekananda in world perspective, outlining and underlining the events and achievements, the trends, the trials and tribulations of the times (1863-1902), the discoveries and the inventions, the/significant publications, the prominent contemporary personalities, the atmosphere—cultural, educational, ethical, social, economic, commercial, scientific and religious—which puts it in a class by itself. Readable for the common people, the book at the same time, is of special interest to the serious student, the research worker and the scholar.

Swami Jyotirmayananda deserves the congratulations and compliments of all, for his continuous, sustained hard work undertaken as a labour of love, in the noble cause of spreading the message of Swami Vivekananda to more and more people, in an enlightened way, with adequate background of world events during the era of Swamiji's brief but bright sojourn among us in the East and the West.

I have no hesitation in commending this book, because of its valuable contents and even more for its invaluable background of a comprehensive Chronology of the times, to both the general reader and the research worker as worthy of their perusal and study. More comprehensive than similar Chronologies of Mahatma Gandhi's life and that of Jawaharlal Nehru, this book which covers the Chronology of not only the life but also the times of Swami Vivekananda will, I have no doubt, find a well-deserved place in every Library, for it will serve very well as a reference work also.

NATIONAL YOUTH DAY
Vivekananda Jayanti
Kanyakumari,
12th January, 1985.

Prof. K N. VASWANI
Vice-President
Vivekananda Rock Memorial
and
Vivekananda Kendra

A WORD ABOUT THE CHRONICLE

In order to grasp the significance and importance of Swami Vivekananda's personality, life and work, it would be helpful to bestow some attention on his contemporaneous environment. Compiled, with this end in view, from various authentic sources, "A Chronicle of Important Events in the Life and Times of Vivekananda (1863-1902)", Part II, is the first of its kind and a distinctive feature of this volume.

An attempt has been made in the chronicle to present the important events in the life of the Swamiji and, side by side, the salient features of the significant developments that took place during his times (1863-1902) in India and elsewhere. Thus the chronicle includes the religious events and the political developments of the period; the various organisations—social, political, religious and cultural—whether existing or established during the time; the pioneering work done in the realms of science, technology and medicine; the series of inventions and discoveries that took place during the period; the galaxy of inventors and discoverers from different walks of life and climes; the explorations and expeditions undertaken; the institutions—educational and philanthropic—and commercial enterprises that flourished during the period; the developments in transport and communication; the several notable publications by the leading personalities of the time; and the several "firsts" which occurred during the period.

In sum, the chronicle seeks to provide a vista of the principal events in the life and times of Swami Vivekananda, and brings together some of the items which might aid the reader in understanding Swamiji's historic environs and some of the forces which were at work, moulding human consciousness during his period. Also provided is information relating to the contributions made by the leading contemporary personages in India and abroad. Besides, interspersed in the chronicle are the significant excerpts from Swami Vivekananda and the eminent contemporaries as also from various other quarters such as the leading Indian and Foreign Newspapers which regularly carried significant news items, reports and editorials about the movements and the missionary activities of Swami Vivekananda both in India and abroad. These excerpts not only serve as a pointer to the contemporary thought-current but also present to the reader the impact of Vivekananda the world over. The chronicle concludes with extracts from several touching obituaries that appeared in the leading Indian newspapers and periodicals soon after the *mahasamadhi* of the great Swami.

A general index at the end of the chronicle is followed by a subject index. While the former enables easy and immediate location of any particular infor-

mation contained in the chronicle, the latter provides, in a short compass and under different heads, various information of kindred nature found scattered in the chronicle. A Bibliography of the books referred in the compilation of this chronicle is also given at the end.

No originality is claimed for this compilation, nor is the chronicle an exhaustive one. Some important items might have been missed while others not so important might have found a place here. The compiler can only say that he has done his best to bring together as many items as possible.

According to the dictionary, a chronicle is a detailed and continuous record of events in order of time; a historical record especially one in which the facts are narrated without philosophic treatment, or any attempt in literary style. So strictly speaking a chronicle does not attempt to interpret events. But in the case of the present one, liberty has been taken to add comments wherever necessary. In some cases information which might not be immediately connected with the particular event but all the same present the back-drop or the subsequent developments has also been provided so as to give a clear and comprehensive picture of the event.

In a work like this compiled over a period of last five years and for which material was collected from various sources, it is almost impossible to thank everybody by name, but the compiler is grateful to all the authors of books, editors of newspapers and periodicals whose books and archives he has made use of. But he is particularly indebted to Swami Vimalanandaji Maharaj, a senior monk of the Ramakrishna Order, now in his eighties* residing at the Ramakrishna Ashrama, Trivandrum-13, in retirement and religious inwardness, for encouragement to carry on the work. In fact it was he who gave the idea of preparing this chronicle when the compiler met him in August, 1981, with a typescript of the first part of the book. He asked the compiler to append a chronology of the important events in the life and times of Swami Vivekananda. Initially when the Swami gave the suggestion, the compiler felt unequal to the task. However, with the guidance, encouragement and benediction of the revered Swami, he made bold to embark upon this venture. After a lot of labour the chronicle is now before the readers. The compiler does not know how he has fared in the venture, and whether he has done justice to the chronicle. Nevertheless he has the satisfaction of having made at least a humble beginning in that direction. The compiler will be thankful if any discrepancies found by the reader are brought to his notice. Comments and suggestions from the readers for improving the work will be gratefully received.

SWAMI JYOTIRMAYANANDA

* Since compiling this chronicle Swami Vimalanandaji has attained *samadhi*. He passed away in December 1985.

SWAMI VIVEKANANDA A BRIEF LIFE-SKETCH

"Narendranath is really a genius. I have travelled far and wide but I have never yet come across a lad of his talents and possibilities, even in German Universities, among philosophical students. He is bound to make his mark in life!"

— Prof. WILLIAM HASTIE

Narendranath Dutta, afterwards known by the immortal name of Swami Vivekananda was born in 1863. His birth-place, Calcutta—the metropolis of British India then—was under the deluge of Westernization. In fact, the whole of Bengal was then in the throes of a revolutionary religious convulsion. Missionary propaganda under the enthusiastic leadership of its Hebers and Duffs was reaping a rich harvest. The missionaries criticized Hindu beliefs most unjustly while preaching the message of Jesus Christ. They carried on their fanatical tirade in season and out of season. Consequently, the educated youths were turning agnostic and losing faith in their hoary cultural heritage.

Young Narendranath entered adult life in Calcutta much as an actor steps on a busy stage. He encountered the strong tides of social change at the time of his entry into Calcutta's Presidency College in 1880. He joined many other young contemporaries who were equally and inevitably prodded by the prevailing intellectual climate to find solutions to the problems that transcended the individual sphere of life. The crucial needs of society were many, and the responses of sensitive individuals diverse.

As a youth, the future Swami displayed a keen intelligence in school and broad interests that made him a lover of music and an adept in sports. He was a voracious reader with a prodigious memory. To his mastery of the Hindu classics, begun under the tutelage of his mother, he later added an often verbatim familiarity with the *Encyclopaedia Britannica* to his store of knowledge. Rev. W.W. Hastie, his principal at General Assembly's Institution (now Scottish Church College) where he studied European philosophy, was once moved to remark, "Narendranath is really a genius. He is bound to make his mark in life".

And it was from Hastie that Narendranath first came to hear about the famed spiritual leader and mystic Sri Ramakrishna, to whom the Principal had referred while lecturing on the mystical experiences of the poet Wordsworth.

Clearly the young man was equipping his intellect for great efforts to come. He soon took a step that added heightened spiritual motivation to his resources. Responding to his growing urge for divine enlightenment, Narendranath went to Sri Ramakrishna in whose teachings he had developed a mounting interest following a first brief meeting in 1881.

During the ensuing five or six years of association with Sri Ramakrishna, in the secluded exchange between teacher and disciple, spiritual growth

wrought a transformation in the young intellectual—and as from a chrysalis, Narendranath emerged as Vivekananda. Spiritual shape and size now supplemented knowledge, insight and wisdom were wedded to man's vast worldly horizon. The discipline of meditation could underlie the urge to action.

After the death of Sri Ramakrishna in 1886, Vivekananda rallied the departed master's disciples and eventually organised them into the illustrious Ramakrishna Mission and later founded the chief monastery of the order, Belur Math. In the interim he also plunged into the main task of his life; from his own successful fusion of Eastern Spirituality and Western learning he was powerfully imbued with the desire to show the way to his fellowmen everywhere.

Vivekananda had known personal adversity in his younger years, and in his wanderings through India his enlightened mind experienced the anguish of witnessing the plight of the country's impoverished multitudes. His goal of service to humanity and his inspiring national ideas, derived from living incentives.

The Swami's travels are among the best known features of his career. He devoted most of the last fifteen years of his strenuous life to the effort of communicating, through personal appearance, his universal message of unity and tolerance. The impact of his dynamic personality and skilful oratory was often overwhelming. He travelled to all corners of India and visited much of Eastern Asia, Europe and the United States. His triumphs were achieved amongst vast audiences and small groups of devotees. He taught in the city buildings of Chicago in the United States and in his remote Ashram in the Himalayas. It was in Chicago, with his discourses at the Parliament of Religions in 1893, that Vivekananda first gained international attention. His efforts culminated in the establishment of many Vedanta centres in the world, the first of which he himself founded in New York in 1894.

The great Swami to his last days strove for the reconciliation of human contrasts and conflicts. He never spared himself in his work of projecting his own clear vision that the brotherhood of man demanded social as well as spiritual well-being. His selfless labours sapped his once boundless vitality, and the renowned Swami wound up his earthly career in 1902 at the age of thirty-nine. It was a sublime death, a fitting close to the life that had preceded and one in harmony with the grand philosophy of Vedanta that he had loved so well and taught so faithfully. A world teacher that he was, he had given his light fully, unstintingly to man; he had given enough, as he had said, for fifteen hundred years.

Though the great Swami has broken the prison-wall of earthly existence and soared beyond the grasp of Death in *nirvikalpa samadhi*, the words which he spoke long before his passing away still ring in our ears with a profound significance. "It may be," he said, "that I shall find it good to get outside my body — to cast it off like a worn-out garment. But I shall not cease to work. I shall inspire men everywhere, until the world shall know that it is one with

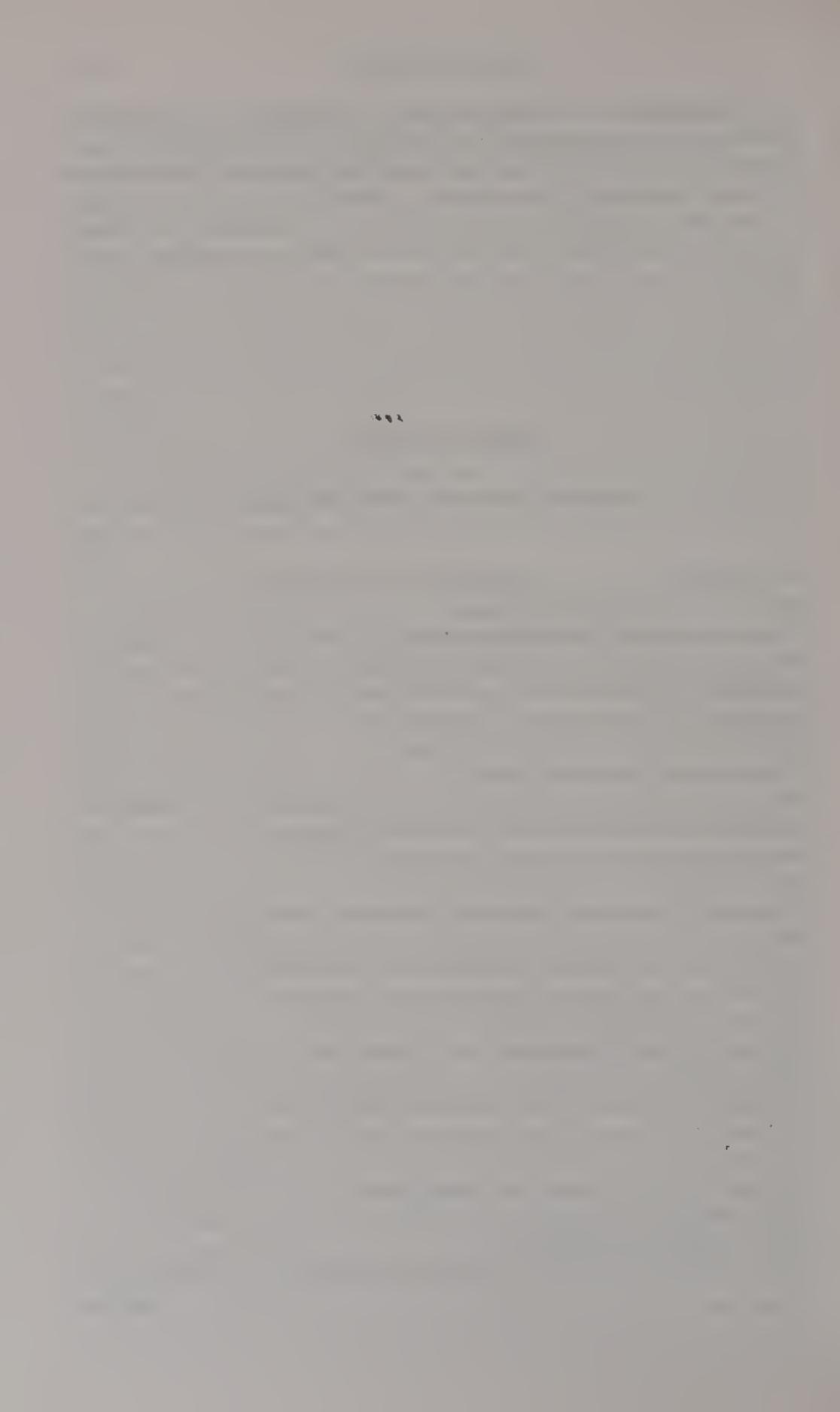
God." And verily his reassuring words have proved to be true. With the roll of years since his passing away his message of peace and goodwill has been gathering momentum and securing from day to day a foot-hold in the citadel of human thought and action, and the conviction is growing in every heart that the spirit of Swamiji will not cease to function as a dynamic force in the society of mankind till the whole world attains to the realisation of the highest Truth.

• •

VIVEKA SUTRAS

Inspiring Aphorisms of Vivekananda

Arise! Awake! and stop not till the goal is reached
 Bless men when they revile you
 Conquer yourself and the whole universe is yours
 Do not merely endure, but be unattached
 Eat to Him, drink to Him, sleep to Him, see Him in all
 First get rid of the delusion, 'I am the body'
 Give everything, and look for no return
 Homogeneity, sameness is God
 Incarnations like Jesus, Buddha, Ramakrishna, can give religion
 Jnana Yoga tells man that he is essentially divine
 Knowledge exists, man only discovers it
 Look at the Ocean, and not at the wave
 Man as the Atman is really free, as man he is bound
 Never turn back to see the result of what you have done
 Out of purity and silence comes the word of power
 Perception is our only real knowledge or religion
 Quarrels in religion are always over the husks
 Religion without philosophy runs into superstition
 See no difference between man and angel
 The more our bliss is within, the more spiritual we are
 Unchaste imagination is as bad as unchaste action
 Vedas cannot show you Brahman, you are That already
 We are human coverings over the Divine
 Xian you will be when you see Christ. Look only for realisation
 You are good, but be better
 Zeal with faith (*shraddha*): Have this, and everything else is bound to follow.



THE CHRONICLE

1863 Jan. 12: Swami Vivekananda, the great soul, loved and revered in East and West alike as the rejuvenator of Hinduism in India and the preacher of its eternal truths abroad, was born at 6.45, a few minutes after sunrise. It was the day of the great Hindu festival *makarāsankranti* (symbolising a major transformation or the birth of a new era) when special worship is offered to the Ganga by millions of devotees. Thus the future Vivekananda first drew breath when the air above the sacred river not far from the house was reverberating with the prayer, worship, and religious music of thousands of Hindu men and women.

“His advent into the arena of Indian life was a historical necessity. India, then under the political thumb of the British, was passing through a welter of cultural ideals as a result of the influx of occidental thought which, with its sparkling glamour, lured unwary children of the soil into a position of utter helplessness through a silent process of intellectual, social and economic exploitation. Against such a tragic background, Swami Vivekananda was projected into the nineteenth century by the birth-throes of nature as a mighty challenge to the ideology of the West.”

1863 Jul. 1-3: The Battle of Gettysburg in Pennsylvania, a major engagement in the American Civil War. [see 1865 Apr. 14 and 26]

90,000 Northerners battled against 75,000 Confederates, on the first, second and third days of the month. By the night of July 3 when the battle was over, the South had 20,000 casualties and the North 17,500. Southern troops were routed and the Confederate advance into North was doomed.

On November 19, **Abraham Lincoln** (1809-1865), the 16th American President, dedicated a national cemetery on the battlefield of Gettysburg. On this occasion he made an eloquent address which is popularly known as the ‘Gettysburg Address.’ It has come to be regarded as one of the most profound expressions of the democratic ideals in the English language.

1863 Jul. 30: Birth of Henry Ford (d. 1947), American pioneer of the automobile industry and the founder of the world’s largest philanthropic trust, ‘The Ford Foundation.’ [see 1893 Dec. 24].

1863 Nov. 14: Birth of Leo. H. Backeland (d.1944), American Chemist and inventor and manufacturer.

By the time he was 36, he was a millionaire, having sold his invention, a

slow-developing photographic paper called 'Velox', to the Eastman Kodak Co. In 1909, Bakeland announced the development of a material called Bakelite — the first man-made plastic which formed the foundation of the modern plastic industry. [see 1893 (i)]

1863 Dec. 13: Birth of **W. H. Parker** (d. 1939), American physician and public health official, who was the first to systematically apply bacteriology to diagnosis, prevention and treatment of the common infectious diseases.

1863 (a): Under the guidance of a sannyasini named Bhairavi Brahmani who was an expert in *tantra shastra*, **Sri Ramakrishna** (1836-1886), the saint of Dakshineswar, Calcutta, completed the most difficult *tantrika sadhana*, and became established in the realisation of the Divine Mother.

In the course of his *sadhana*, he performed profound and delicate ceremonies in the Panchavati and under the bel-tree at the northern extremity of the Dakshineswar temple compound. He practised all the disciplines of the sixty-four principal Tantra books, and it took him never more than three days to achieve the result promised in any one of them. This is how he described those practices: "The Brahmani would go during the day to places far from Dakshineswar and collect the various rare things mentioned in the Tantric scriptures. At night fall she would ask me to come to one of the meditation seats. I would go, and after performing the worship of Mother Kali, I would begin to meditate according to her directions. As soon as I would begin to tell my beads, I would be always overwhelmed with divine fervour and fall into a deep trance. I cannot relate all the varieties of wonderful visions I used to have. They followed one another in quick succession and I could feel the most tangible effects of those practices. The Brahmani put me through all the exercises mentioned in the sixty-four principal Tantra books. Most of these were extremely difficult *Sadhanas* — some of them so dangerous that they often cause the devotee to lose his footing and sink into moral turpitude. But the infinite grace of the Mother carried me through them unscathed."

1863 (b): Alexander Duff (1806-1878), Scottish Presbyterian missionary, left for Scotland after more than thirty years of his evangelical and educational activities in India.

He came to Calcutta in 1830, and chose to work amongst the upper caste (Brahmins), with a plan for creation of an Indian Christian elite to become the source of the evangelisation of the Indian subcontinent. He hoped that his new style of education might "undermine" Hindu society. But his method did not produce large number of converts.

The conversion of a student of Duff School and his wife to Christianity created a great commotion in Calcutta, and the orthodox Hindus rallied round Devendranath Tagore who had launched a vigorous campaign against such forcible conversion. These efforts of the Indians were suc-

cessful to a large extent and considerably reduced the number of conversions to Christianity. An indirect result of this anti-conversion campaign was the establishment of English schools by the Indians in order to draw away the students from the mission schools. Thus, as a result of the campaign mentioned above, a school was established (1845) providing free instruction to about one thousand Hindu students.

The most disconcerting feature of the activities of Christian missionaries then in India was the rabid tone of their criticism — rather abuse of Hinduism. Even Alexander Duff lost all balance while assailing Hinduism. The following extract from his book *India and Indian Missions* gives us a fair specimen of missionary mentality: "Of all systems of false religion ever fabricated by the perverse ingenuity of fallen men, Hinduism is surely the most stupendous.... Of all systems of false religion it is that which seems to embody the largest amount and variety of semblances and counterfeits of divinely revealed facts and doctrines." Duff's book was criticised in the most scathing terms by *The Tattvabodhini Patrika*, the organ of the Brahma Samaj (Bharathiya Vidya Bhavan's *History and Culture of the Indian People*, Vol. X, Part II, p. 155).

English education by missionaries began in Bengal in Serampore in 1800. The names associated with it are Carey, Marshman and Ward. The following are extracts from an account of the Danish Mission: "William Carey, an English Baptist, arrived in Calcutta on the 11th November, 1793.... He studied Bengali and Sanskrit, began the work of translating the Bible into Bengali, gained his experience and developed his methods. In 1800 he settled in Serampore under the Danish flag and in the same year he began to teach Sanskrit and Bengali in Lord Wellesley's College in Calcutta. It was chiefly by the winning of actual converts from Hinduism by his schools, newspapers and literature that he was able to bring christian thought effectively to bear on the Indian spirit.... Their methods of work were partly those which had been developed by Danish missionaries in South India in the 18th century, and partly new.... They had a printing press and in it Indian type was first founded and used. They laid great stress on education and opened numerous schools around them for both boys and girls. They opened boarding schools and orphanages. They even attempted medical work and did not neglect the lepers" (Farquhar's *Modern Religious Movements in India*).

1863 (c): Birth of **Alasinga Perumal** (d.1909), one of the most ardent admirers and devoted disciples of Swami Vivekananda.

Alasinga was the foremost in making house to house collections in Madras to send the Swami to the West to participate in the World's Parliament of Religions held at Chicago, U.S.A., in September 1893. About Alasinga, Swamiji wrote: "One rarely finds men like our Alasinga in the world — one

so unselfish, so hardworking and so devoted to his guru, and such an obedient disciple is indeed very rare on earth."

1863 (d): Henry Clifton Sorby (1826-1908), English geologist, discovered the **microstructure of steel**, marking the beginning of modern metallurgical science. In the same year the **open-hearth process** for manufacture of steel was developed by **Martin brothers** in France.

1863 (e): Thomas Henry Huxley (1825-1895), British biologist and the champion of Darwin's (1809-1882) theory of evolution, wrote *Evidence as to Man's place in Nature*, supporting the great debate with **Samuel Wilberforce** (1805-1873), the Bishop of Oxford.

When Darwin published his theory of evolution in *The Origin of Species* in 1859, Victorian society was incensed. The challenge to the Biblical account of creation threatened man's view of his God-given superiority, and the clergy took it up at a famous meeting of the British Association at Oxford in June 1860. Samuel Wilberforce, Bishop of Oxford, led the concerted attack and declared beforehand that he was out to 'smash Darwin'. He told a packed and hushed hall that the theory was 'casual', 'sensational' and contrary to the Divine revelations of the Bible. He then turned on the biologist, T.H. Huxley, a champion of Darwin's theory, and demanded to know whether it was through his grandmother or grandfather that he claimed to be descended from the apes. Huxley was infuriated by the insolence of the question, and heatedly replied that he would prefer to be descended from an ape than from a cultivated man who prostituted his culture and eloquence to prejudice and falsehood. During the uproar that followed one woman fainted, and Wilberforce's supporters angrily demanded an apology.

In his book *Evidence as to Man's Place in Nature*, Thomas Huxley emphasised that the differences in the foot, hand, and brain between man and higher apes were no greater than those between the higher and lower apes. To Thomas Huxley, by comparison, the old doctrine that each species was an immutable special creation of God seemed "a barren virgin". For his part in the open clash which resulted between science and Church, Huxley became a famous public figure. The controversy over Darwin's seemingly heretic theories of evolution and natural selection raged throughout the late Victorian era — till the overwhelming weight of subsequent findings put his basic premise beyond question.

1863 (f): The world's **first underground railway system** opened in London, by Metropolitan railway. This early underground line ran from Bishops Road to Farrington Street (about six kilometres); the lines were in cuttings beneath the street, roofed over to take the road surface.

The first underground rail service on the European continent began at Budapest where a 2.5 mile electric sub-way went into operation in 1896.

The Paris Metro underground rail service began operation in 1900. It was the world's third largest subway.

1863 (g): Ivan M. Sechenov (1829-1905), Russian physiologist, published *Reflexes of the Brain*, one of the earliest attempts to establish the physiological basis of psychic processes.

His teaching and research had a decisive influence on the development of physiology in Russia.

1863 (h): The United States Congress approved creation of a **National Academy of Sciences** to advise the U.S. Government in scientific matters and to promote scientific research.

1863 (i): Ferdinand Reich (1799-1882), German minerologist, discovered a new element called '**indium**' while he was spectroscopically examining a yellow precipitate he had obtained from a zinc ore.

1863 (j): Capt. E. Carlsen, German explorer, first circumnavigated **Spitsbergen** group of polar islands at the Arctic region.

1864 June 29: Birth of **Sir Asutosh Mukherjee** (d.1924), eminent Indian jurist, educationist and social reformer.

1864 Aug: Red Cross, national and international body, founded in Geneva for the protection and care of war casualties.

It was inspired by **Jean Henri Dunant** (1828-1910), Swiss humanitarian, who had been deeply moved by the plight of the wounded in the Battle of Solferino, in June 1859, where there were nearly 40,000 casualties. Dunant had been horrified to learn that soldiers were left to die in open battle fields, with no medical attention. In 1862 he published a booklet urging people to set up voluntary societies that would help the sick and wounded in time of war. Dunant's appeal had immediate result. An international conference took place in Geneva, Switzerland, in 1864 and twenty-six governments were represented. The Conference led to the 'Geneva Convention' where the Red Cross Society was founded. The emblem of a Red cross on a white background was adopted, as well as the motto 'Charity in War'.

1864 Oct. 1 A **cyclone** destroyed most of Calcutta and killed an estimated 70,000.

1864 Dec. 8: When the temporal power of the papacy was tottering to its fall, **Pope Pius IX** (1792-1878) flung down the gauntlet of defiance to the new social and political order in the encyclical **Quanta Cura**, with the appended syllabus errorum. He condemned modern political 'doctrines and liberal catholicism in Quanta Cura. The syllabus listing 80 of the 'Principal errors of our times', specially repudiated the notion that the Pope would ever ally himself with progress of modern civilization.

The Pope censured the 'errors' of pantheism, naturalism, indifferentism, socialism, communism, free masonry' and various other 19th century views. He claimed for the Church the control of all cultures and sciences and the whole educational system; denounced the enjoyment of liberty of conscience and worship, and the idea of tolerance; claimed the complete independence of the church from state control; upheld the necessity of a continuance of the temporal power of the Roman See, and declared that "It is an error to believe that the Roman Pontiff can and ought to reconcile himself to, and agree with progress, liberalism, and contemporary civilization."

The ultramontane party was loud in its praise of the syllabus, but the Liberals were amazed and treated it as a declaration of war by the Church on modern civilization. The syllabus undermined the liberal catholics' position, for it destroyed their following among the intellectuals and placed their progress irrevocably out of court. It was also a mortal blow aimed at the liberal catholics, who were reconciled to religious liberty and democratic government. [see 1870 Jul. 18].

1864 (a): Towards the end of the year, **Totapuri**, an itinerant monk of the highest Vedantic realization, came to Dakshineswar and initiated **Sri Ramakrishna** into sannyasa and set him on the path of Advaita (non-dualism).

Under his guidance, Ramakrishna attained to *nirvikalpa samadhi*, a state in which the soul realises its identity with Brahman, the highest Impersonal Truth. Sri Ramakrishna remained completely absorbed in *samadhi* for three days. With breathless wonder Totapuri stood before this august spectacle. Ramakrishna had attained in a single day what it took Totapuri forty years of strenuous practice to achieve! A monk of the most orthodox type, Totapuri never stayed at a place more than three days, for fear of creating attachment. But he remained at Dakshineswar for eleven months, and in turn learnt many things from his own disciple. [see 1866(a)]

1864 (b): Satyendranath Tagore (1842-1923), brother of Rabindranath Tagore (1861-1941), was the first Indian to pass into the **Indian Civil Service**. [see 1869 (b)]

1864 (c): Dr. Clough came to India as a missionary to the Telugus. Like his contemporary christian missionaries, he looked upon India as a heathen and uncivilized country waiting to be saved by him. His enthusiasm both in evangelization and spreading English education was equally bubbling.

In his book *Social Christianity in the Orient*, he wrote: "At that time (1864), little was known of the Oriental races. Christian people took it for granted that the older religions were wholly bad and their scriptures contained nothing but evil. There was no sympathetic approach, no feeling

that perhaps God had not left Himself unrevealed to the heathen world. It distressed many thoughtful men and women in christian lands at that time to think that unless the heathens heard the Gospel of Jesus Christ and accepted it, they would be eternally lost. This was my opinion, too, when I went to India. It formed my missionary motive. I looked upon the Hindus as simply heathens; I wanted to see them converted. As the years passed I grew tolerant and often told the caste people, if they could not or would not receive Jesus Christ as their Saviour, to serve their own Gods faithfully. During my visits to America I sometimes told American audiences that the Hindus were in some respects better than they."

1864 (d): The First Socialist International (Working Men's Association) founded in London by **Karl Marx** (1818-1883), Prussian born political philosopher and prophet of International revolutionary communism.

The association, later known as the First Communist International, was designated to unite the workmen of all countries in support of Marxian Socialism. But after the anarchists joined the movement in 1869 conflict arose between the Marxist concept of socialism as an authoritarian, centralized movement and the anarchist's dislike of organisation and discipline. Mikhail Bakunin (1814-1876), the leading anarchist, was Marx's most vigorous opponent. He believed that instead of a government, a self-controlling system of little societies, undisturbed by outside forces, would form the ideal basis for society. Marx believed in the 'dictatorship of the proletariat', a belief which forms the basis of modern communism. This theory advocated a situation where the proletariat (the industrial working class) makes and controls a new state of its own. Bakunin, however, rejected the idea of the state altogether. He was expelled in 1872, but the International had lost its impetus and was dissolved in 1876. Its failure encouraged the participation of Marxists in national politics, first evident in the growth of the Social Democratic Party in Germany. [see 1889 (o)]

1864 (e) Thomas Alva Edison (1847-1931), American inventor, the most prolific inventor of his times, developed an **automatic Telegraph repeater** which sent messages from one wire to the next. It was the first of the series of his inventions which revolutionised man's way of life.

In his lifetime, Edison had acquired more than 1,300 U.S. and foreign patents on his inventions; most of the patents were for electrical devices and electric light and power. His most original invention was phonograph (1877) and his most significant, the incandescent electric lamp which he perfected in 1879.

Edison developed an electric generating system to make the electric light practicable and constructed the first central power station in 1882. A decade later he made the first commercial motion pictures and later

worked effectively in other fields. His greatest invention was organised research.

It was Edison who said that genius was one per cent inspiration and 99 per cent perspiration. [see 1877 Nov.29, 1878 (h), 1882(e), 1883 (d), 1889(h), 1891 Dec.29, 1893(h)]

1864 (f): James Clerk Maxwell (1831-1879), Scottish mathematician and physicist, read out to the Royal Society of London a great paper entitled, *A Dynamic Theory of the Electromagnetic Field*, in which he first fully set out his **electromagnetic theory**.

The paper was later expanded into his classic *Treatise on Electricity and Magnetism* (1873) in which the best exposition on his theory is to be found. His theory was strikingly confirmed by the experiments of Heinrich Hertz (1857-1894), German physicist, some years later, when he demonstrated the production of electromagnetic waves. Maxwell's theory led to advances in science and technology that have transformed the modern world. [see 1873 (f)]

1864-69: Sir John Lawrence (1811-1879), the Viceroy of India.

It is he who declared: "We have not been elected or placed in power by the people, but we are here through our moral superiority, by the force of circumstances, by the will of Providence. This alone constitutes our charter to govern India. In doing the best we can for the people, we are bound by our conscience and not theirs."

In consonance with the "Divide and Rule" policy of the British, Sir John Lawrence once said: "Among the defects of the pre-mutiny army, unquestionably the worst, and the one that operated most fatally against us, was the brotherhood and homogeneity of the Bengal army, and for this purpose the remedy is counterpoise; firstly the great counterpoise of the Europeans, and secondly of the native races."

As far back as 1858 Sayed Ahmed Khan, an Indian Muslim leader, had deplored the fact (and regarded it as a cause of the Mutiny) that the two antagonistic races, Hindus and Muslims, were put into the same regiment of the British army and thus a feeling of friendship and brotherhood sprang up between them. He significantly added: "If separate regiments of Hindus and separate regiments of Mohammedans had been raised this feeling of brotherhood would not have arisen." Later the British took the lesson to heart and carried into practice the suggestion hinted by Sayed Ahmed.

1865 Jan. 28: Birth of Lala Lajpath Rai (d. 1928), Indian nationalist, educationist and a great social reformer, popularly known as 'Lion of the Punjab'.

In one of the demonstrations against the Simon Commission in Lahore, he

was beaten up by the police with lathis. He died as a result of his injuries. Bhagat Singh (1909-1931), a great Indian patriot, and his comrade shot dead J.P. Saunders a police official who was alleged to have assaulted the 'Lion of the Punjab'. They had felt that the murder of a great leader at the hands of an ordinary police official was an insult to the nation and that it was their duty to avenge his death.

1865 Apr. 14: Abraham Lincoln (b. 1809), the 16th American President, was **assassinated** while attending a performance at Ford's Theatre in Washington D.C.

Actor John Wilkes Booth who shot the President in the head, cried out: "The South is avenged" and escaped. Mortally wounded, Lincoln died the next day. A vigorous opponent of Negro Slavery, he had led the Northern States in the American Civil War which began on April 12, 1861. [see. 1863 Jul. 1-3]

1865 Apr. 26: The American Civil War – a conflict that pitted the Northern States of the American union against the Southern States – ended.

The war raged for four years and was marked by some of the fiercest military campaigns of modern history. Large armies were involved in large movements, and the entire population were engaged in supporting the war efforts of both sides. The war had international impact. It had cost the Southern States 260,000 dead and hundreds of millions of Dollars in property damaged, and had left the region with a ravaged economy. For the victorious North, 360,000 men had died, and the nation had been strained to the utmost to preserve the union and eliminate the cancer of slavery. [see 1863. Jul. 1-3]

1865 Jul. 15: Birth of Lord Northcliff (d.1922), the most successful publisher in the history of British press and the creator of popular modern journalism.

1865 Dec.18: The 13th Amendment to the U.S. Constitution finally abolished slavery throughout America.

The emancipation proclamation had been issued on September 22, 1862, by President Lincoln, and when it took effect on January 1, 1863, nearly 4 million Negro slaves had been freed in U.S.A. The proclamation was instrumented in 1865 through the 13th Amendment. Later on, the U.S. Congress adopted series of laws – the Civil Rights Acts of 1866 and 1875, and the Enforcements Acts of 1870, 1871 – and the 14th and 15th Amendments that were ratified in 1868 and 1870. These laws and amendments gave the Negroes federal and state citizenship, the right to vote, to enforce contracts, to sue, to give evidence, to deal with the real and personal property. They protected the Negroes from violence, assured them accommodation without discrimination in public places and guaranteed them due process of law and equal protection of laws.

1865 Dec. 24: The **Ku Klux Klan**, one of the most notorious secret societies of modern times, was organised at Pulaski, Tennessee, after the American Civil War, in protest against the emancipation of Negroes in order to prevent their voting.

The members of this secret society, enraged at seeing former slaves in position of power while they themselves were forbidden to hold public office under Reconstruction, resorted to terror and violence to subdue the newly enfranchised Negroes and keep them from polls.

1865 Dec.30: Birth of **Rudyard Kipling** (d.1936), British poet and one of the first masters of the short story in English.

In 1907, he became the first English writer to receive the Nobel Prize for Literature. [See. 1894 (f)].

1865 (a): William Booth (1829-1912), British evangelist, brought into existence '**Salvation Army**' in London.

His zeal for outdoor evangelism took him out of ordinary denominational work and into independent evangelism in London. It was this that led him to his founding the Army, with himself as 'General'. His organisation, modelled along the lines of the army, was devoted to bringing people to salvation. He believed that unconverted people would be eternally damned.

William Booth began his evangelic ministry in the East End of London in 1865, and formed the East London Revival Society which later became the Christian Mission. In 1878 he changed the name of his organisation to the 'Salvation Army'. As its 'General', William Booth served the Salvation Army until his death. Despite many setbacks, the Salvation Army grew into an international organisation.

1865 (b): Natural **laws of heredity** were elucidated in a paper read to the Brunn Society for the Study of Natural Science by **Gregor Johann Mendel** (1822-1884), Austrian Augustinian monk and botanist, who had studied the genetics of garden peas over a period of a decade.

Subsequently, Mendel published his paper entitled *Experiments with Plant Hybrids*, in the Journal of the Brunn Natural Science Society. In his paper Mendel summarised the results of his extensive programme of hybridizing experiments started in 1854. Established scientists did not begin to appreciate Mendel's work until the turn of the century. In 1900 it was rediscovered independently by three other scientists (viz. Correns of Germany, De Vries of Holland and Tschermak of Austria) when his theory was generalised as Mendel's Laws of Heredity. That date also marked the

beginning of the science of heredity, which in 1906 was named 'genetics' by William Bateson. [see 1900 (c)]

1865 (c): Joseph Lister (1827-1912), English surgeon, initiated **antiseptic surgery** by using carbolic acid (phenol).

He made the first experiment upon a compound fracture applying carbolic mist created by a sprayer specially developed by him. The value of carbolic acid as an antiseptic in treating compound fractures was discovered by Lister at Glasgow after he read a paper on germ theory of disease, published in 1861 by Louis Pasteur (1822-1895). The paper contained Pasteur's findings in France. According to Pasteur's research, diseases were caused by micro-organisms. On learning this it occurred to Lister to kill germs in surgical wounds by chemical treatment. This discovery of antiseptic technique represented the beginning of modern surgery. [see. 1877 Oct.]

1865 (d): William A. Bullock (1813-1867), American inventor, devised the first **web press**, which printed from a continuous roll, or web of paper. It was the first to print on both sides of paper simultaneously and to cut and fold. His machine delivered 10,000 impressions an hour.

In 1871, another U.S. inventor and manufacturer, Richard March Hoe (1812-1886) who had earlier perfected and patented the Hoe rotary press, improved on Bullock's invention with a high speed web press that could produce 18,000 papers an hour. It was this machine—plus an 1881 Hoe company invention, a triangular folder, which creased the paper as they came off the press—that made the newspaper a true mass-communication medium. The modern rotary press, which has evolved from this revolutionary innovation, makes more than 50,000 impressions per hour.

1865 (e): The first **Women's Suffrage Committee** was formed at Manchester, England, with a view to secure women their **right to vote**.

After a long, sustained struggle, in 1918, married women over 30 achieved right to vote, and in 1928 the age of women electors was lowered to 21, to place the women voters on an equality with male voters.

In America, a National Women's Suffrage Association was organised at New York in 1869. Representatives of 19 States were present and its objectives declared by resolution to be to secure the ballot for women by a 16th Amendment to the Federal Constitution. In 1918 they acquired equal suffrage with men in 15 States, offering the only instance in the world where the voters themselves gave the franchise to women. The World War I accelerated progress leading to 19th Amendment (1920) making denial of women's right to vote unconstitutional.

In 1893 women's suffrage was adopted in New Zealand which became the first country in the world to give women the right to vote.

1865 (f): Thaddeus Lowe (1832-1913), U.S. inventor, developed a **compression ice machine**.

As early as in 1834, an American Engineer living in London had patented a practical ice-making machine, a volatile-liquid refrigerator using a compressor that operated in a closed cycle and conserved the fluid for reuse. In 1844, a U.S. physician, John Gorrie, had successfully developed a **refrigerator machine**. His machine consisted of a compressor that compressed air, which was then cooled by circulating water. In 1856, another American, Alexander C. Twining, had produced first commercial ice by means of a vapour compression machine. Another type of machine was developed by Ferdinand Carre in France, between 1850 and 1859. Methyl refrigerator and an ammonia refrigerator were developed by a German Engineer, Carl Linde (1842-1934) in 1874 and 1876 respectively. The basic principles on which refrigeration machine operates were thus developed by 19th century inventors. Subsequent inventions involved only modifications and improvements in the machines and processes.

1865 (g): Alice's Adventures in Wonderland, by **Lewis Carroll**, and its sequel, *Through the Looking Glass* (1871) were the most famous children's books written in English.

The former was made into an animated film by Walt Disney in 1951, and has been the subject of numerous plays.

1866 Jan.29: Birth of Romain Rolland (d. 1944), French man of letters and Nobel Laureate, who produced many critical and historical works, reflecting the conscience of a great humanist.

In 1930, he was attracted to Ramakrishna-Vivekananda whom he called the "Prophets of New India". He wrote biographies of them in French, the English translations of which are even today highly popular.

1866 Apr.10: A secret meeting was held in the Royal Asiatic Society, London, when a conspiracy was hatched to induct the **theory of Aryan invasion of India**, so that no Indian may say that the English are foreigners. "India was ruled all along by outsiders and so the country must remain a slave under the Christian benign rule." (The British wanted to justify their rule in India. To that end they tried to show all people here as outsiders.)

"A clever clergyman Edward Thomas spelled the theory with Lord Strangford in the chair. Slowly and slowly it was suggested that the so-called aborigines, Dravidians, Aryans, Hunas, Sakas, Rajaputas and the Mus-

lims came at different epochs and ruled the country. Thus it was suggested that the country had been ruled by the foreign invaders and so there is nothing wrong if the Britishers are ruling the country. And, therefore, Indians had no right to demand independence." (Dr. D.S. Trivedi, Professor, Prakrit Research Institute, Vaisali, Bihar).

Swami Vivekananda was the first to challenge the theory of Aryan invasion of India. He said: "That is all nonsense."

"In what Veda, in what Sukta, do you find that the Aryans came into India from a foreign country? Where do you get the idea that they slaughtered the wild aborigines? What do you gain by talking such nonsense? Vain has been your study of the Ramayana; why manufacture a big fine story out of it?."

"Well, what is the Ramayana? The conquest of the savage aborigines of Southern India by the Aryans! Indeed! Ramachandra is a civilised Aryan King, and with whom is he fighting? With King Ravana of Lanka. Just read the Ramayana, and you will find that Ravana was rather more and not less civilized than Ramachandra. The civilisation of Lanka was rather higher and surely not lower, than that of Ayodhya."

"And then, when were these Vanaras (monkeys) and other southern Indians conquered? They were all, on the other hand Ramachandra's friends and allies. Say which kingdom of Vali and Guhaka were annexed by Ramachandra?.....".

"And may I ask you, Europeans, what country you have ever raised to better conditions? Wherever you have found weaker races, you have exterminated them by the roots, at it were. You have settled on their lands and they are gone for ever. What is the history of your America, your Australia, and New Zealand, your Pacific Islands and South Africa? Where are those aboriginal races today? They are all exterminated, you have killed them outright, as if they were wild beasts. It is only where you have not the power to do so, and there only, that other nations are still alive."

"The object of the peoples of Europe is to exterminate all in order to live themselves. The aim of the Aryans is to raise all up to their own level, nay, even to a higher level than themselves. The means of European civilisation is the sword; of the Aryans, the division into different Varnas. This system of division into different Varnas is the stepping stone to civilisation, making one rise higher and higher in proportion to one's learning and culture. In Europe, it is everywhere victory to the strong, and death to the weak. In the land of Bharatha, every social rule is for the protection of the weak."

1866 May 9: Birth of **Gopalakrishna Gokhale** (d.1915), Indian nationalist leader, humanitarian and social reformer.

In 1905 he founded the famed 'Servants of India Society' dedicated to advancement of the nation's welfare and to the "spiritualization" of politics.

1866 Jul. 27: The first successful **trans-Atlantic Cable**, between Newfoundland (United States) and Ireland (Britain) was finally completed, thereby enabling transmission of telegraphic signals across the Atlantic.

Two previous attempts to link North America and Europe by a submarine telegraphic cable, had failed because of weather conditions and cable construction. Cyrus W. Field (1819-1892) an American businessman, was the guiding genius whose persisting faith in its possibility made it a success in spite of great adversity.

1866 Sept. 21: Birth of **H.G. Wells** (d. 1946), English novelist, journalist, sociologist, and popular historian.

He exerted a powerful influence in the early 20th century movement toward change in society, morals and religious beliefs.

1866 Nov. 11: Keshab Chandra Sen (1838-1884), and his followers who desired more rapid social reform, seceded from the 'Brahma Samaj' led by Maharshi Devendranath Tagore (1817-1905) and formed a new organisation called "**The Brahma Samaj of India,**" which addressed itself to various social and spiritual reforms.

Keshab brought to the Brahma Samaj a dynamic force which it never possessed before. He made Brahmanism a real force all over Bengal and was the first to inaugurate an All-India movement of religious and social reforms.

The first Samaj, henceforth known as the 'Adi Brahma Samaj' was founded in 1828 by Raja Ram Mohan Roy (1774-1833), the great Indian social and religious reformer, who believed in a formless God and deprecated the worship of idols. The Samaj gathered strength in the hands of Devendranath Tagore from 1839 onwards, and Keshab joined it in 1857.

The Brahma Samaj effectively helped the progress of Hindu society, first by stemming the tide of conversion to Christianity; secondly by holding a living example of society based on progressive and liberal views; and thirdly, by supplying eminent persons who advanced liberal ideas in other spheres of life such as politics.

1866 (a): Sri Ramakrishna remained in the Advaita plane for six months.

Earlier he had been initiated into Advaita (non-dualism) by Totapuri who left Dakshineswar after a sojourn. Since then Ramakrishna remained always in a state of absolute identity with Brahman, far above all subjec-

tive and objective experiences. Looking back at this period of his life in his later days Sri Ramakrishna said: "I remained for six months in the state of perfect union which people seldom reach, and if they reach it, they cannot return to their individual consciousness again. Their bodies and minds could not bear it. But this (my body) is made up of *sattva* particles (pure elements) and can bear much stress. In those days I was quite unconscious of the outer world. My body would have died for want of nourishment, but for a sadhu who came at that time to Dakshineswar and stayed there for my sake. He recognised my state of samadhi and took much trouble to preserve this body, while I was unconscious of its very existence".

This *advaita siddhi* was the culmination of Ramakrishna's spiritual *sadhana*. The disciplines that he practised after this were more for proving to himself and to the world through actual experience that all religious paths lead to one God. [see 1864 (a)]

1866 (b): Towards the end of the year, **Sri Ramakrishna** practised the discipline of Islam.

With *advaita sadhana*, he had already reached the acme of spiritual endeavour. But his desire to go through as many different courses of *sadhana* as possible led him to practise Islam. He got initiated by a Sufi mystic who was at that time living in the premises of the Dakshineswar temple. With characteristic single mindedness and sincerity he plunged into that *sadhana*. He described his own attitude in those days: "Then I used to repeat the name of Allah, wear my cloth in the fashion of the Mohammedans and recite the Namaz regularly. All Hindu ideas having been wholly banished from my mind, not only did I not salute the Hindu gods, but also I had no inclination even to visit them. After three days I realized the goal of that form of devotion." The path that he followed under the guidance of the Sufi mystic led him in no time to the same God, though the name and language were different. [see 1874 Nov.]

1866 (c): In a prospectus issued with a view to the establishment of a '**Society for the Promotion of National Feeling Among the Educated Natives of Bengal**', Rajnarain Bose wrote:-

"Now that European ideas have penetrated Bengal, the Bengalee mind has been moved from the sleep of ages. A restless fermentation is going on in Bengalee Society. A desire for change and progress is everywhere visible. People discontented with old customs and institutions are panting for reform. Already a band of young men have expressed a desire to sever themselves at once from Hindu society and to renounce even the Hindu name. It is to be feared that the tide of revolution may sweep away whatever good we have inherited from our ancestors. To prevent this catastrophe and to give a national shape to reforms it is proposed that a Society

be established by the influential members of native society for the promotion of national feeling among the educated natives of Bengal. Without due cultivation of national feeling no nation can be eventually great. This is a fact testified to by all history." [see 1871 (b)]

1866 (d): A cholera epidemic took a toll of 120,000 lives in Prussia and 110,000 in Austria. Cholera killed some 50,000 Americans with 2,000 of the fatalities occurring at New York which created the first U.S. Municipal Board of Health.

1866 (e): In order to harness the power of nitroglycerine discovered by an Italian chemist Ascanio Sobrero (1812-1888) in 1847, **Alfred Nobel** (1833-1896), Swedish Chemist and engineer, experimented with the nitroglycerine/diatomaceous combination and invented '**dynamite**', a safe blasting powder. The sticks of dynamite replaced the dangerous free nitroglycerine as a blasting compound.

The new invention was vigorously exploited and a worldwide industry established. Nobel further experimented and developed a more powerful form of dynamite, blasting gelatine, in 1875, and in 1887 he produced ballistite, a smokeless, slow-burning projectile propellant. This was Nobel's last major invention. He made a fortune from dynamite and other explosives, with which he established five annual awards known as 'Nobel Prizes'. [see 1888 (g), 1896 Dec. 10, 1901 (g)]

1866 (f): *War and Peace*, a masterpiece of the Russian novelist and moral philosopher, **Leo Tolstoy** (1828-1910), was published in its first instalment. Tolstoy completed his long novel about the 1812 Napoleonic invasion in three years. [see 1882 (g), 1894 (e)]

In the same year, another Russian novelist, **Fedor Dostoievski** (1821-1881), and the French author **Victor Hugo** (1802-1885) brought out their works – *Crime and Punishment*, and *Toilers of the Sea*, respectively.

1866 (g): Robert Whitehead (1823-1905), British Engineer, developed the underwater **torpedo**, the first guided missile.

The weapon's effectiveness was demonstrated by the Japanese during their attack on the Russian Fleet of Port Arthur in 1904.

1866 (h): The clinical **thermometer** was invented by English physician **Thomas Clifford Albert**.

1866-67: Orissa famine; one million dead.

The famine affected different parts of the east coast from Calcutta to Madras. But its effects were most dreadful in Orissa. Referring to the "extreme severity" of the Orissa famine, Sir George Campbell (who led the enquiry commission regarding the Orissa famine) remarked: "We were shocked

by the human remains we saw all around.... it was, I think, by far the most acute famine experienced in any part of India in the present (19th) century."

The causes of the Orissa famine were "the failure of the later rains of 1865, and consequently of the autumn crops of the last year, together with the almost entire absence of importation of food from outside". Proper steps were not taken by the Government to avert its devastating effects. (Bharatiya Vidya Bhavan's *History and Culture of Indian people*, Vol. IX Part I, p. 829 and 830). . . .

In Bengal 1,50,000 people died (May-Nov.) during the course of this famine.

During the period of 50 years from 1860 to 1909 India experienced 20 famines and scarcities, an average of one famine and scarcity every 2½ years. There is no greater proof needed of the conditions of extreme poverty and want under which the people of India, especially the agricultural classes lived, than the figures of mortality caused by these famines. [see 1868-69, 1873(b), 1874(a), 1876-78, 1877 Jan.1, 1878(b), 1896-97, 1897 Jan.13, 1897 May 16, 1899-1900].

Terrible famines began for the first time with the British rule in India. In 1770 there was a terrible famine in the district of Purnea, in Bengal, in which above one-third of the population died of starvation; but the revenue from land-tax was exacted with such tyranny and oppression that even during that famine it was larger than in previous years. On the 9th of May, 1770, the Calcutta Council wrote to the Court of Directors: "The famine which has ensued, the mortality, the beggary, exceed all description. Above one-third of the inhabitants have perished in the once plentiful province of Purnea, and in other parts the misery is equal." On the 12th of February, 1771, they wrote: "Notwithstanding the great severity of the late famine, and the great reduction of the people thereby, some increase has been made in the settlements (of taxes) both of the Bengal and Bihar Provinces for the present year." Mr. Dutt says in his *Economic History of India*: "Famines in India are directly due to a deficiency in the annual rain-falls; but the intensity of such famines and the loss of lives caused by them are largely due to the chronic poverty of the people. If the people were generally in a prosperous condition, they could make up for local failure of crops by purchases from neighbouring provinces, and there would be no loss of life. But when the people are absolutely resourceless, they cannot buy from surrounding tracts, and they perish in hundreds of thousands, or in millions, whenever there is a local failure of crops." (*Complete works of Swami Abhedananda*, Vol. 2, p. 78, 79 & 80)

1867 Feb. 26: In a letter to Dr. Milan. the Dean of St. Paul's **Max Muller**

(1823-1900), the Orientalist and philologist, wrote that India was ripe for Christianity.

"I have myself the strongest belief in the growth of Christianity in India", he stated, "There is no other country so ripe for Christianity as India, and yet the difficulties seem enormous". (*The Life and Letters of Max Muller*, edited by his wife Georgina Max Muller, Vol. I, p. 350)

A decade earlier (on 20 Aug. 1856) Max Muller had written to Bunsen from Oxford: "India is much riper for Christianity than Rome or Greece were at the time of St. Paul.... I should like to live for ten years quite quietly and learn the language, try to make friends and then see whether I was fit to take part in a work, by means of which the old mischief of Indian priestcraft could be overthrown and the way opened for the entrance of simple Christian teaching." [see 1868 Dec. 16]

In connection with the "mischief of Indian priestcraft" Upendranath Mukhopadhyaya in his *Life of Raja Ram Mohan Roy* in Bengali has observed as follows:

"Among the Hindus of the time the Brahmins were all in all. In fact, Hindu society regarded and worshipped the Brahmins as very gods. People thought that their path to heaven would be free if they could appease the Brahmins. One regarded with disfavour by the Brahmin was ostracized and had to lead a life of abject misery. No one would accept water from his hands and even the services of the barber would be denied to him. It did not matter whether one had those virtues that alone would entitle one to be called a Brahmin, or whether one had the faith and the force of character befitting a Brahmin. To command consideration, respect, and even reverence of all people, what was necessary was just to bear the sacred thread. 'He who knows Brahman is a true Brahmin' is a saying which the Brahmin of the time had completely forgotten. They had nothing to do with religion or morality. It is the duty of the Brahmin to instruct the people in morals and religion, but they had forgotten and forsaken all these for their mess of pottage. They were content with the gold and silver which they earned by offering the dust of their feet to the Shudras.

"The Shudras were excluded from the study not only of the Vedas but of all scriptures. The Brahmins took every opportunity to impress and enjoin on the Shudras that they would be thrown into hell if they dared touch the Vedas and the Shudras with bowed head obeyed the injunction and acted accordingly."

1867 Mar. 31: 'Prarthana Samaj', a religious body similar to 'Brahma Samaj' was founded in Bombay, under the influence of Keshab Chandra Sen, the celebrated Brahmo leader, who paid a visit to Bombay in 1864.

The main planks of the Prarthana Samaj, led by Dr. Atmaram Pandurang (1823-1898), were theistic worship and social reform. The members of the Samaj considered themselves, unlike the earlier Brahmas, as Hindus. They were devoted theists and adhered to the great religious tradition of the Maharashtra saints.

1867 Aug. 25: Death of **Michael Faraday** (b. 1791), English physicist and Christian, who was one of the greatest experimentalists of all time.

Convinced of the interrelation of electricity and magnetism, he discovered the phenomenon of electromagnetic induction — the production of electric current by a change in magnetic intensity. He also discovered the principle of the electric motor and built a primitive model of one. He produced the first dynamo and was the first to liquefy chlorine. He stated the basic laws of electrolysis and studied dielectrics.

1867 Oct. 28: Birth of **Sister Nivedita** (d.1911) alias Margaret Elizabeth Noble, an Irish teacher, who became the disciple of Swami Vivekananda.

Since childhood Christian religious doctrines were instilled into her. But search for 'Truth' led her in 1895-96 to Swami Vivekananda's teachings of the Vedanta. She came to India and dedicated her life for the cause of Hinduism and India.

1867 Nov. 7: Birth of **Marie Curie** (d. 1934), Polish-French physicist, who pioneered radioactive research by her part in the discovery of Radium and Polonium, and in determination of their chemical properties. [see 1898 (a)]

1867 Dec. 9: In a letter to his wife, **Max Muller** (1823-1900) whose life work was translating of the **Rig Vedas**, revealed the motive behind his venture:

"I hope I shall finish that work, and I feel convinced though I shall not live to see it, that this edition of mine and the translation of the Veda will hereafter tell a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion, and to show them what that root is, is I feel the only way of uprooting all that has sprung from it during the last 3000 years." (*The Life and Letters of Max Muller*, Vol. I, p. 346). [see 1874 Nov. (a), 1874 Dec., 1875 Dec. 13]

1867 (a): Nabagopal Mitra, editor of the *National Paper* (founded by Devendranath Tagore in 1865) started in Calcutta an institution known as "**Hindu Mela**" to promote the national feelings, sense of patriotism, and a spirit of self-help among the Hindus.

It was an annual public gathering on the last day of the Bengali year. The special features of the annual gathering were patriotic songs, poems and lectures, a detailed review of the political, social, economic, and religious

condition of India, an exhibition of indigenous arts and crafts, and performance of different forms of physical exercises and feats of physical strength. It had an all-India outlook and specimens of arts and crafts were collected from Banaras, Kashmir, Jaipur, Lucknow, and Patna. Rewards were also offered for good books written in Bengali and Sanskrit, which were calculated to promote the welfare of the country. Thus intellectual development through fine arts and literature, and economic progress by means of industrial development formed the main planks of the Hindu Mela. It met altogether fourteen times from 1867 to 1880.

1867 (b): The first-ever English translation of the **Bhagavad Gita** (London Edition of 1784), one of the most popular texts among the world's scriptures, was reprinted in New York, for the first time, reflecting the growing American awareness of and the interest in Hindu religion and philosophy.

The tremendous general appeal of the *Bhagavad Gita* was voiced forth in prophetic words by Warren Hastings, the first British Governor-General of India (1773-85) – a personality one would least expect to deal with such a subject. In his introduction to the translation by Charles Wilkin, Hastings remarked that “Works as the Gita would live long after the British domination in India has ceased to exist,” and that it contains passages “elevated to a track of sublimity into which our habit of judgement will find it difficult to pursue.”

1867 (c): Karl Marx (1818-1883), Prussian-born political philosopher and prophet of international revolutionary Communism, published the first volume of his most important work, **Das Kapital**, the second and third volumes of which were edited by Friedrich Engels (1820-1895) after his death (1885, 1894).

This well-known book, described as the “Communist Bible”, gives an elaborate analysis of economic and social history and at the same time the basic exposition of what is known as “scientific” socialism.

Das Kapital was written in London where Karl Marx lived for a period and studied economics and history in the Reading Room of the British Museum, and developed his theories of class struggle and inevitable revolution, coloured by his observation of the mid-19th century industrial England.

Earlier, on the eve of the February Revolution in Paris (1848), Marx had written with Engels, the *Communist Manifesto*, a masterpiece of political propaganda. It advocated the expropriation of landed property, a high, graded income tax, abolition of the right of inheritance, the establishment of a State Bank to centralise credit, nationalisation of transport, increasing State ownership of factories, State education, the ending of children's factory labour, and the duty of all to work. *The Communist Manifesto* attacked

the State as an instrument of oppression, and religion and culture as capitalist ideologies in a system whose competition would lead to overpopulation and downfall. It summoned the working classes of Europe to rebel against their capitalist masters. Its argument is clearly stated, neatly summed up in the sentence: "The history of all hitherto existing society is the history of class struggle". "Workers of the world unite! You have nothing to lose but your chains!" became the revolutionary slogan.

1867 (d): Christopher Latham Sholes (1818-1890), American journalist, invented the first practical **typewriter**.

In 1868, the first commercially feasible typewriting machine was patented by Sholes, and two associates, Samuel W. Soule and Carlos G. Glidden. An improved model of Shole's machine was manufactured by Remington and Sons, Gunsmiths of Illinois, New York, and first marketed in 1874. It featured the present-day arrangement of keys but printed only in capital letters. The typed line was not visible to the typist, and the carriage return was operated by a foot-pedal.

Thomas Alva Edison (1847-1931), American inventor, was granted the first patent for an electric typewriter in 1872. The machine proved impractical, and nearly half a century passed before modern electric typewriter was developed in 1920s. From the late 19th century the typewriter revolutionised office procedure throughout U.S.A.

1867 (e): Lord Kelvin (William Thomson) (1824-1907), Scottish engineer, mathematician, and physicist who profoundly influenced the scientific thought of his generation, invented a receiver for the submarine telegraph.

He superintended the successful laying of the first submarine cable across the Atlantic (see 1866 Jul. 27) studied, the capacity of the cable to carry an electric signal, and invented improvements in cables and galvanometers, without which the Atlantic cable would have been useless. Thomson's contributions include a major role in the development of the law of conservation of energy, the absolute temperature scale, the dynamical theory of heat; the mathematical analysis of electricity, and magnetism, including basic ideas for the electromagnetic theory of light; the geographical determination of the Earth's age; and fundamental work in hydrodynamics.

1867 (f): Joseph Monier (1823-1906), French gardener, discovered **reinforced concrete**.

He made garden pots and tubs of concrete reinforced with iron mesh and obtained his first patent on July 16, 1867. He exhibited his invention the same year at the Paris Exposition. It soon occurred to him to extend its application to railway sleepers, to pipes, and to floors, arches, and bridges. In Monier's patented design the basic principle of reinforced-

concrete structural members was clearly established.

The practical development of reinforced concrete was initiated in 1880s primarily by G.A. Wayss of Berlin, Francois Hennebique of France and Johan Bauschinger of Austria. In the 1890s the reinforced concrete was utilised for pipes, aqueducts, bridges and tunnels. Later it was also employed extensively in building construction. Design methods based on scientific principles of engineering mechanics were developed shortly after 1900.

Since that time vast improvements in reinforced concrete design and construction practice have resulted from research and experience.

1867 (f-1): An **International Exhibition** was held at **Paris**.

The site of the exhibition covered 41 acres; about 7 million people visited the exhibition to view 43,217 exhibits costing £800,000. One of the ominous exhibits was the new 50 ton steel cannon made by Krupps of Prussia. [see 1878 (d), 1900 Aug.-Oct.]

1867 (g): Thomas Bernardo (1845-1905), British philanthropist, opened the first of his famous Children's Homes ('Bernardo Homes') at Stepney, London, to shelter destitute children.

1867 (h): Diamonds were discovered in **South Africa** near the junction of the Orang and Vaal rivers and were rapidly exploited.

1867 (i): The **sulfite process** for producing wood pulp for paper making was devised by U.S. inventor **Benjamin Chew Tilghman**.

1867 (j): Sri Vishnu Bhava Brahmachari (1825-1871), the 'Indian Marx' brought out his Marathi publication: *Sukhadayak Rajyakarani Nibandh* (a treatise on welfare oriented Government) containing modern revolutionary and basic ideas in the political, social and economic spheres. (Its English edition appeared in 1870 in three volumes; Hindi and Gujarathi editions followed later on.)

Vishnu Bhava's book, the advent of which coincided with that of the '*Das Kapital*' by Karl Marx, was widely discussed in the Press the world over; it became a point of discussion in many countries. Though Vishnu Bhava and Marx did not meet one another, their ideologies were evidently identical. The only difference was that Vishnu Bhava did not despise religion as opiate, perhaps because he, unlike Marx, had the opportunity to be in touch with all-embracing religious life, pointing to the path of perfection. (*Aarti Alok Ki*, by Hari Vinayak Dattye, pp. 254 & 255.)

1868 Mar. 16: Birth of **Maxim Gorky** (d. 1936), Russian novelist and story writer.

1868 Mar. 28: Birth of **Robert A. Millikan** (d. 1953), American physicist, who helped bring about the 20th century revolution in physics.

In 1911 Millikan measured the charge of the electron, and later proved the validity of Albert Einstein's photoelectric effect equation, and carried out pioneering cosmic-ray experiments. A firm believer in the ultimate reconciliation of religion and science, he held that the existence of cosmic-rays offered evidence that "the Creator is still on the job".

1868 Jul. 15: Death of **William T.G. Morton** (b.1819), American Surgeon, who first demonstrated publicly the use of ether to produce insensibility to pain during surgical operations (Oct. 16, 1846).

Before that time there had been, from the beginning of history a search for means of relieving pain. On March 30, 1842, Crawford W. Long (1815-1878) used ether to produce surgical anesthesia, but did not publicise his discovery. Horace Wells, in Dec. 1844, had Nitrous Oxide administered to himself for extraction of a tooth. A public demonstration by him of its use for a surgical operation ended in a fiasco. Later demonstrations proved successful. In 1847, Sir James Simpson (1811-1870) discovered the anesthetic properties of chloroform and was the first to use anesthesia in childbirth and this met with considerable criticism from ardent souls who believed that the pain of childbirth was decreed by God as a part of the curse of Eve. Simpson pointed out that God did not rejoice in pain and that when he extracted a rib from Adam to make Eve, he, first caused a "deep sleep" to fall upon him. Simpson's victory was clear when he was appointed Queen Victoria's official physician. Many people were against the use of chloroform, but Queen Victoria, who bore nine children, had no patience with them; 'That blessed chloroform!' she gratefully called it.

1868 Dec. 16: In a letter to the Duke of Argyll, soon after his appointment as Secretary of State for India, **Max Muller** (1823-1900) pleaded that the second conquest of India should be through western type of education, and that the ancient religion of India – Hinduism – was doomed:

"India has been conquered once, but India must be conquered again, and that second conquest should be a conquest by education.... As for religion, that will take care of itself. The missionaries have done far more than they themselves seem to be aware, nay much of the work which is theirs they would probably disclaim. The Christianity of our nineteenth century will hardly be the Christianity of India. But the ancient religion of India is doomed – and if Christianity does not step in, whose fault will it be?" (*The Life and Letters of Max Muller*, Vol. I, p. 377). [see 1867 Feb. 26]

1868 (a): According to the Holy **Bible** printed this year, it was in 4004 B.C. that the world was created for the first time by God.

“But the History of the world presents a different picture. Egypt, Mesopotamia, Syria and China were highly civilised at that time. The Vedic India preceded all these civilisations. At least fifteen thousand years before the Biblical God thought of creating the world Vedanta Philosophy was in its perfection.” (*Bible in the Light of Vedanta* — by Swami Chidbhavananda).

1868 (b): John Wesley Hyatt (1837-1920), American printer, developed Celluloid, the first successful **plastic**, in an attempt to win a \$10,000 prize for creating a substitute for ivory in billiard balls.

A similar composition developed in the 1850s by Alexander Parker (1813-1890), English Chemist, had lacked durability. Hyatt, a self-trained chemist, combined nitrocellulose, camphor, and alcohol to form a mixture that he moulded under heat in a hydraulic press. At first used to make solid objects, celluloid found its principal use 20 years later in the photographic film invented by George Eastman (1854-1932).

1868 (c): George Westinghouse (1846-1914), American engineer, inventor and manufacturer, developed the **air-brake**, first used on passenger trains this year.

He patented his first air-brake invention in 1869 and organised the Westinghouse Air Brake Company. This device, which was soon adopted, greatly increased the safe speed of trains, as it enabled the driver to apply simultaneously the individual brakes on all coaches and wagons. A number of patented improvements followed, including the truly revolutionary automatic air-brake for trains (1872). With the additional automatic features incorporated into its design, the air-brake became widely accepted. Westinghouse also worked to make all air-brake apparatus standardised and inter-changeable and later developed a complete signal system for railroads.

1868 (d): Tungsten Steel was invented by English metallurgist, **Robert Forester Mushet**, whose alloy was much harder than ordinary steel.

Manganese steel was invented by English metallurgist Robert Abbot Hadfield in 1882. Nickel Steel was invented in France in 1888.

1868 (e): Sir William Huggings (1824-1910), English astronomer, calculated the **radial velocity of a star** for the first time.

He pioneered in applying the techniques of spectrum analysis; or spectroscopy to the study of the stars; with it he revolutionised the observation of celestial bodies.

1868 (f): Badminton was invented at England's Badminton Hall, Gloucestershire residence of the Duke of Beaufort Henry Charles Fitzroy Somerset, 44, whose late father promoted the Badminton Hunt. The new

race-quest game was played with a feathered shuttle-cock which was batted back and forth across a net.

1868 (g): Chamber's Encyclopaedia was published in 10 volumes.

1868 (h): The first recorded **bicycle race** was held at **Paris** over a 2-kilometre course at the Parc de St. Cloud.

1868 (i): Railway opened from Ambala (Punjab) to Delhi.

1868-69: Failure of rains caused an intense **famine** in Rajputana and also affected parts of the North-western provinces and Punjab. 1½ million people died. The Government took some steps to relieve distress of the sufferers. [see 1866-67, 1873(b), 1874(a), 1876-78, 1877 Jan. 1, 1878(b), 1896-97, 1897 Jan. 13, 1897 May 16, 1899-1900]

1869 Jan. 12: Birth of **Bhagvan Das** (d. 1958), Indian nationalist, educationist and philosopher, and the founder-member of Central Hindu College and Benaras Hindu University and Kashi Vidyapith.

1869 May. 10: America's first **transcontinental railroad** (2,957 km.) came into being, at Promontory Point, Utah, when a gold spike was driven joining the Union Pacific Railroad with the Central Pacific Railroad.

1869 Oct. 2: Birth of **M.K. Gandhi** (d.1948), apostle of non-violence, and Indian nationalist leader, whose distinguished leadership won for India liberation from British domination.

1869 Nov. 17: Suez Canal (103 miles long, more than 196 feet wide at its narrowest point, and 38 feet deep) officially opened.

It provided the shortest sea-route from Europe to East. Built by a French engineer, Ferdinand de Lesseps (1805-1894), the canal cost £ 20 million. Economically the canal was important in stimulating the export of bulk cargoes of foodstuffs and raw materials from Asia and Australia to Europe, and the export of manufactured goods from Europe. The canal was, thus, the key to trade with the East, by-passing the lengthy route round the Cape. It brought oriental ports 5,000 miles closer to Europe, 3,600 miles closer to America.

1869.Nov. 17(a): Swami Dayananda Saraswati (1824-1883), a vital force in the Indian renaissance movement, engaged himself in a mighty disputation with the leaders of the Hindu theology and orthodoxy at Benaras, in the presence of several thousand people, on whether or not the Vedas advocated idolatry. [see 1874 June 12]

1869 Dec.: The Government of India sanctioned the establishment of the **Lahore University College**,

The specific objects of this college were "to promote the diffusion of Euro-

pean Science, as far as possible, through the medium of vernacular languages of Punjab, and the improvement and extension of vernacular literature generally", and to "afford encouragement to the enlightened study of Eastern Classical languages and literature." It was at the same time declared that "every encouragement would be afforded to the study of the English language and literature; and in all subjects which cannot be completely taught in the vernacular, the English language would be regarded as the medium of instruction and examination." A large number of institutions were affiliated to the Lahore University College and its activities expanded for a decade before another demand for a University in the Punjab was put forth by the "British Indian Association" of the North-Western provinces.

1869 (a): Keshab Chandra Sen, the celebrated Brahmo leader, tried to win over **Swami Dayananda Saraswati**, the founder of Arya Samaj, when the latter stayed in Calcutta. But the Swami did not agree to give up the infallibility of the Vedas and the belief in the transmigration of souls.

The founders of the Theosophical Society, **Madame Blavatsky** and **Colonel Olcott**, in order to woo Dayananda, went to the extent of recognizing that their own society was a branch of Arya Samaj. For some years, certificates of fellowship were issued jointly. But at last Swamiji dropped the society and condemned it.

1869 (b): Surendranath Banerjee (1848-1925), a major figure in early Indian nationalism, became the second Indian to succeed in the **Indian Civil Service** competitive examination. [see 1864(b)]

1869 (c): Dmitri Ivanovich Mendeleev (1834-1907), Russian Chemistry professor, brought out (at St. Petersburg) his renowned text-book of Chemistry entitled, *The Principles of Chemistry*, containing the periodic table of chemical elements, which arranged the 63 known elements in the order of increasing atomic weight (valency), noted the periodic recurrence of similar properties in groups of elements, and successfully predicted the properties of elements yet to be discovered.

In his text book of Chemistry, Mendeleev attempted to systematize the properties of the elements he described and as a result, he formulated an important scientific generalisation, the '**Periodic Law of Elements**'. This Law brought order to existing information and directed further research towards the existence and properties of elements then unknown, predictions of which were soon fulfilled.

1869 (d): The first college for women, **Girton**, was founded at **Cambridge**.

In 1878 women became eligible to take degrees at London University for the first time. In 1880 England's first high school for girls opened. In 1870

women entered the University of Michigan for the first time since its founding at Ann Arbor (U.S.A.) in 1817.

1869 (e): The Germans, inspired by **Dr. A. Petermann**, explorer, organised a great **Greenland expedition** under **Capt. Karl Koldewey**, German leader.

1869 (f): The **All-England Croquet Club**, which was founded this year, introduced **lawn tennis** as an added attraction to augment its dwindling resources.

The club had to pay the enhanced rent of £ 100 for its four acre tract, adjacent to the London and South Western Railway line near Worpole road. The game became so popular that the club had to be renamed the All-England Croquet and Lawn Tennis Club in 1877. It was then that the idea of the first **Wimbledon tennis tournament** dawned upon the club's members. [see 1877 Jul. 9-16]

1869-72: Lord Mayo (1822-1872), the Viceroy of India.

1870 Jan. 10: John D. Rockefeller (1838-1937), U.S. industrialist and philanthropist, founded the **Standard Oil Company** of Ohio, with a capital of one million dollars. [see 1882 (c)]

His oil business absorbed many Cleveland refineries and expanded into Pennsylvania oil fields to become the world's largest refining concern. The division of the operations into 18 companies — later to include more than 30 corporations — under the umbrella of Standard Oil of New Jersey (1899) helped him to accumulate a personal fortune of over one billion dollars. After his retirement in 1911, he expanded his efforts in philanthropy, which claimed about one-half of his vast fortune. Rockefeller's career is often regarded as a prime example of the American self-made man.

1870 Feb. 7: Birth of Alfred Adler (d.1937), Austrian physician and psychologist, who created a socially oriented personality theory and system of psychotherapy called individual psychology.

His school of thought stressed the influence of inferiority feelings on human behaviour.

Adler was an early follower of Sigmund Freud [see 1895(n)] but split with him over differences in their approach to psychology.

1870 Mar. 21: Keshab Chandra Sen (1838-1884), the celebrated Brahmo leader, left for England for an intimate study of the Western civilization, as he himself stated.

He was given a grand ovation in England. He was also invited to meet Queen Victoria. During his sojourn of six months he spoke in London,

and all the principal towns, and produced deep impression on all his hearers from all classes of society.

Christianity in England appeared to Keshab too sectarian and narrow. Christian life, in England, he considered more materialistic and outward than spiritual and inward. In one of his speeches in England he observed: "I found Christ spoke one language and Christianity another. I went to him prepared to hear what he had to say, and was immensely gratified when he told me, 'Love the Lord thy God with all thy heart, with all thy mind, and all thy soul, and with all thy strength and love thy neighbour as thyself'. Christ never demanded from me worship or adoration that is due to God, the Creator of the Universe. He placed Himself before me as the spirit I must imbibe in order to approach the Divine Father, as the great Teacher and guide who will lead me to God. Christ demands of us absolute sanctification and purification of heart. In this also I see Christ on the one side, and Christian sects on the other. To be a Christian then is to be Christlike. Christianity means becoming like Christ, not acceptance of Christ as a proposition or as an outward representation, but the spiritual conformity with the life and character of Christ. By Christ I understand one who said, 'Thy will be done.'" (*Scholar Extraordinary* by Nirad C. Choudhary, p. 330)

1870 Mar.: Keshab Chandra Sen (1838-1884), the Brahmo leader, met **Max Muller** (1823-1900) for the first time in London.

Referring to this meeting, Max Muller wrote to his wife in a letter dated 1st April 1870: "We soon got into a warm discussion, and it was curious to see how we almost made him confess himself a Christian." (*The Life and Letters of Max Muller*, Vol. I, p. 395)

Keshab held Christ and Christianity in greater veneration than his two predecessors, Ram Mohan and Devendranath. He allowed the western culture and Christian influences to play fully on his mind. His publication of *Jesus Christ, Europe and Asia* in 1865, clearly indicated the trend of his mind. Brahmos became more Christian in their belief and outlook and enthusiastically studied the Bible and hailed Jesus as the Prince of Prophets. Keshab's chief lieutenant, P.C. Majumdar, depicted Christ as an Eastern prophet in his *Oriental Christ*.

At this crisis of our national life, "when Keshab and his progressive Brahmos developed unmistakable tendencies towards the modern European or Christian ethics and rationalism" the tide was turned by Rajnarain Bose, (who succeeded Devendranath Tagore as the president of Adi Brahma Samaj) himself a product of the western education. He boldly proclaimed "the superiority of Hindu religion and culture over European and Christian theology and civilization." The Hindus, said he, had forgot-

ten their past to such an extent that they had no recollection of the fact that rational thinking and ideas of social and personal freedom were not wanting in the history of their own culture. Rajnarain Bose boldly asserted that "not only have we the most perfect system of theism or monotheism in our ancient theology and religion, but Hinduism presented also a much higher social idealism, all its outer distinctions of caste notwithstanding, than has yet been reached by Christendom"..... These ideas were catching up and his clarion call rallied round his banner a number of Hindus who accepted his views with enthusiasm, and probably without argument or discussion. Rajnarain held before them a complete ideal of nationalism to be realised in every department of life. (*Bharatiya Vidya Bhavan's History and Culture of the Indian People*, Vol. X, part II p. 469 and 470.)

1870 Mar. (a): Railway between Calcutta and Bombay completed.

1870 Apr. 22: Birth of **Lenin** (d. 1924), Russian statesman, the creator of the Bolshevik party, the Soviet State, and the Third International.

He was a successful revolutionary leader and an important contributor to revolutionary socialist theory.

1870 June 9: Death of **Charles Dickens** (b.1812), English author and the most widely read Victorian novelist. His childhood experience of poverty and family debt, and his knowledge of London, influenced his writing.

In numerous novels he portrayed conditions of living among the poor and defenceless in the new urban society of the Industrial Revolution. He made a major contribution to the exposure of the 19th century social evils and their redress by Parliamentary legislation.

1870 Jul. 18: The first Vatican Council convened by **Pope Pius IX**(1792-1878), endorsed **papal infallibility**.

Infallibility was confined to those occasions upon which the Pope made pronouncements *ex cathedra* (from his throne), but these pronouncements were to take their authority from God and not from any other authority existing in the Church except that of the Pope. This endorsement that Pope is infallible when he defines doctrines of faith or morals *ex cathedra* and that such dicta are "irreformable" and require no "consent of the church", was attended by important results. It marked the final triumph of the papacy over the episcopal and conciliar tendencies of the church. It attempted to exalt Pope above all secular states and to extend "faith and morals" to political domain. As a result, church and state were finally separated, authority in church was centralised in Rome and Church was ranged in opposition to the dominant political forces. The action produced a wave of anti-church legislation in the German States. [see 1864 Dec. 8]

1870 Oct. 1: The British Post Office issued the world's **first post cards**.

1870 Nov. 5: Birth of **Chittaranjan Das** (d.1929), Indian National Congress leader and an apostle of Indian nationalism, well-known as 'Deshabandhu' ('friend of the country').

His main aim was Swaraj, or self-rule for India.

1870 (a): James Starley, an Englishman, made a **bicycle** with a large front wheel and a small rear wheel, derisively nicknamed "pennyfarthing" after the largest and smallest English copper coins of the period.

In 1877 a safety-type of machine with two wheels of the same type was introduced by H.J. Lawson.

The first foot-pedalled bicycle had been built in 1839 by a Scottish blacksmith, Kirpatrick Macmillan. Subsequent improvements included wire-spoked wheels, gears and chains, brakes, and pneumatic tyres. James Starley improved the safety bicycle, adding to the popularity of bicycling and increasing its safety. He built and patented the first light-weight all-metal bicycle (and the first with wire-spoked tension wheels).

In 1885, the Rover Company of Coventry, England, introduced the safety bicycle designed by J.K. Starley whose vehicle had wheels of equal size, a departure from the "ordinary" whose front wheel was much larger than its rear wheel. In the same year, the bicycle designed by French engineer, G. Juzan, had two wheels of equal size with chain-driven wheel. The new French and English models made the bicycle suitable for general use.

The greatest revolution in bicycle history was the introduction of the pneumatic rubber tyres (patented on Oct. 31, 1881) by John Boyd Dunlop (1840-1921), Scottish Veterinary Surgeon and inventor. [vide 1881 Oct. 31] Although received with a scepticism at first, it was quickly appreciated at its true worth, riders finding that it gave an enormous increase of comfort and speed. The combination of safety bicycle and pneumatic tyre placed the bicycle on an unassailable foundation and since that date its use has rapidly spread.

In 1889 safety bicycles were manufactured for the first time on a large scale in U.S.A. The safety bicycle of 1893 was the modern bicycle in general outline. In 1901 the Raleigh Cycle Company introduced its All Steel Safety Bicycle. The invention of the internal combustion engine led to attempts to motorise the bicycle, and Gottlieb Daimler (1834-1900), developed the motor-cycle in 1885.

1870 (b): The Education Act of 1870 (Forster's Education Act) laid the cornerstone of the modern system of national education in England.

Recognising that the voluntary schools could no longer satisfy the national need, the Act afforded the means of further provision through the new school boards and was gradually followed by compulsory attendance, a broadened curriculum and a longer school life. Thus elementary education for children from the ages of 5 to 10 first became free and mandatory after the passage of the Act. Compulsory education was extended by law to 11-year-olds in 1893 and to 12-year-olds in 1899. After 1870 local school boards were established to assume control of the existing voluntary schools and to found new ones. In 1902 these independent boards were abolished, and their functions were taken over by the Local Education Authorities who are still responsible for all education in Britain except in Universities.

1870-71: The Franco-Prussian war (July 19, 1870- May 10, 1871), brought on the fall of the second French Empire, created the situation that enabled Bismarck (1815-1898) to establish the German Empire. It was the first European war in which both principal adversaries used railroads, the electrical telegraph, rifles, and rifled and breech loading artillery — technological innovations that revolutionised warfare in the 19th century.

The two nations (French and Prussia) went to war (declared by the former, on July 19, 1870) nominally over the candidacy of a Hohenzollern prince for the Spanish throne but actually over Prussia's growing power in Germany which Napoleon III saw as a threat to French security. The war was almost over within three months with French surrender at Sedan (Sept. 2) and Metz, but Paris held out under seige (began on Sept. 19, 1870) from Sept. 23 1870, to Jan. 28, 1871 and for the last 23 days was bombarded by German artillery.

A most dramatic episode in the history of Paris, the seige brought Parisians to the verge of starvation. "By the time they surrendered on Jan. 28, 1871, the beleaguered citizens of Paris had been reduced to eating dogs, cats and even rats." (*365 days to Remember*, p. 159). The war was ended by Frankfurt treaty (May 10, 1871). **German Empire** was formally proclaimed in the Hall of Mirrors of the Palace of Versailles on Jan. 18, 1871, after the defeat of France. Thus the Franco-Prussian war marked the end of French hegemony in continental Europe and the formation of the Prussian-dominated German empire. It was to survive only until Germany's defeat in world war I, when France recovered its lost territories. The forty years period between the Franco-Prussian war and the beginning of world war I was marked by extremely unstable peace between the major powers of Europe.

1871 Aug. 30: Birth of Lord Rutherford (d. 1937), British physicist, who was the founder of nuclear physics.

As a result of an outstanding series of experiments (1893-1909) he deter-

mined the nature of alpha particles, one of the three types of radiation given off by radioactive substances, and evolved the theory of both the radioactive disintegration of elements and the nuclear atom. For this work he was awarded the 1908 Nobel Prize for Physics. In 1919 he demonstrated the first artificial splitting of atoms with the transmutation of one element into another.

1871 Aug. 30 (a): A devastating fire broke out in **Chicago**, U.S.A. engulfing an area of 3.5 miles, destroying seventeen thousand structures and property worth 299 million dollars.

1871 (a): Narendranath who was eight years old entered the ninth class (equivalent to the present primary class two) of Pandit Ishwarachandra Vidyasagar Metropolitan Institution at Calcutta.

Naren retained his admiration for the wandering monk. "I must become a sannyasin", he would tell his friends, "a palmist predicted it", and he would show a certain straight line on the palm of his hand which indicated the tendency to the monastic life.

1871 (b): An association, called the '**National Society**' was founded in Calcutta. Its avowed object was the promotion of unity and national feeling among the Hindus.

The National Society arranged a monthly discourse. In one of these monthly meetings, presided over by Devendranath Tagore, Rajnarain Bose delivered an address on the "Superiority of Hinduism" ... It evoked a keen controversy and meetings were held not only by Christians but also by advanced Brahmos to oppose his views. As the society was confined to the Hindus, objection was taken to the use of the word 'National'. Against this, the *National Paper*, the organ of the Hindu Mela, observed as follows: "We do not understand why our correspondent takes exception to the Hindus who certainly form a nation themselves, and as such a society established by them can very properly be called a 'National Society.'" In this context, Nabagopal elaborated his view on Hindu nationalism through his writings. He maintained that the basis of national unity in India has been the Hindu religion. "Hindu nationality is not confined to Bengal. It embraces all of Hindu name and Hindu faith throughout the length and breadth of Hindustan; neither geographical position, nor the language is counted a disability. The Hindus are destined to be a religious nation." (Bharatiya Vidya Bhavan's *History and Culture of the Indian People*, Vol. X, Part II, p. 472 and 473) [see 1866c].

1871 (c): Charles Darwin (1809-1882), British naturalist, brought out *The Descent of Man*, which was the natural sequel to the *Origin of Species* (1859).

While the latter established the fact of evolution and provided the

explanation by the mechanism of natural selection which did away with all ideas of design, the former applied Darwin's conclusions to human evolution. His convincing arguments as to how humanity developed from earlier creatures and remained just one part of a complex and evolving animal kingdom clearly undermined belief in the literal truth of Genesis as explained in the Bible, and brought attacks on Darwin from many sides. [see 1882 Apr.19]

1871 (d): Trade Unions were fully legalised in Britain—the **Trade Union Act of 1871** recognised the Trade Unions as legal associations. The act also granted workers the right to strike and the right to picket.

Trade unionism grew into a movement of political and social significance, in the climate of Industrial Revolution and, after repression in the early part of the 19th century, achieved legal and social acceptance in 1870s by which time it had also begun to develop in the continent of Europe. In 1869 the British Trade Unions took part in forming Labour Representation League to send workmen to parliament, and two miners were elected MPs in 1874.

1871 (e): **James Freeman Clarke** (1810-1888), U.S. Unitarian Clergyman, reformer and author, brought out his most notable work in the field of comparative religion, *Ten Great Religions* (2 Vols., 1871-83).

This publication reflected growing American awareness of religions other than Christianity. Written from a liberal view point and free from bigotry, this work included substantial chapters on Hinduism and Buddhism. By 1886, Clarke's book had run through 21 editions.

1871-74: Discovery of **Franz Josef Land** (in the Arctic region) by the Austrian Julius Payer and Carl Wezprecht.

1872 Apr. 2: Death of **Samuel Morse** (b. 1791), U.S. Artist, who invented the most widely used telegraph (1835).

The idea of an electromagnetic recording telegraph came to him as he was on a ship returning to New York to take up his job as professor of painting. In 1838 he also devised the system of dots and the dashes, now called, 'Morse Code', for sending message.

1872 May 12: Birth of **Bertrand Russell** (d. 1970), British philosopher, mathematician and social reformer.

He made original and decisive contributions to logic and mathematics and wrote with distinction in all fields of philosophy. His work *Principia Mathematica* (1910, with A.N.Whitehead) is the foundation of the Calculus of proposition and modern symbolic logic.

1872 May: On the auspicious night of new moon, at Dakshineswar, **Sri Ramakrishna** worshipped his immaculate consort **Sri Sarada Devi** (1853-1920), the Holy Mother, as the embodiment of the Divine Mother.

With the help of an assistant, he went through the regular form of worship in which the Holy Mother took the place of the Deity. During the ceremony she passed into *samadhi*. Sri Ramakrishna too, when he had finished the *mantras*, went into the superconscious state. Priest and Goddess were joined in a transcendental union in the self. At the dead of night Sri Ramakrishna partially recovered consciousness, then with the appropriate *mantra* he surrendered himself and the fruits of his life-long *sadhana*, together with his rosary, at the feet of the Holy Mother and saluted her. With this sacred ceremony, called in the Tantra the '*Shodashi Puja*' (*shodashi*— of the age of sixteen—is one of the names of Kali). was completed the long series of Sri Ramakrishna's spiritual practices.

1872 Aug. 15: Birth of **Sri Aurobindo** (d.1950), the celebrated yogi, and one of the most dominant figures in the history of the Indian renaissance and Indian nationalism.

After studying classical philosophy at Cambridge University and a career as teacher, poet, publicist, and radical politician, he devoted himself in his Ashrama in the then French Pondicherry, to spiritual realization, urging the necessity of spiritual emancipation of Mother India, whom he identified with the divine Mother, and teaching a yoga by which to transform ordinary human beings into a divine being possessing love, wisdom and power for the good and so to achieve a transformation of material existence.

The emphasis of his teaching was on spiritualization of the phenomenal world and all human activity through emergence of a disciplined religious elite extending widely to touch all mankind.

1872 Nov. 9: A **devastating fire** which began with an explosion in a four storey warehouse in **Boston**, destroyed \$ 75,000,000 in property.

It engulfed 65 acres, and raged for three days, destroying the richest part of the city, burning 776 buildings including warehouses filled with merchandise; within four years (1876) the area was rebuilt more substantially than ever.

1872 Dec.: The first public stage was opened in Calcutta. It was named '**National Theatre**', according to the prevailing spirit of the time.

1872 (a): At the request of **Keshab Chandra Sen**, the celebrated Brahmo leader, the Government of India passed a special legislation for legalising Brahmo marriage.

The new legislation was called the **Native Marriage Act**, popularly known as the Civil Marriage Act. It was applicable to any one who declared 'I am not a Hindu, not a Mussalman, not a Christian'. The passing of the Act was strongly resented by the Hindus and gave an impetus to the Hindu renaissance movement.

1872 (b): The first All India Census, though not synchronously taken, was completed. It essentially represented the pooling of results of the census taken round about that time in various parts of the country.

In 1801, England had begun her census series and the British were anxious to ascertain the population of the dependencies and territories of their vast Empire. Consequently statistical studies on population were conducted in the Indian sub-continent also between 1816 and 1930. As desired in the Statistical Despatch No. 2 of 23rd July, 1856 of the Home Government, the Government of India considered the means of conducting a general census of the population of India in 1861. But after a postponement, the census were taken up in North Western Provinces (1865), Central Provinces (1866), Bihar (1867) and in Punjab (1868). Census of the cities of Madras (1863), Bombay (1864) and Calcutta (1866) were also taken. In 1865, the Government of India and the Home Government agreed on principle that a census should be conducted in 1871. Between 1867 and 1872, census were conducted in as much of the country as was practicable. Though these were based on a uniform set of schedules they were not certainly supervised or compiled. This series of census conducted during the period 1867-72 is commonly known as the census of 1872 but it was not a synchronous one nor did it cover all the areas of India. [see 1881(a), 1891(a), 1901(c)]

1872 (c): A Sanskrit English Dictionary (etymologically and philologically arranged with special reference to Greek, Latin, Gothic, German, Anglo-Saxon and other cognate Indo-European languages) by **Sir Monier-Williams** (1819-1899), professor of Sanskrit in Oxford University, was brought out by the Oxford University Press, with the support of the Secretary of State for India in Council. The second enlarged and improved work (1899) also enjoyed the same privileges.

In his preface to the Dictionary, Monier-Williams wrote: "..... In explanation I must draw attention to the fact that I am only the second occupant of the Boden chair, and that its founder Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of Scriptures into Sanskrit so as 'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion'"

The following excerpts are from his lengthy and learned introduction to his monumental work:

“The Hindus are perhaps the only nation, except the Greeks, who have investigated, independently and in a true scientific manner, the general laws which govern the evolution of languages.”

“By Sanskrit is meant the learned language of India — the language of its cultured inhabitants — the language of its religion, its literature, and Science — not by any means a dead language, but one still spoken and written by educated men in all parts of the country, from Kashmir to Cape Comorin, from Bombay to Calcutta and Madras.”

“We are appalled by the length of some of India’s literary productions as compared with those of European countries. For instance, Virgil’s *Aeneid* is said to consist of 9,000 lines, Homer’s *Illiad* of 12,000 lines, and the *Odyssey* of 15,000 whereas the Sanskrit Epic Poem called *Mahabharata* contains at least 200,000 lines, without reckoning the supplement called *Hari-Vamsha*. In some subjects too, especially in poetical descriptions of nature and domestic affections, Indian works do not suffer by a comparison with the best specimens of Greece and Rome, while in wisdom, depth, and shrewdness of their moral apothegms they are unrivalled.”

“More than this, the Hindus had made considerable advances in astronomy, algebra, arithmetic, botany, and medicine, not to mention their superiority in grammar, long before some of these sciences were cultivated by the most ancient nations of Europe.”

1872 (d): Oceanography was pioneered by the British vessel HMS Challenger which set out on a four year-old voyage of 69,000 nautical miles to collect specimens and extend human knowledge of animal and plant life in the sea.

HMS ‘Challenger’ was the first steam propelled vessel to cross the Antarctic circle. Her biologists collected an immense number of specimens from the sea floor. They found nothing to support the notion that some primitive forms of life survived in the deep sea that would throw light on the early history of life. Their results were published in fifty large volumes, over a period of 20 years.

1872 (e): A system of **automatic electric signalling** for railroads patented by Irish-American engineer **William Robinson**.

It is the basis for all modern automatic rail-road block signalling systems.

1872 (f): The Farquharson Rifle patented by English Gunsmith **John Farquharson**, was a single-shot rifle with a falling-block action.

George Gibbs of Bristol began production of the rifle. Later it was produced in numerous variations by Webley, Bland, Westley Richards and various European firms.

1872 (g): The world's first **industrial dynamo** was perfected by Belgian electrician **Zenobe Theophile Gramme**, who employed a ring winding of the same type invented independently by Italian Physicist, Antonio Pacinotti in 1860.

1872 (h): **Sir James Dewar** (1842-1923), Scottish physicist and chemist, who was pioneer of low-temperature studies, invented (Dewar) **flask**, which was adapted for domestic use and as such is better known as a thermos flask. The first vacuum flask was constructed by Dewar in 1892.

1872 (i): **Louis Pasteur**, French Chemist, published a classic paper on *Fermentation* showing that it was caused by micro-organisms.

1872 (j): German botanist, **Ferdinand Julius Collins**, published the first major work on **bacteriology**.

1872 (k): Opening of the **telegraphic line** across the Australian continent from Adelaide to Port Darwin, which was soon afterwards connected with Java and so with the lines of India and Europe.

1872-76: **Lord Northbrook**, the Viceroy of India.

1873 May 1: Death of **David Livingstone** (b.1813), Scottish missionary, who explored Africa's interior in an attempt to introduce Christianity and eliminate slavery by developing channels of commerce.

By a series of journeys in the mid-19th century, David Livingstone contributed more than any other single person to the opening of Africa to the West. His explorations furnished Great Britain with claims to parts of Africa. He was the first European to sight the Zambezi River (1851) and Victoria Falls (1855), which he named. He was the first non-African to cross the African continent from west to east. Livingstone's accounts of his travels in Africa – *Missionary Travels*, (1857), and *The Zambezi and its Tributaries* (1865) were best sellers and he achieved widespread fame.

1873 May 8: Death of **John Stuart Mill** (b.1806), British philosopher, economist and exponent of utilitarianism.

He was the most influential British thinker of the 19th century. His works contain major strands of 19th century philosophy, logic, and economic thought. His Autobiography (1873) is a document of great importance in the history of utilitarian and liberal ideas. He was a humanitarian who felt that the greatest good was to serve the society, and he is best remembered for his brilliant essay 'On Liberty' (1859). His belief in votes for women and the freedom of thought and speech influenced both his own and future generations.

1873 Aug. 26: Birth of **Lee De Forest** (d. 1961). U.S. inventor of the audion (1906), the elementary form of the modern radio tube.

His invention paved the way for the development of broadcasting.

In 1910 De Forest transmitted the singing voice of Enrico Caruso and thus was one of the pioneers of radio broadcasting. In 1916 he established a radio station and was broadcasting news. He also helped to develop sound film, television and radio-therapy.

1873 Oct. 22: Birth of **Swami Rama Tirtha** (d. 1906) in Punjab.

In his pre-monastic life, when he was a professor at Lahore, he met Swami Vivekananda who had come there to deliver a lecture on Vedanta. Contact with Swami greatly influenced him and brought a turning point in his life. [see 1897 Nov. 12].

1873 Dec. 3: **Max Muller** openly voiced his unfavourable opinion as to the beliefs and practices of contemporary Hindus. He considered Hinduism to be dead, and said so, in plain language, in **Westminister lecture on Missions**.

Referring to the Hindu Religion, he said:

“That religion is still professed by at least 110,000,000 of human souls, and, to judge from the last census, even that enormous number falls much short of the real truth and yet I do not shrink from saying that their religion is dying or dead. And why? Because it cannot stand the light of day.

“The worship of Shiva, of Vishnu, and the other popular deities, is the same, nay, in many cases a more degraded and savage character, than the worship of Jupiter, Apollo, and Minerva; it belongs to a stratum of thought which is long buried under our feet; it may live on, like the lion and tiger, but the mere air of free thought and civilized life will extinguish it. A religion may linger on for a long time, it may be accepted by the large masses of the people because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live, in the true sense of the word; and in that sense the old, orthodox Brahminism has ceased to live for more than a thousand years.

“It is true there are millions of children, women, and men in India who fall down before the stone image of Vishnu, with his four arms, riding on a creature half bird, half man, or sleeping on the serpent, who worship Shiva, a monster with three eyes, riding naked on a bull, with a necklace of skull for his ornaments. There are human beings who still believe in a god of war, Karthikeya, with six faces, riding on a peacock, and holding bow and arrow in his hand, and who invoke a God of success, Ganesha, with four hands and an elephant’s head sitting on a rat. Nay, it is true that, in the broad daylight of the nineteenth century, the figure of the goddess Kali is carried through the streets of her own city, Calcutta, her wild dishevelled hair reaching to her feet, with a necklace of human heads, her tongue protruded from her mouth, her girdle stained with blood. All this

is true; but ask any Hindu who can read and write and think, whether these are the gods he believes, and he will smile at your credulity. How long this death of national religion in India may last no one can tell; for our purposes, however, for gaining an idea of the issue of the great religious struggle of the future, that religion too is dead and gone."

Max Muller's view that Hinduism was dead led him to a controversy with Sir Alfred Lyall, whose knowledge of India was both wide and deep. He replied to Muller in an article in the *Fortnightly Review* (July 1, 1874), and contended that so far from being dead Hinduism was very much alive.

1873 (a): Sri Ramakrishna (1836-1886) met **Swami Dayananda Saraswati** (1824-1883), the founder of the Arya Samaj, when the latter paid a brief visit to Calcutta and stayed at a garden in the suburb. [see 1875 Mar.]

Though already known as a great scholar, the Swami had not yet made known his doctrines or founded his Samaj. Referring to him Sri Ramakrishna said to some of his disciples later on, "I went to see him at the Garden of Sinthi. He had a little power. I found his chest always red owing to congestion. Day and night he discussed the scriptures.... He seemed to have the ambition of doing something original — starting a new sect." [see 1875 Apr. 10]

1873 (b): The Bihar famine.

The monsoon failed prematurely from September in North Bihar, "quite the most populous part in India" and to a less extent in certain other parts, producing disastrous effect on the winter rice crop and making the prospects for spring crops bad. Sir George Campbell, then Lieutenant-Governor of Bengal, came to Patna for making inquiries and on the 23rd October, officially reported "the gravest apprehension of general scarcity throughout the country, and of worse evils in large parts of it". [see 1866-67, 1868-69, 1874(a), 1876-78, 1877 Jan-1, 1878(b), 1896-97, 1897 Jan. 13, 1897 May 16, 1899-1900]

1873 (c): An International Exhibition was held at **Vienna**.

The site of the exhibition covered 40 acres: about 7 million people visited the exhibition to view 25,760 exhibits costing £. 2,200,000.

The Vienna exhibition had an atmosphere of glamour and eclat only equalled by the Parisian Displays (1863). Its special characteristic was the large number of exhibits from countries in the Near, Middle and Far East.

Electricity drove machinery for the first time in history at Vienna.

1873 (d): Father Damien (1840-1889), Belgian Roman Catholic missionary,

went to the government hospital for lepers on the Hawaiiin island of Molokai to care for victims of the disease (that was later called Hansen's disease).

He not only ministered to the spiritual needs of the lepers but also dressed their sores, provided shelter and food, and buried them. Even after he had contracted leprosy, Father Damien continued his work until he became too ill to do so.

1873 (e): DDT (Dichloro diphenyl-trichloro ethane) was prepared for the first time by German Chemistry Student, **Othmar Zeidler**, at Strasburg.

Zeidler described DDT the following year in the *Proceedings of the German Chemical Society*, but he had no idea of the significance of his discovery. It was only in 1939 that DDT was developed and introduced as a persistent low-cost hydrocarbon pesticide by Swiss Chemist Paul Muller of Geigy Company and was applied almost immediately and with great success against the Colorado potato beetle which was threatening Switzerland's potato crop.

1873 (f): James Clerk Maxwell (1831-1879), Scottish Mathematician and physicist, published his *Treatise on Electricity and Magnetism* in which he postulated the identity of light as an **electromagnetic phenomenon**.

He described the properties of the electromagnetic field in a series of equations, which entailed the electromagnetic theory of light. The test of this theory in various experimental forms occupied the time of a large number of physicists throughout the world for the remainder of the century. [see 1864 (f)]

1873 (g): Introduction of **compulsory, secular schooling** in Victoria, Australia.

In the same year the **first Australian Factory Act** was passed by the Victorian Government at Melbourne to protect female and juvenile millhands and to maintain safe and sanitary working conditions.

1873 (h): A Fine Art Exhibition was conducted at **Madras** with Lord Hobart, the Governor of Madras, as the patron.

Raja Ravi Varma (1848-1906), the celebrated artist of Travancore, encouraged by the popularity acclaimed for the picture "Nair Lady", sent it as an entry to the above exhibition. This picture won for him the Governor's Gold Medal. Thus Ravi Varma made his debut in the field of art with a prize-winning picture. This picture was subsequently sent to the Great International Exhibition at Vienna where it fetched him a gold medal and a certificate.

Ravi Varma again won the gold medal at the exhibition at Madras in the subsequent year. This time it was for the painting of "A Tamil Lady playing on Sarabat". When king Edward VII visited India in 1875, this picture was

presented to him. The king expressed his appreciation of the work and was surprised to see European techniques used even though Ravi Varma had no training from abroad. It was by sheer merit and research that he had succeeded in designing from experiences of his own which had a mingling of Indian and European styles unknown to India till that time. [see 1893 (a)].

1874 Jan. 30: Swami Ramalingam (b.1823), popularly known as 'Vallalar' — the great Benevolent and Munificent — a great Yogi and Siddha of South India, (who lived in Vadalur, about 35 miles from Pondicherry, who had attained integral realisation of the Divine, and the transformation of his nature and body into their deathless states of glorious perfection) sacrificed his deathless body by dematerialisation, for the universal manifestation of the Divine Light of Supreme Grace directly on the earth, and with a view to enter into all the physical bodies universally and fix its deathless substances and powers into the earth-nature for the benefit of a divine evolution of the earthly life.

The Swami is considered to be the fore-runner of Sri Aurobindo and the Mother.

1874 Feb. 13: Communal riots in Bombay.

There was a brutal and unwarranted attack on Parsis by a mob of Moham-medans. They invaded Parsi place of worship, tore up prayer books, extinguished the sacred fires and subjected the fire temples to various indignities. Parsis were attacked in the streets and in their houses and free fights took place all over the city of Bombay. Thanks to the weakness and supineness of the Police and the Government, hooliganism had full play and considerable loss of life and damage to property were caused. The riot continued for several days till the military was called out (Bharatiya Vidya Bhavan's *History and Culture of the Indian People*. Vol. X, Part II, p. 326 and 327). [see 1877 Sept., 1885(a), 1886(c), 1889(m), 1891 (b), 1893(c), 1897 June]

1874 April 25: Birth of **Guglielmo Marconi** (d.1937), Italian electrical engineer, who invented the wireless telegraph (1895) and who was the first to transmit a radio signal across the Atlantic. [see 1895(b), 1901 Dec. 12]

1874 June 12: At the suggestion of some of his devotees and admirers, **Swami Dayananda** (1824-1883), founder of Arya Samaj, who agreed to write down his lectures in the form of a book, started his work, and when completed, it came to be known as the *Satyartha Prakasha* and its English translation as the *Light of Truth*.

The preliminary outline of this book was drawn at Varanasi, and, imbued with ideas, the Swami reached Allahabad (on July 1, 1874) where he stayed for over three months to complete the book, his *magnum opus* which was

printed in 1875 as the first tentative edition. It was later on thoroughly revised and enlarged by the author at Udaipur (1882), and it came out as the posthumous publication from the Vedic Yantralaya, Allahabad, in 1884. This is the only book of Hindi prose that has been translated into so many languages in India and abroad. The work created a stir in the world of theology, creeds, cults and religions. It aimed at a crusade against credulities and superstitions.

1874 Oct.: When **Max Muller** went to stay with Mr. Grand Duff, formerly under-Secretary for India, he met **Charles Darwin**, the English naturalist.

The conversation turning on apes as the progenitors of man, Max Muller asserted that if speech were left out of consideration, there was a fatal flaw in the line of facts. "You are a dangerous man", said Darwin laughingly. (*The Life and Letters of Max Muller*, Vol. I, p. 494.)

1874 Nov. 30: Birth of **Sir Winston Churchill** (d.1965), British statesman, prime minister and historian.

Churchill's forceful, aggressive leadership played a major part in the victory of Britain and her Allies in World War II. During the War, when Britain and her Allies were facing defeat, Churchill, through his broadcast speeches, lifted morale from its lowest abyss. Thereafter he planned relentlessly for victory. His leadership, co-operation with the U.S. and Russia, and tireless energy accomplished this by 1945.

1874 Nov : **Sri Ramakrishna** followed the path of Christianity.

A devotee read the Bible to him on occasions, and he appreciated it very much. Soon after, a strong desire to try the Christian way of approach to God took hold of Ramakrishna's mind. One day, in a devotee's house, while he was looking attentively at the picture of the Madonna with the Divine Child, and was reflecting on the wonderful life of Christ, he felt as though the picture had become animated, and that rays of light were emanating from the figures of Mary and Christ and entering into him... Deep respect for Christ and Christian Church filled his heart. He saw the vision of Christian devotees burning incense and candles before the figure of Jesus in the churches and offering unto him the eager and prayerful outpourings of their hearts. After a couple of days, when Ramakrishna was walking in the Panchavati, he saw an extraordinary looking person of serene aspect approaching him with his gaze intently fixed on him. He knew him at once to be a man of foreign extraction. Ramakrishna was charmed and wondered who he might be. Presently the figure drew near, and from the innermost recesses of Ramakrishna's heart went up the note "This is Christ who poured out his heart's blood for the redemption of mankind and suffered agonies for its sake. It is none else but the Master Yogin Jesus, the embodiment of Love." Then the Son of Man embraced Ramakrishna

and became merged in him. At this Ramakrishna went into samadhi and lost all outward consciousness. [see 1866(b)]

1874 Nov. (a): Max Muller completed the long piece of work — the translation of the sixth and the last volume of **Rig Veda** — which he started after he settled at Oxford in 1849.

In the preface to the last volume of his great work, he wrote: “When I had written the last line of the *Rig Veda* and Sayana’s commentary, and put down my pen, I felt as if I parted with an old, old friend. For thirty years scarcely a day has passed on which my thoughts have not dwelt on this work, and for many a day, and many a night too, the old poets of Veda, and still more their orthodox and painstaking exposition, have been my never failing companions. I am happy, no doubt, that the work is done, and after having seen so many called away, in the midst of their labours, I feel deeply grateful that I have been spared to finish the work of my life.” [see 1867 Dec.9]

1874 Dec.: In reply to Sir Lewis Mallet, the Secretary of State for India in Council, who had thanked Max Muller for the satisfactory manner in which he had carried out the important work entrusted to him, **Max Muller** wrote:

“The *Rig Veda*, though for the last 3,000 years it has formed the foundation of religious life in India, had never before been rendered accessible to the people at large, and its publication will produce, nay, has already produced, in India an effect similar to that which the first printing of the Bible produced on the minds of Europe. Beyond the frontiers of India also, the first edition of the oldest book of the whole Aryan race, has not been without its effect, and as long as men value the history of their language, mythology and religion, I feel confident that this work will hold its place in the permanent library of mankind.” (*The Life and Letters of Max Muller*, Vol. I, p. 496). [see 1867 Dec. 9]

1874 (a): Severe **famine** throughout **Bengal**. [see 1866-67, 1868-69, 1873(b), 1876-78, 1877 Jan. 1, 1878(b), 1896-97, 1897 Jan. 13, 1897 May 16, 1899-1900]

1874 (b): Joseph F. Glidden, an Illinois farmer, patented the **barbed wire** — a form of cattle fencing made of steel wire strands into which sharp wire barbs were twisted or welded.

It was also used in warfare as a defence against the advance of infantry units. Its widespread use, often, violently opposed by cattle ranchers, ended the era of the open range in the West.

1874 (c): The **leprosy bacillus** (*Mycobacterium leprae*) was discovered by Norwegian physician, **Armauer Gerard Hansen** (1841-1912).

1874 (d): New York got its first **electric street car** invented by **Stephen Dudley Field** (1846-1913). It replaced the horsecarrier introduced in 1832.

In 1884, electric street cars employing overhead wires appeared in Germany.

1874 (e): **George Cantor** (1845-1918), German mathematician, published his major work, founding **set theory**, one of the greatest achievements of 19th century mathematics.

Later he also developed the theory of trans-infinite numbers. By devising original techniques for treating the infinite in mathematics, he contributed substantially to the development of analysis and logic; and by drawing on ideas of the infinite in the writings of ancient and medieval philosophy, he introduced new modes of thinking concerning the nature of number.

1875 Jan. 14: Birth of **Albert Schweitzer** (d. 1965), Austrian-German theologian and philosopher and medical missionary.

He was known specially for founding the Schweitzer Hospital, which provided unprecedented medical care for the natives of Lambarene in Gabon, Africa.

1875 Mar.: **Sri Ramakrishna** (1836-1886), the saint of Dakshineswar, and **Keshab Chandra Sen** (1838-1884), the celebrated Brahmo leader and preacher, met for the first time. [see 1873(a)]

Sri Ramakrishna had heard of Keshab's piety and spiritual attainments, and wished to meet him. Keshab was then staying with some of his followers in the garden house of Jayagopal Sen at Belgharia, a couple of miles from Dakshineswar. On meeting Keshab, Sri Ramakrishna said: "I hear that you have seen God: so I have come to hear about Him." Then followed a conversation on matters spiritual, which held Keshab and his followers under its spell. They were greatly attracted to this man of God and listened to the inspiring words that fell from his lips. Sri Ramakrishna spoke to them of immeasurable revelations of God and illustrated them with some parables. The uplifting force of his words of wisdom convinced Keshab that Sri Ramakrishna had seen God. Keshab was awed and amazed by the extraordinary spirituality of this man of realisation and received unforeseen light from his personality and utterances. The contact with Sri Ramakrishna left an indelible impression on Keshab's mind: nay, it proved a turning point in his life. He visited Sri Ramakrishna frequently and spent long hours in his holy company. Gradually they became very intimate.

Keshab wrote about the saint of Dakshineswar in high terms in his journals. And as a result, English educated urbanized Bengal turned its steps towards this unlettered man from a village and began to draw inspiration.

In fact this was the beginning of the real self-knowledge for westernised minds. They could see in Sri Ramakrishna the embodiment of the spiritual wisdom of the ages.

1875 April 10: Arya Samaj, a powerful religious and social reformist movement which played an important role in the awakening of Indian national consciousness, founded in Bombay by **Swami Dayananda Saraswati** (1824-1883), a great scholar of the Vedas.

The Arya Samaj fought as much against the evils in orthodox Hinduism as against Christianity and Islam, which were taking advantage of those evils to propagate their own religion and get converts. Soon the influence of this movement was felt throughout Western India. It gave birth to national spirit and organised social and educational reforms.

1875 Jul. 26: Birth of **Carl Jung** (d. 1961), Swiss psychologist and psychiatrist, and the founder of analytic psychology. [see 1895(n)]

1875 Oct. 31: Birth of **Sardar Vallabhbhai Patel** (d. 1950), Indian nationalist, and political leader who was the dominant figure of the first post-Independence Government of India.

He helped organise the Indian nationalist movement and after independence (1947), succeeded in integrating several princely states into the Republic of India.

1875 Nov. 15: Theosophical Society of America founded in New York city by a Russian lady, **Madame H. P. Blavatsky** (1831-1891) and an American Colonel, named **H. S. Olcott** (1832-1907).

The chief objects of the society when formed were: to unite humanity in universal brotherhood without race or creed distinctions; to encourage the study of Eastern cultures; and to make a systematic investigation into unexplained laws of nature and psychical powers latent in man, which is usually called Occultism.

In 1879 Madame Blavatsky and Colonel Olcott came to India and established their headquarters at Adyar, a suburb of Madras, in 1882. Here they came into contact with Buddhism and Hinduism. Colonel Olcott remained President of the Society till his death in 1907, when Mrs. Annie Besant succeeded him.

1875 Dec. 13: In a letter to the Duke of Albany, **Max Muller** pointed out the importance of the Veda:

“Now I believe that the Veda is an extremely important book, in fact the only book in Indian literature which is important, not only for India, but for the early history of the whole Aryan race, including Greeks, Romans and ourselves. It contains the first attempt at expressing religious thought

and feeling and it alone can help us to solve many of the most critical problems in the science of Religion." (*The Life and Letters of Max Muller*, Vol. I, p. 530) [see 1867 Dec. 9]

1875 (a): Sir Sayed Ahmed Khan (1817-1898), Indian Muslim leader, educationist and politician, founded a school at Aligarh.

This school later (1877) developed into the **Mohammedan Anglo-Oriental College** which prospered and became the key intellectual centre for Indian Muslims, Aligarh University. Sayed Ahmed who wanted that his co-religionists should be progressive people, stressed the importance of liberal education on western pattern.

1875 (b): Max Muller took up the editorship of a gigantic corpus of the scriptures under the title, *The Sacred Books of the East*.

Soon after he had published the sixth and the last volume of his *Rig Veda* (1874), the idea of supplementing this work with translations from the sacred writings of other religions as a comprehensive source for the study of religion, entered his mind. The first reference by him to such a project is to be found in a letter to the Sinologist Legge, which he wrote on February 1875. The same year the project became more concrete. It finally ran into forty-nine volumes and occupied him over the last 25 years of his life in collaboration with specialists and fellow-workers in many countries. It was his major editing work.

1875 (c): Gallium, a chemical element, was discovered by **L. De Boisbaudran** (France).

1876 Mar. 3: Alexander Graham Bell (1847-1922), Scottish-American physicist and inventor, patented an apparatus embodying the results of his studies in the transmission of sound by electricity — the basis of modern **telephone**.

The first telephone message transmitted (on March 10), was from Bell to his assistant: "Mr. Watson, please come here; I want you." The first demonstration of his telephone occurred at the American Academy of Arts and Science Convention in Boston two months later. Bell's display at Philadelphia Centennial Exposition a month later gained more publicity.

In 1877, the first telephone was installed in a private house in U.S.A. The first telephone exchange for facilitating the conversations of any user with any other was commissioned in New Haven, Connecticut, U.S.A. in 1878. Since then telephone exchanges came up in all parts of the world. Three telephone exchanges were placed in service by private companies in Bombay, Calcutta and Madras on January 28, 1882.

1876 Jul. 26: Surendranath Banerjee (1848-1925), a major figure in early Indian nationalism, founded '**The Indian Association**' in Calcutta.

It aimed at organisation of public opinion on an All-India level and unification of the people of India on the basis of common political interests and aspirations and the inclusion of the masses in the great public movement of the day.

An outstanding public speaker and a master parliamentarian, Banerjee now embarked on a political career to organise Indian public opinion, to redress wrongs and protect rights, and to give Indians a serious role in the administration of their country and voice in the counsels of their government. His tours (1877) in different parts of India were acclaimed as 'the first successful attempt of its kind at uniting India on a political basis.' [see 1877(b)]

1876 Oct. 6: American Library Association established in Philadelphia by a group of leading public and university librarians for the purpose of supplying "the best reading for the largest number at the least expense."

1876 Oct. 20: Birth of Mohammed Ali Jinnah (d. 1948), the Indian Muslim politician whose demand for a separate state for the Muslims culminated in the creation of Pakistan.

Jinnah insisted that Hindus and Muslims constituted two separate nations and that the partition of India on August 15, 1947, into India and Pakistan, was the fruit of his argument that Muslims must have their own homeland. Earlier (Aug. 16, 1946), Jinnah and Muslim League launched 'Direct Action'; violent riots broke out in Calcutta. A chain reaction set in and the riots spread to Naokali District in Bengal, Bihar and U.P.

1876 (a): Sayed Amir Ali (1849-1928), an Indian muslim politician, founded the **Central National Muslim Association** at Calcutta. He continued to be its Secretary for a quarter of a century.

1876 (b): Sir Dugald Clerk (1854-1932), Scottish engineer, built his first **gas engine**.

His researches on the explosive pressure and specific heat of gases advanced the science of thermodynamics and brought him international fame.

1876 (c): Nicholas August Otto (1832-1891), German engineer, who had patented a decade ago crude internal combustion engine (1866), built the first practical **internal combustion petrol engine** in which he introduced the four-stroke cycle operation.

This principle was also used in the petrol engine invented (1882) and perfected (1885) by Gottlieb Daimler (1834-1900), another German inventor. Otto's work was based upon previous engines of Etienne Lenoir (1822-1900), Belgian-French engineer, and Alphonse Beau de Rochas

(1815-1891). More than 30,000 engines were sold by Otto's company during the following decade. It was the Otto engine that made the automobile and the airplane possible. [see 1883(e), 1885(b)]

1876 (d): Samuel Langhorne Clemens (1835-1910), pen name 'Mark Twain', published his famous novel: *Tom Sawyer*.

In 1884 *The Adventures of Huckleberry Finn* was brought out. These two novels have become world classics and give a wonderful picture of life in and around the Mississippi.

1876 (e): In America, the rise of great modern University — complete with graduate and professional school — started with the establishment of **John Hopkins** in Baltimore with a grant of 3.5 million dollars from philanthropist John Hopkins.

The trend towards philanthropic underwriting of private education accelerated when **Cornelius Vanderbilt** in 1873, gave 1 million dollars for the establishment of Vanderbilt University, later to be topped by **Leland Stanford's** grant of 20 million dollars in 1885 for Stanford University [see 1885 (k)] and **John D. Rockefeller's** 30 million dollars in 1890 for the University of Chicago. [see 1891(j)]

1876 (f): Melville Dewey (1851-1931), U.S. Librarian and the author of *A Classification and Subject Index for Cataloguing and Arranging the Books and Pamphlets of Library*, evolved the **Dewey Decimal system** for classifying books.

The system was initially intended for use by the American Library Association, which was established in the same year, Dewey being one of the original founders. In 1887, Dewey founded the first Library School in the U.S. and was Director of the New York State Library (1888-1905).

1876 (g): A '**World Fair**' (officially called the 'International Exhibition of Arts, Manufacturers and Products of the Soil and Mine') was held in **Philadelphia** U.S.A. to celebrate the centennial of American Independence.

It was opened by President Grant in the presence of the Emperor of Brazil. The President and the Emperor ceremonially turned on the steam of the giant Corliss Engine which worked the mechanical exhibits, a feature of this impressive display of American technology.

37 foreign nations and 26 states were represented along with innumerable private exhibitors. The site of the exposition covered 60 acres. About 10 million people visited the Fair to view 60,000 exhibits costing \$ 7,680,000.

It was in this Fair that Alexander Graham Bell's invention (the Telephone) was exhibited for the first time. The other important exhibit was

the first sewing machine. Also, the Remington Typewriter was first introduced at this Fair.

1876 (h): In **Northern China famine** killed 9.6 million people.

1876 (i): *Life and Letters of Lord Macaulay* brought out by Longman, London, contained a letter (dated 12th October 1836) in which Lord Macaulay wrote: "Our English schools are flourishing wonderfully. If our plans of education are followed up there will not be a single idolator (Hindu) among the respectable classes in Bengal thirty years hence." [see 1882 (b)]

"Perhaps to laugh at Lord Macaulay and to shatter his imperialistic dreams the Providence produced in the same Bengal and in the same year (1836) a unique personality, Ramakrishna (1836-1886), who not only enlivened Hinduism in Bengal and India but also spread it in Macaulay's West — amazing indeed. And the phenomenon is gaining strength every day."

1876-78: Severe **famine in Deccan** and the adjacent areas took over 5 million lives.

The famine affected part of Native States of Hyderabad, Madras and almost the whole of Mysore and the Bombay Deccan, and later, the North-Western Provinces, Awadh and the Punjab. In this famine "relief was to a large extent insufficient and to a large extent imperfectly organised." The "system adopted in 1876-77", remarked Sir George Campbell, "was not successful in combating famine and preventing mortality; on the contrary, mortality was enormous while the expenditure was at the same time very great." [see 1866-67, 1868-69, 1873(b), 1874(a), 1877 Jan. 1, 1878(b), 1896-97, 1897 Jan. 13, 1897 May 16, 1899-1900]

1876-80: **Lord Lytton** (1831-1891), the Viceroy of India.

1877 Jan. 1: Even as millions were dying of famine in South India, **Queen Victoria** (1819-1901) was proclaimed, amidst great pomp and ceremony, the 'Empress of India' at Delhi.

The expenses of this magnificent '**Delhi Durbar**' had to be borne by the famished people of India which had already come under the direct Government of the Crown, in 1858, when the East India Company ceased to be the ruler. Since then, till the end of the nineteenth century, there was a series of famines in British India. The principal victims of the famines were agricultural labourers, artisans, particularly weavers, and small cultivators. Official indifference and lack of sympathy combined with natural causes like droughts and floods, accentuated the frightful suffering of the people.

During about a century of the East India Company's rule, India suffered, in one part of it or another, several famines and scarcities. In the first half of the nineteenth century, there were seven famines, with an estimated

total of 1.5 million deaths from famine. In the second half of the nineteenth century there were twentyfour famines (six between 1851 and 1875 and eighteen between 1876 and 1900), with an estimated total, according to official records, of over 20 million deaths. (Bharatiya Vidya Bhavan's *History and Culture of the Indian People*, Vol. IX, Part I, Pages 828, 829, 836 and 837). [see 1866-67, 1868-69, 1873(b), 1874(a), 1876-78, 1878(b), 1896-97, 1897 Jan. 13; 1897 May 16, 1899-1900]

1877 Jan. 1 (a): At the time of 'Delhi Durbar' held by Lord Lytton to declare Queen Victoria as 'Empress of India', an attempt was made to formulate a set of doctrines acceptable to all Indians — Hindus, Muslims, Christians and Parsis. **Swami Dayananda Saraswati, Sayed Ahmed Khan, Keshab Chandra Sen** and others took part in the discussion. But it came to nothing. Swami Dayananda Saraswati held fast to the infallibility of Vedas.

1877 Jan. 4: Death of **Cornelius Vanderbilt** (b.1794), U.S. business entrepreneur and financier, who made a fortune in the competitive steamboat business in the New York area after 1812.

He endowed Vanderbilt University.[see 1876(e)]. At the time of his death Vanderbilt controlled many railroads and his fortune was estimated at \$105 million, the bulk of which went to his son William Henry Vanderbilt (1821-1885)

1877 Jul. 9-16: The first **Wimbledon Tennis Tournament** was held.

There were 200 spectators at the first men's final staged on a slushy and slippery court and the entries for the first championship were just 22. At stake was a silver Challenge Cup worth 25 guineas, offered by the Proprietors of the daily, *The Field*, at the persuasion of its editor, J.H. Walsh. The players who were asked to "provide their own racquets and wear shoes without heels", were encouraged to play diagonally from corner to corner as the net was high at the ends and low in the centre. The rules of Major Walte C. Wingfield, British Army Officer, who is considered to be the inventor of this game, were used during the first championship.

The honour of staging the first championship was shared by J.H. Walsh along with three others — C.G. Heathcot, Julian Marshall and Henry Jones — all men of eminence. The Challenge Cup, however, was won outright by William Renshaw, who was the undisputed Wimbledon King for a six-year spell from 1881 to 1886.

The first men's doubles was staged in Scotland and to Ireland goes the distinction of staging the first Women's championship in 1878. The number of entrants to the 1878 championships had swelled to 34 and after World War II, the All-England Club, which conducted the tournament, had outgrown itself.

1877 Jul. 16: The last and the eventful day of **Wimbledon tennis tournament**.

Spencer W. Gore, in the traditional attire of a British croquet player, entered the slippery court and his opponent Marshall served the first ball. The first set was over within 15 minutes, with Gore winning it at 6-1. The second set, won at 6-2 by Gore, lasted just 13 minutes and the third set too was won by Gore in 20 minutes (6-4). Thus emerged Wimbledon's first men's singles champion.

1877 Sept. 11: Birth of **Sir James Jeans** (d.1946), English mathematician and physicist, who made important contributions to the development of quantum theory and to theoretical astrophysics especially to the theory of stellar structures.

1877 Sept: Hindu Muslim riots at Janjira.

The Muslims prevented Hindus from playing music in the public, during Ganapathi festival. This led to riots. Several disturbances took place. In some cases, Muslims took the offensive, entering Hindu houses and breaking idols. [see 1874 Feb. 13, 1885(a), 1886(c), 1889(m), 1891(b), 1893(c), 1897 June]

1877 Oct: Joseph Lister (1827-1912), British surgeon and medical scientist, who pioneered in the use of chemicals for the prevention of surgical infection, demonstrated conclusively that his method of **antisepsis** reduced danger from surgery. [see 1865 (c)]

1877 Nov. 29: Thomas Alva Edison (1847-1931), American inventor, demonstrated his most celebrated invention, the **phonograph**.

Edison's device used a tin-foil-covered drum which was hand cranked while a stylus traced a groove on it. The first recording ever made was of Edison's own voice reciting 'Mary had a little lamb'. His device was patented on 19th February 1878. Later, Edison improved his phonograph by substituting wax for tin-foil-coated cylinders, and by adding a loudspeaker to amplify the sounds produced by the diaphragm (1889-90). A decade later [see 1887(g)] Emile Berliner (1851-1929), German-American inventor, carried out further improvements to the phonograph. [see 1864(e), 1878(h), 1882(e), 1883(d), 1889(h), 1891 Dec. 29, 1893 (h)]

1877 (a): After a private education in India, the young **Rabindranath Tagore** (1861-1941) was sent to England for prosecuting studies there.

He studied English literature for sometime under Henry Morley at the University College, London, and soon returned to India. While still quite young, he commenced writing for Bengali periodicals and in due course became the most highly gifted poet of renaissance of India. In 1913, he won the Nobel Prize for literature.

1877 (b): Surendranath Banerjee (1848-1925), the founder of '**The Indian Association**', toured India, propagating the message of unity. [see 1876 Jul.26]

"The propagation tour of Surendranath Banerjee from one end of India to the other, constitutes a definite landmark in the history of India's political progress. It clearly demonstrated that in spite of differences in language, creed and social institutions, the people of this great sub-continent were bound by a common tie of ideals and interests, creating a sense of underlying unity which enabled them to combine for a common political objective. For the first time within living memory, or even historical tradition, there emerged the idea of India over and above the Congress of states and provinces, into which it was divided." (Bharatiya Vidya Bhavan's *History and Culture of the Indian People*, Vol. X, Part II, p. 502.

1877 (c): The **cystoscope** for examining the inside of the urinary bladder and introducing medication into the bladder was constructed by German Surgeon-urologist, Max Nitz, with the help from an instrument-maker named Leiter.

1877 (d): A loose-contact **telephone transmitter**, superior to Bell's telephone was developed by German-American inventor **Emile Berliner**, 26.

1877 (e): The germicidal qualities of **ultraviolet rays** were discovered by Englishmen **A. Downes** and **T. P. Blunt**, whose findings led to new techniques for sterilisation.

1877 (f): Carl Gustav Patrick de Laval (1845-1913), Swedish engineer, invented a centrifugal **cream separator** which eliminated the need of space-consuming shallow pans and the labour of skimming the cream that rises to the top.

By reducing the cost of producing butter, Laval's invention led to a vast expansion of Danish, Dutch and Wisconsin butter industries.

1877-93: Sir Francis Galton (1822-1911), British social scientist, and **Karl Pearson** (1857-1936), British mathematician and one of the founders of modern statistics, developed the major **statistical tools** of present-day social science, e.g., regression (Galton, 1877), correlation coefficients (Galton, 1888), moments and standard deviation (Pearson, 1893) [See 1885(f)]

1878 Mar. 14: The Vernacular Press Act was passed by Lord Lytton's Government in India.

Its object was to muzzle the newspapers in Indian languages which spread the message of nationality and the newly awakened sense of political consciousness.

Under the provisions of this Act, "the Government was given the power to work and to confiscate the plant, deposit, etc. in the event of the pub-

lication of undesirable matter." This "Gagging Act" did not permit any appeal against the orders of a Magistrate.

There was a strong opposition to this Act all over India, especially in Bengal where it was more strictly enforced. A large meeting was held in Calcutta Town Hall, attended by about 5,000 persons to protest against the repressive measure and to appeal to the House of Commons for its repeal. The agitation was continued both in India and England till the Act was repealed by Lord Ripon in 1882.

1878 May 13: Death of **Joseph Henry** (b. 1797), U.S. Physicist, who devised and constructed the first **electromagnetic motor**.

1878 May 15: A band of Keshab Chandra Sen's followers who seceded from him due to differences, organised a new Samaj named '**Sadharan Brahmo Samaj**', under the leadership of Pandit Shivnath Shastri (1847-1925).

Narendrath (age 15 years) who had joined Brahmo Samaj, attracted by the magnetic personality of Keshab, identified himself with the new organisation.

The founders of the New body framed a democratic constitution based on universal adult franchise. This new body proved to be the most powerful and active branch of the Brahmo Samaj.

1878 Sept. 20: '**The Hindu**' was founded in Madras, as a weekly by a group of six young men of Madras, all of them in their twenties, and still fresh from college.

They had little capital and no experience of running a newspaper. They all belonged to a Society called "The Triplicane Literary Society" which was then an important forum for native opinion and which they utilised to discuss current topics. What gave them the idea of starting a journal was the feeling that there was no Indian newspaper to represent Indian opinion. At the time *The Hindu* appeared on the scene public opinion in Madras Presidency was stagnant and there were very few recognized forum to voice the feelings and grievances of the Indian population. And when *The Hindu* made its appearance it became the sole representative of Indian opinion.

The first issue appeared on September 20, 1878, and was well received. On October 1, 1883, the Weekly was turned into tri-weekly and it became a daily from April 1, 1889, as it found that people who had been imbued with the new spirit of nationalism could not wait for two days to read the news of the day.

The Hindu had as its contemporaries two strong British-owned papers with whom it was to be in perpetual conflict for over two decades. They were *Madras Times* (Morning) and *The Madras Mail*. The Madras Times,

founded in 1860 and the Madras Mail in 1867, were intended to protect and further the interests of the European community.

When Bepin Chandra Pal, who was later *The Hindu* correspondent in Calcutta, visited Madras in 1881, he found *The Hindu* had "already become a great power and an influence for good in that Presidency". He noted that during that period the emphasis of English educated people in India "was not on our respective provincialities but almost exclusively on India's national unity. And this helped *The Hindu* to be accepted from its very birth as an All-India paper even though it could not claim any large All-India circulation."

"The Birth of the Hindu", B.C. Pal said, "opened a new chapter in the history of Indo-English journalism not only in Madras but in some sense all over India. The Hindu was the first English journal owned and edited by Indians which represented the opinions and aspirations of the English educated community directly in Madras and indirectly of the other Indian provinces also."

1878 Oct. 16: Birth of **Vallathol Narayana Menon** (d. 1958), nationalist and versatile poet.

He was the best representative of the cultural renaissance in modern Kerala.

1878 (a): First publication of *Sayings of Ramakrishna*, (*Paramahamser Ukti*) by **Brahmo Samaj**.

Keshab Chandra Sen, the celebrated Brahmo leader, and his colleagues heartily loved and respected **Sri Ramakrishna** and were profoundly influenced by his life and teachings. Keshab, with a view to share with others the wisdom he learned from Sri Ramakrishna, disseminated from 1875 onwards the teachings of the Master through sermons from the pulpit, lectures from platform as well as through writings in the English and Bengali newspapers, such as *Sulabha Samachar*, *Sunday Mirror*, *Theistic Quarterly Review*, etc. Pratap Chandra Majumdar, Keshab's chief lieutenant and successor, wrote an excellent article on Sri Ramakrishna in the *Sunday Mirror* of 16th April, 1876. In that article Pratap Chandra writes how, in spite of his English education and culture, he was completely enchanted like many others by Sri Ramakrishna.

1878 (b): In the wake of a **severe famine in Deccan** (1876-77), the Indian Governor General, Lord Lytton, realised the need of deciding general principles of famine relief, and appointed a Commission for this purpose under the chairmanship of General Sir Richard Strachey.

Reporting in 1880, the Strachey Commission formulated some general

principles of famine relief, and also suggested certain measures of a preventive or protective nature. It 'recognised to the full the obligation imposed on the state to offer to the necessitous the means of relief in times of famine.'

In the spirit of the recommendations of the Strachey Commission, a Provincial **Famine code** was framed in 1883 and the lines on which famine relief would be administered were determined. The principles of the famine code were put to a 'crucial test' in the famines in different parts of India that occurred in subsequent years.

In the wake of acute famines of 1896-97 and 1898-1900, another Commission was appointed, with Sir James Lyall, ex Lieutenant Governor of the Punjab, as its President. It conducted an elaborate enquiry into the causes of the famines and endorsed the principles enunciated by the Commission of 1880, suggesting certain changes in their actual working. [See 1866-67, 1868-69, 1873(b), 1874(a), 1876-78, 1877 Jan-1, 1896-97, 1897 Jan-13, 1897 May 16, 1899-1900]

1878 (c): The **worst famine** in history killed at least 10 million Chinese and possibly twice that number as drought continued in much of Asia as it had since 1876.

1878 (d): An **International Exhibition** was held at **Paris**.

The site of the exhibition covered 66 acres; more than 16 million people visited the exhibition to view 52,835 exhibits costing 55,400,000 Francs. [See 1867 (f-1), 1900 Aug-Oct]

1878 (e): The world's first **birth-control clinic** was opened at Amsterdam by Dutch Suffragist leader **Aletta Jacobs** 29, who was the first woman physician to practise in Holland.

1878 (f): Conflict of **religious fundamentalism** and the new scientific attitude reflected in dismissal of American geologist Alexander Winchell from Methodist-sponsored Vanderbilt University (U.S.A.) for scientific contradiction of Biblical Chronology.

1878 (g): Birth of **Glenn Curtiss** (d. 1930), American aviation pioneer, who developed the first successful sea-plane and manufactured the famous World War I Jenny training plane.

1878 (h): **Thomas Alva Edison**, American inventor, produced the first **incandescent lamp**, fore-runner of the electric light bulb.

In this lamp, which produced a glow for 45 hours, Edison had used a filament made from a length of carbonised sewing thread, mounted on an evacuated glass tube. Earlier he had tried filament of platinum, carbonised

paper, bamboo thread, and thousands of other substances before finding the solution in a loop of cotton thread.

On December 31 1879, Edison gave the first public demonstration of his incandescent lamp. It was patented the following year. In 1878, Edison also worked out methods for cheap production and transmission of electrical current and succeeded in subdividing current to make it adaptable to household use. [See 1864 (e), 1877 Nov.29, 1882 (e), 1883 (d), 1889 (h), 1891 Dec.29, 1893 (h)]

1878 (i): William Crookes (1832-1919), English chemist and physicist, devised '**Cathode Ray Tube**' (Crookes Tube) with the help of which the radiation could be more efficiently studied.

Crookes showed that cathode rays proceed in straight lines, and are capable of turning a small wheel, can be deflected by a magnet, excite fluorescence in certain substances, and heat and sometimes even melt some metals.

In 1897 Karl Ferdinand Braun (1850-1918), German physicist, modified Crooke's cathode-ray tube, so that the spot of green fluorescence shifted in accordance with the electromagnetic field set up by a varying current. Thus was invented the Oscillograph by means of which time variation in electric currents could be studied and which was the first step, as it turned out, towards television.

1878 (j): The first commercial **milking machines** were produced at Auburn, New York, by **Albert Durant**, who introduced the machine invented by L.O. Colvin.

1878 (k): J.W. Gibbs (1839-1903), American mathematical physicist, in his rigorously mathematical thermodynamic study *On the Equilibrium of Heterogeneous Substances*, used the concept of chemical potential and introduced the phase rule.

His pioneering work in statistical mechanics laid the basis for the development of physical chemistry as science. [see 1902(e)]

1879 Jan. 28: The first commercial **telephone exchange** opened at **New Haven, Conn., U.S.A.**

The exchange had 21 subscribers and after 6 weeks it operated at night as well as during the day. A telephone exchange was also opened at Manchester, London.

1879 Feb. 13: Birth of **Smt. Sarojini Naidu** (d. 1949), the Indian poetess and nationalist leader, who became famous after her 3 small volumes of verses, published between 1905 and 1917, won critical acclaim in England.

She was the first woman President of the Indian National Congress.

1879 Mar. 14: Birth of **Albert Einstein** (d. 1955), German physicist, who revolutionised the science of physics by his theory of relativity.

He had the distinction of being recognised in his lifetime as one of the most creative minds in the history of mankind.

When in 1939, the potentialities of atomic fission were recognised, it was Einstein who, urged by other leading physicists, wrote to President Roosevelt, explaining the need for immediate investigation of its possible application to weapons of destruction. In a letter, he informed the President of the possibility of building an 'extremely powerful' new weapon. It was the first move towards the development of Atomic Bomb; and in 1945 the bomb proved his theories about matter and energy which he had published in 1905 and 1916.

1879 Nov. 5: Death of **James Clerk Maxwell** (b. 1831), Scottish Physicist, remembered for his great researches in electricity.

He formulated important mathematical expressions describing electric and magnetic phenomenon and postulated the identity of light as an electromagnetic action. His work on **electricity and magnetism** constitutes his supreme achievement. [see 1864(f), 1873(f)]

1879 Nov. 12: Birth of **C.P. Ramaswamy Aiyer**, statesman, educationist and an eminent lawyer.

As a Diwan of the erstwhile Travancore, he was responsible for the famous Temple Entry Proclamation of 10 November 1936, opening the temples of the Kerala State to Harijans, showing the way to the rest of India.

1879 Nov. 25: Birth of **Sadhu T. L. Vaswani** (d. 1966), popularly known as 'Dada' who longed to dedicate his life to the service of God and His suffering children.

Under his everloving guidance and inspiration a number of humanitarian activities were initiated at Poona.

Sadhu Vaswani was one of India's representatives to the Welt Congress, the World Congress of Religions held at Berlin (1910). His speeches there and his subsequent lectures in different parts of Europe aroused deep interest in Indian thought and religion and linked many with him in India's mission of help and healing. The Mira Movement in Education founded by him in 1933 attempts at enriching students with vital truths of modern life and at the same time, making them lovers of the Indian ideal and India's culture, at once idealistic and spiritual.

1879 Dec. 21: Birth of **Joseph Stalin** (d.1953), leader of the Communist Party of the Soviet Union and the dictator of the U.S.S.R.

1879 Dec. 30: Birth of **Ramana Maharshi** (d. 1950), 'The sage of Arunachala'

whose original contribution to yogic philosophy is the technique of 'self-enquiry' (*atma-vichara*), that is knowing oneself (one's true nature) through the enquiry "who am I?"

1879 (a): Narendranath who was sixteen, passed the Entrance Examination and entered the Presidency College of Calcutta for higher education.

He had grown up into a handsome young man, possessing presence of mind, keen intelligence and prodigious memory, a passion for truth and devotion to purity in thought, word and deed.

Calcutta, the metropolis of British India then, was under the deluge of westernisation. The educated youths were turning agnostic and losing faith in their hoary cultural heritage. Christian missionaries criticised Hindu beliefs most unjustly while preaching the message of Jesus Christ. They preached in the market places and to the passers by at the street corners. They distributed hundreds of copies of Bible among English reading people for leisurely perusal. The *padres* (clergymen) publicly decried bathing in the Ganges, worshipping of images and other Hindu religious customs as meaningless superstitions. The missionaries carried on their fanatical tirade in season and out of season, but the public dared not fight them as they belonged to the ruling race, and were patronized by the rulers. Young Narendranath, however, one day boldly faced a *padre* who was abusing Hinduism and challenged him. In this context, Mahendranath Datta (1869-1956), Narendranath's younger brother, writes: "The few religious books that were available in those days are related to the life of Jesus Christ. Taking advantage of this, the Christian missionaries would stand up at the road-crossings, or in the market places and preach. Every Sunday morning one could see Bengali *padres* standing near Hedo (Cornwallis Square, now renamed Azad Bagh) preaching Christianity and abusing Hindu gods and goddesses. One day my brother (Narendranath) was passing that way at 9. a.m. He listened to them for a while and then engaged himself in a heated discussion with them. The discussion developed into a quarrel, in which passers by joined, ranging themselves on the two sides, till a riot was apprehended. Both sides eventually calmed down, and the crowd dispersed. The Christian missionaries fanned themselves out in all directions, their ranks being swelled on account of natives who had been converted to Christianity collaborating with them. They misrepresented, vilified and ridiculed the Hindu faith without let or hindrance. They said – bathing in the Ganges was sinful, bathing after besmearing the body with mustard oil (as Bengalis even now, specially in winter frequently do, and more frequently did in those days) was a superstitious practice, and even to shave the beard was a superstitious practice. So we gave up shaving. They said – everything that the Hindus have, everything that they do is synonymous with superstition, the only things which are in accordance with reason were what they themselves

said. Few people in those days knew what Hinduism was, or its essential is; fewer still had read the scriptures, which were rarely available in those days. Hence, people found it difficult to refute the arguments of the missionaries. It was risky also to enter into arguments with them; so people did not dare argue with them. Such courage as Narendranath showed when he had an argumentation with the *padres* near Hedo was indeed rarely to be met with. We feared the missionaries and had no respect for them — they were capable of doing any mischief to those who they fancied were their opponents," (A *Comprehensive Biography of Swami Vivekananda*, Part I, p. 62 and 64). Mahendranath Datta narrates this incident while giving an account of the conditions of social life in Calcutta at the time of Narendranath's early youth.

On another occasion, a certain *padre* in the course of his preaching threw a clincher at the Hindu audience, "What can your idol do if I strike it with my stick?" he asked. An enraged listener promptly retorted, "What could your Christ do when he was crucified?" The evangelical crusade of the missionaries gave rise in Bengal to a general feeling that 'The *padres* had come to destroy our caste and religion'. This cultural invasion had an appalling effect on the mind of the subject race.

1879 (b): Lectures delivered by **W. Adam** on '*Suttee*' at Boston, U.S.A., in 1838, were printed and published at Calcutta by G.P. Row and Co.

The following extract from the book spot-lights the custom of *Suttee* which seems to have been prevalent more in Bengal than elsewhere: "The extent to which human life was annually sacrificed may be estimated from the returns made by the police to the Bengal Government for a single year. Those returns show that in the year 1823, the number of widows who burned on the funeral piles of their husbands within the Bengal Presidency was, of the Brahmin Caste 234, of the Kshatriya Caste 35, of the Vaishya Caste 14, of the Shudra Caste 292, total 575. Of this total, 340 widows perished thus within the limits of the Calcutta court of circuit, which shows that the returns were given with accuracy only for the immediate neighbourhood of Calcutta, and suggests the inference that the number sacrificed beyond that limit was much greater than that actually reported, besides that the returns profess to extend only to the Bengal Presidency, leaving entirely out of view the two other Indian Presidencies where, although the practice was certainly not so prevalent as in Bengal, it was by no means wholly unknown. The ages of the different individuals are also included in the returns to which I have referred and they exhibit another feature of this horrible picture. Of these 575 victims of 1823, 109 were above sixty years of age, 226 were from forty to sixty, 208 were from twenty to forty, and 32 were under twenty years of age. Thus the tenderness and beauty of youth, the ripened years and affection of the vener-

able matron, and the feebleness and decrepitude of old age alike fell victims.

1879 (c): The Church of Christ, Scientist, was founded at Boston, U.S.A., by **Mrs. Mary Baker Eddy** (1820-1910) to propagate the spiritual and metaphysical system of **Christian Science**.

In 1866 Mrs Eddy suffered a fall on the ice in Lynn, Mass.; and was carried home seriously injured. Shortly afterwards, she read a passage of the Bible in which Christ spiritually healed a man afflicted with palsy and she enjoyed a similar immediate recovery. Out of her own experience came the basic tenets of the Christian Science — that man is a spiritual being made in God's likeness, while all forms of sickness are illusions to be corrected through spiritual education and understanding. Mrs. Eddy saw her recovery as a result of a fusion of spiritual and mental powers; she had previously observed faith healing in her role as a patient and later assistant to a mesmerist.

Earlier Mrs. Eddy had published the main text of the movement, *Science and Health*, in 1875; In 1883 she established the *Christian Science Journal* for the education of members. The movement has successfully established branches in many parts of the world.

"The salient features of Christian Science have been depicted in her book, *Science and Health*. Mrs. Eddy was mostly influenced by the book, *Song Celestial* which is the English translation of the *Bhagavad Gita* by Sir Edwin Arnold, and also by the English translation of the *Bhagavad Gita* by Charles Wilkins, published in London in 1785, and in New York in 1867. Mrs. Eddy quoted certain passages from the English edition of the *Bhagavad Gita*, but unfortunately, for some reason, those passages of the Gita were omitted in the 34th edition of the book, *Science and Health*. If we closely study Mrs. Eddy's book, *Science and Health*, we find that Mrs. Eddy has incorporated in her book most of the salient features of Vedanta philosophy, but she denied the debt flatly." — *The Philosophical Ideas of Swami Abhedananda*, by Swami Prajnanananda p. 164.

"In the earliest edition of *Science and Health* Mrs. Eddy had the courage to quote certain passages from one of the most authentic books of the Vedanta philosophy, thus herself acknowledging the harmony that exists between the basic principles of the Vedanta philosophy and Christian Science. Unfortunately, for some reason, since the publication of the 34th edition, these passages have been omitted." — Swami Abhedananda, vide *Complete Works of Swami Abhedananda*, (Vol.2, p. 223.) [see 1886(o), 1894 Mar. 9, 1894 Sept. 25]

1879 (d): Sri Aurobindo (1872-1950), was sent to England with his brother for higher education to prepare for the **Indian Civil Service**. [see 1893 Feb. (a)]

1879 (e): **India** had a **poor crop** and much of the harvest was consumed by rats which plagued many districts in the following two years and which consumed a significant portion of the nation's grain stores.

1879 (g): An **International Exposition** was held at **Sydney**.

The site of the exposition covered 15 acres; more than one million people visited the exposition to view, 9,345 exhibits costing £313,987.

1879 (h): **Birth of Sri. C Rajagopalachari** (d.1972), prominent Indian nationalist leader and the first Governor General of Independent India.

1879 (i): U.S. electrical wizard **Elmer Amrose Sperry**, 19, invented an improved **dynamo** and a new type of **arc lamp**.

1879 (j): The **gonococcus bacterium** "*Neisseria Gonorrhoea*" that transmits the venereal infection gonorrhoea was discovered by German physician **Albert Ludwig Siegmund Neisser**.

1879 (k): **John Philip Holland** (1841-1914), U.S. inventor, built the first **submarine** which operated submerged successfully. [see 1900(g)]

1879 (l): The **multiple switchboard** invented by U.S. engineer **Leroy B. Firman** made the telephone a commercial success and helped increase the number of U.S. Telephone subscribers from 50,000 in 1880 to 250,000 in 1890.

1879 (m): **Saccharin**, a non-caloric, non-nutritive sweetener, was discovered accidentally at Baltimore's New John Hopkins University by Chemist **Ira Remsen**, 33, and his German student **Constantin Fahlberg** who were investigating the reactions of a class of coal tar derivatives.

They published a scientific description of the new compound in February 1880, calling special attention to its sweetness (in dilute solution, saccharin is 500 to 700 times sweeter than cane sugar).

1879 (n): **Percy Gilchrist** (1851-1935), and **Sidney G. Thomas** (1850-1885), two British inventors, developed a method for making **steel** from phosphoric iron ores, thereby doubling in effect the world's potential steel production.

1879 (o): **L. F. Nilson** (1840-1899). Swedish chemist, discovered a hitherto unknown element, which he named **scandium**.

1879 (p): **Per Teodor Cleve**, (1840-1905), Swedish chemist and geologist, discovered two new elements among the rare earth minerals — **thulium** and **holmium**.

1879 (q): **Samarium**, a metallic element belonging to the rare-earth group, was discovered by a French Chemist, **L. De. Boisbaudran** (1838-1912)

In 1886 he separated dysprosium — another new element, from crude holmium.

1879 (r): William Whitney (1827-1894), American linguist and one of the foremost Sanskrit scholars of his time, brought out *Sanskrit Grammar* which is a classic work that has remained unrivalled for completeness and clarity. [see 1884(d)]

1879 (s): Electricity was used to draw a railroad **locomotive** for the first time at Berlin.

1879 (t): The British who, along with Dutch, had already taken over and annexed (1843) portion of Zulu territory in South Africa, confronted the Zulu People of the Bantu tribes with a view to conquer them completely.

The Zulus strongly resisted the British encroachment. In the course of this **Zulu war**, the British breachloading rifles killed some 8000 Zulu warriors and wounded more than 16,000. Despite stiff resistance, the British defeated the poorly armed Zulus in July 1879, occupied the remainder of their country and divided Zululand into 13 separate kingdoms. Thus ended the Zulu nation founded by Zulu leader Shaka (ruled 1816-1828) in 1916. In 1887 Zululand (now part of South Africa) became a British crown colony.

1879 (u): At the University of Leipzig, **Wilhelm Max Wundt** (1832-1920), German Psychologist, established the **first laboratory** to be devoted entirely to experimental psychology, thus bringing the human being into the realm of science.

He also founded in 1881 the first journal to be devoted to the subject. From Wundt's monumental work *Fundamentals of Physiological Psychology* flowed the various movements that had significant effects on education in the 20th century.

Among Wundt's Pupils was the American psychologist and philosopher, William James, often considered the father of American psychology of education. In 1878 he established the first course in psychology in the United States and in 1890 he pioneered physiological psychology in the *Principles of Psychology* [see 1890(h)]. In this famous book James argued that man should be thought as a living organism with instinctive tendencies to react with his environment. A child's mind, therefore, is that aspect of his being that enables him to adapt to the world, and the purpose of education is to organise the child's powers of conduct so as to fit him to his social and physical environment. Interests must be awakened and broadened as the natural starting points of institution. Religious study absorbed James from 1893 to 1903 and produced *The Varieties of Religious Experience* (1902) [see 1901 (l), 1902(b)].

1879-83: War of Pacific fought between Bolivia, Chile and Peru for control of the nitrate-producing fields in the Atacama desert where the three states meet.

The war ended on April 4, 1883, with the treaty of Valparaiso that deprived Bolivia of access to the sea. Victorious Chile gained the Peruvian province of Tarpaca in the treaty of Ancona, and she gained Bolivian territories that are rich in nitrates.

1880 March 4: The first **photographic reproduction** in a newspaper appeared in the *New York Daily Graphic*.

The picture of a shanty-town was printed from a half-tone produced by photographing through a fine screen with dots in the photograph through representing shadows.

1880 May 8: Death of **Gustav Flaubert** (b.1821), French novelist, whose work constitutes an epoch in the history of the art of fiction.

1880 Sept. 13: The first **Employer's Liability Act** passed by the British Parliament, made mandatory on the part of the employers to pay compensation to injured workers or if they died, to their relations.

1880 (a): Sir William Hunter (1840-1900) British Publicist, who was asked by the Governor General of India (in 1869) to submit a scheme for a comprehensive statistical survey of the Indian empire, observed that '40 million Indian population go through life on insufficient food.'

Sir Charles Elliot (1862-1931), British Colonial official, wrote (1887) that 'half of our agricultural population never know from year's end to year's end what it is to have their hunger fully satisfied.'

A country-wide economic enquiry ordered by Lord Dufferin in 1887 to 'ascertain the truth behind the general assertion that the greater proportion of the population of India suffer from daily insufficiency of food' confirmed the correctness of the view expressed by the two officers.

1880 (b): Sir Jagdish Chandra Bose (1858-1937), Indian physicist and plant physiologist, went to the University of London to study medicine. [see 1894(a), 1900 Aug-Oct, 1900 Jul. 8, 1902 Jul. 9]

1880 (c): An International Exposition was held at **Melbourne**.

The site of the exposition covered 20 acres, more than one million people visited the exposition to view 12,792 exhibits costing £330,330.

1880 (d): The **bacillus of typhoid fever** (*Eberthella typhi*) was identified simultaneously by German bacteriologist **Karl Joseph Eberth** 45, and **Robert Koch**.

1880 (e): Adolf Von Baeyer (1835-1917), German Chemist, did **research on Indigo** and succeeded in preparing it artificially.

He received Nobel Prize in Chemistry in 1905.

1880 (f): Alexander Graham Bell (1847-1922), Scottish-American physicist and inventor, invented **photophone**, an instrument for transmitting sound by vibrations in a beam of light. On June 3, the first wireless telephone message was transmitted by Bell on his photophone. [see 1873 Mar. 3, 1892 (m)]

1880 (g): John Milne (1850-1913), British geologist, developed the first accurate **seismograph**, permitting the careful study of earthquakes and opening the way to new knowledge of the earth's interior.

1880 (h): J. C. G. Marignac discovered a metallic element belonging to the rare earth group. He gave it the name **godolinium**.

1880-81: Boer Struggle for Independence in South Africa

Led by Paul Kruger (1825-1904), South African statesman, the descendants of Dutch settlers at Transval and Orange Free States known as Boers, rose against the British in an attempt to regain the independence they had previously given up in return for protection against the danger from Zulus. In a brief war, the British were defeated on February 27th, 1881, and Boers were restored independence under the British suzerainty. Kruger became the President of the Boer Republic.

1880-84: Lord Rippon (1827-1909), the Viceroy of India.

1881 Jan. 25 : Keshab Chandra Sen, the celebrated Brahmo leader, who had assimilated the universal teachings of Sri Ramakrishna for nearly two years proclaimed his new creed which he called '**New Dispensation**' (*nava vidhana*). It signified the harmony of religions, and was fundamentally, a presentation of Sri Ramakrishna's teachings — as far as Keshab was able to understand them.

In this regard Swami Vivekananda wrote later on: "..... A strong and deep love grew between the two, and Keshab's whole life became changed, till, a few years later, he proclaimed his views of religion as the New Dispensation, which was nothing but a partial representation of the truths which Ramakrishna had taught for a long time."

The main principles of New Dispensation, enunciated by Keshab, are: a) Harmony of all scriptures, saints and sects; b) Harmony of reason and faiths, of devotion and duty, of Yoga and Bhakti; c) The Church of the Samaj stands for One Supreme God, to be worshipped without form. No idolatry in any form may enter the precincts of the Church; and d) the Church stands for Universal Brotherhood without distinction of caste or creed or sect.

In order to illustrate the idea of the harmony of all religions and of the part played by Ramakrishna in introducing it to Keshab Chandra Sen, a pupil of his caused to be painted a symbolical picture in which a Christian Church, a Mohammedan Mosque, and a Hindu Temple appear in the

background, while on one side, in front, Ramakrishna is pointing out to Keshab a group in which Christ and Chaitanya are dancing together and a Mohammedan, a Confucianist, a Sikh, a Parsi, an Anglican, and various Hindus are standing around, each carrying a symbol of his faith.

1881 Jan. 28: Death of **F. M. Dostoevski** (b. 1821), Russian writer, who was one of the greatest novelists of all times.

1881 Feb. 5: Death of **Thomas Carlyle** (b. 1795), British essayist, historian and philosopher.

A leading social critic of early Victorian England, Carlyle preached against materialism and mechanism during the industrial revolution.

1881 April 19: Death of **Benjamin Disraeli** (b. 1804), English statesman and the leader of the Conservative Party. He served as Prime Minister of England in 1868 and from 1874 to 1880.

1881 Aug. 16: Birth of **Sir Alexander Fleming** (d. 1955), Scottish bacteriologist, best known for his discovery of penicillin.

His discovery, which paved the way for antibiotic therapy for infectious diseases, has been hailed as "the greatest contribution medical science ever made to humanity."

1881: **Narendranath** heard of his future Master, **Sri Ramakrishna**, for the first time from **Professor William Hastie**, the great scholar and the then Principal of the General Assembly's Institution (now known as the Scottish Church College) at Calcutta, where Narendranath was studying in F.A. Class.

Prof. Hastie introduced Sri Ramakrishna by way of an illustration to bring home the concept of 'a momentary trance' in Wordsworth's poem 'Excursion'. The Professor said, "such an experience is the result of purity of mind and concentration on some particular object and it is rare indeed, particularly in these days. I have seen only one person who has experienced that blessed state of mind, and he is Ramakrishna Paramahansa of Dakshineswar. You can understand if you go there and see for yourself."

Prof. Hastie, an Englishman, regarded the culture of India with unusual reverence and understanding. He also had the distinction of being one of the very few non-Indians who had met Sri Ramakrishna. He was once moved to remark, "Narendranath is really a genius. I have travelled far and wide, but I have never yet come across a lad of his talents and possibilities, even in German Universities, amongst philosophical students. He is bound to make his mark in life!"

1881 Nov.: **Narendranath**, who was preparing for the final F.A. Examination of the Calcutta University, met **Sri Ramakrishna** for the first time at the

house of **Surendranath Mitra**, a lay devotee of Sri Ramakrishna, who had asked Narendranath to treat the audience to devotional songs, on the occasion of the saint's visit to his house. It served as a prelude to the 'historic meeting' of the two at Dakshineswar.

1881 Dec.: **Narendranath**, who was eighteen years of age and had been in college two years, met **Sri Ramakrishna** at Dakshineswar.

'It was a historic meeting of two great souls, the Prophet of Modern India and the carrier of his message.'

Nurtured in English education and European thought, Narendranath had turned agnostic. He had approached some religious luminaries of his time but none could speak of God to him with the authority that comes of direct experience. At last he came to Sri Ramakrishna and asked him straight the question, "Have you seen God?" "Not only have I seen God but I can also show Him to you: I see him more intensely than I see you," came the spontaneous and unequivocal reply from the great seer. Astonished and awed beyond words by his revelations, Narendranath surrendered himself to this prophet of God. At last, he had found one who could assure him from his own experience that God existed. His doubts dispelled, and the meeting proved a turning point in the life of young Narendranath. At the second meeting with Sri Ramakrishna, Narendranath underwent a mystical experience at the touch of the Master.

1881 (a): The first synchronous census was conducted in India. According to this census, community-wise, Hindus were 74.32 per cent of the total population of India; Muslims 19.74 per cent, Christians 0.73 per cent and others 5.21 per cent.

The census committee consisting of W.C. Plowdin (President) with H. Beverley and W.R. Cornish as members, set up in 1877 had submitted a detailed report on 29th January 1878, on the conduct of a general census in India in 1881. This report paved the way for the first synchronous census in India in 1881. From then onwards, India has had regular synchronous census every ten years. The census of India has been providing an uninterrupted chain of demographic data on the people of India ever since 1881. [see 1872(b), 1891(a), 1901(c)]

1881 (b): Rendition of Mysore.

The decision had been hanging fire since 1868, when the Original Ruler, whose maladministration was the ostensible cause of the introduction of British administration in the State, had passed away. The alarm caused in the minds of the Princes by the action against the Ruler of Baroda and the failure of the Imperial Durbar to quieten that alarm, led to a final decision by which Mysore was restored to its legitimate sovereign. The British,

however, continued to assert their right of interference in the internal affairs of the State.

1881 (c): The U.S. **Population** reached 53 million, Great Britain had 29.7 million, Ireland 5.1, Germany 45.2, France 37.6, Italy 28.4., India had a population of some 265 million, up from 203.4 million in 1850.

1881 (d): Death of **James Kamp Starley**, inventor of the sewing machine. He also designed the bicycle that had wheels 30 inches in diameter with solid rubber tyres, a chain driven rear wheel.

1881 (e): U.S. President **Garfield's assassination**, the second in 15 years, followed that of the Russian Czar (Alexander II) by less than 16 weeks.

1881 (f): Formation of the **American Institute of Christian Philosophy** in New York represented an attempt to integrate science with the Bible by the dissemination of appropriate literature.

1881 (g): **Edward Hale** (1822-1909), American Clergyman and author, brought out the revised edition of *The Age of Fable* (1855) written by **Thomas Bulfinch** (1796-1867).

This book was for decades a very popular family and school book in America and its material on Hindu mythology and Buddhism fascinated thousands of readers who were far from being erudite scholars. In the revised edition, Edward Hale included a part of the chapter on Hinduism from *Ten Great Religions* (2 Vols 1871-1873) written by the unitarian minister, theologian and author, **James Freeman Clarke** (1810-1888). [see 1871 (e)].

1881 (h): **Herbert Spencer** (1820-1903), British philosopher, sociologist, and educationist who pioneered evolutionary theory brought out his work: *Descriptive Sociology*.

In 1890s he returned to philosophical writing in which his influence on individualism, pacifism, and biological thinking was profound and worldwide. In his day his works were important in popularising the concept of evolution and played an important part in the development of economics, political science, biology and philosophy.

1881 (i): Scottish bacteriologist **Jaime Ferran** discovered serum effective against **Cholera**.

1881 (j): The **pneumococcus bacterium** that caused pneumonia was found by U.S. Army bacteriologist-physician **George Miller Sternberg**.

1881 (k): **Louis Pasteur** (1822-1895), French Chemist, made **vaccine for**

anthrax and proved its value in a sensational public demonstration on sheep and goats.

1882 Jan. 30: Birth of **Franklin D. Roosevelt** (d. 1945), U.S. Statesman and 32nd President.

He led the American people through the grave economic crisis of 1930s and through the Second World War. Before he died, he cleared the way for peace, including establishment of the United Nations.

1882 Mar. 24: **Robert Koch** (1843-1910), German physician and bacteriologist and Nobel Prize Winner in Medicine (1905), made a most remarkable discovery of **tubercle bacillus**, the causative factor of the dreaded disease tuberculosis.

He devised many bacteriological techniques and established the bacterial causes of a number of infectious diseases. One of the first diseases Koch studied was anthrax, an ancient and highly fatal cattle disease. He discovered the bacterial origin of anthrax in 1876, and developed a preventive inoculation against it in 1883. Within about a decade a whole series of specific pathogens—including the causal agents of cholera, typhoid fever and diphtheria; common pyogenic bacteria which caused suppuration in wounds; and varieties of intestinal flora—were isolated by Koch and others.

1882 Mar. 24(a): Death of **H. W. Longfellow** (b. 1807), the most popular of U.S. Poets in the 19th century.

The well-known stanza of his poem *A Psalm of Life* is:

“Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us,
Footprints on the sands of time.”

1882 Apr. 19: Death of **Charles Darwin** (b. 1809), British Naturalist, renowned for his documentation of evolution and for a theory of its operation. His influence on the scientific and religious tenor of his time was immense and provocative.

After a five-year sea-voyage (1831-1836) involving detailed observations of different animals and fossils at the West Coast of South America and some Pacific Islands, he was convinced of the gradual evolution of species; and after 20 years' careful research in England, he brought out his findings in his monumental work: *Origin of Species* (1859) [see 1871 (c)] wherein he soundly established the theory of organic evolution. Within a few years this book set off a great philosophical debate. Darwin's meticulously researched theory that present species are evolved from extinct ones, that species that survive are those that can adapt to changing environment and that man and ape share a common ancestor represented a

direct challenge to the Biblical interpretation of creation. Because Darwin's theory cast doubt upon the Biblical account of the origin of man (as found in the *Book of Genesis*), theological conservatives abhorred it and sought to combat it through all available means, including suppression. However Darwin's theory of natural selection finally won the day and when he died he was buried in Westminster Abbey.

While scientists in general embraced Darwinism, the liberal Protestant clergymen and philosophers sought a philosophical synthesis between evolution and Christianity. Today scientists remain almost unanimous in their acceptance of Darwin's basic thesis, modified by recent discoveries in genetics.

1882 Apr. 27: Death of **Ralph Waldo Emerson** (b.1803), U.S. Essayist, poet and philosopher. He was the most thought-provoking American cultural leader of the mid-19th century.

Emerson was one of the earliest Americans to introduce Indian thought into America. He was for a number of years a neighbour of Thoreau, an ardent 'Asiatist' whose great work, *A Week on the Concord and Merrimack Rivers*, is an enthusiastic eulogy of the *Bhagavad Gita*, and of other great Indian poems and philosophies.

Shortly after the death of his wife in 1832, Emerson resigned his post as a minister of the Unitarian Church in Boston and left for Europe. While in England, Emerson met T. Carlyle, the British social critic and historian. It was Carlyle who made a parting gift—the English translation of the *Bhagavad Gita*, to his friend. He read the classic thoroughly which left a profound influence on his mind. The Unitarian Church adopted in great measure the philosophical thoughts of Emerson.

A copy of the first English translation of the *Bhagavad Gita* has been carefully preserved in Concord, Massachusetts, where Emerson lived his last years.

1882 May 20: **The St. Gothard Tunnel** (9¼ miles) opened in **Switzerland**, was the first of the great railway tunnels through the Alps.

1882 May: **Max Muller** delivered a course of lectures before the University of Cambridge in which he expressed his idea of India and the Hindu religion most succinctly and clearly.

In the very first of the lectures to which he gave the title, '*What can India teach us?*' Max Muller said: "If we are asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of

some of them which well deserve the attention even of those who have studied Plato and Kant—I should point out to India. And if I were to ask myself from what literature we, here in Europe, we, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semetic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.”

1882 June 2: Death of **Giuseppe Garibaldi** (b. 1801), an important Italian patriot and liberator.

His most spectacular achievement was in 1860, when the nationalists were busy unifying the small states of Northern Italy. He was the key military figure in the creation of the Kingdom of Italy. An unflagging foe of all tyranny, he devoted his life to fighting oppression.

1882 July 11: **Alexandria** was **bombarded** by the British forces, and subsequently occupied by them as a prelude to the occupation of Egypt itself.

1882 Aug. 1: Birth of **Purushottamdas Tandon** (d. 1962), Indian nationalist leader.

1882 Aug. 5: **Sri Ramakrishna** (1836-1886), the saint of Dakshineswar and **Pandit Ishwar Chandra Vidyasagar** (1820-1898), the Indian educationist and social reformer, met at the latter's residence in Calcutta.

The Pundit was far-famed for his great scholarship. But even greater than his scholarship was his compassion for suffering humanity. Sri Ramakrishna had heard about Vidyasagar's rare qualities since his boyhood and was naturally attracted towards him. The Pundit, though learned, was yet a humble man. Well-known for his philanthropic acts, he could not but be moved by the saint of Dakshineswar. Sri Ramakrishna's spiritual ecstasies and talks made a deep impression on him.

1882 Dec. 11: Birth of **Max Born** (d. 1970), German Physicist, who made most outstanding contribution to modern physics in showing the inherently probable nature of the basic laws of quantum mechanics.

In 1954 he received the Nobel Prize for physics.

1882 Dec. 11(a): Birth of **Mahakavi Subramania Bharati** (d. 1921), Indian revolutionary poet.

1882 Dec. 28: Birth of **Arthur S. Eddington** (d. 1944), English Astronomer, who greatly advanced theoretical astrophysics as a consequence of his original contributions to the theory of relativity and his studies on the internal constitution of stars.

1882 (a): Bankim Chandra Chatterjee (1838-1894), Bengali novelist, wrote his best-known novel, *Ananda Matha*.

It contained the famous hymn '*Vande Mataram*', which inspired the people to sacrifice all for their motherland. It later became the *mantra* and slogan in India's struggle for independence. It charged the whole of India with patriotic emotion.

1882 (b): The University of Punjab was established.

The University of Allahabad came five years later, meeting the needs of Northern and Central India. The three Universities of Calcutta, Madras and Bombay were founded in 1857. Schools and Colleges multiplied rapidly thereafter in India.

Western education was introduced in India after Macaulay's Minutes on Education (1835) had come as a corollary to the policy of admitting Indians to the administration under the Charter Act of 1833. Macaulay believed that English education was sure to destroy the faith of the young students in their past. He, therefore, strongly recommended the introduction of English education. In this context he wrote (12 Oct., 1836) to his father: "Our English Schools are flourishing wonderfully. It is my firm belief that if our plans of education are followed up, there will not be a single idolator (Hindu) among the respectable classes in Bengal thirty years hence. And this will be effected without efforts to proselytise; without the smallest interference with religious liberty; merely by the natural operation of knowledge and reflection." [see 1876 (i)]

English education brought to India political ideas of the West along with knowledge of Western Science. These ideas produced the great intellectual ferment of the 19th Century. They ultimately found political expression in the national awakening of the eighties.

1882 (c): John D. Rockefeller (1839-1937), American industrialist, philanthropist and the founder of Standard Oil Company (1870), created **America's first great 'Trust'**. It had a capital of about 70 million dollars and was the world's largest and richest industrial organisation.

1882 (d): The 'Indian Education Commission' was appointed by the Government of India, in the wake of an agitation started by the Christian missionaries who complained that the Government Schools were competing with missionary schools to such an extent that the latter was threatened with extinction.

The missionaries also held that the educational institutions of Government were "secular", that is, "Godless" or heathen. Such Schools were positively harmful and, therefore, the Bible must be taught in all the Government schools in India. If this were not possible on political grounds, they

argued that the Government should withdraw from direct educational enterprise and leave them the field clear for the mission schools.

1882 (e): Thomas Alva Edison (1847-1931) developed the world's first **public electricity system**.

He designed and installed the first large central power station on Pearl Street in New York; its steam-driven generators of 900 Horse Power provided enough power for 7,200 lamps. Edison also designed the first English power station, which was opened in Holborn, London, in 1882.

The success of these power stations led to the construction of many other central power stations. [see 1864 (e), 1877 Nov.29, 1878 (h), 1883 (d), 1889(h), 1891 Dec 29, 1893 (h)].

1882 (f): The world's first **electric fan** was devised by the Chief Engineer of New York's Crocker and Curtis Electric Motor Company. This two-bladed desk fan was the work of 22-year old **Schuyler Skaats Wheeler**. The world's first electric flat iron was patented by H.W. Seely in the same year.

1882 (g): Leo Tolstoy (1828-1910), Russian author, moralist and social critic brought out his work *A Confession*. [see 1866 (f), 1894 (e)]

When he was completing *Anna Karenina*, in the 1870's, he experienced a **spiritual crisis**, the history of which was set down in the *Confession*. Thereupon he embraced a rationalist variety of evangelical Christianity, the cardinal principles of which were brotherly love and non-resistance to evil. He aimed primarily at the achievement of inner freedom and personal righteousness, but he also applied his ethical doctrine to the solution of social problems. He rejected the Church, believing that it had corrupted Christ's teachings. He set forth his views in numerous tracts, in private letters and also in the stories and plays he produced after his conversion.

1882 (h): Psycho-analysis was pioneered by Viennese physician, **Josef Breuer**, who discovered the value of hypnosis in treating a girl suffering from severe hysteria.

Breuer induced the patient to relive certain scenes that occurred while she was nursing her sick father and he succeeded thereby in relieving her permanently of her hysteria symptoms, a success he communicated to his colleague Sigmund Freud. [see 1895(n)]

1883 Jan. 23: Birth of **Clement Atlee** (d. 1967), leader of the British Labour Party (1935-55) and Prime Minister of England from 1945 to 1951.

Atlee led the Labour Party in the electoral victory of 1945 and led the Labour Government that established the welfare state in Great Britain. His Government was responsible for a series of measures, notably the creation of a national health service, and the extension of national insurance.

1883 Mar. 14: Death of **Karl Marx** (b. 1818), German political philosopher, radical economist, and revolutionary leader who authored *The Communist Manifesto*, the most celebrated pamphlet in the history of the Socialist Movement, as well as of its most important book, *Das Kapital*.

His basic idea – known as Marxism – forms the foundation of socialist and communist movement.

Marx's masterpiece, *Das Kapital*, the 'Bible of the Working Class', as it was officially described in a resolution of the International Working Men's Association, was published in 1867 in Berlin. Only the first volume was completed and published in Marx's lifetime. The second and third volumes edited by Engels were published in 1885 and 1894. [see 1867 (c)].

1883 Mar. 26: The most lavish party yet held in America was staged at the \$ 2 million Gothic mansion of railroad magnate, **William Kissam Vanderbilt**, 34, on the north-west corner of New York's Fifth Avenue at 53rd Street.

Vanderbilt was the Chairman of the Lake Shore and Michigan Southern, and it was estimated by the *New York World* that his wife had spent \$ 155,730 for costumes, \$ 11,000 for flowers, \$ 4,000 for hired carriages, \$ 4,000 for hair dressers, and \$ 65,270 for catering, champagne, music and the like to make the \$ 250,000 fancy-dress ball a success.

1883 May 28: Birth of **Vinayaka Damodar Savarkar** (d. 1966), the fierce patriot, popularly known as Veer Savarkar.

He was one of the most active Indian revolutionaries and a militant nationalist. A fighter ready to dare and act in the case of Mother India, he became a legend in his own life time.

1883 July 29: Birth of **Benito Mussolini** (d. 1945), the Fascist dictator, who was the head of the Italian Government from 1922-1943 and led Italy into 3 successive wars, the last of which overturned his regime.

1883 Oct. 30: Death of **Swami Dayananda Saraswati** (b. 1824), the founder of *Arya Samaj*, a religious movement which played an important part in the awakening of Indian national consciousness. [see 1875 Apr. 10, 1874 June 12]

The Swami was one of the great personalities of Indian Renaissance and the reviver of Indian culture. Well-versed in the interpretation of the Vedas, he was a fearless critic of all dogmas and superstitions and all the evils of rituals and custom. His vehement campaign against the evils of his days had excited many attacks on his life.

For his courageous crusade against orthodoxy and superstitions, Dayananda was poisoned a number of times, and as a result of the last one

he died. The crowning act of his life was that he not only pardoned his poisoner but also gave money to him to go away and save himself.

Swami Dayananda was the first religious reformer of modern India, who based himself entirely on the light which he had received from his own sacred lore. Before he died, about one hundred branches of Arya Samaj had been established in Punjab, Utter Pradesh, Rajasthan and Bombay.

1883 Dec. 28-30: Under the auspices of the **Indian Association**, an **All India National Conference** met in Calcutta with representatives from all over India.

It was an important landmark in the history of the evaluation of political organization, as it was the first All-India political conference which offered a model to Indian National Congress inaugurated two years later.

In 1885, when the Indian National Congress was founded in Bombay, the Indian national Conference merged into it without any difficulty. It soon grew into a significant national body with representatives from all parts of the country and all sections of the people. The Muslims, however, under the leadership of Sir Sayed Ahmed Khan (1818-1898), held aloof from the nationalist agitations of the 19th Century.

1883 (a): In his book, *Asia's Message to Europe*, **Keshab Chandra Sen**, the celebrated Brahmo leader exhorted:

“Sectarian and carnal Europe, put up into the scabbard the sword of your narrow faith! Abjure it and join the true catholic and universal church in the name of Christ, the son of God!....”

“Christian Europe has not understood one half of Christ’s words. She has comprehended that Christ and God are one, but not Christ and humanity are one. That is the greatest mystery, which the New Dispensation [see 1881 Jan. 25] reveals to the world: ‘not only the reconciliation of man with God, but the reconciliation of man with man!....Asia says to Europe: ‘Sister, be one in Christ’..... All that is good and true and beautiful — the meekness of Hindu Asia, the truthfulness of Mussalman, and the charity of the Buddhist — all that is holy is of Christ.....”

1883 (b): **Pratap Chandra Majumdar** (1840-1905), writer, orator and the chief lieutenant of Keshab Chandra Sen, brought out his book: *Oriental Christ*, in which he depicted Christ as an Eastern prophet.

This book has been compared by Dr. Barrows to *Imitation of Christ* by Thomas a Kempis.

1883 (c): **Nikola Tesla** (1856-1943), Croatian-American inventor and electrical engineer, constructed his first **induction motor**, utilising the rotating magnetic field principle discovered by him.

He also produced other electrical motors, new forms of generators and transformers, and a system for alternating current power transmission. Later he invented the transformer known as the Tesla coil (1891) and made basic discoveries concerning wireless communication. Tesla also invented fluorescent lamps and a new type of steam turbine. His alternating-current electrical system was used by George Westinghouse for a major lighting project (the World's Columbian Exposition at Chicago in 1893). The system was also used for a major power project (Niagara Falls).

A controversy between alternating-current and direct-current advocates raged in 1880s and 1890s, featuring Tesla and Edison as leaders in the rival camps. The advantages of the polyphase alternating-current system as developed by Tesla, soon became apparent, however, particularly for long distance power transmission. The rotating magnetic principle discovered by Tesla, is the basis of practically all alternating-current machinery.

1883 (d): Thomas Alva Edison (1847-1931) made a significant discovery in pure science, '**the Edison Effect**' — electron flowed from incandescent filaments, with a metal plate insert, the lamp could serve as a valve emitting only negative electricity.

Although "etheric force" had been recognized in 1875 and the Edison effect was patented in 1883, the phenomenon was little known outside the Edison laboratory. This "force" underlies radio broadcasting [see 1891 Dec. 29], long-distance telephony, sound pictures, television, electric eyes, X-rays, high frequency surgery and electronic musical instruments. In 1885 Edison patented a method to transmit telegraphic "aerial", which worked over short distances, and later sold this "wireless" patent to the Italian electrical engineer Guglielmo Marconi (1874-1937). [see 1864(e), 1877 Nov. 29, 1878(h), 1882(e), 1889(h), 1891 Dec. 29, 1893(h)].

1883 (e): Gottlieb Daimler (1834-1900), German inventor, constructed a **high speed engine**, making it lighter and more efficient than ever before and adapting it for the use of gasoline vapour as fuel. He fitted the engine to a boat in his first attempt to make practical use of it.

In 1885, Daimler installed one of his modified engines on a bicycle and drove it over the cobbled roads of Mannheim, Baden. That was the world's first motor cycle. [see 1884(h), 1885(b)]. In 1887, Daimler built the first automobile [see 1876(e), 1885(b)]

1883 (f): J. W. Swan (1828-1914), English physicist and chemist, patented a process for producing artificial fibre called **rayon**. In the same year an **artificial silk** was developed from nitrocellulose by French Chemist **Hilaire Bernigaud**.

1883 (g): Robert Louis Stevenson (1850-1894), Scottish novelist, who was one of the most popular and highly regarded British writers of the end of the 19th century, brought out *Treasure Island*, his first popular romantic thriller.

His other well-known works include *Kidnapped* (an adventure story of the Scottish highlands) and *The Strange Case of Dr. Jekyll and Mr. Hyde*. In the latter, he dealt directly with the nature of evil in man and the hideous effects of a hypocrisy that seeks to deny it.

1883 (h): The volcano of Krakatoa (between Java and Sumatra), which had been dormant for hundred years, burst into violent eruptions that could be heard from West Australia. Dense, volcanic clouds and ash were hurled into the air as huge waves, over thirty-six metres high, swamped the coasts of Java and Sumatra, drowning 36,000 people.

1884 Jan. 6: Death of **Gregor Mendel** (b. 1822), Austrian Augustinian monk, who laid the foundation of modern genetics (heredity) with his paper dealing with the hybridization of peas.

The results of his investigations were communicated by him to a Natural History Society in Brunn, in the proceedings of which they were published in 1865. In 1900, nearly twenty years after Mendel's death, his paper was rapidly appreciated. Mendel's success was largely due to the fact that he planned his experiments on lines different from those of any of his predecessors. His invaluable contributions have made his name immortal in the annals of genetical literature [see 1865(b), 1900(c)].

1884 Jan.: Death of **Keshab Chandra Sen** (b. 1838), the celebrated Brahmo leader, and a stormy petrel in the history of Indian social and religious reformation.

From March 1875 onward to the end of his life, Keshab remained under the powerful influence of Sri Ramakrishna, the saint of Dakshineswar, who met the former for the first time at a garden house, a few miles to the North of Calcutta. Being deeply impressed by his devotion and conversation, Keshab went to see Ramakrishna often, accompanied by a number of his adherents, and drew public attention to his merits both by talking and by writing about him. The result was that Ramakrishna was visited at his temple by many educated Hindus from Calcutta and also made the acquaintance of the young men who became his attached pupils. At the news of Keshab's death, Sri Ramakrishna was overwhelmed; he would not speak to anyone and remained in bed for three days. Later he said 'When I heard of Keshab's death, I felt as if one of my limbs were paralysed.' And again, 'oh, how happy we used to be together! How we used to sing and dance!' Throughout the rest of his life, Ramakrishna would speak often of Keshab — sometimes critically or humorously, but always with profound affection.

1884 Jan. 30: B.A. examination results of Calcutta University were published in *The Calcutta Gazette*, **Narendranath** passing the examination in the second division.

After graduation, Narendranath started studying law in Metropolitan Institution (now Vidyasagar College), completed the course in 1886, but did not appear in the final examination.

1884 Jan. (a): The Fabian Society was founded by a small group in London, to promote the advancement of socialism by gradual and non-revolutionary means and so gradually to reconstruct society in accordance with the highest moral possibilities.

The Fabians were influenced by Marxism but they based their economic philosophy not on Marx but on John Stuart Mill [see 1873, May 8]. They rejected the Marxist view of the capitalist state as instrument of domination which ought to be overthrown, and hoped instead to capture and use the state for the general welfare. They also advocated state control of the conditions of labour.

Among the many distinguished members of the society were Sidney and Beatrice Webb, George Bernard Shaw, H.G. Wells and Annie Besant. After the publication of *Fabian Essays* [see 1889(j)] edited by Shaw, the society became an influential political force. Its influence on socialist movement in Britain was profound. In 1892 the first two avowed socialists were elected to Parliament. In 1900 the Fabians took an important part in the formation of the Labour Representation Committee, which subsequently became the British Labour Party.

1884 Feb. 19: Narendranath Dutta, 21, was initiated into Freemasonry, passed as a Fellow Craft on 15 April and raised as a Master Mason on 20 May but did not become Master of Lodge.

In quick succession he went through the ceremonies of the three degrees of Freemasonry and within three months only he became a full-fledged member of the Craft (*Brother Vivekananda*, by Dr. P.C. Chunder, page 14).

“Freemasonry is a particular system of morality veiled in allegory, illustrated symbols. Any person who comes to join this fraternity must strongly and absolutely believe in Fatherhood of God and brotherhood of man. He must come of his own free will and accord, freely and voluntarily. Also his approach must be unbiased of improper solicitation of friends and uninfluenced by mercenary or other unworthy motives.”

1884 Feb. 25: Death of Narendranath's father, **Vishwanath Dutta**, (b. 1835). Consequently Narendranath's family was plunged into dire financial distress and suffered many troubles and privations. Vishwanath, a spendthrift, had spent more than he earned.

Immediately after his demise it was discovered that the family was over head and ears in debt. The creditors knocked at the door; the erstwhile friends turned enemies and the nearest relatives, taking advantage of this helpless condition, filed a suit to oust them all from the house. Nothing daunted, Narendranath fought manfully, and ultimately triumphed in the litigation in which he had to get himself involved in spite of himself under circumstances over which he had no control.

1884 Mar.: Birth of **H.H. Jagadguru Swami Bharati Krishna Tirtha** (d. 1960), the divine personality that gracefully adorned the famous Govardhan Math, Puri.

Renowned for his vast versatile learning, spiritual and educational attainments, wonderful research achievements in the field of *Vedic Mathematics*, Sri Jagadguru went on a tour to America, the first tour outside India by a Shankaracharya in the history of the said order, with a view to promote the cause of world peace and to spread the lofty Vedantic ideals even outside India.

1884 July: **Ottmar Mergenther** (b. 1854) German-American mechanic, constructed the first direct-casting **Linotype**; it was patented in August and in December the National Typographic Co., was organized to manufacture it. [see 1885 (e)].

On July 3, 1886, a Linotype was used to compose part of that day's issue of the *New York Tribune*. The machine's use spread quickly throughout the United States and abroad. In 1886, Linotype machines were installed by the *New York Tribune*, and it became the first newspaper to use the machine.

1884 Oct. 14: Birth of **Lala Hardayal** (d. 1938), the great Indian patriot, revolutionary and genius.

1884 Nov. 25: English Surgeon **Rickman John Godlee** performed the **first operation** for the removal of a brain tumour.

1884 Dec. 3: Birth of **Dr. Rajendra Prasad** (d. 1963), Indian nationalist and the first President of Independent India.

He was also an important leader of the Indian National Congress and a close co-worker of Gandhiji..

1884 Dec.: **Bankim Chandra Chatterjee**, the great Bengali novelist, met **Sri Ramakrishna** in the house of Adhar Chandra Sen.

Adhar had invited several of his brother officers, of whom Bankim was one, to meet Sri Ramakrishna. Bankim took up a sceptical attitude and put to Sri Ramakrishna various complicated questions on religion. After giving

proper replies to those questions, Sri Ramakrishna said to Bankim Chandra, by way of a joke, "You are Bankim (literally means bent) by name and also by actions." Pleased with the answers which touched him to the heart, Bankim said, "Sir, you must come to our Kanthalpara house some day; there are arrangements about the service of the Divine Lord and all of us take the name of Hari." Sri Ramakrishna replied in fun "How do you take the name of Hari? Is it as the goldsmiths took it?" Saying so, Sri Ramakrishna told an amusing story about some swindling goldsmiths posing as devotees, which was much appreciated. Sri Ramakrishna did not forget Bankim, though they never met again. And he listened to portions of one of his famous novels, *Devī Chaudhurani*, and made apposite comments thereon. He also sent **Narendranath** and one or two of his other brilliant disciples to meet and have a talk with him.

1884 (a): Thus Spake Zarathustra by German philosopher, **Friedrich Wilhelm Nietzsche** (1844-1900), was published in the first of its four parts and introduced the idea of the Superman [see 1900 Aug. 25].

Nietzsche's theories influenced German thinking 30 years thence.

1884 (b): J.H. Van't Hoff (1852-1911), Dutch Physical Chemist, who pioneered in the development of stereo chemistry, published the results of his research in **chemical thermodynamics** in *Studies in Chemical Dynamics*.

In 1901, he received the first Nobel Prize in Chemistry.

1884 (c): Italian forces established themselves at **Massawa** with British encouragement and began to expand their holdings in the East African highlands.

Germany annexed Tanganyika and Zanzibar.

Britain established **protectorates** in the Niger River region in North Bechuana-land, and in southern New Guinea. British troops occupied **Port Hamilton**, Korea. Two years later **Britain annexed Upper Burma** following a Third Anglo-Burmese War. In 1887, it annexed **Zululand** to block the Transval Government from establishing a link to the sea.

1884 (d): Charles Rockwell Lanman (1850-1941) of Harvard, who is usually considered among the great Sanskritists of the West, brought out his work: *Sanskrit Reader* [see 1879(r)].

It was re-issued many times and became a familiar text to several generations of students in America.

1884 (e): George Eastman (1854-1932), U.S. inventor, introduced the first successful **flexible roll film**, which permitted development of cameras more convenient to use than plate cameras. Earlier in 1880, he had perfected the process for making photographic plates, and had also begun to manufacture them.

Eastman produced his first Kodak box camera (the first simple, inexpensive camera) in 1888, marketing it on a large scale. His mass production methods helped to make photography a universal hobby. It made amateur photography feasible and widely popular. The Eastman Kodak Company, founded in 1892, rapidly achieved a dominant position in the industry. Large investments in research led further innovations in cameras and equipment, including day-light loading film (1891) and pocket camera (1895). Brownie box camera introduced by Eastern Kodak Co. in 1900 and priced at \$ 1, put the photography within reach of every one, and it made Kodak a household name [see 1888(i), 1892(b), 1895(e)].

1884 (f): Lewis Edson Waterman (1837-1901), U.S. inventor, produced the first practical **fountain pen** with a capillary feed.

He patented it and founded the Ideal Pen Company and had 200 of the pens produced by hand, but the end of the pen must be removed and ink squirted in with an eye dropper. The venture was so successful that he incorporated it in 1887 as L.E. Waterman and Company.

In 1888 **Parker Pen Company** was started at U.S.A. (Jannesville, Wis.) by local telegraph teacher, George Safford Parker, 24, whose firm became the world's largest producer of fountain pens. Parker developed a pen of his own with a superior feed, and in 1904 he obtained a patent for a level mechanism that made it easier to fill his pen's rubber sac.

1884 (g): Television was pioneered by German inventor, **Paul Gottlieb Nipkov**, 26, who devised a rotating scanning disk (a rapidly spinning perforated wheel with an illuminated screen behind it) and patented a picture-sending device based on it.

With this mechanical scanning principle all experiments in television began; and in 1923, the invention of modern-camera tube by a Russian named Zworykin (b.1889), marked the beginning of modern picture transmission [see 1888(e), 1897(e)].

1884 (h): The first **motor cycle** was built by an Englishman, **Edward Butler**. The first gasoline-engined motor cycle to appear publicly was built by Gottlieb Daimler (1834-1900) German mechanical engineer, in 1885. The first practical engines and motor cycles were designed by the French and Belgian, followed by Britain, German, Italian and U.S. Makes. [see 1883(e), 1885(b)]

1884 (i): The anesthetic properties of **cocaine** in medical practice were discovered by New York Surgeon **William Stewart Halsted**, who injected the drug to pioneer the practice of local anesthesia.

1884 (j): Sir Hiram Stevens Maxim (1840-1916), American-born British inventor, produced the first practical automatic **machine gun**, (the Maxim gun) which used the force of the barrel's recoil to eject the spent cartridge and

reload cordite, a smokeless powder. Maxim guns were first adopted in 1889 by the British army and thereafter it became a standard equipment for every army.

Before Maxim had left United States for England, a friend had advised him: "Hang your chemistry and electricity! If you really want to make a pile of money, invent something that will enable those Europeans to cut each other's throats with greater facility." And his first invention was the machine gun.

Maxim came to know Swami Vivekananda and became his ardent admirer.

1884 (k): The **diphtheria bacillus** was isolated and cultured at Berlin by **F.A.J. Löffler**.

1884 (m): Death of **J. B. Dumas** (b. 1800), French chemist, who worked in the field of organic chemistry and developed the "type" theory of organic structure.

1884 (n): **Sir Charles Parsons** (1854-1931), British Engineer, first constructed a multistage **steam turbine** which revolutionised marine propulsion [see 1892(h)].

In 1894, Parsons took out a patent to use the turbine in ship propulsion; the first ship to be driven in this way was the Turbine (1897).

1884-88: Lord Dufferin (1826-1902) the Viceroy of India.

1885 May 22: Death of **Victor Hugo** (b.1802) French author, who was the supreme poet of French romanticism.

1885 July 6: **Louis Pasteur** (1822-1895) French chemist and microbiologist, administered the first **anti-rabies vaccine** to a 9 year old Alsatian School boy who had been bitten by a rabid dog.

Pasteur had developed the vaccine from weakened viruses that had developed on the desiccated spinal cords of rabbits that had died from rabies. The young boy Joseph Meister was saved from an agonizing death. The experiment was thus successful. Victims of bites from rabid animals flocked from all over the world to be treated. Since then thousands of persons throughout the world have been kept from developing hydrophobia by being given Pasteur vaccine and being exposed to rabies.

1885 Sept.: One evening **Narendranath** and **Girish Chandra Ghosh** (a house-holder disciple of Sri Ramakrishna) were sitting together in meditation, at Panchavati (Dakshineswar). Girish could not concentrate his mind because of mosquito bites. He found Narendranath's body covered with the mosquitoes as if with a thick blanket but Narendranath was unmindful of it.

He called him but he did not hear, touched him but did not feel. Worried and anxious, Girish pushed him aside. Narendranath's frame fell on the ground but in the same meditating posture, as if a statue. It was only with great difficulty that Girish could restore the 'statue' to consciousness. But later when Girish narrated this episode, Narendranath told that he did not remember anything that had happened.

1885 Oct. 7: Birth of **Niels Bohr** (d. 1962), Danish physicist, known primarily for his pioneering work in the field of atomic theory.

Founder of the modern quantum theory of matter, Bohr was one of the most ingenious interpreters of his generation of the problems in modern theoretical physics, and was among the first to recognise the implications of nuclear bombs. His theory of atoms has become the foundation of modern atomic physics. For his investigations of atomic structure and radiation, Bohr won the 1922 Nobel Prize for Physics.

1885 Nov. 5: Birth of **Will Durant** (d.1981) American author and lecturer, whose books, *The Story of Philosophy* (1926) and *The Story of Civilization* (1935-67) established him as one of the best known writers of popular philosophy and history.

He devoted more than half a century to write the 11 volume *Story of Civilization*, a massive world history. A teacher for many years he had a tremendous success at the age of 40 with the publication of his first book, *The Story of Philosophy*, which provided enough money for him to devote full time to writing.

1885 Dec. 28: The first session of the **Indian National Congress** was held in Bombay, under the presidentship of W.C. Banerjee (1844-1906).

Founded by a retired member of the Indian Civil Service, A.O. Hume, the Indian National Congress gradually developed into a powerful political organisation with an All-India character. Initially it focussed the political ideas of English-educated Indians and gave them a definite shape and form. Its whole endeavour was to rouse British consciousness to the inherent justice of the Indian claims. The annual gatherings of leading representatives from different parts of India gave reality to the ideal of Indian unity, developed patriotic feelings and awakened political consciousness among the steadily increasing circle of English educated Indians. Between 1885 and 1947 fifty four annual sessions of the Indian National Congress were held at different major cities of India. As a major political party, the Indian National Congress, later under the leadership of Mahatma Gandhi, won for India complete freedom on 15th August 1947.

1885 (a): Hindu-Muslims riots at Lahore and Karnal. [See 1874 Feb. 13, 1877 Sept., 1886(e), 1889(m), 1891(b), 1893(c), 1897 June].

1885 (b): Karl Benz (1844-1929), German mechanical engineer, completed his **motor vehicle** (a three-wheeled vehicle) which reached a speed of 9 miles per hour. It was the world's first successful automobile powered by an internal combustion petrol engine. The Benz car was patented on January 26, 1886. Benz and Company (founded in 1883 to build stationary internal-combustion engines), completed its first four-wheeled automobile in 1893, and in 1899 produced the first of a series of racing cars.

In 1885, another German mechanical engineer and inventor, named **Gottlieb Daimler** (1834-1900), who was a major figure in the history of the automotive industry, patented one of the first successful high-speed **internal combustion engines**, and developed a carburettor that made possible the use of gasoline (petrol) as fuel. Adopting his early gasoline engine, Daimler made his first two-wheeled motor cycle in 1885. It was the world's first **motor cycle**. [see 1883 (e), 1884 (h)]. Daimler also used his gasoline engine on a four-wheeled horse-drawn carriage (1886), a boat (1887) and a four-wheeled vehicle originally designed as an automobile (1889). This four-wheeled vehicle was exhibited at the 1889 Paris Exhibition. Though the public took little notice of the vehicle, it did attract R. Panhard and E. Levassor, who developed the engine in France and began automobile manufacture in 1891. In 1890 Daimler Motor Co. was founded at Canstatt., and in 1899 the firm built the first Mercedes car. In 1926 the Benz Co. merged with the Daimler Motor Co., to form Daimler-Benz, maker of Mercedes-Benz car.

1885 (c): Paul Vieille (1854-1934), French scientist, invented smokeless high **explosives**.

1885 (d): Gas lighting got a new lease of life from Austrian chemist, **Carl Auer Von Welsbach** (1858-1929) who patented a **gas mantle** of woven cotton mesh impregnated with thorium and cerium oxides, rare earths obtained from Indian (Travancore) sands. The Welsbach mantle was fitted over a gas jet to increase its brilliance. Welsbach also discovered (1885) two rare earth elements which he named 'praseodymium' and 'neodymium'.

1885 (e): Tolbert Lanston (1844-1913) of U.S.A., invented **Mono-typesetting** machine. In 1897, it was made practicable for book-publishers than the Merganthler Linotype machine of 1884. [see 1884 Jul.]

1885 (f): Sir Francis Galton (1822-1911), English social scientist, explorer and anthropometrist, devised new statistical methods, culminating in the **correlational calculus**, his greatest scientific achievement. [see 1877-93]

1885 (g): The world's first **electric trolley** line was installed at Baltimore by English-American electrical engineer, **Leo Daft**.

1885 (h): Single-shot **rifle** designed by U.S. gunsmith, **John M. Browning**,

was introduced by Winchester Repeating Arms Company. The rifle became enormously successful.

1885 (i): An identification system based on **fingerprints** was devised by English social scientist, **Francis Galton**, who had founded the science of eugenics with his 1869 book *Hereditary Genius* and subsequent books. Galton proved that finger prints were permanent and that no two people ever have the same finger prints.

1885 (j): **Sir Edwin Arnold** (1832-1904), British poet, scholar, and journalist, brought out *The Song Celestial*, being the English version of the *Bhagavad Gita* occurring in the great Indian epic, the *Mahabharata*.

His epic poem, *The Light of Asia*, that tells in elaborate language the life and teachings of the Buddha, went through sixty editions in England and eighty in America in the course of a few years of its first publication in 1879 and sold in millions. Arnold's other works include: *The Book of Good Counsels*, from the Sanskrit of the *Hitopadesha* (1861), *The Indian Song of Songs* from the Sanskrit of the *Gita Govinda* of Jayadeva (1875); *Indian Idylls* (1883) from the *Mahabharatha*; and *Pearls of the Faith* and other translations.

1885 (k): As a memorial to his only child, **A. L. Stanford** (1824-1893), U.S. multimillionaire railroad promoter and philanthropist, founded **Leland Stanford Jr. University** in Palo Alto, Cal., with an original endowment of 20 million dollars [see 1876 (e)].

1886 Jan. 1: 'Kalpatharu Day'—the day on which **Sri Ramakrishna** showered his grace and benediction upon his disciples who were with him at Cossipore Garden House.

In an exalted mood Ramakrishna said "I bless you all, be illumined." This was a mass blessing and all felt elevated. He fell into a state of semi-consciousness. All of them touched his feet. He touched everyone of them and blessed them. This powerful touch revolutionised their minds, and the devotees so blessed by Sri Ramakrishna, had wonderful spiritual experiences. Referring to his experience after the magic touch, Ramlal, Ramakrishna's nephew, said, "Formerly I could see in meditation only portions of my chosen ideal's form. But that day, His entire form flashed before my vision and I saw Him seated in my heart as a distinct living presence." Vaikuntha said, "After two or three devotees had been blessed, I too stepped forward and saluting him asked his blessings. He said, 'You have already everything'. 'Then please make me feel it', I said. He said, 'All right', and lightly touched my chest. That worked a strong transformation within me. I saw the blissful form of the Master in everything I saw. I was beside myself with joy and shouted to all to come and share in the blessing. That vision haunted me for days and my work suffered in

consequence. Unable to bear the tension I had to pray to Sri Ramakrishna to lessen its intensity after which it became intermittent."

1886 Apr. 6: Death of **William Edward Forster** (b. 1818) British statesman and Quaker Vice-President of the Privy Council's Committee for Education in Gladstone's Ministry (1868-74).

As Vice-President of the Council, Forster inaugurated a national system of education by directing debates on the Endowed Schools Act (1869) and the Education Act (1870). The latter was the greatest landmark in the history of English education [see 1870(b)].

1886 Apr.: At Cossipore Garden House, where **Sri Ramakrishna** was undergoing treatment for his throat illness, **Narendra** was engaged in intense *Sadhana*. Sri Ramakrishna had initiated him with the Rama *mantra*, telling him it was the *mantra* which he had received from his own guru.

One night, at about 9 O'clock Narendranath was seized with Mahavirabhava (he was transformed into Hanuman, Sri Ramachandra's great devotee). He began suddenly to shout "Jai Ram" "Jai Ram", and after some time rushed out of the house with a pair of tongs in his hands. Sri Ramakrishna who heard his shouts, was worried but none dared confront him. But Gopal Ghosh, who was a strong bodied man, pursued him. As there were few street lamps in those parts, he could hardly see him and ran after him in the direction from which his shouts, "Jai Ram", "Jai Ram" came. At last after a chase of a few miles, Gopal overtook Narendra who was heading towards Dakshineswar and, clasping him from behind, took away the tongs. Narendra became unconscious. Gopal then brought him back to consciousness by sprinkling water on his face and eyes. They then returned to Cossipore and met Sri Ramakrishna.

1886 May 23: The **Canadian Pacific Railway** was formally opened. It was the first single Company trans-continental rail-road in America. Built by James. J. Hill and W.C. Van Horne with 2,095 miles of track, the Canadian Pacific Railway joined the east and west coasts of Canada and spurred migration to Canada's western provinces.

1886: **Narendranath** who was at Cossipore Garden House, practised spiritual disciplines with unabating intensity. Sometimes he felt an awakening of a spiritual power that he could transmit to others.

One night, Narendranath asked a brother disciple to touch his right knee, and then entered into deep meditation. The brother disciple's hand began to tremble; He felt a kind of electric shock. Afterwards Narendranath was rebuked by his Master, Sri Ramakrishna, for frittering away spiritual powers before accumulating them in sufficient measure.

Narendranath had *nirvikalpa samadhi* while at Cossipore Garden House. In the depth of his meditation he felt as though a lamp were burning at the back of his head. Suddenly he lost consciousness. It was the yearned for, all effacing experience of *nirvikalpa samadhi*, when embodied soul realises his unity with the Absolute. After a very long period he regained full consciousness; his heart was still filled to overflowing with ineffable ecstasy. After a while when Narendranath prostrated himself before Sri Ramakrishna, he tenderly said to him "Now then, the Mother has shown you everything. Just as a treasure is locked up in a box, so will this realisation you have just had lie locked up and the key shall remain with me. You have work to do. When you will have finished my work, the treasure box will be unlocked again and you will know everything then just as you do now." Afterwards Sri Ramakrishna said to the other disciples that the moment Narendranath would realize who he was, he would pass away of his own will.

1886 Aug. (second week): Knowing that his end was imminent, **Sri Ramakrishna**, in order to endow **Narendranath** with the spiritual wealth which he himself had acquired after years of super-human efforts and unprecedented austerities, called him to his side. Having seated him in front and looking intently into the eyes of his dear disciple, he fell into a deep trance. Narendranath felt a powerful impact of a tremendous force passing into his own body and soon lost all body consciousness. When, after a while, Narendranath came to himself, Sri Ramakrishna was found shedding tears. When interrogated, Sri Ramakrishna softly replied, "Oh Naren, today I have given you my all and have become a *fakir* (beggar).... By the force of power transmitted by me, great things will be done by you; only after that, will you go to whence you came."

Another incident of deep spiritual significance also occurred only a couple of days before the final deliverance of Sri Ramakrishna. Standing by the bedside of Sri Ramakrishna, Narendranath thought that he would accept him as an incarnation of God if he could declare in the midst of this excruciating physical suffering that he was God incarnate. Scarcely had this idea flashed across his mind when Sri Ramakrishna distinctly said, "O My Naren, are you not yet convinced? He who was Rama and Krishna is now Ramakrishna in this body, — but not from the standpoint of your Vedanta." Narendranath was extremely abashed and stung with self-reproach to think that he still doubted the Master even after so much experiment and revelation.

1886 Aug. 16: Sri Ramakrishna who had the satisfaction of seeing his young disciples united under the leadership of **Narendranath**, into spiritual fraternity with one common resolve to dedicate themselves to the service of humanity, peacefully entered into *mahasamadhi*, from which there was no return into

normal consciousness. On the bank of the Ganges the mortal remains of the great soul were consigned to fire.

“The devotees realised that from then on they did not have to take recourse to physical means to contact their Guru. The released soul of their Master broke the limitations of time and space. Their human Guru became the God of their hearts; Out of the ashes of Ramakrishna, the Man, was born ‘Ramakrishna, the Power.’”

1886 Oct. 19: The disciples of Sri Ramakrishna established a Math (monastery) in an old dilapidated house of Baranagore, midway between Dakshineswar and Calcutta.

This was followed by all the would be monks taking to a life of very strict austerities to which they submitted themselves most cheerfully for months. The whole place throbbed in no time with an unprecedented vivacity and spiritual power. The fire of enthusiasm thus kindled in them and constantly fed by their ever deepening yearning for the realization of the Truth as also by their whole-souled earnestness for the fulfilment of the mission of their Master spurred them on to face the travail of a new birth and meet the challenges of internal and external nature with indomitable courage and confidence.

The life of severest spiritual austerities lived, the hardship and direst poverty endured and the spirit of unique self-denial exhibited in the **Baranagore monastery** by this heroic band of Sannyasins form a thrilling episode in the history of the Ramakrishna Movement. Swami Vivekananda himself in a reminiscent mood once spoke to a disciple: “There were days at the Baranagore Math when we had nothing to eat. If there was rice, salt was lacking some days; that was all we had, but nobody cared. Leaves of the Bimba creeper boiled, salt and rice — this was our diet for months! Come what would, we were indifferent. We were being carried on in a strong tide of religious practices and meditation. Oh, what days! Demons would have run away at the sight of such austerities, to say nothing of men!”

1886 Oct. 28: Statue of Liberty unveiled and dedicated by U.S. President Cleveland in a ceremony on Bedloe’s Island in New York Harbour.

Designed by French sculptor, Frederic Auguste Bartholdi, 52, the 225 ton, 152 feet high, copper statue was presented to U.S. by France in commemoration of 100 years of American Independence.

1886 (see after 1886 May 23)

1886 (a): Devendranath Tagore (1817-1905), the religious leader of Calcutta, founded ‘**Shantiniketan**’ (Abode of Peace), a retreat in rural Bengal, later made famous by his poet-son Rabindranath Tagore (1861-1941), whose educational centre there became an international university. [see 1901 Dec.22]

1886 (b): D. A. V. College was founded at Lahore in memory of **Swami Dayananda Saraswati** (1824-1883), the founder of Arya Samaj.

Under Lala Hansraj, who remained its principal for 28 years, "it became the foremost agency for planting a sturdy and independent nationalism in the Punjab."

1886(c): Hindu-Muslim riots at Delhi, where military had to be requisitioned, [see 1874 Feb. 13, 1877 Sept, 1885 (a), 1889 (m), 1891 (b), 1893 (c)].

1886 (d): Discovery of Gold on the Witwaters Rand in the Southern Transval at **South Africa**.

There was a wild rush to the Rand from all parts of the world. Diamond King, **Cecil Rhodes**, founded Consolidated Gold Fields Ltd. Johannesburg, in South Africa's Transval was laid out and soon a population of 100,000 migrated, as the world's largest gold mines began operations. By 1890, there were 450 mining companies on the Rand (capitalized at £. 11,000,000). The output was almost 500,000 ounces in 1890, and 1,210,865 ounces in 1892.

The discovery of gold in California (1848) had sent thousands of Americans rushing westwards, the population had soared and California was on its way to becoming one of the world's richest — the most violent places. Other great gold rushes include in Victoria, Australia (1851) and Klondike in Alaska and North-West Canada (1897).

1886 (e): George Westinghouse (1846-1914), U.S. Engineer, inventor and manufacturer, organized the **Westinghouse Electric Company** and developed a single-phase, high voltage, alternating current system for light and power, particularly using the equipment designed by Nikola Tesla (1856-1943). [See 1883 (c)]

Tesla motor and polyphase alternator made it economically feasible to transmit power over long distances. In the same year, a practical transformer for large electricity supply networks was perfected by U.S. Electrical Engineer, William Stanley and George Westinghouse. The following year the two gave the first practical demonstration of an alternating current system in favour of direct current. Westinghouse Company exploited the alternating current over long wires, employing transformers to step down the voltage for local distribution to houses, stores, factories and the like. In early 1890s, Westinghouse received contracts to illuminate the World's Columbian Exposition in Chicago and developed a system at Niagara Falls.

The principle of the rotary magnetic field that led to the development of

polyphase motors (and of Italy's hydro-electric industry) was discovered by Italian-Physicist Electrical Engineer, Galileo Ferraris, who devised transformers for alternating current. An American inventor, Elihu Thomson also invented a transformer that stepped down high voltage alternating current.

1886 (f): Elihu Thompson (1853-1937), U.S. Electrical Pioneer invented the system of arc welding.

1886 (g): The element **germanium** was discovered at Freiburg in Saxony by German physicist **C. A. Winkler** in a silver thiogermanate.

1886 (h): A process for **halftone engraving** that used small raised dots of varying sizes was developed by U.S. inventor **Frederick Eugene Ives** (1856-1937), 30, who 5 years ago pioneered in colour photography by making the first trichromatic halftone process printing plates. In 1892, he introduced the process of **colour photography**.

1886(i): Commercial **aluminium** production was pioneered by **Charles Martin Hall** (1863-1914), U.S. scientist, who used methods developed by Humphry Davy in 1807 to liberate aluminium electrolytically from aluminium oxide (bauxite).

Hall found that a solution of aluminium oxide in a molten mixture of cryolite (Sodium aluminium fluoride) behaved as an electrolyte, and, when electrolysed, the pure metal could be isolated. Hall was joined by a French metallurgist, Paul Louis Heroult, 23, and they both developed eventually the Hall-Heroult process that was later used in the aluminium industry.

1886 (j): Fluorine, a chemical element, was first isolated by **Henri Moissan** (1852-1907), French Chemist.

1886(k): The **machine a calculer** invented by French engineer student, **Leon Bolle**, 18, was the first machine to automate multiplication using a direct method. Bolle's machine had a multitongued plate that constituted a multiplication table and represents a marked advance over calculators that employed multiple additions for multiplication.

The Comptometer introduced by the New Filt and Tarrant manufacturing Company of Chicago was the first multiple-column calculating machine to be operated entirely by keys and to be absolutely accurate at all times. Local inventor Dorr Eugene Felt, 25, had gone into partnership with Robert Tarrant to produce the machine. It was the only multiple-column key-operated calculator on the market until 1902. The Burrough's adding machine developed (1888) and patented by inventor Louis William Seward Burrough (1857-1898) was the first successful key-set recording and adding machine. In 1893, he was granted patents for the first practical adding machine.

1886 (l): Labour agitation for an 8-hours day and better working conditions made this the peak-year for strikes in 19th century **America**. Some 610,000 U.S. workers went on strike and monetary losses exceeded \$ 33.5 million. In the same year, the American Federation of Labour was organised.

1886 (m): The Hay Market Massacre (that grew out of a police assault on strikers) at Chicago gave the U.S. labour movement its first martyrs and made the beginnings of **May Day** as a world-wide revolutionary memorial day.

1886 (n): An International Exposition was held at London.

The site of the exposition covered 13 acres; 5,550,745 people visited the exposition to view the exhibits costing £215,218.

1886 (o): The 24th edition of *Science and Health* by **Mrs. Mary Baker G. Eddy** was published.

The 8th chapter of the book was devoted to Imposition and Demonstration. It begins with four quotations. The second is from Sir Edwin Arnold's translation of the *Bhagavad Gita*, entitled *Song Celestial*. The passage runs thus:

Never the Spirit was born; the Spirit will cease to be never;
 Never was time it was not; End and beginning are dreams;
 Birthless and Deathless and Changeless remaineth the Spirit forever;
 Death has not touched it at all, dead though the house of it seems.

Again, in the same chapter Mrs. Eddy says: "The ancient Hindoo philosophers understood something of this principle when they said in the *Song Celestial*, according to an old prose translation: "The wise neither grieve for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease and old age, so in some future frame will it find the like. One who is confirmed in this belief is not disturbed by anything that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go and are transient and inconstant. Bear with patience, for the wise man whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality" (page 259). This is a quotation from one of the old translations of the *Bhagavad Gita* by Charles Wilkins, published in London in 1785 and in New York in 1867.

"In the later editions of *Science and Health*, the 8th chapter was entirely suppressed and the above quotation was omitted, perhaps to show that the founder of Christian Science did not draw the water of truth from any other fountain than the Christian Bible..... But Mrs. Eddy, herself, was fully aware that the truths which she claimed to have discovered were dis-

covered and taught in India by the Hindu sages and philosophers centuries before Jesus the Christ appeared on earth.”—Swami Abhedananda, vide *Complete Works of Swami Abhedananda*, (Vol. 2, p. 223, 224) [see 1879(c), 1894 Mar. 9, 1894 Sept. 25].

1887 Jan. (third week): Narendranath, along with his brother disciples performed the sacred **Viraja Homa** (a sacred ceremony which is gone through on the occasion of taking the vow of monastic life) at Baranagore Monastery and formally took the vows of life-long celibacy and poverty.

They dedicated their lives to the realization of God and the service of men and assumed new names to signify their utter severance from the former ways of life. (Narendranath who changed his name several times, finally took the name of Swami Vivekananda according to the suggestion of his own disciple, the Maharaja of Khetri, a few days before his starting for the west).

1887 June 22: Birth of **Sir Julian Huxley** (d.1975), English Biologist and philosopher.

1887 Aug.12: Birth of **Irwin Schrodinger** (d.1961), Austrian physicist, who contributed to the fundamentals of quantum mechanics by discovering its basic equation.

One of the most creative theoretical physicists of the 20th century, Schrodinger developed (in 1926, at Zurich) the wave equation that describes the behaviour of electrons and other sub-atomic particles. For that work, he won a Nobel Prize in physics in 1933.

1887 Dec. 22: Birth of **Srinivasa Ramanujam** (d. 1920), wizard of mathematics and first Indian to be elected to the Royal Society of London.

He is best known for his work on hypergeometric series and continued fractions. No scientist in India achieved fame so early as did Srinivasa Ramanujam at the age of 27. Prof. Hardy, a famous English Mathematician, wrote about Ramanujam: “It is sufficiently marvellous that he should have even dreamt of problems such as those which it had taken the first mathematicians of Europe a hundred years to solve.”

1887 (a): Birth of **K. M. Munshi** (d. 1971), Indian nationalist and eminent jurist.

By his versatility, he made his contribution in all fields of life — political, social, educational, cultural and religious. By far the greatest of Munshi’s contributions to the academic and cultural life of the country is the foundation of the Bharatiya Vidya Bhavan in 1938, a centre with many branches in many places.

1887 (b): Sir Sayed Ahmed Khan (1817-1898), Indian Muslim politician, led the conservative Muslim opposition to the Indian National Congress, organizing **Muslim Education Conference**. In 1895 he organised the Upper India Muslim Defence Association.

1887 (c): "Power tends to corrupt, and absolute power corrupts absolutely," writes **John Emerich Edward Dalberg Acton**, to Cambridge University professor Mandell Creighton.

Lord Acton was a liberal Roman Catholic and leader of the opposition to the papal dogma of infallibility [see 1870 Jul. 18] on which is based Church resistance to most forms of birth-control.

1887 (d): Svante August Arrhenius (1859-1927), Swedish chemist and physicist, announced his theory of **electrolytic dissociation**, according to which most of the molecules of an electrolyte (substance that conducts electricity) are immediately dissociated into ions (electrically charged particles) when dissolved.

1887 (e): Heinrich Hertz (1857-1894), German physicist, who had been investigating James Clerk Maxwell's 1873 electromagnetic theory of light, [see 1864 (f), 1873 (f)] first demonstrated the existence of **electromagnetic waves**.

Hertz found that the waves were propagated with the velocity of light as Maxwell had predicted. He sent them through space, and measured their length and velocity. He showed that the nature of their liberation and their susceptibility to reflection and refraction were the same as those of light and heat waves. As a result he established beyond any doubt that light and heat are electromagnetic radiations. Hertz's work led to modern radio communications. [see 1895 (b)]

1887 (f): Albert Michelson (1852-1931), American physicist, established the **speed of light** as a fundamental constant in a celebrated experiment.

He worked with optical interferometers and using one of those instruments he and a colleague, Edward E. Morley (1838 - 1929), discovered that light has a constant speed in vacuo. With another interferometer he was able to measure accurately the diameter of a star.

1887 (g): The **gramophone** patented by the German-American inventor, **Emile Berliner** (1851 - 1929), improved on Edison's phonograph by substituting a disk and a horizontally moving needle for Edison's cylinder and vertically moving needle [see 1877 Nov. 29].

Three years later, Berliner improved the quality of sound reproduction by utilising disc-recording and better cutting techniques. His improvement was eventually adopted universally.

1888 (early part): Swami Vivekananda set out on pilgrimage. He proceeded towards the Himalayas, visiting on the way the notable religious and historical places like Varanasi, Ayodhya, Lucknow, Agra and Brindaban.

It was during this period that the Station Master of the Railway Station at Hathras, Sri Sarat Chandra Gupta (afterwards became known in the Ramakrishna Order as Swami Sadananda) became the disciple of Swamiji and accompanied him in his pilgrimage. This very first journey brought ancient India vividly before his eyes — eternal India — the India of the Vedas, with its race of heroes and Gods, clothed in the glory of legend and history, Aryans, Moghuls and Dravidians — all one. At the first impact he realized the spiritual unity of India and Asia and he communicated this discovery to the brethren of Baranagore.

1888 Apr. 15: Death of **Matthew Arnold** (b. 1822), English poet and critic, whose most characteristic work *Culture and Anarchy* (1869) deals with the difficulty of preserving personal values in a world drastically transformed by industrialism and democracy.

1888 June-Nov.: During his second pilgrimage to holy places in North India, **Swami Vivekananda** was staying at **Meerut**, along with some of his *gurubhais* (brother disciples). One of the latter, viz., Gangadhar (Swami Akhandananda) used to bring him from a library some books, which he read quickly and returned. When he was thus finishing and returning the volumes of Sir John Lubbock, the Librarian became sceptical and asked Gangadhar whether his friend really read the books, or simply looked at the gilded bindings. Swamiji asked Gangadhar to request the librarian to come and ask him any questions about the books he had finished reading. His curiosity roused, the librarian came, asked him some questions and was convinced that he had been wrong.

Later during Swamiji's travels, when he was staying with Haripada Mitra at Belgaum, the latter was filled with astonishment when he found Swamiji quoting some two or three pages from *Pickwick Papers* by Charles Dickens. Mitra asked Swamiji whether he had read the book quite a number of times. Swamiji said that he had read it twice during his school days and once again some six months back.

Swamiji's way of reading was extraordinary. Much of his scholarship and learning was the result of his vast study.

1888 Sept 4: M.K. Gandhi, who had passed his matriculation examination (1887), sailed from Bombay to London, to study Law.

On 10th January, 1891, he passed the Law Examination and was admitted to the Bar.

1888 Sept. 5: Birth of **Sir. S. Radhakrishnan** (d. 1975), philosopher, educationalist, and statesman.

He was a great authority on Hindu Philosophy. In his lectures and books he tried to interpret Indian thought for Westerners.

1888 Oct. 30: The first patent for a **ball-pen** invented by **John H. Loud**, was issued in U.S.A.

1888 Oct. 31: The first patent for a **pneumatic bicycles tyre** was awarded to Scottish veterinary surgeon **John Boyd Dunlop**, 47, at Belfast, Ireland.

The first motor car to be equipped with pneumatic tyres was produced by French automakers Rene Panhard and E.C. Levassor, in 1892. In 1893 pneumatic tyres were put in motor cars for the first time [see 1893 (k)] by France's Andre Michelin, 42, and his brother, Edourd, 36, whose Michelin and Co. became the larger tyre producer and one of the world's three leading tyre companies. In 1895, the first U.S. pneumatic tyres were produced by the bicycle maker Pope manufacturing Company.

1888 Nov. 7: Birth of **Sir. C. V. Raman** (d. 1970), Indian physicist who received Nobel Prize for Physics in 1930 for his work on diffusion of light and discovery of 'Raman Effect'.

1888 (a): Sri Narayana Guru (1856-1928), the harbinger of peaceful revolution in the conditions of the depressed people in Kerala, founded a **Shiva temple** (at Aruvipuram, near Trivandrum,) where they enjoyed freedom of worship.

This was at a time when they were prevented from entering or even going anywhere near such temples, let alone worshipping in them. The founding of Shiva temple was a big challenge hurled against outworn traditions. It was prelude to a great socio-religious revolution which was both constructive and peaceful.

1888 (b): Sir Sayed Ahmed Khan (1817-1898), Indian Muslim politician, who never supported the programme of the Indian National Congress, formed an anti-Congress organisation — the **United Patriotic Association** — and called on co-religionists to withdraw from Congress.

In a speech delivered at Meerut on March 14, 1888, Sayed Ahmed referred to the Hindus and Muslims not only as two nations, but also two warring nations who could not lead a common political life if ever the British left India. He said: "Now suppose that all English were to leave India, then who would be rulers of India? Is it possible that under these circumstances two nations, the Muhammedan and Hindu, could sit on the same throne and remain equal in power. Most certainly not. It is necessary that one of them should conquer the other and thrust it down. To hope that both could remain equal is to desire the impossible and incredible." (Bharatiya Vidya Bhavan's *History and Culture of Indian People*, Vol. X, Part II, p 309).

Syed Ahmed who looked upon system of representative government demanded by the Indian National Congress as dangerous to the interests

of Muslims, broadly hinted that if the demand were conceded, the Muslim minority might be forced to take up sword to prevent the tyranny of the majority. He said: "In a country like India where homogeneity does not exist in any one of these fields (nationality, religion, ways of living, custom, mores, culture, and historical tradition), the introduction of representative government cannot produce any beneficial results; it can only result in interfering with the peace and prosperity of the land.... The aim and objects of the Indian National Congress are based upon an ignorance of history and present day realities; they do not take into consideration that India is inhabited by different nationalities.... I consider the experiment which the Indian National Congress wants to make fraught with dangers and suffering for all the nationalities of India, specially for the Muslims. The Muslims are in a minority, but they are a highly united minority. At least traditionally they are prone to take the sword in hand when the majority oppresses them. If this happens, it will bring about disaster greater than the ones which came in the wake of the happenings of 1857. The Congress cannot rationally prove its claim to represent the opinions, ideals and aspirations of the Muslims." (ibid., p. 310).

Decades later (1936) in the Bombay Session of the Muslim League, Sir Wazir Hussain also openly declared that the Hindus and Muslims inhabiting the vast continent were not two communities but they should be considered as two nations in many respects. Mr. M.A. Jinnah later developed this theory and saw to it that India was partitioned so as to create a separate homeland for the Muslims.

The demand for a separate homeland for Muslims was first made in a resolution of the Muslim League at its Lahore session held on March 23, 1940, which runs as follows: "Resolved that it is the considered view of this session of All India Muslim League that no constitutional scheme will be workable in this country and acceptable to Muslims unless it is designed on the following lines: viz., that geographically contiguous units are demarcated into regions which should be constituted with such territorial readjustments as may be necessary that the areas in which the Muslims are numerically in majority should be grouped to constitute independent States." Ultimately this resolution was implemented and Pakistan was carved out of India, to be a separate country for Muslims in 1947.

1888 (c): Birth of **J. B. Kripalani** (d. 1982), a devoted nationalist, and a veteran Gandhian, and one of the most outspoken, honest and sincere statesmen of India.

1888 (d): Birth of **Abul Kalam Azad** (d., 1958), scholar, and Indian nationalist Muslim.

1888 (e): Birth of **John L. Baird** (d. 1946), Scottish Inventor who successfully demonstrated television in England (1926).

Baird's mechanical system of television, similar to that of C.F. Jenkins in the United States, was based on Paul Von Nipkov's rotating disk (1886), but had technical limitations; modern electronic television developed from the cathode-ray tube (1897) of Karl Ferdinand Braun and A.A. Campbell-Swinton's proposals (1911) for use of a cathode-ray to scan an image [see 1884(g), 1897 (e)]

1888 (f): An alternating-current **electric motor** was developed by Croatian-American inventor **Nikola Tesla**, 31, who applied a variation of the rotary magnetic field principle discovered three years ago by the Italian Galileo Ferraris to a practical induction motor that largely supplanted direct-current motor for most uses. [see 1886^(f)(e)]

A former Edison Company employee at West Orange, N. J. Tesla made possible the production and distribution of alternating current with his induction, synchronous and split-phase motors. He also developed systems of polyphase transmission of power over distances and pioneered the invention of radio.

1888 (g): **Ballistite**, a smokeless explosive powder, made of nitrocellulose and nitroglycerin, was introduced by **Alfred Nobel** (1833-1896), who had earlier invented dynamite. [see 1866 (e)]

This year a bizarre incident rocked the very nerves of Alfred Nobel. It was in the morning papers that he read his own obituary. In fact his brother Ludwig had died but the press had mistakenly written his obituary. The papers had branded him as a "merchant of death", because his fortune had been amassed through the manufacturing of arms and ammunitions. It left an indelible mark upon his conscience. He resolved to change his "dead image" while he was still alive. He turned a philanthropist. He gave millions of dollars to the poor and those in despair. At the time of his death (1896) his immense fortune amounted to 9 million dollars. In his will, he desired that the money be spent in awarding annual international awards, for outstanding achievements in five domains, namely, Physics, Chemistry, Physiology or Medicine, Literature and the promotion of Peace (awarded since 1901) [see 1866(e), 1896 Dec. 10, 1901 (g)].

1888 (h): The first **typewriter stencil** was introduced at London by immigrant Hungarian inventor, **David Gestetner**, who, seven years ago, had introduced the first wax stencil duplicating machine to be marketed commercially. Chicago's A.B. Dick Company introduced its first typewriter stencil in 1890.

1888 (i): **George Eastman** (1854-1932), U.S. Inventor and manufacturer of photographic materials, perfected and introduced the **hand camera** (Kodak). He had previously invented the first successful roll film (1880).

The Kodak Camera revolutionized photography by making it possible for any amateur to take satisfactory snapshots. [see 1884 (e), 1892 (b), 1895 (e)]

1888 (j): Mme. Blavatsky (1831-1891), theosophist and social reformer, wrote *The Secret Doctrine*, which purports to incorporate the *Book of Dzyan*, a work she affirmed to be a mysterious oriental source expounding the occult origins of the earth.

1888-94: Lord Lansdowne (1845-1927), the Viceroy of India.

1889 Jan. 2: Birth of **Sorokin** (d. 1968), Russian sociologist.

1889 Apr: Birth of **Dr. Keshav Baliram Hedgewar** (d. 1940), a champion of Hindu cultural and nationalist renaissance and the founder of Rashtriya Swayamsevak Sangh (RSS), a cultural force for national reorganization in India.

He was a lifelong celibate who had dedicated himself to the cause of national emancipation since his boyhood.

His successor, Sri M.S. Golwalkar (Sri Guruji) (1906-1973) — a highly learned and intensely spiritual personality, spread the organization to every nook and corner of the country and built it up as a powerful national instrument for the rejuvenation of India and its culture.

1889 Apr. 14: Birth of **Arnold Joseph Toynbee** (d. 1975), British historian, best known for his comparative study of civilization.

His monumental work, *A Study of History* (1934-1954, 10 Vols.), constitutes an exhaustive re-examination of human development in the light of an idealist philosophy of history.

1889 Apr. 20: Birth of **Adolf Hitler** (d. 1945), Austrian-born politician, who became the dictator of Germany in 1933.

1889 July 30: Birth of **Zworykin**, Russian-American physicist and radio engineer who made important contributions to the development of television as well as the new field of electromier.

1889 Nov. 14: Birth of **Jawaharlal Nehru** (d. 1964), the first Prime Minister of Independent India.

Referring to his childhood days he later on wrote in his Autobiography: "Of religion I had very hazy notions. It seemed to be a woman's affair. Father and my elder cousins treated the question humorously and refused to take it seriously." (p.8). "Great as he (father) was in many ways in my eyes, I felt that he was lacking in spirituality." (p. 15)

1889 (a): Birth of **Nandalal Bose** (d. 1966), distinguished Indian artist.

1889 (b): Almon B. Strowger, invented an **automatic system of telephone**

which was installed at La Porti, Ind., in 1892, the first automatic telephone exchange in the world.

1889 (c): A coin-operated telephone was patented by U.S. inventor **William Gray**, and was installed in the Hartford Bank, Conn., U.S.A.

1889 (d): I. M. Singer Company introduced the first **electric sewing machine** and sold a million machines, up from 539,000 in 1880.

1889 (e): The **bacilli of tetanus** and of symptomatic **anthrax** were isolated by Japanese bacteriologist **Shibasaburo Kitasato**, who worked with **Robert Koch** at Berlin.

1889 (f): Diabetes research was advanced by German physiologists **J. Von Mering** and **O. Minkowski** who removed the pancreas of a dog and observed that although the animal survived, it urinated more frequently, and the urine attracted flies and wasps. When they analysed the urine, they found the dog had a canine equivalent of diabetes, which ultimately caused it to go into a coma and die.

In 1922, the hormone insulin isolated from canine pancreatic juices gave diabetics a new lease of life, the first treatment for the disease other than diet restrictions. Fredrick Grant Banting and Charles Herbert Best, had isolated insulin; they used it to save the life of 14-year old Leonard Thompson who was dying in Toronto General Hospital.

1889 (g): The world's first **electric elevators** were installed by the **Otis Company** in New York's Demarest building of Fifth Avenue at 33rd Street.

1889 (h): Thomas Edison patented a form of **peep-show machine** for showing photographic moving pictures to one viewer at a time. [see 1864 (e); 1877 Nov.29, 1878 (h), 1882 (e), 1883 (d), 1891 Dec.29, 1893 (h)]

The Lumiere brothers then began to manufacture films for the Edison peep-show and by 1895 they patented a device which would both photograph and project films. This followed by a year the opening of Edison's Kinetoscope Parlour (in New York City) where pictures (peep show) could be viewed by but one person at a time.

Prototype of the modern film projection was the Vitascope (1896) devised by Charles Francis Jenkins (1867-1934) and Thomas Armat on the basis of Edison's Kinetoscope.

1889 (i): Cordite—the first smokeless, slow-burning explosive powder made of nitroglycerin, nitrocellulose and mineral jelly — was patented by English Chemist, **Frederic August Abel** (1827-1902) and Scottish physicist, **James Dewar** (1842-1923). It was developed to replace gun powder.

1889 (i1): Henri Louis Bergson (1859-1942), French philosopher, who opposed mechanism and determinism and vigorously asserted the impor-

tance of pure reason, duration and liberty, brought out his work, *Time and Free Will*, in which he suggested that the distinction of philosophy from science indicates that there may be different modes of knowledge.

1889 (j): Fabian Society, London, published *Fabian Essays on Socialism*, which emphasized the importance of economics and class structure. It was edited by **George Bernard Shaw** (1856-1950), British playwright and critic, for whom the economics was "the basis of society".

Believing in permeation, not Marxist revolution, the members of the Fabian Society, at first, aimed to achieve municipal socialism and the collectivist state by influencing liberal and conservative politicians. They assisted in the birth of the Labour Party. Besides publishing *Fabian Essays*, they used the results of their Bureau's research into economic and social problems to educate the public through pamphlets, lectures and summer schools.

New Fabian Essays (edited by R.H.S. Crossman, 1952), outlined fresh paths to socialism since much of early Fabian policy had been effected in the welfare state policy of 20th century Governments. [see 1884 Jan(a)]

1889 (k): The Eiffel Tower, designed by French engineer **Alexandre Gustave Eiffel**, (1832-1923), was completed in Paris.

Built as the central feature for the Paris Exhibition of 1889, the soaring tower (1,056 ft. high, including a 55 ft. television antenna), had a wrought-iron superstructure on a reinforced concrete base; it contained more than 7000 tons of iron, 18,038 girders and plates, 1,050,846 rivets, and had three hydraulic elevators. The total cost of construction of this tower was £260,000. It was a landmark in the building construction history and on the skyline of Paris. It was in this tower that the potentialities of steel construction were strikingly revealed. The Paris Exhibition, opened on May 6, centred around the Eiffel tower.

1889 (l): The Paris Exhibition was held in commemoration of the Centenary of the French Revolution.

It was visited by over 32 million people and cost over 144 million Francs. Spread over an area of 72 acres, the Fair had 61,722 exhibits. It was in this exhibition that Gottlieb Daimler (1834-1900), German mechanical engineer, exhibited his first motor car (a four-wheeled vehicle). On the occasion of the Paris Exhibition, the Eiffel Tower, the tallest structure in the world, was first opened to public view.

1889 (m): Hindu-Muslim riots at Hoshiarpur, Ludhiana, Ambala and Dera Ghazikhan. [see 1874 Feb 13, 1877 Sept, 1885 (a), 1886 (c), 1891 (b), 1893 (c), 1897 June]

1889 (n): “The man who dies rich dies disgraceful”, wrote U.S. Steel Magnate, **Andrew Carnegie** (1835-1919), in an article on *The Gospel of Wealth*.

He was praised for his philanthropy by U.S. oil magnate John D. Rockefeller (1839-1937).

In 1901 Andrew Carnegie sold his interest in the Carnegie Steel Company and spent the rest of his life distributing his wealth in benefactions amounting to 350 million dollars.

In 1881 Carnegie donated funds for a Pittsburg Library and began a series of library gifts. In 1900 Carnegie’s Institute of Technology was founded at Pittsburg with a donation from him. The first extensive public library system in New York City (1901) made possible by his gift of \$ 5,200,000, providing for 39 branches. With a gift of \$ 10 million each, the Carnegie Institute of Washington (devoted to scientific research) and the Carnegie Foundation for the Advancement of the Technology were founded in 1902 and 1905, respectively. In 1911, the Carnegie Corporation of New York was created with a \$ 125 million gift from Carnegie to encourage education.

1889 (o): The Second Socialist International (Working Mens’ Association) set up in Paris was a second attempt at the organization of International Socialism, the first being in 1864.

The Association arose from the large assembly of socialists in Paris for the Centenary of the French Revolution (1789). Anarchists were excluded and the International embarked on a long series of congresses, providing an effective forum for debate, the exchange of information and the promotion of international understanding. By 1910, with a permanent base in the international Socialist Bureau in Brussels, the movement had 896 delegates representing 23 nationalities. But its support for the Russian Revolution in 1905 was the nearest it came to true international solidarity. The International’s most enduring decision was its proclamation of May 1, as Labour Day. [see 1864 (d)]

1889 (p): The five issues of *Sahitya Kalpadruma* (a monthly magazine in Bengal) carried **Swami Vivekananda’s selections** from the *Imitation of Christ* by Thomas a Kempis.

As footnotes Swamiji appended selections from Hindu scriptures which he felt paralleled the idea expressed by the Christian mystic; or his explanation of the underlying Christian theology; or occasionally, his own comment or interpretation. The selections from the ‘Imitation’ are from the Book I, Ch. 1-6. It was originally intended to publish selections from the entire book, but the Swamiji did not complete the project (*Prabuddha Bharata*, Sep. 1982, p. 320).

1890 Feb. 4: In the course of his pilgrimage to the holy places in North India, **Swami Vivekananda** met the illustrious saint, **Pavahari Baba**, at Ghazipur.

Swamiji held Baba in high respect for his yogic powers and extreme form of self-denial, and had a mind to learn Hatha Yoga from him. For this he was prepared to go to such lengths as to be ready to accept him as guru. On the night preceding the day fixed for the initiation ceremony he saw the form of Sri Ramakrishna standing before him on the right side, looking steadfastly at him, as if very much grieved. The Master did not say anything but through the mist of tears with which they were covered, the disciple saw words of power, divinity, love and insight. When, after a day or two, the idea again rose in his mind, there was again the appearance of Sri Ramakrishna at night. After he had thus the vision of Sri Ramakrishna for several nights, he gave up the idea of initiation altogether, and returned to the monastery at Baranagore. Later, Swamiji told his disciples "Mixing with Pavahari Baba, I liked him very much and he also came to love me deeply. One day I thought that I did not learn any art for making this weak body strong, after living with Sri Ramakrishna for many years. I had heard that Pavahari Baba knew this science of Hatha Yoga. So I thought that I would learn the practices of Hatha Yoga from him and through them strengthen the body." [see 1898 June]

1890 July (middle): Swami Vivekananda set out on his pilgrimage to the Himalayas.

His mind pined for penetrating again into the depths of the snow-clad Himalayas to equip himself by means of meditation and mental discipline, with a tremendous spiritual power to carry on his Master's work without let or hindrance. Before starting for the journey he met the Holy Mother Sri Sarada Devi and received her hearty blessings for the success of his mission. He told his gurubhais, "I shall not return until I acquire such realizations that my very touch will transform a man." Elsewhere he told one of his friends, "I am going away; but I shall never come back until I can burst on society like a bomb, and make it follow me like a dog."

Whether at Almora, a beauty spot in the heart of the Himalayas, or, in a lonely cottage by the banks of the holy Alakananda at Srinagar, whether at Tehri and Rajpur, at Hardwar or Rishikesh, the holy seat of saints and sages — everywhere the Swami put himself into the treadmill of hard spiritual discipline to get ready for the great task ahead.

1890 (a): Java man fossils of a prehistoric human ancestor were found at Kedung Brebus, Java, by Dutch Palaeontologist, **Eugene Dubois**, who was serving as a military surgeon in the East Indies. The fossil evidence of *Pithecanthus erectus* was found in an earth stratum dating from the pleistocene era of 700,000 B.C.

1890 (b): The first complete **steel frame structure** was built in Chicago; steel

made possible skyscrapers, as did the earlier invention (1854) of the elevator by Elisha G. Otis (1811-1861).

1890 (c): The first commercial **dry cell battery** was introduced under the name 'Ever Ready' by National Carbon Company.

1890 (d): Cyanide process of extracting gold from low grade ore invented by two U.S. metallurgists, **MacArthur** and **Forrest**. As a result, the annual production of gold in U.S. more than doubled within 8 years.

1890 (e): Emil Von Behring (1854-1917), German hygienist and physicist, and **Shibasaburo Kitasato** (1856-1931), Japanese bacteriologist, demonstrated that the serum of immunized rabbits neutralised the toxin of **tetanus**. [see 1889 (e)]

This discovery opened the possibility that disease could be prevented through the stimulation of specific antibody production.

The first Diphtheria antitoxin was produced by Behring, who worked with Robert Koch's Laboratory and whose discovery won him the first Nobel Prize for Medicine in 1901.

1890 (f): Publication of *The Golden Bough* (first volume) by Scottish anthropologist **James George Frazer**, 36, who published 15 further volumes in the next 25 years in a monumental exploration of the cults, legends, myths and rites of the world and their influence on the development of religion; a one-volume abridged version was published in 1922.

1890 (g): Charles Rockwell Lanman (1850-1941), American Sanskrit scholar, brought out his work: *Beginnings of Hindu Pantheism*.

In 1889 Lanman travelled in India collecting valuable manuscripts for Harvard Library. He was particularly attracted to Indian religion.

Lanman is chiefly remembered for his editorship of the **Harvard Oriental Series**, which he began in 1891, and for which he enlisted the talents of a wide range of scholars in America and abroad. No other American has yet done to provide the West with an accurate knowledge of ancient India.

1890 (h): William James (1842-1910), American psychologist and philosopher, brought out his work: *Principles of Psychology*, which revolutionized study of psychology in America.

1890 (i): Gabriel Tarde (1843-1903), French social psychologist, published *Les Lois D'imitation*, a pioneer work in the field of **social psychology**. At the same time, Pierre Jenet (1845-1949), another French psychologist, carried on studies of hypnosis and hysteria.

1890 (j): Gottlieb Daimler (1834-1900), German inventor, founded the **Daimler Motor Company**, which produced the Mercedes automobiles. [see 1885 (b)]

1891 Jan.(end): Swami Vivekananda began his historic itinerary of two years through the vast expanse of his motherland.

A grim struggle had so long been raging within the great Swami between the two apparently conflicting forces — one to dive into the bottomless depth of the ocean of Reality to pick up gems of supreme spiritual wisdom, and the other to jump into the fray of life to mitigate the untold miseries of the inarticulate millions and to liquidate the illiteracy and untouchability that were eating the vitals of the race. The latter ideal now loomed so large before his vision that he snapped the golden ties of love and affection of his monastic brothers, and plunged into the trackless ocean of India to do the bidding of the Master. In the words of Romain Rolland, 'He wandered free from plan, caste, home, constantly alone with God. And there was no single hour of his life when he was not brought into contact with the sorrows, the desires, the abuses and feverishness of living men, rich and poor, in town and field; he became one with their lives; the great book of Life revealed to him what all the books in the libraries could not have..... the tragic face of the present day, the God struggling in humanity, the cry of the people of India, and of the world, for help and the heroic duty of the new Oedipus, whose task it was to deliver Thebes from the talons of the sphinx or to perish with Thebes. This memorable sojourn, replete as it was with many a thrilling incident and experience was significant in a variety of ways.

1891 Apr. 14: Birth of **Dr. B. R. Ambedkar** (d. 1956), Indian social reformer and politician, and the leader of the depressed classes, who devoted himself to improve the life of his 'untouchable' fellowmen.

1891 May 15: The papal encyclical on labour questions, **Rerum novarum**, issued by **Pope Leo XIII**, pointed out that the possessing classes, including the employees, have important moral duties to fulfil; that it is one of the first duties of society (state and church collaborating) to improve the position of the workers. Leo expressed in his encyclicals the same condemnation of many phases of liberalism and nationalism, and reiterated the view that the church should superintend and direct every form of secular life.

1891 Nov. (first week): During his itinerary in Kathiawar, (Gujarat), when **Swami Vivekananda** visited **Limbdi**, the headquarters of a cotton-growing state of that name, he had to undergo an ordeal.

After wandering about here and there in the streets in search of a shelter and living on alms, he came to a place which seemed to be a heaven. The site was removed from the hustle and bustle of the city and the Swami was warmly received by the 'Sadhus' who dwelt there. They assigned him a decent room, where, they said, he was free to stay as long as he wished. The place, as a matter of fact, was a den of some practitioners of black magic who, finding that he was a *brahmacharin* with a magnetic

personality, wanted to break his *brahmacharya* with a view to achieving psychic powers for themselves through a notorious '*sadhana*'. His suspicions roused, the Swami decided to leave the place immediately but to his bewilderment found that he was locked in. With wonderful presence of mind he at once devised a means of escape. Through a boy who used to come to him and had become very fond of him he sent a message, written with charcoal on a broken piece of water jug, to the Thakore Saheb, informing him about his plight and requesting him to save him. The Prince immediately sent a guard to the place to rescue him. Thereafter, at the earnest request of the Prince, whose name was Bhimia Chand, he stayed at the palace. The Prince became his disciple and soon so very attached to him that he requested him to spend the rest of his days at Limbdi. (*A Comprehensive Biography of Swami Vivekananda*, Part I, p. 323.)

1891 Dec. 29: First important **radio** patent awarded to **Thomas Edison** for a "means of transmitting signals electrically... without the use of wires." In the same year Edison made the first commercial motion picture. [see 1864 (e), 1877 Nov. 29, 1878 (h), 1882 (e), 1883 (d), 1889 (h)]

1891 (a): According to the **second All India Census**, Hindus were 72.32 per cent of the total population, Muslims 19.96 per cent, Christians, 0.76 per cent and other 6.93 per cent. [see 1872 (b), 1881 (a), 1901 (c)]

1891 (b): Hindu-Muslim riots at Palakod in the Salem District of Madras. [see 1874 Feb. 13, 1877 Sept, 1885 (a), 1886 (c), 1889 (m), 1893 (c), 1897 June]

1891 (c): Russian crops failed, millions were reduced to **starvation** and the rural peasantry raided towns in search of food. In the following year (1892), **famine** crippled Russia by late January, some 3 million barrels of U.S. flour were en route to relieve the starvation that was killing millions.

1891 (d): Thousands rushed to **Cripple Creek** on the slopes of Pike's Peak in Colorado, following the **discovery of gold** there.

By 1900, the Cripple Creek gold field yielded \$ 20 million worth of gold per year and was second only to South Africa's Transval Gold Field discovered in 1886. It was far larger than the Klondike Field discovered four years before in Alaska and North West Canada. The Cripple Creek mines grew in the next 20 years and became the fifth larger producer in the world history; they yielded nearly \$ 1 billion in the yellow metal.

1891 (e): Death of **Mme. Blavatsky**, the founder of the Theosophical Society. [see 1875 Nov. 15]

1891 (f): First Sun photography in America made possible by the invention of the **spectro-heliograph** by **George E. Hale** of University of Chicago.

1891 (g): Oscar Wilde (1854-1900), Irish writer and poet, brought out his

novel *The Picture of Dorian Gray* which was the mirror of the new aesthete. He achieved immortality with plays such as *Lady Windermere's Fan* (1893) and *The Importance of Being Earnest* (1894), which are masterpieces of humour. Wilde became a notorious figure in London society for his witty epigrams and unconventional behaviour.

1891 (h): Publication of *Gospel Criticism and Historical Christianity* by **Pres. Orello Cone** of Buchtel College (U.S.A.) reflected new liberal interpretations of the Bible and Christianity, interpretations that came into conflict with the views of fundamental religious leaders in America. Publication of Washington Gladden's *Who Wrote the Bible* also reflected new liberal approach to the scriptures. Although questioning the absolute infallibility of the Bible, Gladden's work discovered the hitherto neglected literary, spiritual and ethical values in the Bible and served to rekindle popular interest in it.

The Fundamentalist's crusade of the early 1900 grew out of conservative protestants' insistence on the liberal truth of the Bible and their increasing alarm at the emergence of liberal theology, which attempted to reconcile Christian teachings with modern scientific thought, particularly Darwin's theories.

1891 (i): German factory workers won the right (June 1) to form Committees that would negotiate with employers on conditions of employment, and factory inspection was made more efficient. In the same year, the world's first old age pension plan went into effect in Germany. Introduced by **Prince Von Bismarck** in the **Old Age Insurance Act** of June 1889, the plan compelled all workers to contribute if they were over the age 16, were fully employed, and earned more than 2000 marks (\$500) per year. Employers must contribute equal amounts and the pension was payable at the age of 70 to persons who had paid premium for a minimum of 30 years.

1891 (j): University of Chicago founded with a munificent donation of 30 million dollars from **John D. Rockefeller** (1839-1937) American industrialist and philanthropist. He gave it over 80 million dollars during his life time. Marshall Field, U.S. merchant gave 25 acres of land on which the University buildings were erected. He also contributed one million dollars the following year.

1891 (k): The **diphtheria vaccine** was given its first human application on a child dying in a Berlin Hospital, the child recovered and was discharged a week later.

1891 (l): Basket ball was invented at Springfield, Mass. by Canadian-American physical Education Director **James Naismith** 30, who was taking a course at the YMCA training School in Springfield and who had been assigned with his classmates the project of inventing a game that would occupy students between the football and base ball season.

1892 Mar. 15: The Reno Inclined Elevator patented by New York inventor James W. Reno, was the world's first **escalator**. The flat step moving staircase patented by U.S. inventor **Charles A. Wheeler** (Aug. 2) was the first practical escalator.

1892 Mar. 26: Death of **Walt Whitman** (b. 1819), who is generally considered to be most important poet of the 19th century.

His *Leaves of Grass* was a landmark in the history of American literature. It was at Lahore towards the end of 1897, a short time after his return from America, that Swami Vivekananda read '*Leaves of Grass*', and he called Whitman "the Sannyasin of America." *Leaves of Grass* was described by Emerson as 'a mixture' of the *Bhagavad Gita* and *The New York Herald*.

1892 Apr. 13: Birth of **Sir Robert Watson Watt**, Scottish physicist, who developed **radar**.

In 1935 while working at the National Physical Laboratory at Teddington, not far from London, he perfected a method for locating distant objects in space by the use of radio waves. This device, which was later to become known as radar (radio detecting and ranging), provided early warning of an air attack, since enemy aircraft could be detected while they were still many miles away.

1892 June: As an itinerant monk **Swami Vivekananda** visited Poona, he was the guest for several days of **Bal Gangadhar Tilak**, (1856-1920), the renowned scholar and patriot, with whom, the Swami had many interesting conversations on various topics.

The Swami avoided mixing with society and did not make any public speeches but once, when he accompanied Tilak to the Deccan Club, rose to reply to a speech made by one of the Members on a philosophical subject. He then pointed out, in fluent English, the other aspect of the subject. As Tilak said, at home the Swami talked frequently—about Advaita philosophy and Vedanta.

The Swami had remained anonymous during his stay at Mr. Tilak's house, for, when they first met in the railway carriage at Bombay, the Swami, being asked his name, had said that he was just a sannyasian, and courtesy forbade Mr. Tilak to put the question again to him. A couple of years later when Swami Vivekananda returned to India with world-wide fame owing to his grand success at the Parliament of Religions Tilak happened to see his likeness in some of the newspapers, and from a similarity of features thought that the Swami who had resided in his house must have been the same. He wrote to him accordingly, enquiring if his inference was correct and requesting him to kindly pay a visit to Poona on his way to Calcutta. The Swami sent a "fervent reply", frankly admitting that he was the

same sannyasin and expressing his regret that he was not able to visit Poona then. It was not till about four years later when Mr. Tilak came to Calcutta to attend a session of the Indian National Congress that another meeting between the two persons took place.

1892 Sept: The first U.S. **motor car** was produced by **Charles and Franklin Duryea**, bicycle designers and tool makers, at Chicopee, Mass. It had a four-cycle water-cooled engine and rubber and leather transmission. In the same month an electric automobile, made by William Morrison of Des Moines, Iowa, appeared on streets of Chicago. The owner had to call the police to help him make his way through crowds of curious spectators.

1892 Oct. 6: Death of **Alfred Tennyson** (b 1801), the English poet, regarded by his contemporaries as the greatest poet of Victorian England.

1892 Oct. 20-23: Magnificent ceremonies dedicated the **World's Columbian Exposition** at Chicago.

In pursuance of a public demand for some fitting commemoration of the discovery of America, the U.S. Congress had passed an Act (April 25, 1890) authorising an "Exhibition of the arts, industries, manufactures and products of the soil, mine and sea" The American President, Harrison, had recommended a sum of "not less than 10 million dollars" be allotted for the Fair. The estimated expenditure was given as over 22 million dollars. The exposition officially opened on May 1, 1893.

1892 Nov.: As a wandering monk, **Swami Vivekananda** visited Kerala. He stayed at Trichur for a few days before he went to Ernakulam, the capital of the Cochin State.

While at Ernakulam, Swamiji met **Chattambi Swamigal** (1853-1924) the scholar-saint of Travancore, and a close associate (and according to some the Guru) of Sri Narayana Guru (1856-1928). A great soul and an equally brilliant mind Chattambi Swamigal was a remarkable peripatetic. On the day of meeting, he was at the residence of Rama Iyer, the Dewan Secretary, who was himself a great admirer of Chattambi Swamigal. The two great sannyasins spoke in Sanskrit. Swami Vivekananda introduced the topic of *Chinmudra* in the discussion, and the illuminating way in which Chattambi Swamigal discoursed on the subject enabled Swamiji to have a glimpse of '*Kerala Pratibha*'. They had another edifying discussion on the next day. Swamiji is reported to have described Chattambi Swamigal as a "wonderful man".

While passing through Travancore, Swami Vivekananda saw with his own eyes how Christian missionaries had taken advantage of caste tyranny to convert vast numbers of the people into Christianity. After having witnessed the shocking extent of untouchability in Travancore State the Swami was impelled to remark that the entire state had turned into a 'lunatic asylum'. In a letter, Swamiji wrote, "come and see what the

Padres (Christian missionaries) are doing in *Dakshin* (South). They are converting by lakhs the lower classes of Travancore — the most priest-ridden country in India, nearly one fourth of the population has become Christians."

According to later census (1901), 6.97 lakhs out of 29.52 lakhs of population of the Travancore State, i.e., 23.60% were Christians. By 1941 the percentage of Christian population in Travancore State shot up to 32.29%. That is 20 lakhs out of 50 lakhs of the population of the State were Christians.

1892 Dec. 6: Death of **W.V. Siemens** (b.1816) German born engineer, inventor and the chief founder of the electrical firm, 'Siemens and Halske'

1892 Dec. 13-22: While at Trivandrum, **Swami Vivekananda** was the guest of the learned Professor **Sri Sundararama Iyer**, tutor to the nephew of the Maharaja of Travancore.

There he came in contact with a distinguished scholar named Sri Rangachariar of Madras, the Professor of Chemistry at the Maharaja's College. Both the savants were so deeply impressed by the versatility of the genius of Swamiji and also by the sublimity and simplicity of his personality that they spent hour after hour in illuminating conversation with him on a variety of subjects ranging from the highest metaphysical flights of the Vedanta philosophy to modern Kant and Hegel, from the splendid achievements of science to the glories of art and music, both ancient and modern, and from the sublimities of ancient Yoga to the complex problems of education and sociology, and they were amazed and enraptured by the vast range of his mental horizon. Prof. S. Iyer, while paying an eloquent and respectful tribute to the Swamiji in his personal reminiscences, said: "During all the time he stayed, he took captive every heart within the home. To every one of us, he was all sweetness, all tenderness, all grace. My sons were frequently in his company, and one of them still swears by him and has the most vivid and endearing recollections of his visit and of his stirring personality.... When he left, it seemed for a time as if the light had gone out of our home."

1892 Dec. (last week): After travelling the length and breadth of India for three years as a mendicant friar, **Swami Vivekananda** arrived at **Kanyakumari**, the southernmost tip of the country.

This place of pilgrimage contains a temple to Goddess Kanyakumari, an aspect of the Universal Mother. About ¼ mile from shore, twin rocks jut out from the sea. After worshipping at Mother's temple, Vivekananda swam through the turbulent, shark-infested waters to the farther of the two rocks. He remained for three days and nights on the solitary rock, meditating intensely on the condition of India — her present degradation

and the misery of the people, her past glory and future potentialities. In this meditation his ideas for the regeneration of the nation took shape, ideas which eventually found concrete expression in the Ramakrishna Mission. At the same time, he decided to accept the advice of several of his followers to go to America the following year to attend the World's Parliament of Religions in Chicago. He would seek material aid for his country while sharing India's spiritual wealth with the Western World.

1892 (a): Dadabhai Naoroji (1825-1917), Parsi businessman resident in England elected to British Parliament on the Liberal ticket. A leading nationalist, author and spokesman, he was the first Indian to be elected to the **House of Commons** (1892-1895).

His example of a selfless service to India inspired many younger compatriots, notably M.K. Gandhi, during their visit to London. Dadabhai Naoroji was one of the founders of the Indian National Congress and its President in 1886, 1893 and 1906.

1892 (b): George Eastman (1854-1932), U.S. inventor and manufacturer of photographic equipment, founded the Eastman Kodak Company of New York. His success at making **photography** easy and inexpensive brought him huge wealth. From 1892 onwards Eastman devoted much of his time to philanthropy. He donated enormous sums (more than 75 million dollars) to educational institutions and in his company introduced the first employees profit-sharing system in U.S.A. [see 1884(e), 1888(i), 1895(e)]

1892 (c): Economic depression began in the **United States** but the country had 4,000 millionaires, up from fewer than 20 in 1940. [see 1893]

1892 (d): A clamp-on tin-plated steel **bottle cap** with an inner seal disk of natural cork and a flanged edge was patented by Baltimore machine-shop foreman **William Painter** 54, who also patented a capping machine for beer and soft drinks bottles. Later Painter designed an automatic filler and capper with a capacity of 60 to 100 bottles per minute, and he established the Crown Cork and seal Company at Baltimore to market his bottle caps and machines.

1892 (e): The science of **virology** was pioneered by Russian botanist, **Dmitri Iosifovich Ivanovski**, 28, who discovered filterable viruses.

1892 (f): The first successful **petrol tractor** was produced by Waterloo, Iowa, farmer **John Froelich** who organised the Waterloo Gasoline Traction Engine Company early the following year.

1892 (g): The **Addressograph** invented by Sioux City, Iowa, engineer **Joseph Smith Duncan** printed mailing addresses automatically. Duncan obtained a patent for his 'addressing machine', in 1896.

1892 (h): Carl G. P. De Laval of Sweden, built a 15 h.p. **steam turbine** for marine application. [see 1884 (n)]. An early model similar to this was exhibited at the World's Fair held in Chicago in 1893.

1892 (j): A new method of producing **viscose rayon** patented by English Chemist, **Charles Frederick Cross**, 37, and **Edward John Bevan**, was safer than Chardonnet nitrocellulose process of 1883 and cheaper than the cuprammonium process.

1892 (k): An improved **carburettor** that mixed vaporized fuel with air to create a combustible or explosive gas, was invented by Germany's **Daimler**. The following year a float feed carburettor for gasoline engines was developed by German engineer **William Maybach**, 46, who was an associate of Gottlieb Daimler.

1892 (l): First comprehensive work on **bacteriology** in U.S.A.: *A Manual of Bacteriology*, published by **Lt. Col. George Miler Sternberg**.

1892 (m): **Alexander Graham Bell** (1847-1922), Scottish-born American inventor, best known for perfecting the telephone to transmit vocal message by electricity, made the **first call** from New York to Chicago. [see 1873 March 3]

1893 Jan. 5: Birth of **Paramahansa Yogananda** (d. 1952), an enlightened exponent of the science of Yoga and the first Indian Yogi to live in the West for a long period of over a quarter of a century initiating over a lakh of students in Yoga, scientific techniques for awakening the divine consciousness in man.

Through 'Yogoda Satsanga Society' (1917) and 'Self-Realization Fellowship, (1925), established in India and America respectively, the wisdom of the Great Yogi is made available to seekers of Truth in all parts of the world.

1893 Feb.: As an itinerant monk when **Swami Vivekananda** visited Hyderabad, an incident happened that set him thinking about the **powers of the human mind**, (a subject which deeply interested him and on which he spoke at length in a lecture he delivered at Los Angeles, California, on 8th January, 1900).

Hearing that there was a Brahmin in the city who produced, as if from the air, anything that was asked for, he went to see him. He found the man suffering from fever — with a high temperature — lying on a cot. Being requested to touch him, he did so, whereupon the man's fever immediately left him and he sat up. Asked to show some of his "tricks", he requested the Swami and his companions to write on a piece of paper the names of the things that they wanted him to produce. The latter wrote down names of such things as either did not grow in that season, or were not locally available. They stripped him of all his clothing, leaving only a blanket with which to cover his body. They then gave him the piece of paper, when, lo, there came from under the blanket all that they had ordered for — bunches of grapes, oranges and what not, which, if they had been weighed, would be found to be twice the weight of the man. He

asked them to eat the fruits and finding that they were hesitating to do, began to eat some of them himself, whereupon they also ate and found that they were fresh and of excellent quality. The man finished by producing a bunch of roses — each perfect, with dew-drops on the petals, not one crushed, not one injured. When the Swami asked the man for an explanation, he said it was all sleight of hand. The Swami could not believe that it was merely that. (*A Comprehensive Biography of Swami Vivekananda*, Part I, page 384).

1893 Feb. (a): Sri Aurobindo (1872-1950) returned to India, completing his studies in England. The moment he set foot on the Indian soil at Apollo Bunder, Bombay, he had the **first notable spiritual experience** of infinite calm.

1893 Mar. 10: Devastating fire in Boston, U.S.A., destroyed nearly \$5,000,000 in property. Several lives were lost.

On August 13, \$ 2,000,000 in property destroyed and some 1500 persons made homeless by fire in Minneapolis.

On Aug. 24, 1000 lives lost and a great deal of property damage inflicted by a terrible cyclone which ripped through Savannah and Charleston.

On Oct. 2, some 2000 persons killed by a **disastrous cyclone** which raged along the Gulf coast of Louisiana.

1893 Apr.: **M. K. Gandhi** (1869-1948) sailed for **Durban**, readily grasping an opportunity of legal work there.

During his stay in South Africa, when the Natal Indians were deprived of franchise, consequent on the introduction of Disenfranchisement Act of 1896 by the British rulers, M.K.Gandhi became a vigorous champion of the rights of Indian settlers. By the time he returned to India, in January 1915, he had become known as "Mahatmajji", a title given to him by the poet Rabindranath Tagore (1861-1941).

1893 May 1: World's Columbian Exposition (World Fair) officially opened in Chicago, U.S.A. by President Cleveland. It was an international exposition to observe the 400th anniversary of discovery of America, by Christopher Columbus (1461-1506) in 1492. It was also a demonstration of the growth of America to world status as an economic power. [see 1892 Oct. 20-23]

The site of the exposition covered 200 acres and extended about 2 miles along the shores of Lake Michigan. More than 21 million people visited the fair to view some 60,000 exhibits costing about 30 million dollars. After a period of six months, the exposition was formally closed on 30th October.

Built largely on reclaimed swamp land, the World's Columbian Exposition was a spectacular "White City" of classically designed plaster structures. (One major building — 600,000 sq.ft. — of the exposition, is now

housing the Museum of Science and Industry, a great public educational exhibition which has been called a permanent World Fair).

For the first time electric lighting was lavishly used. George Westinghouse (1846-1914) U.S. engineer, displayed at the World's Columbian Exposition, for the first time, the alternating current generator, later to become the basis of lighting and electric power.

An interesting feature of the World's Columbian Exposition was the Congress held at the grounds under the auspices of the World's Congress Auxiliary. The Congress discussed the leading phases of professional, scientific, economic, educational and religious thought; the World's Parliament of Religions (held from 11th to 27th September and attended by Swami Vivekananda) attracted the most general attention.

1893 May 31: Swami Vivekananda sailed for America to attend the **World's Parliament of Religions**.

He was helped by a group of brilliant students of the Madras University, who energetically took steps to organize ways and means of his going to America to represent Hinduism at the proposed World's Parliament of Religions at Chicago. [see 1863(c)]. He was also aided by a few of the enlightened native princes. And armed with the blessings of Sarada Devi, the Holy Mother, he set sail for the United States, from Bombay. Passing Colombo, Penang, Singapore, Hongkong, Canton, Nagasaki, Kobe, Osaka, Kyoto, Tokyo and Yokohama, he landed at Vancouver and thence reached Chicago by train on 28th July, 1893. From there on up to his first speech at the Parliament of Religions at Chicago on 11th September 1893, he had to face many hardships and sharp moments of despair.

1893: America in the grip of severe **financial panic**, Wall Street stock prices took a sudden drop (May 5). The market collapsed (June 27), 600 banks closed their doors, more than 15,000 business firms failed, and 74 rail roads went into receivership in a depression that continued for four years.

In the very first letter that **Swami Vivekananda** wrote to India after reaching America, he referred to this financial panic which, he said, was created by the raising of the Rupee in India. (In 1892 on the recommendation of the Herschel Committee, the value of the Rupee was fixed at 1s. 4d. gold, and to achieve this mints were closed to the free coinage of silver). Swamiji wrote that many mills had closed down. He was considerably hampered by this, he said. The crisis began with the failure of the leading Railway and the collapse of the National Cardage Company in Spring of 1893. The New York banks suspended specie payments in August, many banks failed; 2300 m. of railways passed under receiverships; construction almost ceased. The panic in many ways proved to be a turning point in American history; it produced an industrial chaos, out

of which big business emerged with greater strength which, of course, meant "the rich getting richer and the poor poorer", and social disharmony.

Speaking about the **treatment of the Negroes in America**, Swami Vivekananda observed that their lot had become worse after the abolition of slavery. "Today", said he, "they are the property of nobody. Their lives are of no value; they are burnt alive on mere pretences. They are shot down without any law for they are murderers; for they are niggers, they are not human beings, they are not even animals..." During the decade, 1889-1899, the total number of Negroes lynched, according to official estimates, was 1,460. "Prejudice against the Negroes was equally strong in the North; and the main body of Northern opinion believed, as the South did, that the Negro was an inferior being; that he could never be fully assimilated into the American system, and that he was best kept subordinate to the white man. Segregation, discrimination and 'Jim Crow' customs received the tacit approval even of such Northern liberals as Godkin of 'The Nation'" (*A Comprehensive Biography of Swami Vivekananda*, Part I, p. 449, 451 and 452).

1893 June 29: Birth of **P. C. Mahalanobis** (d. 1972), doyen of Indian Mathematics.

1893 Aug. 25-28: Swami Vivekananda met **Professor John H. Wright** of Harvard University, at Annisquam (Mass.).

The Professor had invited the Swami to spend the week-end at his place. Swamiji promptly responded to this invitation from a reputed scholar. Prof. Wright was so deeply impressed with the profundity of scholarship and the versatility of genius of this young Hindu monk that he himself insisted that he should represent Hinduism in the Parliament of Religions. Swamiji explained the peculiar difficulties that stood in his way in the fulfilment of this objective, and said that he did not possess any credentials whereby to introduce himself to the organisers of the Parliament. Prof. Wright, who had already discovered the sparkling intelligence and the rare ability of the Swami, said, "To ask you, Swami, for your credentials is like asking the Sun to state its right to shine." Prof. Wright, who was well-known to the elite of the city of Chicago and also to many distinguished personages connected with the Parliament, wrote at once to his friend, the chairman of the Committee on the selection of delegates, stating, "Here is a man who is more learned than all our learned professors put together." Moreover, he gave letters of introduction to the Committee which had the responsibility of providing accommodation for Oriental delegates. Knowing that the Swami was short of funds, he himself purchased a ticket for him to enable him to go to Chicago.

1893 Sep. 11: **The World's Parliament of Religions** opened in the morning, in the great **Hall of Columbus**, Art Institute, Michigan Avenue, Chicago, U.S.A.

A notable event in mankind's long search for spiritual harmony, it emphasised the accord between "Unity in Diversity" and "Diversity in Unity" of outlook and urged a cultural fellowship and mutual understanding between Western and Eastern worlds. The stated objectives of the Parliament were, briefly:

"To bring together in Conference, for the first time in history, leading representatives of the great historic religions of the world; to demonstrate in the most impressive way, what and how many important truths the various religions held and taught in common; to set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by such each religion and by the various branches of Christendom; to enquire into the mimesis of religions; to discover what light religion can shed on the great problems of the time especially temperance, labour, education, wealth and poverty; to bring the nations of the earth into more friendly fellowship in the hope of securing permanent international peace."

At 10 a.m., ten solemn strokes of the New Liberty bell on which was inserted, "A new commandment I give unto you, that ye love one another", proclaimed the opening of the Congress — each stroke representing one of the chief ten religions, listed by President Bonney as Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church and Protestantism. "The sight", says Houghton, "was most remarkable. There were strange robes, turbans and tunics, crosses and crescents, flowing hairs and tonsured heads". In the midst of this sat Swami Vivekananda conspicuous in his orange turban and robe or as Rev. Mr. Wentz put it, for his "gorgeous red apparel, his bronze face surmounted with a turban of yellow" The auditorium was jam-packed with men and women, intellectuals of the day, both clerical and secular. "Such a scene", writes Houghton again, "was never witnessed before in the world's history". Of this scene and the moment Swamiji later wrote, "My heart was fluttering and my tongue nearly dried up."

Of what followed Marie Louise Burke says: "Suddenly the great organ of the gallery burst forth with the strains of the 'Doxology' and the entire assembly rose to sing, 'Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above ye heavenly hosts; Praise Father, Son and Holy Ghost'. At the end of the hymn, a deep silence was sustained by the uplifted hand of the Cardinal. Then into this impressive hush, he began the words of the Lord's prayer, 'Our Father who art in heaven' — and every voice in the hall joined his." "The supreme moment of the nineteenth century", says Houghton, "was reached".

1893 Sept. 11(a): Swami Vivekananda spoke at the **World's Parliament of Religions** during the first day's afternoon session, after four delegates had read their prepared speeches.

The spacious hall at the Art Institute of Chicago was packed with nearly 7000 people, representing the best of culture of the country. On the platform every organised religion from all corners of the world had its representative. Conspicuous among them was Swami Vivekananda who, with his bright countenance, crimson robe, and yellow turban, easily attracted the attention of the assembled thousands. When he addressed the gathering as "Sisters and Brothers of America" the entire audience broke into prolonged applause and greeted him with unprecedented enthusiasm — not merely because he addressed them as "Sisters and Brothers", for they had already heard many speak on the themes of Universal Brotherhood, but because his words, completely free from platitudes, reflected spontaneous realization of the spiritual oneness of mankind.

In fact there was an electric effect on the audience when Swamiji spoke the first five words of his address. Both Barrows and Houghton comment on the fact that "when Mr. Vivekananda addressed the audience as 'Sisters and Brothers of America', there arose a peal of applause for several minutes" and Swamiji himself tells that "a deafening applause for several minutes followed..." Another reference to this incident comes from Mrs. S.K. Blodgett, who later became Swamiji's hostess in Los Angeles, "I was at the Parliament of Religions in Chicago in 1893", she once told. "When the young man got up and said, 'Sisters and Brothers of America', seven thousand people rose to their feet as a tribute to something they knew not what." In this way, in the words of *Chicago Inter Ocean*, Swamiji "with an eloquence and power not only won admiration for himself but consideration of his own teachings."

It was a brief but intense speech which the Swamiji delivered in the afternoon session. Its spirit of universality, earnestness, and breadth of outlook completely captured the whole assembly. He cast off the formalism of the Parliament and spoke to the people in the language of the heart. The Parliament gave him a tremendous ovation that afternoon, and the American nation, infused by the streamer headlines of the newspapers of his contribution at the Parliament, gave him its silent ovation the next day morning.

During the ensuing seventeen sessions of the Parliament, Swami Vivekananda, in the course of his illuminating address, laid particular stress on the requirements of the day in the domain of religion and culture.

1893 Sept. 19: Swami Vivekananda read his celebrated paper on *Hinduism* at the World's Parliament of Religions at Chicago.

Chicago Inter Ocean depicted a picture of the tremendous excitement that prevailed that day. It reported "great crowds of people, most of whom were women, pressed around the doors leading to the Hall of Columbus, an hour before the time stated for opening the afternoon session, for it had been announced that Swami Vivekananda, the popular Hindu monk who looks so much like Macullough's Othello, was to speak."

As reported by the *Chicago Daily Tribune*, "Dr. Noble presided at the afternoon session of the Parliament of Religions in Chicago. The Hall of Columbus was badly crowded.... Dr. Noble then presented Swami Vivekananda, the Hindu monk, who was applauded loudly as he stepped forward to the centre of the platform. He wore an orange robe bound with a scarlet sash, and a pale yellow turban. The customary smile was on his handsome face and his eyes shone with animation..... When the applause had ceased, Swami Vivekananda, went to read his paper on 'Hinduism'".

It was a fairly long document, being a masterly summary of the philosophy, psychology, and general ideas and statements on Hinduism, in its all-inclusive aspects. On this day the Hall was crowded to its fullest capacity, women vastly out-numbering the men, and many had to be turned away. In the morning sessions, the Christian delegates, alarmed at the hearing that the Oriental religions were receiving in every meeting, made a concerted attack on Hinduism. **Swami Vivekananda** made a **telling reply**, just before he read his paper on Hinduism in the afternoon session. His basic idea was that religion had nothing to do with the material prosperity of Western nations like England, which was brought about by the use of brute force. Said he on this occasion, "We, who have come from East, have sat here on the platform day after day and have been told in a patronizing way that we ought to accept Christianity because Christian nations are the most prosperous. We look about us and we see England, the most prosperous Christian nation in the world, with her foot on the neck of 250,000,000 Asiatics. We look back into history and see that the prosperity of Christian Europe began with Spain. Spain's prosperity began with the invasion of Mexico. Christianity wins its prosperity by cutting the throat of its fellowmen. At such a price the Hindu will not have prosperity. I have sat here and heard the height of intolerance. I have heard the creeds of Moslems applauded, when the Muslim sword is carrying destruction into India. Blood and sword are not for the Hindu, whose religion is based on the laws of love." (Reported in the *Chicago Daily Tribune*, of 20 Sept. 1893, and quoted by Dr. R.C. Majumdar in *Bharatiya Vidya Bhavan's History and Culture of Indian People*, Vol. X, Part II, p. 127).

In an article entitled *The Parliament of Religions*, appeared in the *Daily Chronicle*, **H. R. Haweis**, gives a better account of what Swamiji said on

this day: "Vivekananda, the popular Hindu monk, whose physiognomy bore the most striking resemblance to the classic figure of the Buddha, denounced our commercial prosperity, our bloody wars, and our religious intolerance, declaring that at such a price 'the mild Hindu' would have none of our vaunted civilization. The recurrent and rhetorical use of the phrase, 'mild Hindu', produced a funny impression upon the audience, as the furious monk waved his arms and almost foamed at the mouth. 'You come', he cried, 'with the Bible in one hand and the conqueror's sword in the other — you, with your religion of yesterday, to us, who were taught thousands of years ago by our Rishis precepts as noble and lives as holy as your Christ's. You trample on us and treat us like the dust beneath your feet. You destroy precious life in animals. You are carnivorous. You degraded our people with drink. You insult our women. You scorn our religion — in many points like yours, only better, because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ whom we could honour and reverence. Do you think, if you came to our doors like him, meek and lowly, with a message of love, living and working and suffering for others, as he did, we should turn a deaf ear? Oh! No. We should receive him and listen to him, and as we have done to our own inspired Rishis" (*A Comprehensive Biography of Swami Vivekananda*, Part I, p. 485; also p. 464 and 465.) [see 1893. Sept. 29]

1893 Sept. 22: Fridtjof Nansen (1861-1930), Norwegian Arctic explorer, who had earlier successfully crossed the unknown interior of Greenland and studied its Eskimo inhabitants (1888-89), set out on his **voyage to the North Pole**.

He sailed from Christina with a crew of thirteen and thirty sledge dogs. In his ship 'Fram', he explored (1893-96), the North Pole regions, verifying the hypothesis about the westward drift of the polar ice-pack. After more than three years of successful exploration, he returned to Norway, and wrote an account of his adventures in his book *Farthest North*.

1893 Sep. 27: In the **final session** of the Parliament, **Swami Vivekananda** made a grand appeal for the harmony of religious faiths.

He said: "The Christian is not to become a Hindu or Buddhist, nor is a Buddhist or a Hindu to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. If the Parliament has shown anything to the world, it is this: It has proved to the world 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. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart."

The mighty words which were addressed by the Swami to the entire humanity over the heads of the official representatives in the Parliament made a tremendous appeal to the conscience of the people at large. *The New York Herald*, one of the most popular and widely circulated newspapers, editorially remarked, "He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to his learned nation."

Soon after the termination of the historic sessions of the Parliament of Religions, it became the main object of Swami Vivekananda to acquaint the peoples of the West with the ideals of the civilization and the religious consciousness of his own race, to learn the secret of the material greatness of the Occident and also to collect adequate funds wherewith to provide his countrymen with scientific methods for the improvement of their economic condition. With this dual purpose in view he visited the important cities of America and delivered a series of illuminating lectures on a variety of subjects which comprised not only the history of the Indian people, the religion of the Vedanta and his future plan of work in India, but also the cardinal teachings of the other leading faiths of the world and a comparative study of the cultures and civilization of the East and the West.

1893 Sept. 28: The *Chicago Advocate* gave a picture of **Swami Vivekananda** on the opening day at the World's Parliament of Religions.

"In certain respects, the most fascinating personality was the Brahmin monk Swami Vivekananda with his flowing orange robe, saffron turban, smooth shaven, shapely, handsome face, large, dark, subtle, penetrating eyes, and with the air of one being only pleased, with the consciousness of being easily the master of his situation. His knowledge of English is as though it were his mother tongue...."

1893 Sept. 29: Referring to many Christian delegates' open attack on Hinduism, on the very day that **Swami Vivekananda** was scheduled to read his famous paper on 'Hinduism' the *Iowa Times* said:

"The Parliament of Religions reached a point where sharp acerbities develop. The thin veil of courtesy was maintained of course, but behind it was ill feeling. Rev. Joseph Cook criticised the Hindus sharply and was more sharply criticised in turn." Of Swamiji's address the paper reported: "He was out of humour, or soon became so, apparently. He wore an orange robe and a pale yellow turban and dashed at once into a savage attack on Christian nations." [see 1893 Sept. 19]

The Catholics received Swamiji's criticism with hearty enthusiasm. In Barrow's history, *Introduction to Parliament Papers*, it is reported that "On the eleventh day, Bishop Keane said, 'I endorse the denunciation that was

hurled forth last night against the system of pretended charity that offered food to the hungry Hindus at the cost of their conscience and faith. It is a shame and a disgrace to those who call themselves Christians...'

1893 Sept. 30: *Boston Evening Transcript* reported:

"The most striking figure one meets in this afternoon is **Swami Vivekananda**, the Brahmin monk. He is a large, well built man, with the superb carriage of the Hindustanis, 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 rich crimson. He speaks excellent English and replied readily to any questions asked in sincerity.

"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."

1893 Oct. 1: To a request of the *New York World* of date, for "a sentiment of expression regarding the significance of the great meeting (Parliament of Religions) from each representative", **Swami Vivekananda** replied with two quotations, one from Gita and the other from Vyasa. "I am He that is in every religion — like the thread that passes through a string of pearls." "Holy, perfect and pure men are seen in all creeds; therefore they all lead to the same birth — for how can nectar be the outcome of poison?" (And this certainly was the lesson learned through the Parliament of Religions at Chicago).

1893 Oct. 7: *New York Critic* reported:

"The most impressive figure of the Parliament was the Hindoo monk, **Swami Vivekananda**.... No one expressed so well the spirit of Parliament, its limitations and its finest influence, as did the Hindoo monk..... He is an orator by divine right and his strong, intelligent face in its picturesque setting of yellow and orange, was hardly less interesting than his earnest words and the rich, rhythmical utterance he gave them.....

"Perhaps the most tangible result of the congress was the feeling it aroused in regard to foreign missions. The impertinence of sending half-educated theological students to instruct the wise and erudite Orientals was never brought home to an English speaking audience more forcibly. It is only in

the spirit of tolerance and sympathy that we are at liberty to touch their faith, and the exhorters who possess these qualities are rare....

".....It was an outgrowth of the Parliament of Religions, which opened our eyes to the fact that the philosophy of the ancient creeds contains much beauty for the moderns. When we had once clearly perceived this, our interest in their exponents quickened, and with characteristic eagerness we set out in pursuit of knowledge. The most available means of obtaining it, after the close of the Parliament, was through the address and lectures of Swami Vivekananda, who is still in this City (Chicago).....

".....His culture, his eloquence, and his fascinating personality have given us a new idea of Hindu Civilization; he is an interesting figure, his fine, intelligent, mobile face in its setting of yellow, and deep musical voice prepossessing one, at once in his favour. So, it is not strange that he has been taken up by the literary clubs, has preached and lectured in churches, until the life of Buddha and the doctrines of his faith have grown familiar to us. He speaks without notes, presenting his facts and his conclusions with the greatest art and the most convincing sincerity; and rising at times to a rich, inspiring eloquence.... At present he contents himself with enlightening us in regard to his religion and the words of its philosophers."

1893 Oct. 7(a): *Evanston Index* reported:

"Swami Vivekananda is a representative from India to the Parliament of Religions. He has attracted a great deal of attention on account of his unique attire in Mandarin colours, by his magnetic presence and by his brilliant oratory and wonderful exposition of Hindu philosophy. His stay in Chicago has been a continual ovation."

1893 Oct. 11: "Christian missionaries", said **Swami Vivekananda** (in the course of a brief but soul-stirring speech — *Religion not the crying need of India* — delivered in the evening session of the tenth day of the parliament of Religions.) according to *Christian Herald* of date, "come to offer life but only on condition that the Hindus become christians, abandoning the faith of their fathers and forefathers. Is it right?.....If you wish to illustrate the meaning of 'brotherhood', treat Hindus more kindly, even though he be a Hindu and is faithful to his religion. Send missionaries to teach them how better to earn a piece of bread, and not teach them metaphysical nonsense."

1893 Nov. 16: **Mrs. Annie Besant** (1847-1933), the British social reformer and theosophist, arrived at Madras to take charge of the growing **Theosophical movement**. (In 1907, she succeeded Colonel Olcott and became the President of the Theosophical Society).

Mrs. Besant believed that a revival and reintroduction of India's ancient ideals and institutions could solve most of her problems. With a view to

providing Hindu religious instruction, she founded the Central Hindu School of Varanasi in 1898, and this developed later into the Banaras Hindu University. She rose to fame as the creator of Home Rule League in 1916, and the next year she was elected President of the Indian National Congress. Mrs. Besant was a leader among Europeans in reviving and disseminating of Hindu Religion and Culture.

1893 Nov. 18: Rev. Mr. W. H. Thomas in a letter published in *Wisconsin State Journal* wrote of **Swami Vivekananda**:

"Of the many learned men in the East who took part in the great World's Parliament of Religions, Vivekananda was the most popular favourite, and when it was known that he was to speak, thousands were turned away for want of room. Nor was it curiosity that drew the masses; but for those who heard him once were so impressed by the magnetism of his fine presence, the charm and power of his eloquence, his perfect command of the English language and the deep interest in what he had to say, that they desired all the more to hear him again. It will be opportunity of a lifetime for the cities of our land to see and hear this noble, earnest, loving Brahmin, dressed in the costume of his order, telling the true story of the religion and customs of his far off country."

1893 Nov. 21: *Wisconsin State Journal* reported:

"The lecture at Congregational Church (Madison) last night by the celebrated Hindoo monk, **Vivekananda** was an extremely interesting one, and contained much of sound philosophy and good religion. Pagan though he be, Christianity may well follow many of his teachings. His creed is as wide as the Universe, taking in all religions, and accepting truth wherever it may be found. Bigotry and superstition and idle ceremony, he declared, have no place in 'the religions of India.'"

1893 Nov. 25: *Minneapolis Star* reported:

"'Brahminism' in all its subtle attraction, because of its embodiment of ancient and truthful principles, was the subject which held an audience in closest attention last evening at the first Unitarian Church (Minneapolis) while **Swami Vivekananda** expounded the Hindoo faith. It was an audience which included thoughtful women and men, for the lecturer had been invited by the 'Peripatetics' and among the friends who shared the privilege with them were ministers of varied denominations, as well as students and scholars. Vivekananda is a Brahmin priest, and he occupied the platform in his native garb, with caftan on head, orange coloured coat confined at the waist with a red sash, and red nether garments.

"He presented his faith in all sincerity, speaking slowly and clearly, convincing his hearers by quietness of speech rather than by rapid action. His

words were carefully weighed and each carried its meaning direct. He offered the simplest truths of the Hindu religion and while he said nothing harsh about Christianity, he touched upon it in such a manner as to place the faith of Brahma before all. The all-pervading thought and leading principle of the Hindu religion is the inherent divinity already existing in man...."

1893 Nov. 28: *Des Moines News*, reported:

"**Swami Vivekananda**, the talented scholar from the far off India spoke at the Central Church last night (Nov. 27). He was a representative of his country and creed at the recent Parliament of Religions assembled in Chicago during the World's Fair. Rev. H.O. Breeden introduced the speaker to the audience. He arose, and after bowing to his audience, commenced his lecture, the subject of which was *Hindu Religion*. His lecture was not confined to any line of thought but consisted more of some of his own philosophical views relative to his religion and others. He holds that one must embrace all the religions to become the perfect Christian. What is not found in one religion is supplied by another: They are all right and necessary for the true Christian..... 'I have often been asked in this country if I am going to try to convert the people here. I take this for an insult. I do not believe in this idea of conversion... We tolerate everything but intolerance.'"

1893 Nov. 30: *The Indian Mirror* reproduced the following report published in *The Press of America*:

"One of the most interesting personages to the multitude, is Professor **Swami Vivekananda**, a Hindu theologian of great learning. Professor Vivekananda, who is of pleasing appearance, and young he be so well filled with the 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 his 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 exits at times when there were no crowds of women in the vestibule and corridors. Other strangers from the far East, in picturesque garb, and with a Midways plaisance flavor about them, were also much sought after, but in a less degree. This talk in the sessions of the Congress was a revelation to many people, even of education and much reading. That men so well endowed with brains, astute thinkers, should adhere to those heathenish religions, was a surprise to many people, more thoughtful than the women who made a lion of Professor Vivekananda. It was from the Christian theologians on the platform, however, that the women took their cue."

1893 Dec. 6: *The Indian Mirror* in its Editorial:

"Among the representatives from India was **Swami Vivekananda**, a Bengali Hindu, better known in Madras and Bombay than in Bengal.....But the one figure among the audience, the one Indian representative, on whom were riveted all eyes, and who conquered as he went, was Swami Vivekananda, who appeared in the robes of the Sannyasi, of handsome presence, somewhat portly form, and with eyes glittering like large brilliants, even ladies acknowledged the fascination of the mere outward man. But when he spoke, when the inner man emerged from the shell, then the power was doubled, and the vast audience heard his fervid exposition of the Vedic faith of the Hindus with rapture. We can well understand the enthusiasm of the Americans over Swami Vivekananda....."

1893 Dec. 24: **Henry Ford** (1863-1947), American pioneer of automobile industry, completed the construction of his first **gasoline engine** that ran successfully.

His first motor car—tiller-steered quadricycle—was assembled in 1896 and was driven through the streets of Detroit in the early hours of June 4, 1896. In 1903 Henry Ford founded the Ford Motor Company and developed a system of mass production based on the assembly line and conveyor belt which produced a low-priced car within the reach of middle class Americans. [see 1893 Jul.30]

1893 Dec. 27: In a letter to the Editor of the *Indian Mirror*, a reader wrote:

"The following extracts from two of the leading American papers, viz., *The New York Critic*, and *The New York Herald*, regarding **Vivekananda**, the great disciple of Sri Ramakrishna, will, I am sure, prove interesting to your many readers. After going through them, one cannot but mark the fulfilment of the prophecy regarding him, made by his Guru, Sri Ramakrishna, as published in one of your latest issues, viz., that Vivekananda is destined to shake the earth to its foundations.

"The New York Critic says: 'But eloquent as were many of the brief

speeches, no one expressed so well the spirit of the Parliament of Religions and its limitations, as the Hindu monk. I copy his address in full, but I can only suggest its effect upon the audience, for he is an orator by Divine right and his strong intelligent face in its picturesque setting of yellow orange was hardly less interesting than earnest words, and the rich rythmical utterance he gave them.'

"Again, says the same paper: 'His culture, his eloquence and his fascinating personality have given us a new idea of Hindu civilisation. His fine intelligent face and his deep muscial voice, pre-possessing one at once in his favour, has preached in clubs and churches until his faith has become familiar to us. He speaks without notes, presenting his facts and his conclusions with the greatest art, the most convincing sincerity and rising often to reach inspiring eloquence.'"

"*The New York Herald* says: 'Vivekananda is undoubtedly the greatest figure in the Parliament of Religions. After hearing him, we feel, how foolish it is to send Missionaries to this learned nation.'"

1893 Dec.: *The Indian Mirror* quoted the Chicago Tribune:

"**Swami Vivekananda** was the last speaker of the evening. He says Missionaries go hungry. He spoke extemporaneously, and said in part— 'Christians must always be ready for good criticism, and I hardly think that you will care if I make a little criticism. You, Christians, who are so fond of sending out missionaries to save the souls of the heathen, why do you not try to save their bodies from starvation? In India during the terrible famines thousands died from hunger, yet you, Christians, did nothing. You erect churches all through India, but the crying evil in the East is not religion — they have religion enough — but it is bread that these suffering millions of burning India cry out for with parched throats. They ask for bread, but we give them stones. It is an insult to a starving people to offer them religion; it is an insult to a starving man to teach him metaphysics. In India a priest that preached for money would lose caste, and be spat upon by the people. I came here to seek aid for my impoverished people, and I fully realised how difficult it was to get help for heathens from Christians in a Christian land.'"

1893 (see after 1893 May 31)

1893 (a): Raja Ravi Varma (1848-1906) the celebrated artist of Travancore, contributed a set of ten pictures for exhibition at the **World Art Festival** at Chicago and gained two medals and diplomas. The American press spoke very highly of these pictures. **Swami Vivekananda**, who was at Chicago at that time was thrilled at the success of this Indian painter.

According to the Chairman of the Executive Committee of Awards at the Chicago Exhibition, "The series of well-executed paintings (of Ravi

Varma) give a good idea of the progress of instruction in Art. They are true to nature in form and colour and preserve the costumes, current fashion and social features." According to a contemporary art critic, "Ravi Varma's art makes the mind retire within to see God. His mind was divine, his art is divine and his theme is divine. His art lifts the mind to a serene sky of spirituality. We bathe in it and are baptised by it." [see 1873 (h)]

1893 (b): Bal Gangadhar Tilak (1856-1920) Indian nationalist leader and a major force in the Indian nationalist movement (1890-1920), transformed the traditional **worship of Ganapathy** in Maharashtra, into an altogether new form and inaugurated the **Shivaji festival** (1896), with the sole motto of bringing people together to ensure their awakening and involvement in the freedom struggle. He used the 'national opportunity' that these festivals provided for the spread of national feeling among the Hindu masses.

It was at the celebration of Shivaji Utsav that Tilak uttered the very memorable historical truth: "God has not given India to the *mlecchas* by a deed of grant written in a copper plate." This cost Tilak a rigorous imprisonment in jail for a certain period.

Tilak sought to mobilise popular support and create a militant, nationalist ideology. His emphasis was on 'Hindutva' (Hinduness), the organic links between Hindus in all parts of India. He was disappointed with the Congress Party, and anxious either to reform it or to replace it with a more militant organization which would preserve rather than weaken the cultural basis of the Hindu Nation. Tilak made it the great object of his life to diffuse the spirit of patriotism and nationalism among masses. It was he who declared, "Home Rule is my birth-right and I will have it."

1893 (c): Communal riots broke out over a large area in Azamgarh district (U.P.), Bombay town (lasted six days) and interior, and Isakhel (Mianwalli district, Punjab). [see 1874 Feb 13, 1877 Sept, 1885 (a), 1886(c), 1889(m), 1891 (b) 1897 June].

Muharram and Dusserah procession and cow-killing at Bakrid were the causes, and murders, demolition of mosques and temples and looting of shops, the chief characteristics of these riots.

1893 (d): West Africa was explored by English naturalist, **Mary Kingsley**, 30, who was taken down the Ogowe River through Cannibal country by Fang Tribesmen.

1893 (e): The **basal metabolism test** that is used to measure human metabolic rates was devised by German physiologist **Adolf Magnus Levey**, 28.

1893 (f): The world's first **open heart surgery** operation was performed by Chicago Surgeon **Daniel Hale Williams** who saved the life of a street fighter with a knife wound in an artery near his heart.

1893 (g): Cultured pearl cultivation was pioneered by Japanese entrepreneur **Kokichi Mikimoto**, 35, who five years ago had established the first pearl farm in the Shinmee inlet.

1893 (h): Thomas Alva Edison (1847-1931), American inventor, patented an **electric locomotive**.

In 1896, he patented the fluorescent lamp. In 1902 he improved the copper oxide battery, which resembled modern dry cells. In 1904, his cinema phone appeared, adjusting film speed to phonograph speed. In 1913, his kineto phone projected talking pictures. The universal motor which used alternating or direct current, appeared in 1907; and the electric safety lantern, patented in 1914, greatly reduced casualties among miners. That year Edison invented the telescribe, which combined features of the telephone and dictating phonograph. [see 1864 (e), 1877 Nov. 29, 1878 (h), 1882 (e), 1883 (d), 1889(h), 1891 Dec 29]

1893(i): Leo H. Backeland (1863-1944), American chemist, and inventor, perfected a process for manufacturing a slow-developing photographic paper called **Velox**. He sold his invention to the Eastman Kodak Co., and became a millionaire.

1893 (j): Francis H. Bradley (1846-1924), British philosopher, brought out his most ambitious work *Appearance and Reality*, which rejected utilitarianism and attempted a return to absolute idealism.

1893 (k): Pneumatic tyres were first applied to motor vehicles by the French rubber manufacturers **Edourd and Michalin**.

The principle of pneumatic tyre had been patented as long back as in 1845 by a Scottish engineer, Robert William Thompson (1822-1873) in England. Thompson's patent substantially covers the tyre as it is known today. It showed a non-stretchable outer cover and an inner tube of rubber to hold air. An early set of tyres made on this basis covered 1,200 miles, when placed on an English brougham (a four-wheeled closed carriage). Almost half a century later, when the bicycle became popular, pneumatic tyres were revived by John Boyd Dunlop (1840-1921) of Belfast, Ireland. [see 1888 Oct. 31] He obtained patents in England in 1888 and 1889 on bicycle tyres which served as the foundation of the Dunlop Company.

1893 (l): Otto Lilienthal (1849-1896), German aviation pioneer successfully conducted **glider flights** from an artificially made hill near Berlin.

Earlier he had studied birds in flight with the idea of building a heavier-than-air flying machine. After making thousands of flights, he crashed (on Aug. 9, 1896) while attempting to extend the length of his flight beyond 320 m. (1050 ft.) and died the next day. Following in Lilienthal's

footsteps, the American brothers **Orville** (1871-1948) and **Wilbur Wright** (1867-1912) began building and flying gliders. From 1900 to 1902, they tested their machine at their camp near Kitty Hawk, and at their home in Dayton, Ohio, where they analysed their results. They experimented with over 200 wing shapes in a crude wind tunnel of their own design. They used their findings to build a controllable, man-carrying glider. They had made more than 700 flights in the new glider off Kill Devil Hill, near Kitty Hawk, and felt that they were ready to move on to a powered flight. In 1903 they built a 10 h.p. petrol engine and installed it in their modified glider at Kitty Hawk and (on Dec. 17, 1903) made the world's **first controlled flight in an airplane**. The craft was piloted by Orville, and lasted 12 seconds. Later, in 1905, with an improved plane and engine, they made circular flights of more than 38 kms. (24 miles) lasting about 35 minutes. By the middle of 1909, dozens of European designers had planes in the air. Manned flight had become a reality, but so far it was only an exciting novelty without significant purpose. World War 1, however, triggered a period of intense research and development.

1893 (m): Britain's **Labour Party** was founded by Socialists who included the Scottish politician **Keir Hardie** (1856-1915).

A miner from age 10 to 22, Keir Hardie organised a labour union among his fellow miners. He headed a new Scottish Labour Party in 1888 and he was elected first Labour M.P., in 1892 to Parliament.

1894 Jan. 1: Death of **Heinrich Hertz** (b.1857), German physicist, who first demonstrated the physical existence of radio waves. [see 1887 (e)]

1894 Jan. 16: *Appeal Avalanche*, reported:

"**Swami Vivekananda**, the Hindoo monk, who is to lecture at the auditorium (Memphis) tonight, is one of the most eloquent men who has ever appeared on the religious or lecture platform in this country. His matchless oratory, deep penetration into things occult, his cleverness in debate, and great earnestness captured the closest attention of the world's thinking men at the World's Fair Parliament of Religions, and the admiration of thousands of people who have since heard him during his lecture tour through many of the States of the Union.

"In conversation he is a most pleasant gentleman; his choice of words are the gems of the English language and his general bearing ranks him with the most cultured people of western etiquette and custom. As a companion he is a most charming man, and as a conversationalist he is, perhaps not surpassed in the drawing-rooms of any city in the western world. He speaks English not only distinctly, but fluently, and his ideas, as new as

sparkling, drop from his tongue in a perfectly bewildering overflow of ornamental language."

"His wonderful first address before the members of the World's Fair Parliament stamped him at once as a leader in that great body of religious thinkers. During the session he was frequently heard in defence of his religion, and some of the most beautiful and philosophical gems that grace the English language rolled from his lips there in picturing the higher duties that man owed to man and to his creator. He is an artist in thought, an idealist in belief and a dramatist on the platform."

"Yesterday afternoon he lectured before a large and fashionable audience composed of the members of the Nineteenth Century Club, in the rooms of the club, in the Randolph Building. Tonight he will be heard at the Auditorium on 'Hindooism.'"

1894 Jan. 17: *Memphis Commercial*, reported:

"An audience of fair proportions gathered last night at the auditorium to greet the celebrated Hindu monk, **Swami Vivekananda**, in his lecture on Hinduism."

"The eminent oriental was received with liberal applause and heard with attentive interest throughout. He is a man of fine physical presence, with regular bronze features and form of fine proportions. He wore a robe of pink silk, fastened at the waist with a black sash, black trousers and about his head was gracefully draped a turban of yellow Indian silk. His delivery is very good, his use of English being perfect as regards choice of words and correctness of grammar and construction... Attentive listeners, however, probably lost few words and their attention was well rewarded by an address full of original thought, information and broad wisdom. The address might fitly be called a plea for universal tolerance, illustrated by remarks concerning the religion of India. This spirit, he contended, the spirit of tolerance and love, is the central inspiration of all religions which are worthy and this, he thinks, is the end to be secured by any form of faith."

"His entire lecture cannot be sketched here, but it was a masterly appeal for brotherly love, and an eloquent defence of a beautiful faith..."

1894 Jan. 21: *Appeal Avalanche* reported:

"**Swami Vivekananda**, the Hindoo monk delivered a lecture at La Salette Academy (Memphis) yesterday afternoon. Owing to the pouring rain, a very small audience was present.

"The subject discussed was 'Manners and Customs of India'. Vivekananda is advancing theories of religious thought which find read,

lodgement in the minds of some of the most advanced thinkers of this as well as other cities of America."

"His theory is fatal to the orthodox belief, as taught by the Christian teachers. It has been the supreme effort of Christian America to enlighten the beclouded minds of heathen India, but it seems that the oriental splendour of Vivekananda's religion has eclipsed the beauty of the old time Christianity, as taught by our parents and will find a rich field in which to thrive in the minds of some of the better educated of America."

"This is a day of 'fads' and Vivekananda seems to be filling a 'long felt want'. He is, perhaps, one of the most learned men of his country, and possesses a wonderful amount of personal magnetism, and his hearers are charmed by his eloquence. While he is liberal in his views, he sees very little to admire in the orthodox Christianity. Vivekananda has received more marked attention in Memphis than almost any lecturer or minister that has ever visited the city."

1894 Feb. 15: *Detroit Tribune* reported:

"Last evening a good sized audience had the privilege of seeing and listening to the famous Hindoo Monk **Swami Vivekananda**, as he lectured at the Unitarian Church under the auspices of the Unity Club. He appeared in native costume and made, with his handsome face and stalwart figure, a distinguished appearance. His eloquence held the audience in rapt attention and brought out applause at frequent intervals. He spoke of the '*Manners and Customs of India*', and presented the subject in the most perfect English."

1894 Feb. 16: *Detroit Tribune* reported:

"The Brahmin monk, **Swami Vivekananda**, again lectured last evening at the Unitarian Church, his topic being *Hindu Philosophy*. The speaker dealt for a time with general philosophy and metaphysics, but said that he would devote the lecture to that part pertaining to religion..."

"Vivekananda was glad he was a Hindu. When Jerusalem was destroyed by the Romans several thousands (Jews) settled in India. When the Persians were driven from their country by the Arabs several thousand found refuge in the same country and none were molested. The Hindus believe all religions are true, but theirs antedates all others. Missionaries are never molested by the Hindus. The first English missionaries were prevented from landing in the country by the English and it was a Hindu that interceded for them and gave them the first hand... Persecution is unknown in Buddhism. They sent out the first missionaries and are the only ones who can say they have converted millions without the shedding of a single drop of blood. Hindus, with all their faults and superstitions never persecuted.

The speaker wanted to know how it was the Christians allowed such iniquities as are everywhere present in Christian countries."

1894 Feb. 17: *Detroit Evening News* reported:

"I cannot comply with the request of the news to work a miracle in proof of my religion", said **Vivekananda** to a representative of this paper, after being shown the News Editorial on the subject. "In the first place, I am no miracle worker, and in the second place the pure Hindoo religion I profess is not based on miracles. We do not recognize such a thing as miracles. There are wonders wrought beyond our five senses, but they are operated by some law. Our religion has nothing to do with them. Most of the strange things which are done in India and reported in the foreign papers are sleight-of-hand tricks or hypnotic illusions. They are not the performances of the wise men... These do not go about the country performing their wonders in the market place for pay. They can be seen and known only by those who seek to know the truth, and not moved by childish curiosity".

1894 Feb. 18: *Detroit Free Press* reported:

"**Swami Vivekananda**, Hindoo philosopher and priest, concluded his series of lectures, or rather, sermons, at the Unitarian Church last night, speaking on *The Divinity of Man*. In spite of bad weather, the Church was crowded almost to the doors half an hour before the eastern brother — as he likes to be called — appeared. All professions and business occupations were represented in the attentive audience — lawyers, judges, ministers of the gospel, merchants, rabbi — not to speak of many ladies who have by their repeated attendance and rapt attention shown a decided inclination to shower adulation upon the dusky visitor whose drawing-room attraction is as great as his ability in the rostrum."

"The lecture last night was less descriptive than preceding ones, and for nearly two hours Vivekananda wove a metaphysical texture on affairs human and divine, so logical that he made science appear like common sense. It was a beautiful logical garment that he wove, replete with as many bright colours and attractive and pleasing to contemplate as one of the many-hued fabrics made by hand in his native land and scented with the most seductive fragrance of the Orient. This dusky gentleman uses poetical imagery as an artist uses colours, and the hues are laid on just where they belong, the result being somewhat bizarre in effect, and yet having a peculiar fascination. Kaleidoscopic were the swiftly succeeding logical conclusions, and the deft manipulator was rewarded for his effort from time to time by enthusiastic applause."

1894 Feb. 18(a): Regarding **Swami Vivekananda's** remarks about conversion and bigotry which he made in the course of his lecture on *The Divinity of*

Man at the Unitarian Church on the previous day, the *Detroit Tribune* reported:

"Hindus, he said did not believe in conversion, calling it perversion. Associations, surroundings, and educations were responsible for the great number of religions, and how foolish it was for an exponent of one religion to declare that another man's belief was wrong. It was as reasonable as a man from Asia coming to America and after viewing the course of the Mississippi to say to it: 'You are running entirely wrong. You will have to go back to the starting place and commence it all over again.' It would be just as foolish for a man in America to visit the Alps and after following the course of a river to the German sea to inform it that its course was too tortuous and that the only remedy would be to flow as directed.... He thought the hell-fire theory was all nonsense. There could not be perfect happiness when it was known that suffering existed.... The Hindu, he said, closed his eyes and communed with the inner spirit, while some Christians he had seen had seemed to stare at some point as if they saw God seated upon his heavenly throne. In the matter of religion there were two extremes, the bigot and the atheist. There was some good in the atheist, but the bigot lived only for his own little self...."

Detroit Free Press, another American newspaper, reported in this connection:

"Vivekananda emphasised his opinion that all was well and had no desire to convert Christians. They were Christians it was well. He was a Hindoo, that also was well. In his country different creeds were formulated for the needs of people of different grades of intelligence, all this marking the progress of spiritual evolution.... This system of bribing men to become Christians, alleged to have come from God, who manifested himself to certain men on earth, is atrocious. It is horribly demoralizing and the Christian creed, accepted literally, has a shameful effect upon the moral natures of the bigots who accept it...."

1894 Feb. 21: *Detroit Journal* reported:

"If Vivekananda, the Brahmin monk, who is delivering a lecture course in this city could be induced to remain for a week longer, the largest hall in Detroit would not hold the crowds which would be anxious to hear him. He has become a veritable fad, as last evening every seat in the Unitarian Church was occupied, and many were compelled to stand throughout the entire lecture."

"The speaker's subject was, *The Love of God*. His definition of love was 'something absolutely unselfish, that which has no thought beyond the glorification and adoration of the object upon which our affections are

bestowed'. Love, he said, is a quality which bows down and worships and asks nothing in return. Love of God, he thought, was different. God is not accepted, he said, because we rarely need him, except for selfish purposes. His lecture was replete with story and anecdote, all going to show the selfish motive underlying the motive of love for God. The songs of Solomon were cited by the lecturer as the most beautiful portion of the Christian Bible and yet he had heard with deep regret that there was a possibility of their being removed. In fact, he declared, as a sort of clinching argument at the close, the love of God appears to be based upon a theory of 'what can I get out of it?' Christians are so selfish in their love that they are continually asking God to give them something, including all manner of selfish things. Modern religion is therefore, nothing but a mere hobby and fashion and people flock to Church like a lot of sheep."

1894 Feb. 21 (a): Swami Vivekananda delivered the fifth lecture at Detroit, the subject being *Hindus and Christians*. It was reported in the *Detroit Free Press*:

In the course of his lecture Swamiji told the audience about the Christian missionaries who came to India and indulged in abusing Hindus and Hindu Religion: "You train and educate and clothe and pay men to do what? To come over to my country to curse and abuse all my forefathers, my religion, and everything. They walk near a temple and say: 'You idolators, you will go to hell'. But they dare not do that to the Mohammedans of India; the sword would be out. But the Hindu is too mild; he smiles and passes on, and says, 'let the fools talk'. That is the attitude. And then you who train men to abuse and criticise, if I just touch you with the least bit of criticism, with the kindest purpose, you shrink and cry: 'Don't touch us; we are Americans. We criticise all the people in the world, curse them and abuse them, say anything, but do not touch us, we are sensitive plants'...And whenever your ministers criticise us let them remember this: If all India stands up and takes all the mud that is at the bottom of the Indian Ocean and throw it up against the Western countries, it will not be doing an infinitesimal part of that which you are doing to us. And what for? Did we ever send one missionary to convert anybody in the world? We say to you: 'Welcome to your religion, but allow me to have mine'".

Swamiji asserted that Christianity never succeeded except with the sword and he challenged his audience to show him one place, not two, where it had been otherwise: "...with all your brags and boastings, where has your Christianity succeeded without the sword? Show me one place in the whole world. One, I say, throughout the history of the Christian religion — one: I do not want two. I know how your forefathers were converted. They had to be converted or killed; that was all. What can you do better than Mohammedanism, with all your bragging..."

Referring to the part played by the Christian Missionaries in the colonial adventures of some of the European nations, Swamiji said: "Such things tumble down; they are built upon sand; they cannot remain long. Everything that has selfishness for its basis, competition for its right hand and enjoyment as its goal, must die sooner or later. If you want to live, if you really want your nation to live, go back to Christ. You are not Christians. No, as a nation you are not. Go back to Christ. Go back to him who had nowhere to lay his head. 'The birds have their nests and the beasts their lairs, but the son of man has nowhere to lay his head.' Yours is a religion preached in the name of luxury. What an irony of fate! Reverse this if you want to live, reverse this. It is all hypocrisy that I have heard in this country. If this nation is going to live, let it go back to Him. You cannot serve God and mammon at the same time. All this prosperity, all this from Christ! Christ would have denied all such heresies. All prosperity which comes with mammon is transient, is only for a moment. Real permanance is in Him. If you can join these two, this wonderful prosperity with the ideal of Christ, it is well. But if you cannot, better go back to Him and give this up. Better be ready to live in rags with Christ than to live in palaces without Him."

1894 Feb. 21 (b): *The Indian Mirror* in its Editorial:

"When the Executive Committee of the Parliament of Religions, held in connection with the World's Fair at Chicago, issued its invitation to the members of every creed and church in the world to send their representatives to its meetings, we felt an anxiety as to the possibility of finding a man who would be a Hindu of Hindus, and yet would not have scruples to cross the ocean, and must at the same time, be competent to enlighten the Parliament on the subject of Hinduism as might not only justify it in the eyes of the civilised world, but also win for it the respect and admiration of the spiritual-minded and religiously disposed among the followers of every other system of faith. But when reliable reports reached us of the ability, wisdom and eloquence with which **Swami Vivekananda** was expounding Hinduism at the Parliament, not only all our anxiety about the matter was at an end, but we felt thankful to the Great Disposer of all events who, it seemed, in his inscrutable ways, had found the right man for the right place. It was a demand of the time, and of the age that Hinduism, which has been so cruelly misjudged and imperfectly apprehended by the Christians in particular, and the followers of other religions in general, should be represented in its true aspect before all the world. The platform of the Parliament of Religions was indeed the fittest place from which Hinduism could be effectively defended against the many false charges, repeatedly brought about against it by interested persons and communities, and also from which its merits could be expounded to enable people to accord to it its just position in the ranks of the world's great religions. It is a matter of national congratulation that the

representative of Hinduism at the great Parliament was equal to his task, and discharged his duties in a manner that has earned for him the gratitude of the entire Hindu community.

“Dr. Barrows characterises the Swami’s address as ‘noble and sublime’, and it was so much appreciated for its breadth, its sincerity and its excellent spirit of toleration, that the Hindu representative soon came to be as much liked outside the Parliament as within it. His fame, as an eloquent preacher of sublime Hindu doctrines, spread fast through the American cities and towns, and we learn that ever since the Parliament dissolved, the Swami has been eagerly sought for by numerous persons, invitations have poured upon him from various places to deliver lectures, and he has been strongly pressed to prolong his stay in America. Mr. A. Wann, an American gentleman of standing, writing under date the 27th December to a friend in Calcutta says:—‘Swami Vivekananda has been delivering splendid lectures all over the country. He is very popular here.’

“As might be expected, some American priests, driven to desperation, as they were, by the sudden lift Hinduism was given to by its expositions by the Swami, made an effort to discredit him in the eyes of the American public, an effort in which they were aided, we are sorry to be told, by a member of the Hindu race. But the opponents failed to find a single flaw either in his life or his teachings, and the Swami has steadily risen in the estimation of the people in the United States, and in Canada, till his popularity has grown to such a high pitch that we are told, he is now in a manner idolised.

“Now, it is a question of no little moment, what is it that has contributed to this unexpected and splendid popularity of a preacher of Hinduism in a far-off Christian country? It is apparent that it is the deep, lofty and all pervading spirituality of the Hindu ideal of a religious life, represented by the Swami that, forming a striking contrast to the material existence, lived by people in the Western world, has taken them by surprise, and awakened a genuine and enthusiastic admiration for it in their hearts. Man even in America is not all senses not all matter. However addicted to material pursuits a Yankee may be, the divinity within him must at times assert itself. Swami Vivekananda, it appears, has, by his discourses on the spirituality of Hindu religion, succeeded in stirring to their depths the slumbering spiritual aspirations of many an American soul.

“The American ladies, we are told, have specially manifested a keen interest in the Swami’s teachings, and he has come to entertain a high opinion of their religiousness. It is, indeed, a rare phenomenon that American women, reputed to be only votaries of fashion and flippancy, should turn into admirers of a Hindu Sannyasin and his teachings.”

“With facts before us of this outburst of enthusiasm and admiration for the

teachings of Hinduism by hundreds of Americans, shall we not be justified in advancing the opinion that these Christian people have found in the essence of Hinduism a higher and truer ideal of religious life that Christianity could not supply them?

“Whatever may be the practical outcome of Swami Vivekananda’s mission in America there can be no question that it has already had the effect of immediately raising the credit of true Hinduism in the eyes of the civilised world, and that is, indeed, a work for which the whole Hindu community should feel grateful to the Swami.”

1894 Feb: During this time and at certain subsequent periods of his stay in the west, **Swami Vivekananda** felt that certain yogic powers had spontaneously developed in him. He rarely used them, and in the few cases that he did so, it was not for name or fame, but to help a truly good soul, too feeble to rise above some weaknesses and evil influence. He could change, if he so wished, the whole trend of man’s life by his mere touch. He could see things occurring at great distance.

By the mercy of Sri Ramakrishna, as he wrote (to Mrs. Bull, 25 April 1895), he distinctly “sized up” almost infallibly a human face as soon as he saw it. On many occasions his students would find him answering and solving those very doubts and questions that they would be thinking of at the moment. The story is told how one day at Chicago a man spoke flippantly about yogic powers and challenged him, if he could, to tell him something of his mental make-up, or his past. The Swami hesitated for a moment, and then fixed his eyes on those of the man, whereupon the latter felt some irresistible power piercing through his body to his soul, as it were, and in alarm he cried out, “O Swami, what are you doing to me? It seems as if my whole soul is being churned and all the secrets of my life called up in strong colours.” (*A Comprehensive Biography of Swami Vivekananda*, Part I, p.499 and 500).

1894 Feb. (a): **Swami Vivekananda** is said to have given a demonstration of **materialization** at Detroit, at the house of Mrs. J. B. Bagley where he stayed as a guest.

The following story was narrated by Mrs. J. B. Bagley’s granddaughter, Mrs. Frances Bagley Wallace: “I was only nine years old at that time, but I remember that after being locked in grandfather’s study at one end of the house, the Swami materialized in the centre of the big parlour at the other end of the house where the guests were. When the prominent gentleman who had locked him in the study and had pocketed the key returned and unlocked the door, there sat the Swami in the same position as he had been when they had locked him in there.” (*A Comprehensive Biography of Swami Vivekananda*, Part I, p.498).

1894 Mar. 9: In a letter to the Editor of *The Indian Mirror*, **Mr. Merwin-Marie Snell**, President of the Scientific Section of the Parliament of Religions, Chicago, wrote:

“There having been an occasional note of discord in the chorus of praise which the delegates from India in the World’s Parliament of Religions — and especially **Swami Vivekananda** — elicited from the American Press and People, I have felt inspired to acquaint your people with the true state of the case, to voice the unanimous and heartfelt gratitude and appreciation of the cultured and broad-minded portion of our public, and to give my personal testimony, as the President of the Scientific Section of the Parliament and all the conference connected with the latter, and therefore an eye-witness, to the esteem in which he is held here, the influence that he is wielding and the good that he is doing.

“The 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, Mohammedanism and Mazdaism.

“..... But no religious body made so profound an impression upon the Parliament, and the American people at large as did Hinduism.

“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 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 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 influx of Hindu ideas: either to the Hinduised Hellenism of Pythagoras and Plato, to the Hinduised Mazdaism of the Gnostic, to the Hinduised Judaism of the Kabbalists, or to the Hinduised Mohammedanism 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 illumined 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 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 (mostly egregiously misnamed), is admittedly based upon the Vedanta philosophy. [see 1879 (c), 1886 (o), 1894 Sept. 25]. 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 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 liberal sects.

“All the Hinduising 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 enquirers; and it is certain, beyond peradventure, that the American people at large will, when he is gone, look for-

ward with eagerness to his return, or the advent of some of his confreres of the Institute of Shankaracharya.

“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 success. But this has come exclusively from religionists of an abnormal type, and, as a rule, jealousy and 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 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.”

1894 Mar. 11: **Swami Vivekananda** delivered a lecture, *The Christian Missions in India*, in the local Opera Club (at Detroit) which was considered as the most eloquent lecture he had ever delivered at the city, and was spoken of by himself as the best lecture he had delivered so far in America.

His speech of nearly two hours and a half was a smashing rejoinder to the criticism levelled (mostly by Christian missionaries) against him, besides being full of sublime thoughts, and was highly applauded by thousands. It seems to have had the effect of silencing his critics for the time — at least so far as vocal denunciation was concerned. However, another (and despicable) form of attack on him, viz., maligning his personal character by inventing scandals, at first in whispers and then in the open, soon began, and an attempt was even made to murder him by poisoning his coffee at a dinner party. “They went to the length”, as the Swami said, “of tempting him with young women, promising them recompense if they succeeded.” (*A Comprehensive Biography of Swami Vivekananda*, Part I, p.549).

Vivekananda faced abroad fanatic opposition from the Theosophists and Christian missionaries. “There is not one black lie imaginable that these latter did not invent against me. They blackened my character from city to city, poor and friendless though I was in a foreign country. They tried to oust me from every house, and to make every man who became my friend my enemy. They tried to starve me out; and I am sorry to say that one of my own countrymen took part against me in this..... And this gentleman I knew from my childhood; he was one of my best friends.” (*The Complete Works of Vivekananda*, Vol.III, p.210)

1894 Mar. 14: *The Amrita Bazar Patrika* in its Editorial:

"The letter of **Mr. Mervin-Marie Snell** of Chicago, published in Indian papers, in which he said that America would be converted, if Hindus could send some missionaries like **Vivekananda Swami**, has led the *Pioneer* to claim in verse and bewilderment thus:

Do I sleep? Do I Dream?
 Do I wonder or doubt
 Are things what they seem?
 Or visions about?
 Is our civilisation a failure?
 Or is the Caucasian played out?

"And the cause of this bewilderment of mind is thus described by the paper:

'Here is an educated citizen of the greatest republic the world has ever seen, of the nation founded by the stern Calvinists who took refuge in New England from Popery and the Stuarts, of the people who blazon cuteness and superiority to dogma and superstition on their star-spangled banner — here is such an one confessing that his countrymen have been lying in gross spiritual darkness and had most probably lain there but for the 'Parliament of Religions' at Chicago and the advent of an orange-robed Swami from Hindustan, who have shown the benighted Yankee a great light'.

"But if the letter of Mr. Merwin-Marie Snell has thrown '*Pioneer*' into a state of amazement, it has not at all surprised us; for, we have been saying the same thing for a score of years, as our readers very well know. We have often made the suggestion in our columns, that if the Hindus had sent properly educated missionaries, they could have converted the west, which is day by day getting dry and stiff under the blaze of the artificial civilization which it has developed....."

1894 Mar. 18: An article by **O. P. Deldoc**, appeared in the *Detroit Critic*, carried a description of the **religious bigotry** existing in the United States:

".....There were patriarchs, prophets, saints and martyrs; men who 'walked with God'; law givers and high priests, good, wise and holy men, whose bones had crumbled to dust ages before the Star of Bethlehem arose....."

"Was there no love, no hope, no joy, no religion then?....."

"Were all the noble souls abiding before Christ doomed to perdition?....."

"The question is not whether Christianity is true, but are we true to Christianity as professed Christians?"

"I claim that the vast majority of so-called Christians are not true, but false to the precepts and practices of their Lord and Master. They are only chimerical Christians, who roar with the lion's head, disguise their body in the form of a goat, and a scapegoat at that, and then wiggle the tail of a venomous dragon. They are continually belching forth flames of fire (hell fire) upon all who differ from their favourite dogmas, creeds and sects.....Some of their pet and petrified dogmas are comprised in Quarto of beautiful specimens, 'The fall of man in Eden'; 'The sin of unbelief'; 'An atonement by proxy', and 'The eternal punishment of the damned'. If they encounter an individual with manhood, moral courage and wisdom.... they proceed at once to damn him.

"These mongrel specimens love to sing 'This world is all fleeting show', and so it is, veritable wonderland menagerie; filled with curious, incongruous monstrosities and deformities, such as Baptist barnacles, petrified Presbyterians, and Methodist mummeries....

".....I am speaking of the vaster body of chimerical Christians. 'By their works ye shall know them'. Intolerance, bigotry, superstition, envy, malice and falsehood are their prominent features..... They evade the truth, and are false even unto themselves..... They delight to prate of missionary work among the heathen, thanking God 'they are not as other men are.'

The pagan, so-called, could teach them more of the fundamental truth of religion than they ever dreamed of in their philosophy. Better far to be like the heathen worshipping even a false god, than to be false to the God they pretend to worship.....

"There is but one religion, one philosophy, One God over all. Religion is love; not love of self, but love of God and all His creatures. Religious people preach for it, write for it, fight for it, die for it, do everything but live for it.....

"A religious Hindu comes to us and talks of love, asking for bread and they give him a stone. He tells them he gladly accepts their Christ with His religion which is old to them as the 'rock of ages' upon the eternal hills, but they will accept neither his word, his philosophy or his religion..... They claim Christianity has caused all advancement, all civilisation. Whence came all the grandeur and all the wisdom existing before the Nazarene Reformer was born among men and became one of the Sons of God?..... It is falsely ridiculous to claim such chimerical Christianity has been the cause of civilisation as it would be to say that it was due to plug hats and suspenders.....

"All nations and all eras have had their reformers and their saviours, and there are more to follow, until even the despised Jew may yet have his long-looked-for Messiah.....

“Since the advent of the Hindu Monk (Swami Vivekananda), over-zealous and bigoted preachers have tried to defame him and denounce his pure philosophy. They have pointed out the ungodly conditions of India; they have claimed her women were slaves, the law corrupt and vile. A sapient lawyer has quoted whole volume of the laws of India with sneering sarcasm; as well might he have quoted the ancient Mosaic Codes, or the blue laws of Connecticut or pointed out our own laws with regard to licentiousness, women and prohibition. India never had drunkards until Christian lands carried them liquor.

“As well point out our barbarous treatment of the Western Indian, our old slave laws or the records of vice and crime as found in the slums of our modern civilisation.....

“Truth is mighty and must prevail. This world or any other God’s unlimited universe doesn’t stand upon a turtle, nor is it supported upon any Hercules. Its corner stones are light, liberty, love and law, and it is the chimerical Christians who would knock away these four corner stones of the universe.....

“Let the Star of Bethlehem be the true Christians’s polar star; let it arise and shine with all its ancient glory, as beheld by the wise men of the east; let its splendid light banish the mist of error and the darkness that befog men’s brains. Let it light up the dark and narrow aisles in Christian lands, until the monster chimera, the false deformity of Christianity, shall hide its hideous head forever more.

1894 Mar. 21: *The Indian Mirror* in its Editorial:

“Although the Anglican Church, in its haughty and imperious exclusiveness, and with its characteristic narrowness and bigotry, did not approve of the aims and objects of the Parliament of Religions, that great assembly did not thereby lose a whit of its representative character, as it nevertheless attracted to it the representatives of almost every form of religion and faith, now prevailing in the world. The idea of the Religious Parliament was as noble as it was bold. Dr. John Henry Barrows, who is believed to be the originator, and known to be the most active promoter of this grand movement, must be ranked among the great religious geniuses of the world. The world has almost bled to death by religious animosities and strifes between nations; mankind have been sorely troubled over their differences on the question of life, death and immortality, and the wise and the great of almost every people have racked their brains almost to madness to solve the problem of the consummation of the brotherhood of man and fatherhood of God. This universal unrest and agitation, and longing for love and peace undisturbed, holiness and salvation, have, it seems, at last impelled representatives of races and communities, separated from one another, by birth and language and distance, to unite, and strive to dis-

cover the underlying principles of harmony of contending faiths, so that all mankind may come to possess, as it were, one heart, beating with love profound, and moved by the same emotions, ennobled by the same aspirations and sanctified by the same hopes. This was the object — the sublime and almost divine object — of the Parliament of Religions, and we can unhesitatingly declare, judging from the proceedings of the body, that foundations have been already laid for the achievement of this object.

“The spirit that reigned over the Parliament and dominated the soul of almost every religious representative present, was that of universal toleration and universal deliverance, and it ought to be a matter of pride to India, to all Hindus specially, that no one expressed as the American papers say, this spirit so well as the Hindu representative, **Swami Vivekananda**. His address, in every way worthy of representative of a religion, such as Hinduism is, struck the keynote of the Parliament of Religions.

“The prospect of a universal religion, binding all nations as brothers, and as sons of the same God, was never made more vivid in the mind of a body of representative religious men of different views, than in the meetings of this unparalleled gathering at Chicago, and the Hindu representative showed himself to be eminently true and loyal to his refined Hindu instincts, when he concluded his address with the following sketch of the ideal of a universal religion.....

“The spirit of catholicity and toleration, which distinguishes Hinduism, forming one of its broad features, was never before so prominently brought to the notice of the world, as it has been by Swami Vivekananda, and we make no doubt that the Swami’s address will have an effect on other religions, whose teachers, preachers and missionaries heard him, and were impressed by his utterances.....

“This great religious convention, held at Chicago, is the flower of the tree of religion which mankind have so long watered and pruned and pruned and watered. It is the crowning work of the nineteenth century. It is the dawn of a new era in religious thought and culture. It is the highest expression yet given to the divinity in the human race. Our chief pride is that it is a thing, quite in accord with Hindu religious thought and aspiration, and that this fact was testified to at the Parliament of Religions by the noble address which the singularly qualified Hindu representative delivered before it.”

1894 Mar. 25: *Detroit Free Press* reported:

“**Vivekananda** lectured last night at the Unitarian Church on *The Women of India*. The speaker reverted to the women of ancient India, showing in what high regard they are held in the holy books, where women were prophetesses. Their spirituality then was admirable. It is unfair to judge

women in the East by the Western standards. In the West, woman is the wife; in the East she is the mother. The Hindoos worship the idea of mother, and even the monks are required to touch the earth with their foreheads before their mothers. Chastity is much esteemed.

“The lecture was one of the most interesting Vivekananda has delivered and he was warmly received.”

1894 Mar.: **Max Muller** (1823-1900) delivered three lectures at the **Royal Institute**, London, on the Vedanta Philosophy.

The lectures were an attempt to interest an English audience in the philosophy of the leading school of the thinkers of ancient India—the school that appealed most to the mind and heart of the lecturer so that he could, as the result of his own experience during a long life devoted to the study of many philosophies and many religions, endorse the words of Schopenhauer, “In the whole world there is no study so beneficial and elevating as that of Vedanta philosophy, as contained in the Upanishads. It has been the solace of my life, it will be the solace of my death.”

Max Muller was most anxious to impress on his hearers that there was nothing esoteric in the Vedanta Philosophy, that it was open to all; and he closed his lecture by repeating the Sanskrit line in which a native philosopher formulated the whole teaching of the Vedanta philosophy, which Max Muller translated, ‘God is true, the world is fleeting, man’s soul is God and nothing else’. Then giving the old philosopher’s deduction from this teaching, he rendered it: ‘What shall it profit a man, if he shall gain the whole world, and lose his own soul’. (*The Life and Letters of Max Muller*, Vol. I, p.330).

1894 Mar-Apr: **John D. Rockefeller** (1839-1937), U.S. industrialist and world’s wealthiest man, called on **Swami Vivekananda** who was then resting for a while at a house at Chicago, after going through his two strenuous and triumphant lecture programmes at Detroit and elsewhere.

Swamiji made Rockefeller understand that “he was only a channel and that his duty was to do good to the world — that God had given him all his wealth in order that he might have an opportunity to help and do good to people.” About a week later, when Rockefeller met Swamiji again the second time, he told Swamiji of his plan to donate an enormous sum of money towards the financing of a public institution. Three years hence (1897) Rockefeller devoted himself completely to philanthropy. He spoke his philosophy as follows: “There is more to life than the accumulation of money. Money is only a trust in one’s hand. To use it improperly is a great sin. The best way to prepare for the end of life is to live for others. This is what I am trying to do.”

Rockefeller is believed to have given away some 550 million dollars in his lifetime, including major endowments to the University of Chicago (1890) [see 1876 (e), 1891 (j)], the Rockefeller Institute for Medical Research (1901), and the General Education Board (1902). He also established the Rockefeller Foundation in 1913, to promote well-being of mankind throughout world. His and his sons's benefactions totalled more than \$ 3,000,000,000.

1894 Apr. 5: Birth of **G. D. Birla** (d. 1983), doyen of Indian Industry, who pioneered the industrialization of the country.

A deeply religious person, he was also a philanthropist, a promoter of education, a patron of religious and cultural activities, an economic thinker and planner and a visionary with undying faith in the country's future. At his instance, numerous temples — some of them exquisite specimens of architecture — were built in different parts of the country. Many institutions in the country owe their establishment and existence to the charity of the Birla family.

1894 Apr. 10: *The Indian Mirror* wrote:—

“That a prophet is not honoured in his country is a commonplace which is often illustrated in life. It is doubtful whether **Swami Vivekananda** would have become so widely known, if he had not visited America. The broad-hearted Americans are to be thanked for whatever success the Swami met with in his exposition of Hinduism in the Parliament of Religions at Chicago. How far Swami Vivekananda succeeded in impressing his American hearers with the intrinsic worth of Hinduism, is well-known to us. There is, at the present moment, an unusual commotion in American society about the young Swami, and the religion which he professes.... Swami Vivekananda was pre-eminently the central figure in the Religious Parliament, and the honour which was paid to him by religionists of all persuasions was an honour to the whole Hindu race....In view of the glorious success, achieved by Swami Vivekananda in his missionary tour in America, we think that Hindus will be doing a grateful duty by presenting an address to the Swami, and also to the organisers of the Parliament of Religions but for whose help the Swami would have found it difficult to obtain such a strong footing in America. We hope, our Hindu brethren all over the country will heartily join the movement. Swami Vivekananda is still in America, and the address ought to be sent to him there without delay. We must also let our American friends know that we are not ungrateful for the good offices which they rendered to our Hindu brother. There should be no loss of time to get up the address, and we should like to have the views of our Hindu brethren in all parts of the country on the subject.”

1894 Apr. 11: *Northampton Daily Herald* stamped **Swami Vivekananda's** popularity beyond doubt. It reported:

“At the Parliament of Religions, Vivekananda was not allowed to speak until the close of the programmes, the purpose being to make the people stay until the end of the session. On a warm day when some prosy professor talked too long, and people would leave the hall by hundreds, it only needed the announcement that Vivekananda would give a short address before the benediction was pronounced to hold the vast audience. In fact, the thousands would wait for hours to hear a fifteen minute talk from this remarkable man.”

1894 Apr. 12: *The Indian Mirror* reported:

“We understand that **Swami Vivekananda** has succeeded by his eloquent lectures and sermons on the doctrines and principles of Hinduism, in setting a large number of people in America a 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.

A Hindu friend writes: Mr. Dharmapala (of Mahabodhi Society) speaks highly of the Parliament and its work. He is full of admiration for the Hindu representative at the Parliament, Swami Vivekananda. The account he gives of the Swami, and of the popularity enjoyed by him in the United States, is most interesting and cheering, and cannot fail to gladden the heart of every true Hindu, who wished to see his religion and his race faithfully represented before those representative religionists of the world who gathered together at Chicago. Mr. Dharmapala says that life-size portraits of Swami Vivekananda are found hung up in the streets of Chicago with the words, ‘Monk Vivekananda’ beneath them, and thousands of passersby, comprising men of all classes, are observed to do obeisance to these portraits in the most reverential way. The Buddhist representative truly remarks that all Hindus should be proud of the honour accorded to their representative by the American people, and that blessings and good wishes should be sent to him from every Hindu home. Mr. Dharmapala is of the opinion that the success of the Religious Parliament was to a great extent, due to Swami Vivekananda.”

1894 Apr. 13: In a letter to the Editor of *The Indian Mirror*, a reader wrote:

“A copy of **Swami Vivekananda’s** Lecture on Hinduism came unexpectedly to my hand, and I had the pleasure of going through it. No sooner had I read a few sentences than my attention was entirely arrested by the pamphlet. After I had gone through it, I could not resist the temptation of reading it over and over again. The appropriate use of every word that he uttered in the course of his lecture justifies us to come to the conclusion that he has gained a thorough mastery over the English language. The way in which he explained what was implicitly meant by the authors of the Vedantic philosophy, indicates his power of penetration into the subject.

He is fairly entitled to the epithet 'Vivekananda'. It appears that the knowledge which he now possesses, has been gained by absolute devotion to God. Through the medium of your paper, I wish to draw the particular attention of English missionaries to the pamphlet, referred to before, and I advise them to study it, because I often find them, with but rare exceptions, labouring under deep-rooted prejudices against Hinduism. If they take the trouble of reading the pamphlet, they will be greatly benefited, in as much as they will be able to find out the main cause on account of which their attempts to propagate the religion which they profess often prove futile. I am glad to find that the Americans entertain great respect for him, and have unanimously showered praise upon him: One of them had made such just appreciation of his merits, and has been fully convinced of the superiority of Hinduism that he goes to the length — of course, not beyond legitimate limits — of saying, 'it is an act of foolishness on our part to send missionaries to such a learned nation.'

1894 Apr. 22: In a letter to the Editor of *The Indian Mirror*, a reader wrote:

"I am extremely sorry to see that the unprecedented success of **Swami Vivekananda** has created a strong jealousy and heart-burning among the Christians and Brahmos, who are trying their best to damage his reputation. They have commenced regular warfare in writing and in speaking against the Swami in his absence. But they are fighting a losing battle. Swami Vivekananda is a mighty power now. His culture, his eloquence and his fascinating personality have given to the world a new idea of Hindu religion. All the American papers unanimously declare him to be the foremost delegate in the religious Congress, and none surpassed him in philosophical depth and clearness of thought of what he said. Every Indian ought to be grateful for his most able and quite disinterested advocacy of Hinduism. This is for the first time in the annals of the Indian History that the true and genuine spirit of Hinduism has been expounded in foreign lands, where the Hindus have all along been described as worshippers of 'hideous devils' by the worthy Christian Missionaries. The Swami's address on Hinduism, which has been printed and circulated, is a precious gem. It should be read, pondered over and thoroughly grasped. Every sentence uttered by him is a museum of thoughts, and it is a wonder how he succeeded in giving such a remarkable picture within half an hour's time.

"Vivekananda's religion is as broad as heaven above, and his cause is the cause of the Hindus. But it was sad and strange thing that one of the delegates to the Congress, a preacher of morality among the rising generation, tried his utmost to spread false report, and we have seen how they were proved to be pure falsehoods by Mr. Dharmapala, the Buddhist representative. Vivekananda has presented within the narrow compass a clear, lucid exposition of every philosophical sect of Hinduism. Every Hindu

who has any knowledge of the Hindu Shastras, will at once perceive the wonderful depth of Vedantic learning which the Swami possesses. Mr. Dharmapala truly says that his uncommon command of the English language and supreme tolerance of religion and his wonderful renunciation electrify the audience.

“The other day Brahma organ was pouring its venom on revered Swami for his attack on Christianity. It was a sad spectacle that the Editor of that paper thought it fit to sit in judgement without taking the trouble of going to the lecture. There is not a single word in Swami’s speech wherein he attacked any religion. He was universal toleration. He accepts all religions as true; and his address was the death-knell of bigotry and fanaticism. People may speak what they like from jealousy and malice, but their attempt to vilify the Swami, will be like knocking their heads against rocks. Madras and Bombay have appreciated the greatness of Vivekananda and America now worships him. It is now the turn of Bengal to join hands with them in their national glory. Every Hindu should be proud of the splendid reception accorded to Vivekananda. I think who has once gone through his lectures will not hesitate to join in giving an address to Swami Vivekananda. I am glad to see that you, Mr. Editor, have taken the initiative in such a laudable religious cause.”

1894 Apr. 28: A Public meeting was held at Madras to express to Swami Vivekananda the grateful thanks of the citizens for representing India at the Parliament of Religions at Chicago, as also for his lucid exposition of Hinduism there. [see 1894 June]

The citizens of Calcutta also organised a great representative meeting in the Town Hall on September 5, 1894, to thank the Swami and the American people. The meeting was organised by the most representative members of the Hindu community, and attended by people of all shades of opinion. Some of the most well known pandits as well as the landed aristocracy, the High Court Judges, noted public men, pleaders, politicians, professors and prominent men in many other walks of life took part in the meeting. [see 1894 Sept. 5]

On November 18, 1894, in his formal reply to the welcome he received from the citizens of Calcutta, the Swami wrote from America, “Give and take is the law, and if India wants to raise herself once more, it is absolutely necessary that she brings out her treasures and throws them broadcast among the nations of the earth, and in return be ready to receive what others have to give her.” [see 1895 Apr. 18]

1894 June: The Hindus of Madras who held a public meeting to tender their thanks to Swami Vivekananda for having represented India at the Parliament of Religion at Chicago, and for his lucid exposition of Hinduism before the same, voted the following address and sent it to the Swami in America:

To Sri Swami Vivekananda —

“Sir, — In forwarding to you the accompanying Resolution, conveying the thanks of the Hindu community of Madras, in a public meeting assembled for representing India at the Chicago Parliament of Religions, I (the Chairman) have the honour to state that I give expression to the general feeling, both in our Presidency town and throughout Southern India, that you have laid the entire Hindu community under immense obligations of gratitude by your powerful, telling and authoritative exposition of the religion of the sages and prophets of India. We, your Hindu co-religionists, who have had the privilege of knowing you personally, never for a moment doubted that your Mission would prove an entire success; your sacred calling, your noble nature, your high intellect, and your devotion to the cause of the Rishis combined to make that success for us a foregone conclusion. But I wish to be permitted to say that the success, you have actually achieved, has certainly exceeded our most sanguine expectations, and we beg to assure you that this is due quite as much to your mighty enthusiasm and noble oratory, as it is to the greatness and sacredness of the cause which found in you so powerful a spokesman and representative. I need hardly point out here at length, how dear and near that cause is to the hearts of us all. In expounding and enunciating before the great American nation the fundamental principles of the Hindu religious system, you have not only insisted that India is the home of spiritual excellence and the cradle of the world’s civilisation, but have also demonstrated the insufficiency of a purely materialistic civilisation. We admire the convincing thoroughness of your demonstration that our holy scriptures enunciate universal and unchanging spiritual laws; that their central conception lies in the truth that man is to become divine by realising the divine, ‘not by believing but by being and becoming’; and that all religious systems are with the Hindus so many different paths to that heaven to Supreme Bliss and Peace, which is freedom from the bondage of matter, and from the change and mutation which, while it continues, prevents the soul from realising its truly divine nature. Your exposition of Sri Krishna’s ethical teaching has also been thorough and appropriate, and must necessarily bear fruit in making humanity realise the truth and wisdom of His message to mankind.

“We have also watched with pride and pleasure your success among the great American people subsequently to the Chicago convention, and offer you our hearty congratulations on the achievement, within so short a period of, results so brilliant, and so full of promise for the cause of the world’s spiritual progress and religious harmony. We feel daily more and more that your cause could not have found a better and more gifted champion; and while all of us are looking forward with hearts full of love, and eager with expectation to your speedy return to your labours among us here, we pray for your continued success, and wish you health and strength to carry your holy Mission in the West to its destined goal.”

(The Indian Mirror, 8 Aug. 1894)

1894 Jul. 26: Birth of **Aldous Huxley** (d. 1963), English author, whose novels, short stories, and essays explore crucial questions of science, religion and philosophy.

1894 Aug. 8: *The Indian Mirror* quoted the *Boston Evening Transcript*:

“**Swami Vivekananda** is coming to Boston in all the glory of his gorgeous orange turban and his advanced views on all topics intellectual and moral. Everybody who had any interest in the Parliament of Religions while in Chicago, knows of brother Vivekananda, as he likes to be called. He had come to America on a missionary tour, to see what he could do to aid in the return to spiritual conviction for this material and dollar worshipping land. He is really a great man, noble, sincere, simple and learned beyond comparison with most of our scholars. They say that a professor at Harvard wrote to the people in charge of the Religious Congress to get him invited to Chicago, saying, “He is more learned than all of us together”. He is coming to Boston with letters to a dozen of the best known people here from the leaders of thought, action and fashion for there is a fashion in these things too, in Chicago.

“Swami Vivekananda has been in Detroit recently and made a profound impression there. All classes flocked to hear him, and professional men in particular were greatly interested in his logic and soundness of thought. The Opera House alone was large enough for his audience. He speaks English excellently well, and he is as handsome as he is good. The Detroit newspapers have devoted much space to the reports of his lectures. 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 he did in any of his former lectures in this city’.

“...What Mr. Mazoomdar began might worthily be ended by brother Vivekananda. This new visitor was by far the most interesting personality, although in the Hindu philosophy, of course, personality is not to be taken into consideration. At the Parliament of Religions they used to keep Vivekananda until the end of the programme to make people stay until the end of the session. On a warm day when a prosy speaker talked too long and people began going home by hundreds, the Chairman would get up and announce that Swami Vivekananda would make a short address just before the benediction. Then he would have the peaceable hundreds perfectly in tether. The four thousand fanning people in the Hall of Columbus would sit smiling and expectant, waiting for an hour or two of other men’s speeches to listen to Vivekananda for 15 minutes. The Chairman knew the old rule of keeping the best until the last.”

1894 Aug.8 (a): *The Indian Mirror* in its Editorial:

“...Our columns have been recently filled with glowing accounts of the heroic career of a young Bengali, Suresh Chunder Biswas, in the Brazilian Army. But it is another Hindu of Bengal who may be said to have set the Mississippi on fire. Babu Narendra Nath Dutt of Calcutta, now universally known as **Swami Vivekananda**, was selected by the Hindu community of Madras to represent them at the Parliament of Religions at Chicago. The Swami had only put in appearance and spoke of the faith of his nation for five minutes to conquer the minds of the Americans, assembled in the Parliament, by the nobleness of the word he preached to an expectant people. The immense excitement he created at Chicago will not be easily forgotten. Since then he has been in universal request in America, and the interest in his preaching on behalf of Hinduism remains unabated today. He has been invited from city to city, and town to town. Truly, it may be said of Swami Vivekananda’s work in America, that he went, spoke, and conquered. The influence that this gifted Hindu youth is exercising is something wonderful. His teaching has been so tolerant, unsectarian, lucid, logical, free from resentful invective, and so truly representative of the higher ideals of ancient Hinduism that, his audiences have bowed down before him in astonished gratitude. The American journals are full of descriptions of his personal appearance, of his talk, of his visits from place to place, of interviews between him and local men of note, and of his public homilies. Some idea of Swami Vivekananda’s present position in America may be gathered from a lengthy extract we give today from the *Boston Evening Transcript*. Every Hindu who reads this extract will find a glow of delight and pride at his heart and cry out across the seas to the Swami — Well done, thou good and faithful servant! And yet there are some men among us, calling themselves Hindus, who are attempting to belittle the Swami and his work in America, and we have actually been informed of the existence of a shameful cabal among Missionaries and Unitarians to blast Swami Vivekananda’s character, and injure his reputation among the American people. We can understand Christian Missionaries getting jealous of a Hindu influence among a people, professing Christianity, though we do not see why they should be intolerant of the doctrines he has been preaching, while he himself has been so very tolerant to true Christianity. But if those Missionaries have any excuse for what they are doing, there is none for those Hindus who have either initiated or joined a league to harm a man who has done so much to raise the Hindu race and their religion so high in the estimation of so large a section of Christendom. We can have no feeling but those of contempt for such Hindus as have grown jealous of Swami Vivekananda and his monumental work in America. But the Hindus, as a nation, will sharply resent all efforts to injure the Swami. All true Hindus will ever stand by him. We rejoice that the Hindus of Madras have, in public meeting assembled, voted an address, which we publish in another column and sent it to the Swami in America. The address is as much a vote of gratitude and con-

tinued confidence. But Bengal is the original home of Swami Vivekananda, and our Hindu countrymen in these provinces should hold public meetings and vote similar addresses to him, so that he and the Americans may know how highly we appreciate his great work in America. Hindus also from all parts of this country should subscribe to a fund to enable Swami Vivekananda to prolong his stay, and continue his work on so fruitful a soil as the American continent."

1894 Aug. 15: *The Indian Mirror* in its Editorial:

"Hinduism is, at present, not only actively reviving in India, but also engaging the serious attention of all the civilised nations of the earth. **Swami Vivekananda** and Mr. Virchand Raghovji, the Jain representative from Bombay, are still addressing crowded audiences in America. Theosophical activities in Europe and America have been, for years past, familiarising the western people with the higher truths of the Hindu religious philosophy. But even before that, the great and venerable savant, Prof. Max Muller, had been unfolding to European scholars the glories of the Sanskrit language, and the riches hidden in Sanskrit manuscripts...Prof. Max Muller's translations, the work of the Theosophical Society, the discussions in the Parliament at Chicago, Swami Vivekananda's lectures, and numerous other activities have increased the interest, felt for Hinduism in the West, and we are certain as we are of our own existence this moment, that this interest will continue to grow from year to year, from month to month, from day to day, till Hinduism has its grip over all living people, and becomes the greatest power of the age. Let the prophecy stand; some of us may live to see it approaching realisation."

1894 Aug. 15 (a): *The Amrita Bazar Patrika* in its Editorial:

"*The Madras Times* says what is now felt by Englishmen generally, that Hinduism has been 'revived, spiritualized and modernised'.....

"That Hinduism is making its existence felt more and more all over the world, is a spectacle which is now too patent to be ignored. Professor Max Muller has admitted, to the infinite wonder of learned Europe, that the Vedanta philosophy has realised the highest aspirations of humanity. The miracle of an intellectually great English lady like Mrs. Besant, with such pronounced free-thinking tendencies, kneeling before the image of Sri Krishna, has produced no little wonder in the world. It was only the other day that Dr. Pentecost was pleased to call the Bengalees monumental liars. This cruel and unworthy attack, on the Bengalees by the celebrated English missionary, was followed by the presence of a Bengalee, Narendra Nath (**Vivekananda**) in America, as an honoured guest and teacher!...

"That man has body and a soul, that soul is the man and not the body, and that the object of culture is the subordination of the body to the soul,

are truths simple enough. But the Hindus practised them, while the civilization, which the Europeans have developed, teaches quite opposite doctrines. When Vivekananda said, that 'what is self is bad and what is unself is good', the saying created great impression in American society. And this is the sole basis upon which the whole of Hinduism is based. But European civilisation teaches that 'there must be reciprocity in society'. 'I have no right to your things and you have no right to mine. If I pay you 16 annas, you must pay me something in return which is at least worth that amount'. This is the highest principle taught by European philosophy."

1894 Sept. 1: The *Chicago Inter Ocean*, almost a year following the Parliament, recalling **Swami Vivekananda's** unquestionable popularity, said:

"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. 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 recognise the religions of all people as related to each other, and all sincere efforts on 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 also consideration for his own teachings."

1894 Sep. 5: A public meeting of the Hindu community of Calcutta was held at the Town Hall to express their gratitude to **Swami Vivekananda** for his able representation of Hinduism at the Parliament of Religions at Chicago, and to thank the American people for the cordial reception they had accorded to him. There was a very large attendance of Hindus. [see 1894 Apr. 28]

The following resolutions were passed unanimously:-

- a) "That this meeting desires to record its grateful appreciation of the great services rendered to the cause of Hinduism by Swami Vivekananda at the Parliament of Religions at Chicago and of his subsequent work in America."
- b) "That this meeting tenders its best thanks to Dr. J.H. Barrows, the chairman of the Parliament of Religions at Chicago, Mr. Merwin-Marie Snell, Secretary of the Scientific Section of the Parliament of Religions at Chicago, and the American people for the cordial and sympathetic reception they have accorded to Swami Vivekananda."
- c) "That this meeting requests the chairman to forward to Swami Vivekananda and Dr. Barrows, copies of the foregoing Resolutions together with the following letter, addressed to Vivekananda:-

To Swami Vivekananda—

“Dear Sir,—As Chairman of a large, representative and influential meeting of the Hindu inhabitants of Calcutta and the suburbs, held in the Town Hall of Calcutta, on the 5th of September, 1894, I have the pleasure to convey to you the thanks of the local Hindu community for your able representation of their religion at the Parliament of Religions that met at Chicago in September, 1893.

“The trouble and sacrifice you have incurred by your visit to America as a representative of the Hindu religion are profoundly appreciated by all whom you have done the honour to represent. But their special acknowledgements are due to you for the services you have rendered to the cause they hold so dear, their sacred Arya Dharma, by your speeches and your ready responses to the questions of inquirers. No exposition of the general principles of the Hindu Religion could, within the limits of a lecture, be more accurate and lucid than you gave in your address to the Parliament of Religions on Tuesday, the 19th September, 1893. And your subsequent utterances on the same subject on other occasions have been equally clear and precise. It has been the misfortune of Hindus to have their religion misunderstood and misrepresented through ages, and therefore they cannot but feel specially grateful to one of them who has had the courage and the ability to speak the truth about it, and dispel illusions among a strange people, in a strange land, professing a different religion. Their thanks are due no less to the audiences and the organisers of meetings, who have received you kindly, given you opportunities for speaking, encouraged you in your work, and heard you in a patient and charitable spirit. Hinduism has for the first time in its history, found a Missionary, and by a rare good fortune it has found one so able and accomplished as yourself. Your fellow countrymen, fellow-citizens and fellow-Hindus feel that they would be wanting in an obvious duty if they did not convey to you their hearty sympathy and earnest gratitude for all your labours in spreading a true knowledge of their ancient faith. May God grant you strength and energy to carry on the good work you have begun!” (*The Indian Mirror*, 1894 Sept. 6) [see 1895 Apr. 18]

1894 Sept. 7: In appreciation of **Swami Vivekananda's** work in the West, *The Indian Daily News* wrote:

“There are unmistakable signs that India is waking up out of her long sleep. But to send a Hindoo monk to America to preach Hindooism is simply taking the bull by the horns. Just fancy, this monk, Swami Vivekananda, is only thirty years of age, has studied philosophy and religion, and on a public platform, in a foreign tongue, is able to captivate an American audience; temperately, wisely, and humorously informing the people of the Western Republic that this mild Hindu is not such a fool as

he looks; that his venerable religion is not a farrago of old women's fables but consists of truths of a sublime character. The poor sannyasin is a nearer approach to the figure of Christ than my Lord Bishop in his apron and in his palace. The poor, despised Indian does not care for money, clothes, and fine houses, nor does he think the way to Heaven is via Paris. The Indian pagan has never yet tried to localise his God by means of a dozen lighted candles. Let a few more of the B.As and M.As study their old religion and go to Europe, and they will be welcomed. The people are proud of Vivekananda, and so they ought to be."

1894 Sep. 25: In a letter to his *gurubhais* (brother disciples) written from New York, **Swami Vivekananda** spoke about the **Christian Science** people as follows:

"They are Vedantins; I mean they have picked up a few doctrines of the Advaita and grafted them upon the Bible. And they cure diseases, by proclaiming '*Soham, Soham*' 'I am He! I am He! – through strength of mind....The Christian Science is exactly like our Kartabhaja sect: Say, 'I have no disease', and you are whole; and say, 'I am He' – '*Soham*' – and you are quits – be at large. This is a thoroughly materialistic country. The people of this Christian land will recognise religion only if you can cure diseases, work miracles and open up avenues to money; and they understand little else. But there are honourable exceptions."

In a letter to Isabelle Mckindley (dt.25 February, 1895), he makes fun at her expense for writing to him that she was unwell, for Christian Scientists did not confess to sickness. A long letter written by him to the Hale Sisters, dated 31st July, 1894, contains humorous description of a session which the Christian Scientists were holding at Greenacre, which he had joined and greatly enjoyed.

During his stay in America Swami Vivekananda saw a good deal of the Christian Science people.

Swami Abhedananda, a brother disciple of Swami Vivekananda says: "The ideals of New Thought as well as of Christian Science, you will find, are based not upon the doctrines and dogmas of orthodox Christianity, but upon the eternal principles of Vedanta or Sanatana Dharma. They do not regard Christ as a personality but as a principle which they have learned from the teachings of Vedanta introduced by us in Europe and America during the last thirty years. The founder of Christian Science, Mrs. Mary Baker G. Eddy, studied the *Bhagavad Gita* and incorporated its ideals in her text-book, entitled *Science and Health*. In my printed lecture on "Christian Science and Vedanta", delivered in New York city, I have quoted from her own writings passages where she said that the ancient Hindu philosophers understood the fundamental principles of Christian Science. Here you should remember that the *Bhagavad Gita*, or *Song*

Celestial as Sir Edwin Arnold calls it, contains the teachings of Sri Krishna given about 1500 B.C. The majority of the thinking classes in Europe and America are following today Christian Science which has many Churches in London and different cities of the United States. Today Christian Science is making more converts than the orthodox Christianity has done in the past..."—Swami Abhedananda in his lecture delivered at Kuala Lumpur on 2nd Oct.1921, vide *Inspiring Speeches by Eminent Indians*, p. 146, 147.[see 1879 (c),1886 (o), 1894 Mar. 9]

1894 Nov. 4: *The Indian Mirror* wrote an editorial highlighting the significance of **Swami Vivekananda's** reply to the address of the Madras Hindus:—

"We published yesterday the reply of Swami Vivekananda to the address of the Hindus of Madras, which, we trust, has been studied by our readers with the attention it deserves. The reply is a most remarkable document, and may be called as a sort of manifesto of the religious views, held by the illustrious Swami. For our part, we feel sure that wherever the paper is read, it will create profound admiration, not unmixed with astonishment that young as the Swami is in years, he should be master of so much learning. Every line of the document bears witness to his erudition, and shows his perfect familiarity with not only the sacred books of India, but also with the beliefs, held by the numerous religious orders and sects of this country at the present time. We would earnestly request every Hindu to peruse Swami Vivekananda's reply over and over again.... We need not recapitulate the leading points of the reply. They cannot be put in better language of more aptly illustrated than Swami Vivekananda has done. But of one thing every reader will feel convinced at every line, as his eyes run over the document, we mean the writer's intense love for the land of his birth, his passionate attachment to India. But while love for country and his religion forces glowing words and imagery from his facile pen, he is calm as to everything else. Nothing moves him to anger, and he can speak of Missionary outrages against his faith and his race only as facts which have come within his own cognizance and nothing more. He has been called names by missionaries preaching Christ. But this young Hindu monk has absolutely abjured the language of *tu quo que*. The Swami's doctrine is not that of the jealous God in the Christian Scriptures, which requires an eye for an eye or a tooth for a tooth. Neither retort nor revenge, but return of good for evil. What a splendid ideal, and how should we revere a man who can illustrate so well in his own person, the *tyaga* – renunciation – that he preaches.... So long as we have men like Swami Vivekananda, preaching holy doctrines and living holy lives of renunciation and self-sacrifice for the elevation of the nation to which they belong, and for the salvation of all mankind, so long, we say, we shall not be wanting in materials for spiritual development and growth.

".....Swami Vivekananda is, as we all know, engaged in teaching the

truths of the Hindu religion to the American people. Again we have all heard of his phenomenal success. But all of us are certainly not aware that a large number of Americans have become Hindus to all intents and purposes, not only in theory and intellectually, but actually in their physical bodies: We should not be surprised to hear before long that Hindu religious services are conducted in many American homes. Thus we have our own beloved India with us, and may have another India beyond the seas, should He in His wisdom grant it... Swami Vivekananda has now been in America over a year, and after a while proposes to go to Europe. Besides giving public lectures, he is deeply engaged in writing a monumental work on Hinduism. His time is thus fully occupied; the strain on his health is too severe; he feels it, and would gladly welcome help from India. Have we no men sufficiently gifted and patriotic to continue Swami Vivekananda's work in America? It is believed that when the opportunity comes, the man also is found. Well, we have the opportunity now. Where are the men to be found that we need?"

1894 Nov. 7: *The Hindu Patriot* in its Editorial:

"**Swami Vivekananda** throws a queer sidelight on the method pursued by American Missionaries to instill into the minds of little children attending schools a deep-seated hatred of the Hindus. It would appear that in some of the school books read by American children, there are pictures in which Hinduism is monstrously caricatured in a spirit of uncharitableness which, we think, is anything but Christian. In one of these pictures a Hindu mother is painted as throwing her child into the Ganges to be banquetted upon by crocodiles which are shown as prowling about the banks in anxious expectation of the appetizing offerings. In another, a Hindu husband is represented as burning his wife at a stake with his own hands, his motive being, so the letter-press explains, that the incinerated woman may become a ghost and then employ her time to good purpose by tormenting her husband's enemy. Such is the savage superstition and diabolical vindictiveness of the Hindu! Nor is this all. In another picture a huge car is shown as crushing in its headlong career countless human victims. It is by such means that the young Yankee is taught to hate the Hindu. And all this happens in America which boasts of equality between man and man and is supposed to make no distinctions of race, colour or creed." [see 1899 Mar. 19]

1894 Nov: As a result of the inspiring lectures delivered by **Swami Vivekananda** who created an unprecedented enthusiasm in the United States for Vedantic ideals, **The Vedanta Society of New York** — a non-sectarian body with the distinct purpose of preaching and practising the Vedanta and applying its principles to all religions — came into existence with toleration and acceptance of all religions as its watchwords. People belonging to the various religious creeds and organizations were cordially invited

to enlist themselves as members of the Society without change of faith. This catholicity and universality of outlook had a tremendous appeal to the truth-seekers who enthusiastically rallied under the banner of this Universal Ideal of Vedanta at the New York Centre.

One of the principal objects of Swamiji in organizing a Vedanta Society in New York was to open a suitable Centre for an exchange of ideas between the East and the West for the well-being of both.

From the beginning made in New York, the Vedanta movement gradually spread from coast to coast. At present there are nearly a dozen Vedantic organizations in different parts of the United States. All are monuments of Swami Vivekananda's work in America.

1894 Dec. 5: Referring to a noteworthy experience reported in *The New York Independent* which befell **Swami Vivekananda** on his visit to Baltimore where he was refused admission to first class hotels on account of his colour, *The Hindu Patriot* commented in its editorial:-

"Now, if such things happen at the 'headquarters of the largest Christian denomination' in America, then what becomes of that equality and brotherhood of man which is said to be the very cornerstone of society in that progressive land? The 'largest Christian denomination' has, we are afraid, the least Christian traits about it and if Christ himself were to present himself attired in the habiliments of an Indian ascetic, before a hotel keeper at Baltimore, we are sure that Prophet of Syria would meet with no better fate than what is stated to have befallen the Indian youth who by the way comes much nearer the ideal of Christ than these so-called Christians of the type of the writer in the New York religious journal themselves." [see 1894 Dec. 10]

1894 Dec. 10: *The Indian Nation* wrote:-

"A **Mr. Hudson**, full of the feeling of brotherly kindness, was indignant that a pagan, **Swami Vivekananda**, had encroached upon a Christian monopoly and dared to address the Chicago assembly as 'Brothers'. The Swami has been receiving more practical proofs of the Christian doctrine of brotherhood than Rev. Hudson's declamation, and must by this time have been altogether convinced. Christianity of the pulpit is not always the Christianity of the people, and the Swami is having an experience of every phase of it. *The New York Independent* writes: 'Mr Vivekananda, the high priest from India, who made quite a sensation at the Parliament of Religions, and who has since remained in the country to expound Brahminism and accuse Christianity, can now go back to his own land with a genuine grievance against Christendom; for having occasion lately to visit Baltimore, the headquarters of the largest Christian denomination in this country, he was refused admission to every first class hotel to which he applied but one, on account of his colour. They looked at him, were

puzzled at his straight hair, but convinced by his swarthy skin that he was some sort of a 'nigger', and they would not admit him to sleep in a gentleman's bed or sit at a gentleman's table.' Certain cuticular qualifications are necessary for admission to the Christian brotherhood. Men are brothers, niggers excluded."

1894 (a): Sir Jagdish Chandra Bose (1858-1937), Indian physicist and plant physiologist, started his **research** career.

His research on electrical waves won him recognition in 1897, and he was thereafter engaged in the research on the living and non-living. His invention of highly sensitive instruments for the detection of minute responses by living organisms to external stimuli enabled him to anticipate the parallelism between animal and plant tissues noted by later bio-physicists. He revolutionised the entire concept of Botanical Science through his discoveries. [see 1880 (b), 1900 Aug-Oct, 1900 Jul.8, 1902 Jul.9]

1894 (b): S. Kitasato (1852-1931), Japanese physician and bacteriologist, discovered the bacillus *Pasteurella Pestis*, the infectious agent of bubonic plague, during an epidemic in Hongkong.

1894 (c): The first public demonstration by **Sir Oliver Lodge** in England that **electromagnetic waves** (radio waves) were able to carry messages over a few hundred yards. [see 1864. (f), 1873 (f), 1887 (e), 1895 (b)]

1894 (d): English physicist **Lord Raleigh** (1842-1919), and a chemist **Sir William Ramsay** (1852-1916), discovered a chemically inert gaseous element which they called "**argon**". They announced their discovery in early 1895.

In the same year Ramsay isolated helium from the uranium mineral cleveite and later (1903) demonstrated that this lightest of the inert gases is continually produced during the radioactive decay of radium, a discovery of crucial importance to a modern understanding of nuclear reactions. In 1898 Ramsay and his colleague Morris W. Travers isolated three more gaseous elements — called neon, krypton, and xenon — from air brought to a liquid state at a low temperature and high pressure. In 1910 Ramsay detected the presence of the last of the noble gas series, called nitron (now known as radon), in the radioactive emissions of radium. In 1904 both Raleigh and Ramsay received Nobel Prizes for physics and chemistry respectively.

1894 (e): Leo Tolstoy (1828-1910), Russian writer and thinker, wrote his book, *The Kingdom of God is Within You*, presenting the Vedantic truths as the central truths of Christianity, in the place of 'original sin' and 'devil'. [see 1866 (f), 1882 (g)]

Tolstoy was fascinated by Indian thought. He first studied Vivekananda's

book on Raja Yoga and was deeply affected by Vivekananda's spirituality and humanism. After reading the Swami's writing 'God and Soul', Tolstoy wrote in his diary on July 4, 1908, 'I read the wonderful writings of Vivekananda on God; this should be translated; intend to do this myself.' (*Swami Vivekananda — His Humanism — Swami Ranganathananda's lecture at Moscow University, p. 145*). [see 1896 (n)].

1894 (f): Rudyard Kipling (1865-1936), English writer, brought out his best-loved books *Jungle Books* (1894-95) and *The Just-so Stories* (1902) which display his great genius for story-telling.

The Story of Mowgli, the man-child brought up in the jungle by the wolf family is read by children all over the world. Kipling's experiences in India as a child and later as a journalist, influenced his view of British Empire.

1894 (g): London's Tower Bridge opened to span the Thames. The £ 1.5 million bridge had a 200 ft. centre span that could be raised to permit passage of vessels; its chain suspension side spans were each 270 ft. long.

1894-95: The Sino-Japanese War, which was the direct outcome of the rivalry of the two powers for control of Korea. It was the first major conflict between the two nations.

1894-99: Lord Elgin II, the Viceroy of India.

1895 Feb. 17: In a letter of date written from America, **Swami Vivekananda** gave Alasinga Perumal an idea of the difficulties he had to face in accomplishing his task.

Said he, "To put the Hindu ideas into English and then make out a dry philosophy and intricate mythology and queer startling psychology, a religion which shall be easy, simple, popular, and at the same time meet the requirements of the highest minds — is a task only those can understand who have attempted it. The abstract Advaita must become living, poetic — in every day life; out of hopelessly intricate mythology must come concrete moral forms; and out of bewildering Yogi-ism must come the most scientific and practical psychology — and all this must be put in a form that a child may grasp it. That is my life's work. The Lord only knows how far I shall succeed. 'To work we have the right, not to the fruits thereof'. It is hard work, my boy, hard work. To keep one's own self steady in the midst of this whirl of *kama-kanchana* (lust and gold) and hold on to one's own ideals, until disciples are moulded to conceive of the ideals of realization and perfect renunciation, is indeed difficult work, my boy. Thank God, already there is great success."

1895 Feb: **Swami Vivekananda** who had delivered a series of learned lectures in almost every part of the U.S.A., now settled down in a comparatively secluded part of the **New York** city and began Vedanta classes for the earnest-minded devotees.

He considered these class talks more valuable and effective than mere platform speeches in moulding the lives of the genuine seekers after truth. He felt convinced that no substantial work could be built in America unless he were able to form an intimate circle of sincere souls who would devote themselves most seriously to the practice of spiritual exercises which he inculcated in the course of enlightened discourses. From now on he whole-heartedly threw himself into this responsible task and began to teach the earnest devotees meditation and the process of yoga by a practical demonstration of the same along with his discourses. This served to bring about a wonderful transformation in the lives of a good number of souls who came within the ambit of his spiritual influence.

1895 Mar. 1: *The Indian Mirror* quoted *The Madras Times* which concluded an article on **Vivekananda's** mission with the following words:

“Independently of religion, the Swami is an extraordinary man and undoubtedly he is one of those amongst us whom men of a future age will look back to as a prophet.”

1895 Mar. 4: Address of **Raja Ajitsingh Bahadur**, Maharaja of Khetri, to **Swami Vivekananda** in America:-

“My Dear Swamiji, as a head of this *darbar* (a formal Stately Assembly) held today for this special purpose, I have much pleasure in conveying to you, in my own name and that of my subjects, the heartfelt thanks of this State for your worthy representation of Hinduism at the Parliament of Religions, held at Chicago, in America.

“I do not think the general principles of Hinduism could be expressed more accurately and clearly in English than what you have done with all the restrictions imposed by the very natural shortcomings of language itself.

“The influence of your speech and behaviour in foreign land, is not only spread with a sense of admiration among men of countries and religions different, but has also served to familiarise you with them, to help in the furtherance of your unselfish cause. This is very highly and inexpressibly appreciated by us all, and we should feel to be failing in our duty, were I not to write to you formally at least these few lines, expressing our sincere gratitude for all the trouble you have taken in going to foreign countries, and to expound in the American Parliament the truths of our ancient religion, which we ever since hold so dear. It is certainly applicable to the pride of India that it has been fortunate in possessing the privilege of having secured so able a representative as yourself.

“Thanks are also due to those noble souls, whose efforts succeeded in organising the Parliament of Religions, and who accorded to you a very enthusiastic reception. As you were quite a foreigner in that continent,

their kind treatment to you is due to their love of the several qualifications you possess, and this speaks highly of their noble nature.

"I herewith enclose twenty printed copies of this letter, and have to request that, keeping this one with yourself, you will kindly distribute the other copies among your friends." (*The Indian Mirror*, May 7, 1895.)

1895 Mar. 22: The first demonstration of **motion pictures** at 44 Rue de Rennes, Paris, by the cinematograph inventors, **Louis** (1864-1948) and **Auguste Lumiere** (1862-1954). Their cinematograph was a vast improvement over the kinoscope peepshow introduced a year ago by **Thomas Edison**, whose film could be viewed by only one person at a time. [See 1889 (h)]. The 16 frame per second mechanism devised by the Lumiere brothers was the standard for films for decades. The design of their equipments, which was both a camera and a projector, incorporated a claw movement with a 35 mm. film. They introduced (1907) the Autochrome process, the first commercially successful direct colour photographic process. [See 1886 (h)]

A cine projector patented by U.S. Inventor Charles Francis Jenkins, 28, had an intermittent motion. The first commercial presentation of a film on a screen took place on May 20 at New York.

1895 Apr. 8: Death of **Bankim Chandra Chatterjee** (b. 1838), Bengali novelist and essayist, and the prophet of Indian nationalism.

Bankim's best known novel *Ananda Matha*, contains the famous hymn 'Vande Mataram', which exhorted the people to sacrifice all for their motherland. It was sung for the first time in the 1896 session of the Indian National Congress and was a source of inspiration to Indians in their struggle for freedom.

1895 Apr. 18: *The Indian Mirror* reproduced the following letter written by **Swami Vivekananda** (from New York, on 18th Nov. 1894) to **Rajah Peary Mohan Mukherji**, C.S.I., who presided at the public meeting in Calcutta in honour of the Swami:

"Dear Sir, — I am in receipt of the Resolutions that were passed in a recent Town Hall Meeting in Calcutta, and the kind words my fellow citizens sent over to me .

"Accept, Sir, my most heartfelt gratitude for your appreciation of my insignificant service.

"I am thoroughly convinced that no individual or nation can live by holding itself apart from the community of others, and wherever such an attempt has been made, under false ideas of greatness or policy or holiness — the result has always been disastrous to the secluding one.

"To my mind, the one great cause of the downfall and degeneration of

India is this building of a wall of custom round the nation whose real aim in ancient times was to prevent the Hindus from coming in contact with the surrounding Buddhistic nations, whose foundation was hatred of others.

“Whatever cloak, ancient or modern sophistry, may try to throw over it, and whose inevitable result — the vindication of the moral law that none can hate others without degenerating himself — is that the race that was foremost amongst the ancient races — is now a byword and a scorn among nations.

“We are the object-lessons of the violation of that law which our ancestors were the first to discover and discriminate.

“Give and receive is the law, and if India wants to raise herself once more, it is absolutely necessary that she should bring out her treasures and throw them broadcast among the nations of the earth, and be ready to receive what others have to give her in return. Expansion is life, contraction is death. Love is life; hatred is death. We began to die, the day we began to contract—to hate other races—and nothing can prevent our death until we come back to life, to expansion. We must mix, therefore, with all the races of the earth — and every Hindu that goes out to travel in foreign parts, does more benefit to this country than hundreds of those bundles of superstition and selfishness whose one aim in life is to be the dog in the manger. These wonderful structures of national life which the Western nations have raised are supported by pillars of characters — and until we can produce such by hundreds, it is useless to fret and fume against this power or that power.

“Does any one deserve liberty who is not ready to give it to others? Let us calmly and in manly fashion go to work — instead of dissipating our energies in unnecessary frettings and fumings and I, for one, thoroughly believe, that no power in the universe can withhold from any one anything he really deserves. The past was great no doubt, but I sincerely believe that the future in store is glorious still. May Shankar always keep us steady in purity, patience and perseverance.” [see 1894 Sept. 5]

1895 Apr. 19: From the *Hartford's Daily Times*:

“**Vivekananda** was greeted by a fine house last night and all who went will be glad they did, for talks by high caste Brahmins are not a common occurrence in this latitude. The Brahmins seldom leave their native land; they lose caste by crossing the ocean. But Vivekananda was willing to submit to that to get to Christian lands, for his views are more in consonance with those of Christ than those of many so-called Christians. His broad charity takes in all religions and all nations. The simplicity of his talk last night was charming, and in his long red gown and yellow turban, with his handsome Asiatic face, he was picturesque to the eye as well as fascinating to

the ear through his high spiritual ideas. He speaks excellent English with an accent that gives an added zest to his talk....." (*The Indian Mirror*)

1895 Apr. 23: Death of **Karl Ludwig** (b. 1816), one of the leading experimental physiologists of the 19th century.

He invented a number of important pieces of laboratory equipment. Kymograph, an instrument developed by him became an invaluable measuring instrument for physiology.

1895 Apr. 24: **Joshua Slocum** of Nova Scotia, Canada, set out from Boston, Massachusetts, in a three mast topsail schooner on the first solo **circumnavigation of earth.**

1895 May 19: *The Tribune* of Lahore wrote:

"We have had occasion before this to refer to some publications of the Christian Literature Society of Madras. The Society published 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 a narrow bigotry..... 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 attracting of such a large audiences in America is explained thus — 'Any great novelty..... attention. Crowd would flock to see tattooed New Zealander..... the Swami was the first Indian who visited America in the dress of a sannyasin'. In another place we read: 'Swami Vivekananda availed himself of the accommodation of first class hotel. 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 Havana cigars?' This is the spirit in which Swami's speech is examined. Is it necessary to say that writings of this kind while doing Swami Vivekananda and the views he represent harm, may injure the cause of Christianity in India?" (*The Indian Mirror*) [see 1895 May 31]

1895 May 22: Birth of **J. Krishnamurthy**, (d. 1986), Indian mystic and philosopher, whose teachings stress universal religious values, personal insight and autonomous self-discipline, synthesizing both Indian and Western philosophical and psychological principles.

According to him the world and society can change only when there is a fundamental revolution in the depths of man's mind and heart.

1895 May 31: *The Indian Mirror* reported:

"The success of **Swami Vivekananda** in the United States has spread con-

sternation through the ranks of Christian Missionaries who have chosen India as their field of work. But although it is about two years ago that the Swami delivered his memorable lectures on Hinduism in the Parliament of Religions, it is only recently that a serious attempt has been made by the Christians to give a reply to the Swami's dissertation from the Christian missionary's standpoint..... But if we have **Dr. Murdoch** essaying to refute Vivekananda, we have on the other hand, Rev. Dr. William Miller, a Christian Missionary of far greater experience, learning, erudition and higher position in the Church, joining the Swami in declaring that Hinduism has a mission in the world, and that it has to teach great lessons to the Christian nations of the world." [see 1895 May 19].

1895 June 29: Death of **Thomas Henry Huxley** (b.1825), English biologist, who was most famous as 'Darwin's bulldog', that is, the man who led the fight for the acceptance of Darwin's theory of evolution.

To Huxley, Darwin's theory was a "well-founded working hypothesis", and a "powerful instrument of research". By comparison, the old doctrine that each species was an immutable special creation of God seemed "a barren virgin". For his part in the open clash which resulted between science and church Huxley became a famous public figure [see 1863 (e)]

1895 June: Having almost exhausted himself by the uninterrupted work of class and public lecturing, **Swami Vivekananda** in the beginning of the month accepted the invitation of one of his friends and went to **Percy**, New Hampshire, for a period of rest in the silence of the pine woods. The ten days he spent with his friends at Percy refreshed him spiritually, mentally, physically. So intense was Swamiji's meditation at Percy that he passed into *nirvikalpa samadhi* (union with the Absolute).

On this occasion (June 7,) Swami was discovered by a gardener on the shore of the lake — to all appearances dead. Rushing to the scene, his friends did everything in their power to rouse their beloved friend and teacher. Failing to bring him back to consciousness, they were about to accept the incredible fact of his death when signs of life appeared in his body and he returned gradually to normal consciousness. Swamiji had been in *nirvikalpa samadhi*, a state of superconsciousness, from which only the great spiritual teachers can descend to relative world (*Swami Vivekananda in America: New Discoveries*. p. 617)

1895 June 18 to Aug.7: **Swami Vivekananda** had a memorable sojourn at **Thousand Island Park**, the largest island in the St. Lawrence River, about 300 miles from New York.

Swamiji had been invited there by one of his students to live in solitude, in a small cottage. He had accepted it gladly as that would afford him an opportunity not only to give some rest to his tired limbs but also to provide

a suitable and congenial forum for those who would devote themselves whole-heartedly to the study of the Vedanta and mould their lives in the light of its lofty teachings.

In the uninterrupted stillness of the Island-retreat, Swamiji spent seven weeks with a devoted batch of Christian students who were deeply inspired by listening to the pregnant lessons of their spiritual preceptor. They were taken through a prescribed programme of meditation, study and prayer for their spiritual unfoldment.

The subjects dealt with during Swamiji's stay in this peaceful retreat were gleaned from the sacred books of the East such as the *Bhagavad Gita*, the *Upanishads* and *Brahma-Sutras* of Vyasa, and he presented them with as much lucidity as possible, the various systems of Indian philosophy including the Dualism (Dwaita) of Sri Madhva, qualified non-dualism (Vishistadwaita) of Sri Ramanuja and the Absolute Monism (Advaita) of Sri Sankara. Besides, he presented to them for the first time a vivid picture of his own Guru Sri Ramakrishna, his spiritual austerities and practice of all the leading faiths of mankind, harmonization of the apparently contradictory systems of thought and also his universality of outlook on life. The Swami threw light upon all manner of subjects, historical and philosophical, spiritual and temporal.

It was at the Thousand Island Park in an inspiring atmosphere Swami Vivekananda penned his famous poem *The Song of the Sannyasin*, a poetical masterpiece which is vibrant with a resounding note of renunciation and deep spiritual fervour and also gives a glimpse of the depths of his Advaita realization.

One of the students, Miss Waldo successfully took down Swamiji's dictation on *Raja Yoga* and in a diary she summarised the talks from day to day mostly in Swamiji's words. She was able to take down quite a lot of what the Master said in his hours of lofty spiritual heights in the realm of the spirit. They were later published in book form, under the appropriate title *The Inspired Talks*.

During his sojourn at the Thousand Island Park, one day, Swami Vivekananda entered while meditating, into the *nirvikalpa samadhi* on the banks of the St. Lawrence. The incident is described by Mrs. Funke as follows: "This morning there was no class. He asked C. and me to take a walk as he wished to be along with us. (The others had been with him all summer, and he felt we should have a talk). We went up a hill about half a mile away. All was woods and solitude. Finally he selected a low branched tree, and we sat under the low spreading branches. Instead of the expected talk, he suddenly said, 'Now we shall meditate. We shall be like Buddha under the Bo-tree'. He seemed to turn to bronze, so still was he. Then I raised my umbrella and protected him as much as possible.

Completely absorbed in his meditation, he was oblivious of everything. Soon we heard shouts in the distance. The others had come out after us with raincoats and umbrellas. Swamiji looked around regretfully, for we had to go, and said, once more I am in Calcutta in the rains'.

1895 June (a): Swami Vivekananda finished writing his famous book *Raja-Yoga*, which attracted the attention of Harvard Philosopher, William James [see 1895 July] and was later to rouse the enthusiasm of Tolstoy.

The book is a translation of Patanjali's Yoga aphorisms, the Swami adding his own explanations; the introductory chapters written by him are especially illuminating. Patanjali expounded, through these aphorisms, the philosophy or Yoga, the main purpose of which is to show the way of the soul's attaining freedom from the bondage of matter. Various methods of concentration are discussed. The book will serve two purposes. First, the Swami demonstrated that religious experience could stand on the same footing as scientific truths, being based on experimentation, observation, and verification. Therefore genuine spiritual experience must not be dogmatically discarded as lacking rational evidence. Secondly, the Swami explained lucidly various disciplines of concentration, with the warning, however, that they should not be pursued without the help of a qualified teacher.

Miss. S. Ellen Waldo of Brooklyn, a disciple and an amanuensis of the Swami, described the manner in which he dictated the book: "In delivering his commentaries on the aphorisms, he would leave me waiting while he entered into deep states of meditation or self-contemplation, to emerge therefrom with some luminous interpretation. I had always to keep the pen dipped in the ink. He might be absorbed for long periods of time, and then suddenly his silence would be broken by some eager expression or some long, deliberate teaching."

1895 June-Aug: Sister Christine (Miss Christina Greenstidel), an American disciple of **Swami Vivekananda**, who had attended his lectures in Detroit, and later attended the classes at Thousand Island Park, recorded in her reminiscences of Swamiji some of his *ipse dixits* regarding Christ, Christianity and Christian missionaries:

"He believed that Jesus Christ was the Son of God, a divine incarnation. He worshipped and adored him, but not as the only incarnation. In other ages and in other climes, God had vouchsafed this mercy to others also.

"Christianity, he told us, was first introduced into India by the apostle Thomas, about twenty-five years after the crucifixion. There has never been any religious persecution in India, and there are even to this day descendants of the first converts to Christianity living in Southern India.

Christianity in its purest form was practised in India at a time when Europe was in a state of savagery. They now number scarcely one million though at one time there were almost three times as many.

“When asked why he (Vivekananda) did not defend himself against machinations of a family of missionaries long connected with Calcutta who threatened to “hound him out of Detroit”, he said, “The dog barks at the elephant, is the elephant affected? What does the elephant care?”

“The one with whom the Swami lived had a violent temper. ‘Why do you live with him’ some one asked. ‘Ah’, he replied, ‘I bless him. He gave me the opportunity to practise self-control.’ (*Reminiscences of Swami Vivekananda*, p. 201 and 202)

1895 June (see after 1895 June 29).

1895 Jul. 27: In a letter to the Editor of *The Mirror* three prominent devotees of **Swami Vivekananda** including **Sri M. C. Alasinga Perumal** wrote from Madras:

“Under the advice and with the encouragement of Swami Vivekananda, it is proposed to start a weekly journal to be named the *Brahmavadin*. The main object of the journal is to propagating the principles of the Vedantic religion of India, and to work towards the improvement of the social and moral conditions of man by steadily holding aloft the sublime and universal ideal of Hinduism. The power of any ideal in filling human hearts with inspiration and the love of the good and the beautiful, is dependent on how high and pure it is; and it shall be the endeavour of the *Brahmavadin* to portray the Hindu ideal in the best and truest light in which it is found recorded in the historical sacred literature of the Hindus. Mindful of the fact that between the ideal of the Hindu scriptures and the practical life of the Hindu peoples, there is a wide gulf of separation, the proposed new journal will constantly have in view how best to try to bridge that gulf, and make the social and religious institutions of the country accord more and more with the spirit of that lofty divine ideal.

“To preach the truth and proclaim the ideal is work that is always, and in itself, of great value. It is even more so in India where all social elevation and improvement of human conduct have been invariably brought about by means of essentially religious influences. Utilitarian considerations of convenience, and of justice based thereon, have never held sway over man’s heart here to the same extent as faith in religion and its commandments. The New India of today is, in many respects, far different from the old India of centuries ago, and all our old institutions have to get themselves re-adjusted, so as to be in consonance with the altered conditions of modern life. For this purpose, it is highly necessary to see that the Hindu religion is more than ever earnestly engaged in the services of man in this ancient land of ours, wherein the sacred light from above has shone

always on suffering humanity, offering guidance, and the consolation of immortal bliss. As Hinduism believes in the gradual evolution of human perfection and in the harmony of religions, the *Brahmavadin* shall have no quarrel with other religions, but shall always try to do its best to uphold the work of strengthening and ennobling man, under the banner of whatsoever religion such work may be accomplished. All truth is one, and must be perfectly concordant, and the only thing that any religion has to hate is vice.

"It is under contemplation to bring out the first issue not later than the 1st September next. All communications are to be addressed to the Manager of the *Brahmavadin*, Triplicane, Madras." [see 1895 Sept.]

1895 July: Swami Vivekananda's *Raja Yoga* was published in America. The book was enthusiastically received by American intelligentsia and the demand became so great that it ran into three editions within a few weeks of its publication. Even the eminent psychologist **Prof. William James** of the Harvard University got so much interested in the subject after the perusal of this treatise that he personally came to meet the great Swami at his residence at New York, became one of his ardent admirers and began to look upon him as a paragon of Vedantists. In his classical work, *The Varieties of Religious Experience*, he specially refers to the Swami, while dealing with monistic mysticism. [see 1895 June (a) 1901 (l), 1902 (b)]

Swami Abhedananda, a brother disciple of Swami Vivekananda says: "I have met many people in this country (USA) who regard *Raja Yoga* in the same light as the most devout Christian regards his own Scriptures. It has been a revelation to many agnostic and sceptical minds; it has transformed the characters of many. Every passage of this wonderful book is charged, as it were with the soul-stirring power generated by the gigantic battery of the pure soul of our great Yogi. This wonderful book, which has been translated into several languages and published in three different countries, has commanded respect among the intelligent, educated classes and the sincere seekers of truth in the three continents—America, Europe and Asia." (*Complete Works of Swami Abhedananda*, Vol. 5, p. 583.)

1895 Aug. 9: In a letter of date to an English friend, written from America, **Swami Vivekananda** expressed his international interests and sympathies and his broad spiritual humanism:

"Doubtless, I do love India. But everyday my sight grows clearer. What is India or England or America to us? We are the servants of that God who by the ignorant is called man. He who pours water at the root, does he not water the whole tree?

"There is but one basis of well-being — social, political, or spiritual — to know that I and my brother are one. This is true of all countries and all

people. And Westerners) let me say, will realize it more quickly than Orientals, who have almost exhausted themselves in formulating the idea and producing a few cases of individual realisation.

1895 Aug. 26: The first commercial **electric power** from Niagara Falls was transmitted by the **Niagara Falls Power Company** incorporated in 1889. The Company employed the 5000 horse-power Westinghouse electric generators that delivered two-phase currents at 2,200 volts, 23 cycles and the power was used by the Pittsburg Reduction Company, to reduce aluminium ore.

1895 Aug. 30: Instruction in **Catholic religion** made compulsory in all public schools in England.

1895 Sept. 11: Birth of **Acharya Vinoba Bhave** (d. 1982), Gandhian social worker, founder of the *Sarvodaya* ('Welfare of All') and *Bhoodan* ('Land Gift') Movements.

At the age of ten, he took the vow of celibacy and dedicated his life to the service of the country. A trusted disciple of Gandhiji, he devoted himself to Gandhiji's village welfare programme, making a significant and original contribution of his own by starting the Bhoodan Movement. He successfully persuaded the landlords to donate land, for the landless poor.

1895 Sept. 28: Death of **Louis Pasteur** (b. 1822), French chemist and microbiologist who was responsible for revolutionizing medical science.

His researches regarding fermentation [see 1872 (a)] and the consequent findings led to the modern study of bacteriology. He investigated several types of micro-organisms to advance the germ theory of disease. His proof of existence of atmospheric germs encouraged Joseph Lister (1827-1912), British surgeon, to initiate the practice of antiseptic surgery (1865). [see 1865 (e), 1877 Oct.] Louis Pasteur originated the process known as 'pasteurization' for preservation of liquid foods, and of vaccination of sheep and cows against anthrax. His triumph was the development of rabies vaccination, [see 1885 Jul. 6] and in 1888 the Pasteur Institute was founded in Paris to produce this vaccine. (There are now over sixty Pasteur Research Institutes in the world.)

1895 Sept.: At the insistence of **Swami Vivekananda** and with his financial support from America, **Alasinga Perumal** (1863-1909), an ardent Madras disciple of Swamiji, started publishing the *Brahmavadin*—a monthly journal in English (he later edited it).

It helped spread the ideas of the new movement initiated by the Swami and prepared the ground for his work after his return to India. [see 1895 Jul. 27]

1895 Oct. 5: In a letter to the editor of *The Indian Mirror* a reader wrote:

“Whoever has seen **Swami Vivekananda** even in a photo, must have been struck, with the charming appearance of the Hindu monk. For this attractiveness of his feature, he was subjected to an examination of **his physiognomy** by the phrenological Society of America; and the phrenological Journal of New York gives in detail the result of the examination in the following words:

‘The Swami Vivekananda is in many respects an excellent specimen of his race. He is five feet eight and a half inches in height, and weighs one hundred and seventy pounds. His head measures 21 inches in circumference by 14 from ear to ear across the top. He is thus very well proportioned as regards both body and brain. His temperament is mental-vital or vital-mental with considerably more of the lymphatic phase of the vital than the sanguine. In the old classification he would probably be called lymphatico-bilious. One of the most striking peculiarities of this man is the familiarity indicated in nearly every contour of the figure, face, head and hands. He has probably as perfect a conic hand as could be imagined, although it should be described further as a refined rather than a heavy instance of the type. The oriental nations generally have been noted for the conic hand. These extremely tapering fingers are ill-adapted for mechanical work. They serve the orator and the opera singer in manipulating the atmosphere, but the points are too narrow to contain the number of nerves which are so essential to success in dealing directly with material things.

‘It would be difficult to find a woman in this country with a more typically feminine hand than that of this young monk. This means a great deal as a key to his temperament and the general direction of his mind. The form of his head is also in keeping with the qualities to be inferred from the more general outlines of the figure, with the exception perhaps of the occiput. His back head is decidedly short. There is very little social adhesiveness of any kind, and the pleasure he finds in social life is due to the exercise of other faculties. He will be able to make his home wherever he can find agreeable employment for his intellectual powers, and such friendship as he manifests is chiefly the expression of gratitude for encouragement and appreciation of his missionary work. His instincts are too feminine to be compatible with much conjugal sentiment. Indeed he says himself that he never had the slightest feeling of love for any woman.

‘He is opposed to war, and teaches a religion of unmixed gentleness, we should expect his head to be narrow in the region of the ears at the seat of combativeness and destructiveness and such is the case. The same deficiency is very marked in the diameters a little farther up at secretiveness and acquisitiveness. He dismisses the whole subject of finance and ownership by saying that he has no property and does not want to be bothered with any. While such a sentiment sounds odd to American ears, it must be

confessed that his face, at least, shows more marks of contentment and familiarity with gustatory delights than visages of Russel Sage, Hetty Green, and many other of our multi-millionaires. The upper back head is wide at caution and over of approbation. The latter is very strongly developed, and as self-esteem is moderate he will exhibit the negative rather than the positive phase of ambition; that is to say, he will be more sensitive to adverse criticism than eager for fame. Firmness and conscientiousness are fairly developed. The central top head is somewhat depressed at reverence. Spirituality and hope are also but little above average. Benevolence however, is quite conspicuous. The temples are narrow at constructiveness, which agrees with the form of his hand. He is not a mechanic, and will find but little to interest him in the arts of manufacturing. Imitation, which adjoins benevolence, helps greatly to expand the frontal top head.

'The forehead is compact and gives evidence that the frontal brain convulsions are dense in texture and closely folded. The space between the eyes denotes accurate judgement of form, and the central arch of the eyebrow bespeaks a fine sense of colour. He has only ordinary ability to estimate size, weight, time and number. The flattened outer angle of the eyebrow is an unmistakable sign of deficient order. This is also corroborated by smooth, tapering fingers. Music is well indicated in the width of the temples. The prominent eyes betoken superior memory of words and explain much of the eloquence he has displayed in his lectures. The upper forehead is well developed at causality and comparison to which is added a fine endowment of suavity and sense of human nature.

'Summing up the organisation, it will be seen that kindness, sympathy and philosophical intelligence, with ambition to achieve success in the direction of higher educational work, are his predominant characteristics.'

1895 Oct.-Nov.: In response to the invitations from Miss Henrietta Muller and Mr. E. T. Sturdy, **Swami Vivekananda** paid the **first visit to England**.

His friends and admirers arranged evening classes and talks in private houses. Also numerous distinguished visitors including Lady Isabel Margesson and several of the nobility sought interviews and crowded into his class rooms to listen to his inspiring discourses. The representatives of leading journals like *The Westminster Gazette*, and *The Standard*, publicised his learned talks in the editorial columns and thus made Swamiji the focus of attention of the persons of light and leading in London.

In the course of three months which Swami Vivekananda spent on the occasion of his first visit to England, he succeeded in conquering the hearts of many enlightened persons of high eminence, distinguished educationists and even learned clerical and Church dignitaries.

1895 Oct. 22: In response to the requests of his friends, **Swami Vivekananda**

delivered a public lecture in the evening, at Princes' Hall, **Piccadilly**, one of the most fashionable places in the metropolis of London. It was a tremendous success.

The press acclaimed him with one voice: *The London Standard* wrote: "Since days of Ram Mohan Roy, with the single exception of Keshab Chandra Sen, there has not appeared on an English platform a more interesting Indian figure than the Hindu who lectured in Prince's Hall.... In the course of his lecture, he made remorselessly disparaging criticism on the work that the factories, engines and other inventions and books doing for man, compared with half-a-dozen words spoken by Buddha or Jesus. The lecture was evidently quite extemporaneous and was delivered in a pleasing voice free from any kind of hesitation."

The Press welcomed Swamiji's religious and philosophical ideas which were based mainly on the Universal principles of the Vedanta and the Gita; some of the most enlightened clubs of the city and even leaders of its prominent educational institutions invited him and received him with marked admiration. A correspondent of a daily journal who attended the class lectures of Swami wrote: "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 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."

1895 November 3: The London correspondent of *The Hindu* wrote:-

"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**, sometimes back a Theosophist, but now true Advaiti. Arrangements are being made to enable the Swami 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." (*The Indian Mirror*)

1895 Nov.19: From the *Westminster Gazette*:

"Indian philosophy has in recent years had a deep and growing fascination for many minds, though up to the present time its exponents in this country have been entirely Western in their thought and training with the result that very little is really known of the deeper mysteries of the Vedanta wisdom, and that little only by a select few. Not many have the courage or the intuition to seek in heavy translations, made greatly in the interests of philologists, for that sublime knowledge which they really reveal to an able exponent brought up in all the traditions of the East.

It was therefore with interest and not without some curiosity, writes a correspondent, that proceeded to interview an exponent entirely novel to Western people, in the person of the **Swami Vivekananda**, an actual Indian Yogi, who has boldly undertaken to visit the Western world to expound the traditional teaching which has been handed down by ascetics and Yogis through many ages, and who in pursuance of this object, delivered a lecture last night in the Princes' Hall.

Swami Vivekananda is a striking figure with his turban and his calm but kindly features....” (*The Indian Mirror*)

1895 Nov. 23: In a letter to the Editor of the *Brahmavadin*, a reader wrote:

“.... Before the birth of Buddhism, Christianity and Mohammedanism, Hinduism was a propagandistic religion, the diffusive influence of its universal principles working amongst the Hindus of the different parts of India. After Buddhism arose Hinduism stretched forth its mighty arms among the Buddhists and collected them once again into the Hindu fold. When Mohammedans came to India, no doubt some of the Hindus embraced the faith of Islam; but why? — Because the Mohammedans preached the faith of Islam by taking sword in one hand and the Koran in the other. And when the time came the Hindu Vedanta influenced even Mohammedanism, and its old converts accepted again the teachings of Hindu preachers. Islam softened and beautified by the Vedanta is the religion of the Sufis.

“After such conversions and reconversions Hinduism has been silently working among its followers and gathering for them strength and light. A new religious wave has now come from foreign lands, which is, in all possibility, simply a reflected wave recoiling upon the original shore whose “prophet winds” gave rise to it at the first instance. This new wave is called Christianity and its historic relation to the Vedantism of India is sure to be made out sooner or later. Faint voices are already heard pointing to the Indian origin of Christianity, and the true Hindu can have nothing but sympathy for all sorts and conditions of converts. All religion is the conversion of the obdurate heart of man and in inclining him to virtue and to devotion to God. But do all converts know this?

“Mercenary preachers of any religion can nowhere do any real good, for their mission in life is to any how increase the numbers of converts. With such preachers religion becomes a commercial article. They are ever in search of new markets for its sale, and often much of what is not good for home consumption is sold abroad, and very naturally the figures in the account books swell. Is this religious progress? We are living in a curiously mercantile age, which has, in a remarkably wonderful way, made not only religion and philosophy but also philanthropy itself a pay-

ing profession. Indulging in habits of luxury and endeavouring to satisfy their wordly desire for pleasure and for fame, these mercenary diffusers of religion do not care so much for the spiritual development of man as for making numerous converts from other religions. They will not allow religions and religious men to live at peace with one another. If they did so their own occupation would be gone.

“Hinduism has in recent years suffered much owing to want of proper preachers. Though the sannyasins were formerly the real preachers of religion in India, most of them have now become illiterate and luxury-loving in their habits, and do not feel the practice of renunciation and the teaching and preaching of religion to be their daily duty. Hence it is now necessary that well-educated sannyasins, animated by the sincerest piety and the most austere spirit of humanity and self-denial, should rise from the Hindu community to make themselves all in all to the people, to set before them examples of perfect righteousness and to devote their lives with zeal to popular instructions and the office of preaching religion. Men of real sanctity and high-minded freedom, and gifted with high intellectual powers should now enter upon this path of religious zeal, and remove the abuses and the moral corruption that are daily working mischief in our society and in our homes. Spiritual strength comes to all, as usual, by the door of renunciation, and resignation can alone be the undisturbed home of the serene life of religious bliss. Heroic Hindus! Take up the begging bowl and go from door to door spreading the love of righteousness and peace among mankind.

‘Moreover, it is now high time for us to send Hindu missionaries like **Swami Vivekananda** to distant lands for diffusing widely the highest doctrines of the Hindu religion, and for bringing men of all creeds under its benign influence.....”

1895 Nov.: **Miss Margaret Noble** (afterwards known as Sister Nivedita) came into personal touch with **Swami Vivekananda** in London.

She was the Headmistress of a school and an important member of the Sesame Club founded for the furtherance of educational purpose. The first meeting with Swamiji, her future spiritual master, left on her mind an indelible impression of the profound sanctity and purity of the life and message of this great Swami, and Miss Noble did not from now miss an opportunity to attend Swamiji’s thrilling and interesting lectures and talks.

Two years later she dedicated herself to the service of India in answer to the call of Swamiji. He named her as ‘Nivedita’ — the dedicated one.

1895 Dec. 22: *The Indian Mirror* wrote:

“**Swami Vivekananda** had all these times been actively engaged in his

propaganda work in the West; now he has turned his attention towards his own country. His most significant act has been the publication of a new religious periodical called *The Brahmavadin*. It is conducted by some Madras friends of the Swami. The main object of the journal is 'to propagate the Vedantic religion of India and to work towards the improvement of the social and moral condition of man by steadily holding aloft the sublime and universal ideas of Hinduism'. A new era of religious thought and aspiration is everywhere, and it is hoped that *The Brahmavadin* in its catholicity and unsectarian spirit will be in accord with the spirit of the age. The ability and originality with which some of the articles are discussed establish its writers on the list of the strongest thinkers. The writings are weighty with sound reflection, lucidly and forcibly expressed. The journal is a notable contribution to the religious literature of the day." [see 1895 Jul. 27, 1895 Sept.]

1895 (b): Guglielmo Marconi (1874-1937), Italian physicist, designed and developed the first practical system of **wireless telegraphy** based on the discovery of radio waves [see 1887 (e)] by Heinrich Hertz (1857-1894), the German physicist. Existence of these waves had been detected in 1873 by James Clerk Maxwell (1831-1879), a Scottish mathematician and physicist [see 1864 (f), 1873 (f)]

In September Marconi transmitted a message to his brother who was out of sight beyond a hill. The following year (June 1896) he patented his invention, and in the same year demonstrated wireless communication in England; he sent the first recorded message through space by electromagnetic waves. In 1898 he managed to arrange wireless communication between ships and the shore. In 1899, signals across the English Channel, created a sensation.

Marconi's greatest triumph was in 1901 when he successfully transmitted **wireless signals across the Atlantic Ocean** between England (Cornwall) and America (Newfoundland)—a distance of about 3,200 kms. The rest of his life was spent in the scientific and commercial development of wireless telegraphy, telephony and broadcasting. He was awarded (1909) the Nobel Prize for physics.

1895 (c): Carl Linde (1842-1934), German engineer, set up a large-scale plant for the production of liquid air.

He had previously developed a methyl ether **refrigerator** (1874) and an ammonia refrigerator (1876). Though other refrigeration units had been developed earlier, Linde's were the first to be designed by precise calculations of efficiency. Six years later (In 1901), Linde developed a method of separating pure liquid oxygen from liquid air that resulted in widespread industrial conversion to processes utilising oxygen; for example, in steel manufacture. Linde's invention of the continuous process of liquefying gases in large quantities formed a basis for the science of refrigeration and

provided impetus for modern physics research in low temperatures and very high vacuums.

1895 (d): King Camp Gillette (1855-1932) of U.S. invented **safety razor** with a disposable blade. It was patented in U.S. in 1901. Gillette's boss, William Painter, had advised him to "invent something which would be used once and thrown away" so that the customer will come back for more.

1895 (e): George Eastman (1854-1932), American inventor, produced the first '*Brownie Camera*', using daylight loading film. This type of camera marked the beginning of modern snapshot photography. [see 1884 (e), 1888 (i), 1892 (b)]

1895 (f): An internal combustion engine (diesel engine) that operated on petroleum fuel less highly refined and less costly than gasoline was invented by German engineer **Rudolf Diesel** (1858-1913) whose engine had no electrical ignition system and was simpler than a petrol engine and motor trouble free. [see 1885 (b)]

Diesel worked with Fried Krupp of Essen and the Augsburg-Nuremberg Machine Tool Factory to build a successful engine (1897) in which the fuel was ignited by the heat produced by the compression of the fuel-air mixture to a high pressure. It was displayed at Munich Exhibition in 1898. Because of its size and weight this engine has proved to be most suitable for heavy-transport vehicles. Heavy oil used as the fuel and the engines are remarkably economic to operate. Today diesel engines are commonly used for buses, taxis and lorries.

1895 (h): *Studies in Hysteria* by Viennese physician, **Sigmund Freud**, was published in collaboration with **Joseph Breuer**.

Sigmund Freud worked with Joseph Breuer in treating hysteria with hypnosis, but he developed a new treatment that became the basis of scientific **psycho-analysis**. [see 1895 (n)]

1895 (i): A young mathematics teacher in Borovsk, Russia, published his **first article on space travel**. In the following year, **Konstantin Tsiolkovsky** (1857-1935), Russian research scientist in aeronautics and astronautics, who pioneered the development of rocket and space research, began to write his largest and most serious work on astronautics, *Exploration of Cosmic Space by means of Reaction Devices*, which dealt with theoretical problems of using rocket engines in space, including heat transfer, a navigating mechanism, heating resulting from air friction and maintenance of fuel supply.

Tsiolkovsky was among the first to study the aerodynamics airfoils with a wind tunnel and to work out the theoretical problem of rocket travel in

space. His contributions on stratospheric exploration and inter planetary flight were particularly noteworthy and played a significant role in contemporary astronautics. The German scientist, Hermann Oberth, wrote to Tsiolkovsky, "You have lighted the flame and we will not permit it to go out, but will try to accomplish the great dream of mankind."

Further development of rocket theory came in the 1920s from Hermann Oberth, and also from Robert Hutchings Goddard of America, who fired liquid-fuelled rocket. In the Second World War the Germans developed the V-2 rocket, used to bomb London, and after war, both the U.S.A. and the U.S.S.R. used German scientists and technology to found their space programmes of the 1950s.

1895 (j): Herbert George Wells (1866-1946) English novelist, published his first novel, *The Time Machine*, which tells of a machine that could travel into the remote future.

H.G. Wells was writing at a time when science and engineering were changing the face of the World. The novel *Time Machine* was successful at once, and soon he began to produce a series of scientific romances which established him as a writer of startling originality. H.G. Wells was a powerful influence, in the movement which worked towards the break down of the 19th century outlook in economics, moral and religious belief.

1895 (k): Kiel Canal linking Baltic and North Sea, was opened.

Over one hundred kilometres long and fourteen metres deep, the construction of this canal was started in 1887, and took eight years and at one point eighty thousand men were working on the canal. The Kiel canal proved to be of strategic importance in both world wars.

1895 (l): The Lanchester Motor Car introduced by English engineer **Fredrick W. Lanchester** of Lanchester Engine Company, was the first British four-wheel gasoline-powered motor car. It had epicyclic gearing, worm-drive and pneumatic tyres.

1895 (m): The League of Struggle for the Emancipation of the working class was founded at St. Petersburg by Russian revolutionary, **Vladimir Ilyich Ulyanov**, 25, who later adopted the pseudonym, Nikolai Lenin. He had read the works of Karl Marx. His older brother had been executed 4 years ago for plotting against the life of the Czar. [see 1899 (e)]

1895 (n): After meticulous clinical observations, **Sigmund Freud** (1856-1939), Viennese founder of psycho-analysis, developed his **psycho-analytical method** using the technique of free-association.

Freud had studied (together with Joseph Breuer, an outstanding Viennese physician) neurotic patients under hypnosis and had observed that when

the source of patient's ideas and impulses were brought into consciousness during hypnotic state, the patient showed improvement. Observing that most of his patients talked freely without being under hypnosis, Freud evolved the technique of free association of ideas. The patient was encouraged to say anything that came into his mind, without regard to its assumed relevancy or propriety. This method of drawing memories from unconscious to the conscious mind was termed by Freud as **Psycho-analysis**. [see 1882 (h)]. Together with Breuer he published *Studies in Hysteria* [see 1895 (h)] which included several theoretical chapters, a series of Freud's cases and Breuer's initial case. In his major work, *The Interpretation of Dreams*, (1899), Freud demonstrated that dreams of every man, just like the symptoms of a hysterical or a otherwise neurotic person, serve as a "royal road" to the understanding of unconscious mental processes, which have great importance in determining human behaviour. Freud had many great followers including Carl Jung (1875-1961) and Alfred Adler (1870-1937).

1895 (o): Henri Poincare (1854-1912) French mathematician, founded **algebraic topology**. He made lasting contribution to mathematical analysis, celestial mechanics and the philosophy of science.

1895 (p): In a Bengali letter from England to one of his friends, **Swami Vivekananda** wrote:

"Your suggestion to me to go back to India is no doubt right, but a seed has been sown in this country, and there is the possibility of its being nipped in the bud if I go away all on a sudden. Hence I have to wait for some time. Moreover it will be possible to manage everything nicely from here. Everybody requests me to return to India. It is all right, but don't you see it is not wise to depend upon others. A wise man should stand firm on his own legs and act. Everything will come about, slowly. For the present don't forget to be on the look-out for a site. We want a big plot, — of about ten to twenty thousand rupees, — it must be right on the Ganges. [see 1898 Mar. 5]. Though my capital is small, I am exceedingly bold. Have an eye on securing the land. At present we shall have to work three centres, one in New York, another in Calcutta and a third in Madras. Then by degrees, as the Lord will arrange...."

1895-96: How hard **Swami Vivekananda** had to work in the United States in order to inculcate the spiritual ideas of India in the Americans may be understood to some extent from the following schedule of class lectures he gave at 228 West 39th Street, New York, during the winter.

Mondays:	Bhakti Yoga	—	11 a.m. and 8 p.m.
Wednesdays:	Jnana Yoga	—	11 a.m. and 8 p.m.
Fridays:	Question Class	—	8 p.m.
Saturdays:	Raja Yoga	—	11 a.m. and 8 p.m.

Besides this programme, the Swami had to give public lectures and num-

erous interviews, and also carry on a heavy correspondence. All his letters had to be written in his own hand.

1896 Jan. 18: *The Indian Mirror* reported:

"We are glad to note that **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 devotedly 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." [see 1895 Oct.22]

"The Swami, we are told, has been well received and honourably mentioned by such distinguished divines as Canon Wilberforce, Hayes, and others. 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. The same London correspondent whom we have quoted above observes, and we hope, with much truth, that "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."

1896 Jan. 19: Reporting on the character of Swami Vivekananda's work in America, the *New York Herald* said:

"Swami Vivekananda is a name to conjure with in certain circles of New York society today — and those not the least wealthy or intellectual. It is borne by a dusky gentleman from India, who, for the last twelve months, has been making name and fame for himself in this metropolis by the propagation of certain forms of Oriental religion, philosophy and practice. Last winter his campaign centred in the reception room of a prominent hotel on Fifth Avenue. Having gained for his teaching and himself a certain vogue in society, he now aims to reach the common people and for that reason is giving a series of free lectures on Sunday afternoons at Hardman Hall.

"Sufficient success has attended the efforts of Swami Vivekananda to justify a description of the man and his work in the United States..... Of his early life he never speaks, save to talk in general way about the great Master who taught him the doctrines and practices he is now trying to introduce in this country.

"....His manner is undoubtedly attractive, and he is possessed of a large amount of personal magnetism. One has but to glance at the grave, attentive faces of the men and women who attend his classes to be convinced

that it is not the man's subject alone that attracts and holds his disciples...

The New York Herald reporter, after giving a description of the Swami and his work in the United States continues as follows:

"When I visited one of the Swami's classes recently, I found present a well-dressed audience of intellectual appearance. Doctors and lawyers, professional men and society ladies were among those in the room.

"Swami Vivekananda sat in the centre, clad in an ochre-coloured robe. The Hindu had his audience divided on either side of him and there were between fifty and a hundred persons present. The class was on Karma Yoga.....

"Following the lecture on instruction, the Swami held an informal reception, and the magnetism of the man was shown by the eager manner in which those who had been listening to him, hastened to shake hands or begged for the favour of an introduction. But concerning himself the Swami will not say more than is absolutely necessary. Contrary to the claim made by his pupils, he declares that he has come to this country alone and not as officially representing any order of Hindu monks. He belongs to the sannyasins, he will say, and is hence free to travel without losing his caste....."

1896 Feb. 29: In a letter to the Editor of *The Brahmavadin* a devotee of Swami Vivekananda wrote from London:-

"The visit of **Swami Vivekananda** to England has demonstrated that there exists a thoughtful, educated body of people here which has only to be found and properly approached to benefit very largely from the life-giving stream of Indian thought.....

"Swami Vivekananda's classes drew together considerable numbers from the various ranks of English life. The great majority of these carried away with them a clear conviction of his capacity as a teacher.

"...Great are the possibilities for the Indian peoples by the conquering of the heads and hearts of their rulers..."

1896 Feb: **Swami Vivekananda** was invited to lecture before the **Metaphysical Society at Hartford, Conn.** He accepted, and spoke on '*Soul and God*'.

Of his lecture the *Hartford Daily Times* wrote: 'His lectures are more in consonance with those of Christ than those of many so-called Christians. His broad charity takes in all religions and all nations. The simplicity of his talk last night was charming.'

1896 Feb. (a): Many famous philosophers and scientists, and the very best of New York's social representatives attended **Swami Vivekananda's** lectures or came to his rooms to see him and went away filled with a new spiritual vis-

ion and a luminous insight. The great electrical scientist, Nikola Tesla, hearing the Swami's exposition of the Sankhya philosophy, was much interested in its cosmogony and its rational theories of the *kalpas* (cycles), *prana*, and *akasha*, to which, he said, modern science might well look for the solution of cosmological problems. He told the Swami that he thought he could prove them mathematically. The Swami wrote on February 13, to E.T. Sturdy: "Mr. Tesla was charmed to hear about the Vedantic *prana* and *akasha* and the *kalpas*, which according to him are the only theories modern science can entertain. Now both *akasha* and *prana* again are produced from the cosmic *mahat*, the Universal Mind, the Brahma or Ishvara. Mr. Tesla thinks he can demonstrate mathematically that force and matter are reducible to potential energy. I am to go and see him next week, to get this new mathematical demonstration. In that case, the Vedantic cosmology will be placed on the surest foundations...." The Life of Swami Vivekananda, Vol. 2, p. 68). [see 1896 Mar. 28]

"Swami Vivekananda asked Nikola Tesla if he could show that what we call matter (mass) was simply potential energy. Tesla apparently failed to show it — and it was not shown till 1905 by Albert Einstein who, at that time, was an unknown physicist working as clerk in a patent office in Berne, Switzerland." (*Prabuddha Bharata*, January, 1985)

1896 Mar. 25: By special invitation, **Swami Vivekananda** spoke before the graduate students of the Philosophy Department of the **Harvard University** on the *Philosophy of the Vedanta*. It was a masterly presentation of the Indian philosophy of non-dualism.

At the end of the lecture there were questions and answers in course of which Swamiji gave, extempore, short but illuminating elucidations of topics arising out of the lecture... His lecture created such a profound impression upon the minds of the professors that he was offered even a Chair of Eastern Philosophy in the University. He was also invited to accept the Chair of Sanskrit in the Columbia University. But as a sannyasin he could not accept them and so he declined the offers with thanks.

1896 Mar. 25 (a): *The Indian Mirror* quoted the *New York Herald*:

"Many well-known persons are seeking to follow the teachings of **Swami Vivekananda's philosophy.**"

"The personality of the Swami may be gathered in great measure from his picture. He is of dark complexion, of rather more than average height and heavily built...."

"The work of the Hindu in this country consists at present in giving free lectures and holding free classes, initiating disciples and conducting a large correspondence.

"At present while the lectures and classes are popular, and the number of

pupils daily increases, the Swami has only two proclaimed disciples. Both of these have changed their names.... Both of these disciples are Americans of foreign extraction and one at least is well-known in New York...."

1896 Mar. 28: In a letter (dated February 19, 1896) to the Editor of *The Brahmavadin*, Swami Kripananda described the influence exercised by **Swami Vivekananda** at New York.

"Since my last letter (of January 31) an immense amount of work has been accomplished by our beloved teacher in the furtherance of our great cause. The wide interest awakened by his teachings, is shown in the ever increasing number of those who attend the class lessons, and the large crowds that come to hear his public Sunday lectures. The physical and mental energy he displays in disseminating true Hindu spirituality in this country which, in spite of its much vaunted Christianity, is a through and through materialistic land, seems exhaustless, and fills with awe and admiration all those who have occasion to witness his gigantic efforts; lecturing twice a day, carrying on a vast correspondence, giving interviews and private instructions and preparing literature for the guidance of his followers — all this fills his time from the early morning till late at night, and would have long ago broken down his iron constitution, were it not for his powerful will, nourished by his love for mankind, that gives him the strength to cheerfully carry on his difficult task.

"This incessant, untiring activity, to which he is impelled by no other motive than the good of mankind is, indeed, the best object lesson to illustrate his teachings of unselfish work, especially to the Americans who, though ever active know no higher motive power for his activity than the interest of his petty little self. Thus, our teacher gives us in his own person, the example of a true karma yogin, just as in other respects, he proves himself a perfect *bhakta* and *jnanin*, and as such, a worthy disciple of his great master Ramakrishna Paramahansa, whose ideal was the harmonious union in one character of these three great types of humanity.

"To supply the great demand for some literature on the Swami's teachings, several of his Sunday lectures have been published in pamphlet form at a nominal price hardly sufficient to cover the expenses. They sell very rapidly, and thus help to carry the Vedanta into regions where the existence of this wonderful system of thought was, perhaps, never before dreamed of. Eight of the Swami's class-lessons on Karma Yoga are in print to be published in book form, a sufficient number of copies to pay the cost being already subscribed for in advance. In this work the Swami was greatly assisted by several of his *grihastha* followers whose unselfish efforts, in behalf of the furtherance of our movement, cannot be commended enough.

"On Thursday, the 13th of this month, another soul joined the children of Ramakrishna: Dr. Street took the vow of renunciation, and thus became

a Sannyasin. The impressive ceremony was performed by the Swami at the headquarters, in the presence of the other Sannyasins and a number of Brahmacharins. The name given on this occasion to Dr. Street was Yogananda. Besides the numerous Brahmacharins who are preparing themselves for the definite step, this is the third Sannyasin created by the Swami in this land. It shows that the idea of renunciation is coming up slowly, it is true, but surely, the people at last are coming to realise that to be religious, it is not sufficient to merely believe, but they must live in accordance with what they believe to be true, and that there are even in this country, where everybody clings so strongly to the world and all its vanities, these few at least, to whom the Swami has brought home a strong conviction of the necessity of renunciation as the only means of attaining liberation.....the fact of these people giving up the world for the sake of God and truth, and joining the ranks of your glorious order of Sannyasins must be regarded as one of the most marvellous evidence of the Swami's powerful influence for good, and should fill with joy the hearts of all true Vedantins.....

"This, however, is not the only result brought about by our beloved teacher. The strong current of religious thought sent out in his lectures and writings, the powerful impetus given by his teachings to the purest of truth without regard to inherited superstitions and prejudices, though working silently and unconsciously, is still exercising a beneficial and lasting effect on the popular mind and so becoming an important factor in the spiritual uplifting of society. Its most palpable manifestation is shown in the growing demand for Vedantic literature and the frequent use of Sanskrit terms by people from whom one would least expect to hear them: *atman*, *purusha*, *moksha*, and similar expressions have acquired full citizenship, and the names of Shankaracharya, and Ramanuja are becoming with many almost as familiar as Huxley and Spencer. The public libraries are running after everything that has reference to India: the books of Max Muller, Colebrooke, Deussen, Burnouf, and of all the authors that have ever written in English on Hindu philosophy find a ready sale; and even the dry and tiresome, Schopenhauer, on account of his Vedantic background, is being studied with great eagerness.

"People are quick to appreciate the grandeur and beauty of a system which equally as a philosophy and a religion appeals to the heart as well as to the reason, and satisfies all the religious cravings of the human nature; especially so, when it is being expounded by one who, like our teacher, with his wonderful oratory is able to rouse at will the dormant love of the divinely sublime in the human soul, and with his sharp and irrefutable logic to easily convince the most stubborn mind of the most scientific matter-of-fact man. No wonder, therefore, that this interest in Hindu thought is to be met with among all classes of society. To give only

the opinion of two representatives, an emotional nature, and a scientific mind: Sarah Bernhardt, the "divine Sarah" as people are pleased to call her; the greatest actress of modern times, sought an interview with the Swami, and expressed to him her admiration for an interest in the sublime doctrines of Hinduism; while Nikola Tesla the greatest electrician of this day, when hearing an exposition of the Sankhya system given by the Swami a few days ago, candidly admitted the superiority of its cosmogony, to all other accounts, and declared that its teachings as to *kalpas*, *prana*, and *akasha* offered the only rational theory modern science can take, to explain the cosmological problem. [see 1896 Feb. (a)]

"By the way, India better at once make clear her title to the ownership of the Swami (Vivekananda). They are about writing his biography for the *National Encyclopaedia* of the United States of America, thus making of him an American "*malgre lui*". The time may come, when, even as seven cities disputed with each other for the honour of having given birth to Homer, seven countries may claim our master as theirs, and then rob India of the honour of having produced one of the noblest of her children."

1896 Apr. 2: *The Indian Mirror* reported:

"From the latest information that reaches us we learn that the work of **Swami Vivekananda** in America has assumed gigantic proportions 'hardly possible for a single man to cope with'. Hitherto the Swami has been working silently, steadily, and with wonderful success. His first object was to assert the further spread of materialistic tendency, and in this he has been remarkably successful. By his ardent love and great enthusiasm, this great apostle of Hinduism has achieved great results. It is a matter of great satisfaction that Hinduism has got such an able exponent. The high ideal of Hindu doctrines which he holds before his audience is scarcely to be met anywhere else. He holds his classes twice daily, one for the beginners and the other for the advanced pupils. His class lectures are masterpieces of logic and philosophy. In course of a lecture of the Vedanta Philosophy he held up the ideal of a universal religion, which he learnt at the feet of his great master. He lectured on *Atman*, *Bhakti Yoga*, and *Karma Yoga*. These lectures, when published in a book form in India, prove a great treasurehouse of Hindu Theology and Philosophy."

1896 Apr. 11: **Helen Huntington** wrote (on March 2, 1896) to the Editor of *The Brahmavadin*, from Brooklyn, America.

"Sir, —Next to **Swami Vivekananda's** presence *The Brahmavadin* [see 1895 Jul. 27] is the most excellent and comforting thing we could desire; my fervent wish is that its circulation may extend to the utmost limits of our country, and carry its message of peace and good-will to thousands of hungry souls, to those upon whom "thirst has come though they stand in the midst of the waters.

“From long association with the Christian Press and regular attendance at Orthodox Churches, we have become accustomed to speak of ‘our missionary work among the poor heathens of India’, until we have come to think of India as a land of spiritual darkness only lighted at intervals by rays from our Gospel lamps. Tens of thousands of civilized, tolerably well educated people listen with awe and sorrowful wonder, Sunday after Sunday, to tales of many millions of the benighted heathens condemned by our Orthodox Clergy to total and everlasting annihilation, because they have never heard Christ preached. How utterly impossible to conceive of and worship a God whose sovereignty admits of such injustice.

“But it has pleased God to send to us out of India a spiritual guide, a teacher whose sublime philosophy is slowly permeating the ethical atmosphere of our country; a man of extraordinary power and purity who has demonstrated to us a very high plane of spiritual being, a religion of universal unflinching charity, self-renunciation and the purest sentiments conceivable by the human intellect. Swami Vivekananda has preached to us a religion that knows no bounds of creeds or dogmas, is uplifting, purifying, infinitely comforting, and altogether without blemish; based on the love of God and man and on absolute chastity. By accepting his teachings we do not refute the Christian religion (as some think we must and are, therefore, ready to denounce the Vedanta), we only break through the barriers of creeds and old superstitions that ignorant men have raised to shut us off from God’s ineffable presence.

“I will not admit the faintest doubt of our progress along the lines laid out for us, but if we do not go forward quickly as we could desire, it is because we are beset by difficulties of education and long habit, which cannot be shaken off in a day or many days. If we could have the Swami with us always, the nature of our progress would be different, it would be easier, for while we believe in him implicitly and are his devoted followers, we are also woefully human—we know that spirit is not bound by time or space and that though he is far away, his spirit is still with us; nevertheless we greatly desire his bodily presence in our midst.

“Swami Vivekananda has made many friends outside the circle of his followers; he has met all phases of society on equal terms of friendship and brotherhood; his classes and lectures have been attended by the most intellectual people and advanced thinkers of our cities; and his influence has already grown into a deep strong under-current of spiritual awakening. No praise or blame has moved him to either approbation or expostulation; neither money nor position has influenced or prejudiced him. Towards demonstrations of undue favouritism he has invariably maintained a priestly attitude of inattention checking foolish advances with a dignity impossible to resist—blaming not any, but wrong doers and evil

thinkers, exhorting only to purity and right living. He is altogether such a man as kings delight to honour."

1896 Apr. 11 (a): *The Brahmavadin* quoted *Detroit Evening News*:

"**Swami Kripananda**, the advanced disciple of **Swami Vivekananda**, has been in the city two days, stopping at the Utopia. He talked enthusiastically of his brother (Vivekananda) and of the work he has been doing in New York, and hopes to do here.

"I have always been a seeker of truth", said he. "I studied many religions and found some truth in all, but all too much encrusted with superstition, until I became a materialist, and remained so until I met the Swami in New York just after he came here, and was helped to find the truth. I have lived with him three years since, and learned to know that religious experiences are capable of demonstration as any other fact in science, that they can be proved, that we may see God. I am an American citizen, and was educated in Germany and France. I have lived in this country for years. I used to have a paper in the South myself, and was later connected with one of the largest dailies in New York.

"The Swami will remain here about two weeks, holding classes at 240, Second Avenue, at 11 a.m. and 8 p.m., every day, beginning Wednesday. They will be free. Religious teachings cannot be sold for dollars and cents. He had had great success in New York for the last three months, holding daily classes with large attendance, and bringing many to the truth. He will go to Boston from here and will address the philosophy students at Harvard, then after a week in Chicago he goes to England, where Lady Dudley and others have long been interested.

"He will spend the summer there and then return to India, where he will retire to a cave for may be two or three years for contemplation and introspection, as pious monks do. I was initiated by him into the order of Sannyasins, or announcers of the truth, and will remain here after he goes, to continue his work.

"How will I live? I will get some work to earn enough to keep body and soul together. We take three vows before we are initiated — poverty, chastity and homelessness. 'Not I, but you,' is the watchword of Sannyasin. We work for the love of the good. Religion should not be made a profession."

1896 Apr.: Having consolidated his work in New York, **Swami Vivekananda** visited **London** for the second time and soon began his regular classes on *Jnana Yoga*.

His Sunday lectures comprised such subjects as *The Necessity of Religion*, *A Universal Religion*, *The Real and Apparent Man*, *Renunciation*, *Realisa-*

tion, and the like which strongly appealed to the intellectually gifted people of England and prepared the ground for a steady march of Hindu thought and culture throughout the length and breadth of the country. Swamiji carried on his Vedantic activity in London till the end of July 1896.

During this second visit to England, Swamiji was able to gather to his fold some most diligent and devout workers who proved martyrs to his noble cause.

1896 May. 23: In a letter to the Editor of *The Brahmavadin* a reader wrote:

"....In a land, where a man's worth is measured by his capacity to earn money, where man's brain and intellect are chiefly employed in devising means to add to physical comforts and pleasures, where the scuffle and scramble for money, place and position make men blind to and forgetful of what is due to those whom nature has not given sufficient strength to run swift in the race of competition, where the cultivation of science and philosophy breeds disbelief in God, in a land such as this for **Swami Vivekananda's** mission to meet with success is what strikes me as nothing short of a miracle. Helpless, friendless and penniless did Swami Vivekananda find himself when he first set foot on the American soil. The message he felt called upon to deliver to the American people had an appearance extremely distasteful to the Americans; but he felt the truth and holiness of his message and — deliver it he must — and he did deliver it and has been delivering it since, with what result readers of *The Brahmavadin* need not be told. Americans in large numbers, gather round him, surprised now to learn that the teachings of religion are not altogether opposed to the principles of science and philosophy and more surprised to see that Hinduism, a religion which has all along been represented to them by Christian Missionaries as another name for barbarism and superstition, contains such solutions of the problems of life and death as properly understood will be found to stand the test of even modern science and philosophy. Among those in America who have learned to admire and appreciate the Swami and through him, the noble cause he represents, are men and women of note and sufficient pretensions to culture and learning. Just imagine a man of Indian complexion preaching Hinduism, regarded and revered as a Guru by a number of educated and well-reputed Americans. Just fancy an American lady who would sooner part with her life than cease to indulge in fashionable tastes in respect of dress and outward appearance and worldly enjoyments and comforts, seriously taking upon herself the vow of poverty and devoting her life to preaching what she has till recently considered to be the religion of the heathens. Do not these achievements of the Swami outshine the miraculous performances of many prophets, ancient or modern, of the east or the west?

".....Unfortunately for us, we do not notice the beauty and sublimity of

our religion unless they are pointed out to us by men of the West, and when Western opinion expresses itself in favour of our religion it invariably finds an echo in the Indian heart. The extent to which the acceptance by the Americans of the principles of Hindu religion and philosophy through Swami Vivekananda has affected Hindu India furnishes one more proof of the fact above referred to. Since the report for the first time, reached India of the Swami's success in the Parliament of Religions, many young men have taken to studying for themselves the various Hindu Shastras, some in the original and others, ignorant of the Sanskrit language, through translations. A thirst eager, is noticeable in many quarters, for an acquaintance with the life and teachings of Bhagavan Sri Ramakrishna — the illustrious Guru of Swami Vivekananda. People daily look into the newspapers for reports of the Swami's doings and lectures. Young men eagerly look forward to the return of the Swami to India to hear religious discourses. And last but not least the publication of a paper like *The Brahmavadin* and the heartiness with which it is welcomed by the public, show the extent of the appreciation by India of Swami Vivekananda's work in America."

1896 May 28: At London, **Swami Vivekananda** met the celebrated Indologist, **Professor Max Muller** of the Oxford University, by special invitation.

Swamiji was deeply impressed to see the profundity of the scholarship of the great Orientalist. Max Muller who was then 73, had given the world all his greatest productions in Indology, Comparative Philology, and the Science of Religion. His hands were still full, and he was in a desperate hurry to complete editing the remaining volumes of the *Sacred Books of the East* — a task he had commenced in 1875, and which he had by then, nearly completed.

Swamiji considered it as a rare privilege to be invited by the professor to his residence at Oxford and to converse with him on many subjects of Indian philosophy and above all, on his Master Sri Ramakrishna.

The Professor, who had already gathered some facts about the life and teachings of Sri Ramakrishna from India and written a pamphlet entitled *A Real Mahatman*, was now extremely anxious after his talk with Swamiji to know more about Sri Ramakrishna so as to bring out a larger and fuller account of his life and gospels. Swamiji at once commissioned his brother disciple, Swami Saradananda to collect from India greater details regarding the life and teachings of Sri Ramakrishna. The materials thus gathered were placed at the disposal of the learned Professor who set to work at once and embodied them in a book which was published under the title *The Life and Sayings of Sri Ramakrishna* (1898). This treatise created a

great sensation in England and materially helped the Swami in carrying on his mission in the English-speaking world with greater ease and success.

1896 June 3: *The Indian Mirror* reported:

“The following news has been received, by yesterday’s mail, from London, regarding Swami Vivekananda’s present work there:

‘Here in London, **Swami Vivekananda** has been holding class lectures, 63, St. George’s Road, S.W., every Tuesday and Thursday both in the morning and evening. The number of his students has been increasing very rapidly. He has, therefore, opened a question class which he holds every Friday, at 8.30 P.M. It is a great wonder, indeed, that the Swami has been able to attract, from the very commencement of the course of his lectures, so many men in a materialistic city like London, where none cares a fig for religion, where politics reigns supreme in the minds of the people, especially now at the time of the London season—the season of balls, feasts, and all sorts of entertainments. He, who has once listened to the Great Swami, is tempted to attend every lecture that he delivers. We cannot but own that the man possesses a great magnetic power or some power divine by which he even draws so many Londoners towards him. Many a lady and many a learned man here have become his students. Today Rev. Canon Haweis, a very learned man, came to his class. He has at once marvelled at his lectures.’”

1896 June 14: In a letter to the Editor of the *Indian Mirror*, four devotees of Swami Vivekananda (from Madras) wrote:

“A monthly journal (devoted to religion and philosophy) in English from Madras under the title of *The Prabuddha Bharata* or ‘Awakened India’ will make its appearance on 1st July, 1896.....It will be a sort of supplement to the *Brahmavadin* and seek to do for students, young men and others, what that is already doing so successfully for the more advanced classes. It will, with that view, endeavour to present the sacred truths of ‘Hindu Religion’ and the sublime and beautiful ideal of the ‘Vedanta’ in as simple, homely and interesting a manner as possible and amongst others, will contain the lives and teachings of great sages and Bhaktas irrespective of caste, creed or nationality, who are and ever will be the beacon lights of humanity.

The conductors of the magazine undertake the work purely as a labour of love and they have secured the sympathy and support of some of the eminent thinkers of the day including **Swami Vivekananda** now in America. They look for no personal gains from the concern and their only aim is to get for the truths of the Hindu Religions as wide a circulation as possible..... To our youths who are misled by the glamour of materialism, the *Prabuddha Bharata* will ever be a continual warning voice and religious

instructor, and to our more advanced brethren its pages will afford a pleasant and healthy spiritual recreation...." [see 1896 July]

1896 June 14 (a): *The Indian Mirror* in its Editorial:

"Whether our political reforms take any interest in religious matters or not, it is certain that the country is going through a slow religious awakening, and we hope to see in near future the wave of religious reform sweeping over all the land. As a result of this temper of the times, we find that a new magazine is about to be published from Madras, under the appropriate title of *Awakened India*. Madras has already got a very good religious journal in the one, called *The Brahmavadin*, which is a recognised organ of **Swami Vivekananda** and his party. *Awakened India*, it is announced, will be "a sort of supplement" to *The Brahmavadin*. From the few numbers of *The Brahmavadin* issued so far we judge, that they must have been read with much interest by all religious-minded Hindus. The magazine has from time to time published valuable lectures, delivered by Swami Vivekananda in America, and some able and original articles on the Vedanta philosophy. The value of *Brahmavadin* is further increased by the fact of its attempt to diffuse the truths of Vedantism, which is yet another word for Advaitism, far and wide, and we think, it is rendering in this respect excellent service to the Hindu race....

"...We are pleased to find, that Swami Vivekananda is so thoroughly absorbed in the work of reviving the Vedantic philosophy and spreading a knowledge of its truths among the advanced thinkers of Europe and America, and we do not know how sufficiently to thank him for his labours. We believe, therefore, that the more we have such journals as *The Brahmavadin* and *Awakened India*, the better it will be for us....

"...We publish in another column the prospectus of *Awakened India*, from which it may be gathered how Vedantic truths have begun to be appreciated, of late, both at home and abroad. But our chief object in inviting the attention of our readers to the subject is to impress on their minds our own conviction, that Vedanta is destined, in course of time, to spread throughout the world, and that from the day of its revival in India is to be dated her renaissance. We regard Advaitism as the most precious treasure which the ancient Hindu sages bequeathed us, and we ought to make the very best possible use of that treasure. We ought to be thankful that deprived of everything else, we have still that treasure with us. We would appeal to our educated Hindu countrymen to set their hearts on the study of the *Upanishads*, especially those chapters in them which treat of Vedantism."

1896 June 18: *The Indian Mirror* reported:

"We received the following news regarding **Swami Vivekananda** by yesterday's mail:

“Since his arrival in London, Swami Vivekananda has been doing much work here. Besides his regular class lectures, which are in number no less than 5 every week, he has to address several meetings here and there. He intends to stay here for 5 or 6 months more, and after that he will return to India. In America, the Swami has converted nearly 4000 persons to Hinduism who have since been disciplining their minds spiritually according to his directions.”

1896 June 27: *The Indian Mirror* published the following letter received from the warmest American disciples of **Swami Vivekananda** at the Ramakrishna Math, at Alambazar, Baranagore:

“...We believe with you that a strong bond of union now exists between your land and ours, established by Swami Vivekananda.”

“The grand truths of the Vedantā, as presented by him, interested thinking minds of all classes, and met with a ready acceptance by many of those, who had the privilege of hearing them.

“Swami Vivekananda sailed for England on the 5th April. In his farewell address to his friends and pupils in New York, he spoke highly of the Americans, and the freedom of their institutions, which made them peculiarly accessible to the Vedantic Philosophy.

“We did not realize until now, that the Hindus, so distant and so ancient, held so much wisdom and knowledge in trust for us, the youngest among nations.....”

1896 July 9: *The Indian Mirror* reported:

“We learn by the last mail that the American followers of **Swami Vivekananda** are going to start a magazine, from 168, Brottlet Street, Cambridge, Mass. U.S.A, in order to keep up the work, which Swami Vivekananda has begun there. They have requested the Swami of the Alambazar monastery (Ramakrishna Math) at Baranagore, to contribute to each number of paper. It will treat chiefly on Bhakti and Karma Yoga.”

1896 July 17: *The Indian Mirror* reported:

“It is now only a little over two months that **Swami Vivekananda** has been in England, and we are glad to notice that within this short time, his work has attracted the attention of the English public. His class lectures are attended by men of all classes. Even the members of the Royal Household attend them. *The London Daily Chronicle* writes:

‘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 the independent thought which draws from all religions. Those who desire that his teachings 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., upto 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 Sundays."

1896 July 18: From *The Sunday Times*:

"English people are well acquainted with the fact that they send missionaries to India's 'coral stand'; 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 teachings. People are not so well aware that India also sends missionaries to England.

"By accident, if the term may be allowed, I fell across **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....

"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 Hindu Patriot*)

1896 July: *Prabuddha Bharata* an English monthly was started at Madras, by the disciples of Swami Vivekananda, under the able editorship of Sri **B. R. Rajam Iyer**, a true Vedantist. [see 1896 June 14]

But after the death of its gifted editor in May 1898, its publication remained suspended till it was resumed through the inspiration of Swamiji at the Thompson House at Almora with Swami Swarupananda (a disciple of Swamiji) as Manager, in August, 1898. When the Advaita Ashrama was founded at Mayavati (May 19, 1899), the office of the *Prabuddha Bharata* was shifted from Almora to this new Ashrama.

1896 Jul.(a): Death of **Harriet Beecher Stowe** (b.1811), U.S. writer and philanthropist, whose novel *Uncle Tom's Cabin* helped to intensify anti-slav-

ery sentiment in the United States. (Abraham Lincoln said that the book started the Civil War—1861-65. It was translated into at least 23 languages.)

1896 Aug. 4: *The Indian Mirror* reported:

“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, have taken upon themselves the task of raising a sum of money necessary to obtain, quarters for the exposition of the **Hindu Philosophy in London**. The proposal includes a large room for regular lectures, a library of books on Eastern Philosophy, including all translations of Sanskrit literature, and a monthly magazine. It will be an encouraging news to all who are interested in the spread of the Hindu religion that the necessary funds are already forthcoming for this object.”

1896 Aug. 27: In the course of a report of an interview with **Swami Vivekananda**, the representative of *India*, London, wrote:

“Swami Vivekananda 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 sannyasa, 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.” (*The Indian Mirror*)

1896 Sept. 9: **Cardiac surgery** was first successfully undertaken in Frankfurt, Germany, by **Louis Rehn**, German surgeon, upon a patient who had been stabbed in the heart during a travel brawl.

1896 Sept.: By special invitation, **Swami Vivekananda** (who was on a Continental tour) met the illustrious German orientalist, **Paul Deussen** (Professor of Philosophy at the University of Kiel in Germany) at his residence in Kiel.

On return from his recent Indian tour, the Professor had become acquainted with the lectures and utterances of the Swami, and having found in him an original thinker and a spiritual genius, had felt a strong desire to meet him to discuss intricate philosophical problems with him. Though brief, their meeting was eventful.

Later, Prof. Deussen met the Swami again at Hamburg and proceeded with him to London. For two whole weeks during his stay in London, Prof. Deussen frequently visited Swamiji and held discussions on the most recondite principle of the Vedanta which enabled him to have a much clearer conception of the whole system of Vedanta philosophy. He was

convinced that a person who wants to go deeper into the very core of Indian philosophy must divest himself of all preconceived notions and then come to grips with the lofty philosophical system of the Hindus.

1896 Sep.(a): During his stay at Kiel at the house of **Prof. Paul Deussen**, **Swami Vivekananda** was once found by the Professor poring over the pages of a poetical work. The latter spoke to him but got no response. When Swamiji came to know of it later, he apologised, saying that he was so absorbed in reading the book that he had not heard him. Dr. Deussen was not satisfied with the explanation until in the course of the conversation, the Swami quoted and interpreted some verses from the book. Dr. Deussen was dumbfounded and asked the Swami how he came to acquire such a power of memory. Thereupon the conversation turned upon the subject of the concentration of the mind as practised by the Indian Yogi, and that with so much perfection that the Swami said from personal knowledge, in that state he would be unconscious even if a piece of burning charcoal were placed on his body.

1896 Oct.-Dec.: **Swami Vivekananda** who returned to London after the continental tour, resumed his learned lectures which mostly covered the philosophical portions of the Vedanta known as Jnana Yoga.

The effect of these lectures was so deep and penetrating that many celebrities including Mr. Frederick H. Myers, the well-known author of several psychological works; Hopps, the non-conformist minister; Mr. Moncure D. Conway, the positivist and peace advocate, Mr. Edward Carpenter, the author of *Towards Democracy*, Canon Wilberforce, the great orator, became very much interested in Indian thought and culture.

Leaving **Swami Abhedananda**, a brother disciple, in charge of the Vedanta work in England, Swami Vivekananda bade adieu to London on December 16. Just before his departure for India, an English friend incidentally put the poser to the Swami: "Swami, how do you like your motherland now after four years' experience of the luxurious, glorious, powerful West?" The great patriot-saint of India replied with his characteristic frankness and the emphasis he could command: "India I loved before I came away. Now the very dust of India has become holy to me, the very air is now to me holy, it is now the holy land, the place of pilgrimage, the *thirtha!*"

On the eve of Swami Vivekananda's departure from England for India, (Dec. 13, 1896) a farewell meeting was organised by his friends, students, and admirers, at the galleries of Royal Institute of Painters in Water-Colours, in London. An illuminated address, the text of which is given below, was presented to the Swami:

"The students of the Vedanta philosophy in London under your remarka-

bly able instruction feel that they would be lacking in their duty and privilege if they failed to record their warm heartfelt appreciation of the noble and unselfish work you have set yourself to do, and 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 recognise 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 Vedanta, we recognise 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 could especially 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.”

1896 Nov. 1: In a letter of date written to Miss Mary Hale of Chicago from London **Swami Vivekananda** spoke of India's need of socialism for the development of her millions of oppressed humanity, and expressed his own faith in socialism.

“I am a socialist”, he wrote, “not because I think it is a perfect system, but half a loaf is better than no bread.

“The other systems have been tried and found wanting. Let this one be tried—if for nothing else, for the novelty of the thing. A redistribution of pain and pleasure is better than always the same persons having pains and pleasures. The sum total of good and evil in the world remains ever the same. The yoke will be lifted from shoulder to shoulder by new systems, that is all.

“Let every dog have his day in this miserable world, so that after this experience of so-called happiness they may all come to the Lord and give up this vanity of a world and governments and all other botherations.”

1896 Nov. 21: In a letter to the Editor of *The Brahmvadin* **Helen F. Huntington** wrote from America:

“I am sure that you will be glad to know that the peaceable fruits of **Swami**

Vivekananda's teachings have been all the while increasing; his influence is like sunrise—so quiet, so potent and far reaching. It will always be a marvel to us that an Oriental could take such a firm hold on us Occidentals, trained as we have been by long habit of thought and education to opposing views. Yet we, busy materialists, who rush through life with nerves strained to their utmost tension in the march of Western civilisation, paused to listen intently to the first message of peace from the Orient; and from that time to this we have been eagerly searching after the true Light 'which lighteth every man that cometh into the world'. Our interest is not of the noisy effervescent quality often incited by passing fads; — today it is stronger and deeper than ever before, and all of the Swami's followers endeavour earnestly to spread the truth according to the various opportunities afforded to them,—some quietly within domestic circles, others more prominently, as the case may be. And who is able to estimate the measure of man's silent influence?

"We are not without opposition from the very men to whom we are accustomed to look for spiritual guidance. The clergy here have not yet been brought to realise that the study of Indian Philosophy, instead of being antagonistic to their belief, gives the student a deeper insight into the life and teachings of our great guide and teacher, Jesus of Nazareth: we as his followers, cannot honour him more than by a life of renunciation and purity as taught by the Vedanta."

".....We need awakening—not so much the stereotyped revival of our orthodox Churches, but a real awakening of spiritual desire and heavenly aspiration..... How I should love to hear the precepts of Vedanta expounded from every pulpit from shore to shore of our big, prosperous country, to level the creeds and dogmas men have raised to shut us from God's ineffable presence, and gather our millions of truth-seekers together under the strong bond of universal brotherhood! Universal brotherhood! The God within us manifested towards all mankind every hour of our lives! I love the grand old theme as expounded to us by Swami Vivekananda—not the unsatisfying orthodox acceptance with more or less of limitations, but the whole-hearted love and goodwill to all created beings irrespective of race or creed or condition."

"It is impossible not to wish for Swami Vivekananda's return to our midst because he has endeared himself so deeply to all of us. As he said of the Guru, Ramakrishna Paramahansa, 'His presence was a blessing to everyone, saint and sinner'. So was his own life among us; for he influenced us to better living and brotherly kindness to all men. If there be found any among his so-called enemies who speak of him otherwise — and I may truthfully say that they are very few — we all feel sure the Swami will freely forgive them realising that the wrong comes through error rather than through evil intent."

1896 Nov.: The world's first permanent **wireless installation** was established by Marconi's Wireless Telegraph Co. Ltd., at the Needles on the Isle of Wight, Hampshire, England.

1896 Dec.10: Death of **Alfred Nobel** (b.1833) Swedish chemist, industrialist, and the inventor of dynamite and other more powerful explosives. He made a fortune from his inventions and left a bulk of it in trust to establish international awards. His will directed that his estate, above 33 million Kroner, should endow annual prizes for those who, in the preceding year, had most benefitted mankind in five subjects: Physics, Chemistry, Physiology or Medicine; literature and peace. His will was proved within four years and Nobel Foundation was created. A Nobel Prize is the highest honour men can bestow on any man. The first prizes were awarded in 1901. [See 1866 (e), 1888 (g), 1901 (g)].

1896 (a): Swami Vivekananda predicted the coming of the Shudra (the proletariat) dominance in the modern age.

In a broad survey of the progress of mankind through the ages he pointed out how the society was dominated successively by the priests, the Nobility and the merchants corresponding to the first three castes of India, namely the Brahmana, Kshatriya and Vaishya. Then he observed that the next or fourth epoch will be 'under the domination of Shudra', the fourth caste. This upheaval, he asserted, "will come from Russia or from China." "Perhaps", said he, "Russia will be the first proletarian state in the world."—a prophecy that was fulfilled in twenty years' time. (Bharatiya Vidya Bhavan's *History and Culture of the Indian People*, Vol.X Part II, p.131.)

Swami Vivekananda also realized that a very critical situation would arise in the West, threatening its total destruction, owing to the rapid growth of material power and scientific inventions, unaccompanied by the corresponding growth of spiritual insight. Said he "Europe is on the edge of a volcano. Unless the fires are extinguished by a flood of spirituality, it will be blown up." This was said of Europe in 1895 when it was prosperous and at peace. Twenty years later came the first explosion!

The Swami with his prophetic vision indicated the religion of the future in the West: "Materialism prevails in Europe today. The salvation of Europe depends on a rationalistic religion, and Advaita—the non-duality, the Oneness, the idea of Impersonal God, — is the only religion that can have any hold on any intellectual people. It comes whenever religion seems to disappear and irreligion seems to prevail, and that is why it has taken ground in Europe and America."

1896 (b): In telling of his experience at the Parliament of Religions, **Swami Vivekananda** said to Sister Christine (an American disciple):

"I had never given a lecture before. True I had spoken to small groups of people sitting around me, but in an informal way, usually only answering questions. Moreover, I had not written out any speech as the others had done. I called upon my Master, and upon Saraswati, giver of 'vak' and stood upon my feet. I began: "Sisters and Brothers of America", — but I got no further. I was stopped by thunders of applause."

"It seems", writes Sister Christine, "the audience broke all bonds. He described the emotions which this amazing reception stirred in him—the thrill amounting to awe. He felt as never before the power behind him. From that time not a shadow of doubt assailed his mind as to his commission from on high. He was the pioneer, the first preacher of Vedanta. His spirituality caused astonishment. People began to ask, "Why send missionaries to a country which produced men like this?"

1896 (c): Swami Vivekananda's lectures were published in the book form, for the first time.

Karma Yoga was published in New York, in February. Earlier *Raja Yoga* was published in July 1895. *Bhakti Yoga* which was originally published serially in *Brahmavadin* was printed as book in Madras. *Jnana Yoga*, containing the lectures delivered in London, was published from America.

1896 (d): Janab R. M. Sayani delivered the presidential address at the 12th session of the **Indian National Congress** at Allahabad.

Summing up the psychology of Muslims he said: "Before the advent of the British in India, the Mussalmans were the true rulers of the country. Mussalmans had therefore all the advantages appertaining to it as the ruling class. The sovereigns and the chiefs were their co-religionists, and so were the great landlords and great officials. The court language was their own. Every place of trust and responsibility or carrying influence and high emoluments was by birthright theirs. The Hindus did occupy some position, but the Hindus were tenants-at-will of the Mussalmans. The Hindus stood in awe of them. Enjoyment and influence and all good things of the world were theirs.... By a stroke of misfortune, the Musalmans had to abdicate their position and descend to the level of their Hindu fellow-countrymen. The Hindus, from a subservient state came into land, offices and other worldly advantages of their former masters. The Mussalmans would have nothing to do with anything in which they might have to come into contact with the Hindus." (*History and Culture of the Indian People*, Volume X, p. 296-297)

1896 (e): 'Indian Educational Services', was created by the Government of India.

This was an All-India Service, and the candidates were recruited in England by the Secretary of State for India and was given a handsome scale of pay. Consequently, most of the posts in the service were held by Englishmen, although it was theoretically open to Indians to go to England and seek entrance to it in open competition. Its avowed purpose was to attract capable persons from England to work in India.

1896 (f): The Olympic Games were revived after a very long interval, more than two and half millennia, after the first one held c.776 B.C.

The original games were held amid the mountains of north-western Asia in the sacred city of Olympia in Greece, taking place every fifth year at the full moon after the summer solistice. But since A.D. 394, they had not been held. It was through the efforts of **Baron Pierre de Coubertin** (1863-1937), a Greek nationalist and a brilliant French scholar that the olympic games were revived. Coubertin felt that nothing but good could result if amateur athletes from throughout the world were to meet once every four years. For the first cycle of the game, a new marble stadium was specially constructed at Athens.

1896 (g): A Trade Fair — unusually large and imposing — was held at **Germany**. It provided an impressive demonstration of Germany's industrial greatness.

1896 (h): Almroth Edward Wright (1861-1947), British pathologist, discovered the system of **inoculation against typhoid**.

1896 (i): E. A. Demarcay (1852-1904), French chemist, discovered a new rare-earth element **Europium**.

1896 (j): Antoine Henri Becquerel (1852-1908), French physicist, discovered natural **radioactivity** in uranium compounds.

In 1903 he was awarded a Nobel Prize jointly with Marie and Pierre Currie.

1896 (k): The Hayness-Duryea Motor Car produced by the Duryea Motor Wagon Company of Springfield, Mass., was the first U.S. motor car to be offered for public sale.

The British-Leyland had its beginnings in the Leyland Motors firm founded at the town of Leyland in Lancashire. The first verticle four-cylinder motor car engine was introduced by France's Panhard and Lavassor, which also introduced sliding gears with a cone clutch.

1896 (l): Aviation was pioneered by U.S. astronomer Samuel Pierpont Langley 62, of Smithsonian Institution at Washington D.C. Langley sent a steam-powered model airplane on a 3000 ft. flight along the Potomac (May 6). It was the first flight of a mechanically propelled flying machine, and he sent an improved model on a 4,200 ft. flight in November.

1896 (m): Birth of **Ma Anandamayi** (d.1982) who occupied a unique position in the spiritual milieu of India.

A mystic sage who had got at the heart of things, Ma Anandamayi travelled widely and set up Ashrams all over the country.

1896 (n): For the first time **Leo Tolstoy** noted in his diary that he had read “a charming book on Indian wisdom” which had been sent to him. This was a series of lectures on ancient Indian philosophy delivered by **Swami Vivekananda** in New York in the winter of 1895-96.

A.K. Datt, the Indian scholar, who sent to Tolstoy this book, wrote to him: “You will be pleased to know that your doctrines are in complete agreement with the Indian philosophy at the period of its highest achievement, the most ancient to reach us.” The name of the book is *The Philosophy of Yoga* (Raja Yoga) by Swami Vivekananda, New York, 1896.

Tolstoy wrote in reply to this letter that he liked the book and he noted with approval the reasoning on what was man’s ‘self’.

The second book by Vivekananda which Tolstoy read was a collection of *Speeches and Articles* (in English) sent to him in 1907 by his acquaintance I. F. Nazhivin. When Nazhivin asked him whether he would like to have this book, Tolstoy replied on 7 July 1907: “Please send me the book by the Brahmin. The reading of such books is more than a pleasure, it is a broadening of the soul.”

In 1908, I. F. Nazhivin published a collection of articles, *Voice of Peoples*, which included Vivekananda’s articles “The Hymn of the Peoples” and “God and Man”. The latter article made a strong impression on Tolstoy. “This is unusually good”, he wrote to Nazhivin, after reading it.

In March 1909, preparing a list of new popular books for the people, Tolstoy also included in the plan of publication the Sayings of Ramakrishna and Vivekananda, and, in April of the same year, he informed the Orientalist N.O. Einhorn: “We are preparing a publication of selected thoughts of Vivekananda whom I appreciate very much.” But this publication did not materialise.

Alexander Shifman wrote: “Among the Indian Philosophers of medieval period he (Tolstoy) studied more thoroughly Shankara and, among the more recent, Ramakrishna Paramahansa and his pupil Swami Vivekananda.... During his last years Tolstoy did not concern himself with Ramakrishna except selecting from his works passages for the inclusion in his new collections of ancient sayings which he had compiled previously. At this time he was considerably more interested in Vivekananda’s teachings....” [see 1894 (e) and 1896 Feb.]

1896-97: Famine all over India cost 4.5 million lives.

The famine was caused by failure of rains, and affected in varying degrees, the North-Western provinces and Awadh, Bihar, the Central Provinces, Madras and Bombay; the area in which sufferings of the people were extreme extending over 125,000 square miles with a population of thirty four millions. [see 1866-67, 1868-69, 1873 (b), 1874 (a), 1876-78, 1877 Jan. 1, 1878 (b), 1897 Jan. 13, 1897 May 16, 1899-1900]

1897 Jan. (first week): During his sea-voyage back to India, **Swami Vivekananda** humbled two **Christian missionaries** who abused Hinduism.

The ship in which Swami Vivekananda left England on 16 December 1896, had passed through Naples (30 December) and Suez Canal. In the same ship there were two Christian padres (missionaries) who, in season and out of season, insisted on having conversation with him. They had only one topic, the relative merits of Hinduism and Christianity, and the superiority of the latter. They were beaten on every point and then they became violent and abusive. The Swami stood it so long as possible but one day, they passed the limits of ordinary decency, whereupon he suddenly walked close to one of them, seized him quietly and firmly by the collar, and said, half humorously and half grimly, "If you abuse my religion again, I will throw you overboard." The man shook in his boots in fright and said "Let me go, sir, I shall never do it again." During the rest of the journey, he and his friend behaved like gentlemen.

Later narrating this story to Priyanath Sinha, a friend of his boyhood, the Swami asked, "If a man insulted your mother what would you do?" "I shall fall upon him and teach him a lesson", Sinha replied. The Swami said, "I wish you had the same positive feeling for the true mother of our country — our religion. Every day the Christian missionaries are abusing Hinduism to your faces and your brothers are being converted into Christianity. How can you bear to see all this? Where is your faith? Where is your patriotism?" (*A Comprehensive Biography of Swami Vivekananda*, Vol. II, p. 855).

1897 Jan. 11: Referring to the first of a series of lectures by **Swami Saradananda**, a brother disciple of Swami Vivekananda, *The New York Tribune* said:

"**Swami Vivekananda**, the delegate from India to the Parliament of Religions in Chicago, who taught the principles of the Vedanta philosophy for two years in this city, recently returned to India, and is now succeeded by another teacher of the same faith, the Swami Saradananda. This new teacher delivered his first Sunday discourse in the New Century Hall, No.509, Fifth ave., yesterday morning on the general subject of the Vedanta philosophy....

“The Swami Saradananda is about twenty-eight years old, a sannyasin, or teacher, who renounces all property and accepts no pay. He had the classic features characteristic of his countrymen, is above medium height, with fine shoulders and chest. He speaks English well. There are free classes on Monday, Wednesday and Friday evenings, and he will also speak next Sunday evening in the same hall.” (*The Brahmavadin*, March, 1897.)

1897 Jan. 12: Death of **Sir Isaac Pitman** (b. 1813) founder of the Pitman System of Shorthand.

1897 Jan. 13: **Famine Relief Fund** was organised at Calcutta.

Periodic recurrence of famine was one of the toughest rural problems of the time. The government was seriously concerned, and after years of experimentation evolved a policy which was embodied in the **Famine Code**. It recommended the creation of a special fund for providing relief and employment in the famine affected areas. It also urged the full utilization of railway facilities for the transportation of grains from unaffected areas. [see 1866-67, 1868-69, 1873 (b), 1874 (a), 1876-78, 1877 Jan.1, 1878 (b), 1896-97, 1897 May 16, 1899-1900]

1897 Jan. 15: **Swami Vivekananda** arrived at **Colombo** after his three and half years spiritual ministry in the West. He had been successful in planting the seeds of India’s spiritual ideas in the very heart of the English-speaking world – in New York and London.

At Colombo Port Swamiji was greeted with deafening jubilant cheers from the seething mass of humanity that had gathered at the quays. A big multitude rushed towards him to touch his holy feet. He was profusely garlanded and taken in a huge procession like a great victor to the accompaniment of an Indian band playing select airs through the thoroughfare bedecked with triumphal arches and festoons and strewn with flowers. A reception function was held. The Hon. Mr. P. C. Coomaraswamy, Member of Legislative Council of Ceylon, garlanded Swamiji and bowed to him in oriental fashion and read an address of welcome which was responded to by the Swami in a most eloquent and impressive speech.

The welcome address expressed thankfulness to Swamiji for his true exposition of the truths contained in India’s sacred books, thus disabusing the minds of Westerners of their prejudices and bringing home to his fellow countrymen the value of their glorious heritage. The address also expressed thankfulness in particular for having drawn the attention of the West to the characteristic Hindu ideal of a Universal religion, and above all, best wishes for the success of the great movement initiated by him for the propagation and revival of Indian religion and philosophy. References were also made to the success achieved by the Swami as the result of having proved the capacity of Hinduism to provide a basis for a Universal

Religion, in bringing the West and the East nearer to each other and thus even paving the path for human brotherhood.

In the course of his reply, the Swami disclaimed any personal character in the welcome he had received, and pointed out that it had been accorded not to a great politician, or to a great soldier, or to a millionaire, but to a begging sannyasin. This, said he, was possible only in India, and there because Indians considered religion in India to have the highest value in life. He concluded by urging them to make religion the backbone of their lives. Those who listened to the Swami were so captivated that they hung on outside the bungalow which he entered after his speech and dispersed only after he came out and after the manner of sannyasins saluted them and blessed them.

1897 Jan. 16: Swami Vivekananda delivered his first public lecture in the East (at Colombo), the theme of which was *India, the Punyabhoomi*.

He began with saying that if there was a land on earth which could lay claim to be the blessed *Punyabhoomi*, it was India. He asserted, "Hence have proceeded the tidal waves of philosophy that have covered the earth, East or West, North or South, and hence again must start the wave which is going to spiritualise the material civilization of the West." The vastness of scholarship, the loftiness of thought, the command of the English language and the eloquence of the great Swami thrilled the listeners.

From Colombo in Sri Lanka, in the far South, to Almora in the Himalayas, in the far North, Swami Vivekananda burst forth like a spiritual avalanche, giving a stirring message of 'Man-making' and 'Nation-building' to his people, in a series of lectures which created a great national awakening. His main theme was the awakening of the Indian humanity and strengthening it to meet the modern challenges, and utilize the vast opportunities of the modern age to evolve a truly humanist social order. The real renaissance began in India after this. A new wave of nationalism swept over Bengal and Maharashtra. The most significant feature of this nationalism was an intense love of the Motherland, based on a conception of its past greatness and future potentialities.

1897 Jan. 21: Referring to the grand success of **Swami Vivekananda** in the West *The Indian Mirror* editorial said:

".....He has raised the Hindu Nation in the estimation of the Western World, and has created for the Hindu faith an interest, which would last through all times. It is impossible to over-estimate the value of his service in America to the cause of Hinduism. Hundreds of men and women have enlisted themselves under the standard, which he unfolded in America and some of them have even taken to the bowl and the yellow-robos. The

work, that he had to do, speedily assumed such proportions as to necessitate despatch of fresh re-inforcements from India to keep it alive in America.... The classes, opened in several places in America, and even in England, for the teaching of Hinduism in its purer form, are a sufficient token of the leaning towards Vedantism, which the West has begun to manifest under the inspiring and soul-stirring eloquence of Swami Vivekananda.... He made a tour of almost all the principal places in the United States, and wherever he went, he won fresh converts to his faith, and left behind him a lasting impression of his visit. The charming presence, the impassioned eloquence, the extraordinary strength of will, and tenacity of purpose that he brought to bear upon the work, which took him to America, carried conviction everywhere. It was, indeed, a sight to see this eloquent sannyasin preaching the religion of his fathers in regions, which send missionaries to India to convert the Hindus into the Christian faith. The tide of conversion seemed to have rolled back from the East to the West — the tables were completely turned — and the Hindu mission in the West was crowned with a greater and more glorious success than what has ever been vouchsafed to Christian missions in the East.... It was reserved for a native of Hindustan to sow in the East the seeds of the religion, bequeathed to him as a priceless legacy by his noble ancestors, whose benefit he wanted the entire world to share.... And all this has been effected within the short space of three years. Where is the Hindu, who can not help a feeling of pride at this unique record, and who does not long to clasp Vivekananda in a close and fervid embrace. He deserves well of his brethren in the faith, for he has rendered yeoman's service to the cause, which is so dear and near to their hearts... We cannot yet understand the far-reaching consequences of the work, which Vivekananda has achieved. The gift of the Seer has not been vouchsafed to us, and the inspiration of prophecy is not yet one of our acquirements. But if the present be the best prophet of the future, "if coming events cast their shadows before," we may take it upon ourselves to say that Vivekananda has forged the chain, which is to bind the East and the West together — the golden chain of a common sympathy, of a common humanity, and the common and universal religion. Vedantism, as preached and inculcated by Swami Vivekananda, is the bridge of love, which is to extend from the East right away to the West, and make the two nations one in heart, one in spirit and one in faith — a consummation so devoutly to be wished. Can humanity, then, be ever too thankful to Vivekananda? Can his fellow countrymen be ever too proud of him or be ever too grateful to him?"

1897 Jan. 23: Birth of **Subhash Chandra Bose** (d. 1945), Indian nationalist leader, who organised and led the revolutionary Indian National Army in the hope of emancipation of India from foreign domination.

As one of the foremost leaders of India's freedom struggle, Bose left an

indelible impress not merely on the history of modern India but on the minds and hearts of the people of Asia.

1897 Jan. 26: The citizens of Pamban accorded **Swami Vivekananda** a most cordial welcome, under a decorated pandal. The **Raja of Ramnad** added to this a brief personal welcome which was remarkable for its depth of feeling.

In his reply, the Swami pointed out that the backbone of Indian national life was neither politics nor military power, neither commercial supremacy nor mechanical genius, but religion and religion alone, and that the eyes of the whole world were now turned towards this land of India for spiritual food, and India must provide it for all the races. It was in India, he said, that the best ideal of mankind existed, and the western savants were striving hard to understand this ideal enshrined in the Sanskrit literature and philosophy of India. A moral obligation therefore rested on the sons of this land to fully equip themselves for the work of enlightening the world on the problems of human existence. In conclusion Swamiji expressed his deep gratitude to His Highness, the Raja of Ramnad, who had first conceived the idea of going to Chicago, put it into his head and persistently urged him to accomplish it. Swamiji wanted at least half a dozen more such Rajas who would take real interest in their dear motherland and work for her amelioration in the spiritual line. The meeting over, the Swami was taken in a State-carriage drawn by the Raja himself along with other people in a big procession.

1897 Jan. 27: **Swami Vivekananda** who paid a visit to the great temple of **Rameswaram**, delivered on request, a stirring address on the true significance of a *thirtha*, and of worship, charging the eager listeners and through them all his co-religionists to worship Shiva by seeing Him not in images alone, but in the poor, in the weak and in the diseased.

“This is the gist of all worship” pointed out the Swami, “to be pure and to do good to others. He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva: and if he sees Shiva only in the image, his worship is but preliminary. He who has served and helped one poor man, seeing Shiva in him, without thinking of his caste, or creed, or race, or anything, with him Shiva is more pleased than with the man who sees Him only in temples.”

The Raja of Ramnad was beside himself with the great spirit of the occasion, and the very day fed and clothed thousands of poor people at Ramnad after the Swami arrived there. And in commemoration of this great occasion, the Raja erected a monument of victory, forty feet in height, bearing the following inscription: “*satyameva jayate*. The monument erected by Bhaskara Sethupathi, the Raja of Ramnad, marks the sacred spot, where His Holiness Swami Vivekananda’s blessed feet first trod on Indian soil, together with the Swami’s English disciples, on His Holiness’ return from the Western hemisphere, where glorious and unprecedented

success attended His Holiness' philanthropic labours to spread the religion of the Vedanta. January, 27, 1897 "

1897 Jan. 29: In reply to the address of welcome presented by the **Raja of Ramnad, Swami Vivekananda** made a speech, which was characterised by beauty of thought and inspiring eloquence; these, in conjunction with the power of his personality roused the people to intense enthusiasm for their religion and the ideal of their national life and their duty to their motherland.

The very opening sentence of his speech was captivating: "The long night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awakening, and a voice is coming to us — away back where history and even tradition fails to peep into the gloom of the past, coming down from there, reflected as it were from peak to peak of the infinite Himalaya of knowledge, and of love, and of work, India, this motherland of ours — a voice is coming unto us, gentle, firm and yet unmistakable in its utterances and is gaining volume as days pass by, and behold, the sleeper is awakening: Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. None can resist her any more; never is she going to sleep any more; no outward powers can hold her back any more; for the infinite giant is rising to her feet!"

The Swami exhorted the audience in the following terms: "Let us all work hard, my brethren; this is no time for sleep. On our work depends the coming of the India of the future. She is only sleeping. Arise, and awake and see her seated here, on her eternal throne, rejuvenated more glorious than she ever was — this motherland of ours."

This awakening led, within less than a decade, to political awakening and the initiation of the people's struggle for political freedom. It started with the Swadeshi agitation in Bengal in 1905, passed through the violent anarchist revolutionary movement thereafter and culminated in the non-violent mass Gandhian Satyagraha and 'Quit India' Movement from 1920 to 1947 (*Swami Vivekananda—His Humanism*, p. 32)

1897 Jan. 30: *The Chicago Tribune* in reviewing **Swami Vivekananda's Lectures on Raja Yoga** said as follows:

"There is something delightfully refreshing in listening to the philosophy of the East. We have so long been accustomed to send out missionaries to convert the poor, ignorant Hindu that the idea of reversing the situation and taking the Hindu as our teacher brings a mental shock which is most invigorating.....

"Without any personal knowledge of the Swami, who was such a familiar

figure in the Congress of Religions at the time of the World's Fair, without caring to inquire whether he came with due credentials from his home in the East, or whether he had a right to speak in the name of the great religion of the East, I can only say that a perusal of the modest volume lately published by him upon the philosophy of the Raja Yoga is calculated to open the eyes of pharisees and fanatics who set themselves upon a plane of thought far above that of the native of India. Indeed, there are thousands of those who profess and call themselves Christians who have never in their highest and best moments attained the level of universal tolerance which is the starting point of all Vivekananda's teaching. It would be impossible here to go into the details of the original Raja Yoga, nor would we find there the true essence of what its interpreter has to say. Vivekananda has attempted to apply the advanced ideas of Western philosophy to the old beliefs of the Brahmin religion, and although he might not admit it himself, he has read as much into the old forms as any commentator ever read into Shakespeare. But he has this in his favour; he is able to look upon Western thought and Western creeds from an outsider's point of view. He has criticised us fairly and truly, just as we may criticise Hinduism; only he has shown greater impartiality than any Christian would employ in judging the effete East. And this, perhaps, is one of the great advantages of Brahminism, that it is universally tolerant. It has kept its hold upon millions of people of very diverse habitation and intelligence simply because it embraces everything that runs counter with it. Indeed it would embrace Christianity if we were only willing that it should be so.

"Life is wonderfully simple. One efficient energy of Spirit permeates all that exists. A few universal habits or laws characterise this energy in all phases of its infinitely varied manifestation. To feel this Spirit as a living reality within, to understand these simple laws and reduce life to wise obedience to them without, this it is to possess such peace, such happiness, and such power of doing good as the world in general knows not of. The entire secret could be told in a few words; that is so far as this great inner joy can be described by human speech. To cease the restless activity and pursuit which causes the unhappiness of finite life, and recognise that which is eternally with us, is in a word the method whereby the great secret may be learned." (*Brahmavadin*)

1897 Feb. 1: In the course of his reply to the address of welcome presented by the citizens of Paramakudi (near Ramnad), **Swami Vivekananda** pointed out in the clearest tones the dangers facing the West.

"The whole of Western Civilization", he predicted "will crumble to pieces in the next fifty years if there is no spiritual foundation. It is hopeless and perfectly useless to attempt to govern mankind with the sword. You will find that the very centre from which such ideas as 'Government by Force'

sprang up are the very centres to degrade and degenerate and crumble to pieces. Europe, the centre of the manifestation of material energy, will crumble into dust within fifty years if she is not mindful to change her position, to shift her ground, and make spirituality the basis of her life. And what will save Europe is the religion of the Upanishads."

Since Swami Vivekananda uttered the warning the West has experienced two world wars the second more shattering than the first, with recurring political and economic crises in between. The end of the second world war found Europe disillusioned and at the end of its tether.

1897 Feb. 4: *The Madras Mail* reported about the arrival of Swami Vivekananda to India:

"As soon as the vessel containing Sri **Swami Vivekananda** was sighted, the Sethupathi's joy knew no bounds. The Swami was received with every mark of respect by the Sethupathi (Rajah of Ramnad) who prostrated himself before him and placed him on a throne-like seat in a boat well decorated for the occasion.... The Sethupathi came flying from Ramnad to welcome the Swami thinking of nothing else but him. Putting sandals at the feet of the Swami, the Sethupathi expressed that he deemed it a highest honour and privilege to have been in a position to do this than to wear the richest diadem on his head. How noble and sublime this sentiment! In Pamban the carriage in which the Swami took his seat was drawn by the Sethupathi and his staff from the landing place to the Rajah's bungalow, a distance of nearly a mile."

1897 Feb. 6: **Swami Vivekananda** was interviewed by the representative of *The Madras Mail*. He met the Swami in the train at Chenglepet Railway Station and travelled with him to Madras. The following is an extract from the report of the interview published in *The Madras Mail* of date:

"What was your first experience of America, Swamiji?"

"From first to last it was very good. With the exception of the Missionaries and 'Church Women', the Americans are most hospitable, kind hearted, generous and good natured."

"Who are these 'Church Women' that you speak, Swamiji?"

"When a woman tries her best to find a husband she goes to all the bathing places imaginable and tries all sorts of tricks to catch a man. When she fails in her attempts, she becomes what they call in America an 'old maid' and joins the Church. Some of them become very 'Churchy'. These 'Church Women' are awful fanatics. They are under the thumb of the priests there. Between them and the priests they make a hell of earth; and make a mess of religion. With the exception of these the Americans are very good people. They loved me so much: I love them a great deal. I felt as if I was one of them."

“What is your idea about the results of the Parliament of Religions?”

“The Parliament of Religions, as it seems to me, was intended for a ‘heathen show’ before the world; but it turned out that the heathens had the upper hand, and made it a ‘Christian Show’ all round; so the Parliament of Religions was a failure from the Christian standpoint. Seeing that, the Roman Catholics, who were the organisers of that Parliament, are, when there is a talk of another Parliament at Paris, now steadily opposing it. But the Chicago Parliament was a tremendous success for India and Indian thought. It helped on the tide of Vedanta which is flooding the world. The American people, of course, — minus the fanatical priests and ‘Church Women’, — are only very glad of the results of the Parliament.

“What prospects have you, Swamiji, for the spread of your mission in England?”

“There is every prospect. Before ten years elapse vast majority of the English people will be Vedantins. There is a greater prospect of this in England than there is in America. You see Americans make a fanfaronade of everything, which is not the case with Englishman. Even Christians cannot understand their New Testament without understanding the Vedanta. Vedanta is the rationale of all religions. Without the Vedanta every religion is superstition, with it everything becomes religion.”

1897 Feb. 7: *The Madras Times* reported:

“For the past few weeks, the Hindu public of Madras have been most eagerly expecting the arrival of **Swami Vivekananda**, the great Hindu monk of world-wide fame. At the present moment his name is on everybody’s lips. In the school, in the college, in the High Court, on the Marina and in the streets and bazars of Madras, hundreds of inquisitive spirits may be seen asking when the Swami will be coming. Large number of students from the mofussil, who have come up for the University Examinations are staying here, awaiting the Swami, and increasing their hostelry bills, despite the urgent calls of their parents to return home immediately. In a few days the Swami will be in our midst.

“It was Madras that first recognised the superior merits of the Swami and equipped him for Chicago. Madras will now have again the honour of welcoming the undoubtedly great man who has done so much to raise the prestige of his motherland. Four years ago, when the Swami arrived here, he was practically an obscure individual...

“The mission of Swami Vivekananda is essentially spiritual. He firmly believes that India, the motherland of spirituality, has a great future before her. He is sanguine that the West will more and more come to appreciate what he regards as the sublime truths of the Vedanta. His great motto is ‘Help, and not Fight’, ‘Assimilation; and not Destruction’, ‘Harmony and

peace, and not Dissension'. Whatever difference of opinion followers of other creeds may have with him, few will venture to deny that the Swami has done yeoman's service to his country in opening the eyes of the Western world to 'the good in the Hindu'. He will always be remembered as the first Hindu sannyasin who dared to cross the sea to carry to the West the message of what he believes in as a religious peace."

In the course of an interview Swami Vivekananda told the representative of *The Madras Times*:

"I have visited a good deal of Europe, including Germany and France, but England and America were the chief centres of my work. At first I found myself in a critical position, owing to the hostile attitude assumed against the people of this country by those who went there from India. I believe the Indian nation is by far the most moral and religious nation in the world, and it would be a blasphemy to compare the Hindus with any other nation. At first, many fell foul of me, manufactured huge lies against me by saying that I was a fraud, that I had a harem of wives and half a regiment of children. But my experience of these missionaries opened my eyes as to what they are capable of doing in the name of religion. Missionaries were nowhere in England. None came to fight me. Mr. Lund went over to America to abuse me behind my back, but people would not listen to him. I was very popular with them. When I came back to England, I thought this missionary would be at me, but Truth silenced him. In England the social status is stricter than caste is in India. The English church people are all gentlemen born, which many of the missionaries are not

"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 a 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...." (*The Indian Mirror*)

1897 Feb. 14: Swami Vivekananda who had just returned from the West, delivered the fourth and last public lecture at Madras, the subject being *The Future of India*.

Over 3000 people attended the lecture. The very opening words of the address went deep into the hearts of all in the vast audience, which listened spell-bound till the very end. As remarked by a professor who attended the lecture: "The Swami's oratory was at its best. He seemed like a lion, traversing the platform to and fro. The roar of his voice reverberated everywhere and with telling effect."

In the course of his lecture Swamiji exhorted the audience: "For the next fifty years, let this alone be your key-note—this great Mother India. Let all other vain Gods, disappear for the time from our minds. This is the only God that is awake, our own race —everywhere His hands, everywhere His feet, everywhere His ears, He covers everything."

Exactly fifty years hence, i.e., in 1947, India attained independence from the British rule thanks to the great sacrifices made by innumerable Indian patriots who loved India very dearly as their 'Motherland'. The life and precepts of Swami Vivekananda and his triumphant tour in the United States, not only raised the prestige of India abroad but also exerted a potent influence on the Indians, thus quickening the sense of national pride and patriotism among them.

1897 Feb. 23: In a letter to the Editor of *The Indian Mirror*, a reader wrote:

"I would respectfully suggest to those Hindus, who sincerely wish that their religion should occupy the foremost place among the world's religions, to accord their fullest support to **Swami Vivekananda**, who is unquestionably the greatest Hindu teacher this age has produced. He has evoked an enthusiasm, the like of which has not been witnessed for centuries, and it only requires support from the good and enlightened, even by a denial of their own superior abilities, to ensure a triumph of this great cause. Differences of opinion should not induce one to denounce his noble work, and impede it..."

1897 Feb. 28: A public reception was given to **Swami Vivekananda** by the citizens of Calcutta. The meeting was attended by about five thousand people including Rajas and scholars, illustrious citizens and hundreds of college students. The address of welcome was presented in a silver casket in an atmosphere of profound solemnity. The Swami was introduced by the President as the foremost national figure in the life of India.

Swamiji in reply gratefully acknowledged, the honour the citizens of Calcutta had shown to him on the occasion and expressed his heartfelt thanks for the recognition they had given to the humble services rendered by him to the humanity at large. He made a specific mention of Sri Ramakrishna Paramahansa—his teacher, master, hero, ideal and good in life, whose spirit was wholly responsible for his phenomenal success in the foreign lands. He spoke about the power that had come out of his Master's advent, which within ten years of his passing away had encircled the globe, and more wonderful manifestation of which would be seen before this generation passed away. He hit off the weakness of the modern Hindus and asked them to know their latent strength and become strong. We must conquer the world, he said, not by force of physical arms, but by spiritual forces, which are irresistible. Swamiji closed his address with a

fervent appeal to the people of Bengal, specially the youth of the province. The inspired speech of Swamiji sent a thrill through the entire audience.

With the roll of years the explosive ideas articulated through this lecture began to electrify the young generation with a new hope and courage which eventually ushered in a New Order in the eventful annals of modern India.

1897 Feb.: *The Indian Social Reformer* wrote:-

“Occultism, to our mind, has always appeared to be nothing but the deification of the underhand. And we quite agree with the learned Swami, in thinking that this hungering and thirsting after the underhand and the round-about, have had much to do with the deterioration of our vitality, morally and religiously as well as politically.... Without further preface we make room for **Swami Vivekananda's letter** (to the Editor of the '*East and the West*'), the trenchant indignation of which will no doubt be appreciated by our readers:

“I must frankly state,” writes the Swami “that, in my lifelong 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 exist 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 it should 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.”

1897 Mar. 8: *The Indian Nation* wrote:

“**Swami Vivekananda** left India a pauper and returned a prince. We refer not to material resources but to popular esteem. He left his motherland a poor, unnoticed ‘Calcutta boy’. He went to America, no one can say why. The Parliament of Religions was held in Chicago, nobody knows why. He was permitted to attend, nobody can say how. In that far-off town, however, he rose one morning and found himself famous. Destiny works through accidents, and in the present instance quite a number of

them contributed to the distinction of the Swami and shaped his ends. The Shobhabazar meeting at which the address was presented to him was one of monstrous proportions..... The Swami delivered a lecture on Vedantism on Thursday at the Star Theatre. He is not able to deliver a series of discourses, however, for he stands in need of rest. He goes to Darjeeling at once, returns to Calcutta after a few days, delivers one more lecture, and then proceeds up-country before quitting the country for a fresh tour in the West."

1897 Apr. 5: *The Madras Standard* wrote:

"**Swami Ramakrishnananda**, the brother disciple of Swami Vivekananda, having been deputed by the latter to carry on his mission in Madras, arrived there last week from Calcutta and is putting up in Ice House Road, Triplicane. It is said that he is to open three classes in different centres of the city, one at Triplicane, one at Mylapore and another at Black Town, for imparting regular instructions in *Gita*, *Upanishads* and *Brahmasutras*." (*The Indian Nation*)

1897 May 1: **Swami Vivekananda** founded the **Ramakrishna Mission** in Calcutta with the help of the monastic and lay disciples of Sri Ramakrishna.

The aims and ideals of the mission propounded by the Swami were purely spiritual and humanitarian:-

- (a) to bring into existence a band of sannyasins devoted to a life of renunciation and practical spirituality, from among whom qualified teachers and workers could be sent out to spread universal message of Vedanta as illustrated in the life of Sri Ramakrishna;
- (b) to carry on educational, philanthropic and social service work, in cooperation with lay members, looking upon all men, women and children, irrespective of caste, creed or colour, as veritable manifestation of the Divine.

1897 May 16: Referring to the noble work which **Swami Akhandananda**, a direct disciple of Sri Ramakrishna, has been doing for the relief of the famine stricken people in some places near Moorshidabad, Swami Nityananda, writes in a letter to the Editor of *The Brahmavadin*:-

"Coming to help Swami Akhandananda on Friday, the heart-rending sights which I saw everywhere around me are simply beyond description. When the ragged men and women in every village come to us, and narrate their trouble, no man can remain unmoved to hear them. The husband of a certain woman, leaving his wife and children to their fate, has run away to save his own life from starvation. Another has hanged himself, being unable to see the extreme pains of his hungry wife and children. We are supplying the helpless wife and her children with rice. Two

other men oppressed with hunger as well as disease, were going to commit suicide but timely help from us has prevented them from fulfilling their fatal intention. The majority of the people are simply living upon a little quantity of boiled pulse and pot-herb, but these too even are now becoming rare. Along with starvation diseases have also come to increase the distress of the people. No one who is not present on the scene, can ever realise the extreme distress to which they have been put for want of medicine. We are distributing rice as much as our means can allow. The people are almost naked. Clothes are required to cover their nakedness. The number of men and women suffering from privations is daily increasing." [See 1866-67, 1868-69, 1873 (b), 1874 (a), 1876-78, 1877 Jan.1, 1878 (b), 1896-97, 1897 Jan.13, 1899-1900]

1897 June 23: *The Indian Mirror* wrote:-

"The **Christian Missionaries** rage and fume over the success of Swami Vivekananda's mission in America. In its impotent fury, the *Missionary Review of the World* says that 'Swami Vivekananda is simply a specimen of the elation and inflation of a weak man over the adulations of some silly people. If America ever gives up Christ, it will be for the devil, not Buddha or Brahma or Confucius. It will be a lapse into utter apostasy, unbelief, and infidelity'. The writer, when penning these lines, was evidently under a fit of insanity brought on by the unlooked for spectacle of a Hindu preacher making disciples among American members of the Christian church....."

1897 June: Communal riots at Calcutta, due to the following reason:

Maharaja Sir Jatindra-Mohan Tagore obtained by a decree of the court a plot of land at Talla, just outside the northern limits of the city of Calcutta. There was a small hut on the piece of land which the Mohammedans claimed to be a mosque. So when the Tagore's party went to take possession of the land, a large number of Mohammedans gathered with a view to resisting the demolition of the hut. Though they were dispersed by the Police, a group of them attacked the Calcutta water works pumping station in the neighbourhood. This was a signal for a number of riots in different parts of Calcutta by detached parties of Mohammedans during the nights of 30th June and 1st July in the course of which the Police opened fire on several occasions. (Bharatiya Vidya Bhavan's *History and Culture of the Indian People*, Vol. X, Part II, p. 334). [see 1874 Feb 13, 1877 Sept, 1885 (a), 1889 (m), 1891 (b), 1893 (c).]

1897 Aug.22: *The Indian Mirror* wrote:-

"Under the title *From Colombo to Almora*, the Vyjayanti Press, Egmore, Madras, has published a record of Swami Vivekananda's return to India, after his mission to the West, including reports of seventeen lectures, deli-

vered by him in different parts of India. With regard to the publication, we fully endorse the remarks, made by Miss F. Henrietta Muller, who in the prefatory note, says, 'All Eastern students, and still more, perhaps, those of England and America will welcome this book, containing as it does, the latest utterances of their much loved teacher, for the lectures exhibit to the Hindu the fervid patriotism of the 'Calcutta boy', and to the American and the English that larger patriotism, which counts the world as its home, and all the people in it, as fellow-countrymen'. As the only authorised edition of the lectures, the book is one of immense value, but the 'record' gives quite an inadequate idea of the enthusiasm, with which the Swami was greeted during his progress through this country. Full descriptions of the reception, which were accorded to him in different parts of India, would, we venture to think, have given the volume a better air of completeness."

1897 Sept. 10: Swami Vivekananda at Kashmir (Srinagar) on tour.

He was warmer in his praise of Kashmir in a letter to a devotee. Said he, "This Kashmir is a veritable paradise on earth. Nowhere else in the world is such a country as this....." A few days before he left Srinagar, 1st October 1897, he wrote to Miss Noble, "I shall not try to describe Kashmir to you. Suffice it to say, I never felt sorry to leave any country except this paradise on earth." In one of his letters to his disciple Swami Sudhananda dated 15 September 1897, he said "It is the one land fit for Yogis, to my mind."

At this time Kashmir was virtually a Muslim land—about 85% of the population professing Islam — but to him it remained nevertheless a part of the Holy Land of *Aryavarta*, its culture essentially Hindu in spite of many elements having entered into it. He was confirmed in this view when a few days later he visited some Hindu temples, among them a great Marthanda Sun temple which stands on an open plain with dazzling of the Pir Punja range to watch over it through centuries (*A Comprehensive Biography of Swami Vivekananda*, Vol.II, p.998).

1897 Nov. 5-15: Swami Vivekananda in Punjab, on tour.

On his arrival at Lahore, the Swami was accorded a grand reception by the leaders, both of the Arya Samaj and of the Sanatana Dharma Sabha. During his brief stay in Lahore, Swamiji delivered three lectures. In the very first lecture ('*The Common Bases of Hinduism*'), in words of matchless eloquence as well as deep sincerity and earnestness, he expressed himself thus: "This is the land which is held to be the holiest even in holy *Aryavarta*; this is the *Brahmavarta* of which our great Manu speaks. This is the land from whence arose the mighty aspiration after the spirit, aye, which in times to come, as history shows, is to deluge the world. This is the land where like its mighty rivers, spiritual aspirations have arisen and joined their strength till they travelled over the length and breadth of the

world and declared themselves with a voice of thunder. This is the land which had first to bear the brunt of all inroads and invasions into India; this heroic land had first to bare its bosom to every onslaught of the outer barbarians into *Aryavarta*..... Wave after wave of barbarian conquest has rolled over this devoted land of ours. "*Allah Ho Akbar*" has rent the skies for hundreds of years, and no Hindu knew what moment would be his last. This is the most suffering and the most subjugated of all the historic lands of the world. Yet we still stand practically the same race, ready to face difficulties again and again, if necessary...."

Swami Vivekananda came to the Punjab with his heart full not only of admiration for the valour of its people but of reverence for its hoary past. He, however, was not unaware of the realities of the present times — the facts that of the population of Punjab about 51 per cent were Muslims, that the 'valiant Sikhs' were a small minority of about 12 per cent only and that in the matter of education the Punjab was one of the most backward of the provinces of British India. But he thought that the Punjabis, — Hindus, Muslims, Sikhs and others — were all a common culture which was predominantly Hindu and as such, like Kashmiris, belonged to *Aryavarta*. At the time of Swamiji's visit, the Punjab was a land of sectarian quarrels of which the one that was very prominent was the controversy between the exponents of Sanatana Dharma, the old unreformed Hinduism, and the Arya Samaj, a reforming party who, taking their stand on the Vedas and Vedas alone, denounced some tenets and practices of Hindu religion and society. Swamiji deplored the lack of emotion in the Punjabis, remarking that the land of the five rivers was rather a dry place spiritually. But that was exactly the chief reason why he had come to the Punjab, said he: It was to find out points of agreement, not of difference and to understand on what ground all could meet and always remain as brothers, "upon what foundation the voice that has spoken from eternity may become stronger and stronger as it grows." His eye, above all, was on the future, 'March ahead, children of the Aryans' he exhorted.

It has been claimed that Swamiji's visit to the city did have the desired effect of establishing, even if it was for the time being, some harmony and peace among its fighting sects. It certainly induced the leaders of the sects to have some thinking, or rethinking on their respective positions concerning some issues, even though it is quite likely that this did not have any appreciable or permanent results.

In the meantime, the Muslim proselytisers, who had been taking since decades, full advantage of the disunity and weaknesses prevailing in the Hindu society, were briskly engaged in Islamising the land of five rivers. And by 1900 the Indus Valley — once the cradle of Vedic culture and civilization, turned into the cradle of Islamic India, consequent on rampant mass conversions effected over a period of about fifty years. Accord-

ing to the UNESCO *History of Mankind*, "By about 1900 all the 'low caste' inhabitants of Punjab had been converted to Islam..." Narrating the background and the modus operandi adopted by the muslim zealots for Islamization of Punjab, the UNESCO publication says: "All clear-sighted Muslims were aware that once the English left, the Muslim territories would be divided from the Hindu provinces. They must therefore make plans to establish reunification on religious principles beginning with the Indus Valley, the cradle of Islamic India. Here arose the problem of the Punjab, with its capital, Lahore, where Hindus and Sikhs had settled in the late eighteenth century, when the Mongol power began to decline. The ruler of Afghanistan, Ahmed (1747-73) had fought them and his successor, Taimur (1773-93) had taken Lahore and Multan from them; but the internecine warfare that broke out in Afghanistan after the death of Zeman (1793-1800) had left the field free for the Hindus and their friends. The Muslim population was obliged to put itself on a footing of self-defence (1826) and to make a spiritual conquest of the Punjab by a puritan revival on the Wahabi model. In any case, the military occupation of Punjab by the British as a result of the Anglo-Sikh War (1849), left no possibility of armed attack, so that organisation of missions was the muslims' only remaining hope of eliminating the Hindu religion from the Punjab. The weak point of the Hindu system being the division of the community into castes, the Muslims proceeded to convert the 'low castes', the unfortunate proletariat of every organised Hindu community. They met with a remarkable success. By about 1900 all the 'low caste' inhabitants of the Punjab had joined Islam, which constituted a far more brilliant and decisive victory than any in tournaments held by the Afghan and Baluchi chivalry and recorded by poets in their epics."

[*History of Mankind — Cultural and Scientific Development — Vol. V, Part IV, p. 1078 and 1079*].

1897 Nov.5: In the course of his lecture *'The Common Bases of Hinduism'* at Lahore, **Swami Vivekananda** proclaimed:

".....We are Hindus. I do not use the word Hindu in any bad sense at all, nor do I agree with those that think there is any bad meaning in it. In old times, it simply meant people who lived on the other side of the Indus; today a good many among those who hate us may have put a bad interpretation upon it, but names are nothing. Upon us depends whether the name Hindu will stand for everything that is glorious, everything that is spiritual, or whether it will remain a name of opprobrium, one designating the downtrodden, the worthless, the heathen. If at present the word Hindu means anything bad, never mind; by our action let us be ready to show that this is the highest word that any language can invent. It has been one of the principles of my life not to be ashamed of my own ancestors. I am one of the proudest men ever born, but let me tell you frankly, it is not for myself, but on account of my ancestry. The more I have studied the

past, the more I have looked back, more and more has this pride come to me, and it has given me the strength and courage of conviction, raised me up from the dust of the earth, and set me working out that great plan laid out by those great ancestors of ours. Children of those ancient Aryans, through the grace of the Lord, may you have the same pride, may that faith in your ancestors come into your blood, may it become a part and parcel of your lives, may it work towards the salvation of the world!

“.....When a man has begun to be ashamed of his ancestors, the end has come. Here am I, one of the least of the Hindu race, yet proud of my race, proud of my ancestors. I am proud to call myself a Hindu, I am proud that I am one of your unworthy servants. I am proud that I am a countryman of yours, you the descendants of the sages, you, the descendants of the most glorious Rishis the world ever saw. Therefore have faith in yourselves, be proud of your ancestors, instead of being ashamed of them.”

“Let them talk of India’s regeneration as they like. Let me tell you as one who has been working — at least trying to work — all his life, that there is no regeneration for India until you be spiritual. Not only so, but upon it depends the welfare of the whole world....

“If a Hindu is not spiritual I do not call him a Hindu. In other countries a man may be political first, and then he may have a little religion, but here in India the first and the foremost duty of our lives is to be spiritual first and then, if there is time, let other things come. Bearing this in mind, we shall be in a better position to understand why, for our national welfare, we must first seek out at the present day all the spiritual forces of the race, as was done in days of yore and will be done in all times to come. National union in India must be a gathering up of its scattered spiritual forces. A nation in India must be a union of those whose hearts beat to the same spiritual tune.”

1897 Nov. 12: Swami Vivekananda at Lahore on tour, delivered his third lecture, the subject being *Vedanta*. It was a triumphant success and lasted for over two hours. According to Mr. Goodwin who had attended many lectures that the Swami had delivered in India and abroad, it was a masterly exposition of the monistic philosophy and religion of India.

While at Lahore, Swami Vivekananda met **Sri Tirtha Ram Goswami**, then a professor of Mathematics in one of the Lahore Colleges. It was under his guidance that the students of the college took a leading part in arranging for public lectures which the Swami delivered there. The Professor was captivated by Swamiji’s lectures. He was particularly struck by Swamiji’s eloquence during the discourse on *Vedanta*. He wrote about the lecture as follows: “This lasted for full two and half hours. The listeners were so deeply engrossed and it created such an atmosphere that all ideas of time and space were lost. At times one reached the stage of realization

of absolute 'abñeda' between ourself and the cosmic 'atman'. It struck at the roots of ego and pride in self. In short, it was such a grand success as you come by once in a way."

The relation between the Swami and Tirtha Ram grew so intimate and cordial that the latter presented the Swami with a gold watch on the eve of his departure from there. Swamiji took the watch very kindly but put it back in Tirtha Ram's pocket, saying "very well, friend, I shall wear it here in this pocket". The prophetic utterances of Swamiji did not take much time to fructify. For some time later, Prof. Tirtha Ram renounced the world, and became widely known as Swami Rama Tirtha, and subsequently preached Vedanta, both in India and America.

1897 November 24: In a letter to a Western friend, Swami Vivekananda wrote from Almora:

".....I feel my task is done — at most three or four years more of life are left. I have lost all wish for my salvation. I never wanted earthly enjoyments. I must see my machine in strong working order, and then knowing sure that I have put in a lever for the good of humanity, in India at least, which no power can drive back, I will sleep, without caring what will be next, and may I be born again and again, and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls — and, above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship.

"My time is short. I have got to unbreast whatever I have to say, without caring if it smarts some or irritates others. Therefore do not be frightened at whatever drops from my lips, for the power behind me is not Vivekananda but He the Lord, and He knows best. If I have to please the world, that will be injuring the world; the voice of the majority is wrong, seeing that they govern and the sad state of the world. Every new thought must create opposition — in the civilized a polite sneer, in the vulgar savage howls and filthy scandals."

1897 (a): The British in India were celebrating the **Diamond Jubilee of Queen Victoria's rule**. The plague epidemic, then raging in many parts of Maharashtra, claimed thousands of lives. Patriotic people strongly felt that these grand celebrations were an insult to the motherland at that juncture. There was protest all over and feelings ran high and the fearless Chapekar brothers shot dead two British plague inspectors at Poona, and the brave lads were summarily tried and hanged.

The assassination at Poona and the subsequent trial and imprisonment of B.G. Tilak, marked the rise of the extremist school of nationalism, in Maharashtra and Bengal.

1897 (b): Half tones were printed for the first time on a power press and on newsprint. The *New York Tribune* employed techniques developed by **Frederick E. Ives** and **Stephen Horgan**.

1897 (c): J. J. Thompson (1856-1940), British physicist, announced the discovery of **electron**, the first sub-atomic particle; he also determined experimentally the ratio of its mass to its charge.

Thompson's discovery was the result of his investigation of the cathode rays. Working at the Cavendish Laboratory, Cambridge, Thompson showed that cathode rays were charged particles, with a mass only a small fraction of that of hydrogen, the lightest atom known. He eventually called the particles "electrons"; using the word proposed in 1891 by the Irish physicist G. J. Stoney (1826-1911) for a hypothetical unit of electric current. Thompson showed that the electron is the basic unit of electricity and that all atoms contain electrons; he demonstrated that electrons were universal constituents of matter and thereby founded the field of sub-atomic physics.

Thompson thus helped revolutionize the knowledge of atomic structure by his discovery. His work led to a much greater understanding of electric currents as the current is made up of a flow of electrons.

1897 (e): A cathode ray tube (Braun tube) that pioneered development of television and other electronic communications was invented at Strassburg by German physicist, **Karl Ferdinand Braun**, 47, who improved the Marconi Wireless by increasing the energy of sending stations and arranging antennas to control the direction of effective radiation. [See 1884 (g), 1888 (e)]

The Braun tube was linked in 1907 to "electric vision" by Russian physicist Boris Rosing.

1898 Jan. 15: Bepin Chandra Pal, a celebrated Indian publisher, wrote from London to the *Indian Mirror*:

"How deep and extensive **Vivekananda's work** has been in this country (England) will readily appear from the following incident.

"Yesterday evening I was going to visit a friend in the Southern part of London. I lost my way and was looking from the corner of a street thinking in which direction I should go, when a lady accompanied by a boy came to me, with the intention, it seemed, of showing me the way..... She said to me, 'Sir, perhaps you are looking to find your way. May I help you?.....' She showed me my way and said, 'From certain papers I learned that you are coming to London. At the very first sight of you I was telling my son, 'Look, there is Swami Vivekananda'. As I had to catch the train in a hurry, I had no time to tell her that I was not Vivekananda, and compelled to go

off speedily. However, I was really surprised to see that the lady possessed such great veneration for Vivekananda even before she knew him personally. I felt highly gratified at the agreeable incident, and thanked my *gerua* turban which had given me so much honour. Besides the incident, I have seen here many educated English gentlemen, who have come to revere India and who listened eagerly to any religious or spiritual truths, if they belong to India." (*Indian Mirror*, February 15, 1898).

1898 Jan. 28: Miss Margaret Elizabeth Noble (b. 1867) who had first met Swami Vivekananda in London (Nov. 1895) and regularly attended his classes, and imbibed the great Vedanta spirit, arrived at Calcutta, deciding to devote her life to the service of India and the Swami's work.

On March 25, 1898, Swamiji ordained her a brahmacharini (religious celibate). He also gave her the name of '*Nivedita*', the 'Dedicated One', by which name she has ever since been cherished by the Indians with deep respect and affection. The ordaining ceremony performed in the chapel of the monastery, was in many respects a momentous event, as the Sister was the first western woman novice received into any monastic order in India.

1898 Mar. 5: In order to establish a permanent home for the Ramakrishna Order, Swami Vivekananda purchased a plot of land (about seven acres in extent, altogether with a building, on the bank of the Ganges at Belur, five miles above Calcutta) for a sum of Rs.39,000 which was donated by Swamiji's devoted English admirer Miss Henrietta F. Muller and his American follower Mrs. Ole Bull, and the work of construction was forthwith undertaken. [see 1895 (p)]

The consecration of the newly purchased Math grounds was celebrated in the same month. On this occasion, Swamiji himself carried on his shoulder the urn containing the hallowed remains of Sri Ramakrishna. All his brother disciples also accompanied him in a procession. When the procession reached the Math ground, the sacred urn was placed on a special seat and worshipped with solemn religious rites. Swamiji was now satisfied that a permanent place and sufficient means to build a temple for the Master with a monastery as the Headquarters of the Order had been found for the dissemination of the universal teachings of the Master. Swamiji said, "...Today I feel free from the weight of the responsibility which I have carried with me for twelve long years. And now the vision comes to my mind! This Math shall become a great centre of learning and *sadhana*....."

1898 Mar. 15: Death of Sir Henry Bessemer (b. 1813) English metallurgist and inventor of the Bessemer process for making steel which, by driving an air blast through molten pig iron (1856), greatly cheapened the cost of manufacture.

1898 Apr.: **Plague** broke out suddenly and in a virulent form in Calcutta.

Swami Vivekananda who was then taking rest at Darjeeling, got the news and learnt about the widespread panic and confusion prevailing among the people. Though not in good health, he soon came to Calcutta (May 3), and made hurried preparations with the help of his *gurubhais* and disciples, including Sister Nivedita, to mitigate the sufferings of the afflicted and the terror-stricken. When one of his *gurubhais* told him about the dearth of funds to meet the situation, Swamiji emphatically declared: "Why? We shall sell the newly bought Math grounds, if necessary! We are *sannyasins*, we must be ready to sleep under the trees and live on daily *bhiksha* as we did before. What! Should we care for Math and possessions when by disposing of them we could relieve thousands suffering before our eyes!" Fortunately it was not necessary to take this extreme step, for very soon ample funds poured in for the purpose from other quarters. The relief rendered to the plague patients and measures adopted by the Swami and the heroic band of his selfless workers were very much appreciated both by the public and the Government, and made the infant organisation extremely popular to the people at large.

In March 1899, plague reappeared in Calcutta, taking daily a heavy toll of lives, specially in the slums, and creating wild panic. Swami Vivekananda who had been long apprehensive of the possible reappearance of plague in Calcutta, promptly put into operation, measures which had already been contemplated in advance. On March 31, 1899, the **Ramakrishna Mission Plague Service** was finally initiated. Swamiji himself came to live in a poor locality to inspire courage in the people and cheer up the workers. The whole management was put in the hands of **Sister Nivedita** whose efforts were directed more to adopting measures to prevent and check the spread of the epidemic.

1898 May 19: Death of **William E. Gladstone** (b.1809), the greatest British statesman of the 19th century.

He led the Liberal Party and served as Prime Minister of England four times (1868-74, 1880-85, 1892-94). His strong religious sense was an integral part of his political and social policies.

1898 June 2: Death of **J. J. Goodwin**, an English stenographer, who rendered yeoman service to **Swami Vivekananda** with unswerving spirit of devotion.

He was able to take down the Swamiji's lectures almost verbatim, with their prophetic and inspirational quality unimpaired.

An emigrant to the United States from England, Mr. Goodwin was engaged at New York, in December 1895, by the American disciples of Swamiji who were eager to have their Master's extempore lectures recorded. Goodwin transcribed exactly and accurately all the utterances

of Swamiji. He worked day and night over the Swamiji's lectures, taking them down stenographically and then typewriting them, all the same day, in order to hand over the manuscript for publication. Swamiji's American lectures were thus fully and accurately recorded. Goodwin was also responsible for the reports of all those inspiring Indian lectures of the Swami which are now available in the famous book, *Lectures from Colombo to Almora*.

Mr. Goodwin accompanied Swamiji wherever he went, visiting Detroit and Boston, when the Swami went to those places in the spring of 1896, and later accompanying him to England and to India, where he died. At the news of Goodwin's premature death, the following touching tribute to his memory was sent by Swami Vivekananda to the papers:

"With infinite sorrow I learn the sad news of Goodwin's departure from this life, the more so as it was terribly sudden and therefore prevented all possibilities of my being at his side at the time of death. The debt of gratitude, I owe him, can never be repaid, and those who think they have been helped by any thought of mine, ought to know that almost every word of it, was published through the untiring and most unselfish exertions of Mr. Goodwin. In him I have lost a friend true as steel, a disciple of never failing devotion, a worker who knew not what tiring was, and the world is less rich by one of those few who are born, as it were, to live only for others."

1898 June: *The Brahmavadin* reported about the renowned yogi **Pavahari Baba** of Ghazipur who made a sacrifice of his body:—

"The Yoga-siddha familiarly known as Pavahari Baba who resided at the village of Kuta in the District of Ghazipur, for about thirty years, and has been the great source of spiritual influence to all grades of the Hindu community, put an end to his earthly career in rather a curious way. He owned nothing very important in the way of property except a small image of Rama his favourite Deity, the photos of Sri Ramakrishna Paramahansa and a few others supposed to be presents from Keshab Chandra Sen, and a few utensils used in daily worship.... On the day previous to his end, it seems he hinted to his brother that the weight of the Kaliyuga was becoming too oppressive and that it was time that his spirit quitted this mortal body. His brother seems to have suspected nothing but learnt the grave significance of these words, the next day. The morning of June 10th, of the seventh day of the dark half of the lunar month, *Jyeshtha*, was the last time when the pious pedestrians on the fields of Kuta heard the familiar ringing of the *puja* bell of their beloved yogin. For it was on that day the venerable Sadhu, after his customary ablutions, gathering of flowers and worship, is said to have smeared his body with clarified butter and sprinkled it over with incense and then set fire to the four corners of his room; and when the flames had taken hold on all sides, it is said, he deliberately went and sat in the sacrificial pit making his body an oblation.....

".....Our readers will better appreciate the glory of this saint from the eloquent words of **Swami Vivekananda**: 'There is a sage in India, a great yogi, one of the most wonderful men I have ever seen in my life. He is a peculiar man; he will not teach anyone; if you ask him a question he will not answer. It is too much for him to take up a position of a teacher; he will not do it. If you ask a question, and if you wait for some days in the course of conversation he will bring the subject out himself, and wonderful light will be then thrown on it. He told me once the secret of perfect work, and what he said was: Let the end and the means be joined into one, and that is the secret of work.' Again in another place Swamiji says: 'The great men in the world have passed away unknown. The Buddhas and the Christs that we know are but second rate heroes in comparison with the greatest men of whom the world knows nothing. Hundreds of these unknown heroes have lived in every country working silently. Silently they live and silently they pass away; and in time their thoughts find expression in Buddhas or Christs, and it is those latter that become known to us. The highest men do not seek to get any name or fame from their knowledge. They leave their ideas to the world; they put forth no claim for themselves and establish no schools or systems in their name. Their whole nature shrinks from such a thing. They are the pure *Sattvikas* who can never make any stir, but only melt down in love. I have seen one such yogin who lives in a cave in India. He is one of the most wonderful men I have ever seen. He has so altogether lost the sense of his own individuality that we may say that the man in him is completely gone, leaving behind only the all comprehending sense of the divine. If an animal bites one of his arms, he is ready to give it his other arm also, and say that it is the Lord's will. Everything that comes to him is from the Lord. He does not show himself to men and yet he is a Magazine of love and of true and sweet ideas.' "

1898 July 4: Swami Vivekananda who was on a tour, arranged, personally the observance of the memorable date — the anniversary of the **American Declaration of Independence**.

On this day he was travelling with several American disciples in remote Kashmir. As a surprise to his companions that day Swamiji composed and read to them a poem named: *To the Fourth of July*.

Vivekananda's utterances frequently revealed the deep impression he had absorbed in his association with the people of America. He felt a powerful affinity which their spirit of liberty had, with his own drive for universal tolerance and spiritual harmony. Significantly, the day of Swamiji's exit from the world happened to be a 4th July.

1898 July 29: Birth of **Isidor Rabi**, American physicist, who pioneered in the development of precision atomic and nuclear-beam measurements.

1898 July 30: Death of **Bismarck** (b. 1815), founder and first Chancellor of the German Empire (1871).

A leading diplomat of the late 19th century, Bismarck was known as the 'Iron Chancellor'.

1898 Aug. 2: Swami Vivekananda on a tour to Kashmir, undertook a pilgrimage to the icy-cave-temple of **Amarnath**.

Accompanied by **Sister Nivedita**, and observing meticulously every little practice demanded by custom, the Swami entered the cave-temple, trembling with emotion. A great mystic experience came over him, of which he never spoke, beyond saying that Lord Shiva himself appeared before him.

1898 Sept. 30: *The Amrit Bazar Patrika* wrote in its editorial:

"It must be intolerable to a Christian to see a pagan preaching religion in Christian countries, at the cost of the blessed Christians themselves. The privilege of preaching religion to others than Christians is enjoyed by the Christian missionaries alone. Any non-Christian, therefore, who takes to preaching religion to others, especially in a Christian country, is an interloper.....

".....The most natural thing in the world, according to the Christian missionaries, is that Christians should subscribe handsomely for the spread of Christianity and send batch after batch of missionaries to heathen countries. The most unnatural thing in the world, according to the same authority, is for the heathens to penetrate into the country of these Christians and preach religion, and that at the cost of the Christians themselves! Naturally, the sight of **Swami Abhedananda** (a brother disciple of Swami Vivekananda) being honoured, feted and fed in the United States of America, is hateful to the sight of the missionaries.

"Viewing the thing from an impartial stand-point of view, we think that Abhedananda committed no wrong, and that the missionaries do commit a wrong in coming to this country.....

".....Everything in the conduct of this Swami is straightforward and honourable. But that cannot be said of many of the missionaries."

"There is no doubt of it that one of the ways of raising money for missionary purposes in India is to blacken the character of the Hindus, by exhorting pious Christians to save the black pagans of India 'who ate their babies alive, burnt their women, offered human sacrifices and worshipped hideous idols!'

"The real fact is that the Hindus do not need that looking after as the Christians themselves do. As fighting men, as men of energy, the Christians are

immensely superior to the Hindus, but in morality the Hindus are probably better than the Christians. And in proof of this we can show that the Hindus do not touch liquor. Charity must begin at home, and the duties of Christian missionaries and pious Christians is first to put their own house into order before saving strangers. A drunken Christian saved is likely to be a more pleasing sight to Christ than a sober heathen rescued. For, a drunken Christian disgraces his name and religion.

“We presume there is much to do nearer home, in Christian countries, than even in a heathen country like India. Besides, a Christian reclaimed, is a solid piece of work. The Christianised heathen in India is a farce, — he gains very little, as a rule, by his conversion. We have seen a good many converts who have only learnt to give air and nothing of any value. Our humble idea is that pious Christians should, first of all, try to improve the moral tone of their own community; and that will do more to spread Christianity than mere precepts.

“But we have no need to thrust our advice upon the Christians, though we have some to offer to our own countrymen. It is that, as Hindus, they have a duty to their fellows, namely the humanization of their fellow-beings. By Buddhism they humanized Asia, and by Vaishnavism they should humanize Europe and America. Is not the Czar trying to reduce the number of fighting men? What a reflection this against Christ and his teachings! What a piece of criticism this against the religion, which taught the brotherhood of man and fatherhood of God, and which further taught man to turn the right cheek when the left is hurt! Let Hindus send batch after batch of missionaries to all parts of the world, carrying the flag of Lord Gauranga — preaching love as the highest blessing of God to men.”

1898 Nov. 8: While working with the cathode ray ultra-vacuum tube invented by English physicist Sir William Crooks, German physicist, **Wilhelm Konrad Roentgen** (1845-1925), discovered a new type of radiation, which he called **X-rays** and their use for obtaining picture of the interior structure of animate and inanimate bodies. He announced his discovery to the Wurzburg physical-Medical Society in December 28, in his paper.

The first X-ray picture taken by Roentgen in 1898 clearly showed the bone structure of his wife's hand. The technique soon revolutionised medical diagnosis. This discovery of X-ray also led to others of significance, e.g., that of radio-activity by Bequerel, which transformed physical science. Roentgen's epoch-making discovery earned him the Nobel Prize in Physics, of which he was the first recipient, in 1901.

1898 Nov. 13: **Swami Vivekananda** attended the opening ceremony of **Nivedita School** at Calcutta. The Holy Mother, Sri Ramakrishna's consort, performed the opening ceremony of the school. At the end she prayed that

the blessings of the Divine Mother might be upon the school and that the girls it trained be ideal women.

Nivedita who witnessed the ceremony with the Swamis of the Ramakrishna Order said: "I cannot imagine a grander omen than her blessings spoken over the educated Hindu womanhood of the future." The dedication of the school was the beginning of Nivedita's work in India.

1898 Nov.: **Max Muller** brought out his book entitled *Ramakrishna—His Life and Sayings*.

The book had a rapid sale, the third edition coming out the following May. In this context, Mrs. Georgina Max Muller wrote: "This Indian saint (**Sri Ramakrishna**), who died in 1886, had many devoted followers and from them and various journals Max Muller collected his sayings and materials for his life, feeling that attention ought to be drawn in this country (England) to the utterances of men like Ramakrishna who gather multitudes round them, and who exercise a powerful influence not only on philosophy but on large masses of people. 'A country permeated by thoughts as were uttered by Ramakrishna cannot possibly be looked upon as a country of ignorant idolators, to be converted by the same methods which are applicable to the races of Central Africa'" (*The Life and Letters of Max Muller*, Vol.II,p.399).

1898 Dec. 9: Belur Math (monastery at Belur, a small town on the West bank of the Ganga, about five miles from Calcutta) was formally consecrated by **Swami Vivekananda**, with the installation of Sri Ramakrishna's image in chapel.

On January 22, 1899, the Ramakrishna Math was finally removed to this new monastery — it was occupied by the members of the Ramakrishna Order. After establishing the Math in 1899 Swami Vivekananda turned it over to a Board of Trustees drawn from the monastic members of the Ramakrishna Order.

While Ramakrishna Math is a registered religious trust dedicated to the nursing of the inner spiritual life of the monastic members of the Ramakrishna movement, the Ramakrishna Mission is a charitable Society registered under the Societies Registration Act of 1860 and dedicated to the expression of the inner spiritual life in outward collective action in the service of man. Though legally two distinct entities with separate funds, the Ramakrishna Math and the Ramakrishna Mission are virtually a single body; the members of the Math form the principal workers of the Mission; the Trustees of the Math form the Governing Body of the Mission, and the Belur Math is the headquarters of both. Both Math and Mission now have branches all over India.

1898 (a): Research into the radioactivity of pitchblend, an ore of Uranium, led **Marie** (1867-1934) and **Pierre Curie** (1859-1906), French physicists, to discover the radioactive elements **Polonium** and **Radium**.

The Curies and Antoine Henri Becquerel (1852-1908) shared the 1903 Nobel Prize for physics for their discovery of radioactivity which laid the foundation of later research in nuclear physics and chemistry.

1898 (b): Bubonic plague killed an estimated 3 million people in **China** and **India**, in the following decade.

1898 (c): Sir Pherozeshah Mehta (1845–1915), one of the founders of the Indian National Congress, and an outstanding leader of the Bombay Municipality, was named to the **Imperial Legislative Council**, and served with distinction until poor health forced his resignation.

1898 (d): Prarthana Samaj of Bombay started **Depressed Class Mission**.

1898 (e): The **Telegraphone** patented by Danish electrical engineer **Valdemer Paulsen** (1869-1942), was the world's first magnetic wire-recording device.

1898 (f): Sir Ronald Ross (1857-1932), British bacteriologist, successfully investigated the theory of a mosquito vector in the transmission of malaria.

His discovery of the **malarial parasite** in the gastro-intestinal tract of the Anopheles mosquito led to the realization that malaria was transmitted by Anopheles and laid the foundation for combating the disease.

He received the Nobel Prize in 1902 for discovery of how malaria enters an organism.

Ross's discovery led to the draining of swamps where mosquitoes breed, to expanded use of window screens and mosquito netting and — eventually — to widespread use of insecticides.

1898 (g): M. J. Owens (1859-1923) invented automatic **bottle-making machine**.

1898 (h): John Philip Holland (1840-1914), Irish American inventor, succeeded in designing and developing a **sub-marine vessel**, "Holland", which is considered the principal forerunner of the modern submarines.

1898 (i): The **Graflex Camera** patented by U.S. inventor **William F. Folmer**, 36, was the world's first high-speed multiple-split focal plane camera. In the same year photographs taken with artificial light were produced for the first time.

1898 (j): *The School and Society* by University of Chicago philosopher-psychologist **John Dewey**, 39, pioneered progressive education by challenging traditional teaching methods based on lectures, memorization, and

mechanical drill. Dewey suggested that education was a process of accumulation and assimilation of experience whereby a child developed into a balanced personality with wide awareness.

1898 (k): Alberto Santos Dumont (1873-1932), Brazilian aviation pioneer, built a **model airplane** with an internal combustion engine.

Shortly after the successful flight by the Wright Brothers in 1903, Santos Dumont turned his attention to heavier-than-air machine. In 1909, he produced his famous monoplane, the forerunner of the modern flight plane.

1898 (l): Spanish-American War that lasted for 112 days, was initiated by America and fought ostensibly to end civil war in Cuba and free the island from Spanish rule. But it also manifested America's desire to consolidate their strategic position and extend their economic penetration to the Caribbean area.

The war was precipitated by a February 15 explosion that destroyed the U.S. battleship 'Maine' in Havana Harbour, killing 258 sailors and two officers. The Battle of Manila Bay began on May 1, in the morning. By the time a cease fire was ordered in the afternoon, all 10 ships in the Spanish squadron had been destroyed with a loss of 381 men, while 8 Americans had been slightly wounded and none killed. Admiral Dewey's victory at Manila Bay established the United States as a Pacific power in a brief war with Spain. Spain was forced to give up the Philippines, Guam and Puerto Rico. Cuba became independent, but was held closely under U.S. political and economic influence.

1898 (m): 'Gideons International' had its beginning at Boscobel, Wis., where two travelling salesmen, John H. Nicholson and Sam Hill, shared a room at the Central Hotel and decided to form an Association of Christian businessmen and professional men to "put the word of God into the hands of the unconverted."

The Association raised money for their work, it placed 25 Bibles in Montana Hotel in 1908, and by 1976 the Gideons had placed 16.5 million Bibles per year in hotels, hospitals, prisons, schools, colleges and other locations.

1899 Jan: Swami Trigunatitananda, a brother disciple of Swami Vivekananda, in his capacity as the Manager, published the first number of the Bengali Magazine *Udbodhan* (The Awakener)

Swami Vivekananda selected the name for the magazine, and gave Swami Trigunatitananda his hearty blessings for its success. Swami Trigunatitananda would beg his food from householders of a devotional nature, or sometimes go without food, and would march ten miles on

foot, on business relating to the Press and the magazine. There was no means at that time of employing a clerk and Swami Vivekananda had given strict orders not to spend a farthing out of the magazine fund for any other purpose than the interests of the magazine itself. And Swami Trigunatitananda carried out the orders to the letter, maintaining himself from *bhiksha* at the houses of Bhaktas or by other means.

Swami Vivekananda wrote out the introduction to the magazine, and it was proposed that only the sannyasin and householder disciples of Sri Ramakrishna would write in this paper. Swamiji also warned the authorities against obscene advertisements being published in it. The members of the Ramakrishna Association, then an organised body, were called upon by Swamiji to contribute articles to the magazine, and spread the religious views of Sri Ramakrishna through this paper among the general public.

1899 Mar. 19: Advaita Ashrama was founded at **Mayavati**, Himalayas.

Ever since the visit to the Alps at Switzerland, **Swami Vivekananda** had been cherishing the desire to establish a monastery in the solitude of the Himalayas where non-dualism would be taught and practised in its pure form, and where the people from the East and the West could live together in spiritual comradeship and practise the Vedanta philosophy and get their outlook on life greatly widened by a mutual exchange of their highest cultural and spiritual ideas. In the course of his itinerary, he had searched in vain for a suitable site for such an ashram in the hills. Eventually Mr. and Mrs. Sevier accompanied by Swami Swarupananda, travelled far into the interior of the District of Almora and after a diligent search, selected for the Ashrama the estate of Mayavati lying at a distance of 50 miles from Almora at an altitude of 6800 ft. and commanding a magnificent view of the eternal snow ranges of the Himalayas. With the approval of the Swami, the spot was immediately purchased and the monastery under the name of the "Advaita Ashrama" came into existence with his heartfelt blessings. In order that devotees hailing from different parts of the world and belonging to various faiths might carry on their spiritual practices without let or hindrance, it was enjoined by the Swami as a special rule that in that Ashrama there would be no worship of images, pictures or symbols of God, nor any religious ceremony or ritual, not even the worship of Sri Ramakrishna. [see 1901 Jan. 7]

1899 Mar. 19 (a): *The Mahratta* wrote in its Editorial:

"In an interview with a representative of *The Madras Mail*, **Swami Abhayananda** is reported to have said the following: 'Missionary reports are spread in America that in India children are thrown in the Ganges and under the wheel of the car of Jagannath, and people in

America are induced to believe these. I myself have been constantly asked how such things are possible in the land of the beautiful Vedanta Philosophy.' Asked as to whether she seriously suggested that such stories were told in America as descriptive of the present state of affairs in India, and whether the people there really believed such stories Swami Abhayananda reasserted her previous answer with emphasis and said, 'I am pained to say, yes. I shall be able after personal observation here to contradict many of these false stories when I return to America'.

"..... The tenacity of the American missionaries in propagating in their land something that is not true about India, is not a new thing to the Indian public; but it more pointedly than ever thrusts upon our attention the consideration whether it is not high time that we did take some steps to dispel the impressions about us made on the misinformed American mind, whose good opinion and sympathy we cannot afford to lose. The venerable **Swami Vivekananda** has shown us the right way to the attainment of our object and it would therefore be a pity if we do not send at least a couple of Hindu preachers, disciples of the Swami along with Swami Abhayananda to America." [see 1894 Nov. 7]

1899 Apr. 11: Death of **Sir Monier-Williams** (b. 1819), English-Sanskrit scholar, who was largely responsible for the establishment at Oxford of the Indian Institute.

A prolific writer on Sanskrit, Hindustani and Indian religions, Monier-Williams' *English-Sanskrit Dictionary* (1851) and *Sanskrit-English Dictionary* (1872) are standard reference works. His *Indian Wisdom* (1875) is a source book representing mostly every field of classical Indian studies. A staunch orientalist and admirer of Hindu faith, Sir Monier-Williams wrote:

"And yet it is a remarkable characteristic of Hinduism that it neither requires nor attempts to make converts.... nor is it being driven out of the field by two such proselytising religions as Mohammedanism and Christianity. On the contrary, it is at present rapidly increasing. And far more remarkable than this is that it is all-receptive, all-embracing and all-comprehensive.....

"It cares not to oppose the progress of Christianity nor of any other religion. For it has no difficulty in including all other religions with its all-embracing arms and ever-widening fold. And in real fact, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human characters and human tendencies. It has its highly spiritual and abstract side suited to the philosophical higher classes. Its practical and concrete side suited to the man of affairs and the man of the world. Its aesthetic and ceremonial side suited to the man of poetic feeling and imagination. Its quiescent and contemplative side is suited to the man of peace and lover of seclusion.

“Indeed, Hindus were Spinozists 2000 years before the birth of Spinoza, Darwinians centuries before the birth of Darwin, and evolutionists centuries before the doctrine of evolution had been accepted by the Huxleys of our times, and before any word like evolution existed, in any language of the world .

1899 Apr. 30: *The Mahratta* reported:

“The movement initiated by **Ramakrishna Mission** with the object of securing the voluntary services of natives in cleaning the insanitary districts and adopting plague preventive measures resulted on Saturday evening in a large representative meeting of the University professors and students.

“The Chairman, **Swami Vivekananda**, in opening the proceedings, impressed upon the students the necessity of immediate and decisive action. There had been any amount of talk and theorising, but no practical work had been done by the Bengalis themselves tending towards checking the plague. He remarked that the Bengalis were getting crazy because of the severe criticism lately passed on them by an English newspaper correspondent, but unless they 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 Noble also gave an address.

“At the close of the meeting a large number of students came up and enrolled themselves as volunteers for the proposed work.

“There were 74 deaths reported in Calcutta on Saturday against an average of 75. The plague cases reported numbered 21 and the deaths 13. The suspected plague cases were 6 and the deaths from suspected plague 5.”

1899 Apr.: The following is an interview which a representative of the *Prabuddha Bharata* had with **Swami Vivekananda** on the **bounds of Hinduism**:-

Having been directed by the Editor, (writes the representative of *The Prabuddha Bharata*), to interview Swami Vivekananda on the question of converts to Hinduism, I found an opportunity one evening on the roof of a Ganges houseboat. It was after nightfall, and we had stopped at the embankment of the Ramakrishna Math, and there the Swami came down to speak with me.

Time and place were alike delightful. Overhead the stars, and around the rolling Ganges; and on one side stood the dimly lighted building, with its background of palms and lofty shady trees.

"I want to see you, Swami," I began, "on this matter of receiving back into Hinduism those who have been perverted from it. Is it your opinion that they should be received?"

"Certainly", said the Swami, "they can and ought to be taken."

He sat gravely for a moment, thinking, and then resumed. "Besides", he said, "we shall otherwise decrease in numbers. When the Mohammedans first came, we are said – I think on the authority of Ferishta, the oldest Mohammedan historian – to have been six hundred millions of Hindus. Now we are about two hundred millions. And then every man going out of the Hindu pale is not only a man less, but an enemy the more.

"Again, the vast majority of Hindu perverts to Islam and Christianity are perverts by the sword, or the descendants of these. It would be obviously unfair to subject these to disabilities of any kind. As to the case of born aliens, did you say? Why, born aliens have been converted in the past by crowds, and the process is still going on."

"In my own opinion, this statement not only applies to aboriginal tribes, to outlying nations, and to almost all our conquerors before the Mohammedan conquest, but also to all those castes who find a special origin in the Puranas. I hold that they have been aliens thus adopted."

"Ceremonies of expiation are no doubt suitable in the case of willing converts returning to their Mother-Church, as it were; but on those who were alienated by conquest – as in Kashmir and Nepal – or on strangers wishing to join us, no penance should be imposed."

But of what caste would these people be, Swamiji?" I ventured to ask. "They must have some, or they can never be assimilated into the great body of Hindus. Where shall we look for their rightful place?"

"Returning converts", said the Swami quietly, "will gain their own castes, of course. And new people will make theirs. You will remember", he added, "that this has already been done in the case of Vaishnavism. Converts from different castes and aliens were all able to combine under that flag and form a caste by themselves, – and a very respectful one too. From Ramanuja down to Chaitanya of Bengal, all great Vaishnava teachers have done the same."

"And where should these new people expect to marry?" I asked.

"Amongst themselves as they do now", said the Swami quietly."

"Then as to names", I enquired, "I suppose aliens and perverts who have adopted non-Hindu names should be named newly. Would you give them caste-names, or what?"

“Certainly”, said the Swami, thoughtfully, “there is a great deal in a name” and on this question he would say no more.

But my next enquiry drew blood. “Would you leave these new-comers, Swamiji, to choose their own forms of religious belief out of many-visaged Hinduism, or would you chalk out a religion for them?”

“Can you ask that?” he said. “They will choose for themselves. For unless a man chooses for himself, the very spirit of Hinduism is destroyed. The essence of our Faith consists simply in this freedom of the *Istha*.”

I thought the utterance is weighty one, for the man before me has spent more years than any one else living, I fancy, in studying the common bases of Hinduism in a scientific and sympathetic spirit — and the freedom of the *Istha* is obviously a principle big enough to accommodate the world.

But the talk passed to other matters, and then with a cordial good night this great teacher of religion lifted his lantern and went back into the monastery, while I, by the pathless path of the Ganges, in and out amongst her crafts of many sizes, made the best of my way back to my Calcutta home. [see 1899 May, 1899 June 25]

1899 May 24: Birth of **Kazi Nazrul Islam**, the revolutionary poet of Bengal.

1899 May: *The Indian Social Reformer* wrote:

“**Swami Vivekananda** said to an interviewer that ‘every man going out of the Hindu pale is not only a man the less, but an enemy the more’. Therefore in his opinion converts to Christianity and Mohammedanism ought to be received back into Hinduism. Not only so, even born aliens should be received into the Hindu fold. As to their position in Hindu society he said that ‘returning converts will gain their own castes, of course. And new people will make theirs. This has already been done in case of Vaishnavism. Converts from different castes and aliens were all able to combine under that flag and form a caste by themselves — and a very respectable one too. From Ramanuja to Chaitanya of Bengal, all great Vaishnava teachers have done the same. As to the form of belief to be adopted by them, ‘they will choose for themselves. The essence of our Faith consists simply in this freedom of *Istham*.’ When the Hindu castes—at least—the higher ones—take back converts to Christianity and Mohammedanism the difficulty as to what caste they should form will very probably not exist at all.” [see 1899 Apr, 1899 June 25]

1899 June 2: The Bengal correspondent of *The Hindu* wrote:

“**Swami Vivekananda** has not yet been able to completely shake off his ailment. Yet he has decided to leave for Europe and will probably embark early in June. The Swami, we believe, has a double object in view, viz.,

to benefit his health by the voyage, and to resume his work in England and America after complete recovery. We heartily wish the Swami a pleasant voyage, speedy restoration to his normal health and vigour and an active career to a preacher of the Higher Hinduism in the West." (*The Indian Mirror*)

1899 June 20: Accompanied by **Sister Nivedita** and **Swami Turiyananda**, one of his brother monks, **Swami Vivekananda** left for the West on his mission for the second time.

After consolidating his newly started activities in India, Swamiji had strongly felt an urge to take a trip to the West to personally inspect how far the work founded in the foreign lands had progressed during his absence. Besides, the doctors, apprehending a sudden physical breakdown of the Swami due to the overstraining of his nerves in the midst of his whirlwind activities in India, had advised him to go on a sea-voyage to recoup his fast deteriorating health. So he boarded the S.S. Golconda in the Hoogli river at Calcutta and began his second and last voyage to the Western world.

1899 June. 25: *The Mahratta* wrote in its editorial about Swami Vivekananda's views on reconversion to Hinduism:—

"A representative of *The Prabuddha Bharata* lately interviewed **Swami Vivekananda**, and drew him out on a most important question of social and religious reform. The Swami is of opinion that those persons who have been perverted from Hinduism can, and certainly ought to be taken back. Since the days of Ferista, the oldest Mohammedan historian, the Hindus have, the Swami calculates, been reduced in number from six to two hundred millions. And besides every man going out of the Hindu pale is 'not only a man less, but an enemy the more'. The vast majority of Hindu perverts to Islam and Christianity are perverts by the sword or descendants of these, and it would be obviously unfair to subject these to disabilities of any kind. Born aliens too could be received within the pale of Hinduism just as much as perverts and their descendants. The question of *prayaschitta* or penance is only a subordinate one. Reason would demand the enforcement of the *prayaschitta* in a case of those persons only who have been voluntary perverts and wish to be reconverted in their own life. The demand would evidently be not so imperative in the case of those upon whom excommunication has visited as a vicarious punishment, i.e., punishment for the sins of their parents or ancestors, or in the case of those who originally belonged to a different religion but are willing, by honest conviction, to change it in favour of Hinduism. As for the accommodation and adjustment in Society of converts to Hinduism the Swami is of opinion that while returning converts will gain their own castes, aliens will form a caste of their own. 'This has already been done', says the Swami, in the case of Vaishnavism. Converts from different

castes and aliens were all able to combine under that flag and form a caste by themselves, and a very respectable one too. From Ramanuja to Chaitanya of Bengal all great Vaishnava teachers have done the same'. As for the form of religious belief the convert will of course choose his own. 'For unless a man chooses for himself the very essence of Hinduism is destroyed. The essence of our faith consists simply in this freedom of the *Istham*.' The above views are convincing proofs of the breadth and liberalism of the new Gospel which Swami Vivekananda has been preaching in India and the Western countries." [see 1899 April, 1899 May]

1899 Jul. 9 *The Mahratta* in its editorial:

"**Swami Vivekananda** once more sailed for England with two of his disciples from Calcutta. On his way he was to have landed for some time at Madras. But the quarantine regulations in force at Madras Harbour, disappointed him as well as his Madras friends, who had made some preparations for receiving him. The object of the present visit of the Swami to England is, of course, to continue his mission of Hindu Evangelism. It appears from the letter which Mr. Alfred Webb recently wrote to India, that the missionaries have once more started a fresh crusade of calumny against the Hindu religion; and if that be so the Swami's visit to England may be regarded as quite opportune. Evidently the Swami's labours have begun to bear fruit in that land of materialism; and the awakened jealousy and spitefulness of the missionaries is a sure proof of it. We wish bon voyage to the Swami, and are confident that his present tour will prove as fruitful as the last. The grand exhibition at Paris is to come off next year and religion in one form or another is sure to be one of the exhibits at it. In fact we shall not be surprised to hear that the World's Parliament of Religions meets at Paris as it met on a similar occasion at Chicago. Such an opportunity must be very welcome to the Swami, and we may surely expect to hear of Swami's success as we did three years ago."

1899 Jul. 21: Death of **Robert Ingersoll** (b. 1833), American lawyer and orator, who popularised the higher criticism of the Bible, a humanistic philosophy, and a scientific rationalism; a champion of free thought, he became known as "The Great Agnostic". Nationally known as a lecturer, he was in great demand and received as much as \$ 3,500 for a single evening's performance in which, with brilliant oratory and wit, he sought to expose the orthodox superstitions of the times.

While in America, **Swami Vivekananda** met Ingersoll with whom the Swami on several occasions discussed religious and philosophical subjects. During the course of these conversations the great agnostic cautioned the Swami not to be too bold and outspoken, to be careful in his

preaching of new doctrines and his criticisms of the way of life and thought of the people. When asked the reason why, Mr. Ingersoll replied: "Fifty years ago you would have been hanged if you had come to preach in this country or would have been burned alive. You would have been stoned out of the villages, if you had come even much later." The Swami was surprised; he could not believe that there was such a great amount of fanaticism and bigotry in the American nation, and he told Mr. Ingersoll as such.

"Ingersoll once said to me," said the Swami, in the course of a class talk, "I believe in making the most out of this world, in squeezing the orange dry, because this world is all we are sure of." I replied, "I know a better way to squeeze the orange of this world than you do; and I get more out of it. I know I cannot die, so I am not in a hurry. I know that there is no fear, so I enjoy the squeezing. I have no duty, no bondage of wife and children and property; and so I can love all men and women. Every one is God to me. Think of the joy of loving man as God! Squeeze your orange this way and get ten thousand fold more out of it. Get every single drop!"

1899 Aug. 17: *The Indian Mirror* comments on the book *Swami Vivekananda and his Guru with letters from prominent Americans on the alleged programme of Vedantism in United States*, published by the Christian Literature Society for India, London and Madras, 1897:-

"The object of the first part of this book is to show that, on account of his *shudra* birth and for his want of knowledge as well as on the part of his Guru, Vivekananda is not qualified for teaching the Vedanta; that he, in consequence of his doings, is not entitled to be called a 'Swami', that Schopenhauer, the admirer of the *Upanishads*, was a bad man, and that Professor Max Muller (in connection with his opinion of Vedantic books) is a 'man having two voices'. The second part immediately concerns *The Indian Mirror*. It may be remembered that, on the 21st January, 1897, an article appeared in the paper, headed '**Swami Vivekananda**' in which it was stated that 'hundreds of men and women have enlisted themselves under the standard, which he unfolded in America, and some of them have even taken to the bowl and the yellow robes.' This statement proved too much for the serenity of the Rev. Dr. W.W. White, Secretary to the College Young Men's Christian Association of Calcutta and he forthwith set out to verify this statement by writing to a number of ladies and gentlemen of America, mostly belonging to missions and educational institutions, to whom copies of *The Mirror* were sent, and asking them if there was any 'likelihood of America abandoning Christianity and adopting either Hinduism or Mohammedanism, in its stead.' The replies received are inserted in the second part of the book, and they are of course, to the effect that neither Hinduism nor Mohammedanism has a chance of obtaining a foothold in America. Some of the writers say that

Swami made no impression on the people, while some others assert that the Swami may have made a few converts, but such converts were vacillators and seekers of novelty. All of them consoled the enquirers with the assurance that Christianity has made a firm footing in America, and there is no fear of its being supplanted by any other religion."

1899 Sept. 27: In a letter to the Editor of *The Indian Mirror* **Sri Sarat Chandra Chakravarti**, a disciple of **Swami Vivekananda**, wrote:

"...The Christian Missionaries of America, who lately have so terribly suffered from their pecuniary support being stopped by many enlightened millionaires of the United States who have heard Swami Vivekananda, give circulation to many unfounded stories against the Swamiji on many occasions... the false report comes from a quarter where the Swamiji's work has been the most successful one in India, and where the Missionaries have been most terribly opposed in furtherance of their work of evangelisation. Although it is better to ignore the calumnies of backbiters, yet we cannot help contradicting it, as it seems to have created a stir both in the European and Indian circles.

1899 Oct. 28: Death of **Ottmer Mergenthler** (b. 1854), German American inventor of the **Linotype**, who revolutionised the printing industry with his remarkable type-setting-type-casting machine.

1899 Oct. 30: In a letter of date, written from Ridgely Manor, U.S.A., **Swami Vivekananda** confided to Mary Hale his views on British Rule in India — views which he could express publicly in India, or even in America, only at a great risk.

"Suppose you simply publish this letter", he told Mary, "The law just passed in India will allow the English Government in India to drag me from here and kill me without trial." He conceded that British rule in India had one redeeming feature; it had brought her out once more on the stage of the world. If this had been done with an eye to the good of the people, it would have as circumstances had favoured Japan with, produced more wonderful results, said he. "No good can be done when the main idea is blood-sucking", added he. In spite of massacres (as after the rising of 1857) and recurring famines "that take off millions" the population of India had increased, said he, but it had not yet come up to what it was before Muslim rule. (He quoted the Muslim historian Ferishta, circa 1570 to 1611 A.D.; as saying that in the 12th century the Hindus numbered 600 million whereas, said he, it was now less than 200 million). India can well support five times the present population, he said.

He spoke about the strangling of the press, the bit of self-government that was given to India being quickly taken off, the poor prospects of educational expansion, and Indians having been (of course) disarmed long ago.

“For writing a few words of innocent criticism men are being hurried to transportation for life, others imprisoned without any trial; and nobody knows when his head will be off...there has been a reign of terror in India for some years. English soldiers are killing our men and outraging our women – only to be sent home with passage and pension at our expense. We are in a terrible gloom – where is the Lord? Mary, you can afford to be optimistic – can I?” (*A Comprehensive Biography of Swami Vivekananda*, Part I, p. 542 and 543).

1899 Oct.: In a long letter to **Pratap Chandra Mazumdar** (1840-1905), the disciple of Keshab Chandra Sen, and the leader of the more liberal portion of the Brahma Samaj, **Max Muller** suggested that his followers should call themselves Christians.

“Tell me some of your chief difficulties”, wrote Max Muller, “that prevent you and your countrymen from openly following Christ. I shall do my best to explain how I and many who agree with me have met them and solved them...From my point of view, India, at least the best part of it, is already converted to Christianity. You want no persuasion to become a follower of Christ. Then make up your mind to act for yourselves. Unite your flocks and put up a few folds to hold them together, and to prevent them from straying. The bridge has been built for you and those who came before you. Step boldly forward, it will not break under you, and you will find many friends to welcome you on the other shore, and among them none more delighted than your old friend and fellow labourer, F. Max Muller.”

This letter remained unanswered for sometime, though, Mazumdar published it, with a rejoinder from himself, in some of the Indian papers. ... Max Muller’s suggestion that the followers of Mazumdar should call themselves Christian, led to attacks from many different parties (*The Life and Letters of Max Muller*, Vol.II, p.415, and 416.)

1899 (a): First Hague Peace Conference (a tentative move towards internationalization at a time of rising European tension) was held at the suggestion of Russia, who could not afford to compete in the arms race.

1899 (b): The evolutionist or reformist current in social democracy was established by **Edward Bernstein** (1850-1932), German politician, in his writings, wherein he queried Marx’s predictions and advocated evolutionary as distinguished from revolutionary **socialism**.

1899 (c): A.L. Debierne (1874-1949), French chemist, discovered the radioactive element ‘actinium’.

1899 (d): Aspirin (acetylsalicylic acid) was perfected by German researchers **Felix Hoffman** and **Hermann Dresser**, who had developed the powdered analgesic (pain-killer) and fever reducer from coal tar.

1899 (e): Lenin (1870-1924), Russian Communist leader, brought out his major works: *The Development of Capitalism in Russia*.

Analysing the first war of the Indian Independence, Lenin wrote elsewhere: "Only the Hindu society can free India from English colonial rule. Unfortunately, the Hindu society today is scattered and disunited. The Hindus must unite."

1899-1900: Severe famine in North India killed 2 million people.

The famine was due to complete failure of the South-West monsoon and drought, which as Sir John Elliot, the Government meteorologist, afterwards estimated, was "the greatest in extent and intensity" which India had experienced during the last 200 years. The famine affected parts covering an area extending over 400,000 square miles with a population of 25 million in British India and 35 million in the Native States. The area included the greater part of the Bombay Presidency, the whole of the Central Province, Berar, and much of the Punjab, Rajputana, the Nizam's territories, Baroda and the Central Indian principalities. Relief measures were undertaken on a wide and liberal scale.

In the wake of agonies of famine accompanied by devastations, pestilence, and deaths, the government of India appointed a Famine Commission, to examine the administration of relief in all its branches, the cost of operations and the extent of mortality etc.

Between 1866 and 1900 there were four major famines in India. In all, over nine million people died of starvation. Hardly any part of India was free from this curse. The Punjab, the Ganges valley, Orissa, Madras, the Central Provinces and parts of Bombay were all affected at different times. [see 1866-67, 1868-69, 1873 (b), 1874 (a), 1876-78, 1877 Jan. 1, 1878 (b), 1896-97, 1897 Jan. 13, 1897 May. 16]

1899-1902: The South African War (Boer War)—a struggle between Britain and the Boer States of the Transval and the Orange Free State for supremacy in South Africa.

It was the result of protracted dispute between British and Boers (the descendants of Dutch settlers in South Africa) over British territorial ambition. 450,000 British soldiers fought against 60,000 Boers, the total casualties being 21,142 and 26,000 respectively. It was one of the longest and bloodiest wars fought south of Sahara in modern times and lasted for over two and half years. The war ended with a victory for the British and absorption of the Transval and Orange Free State into the British Empire. When the two ex-republics were granted self-government (1906-7), Africans living in them were not given political rights. The real losers of the war were thus the African inhabitants of South Africa.

1899-1905: Lord Curzon (1859-1925), the Viceroy of India.

At the height of one of the most severe famines in Indian history, he wrote of "the extraordinary apathy and indifference of representative natives. They leave the whole burden of the battle to be borne by the European Officers. They do not visit the poor-houses...they decline to come forward with subscriptions; they illustrate irresponsibility and indifference in every possible way. It is a curious thing that the Hindu, who is so merciful and tender-hearted in a lot of stupid ways, such as saving the lives of pigeons, and peacocks, and monkeys, is almost completely callous as regards the sufferings of his fellow-creatures."

1900 Jan. 1: Swami Ram Tirtha predicted:

"Whether working through many souls or alone, I seriously promise to infuse true life and dispel darkness and weakness from India within ten years and within the first half of the twentieth century, India will be restored to more than its original glory. Let these words be recorded."

1900 Jan. 20: Death of **John Ruskin** (b. 1819), British art critic and writer on social problems.

Unto the Last (1860) was the most influential of his books, affecting not only socialistic thought, but the attitude of the ordinary people to art and taste. His writings combine enormous sensitivity and human compassion with a burning zeal for moral values.

1900 Feb. 1: Referring to the *Gita*, in the course of his lecture on the *Mahabharata* delivered at Pasadena, California **Swami Vivekananda** said:

"I would advise those of you who have not read that book, to read it. If you only knew how much it has influenced your own country even! If you want to know the source of Emerson's inspiration, it is this book, the *Gita*. He went to see Carlyle and Carlyle made him a present of the *Gita*, and that little book is responsible for the Concord Movement. All the broad movements in America in one way or another, are indebted to the Concord party..."[see 1882 Apr.27]

The *Gita* was first translated into English by Charles Wilkins in 1785. Warren Hastings wrote a preface to it. In 1786, he "recommended" a translation of the *Gita* to the President of the East India Company, and wrote in the preface, "The writers of the Indian philosophies will survive when the British domain in India shall long have ceased to exist, and when the sources which it wielded of wealth and power are lost to remembrance." This work was well-known in its original English edition in New England circles and was reprinted in New York in 1867.

1900 Feb. 21: In a letter (written from California) to his brother disciple Swami Akhandananda, **Swami Vivekananda** wrote:

“In these days of dire famine, flood, disease and pestilence, tell me where your Congressmen are. Will it do to merely to say, ‘Hand over the Government of the country to us’. And who is there to listen to them? If a man does work, has he to open his mouth to ask for anything? If there be two thousand people like you working in several districts, won’t it be the turn of the English themselves to consult you in matters of political moment?”

Swami Vivekananda disliked politics, or at any rate thought that his own path was different and was out of the sympathy with the policy of mendicancy that the Indian National Congress was pursuing, in his opinion. His views on Congress policies did not make him popular with the leaders of the Congress with the exception perhaps of some who belonged to its extremist sections such as Mr. Tilak. (*A Comprehensive Biography of Swami Vivekananda*. Vol. II, p. 1396).

1900 Feb-May: During **Swami Vivekananda’s stay in California** he received a gift of 160 acres of land through the generosity of Miss Minnie Boock, one of his devoted students. The place with its picturesque surroundings was ideally situated on the eastern slope of Mount Hamilton in Santa Clara country of California at an elevation of about 2500 ft. away from the din and bustle of town life.

Appropriately named ‘**Shanti Ashrama**’, or Peace Retreat, it was first visited by Swami Turiyananda (a *gurubhai* of Swami Vivekananda) on 2nd August 1900. He was then accompanied by a party of twelve students whom he trained regularly in meditation, living with them the most austere life as in India. Gradually the silent but intensely spiritual life which Swami Turiyananda lived in the company of his students in that lonely Ashrama exercised a great influence not only upon the select group of his young students but also upon all who, attracted by his luminous personality, came to the monastery for spiritual guidance. Thus the ideas spread far and wide and the work prospered under the able leadership of Swami Turiyananda.

1900 April 25: Birth of **Wolfgang Pauli** (d. 1958), Austrian theoretical physicist, who was awarded Nobel Prize for physics for his discovery of the exclusion principle, known as Pauli Principle.

Pauli became one of the most brilliant of the mid-20th century school of physicists. While still a student he wrote a masterly exposition of the theory of relativity. The work for which he received the Nobel Prize relates to the quantum theory and played an important part in the wave theory of the atom.

1900 June 10: **Swami Vivekananda** who came to New York from California, and stayed there in the Vedanta Society with Swami Turiyananda and Swami Abhedananda, lectured on the subject of *Vedanta Philosophy*. The rooms

were filled to their utmost capacity with students and old friends of the Swami. **Sister Nivedita** who had come to New York in early June also attended the lecture. About this she wrote:-

"I went early and took the seat at the left end of the second row....

"And then he came; his very entrance and his silence as he stood and waited to begin were like great hymn. A whole worship in themselves.

"At last he spoke — his face broke into fun, and he asked what was to be his subject. Some one suggested the Vedanta philosophy and he began....

"...The splendid sentences rolled on and on, and we, filled into the Eternities, thought of our common selves as of babies stretching out their hands for the moon, or the sun — thinking them as baby's toys. The wonderful voice went on.

"And for me I had found the infinitely deep things that life holds for us. To sit there and listen was all that it had ever been. Yet there was no struggle of intellectual unrest now — no tremor of novelty.

"This man who stood there held my life in the hollow of his hand — and as he once in a while looked my way, I read in his glance what I too felt in my own heart, complete faith and abiding comprehension of purpose — better than any feeling...."

1900 June 24: *The Mahratta* wrote in its editorial:

"It is well-known, we presume, that **Swami Vivekananda** is at present in the United States of America, where he is doing good work in connection with the Advaitic propaganda. After spending some months in Los Angeles and the neighbourhood and giving numerous public lectures and conventional addresses, he went at the end of February last to San Francisco where he is now lecturing and teaching. He is in excellent health and his friends feel that some of the best and greatest work of his useful life is yet before him. *The Unity* of February last gives an impressive account of his work in Los Angeles. This is what *The Unity* says:-

"Hindu missionaries are not among us to convert us to a better religion than Christ gave us, but rather in the name of religion itself, to show us that there is in reality but one Religion, and that we can do no better than to put into practice what we profess to believe. We had lectures at the Home by the Swami Vivekananda and all were intensely interesting.... There is combined in the Swami Vivekananda the learning of a University President, the dignity of an archbishop, with grace and winsomeness of a free and natural child. Getting upon the platform without a moment's preparation, he would soon be in the midst of his subject, sometimes becoming

almost tragic as his mind would wander from deep metaphysics to the prevailing condition in Christian countries today, who go and seek to reform the Fillipinos with sword in one hand and the Bible in the other, or in South Africa allow children of the same Father to cut each other to pieces. In contrast to this condition of things he described what took place during the last great famine in India where men would die of starvation beside their cattle rather than stretch forth a hand to kill.”

1900 Jul. 8: *The Mahratta* wrote in its Editorial:

“We learn from the *Amrit Bazar Patrika* that the State Secretary for India has, at the request of the Government of India, sanctioned the deputation of **Prof. J. C. Bose** to attend the International Congress of Physicists to be held in Paris and also the meeting of the British Association, to enable him to lay before the scientific public in Europe certain remarkable discoveries made by him. The Lieutenant Governor of Bengal, Sir John Woodburn, is said to have taken the initiative in the matter; and His Honour deserves the thanks of the Indian public for thus showing an active appreciation of the merits of the great Indian scientist. Besides Prof. J. C. Bose, another illustrious Indian to be present at the function in connection with the Paris Exhibition is **Swami Vivekananda** who, we learn, is going to Paris from America. The mission of the Swami will be to represent Hinduism at what will be like a Congress of the World’s Religions in connection with the great Exhibition. Both the Swami and the Professor are personalities who, we are sure, will attract a good deal of attention.” [1880 (b), 1894 (a), 1900 Aug-Oct, 1902 Jul.9]

1900 Aug.18: Birth of **Smt. Vijayalakshmi Pandit**, Indian nationalist, politician and diplomatist and a sister of Jawaharlal Nehru.

She was active in Indian freedom movement and held high national and international position.

1900 Aug. 25: Death of **Friedrich Nietzsche** (b. 1844), German philosopher, classical scholar, renowned for his provocative and highly original works of cultural criticism.

He had a powerful influence on continental philosophy and literature. His doctrine of the ‘Superman’, exerted tremendous influence in the early 20th century. [see 1884 (a)]

1900 Aug: A Conference of leading Muslims from all over North India was held at Lucknow.

It was attended by 400 delegates from the Punjab, Bombay, Central Provinces, U.P. and elsewhere. The Mullahs, landlords, merchants, lawyers journalists and others who had flocked to the Conference called upon the “Muslim masses” to defend their “religion and culture” with all their

might. Mohsin-ul-Mulk, Secretary of the Aligarh College, thundered: "Although we have not the might of pen.... our hands are still strong enough to wield the might of the sword."

1900 Aug-Oct.: Swami Vivekananda in Paris, in connection with his participation in the Congress of History of Religions held on the occasion of the Universal Exposition.

The Paris Exposition was in commemoration of 'the end of a century of prodigious, scientific and economic effort'. It was also designed to further commercial and industrial interests. The 549-acre-wide site was filled mostly with artistically constructed stalls containing about 9 million exhibits and the total cost was £4,660,000. 39 million people visited this Exposition. [see 1867 (f-1), 1878 (d)]

In connection with the Exposition, besides the Congress of the History of Religions, a number of scientific meetings were held. In one of them viz. the International Congress of physicists, the Indian scientist, **Dr. Jagadish Chandra Bose**, read a paper and thrilled the western scientists with his wonderful scientific discoveries. Swami Vivekananda met this distinguished countryman. He had so much admiration for Dr. Bose that he would frequently point out to his numerous friends the shining genius of this Indian savant whom he called "the pride and glory of Bengal." [see 1880 (b), 1894 (a), 1900 Jul.8, 1902 Jul.9]

Swami Vivekananda had been invited by the Foreign Delegates' Committee of the Congress of History of Religions, to deliver lectures before the distinguished Assembly. Though Swamiji attended several sittings of the congress, his health did not permit him to speak before the distinguished gathering more than twice. But his lectures were highly appreciated by the Western Orientalists. During this period of his stay in Paris, Swamiji got an opportunity to make a critical study of the French culture and also to come into contact with many celebrities.

The Congress of the History of Religions was held, though the original idea of holding a Parliament of Religions, Chicago-fashion, had been abandoned due to the opposition of the Roman Catholics, the pre-dominating influence in France. The latter feared that, as had been the case in Chicago, Oriental ideas might jeopardise the safety of Christianity.

1900 Sept.: Wilbur (1867-1912) and **Orville** (1871-1948), **Wright**, who were first to accomplish manned, powered flight in a heavier-than-air machine, set up a camp near the small town of Kitty Hawk, N.C., U.S.A. for their **gliding experiments**.

Their work culminated 3 years later in success. On Dec. 17, 1903, they executed the historic airplane flight at Kitty Hawk. [see 1893 (l)]

1900 Oct. 28: Death of **Max Muller** (b. 1823) orientalist and philologist.

He was a naturalised Englishman, whose life-work was the translating and editing of the *Rig-Veda*. From 1875 he edited *The Sacred Books of the East*, translated by various scholars and published in 51 volumes. His work stimulated widespread interest in the study of linguistics, mythology and religion. About Max Muller's great venture, Swami Vivekananda once told one of his disciples: "Did you hear that the East India Company paid nine lakhs of rupees in cash to have *Rig-Veda* published? Even this money was not enough. Hundreds of Vedic pandits had to be employed in this country on monthly stipends. Has anybody seen in this age here in this country such profound yearning for knowledge, such prodigious investment of money for the sake of light and learning? Max Muller himself had written in his preface that for twentyfive years he prepared only the manuscripts. Then the printing took 25 years."

1900 Dec. 9: After his second visit to the West, **Swami Vivekananda** arrived at the Belur Math late at night.

The monks had sat for dinner when *mali* (gardener) came running and out of breath to say that a *saheb* (European gentleman) had come. He was immediately sent back to the front gate with the key, while they kept on speculating who the *saheb* might be and why he had called at the Math at that late hour. Suddenly, in front of them they found the *saheb* standing and, Oh, he was Swamiji himself! (dressed in European clothes). The joy and excitement of the inmates of the Math knew no bounds when they discovered that the *saheb* was none other than their beloved leader who had come back so unostentatiously and so suddenly in their midst. They all at once got up, shouting excitedly, "Oh, Swamiji has come, Swamiji has come!" He explained, a broad smile lighting up his face, that he had heard the gong announce the dinner and lest they finished everything before he was admitted in, had scaled the compound wall and so was now before them. Immediately an *asana* was spread for him and he sat down in the midst of the monks and the *brahmacharins* their hearts overflowing with joy. A large quantity of *khichuri* that had been cooked that night was served to him and he enjoyed it, his favourite dish, specially because he had not tasted it for a long time.

1900 Dec. 14: At a meeting of the **German Physical Society** in Berlin, **Max Planck** (1858-1947) German physicist, announced his sensational theoretical research into thermal radiation, and his discovery of quantum of action which provided the key concept for the development of **quantum theory**. According to Planck, bodies that radiated energy did not emit the energy constantly but rather in discrete parcels which he called 'quantums'.

From that time on, a predominant role has been played in ever-increasing number of fields by quantum of action, introduced into physics by Planck,

and it has proved to be of vital importance to the theory of structure of atomic dimensions. The quantum theory has, in fact, brought about fundamental changes in physics.

Because of its deviation from the fundamental principles of classical physics, the quantum theory was at first rejected by many physicists. It was only with the triumph of Niels Bohr (1885-1962), a Danish physicist, who in 1913, calculated for the first time the position of the special lines of the spectrum with the aid of the quantum theory that the theory became a spectacular success. In 1918 Max Planck was awarded the Nobel Prize for physics for his work. He took little part in the further rapid development of the quantum theory that reached a pinnacle in the 1920s by the efforts of the physicists: Werner Karl Heisenberg (1901-1976), Irwin Schrodinger (1887-1961), Paul Adrien Maurice Dirac (1902) and others in formulating quantum mechanics.

1900 (a): In his *Memoirs of European Travel* written in the form of letters to one of his brother monks (Swami Trigunatitananda) who was the editor of the monthly *Udbodhan*, Calcutta, **Swami Vivekananda** paid a touching tribute to the 'ever-trampled labouring classes of India':

"Those uncared-for lower classes of India — the peasants and weavers and the rest who have been conquered by foreigners and are looked down upon by their own people — it is they who, from the time immemorial, have been working silently, without even getting the remuneration of their labours. But what great changes are taking place slowly all over the world, in pursuance of nature's laws! Countries, civilizations and supremacy undergoing revolutions.

"Ye labouring classes of India, as a result of your silent, constant labours, Babylon, Persia, Alexandria, Greece, Rome, Venice, Genoa, Baghdad, Samarkand, Spain, Portugal, France, Denmark, Holland and England have successively attained supremacy and eminence! And you? — Well, who cares to think of you! My dear Swami, your ancestors wrote a few philosophical works, penned a dozen or so epics, or built a number of temples—that is all and you rend the skies with triumphant shouts, while those whose heart's blood has contributed to all the progress that has been made in the world — well, who cares to praise them?

"The world-conquering heroes of spirituality, war and piety, are in the eyes of all, and they have received the homage of mankind. But where nobody looks, no one gives a word of encouragement, where everybody hates — that, living amid such circumstances and displaying boundless patience, infinite love, in their homes day and night, without the slightest murmur — well, is there no heroism in this? Many turn out to be heroes, when they have got some great task to perform. Even a coward easily gives up his life and the most selfish man behaves disinterestedly, when

there is a multitude to cheer them on; but blessed indeed is he who manifests the same unselfishness and devotion to duty in the smallest of acts, unnoticed by all — and it is you who are actually doing this, ye, the ever-trampled labouring classes of India! I bow to you."

1900 (b): 'Mitra Mela', a society was established at Nasik, by **V. D. Savarkar** (1883-1966), Indian revolutionary.

It was started in connection with the Ganapathy celebrations and in 1906 it was transformed into a revolutionary Association.

1900 (c): Genetic laws revealed by Gregor Mendel in 1865 became generally known for the first time as Mendel's published work was discovered and Mendelian laws were made public by Dutch botanist **Hugo De Vries** (1848-1935) at the University of Amsterdam, by German Botanist **Karl Erich Correns**, 35 and by Austrian botanist **Erich Tschermak von Seysenegg**, 29, who worked independently of each other.

1900 (d): Bertrand Russell (1872-1970), British philosopher and mathematician, finished most of his major work, *The Principles of Mathematics*. "Intellectually", he later said "this was the highest point of my life."

A few years later, with A.N. Whitehead, he undertook the enormous project of trying to show that no underived concepts and non-proved assumptions need be introduced other than those of pure logic. The results were published as *Principia Mathematica* in three volumes (1910-1913).

Russell's book, *Why I am not a Christian and other Essays on Religion and related subjects* is an invigorating challenge to set notions and a masterly presentation of a philosophical position. In it runs his reasoned opposition to any system of dogma which he feels may shackle man's mind. The book is in fact the most graceful and moving presentation of the free thinkers' position.

1900 (e): The Interpretations of Dreams by **Sigmund Freud** was based on psycho-analytic techniques that lean heavily on dream analysis.

1900 (f): Ferdinand Zeppelin (1838-1917), German army officer and inventor, built the first rigid frame motor driven **airship** and launched it.

It caught the imagination of the German people, but failed to prove its worth in the First World War, since it was easily shot down.

1900 (g): The first **modern submarine** was purchased by the U.S. Navy. Invented by Irish-American engineer **John Phillip Holland**, 60, the submarine 'Holland' used electric motors under water and internal combustion engines on the surface, employing water ballast to submerge.

1900 (h): The first British gasoline-powered **motor buses** went into service in January, as single-deck buses began operating in Norfolk.

The first international championship **motor car race** was held on June 14 from Paris to Lyons.

The first U.S. National **Automobile show** opened on November 10, at New York's Madison Square Garden, with 31 exhibitors.

Contestants competed in starting and braking, and exhibitors demonstrated hill-climbing ability on a specially built ramp.

1900 (i): A mercury-vapour electric lamp was invented by U.S. electrical engineer **Peter Cooper Hewitt**, 40, whose father Abraham Stevens Hewitt produced the first American made steel in 1870.

1901 Jan. 7: Swami Vivekananda (who was at the Advaita Ashrama at Mayavati) was painfully surprised to see that a shrine room containing the image of Sri Ramakrishna had been established at the Ashrama and that regular *puja* was conducted in the shrine with ritualistic paraphernalia in contravention of the rules and regulations which he himself had formulated at the time of establishment of the monastery for its guidance. He said nothing at the time, but that evening when all were gathered about the fireplace, he spoke vehemently, disapproving of ceremonial worship in an **Advaita Ashrama** and encouraging private meditation, individual and collective study of the scriptures, and the teaching of the highest spiritual monism. Returning to Belur Math, he alluded to the above occurrence and said, "I thought that there should be at least one centre where the external worship of Sri Ramakrishna should not find place but going there I found that the Old Man had already established himself even there! Well, Well!" [see 1899 Mar. 19]

Later, Swami Vimalananda who along with Swami Virajananda was among the inmates of the Mayavati Ashrama who had been responsible for the setting up of a shrine-room there, wrote to the Holy Mother Sri Sarada Devi (the consort of Sri Ramakrishna) asking for her views on the subject. Her reply (from Jayarambati) dated 30 August 1902, was as follows: "Sri Ramakrishna was all Advaita and preached Advaita. Why should you not also follow Advaita? All his disciples are Advaitins".

That settled the point once for all. In 1903 while executing a Trust Deed for the Mayavati Ashrama, it was distinctly stipulated that no ritual except the *viraja homa* – the ceremony for the vow of renunciation of the world — should be performed in the Mayavati Estate. (*A Comprehensive Biography of Swami Vivekananda*, Part II, p. 1334).

1901 Jan. 22: Death of **Queen Victoria** (b. 1819), at the age of 82, after a reign of nearly 64 years. (She became the Queen at the age of 18). The queen's 59 year old son, the Prince of Wales (1841-1910) succeeded to the throne as Edward VII.

The Victorian era had seen the peak of British Imperialism and industrial advance; a quarter of a globe had come under the British Flag.

1901 May: Swami Vivekananda, though incapacitated by his illness to do any hard outdoor work, utilized his ample leisure for the study of the newly published edition of the *Encyclopaedia Britannica*.

When told by his disciple Sarat Chandra Chakravarty, that it was a Herculean task to go through all those twenty-five large volumes and to remember the contents thereof, the Swami who had already finished ten volumes and taken up the eleventh, replied with a mild surprise, "What do you mean? Ask me whatever you like from these ten volumes and I can tell you about it." The curiosity of the disciple was so much roused at the Master's words that he could not resist the temptation of asking him many difficult questions from different volumes, and his astonishment and admiration knew no bounds when the Swami did not only answer the question with all technical details and exactitude, but, in some cases, quoted the very language of the books! The Swami told the bewildered disciple that there was nothing miraculous about it. This kind of prodigious retentive power could be attained if one only observed the strictest *brahmacharya* (continence). He further added, "For the lack of this *brahmacharya*, we as a nation are becoming poorer and poorer in strength and intellect, and are losing our manhood."

1901 July 4: Death of **John Fiske** (b.1842), U.S. philosopher and historian, and the first important American exponent of the evolutionary theories of Herbert Spencer and Charles Darwin.

Fiske attempted to reconcile the then shocking Darwinian theory of evolution with Christian tradition. It was largely through his lectures and books that liberal Christians came to accept Darwin's theories.

1901 July 6: Birth of **Shyama Prasad Mukherjee** (d. 1953), Indian nationalist, Parliamentarian and the founder of the Jan Sangh (1951).

1901 Sep. 6: The 25th U.S. President **Mckinley** was shot at point-blank range by Polish-American architect **Leon Czolgsoz**, during the President's visit to the pan-American Exposition at Buffalo, New York. The assassin, an avowed anarchist, defended the murder, claiming, "I don't believe we should have any ruler." As the wounds were not properly dressed, Mckinley died of gangrene (Sep.14) at the age of 58.

He was succeeded in office by the Vice-President, Theodore Roosevelt (1858-1919), who became the youngest President in the history of the country.

1901 Oct. 8: M.K. Gandhi left Natal for India with his family.

On the eve of his departure, the Indian community at Natal offered him

costly gifts which he returned and recommended a trust thereof for beneficial objects.

1901 Nov.: Two learned Buddhists from Japan, **Mr. Okakura** and **Rev. Oda** met **Swami Vivekananda** at the Belur Math.

Mr. Oda told Swamiji that he had come to India with a special objective of inviting him to visit Japan so that he might attend a Congress of Religions that was contemplated to be held there in the near future. "If such a distinguished person as you take part in the Congress," said Rev. Oda, "it will ensure its success. Japan stands in need of a religious awakening and we do not know of any one who can bring about this much desired consummation." Swamiji was deeply moved by Rev. Oda's appeal and though feeling that there was little chance of his being well enough again to be able to begin a mission in Japan, as he had done in the West in 1893, however much that was necessary, agreed to co-operate in the great task in which Rev. Oda and other seemed to be engaged.

1901 Dec. 5: Birth of **Werner Karl Heisenberg** (d. 1976), German physicist, who was one of the most important scientists of the 20th century, chiefly because of his contribution to the development of quantum mechanics.

He is best known for his enunciation of the uncertainty principle, which states that there are fundamental limits on man's knowledge of nature at the atomic level. In 1932, he was awarded the Nobel prize in physics for his pioneer work in quantum mechanics. In his book *The Physical Principles of the Quantum Theory*, Heisenberg has given an exposition of the theoretical interpretation, experimental meaning and mathematical apparatus of quantum mechanics for professional physicists.

1901 Dec. 12: Using an aerial hung from a kite, **Cuglielmo Marconi** (1874-1937), Italian electrical engineer, and his two assistants listened at St. Johns, Newfoundland, to the **wireless signals, sent across the Atlantic** from a station in Poldhu, Cornwall, nearly 2000 miles away. This successful transmission of wireless signals, for the first time, across the Atlantic ocean, created a world wide sensation.

Marconi built a station at Glace Bay, Nova Scotia, the following year, and he sent the first readable message across the Atlantic to begin regular trans-Atlantic wireless service.

1901 Dec. 22: **Rabindranath Tagore** (1861-1941), poet and educationist, established a school at '**Shantiniketan**', [see 1886 (a)] 93 miles from Calcutta, where he sought to link up learning and living in an atmosphere of freedom in the midst of nature, in a community where teachers would be *gurus* and pupils disciples.

According to Tagore, "Firstly, true education should be a life of discipline

in the home of a teacher, away from predetermined influence of a particular home and particular society under the soothing quietness of an environment congenial to the budding of a human personality. This is the period of vigorous discipline."

The school founded by Tagore developed into an international institution called 'Vishwabharati'. Now it is one of the Union Government Universities.

1901 (Dec. 28 to 31): The seventeenth session of the **Indian National Congress** was held at **Calcutta**, in Beadon Square (now renamed Rabindra Kanon), with great eclat.

Mr. Dinshaw Wacha, was in the chair and delegates came from all the provinces of India for attending the session. **M. K. Gandhi** who had come to Calcutta, attended the Congress session for the first time. He made a speech while moving a resolution on the status of Indians in South Africa. He came to Congress as he said, as "a petitioner for 100,000 British Indians in South Africa", for whose recognition as citizens possessing equal rights with the white settlers he had been carrying on a heroic non-violent struggle for many years. His request was granted by the Congress and he was permitted to move a resolution in support to his movement, which was carried out unanimously.

After the Congress session was over, M. K. Gandhi stayed in the house of **G.K. Gokhale**, for whom he had the highest admiration. During his stay at Calcutta, M.K. Gandhi met and talked with some of the national leaders. He also visited the Kali Temple, and was shocked to see the rows of beggars and cripples pestering the visitors for alms.

1901 Dec. (last week): B. G. Tilak (1856-1920) Indian nationalist politician, met **Swami Vivekananda**.

About this meeting, B. G. Tilak wrote later on in his reminiscences of Swami Vivekananda: "During one of the Congress sessions at Calcutta, I had gone with some friends to see the Belur Math of the Ramakrishna Mission. There Swami Vivekananda received us very cordially. We took tea. In the course of the conversation, Swamiji happened to remark somewhat in a jocular spirit that it would be better if I renounced the world and took up his work in Bengal, while he would go and continue the same in Maharashtra. "One does not carry," he said "the same influence in one's own province as in a distant one."

1901 (a): Towards the latter part of the year some **Santal labourers** were employed in digging the ground in the campus of the Belur Math. **Swami Vivekananda** who had profound love and sympathy for these poor Santals, served one day a hearty meal to them. The Swami himself supervised the

arrangement and the serving of food to his guests watching whether each of them got what he relished and has his fill of it and conversing merrily with them while they ate on. The menu included *luchis*, curries, sweets, curds and a number of delicacies, things which the poor men had never tasted in life. "O Swami Baba," they exclaimed from time to time, "from where have you got such things? We have never tasted such in life."

After the feast, Swamiji told them, "You are Narayanas! Today I have entertained the Lord Himself by feeding you!" Thereafter turning to the Sannyasins and Brahmacharins of the Math, he said, "see how simple-hearted these poor illiterate people are! Can you mitigate their misery a little? If not, of what use is your wearing the *gerua* robe? Sacrifice everything for the good of others — this is true sannyasa... What should we care for homes, we who have made trees our shelter? Alas! How can we have the heart to put a morsel to our mouths, when our countrymen have not enough wherewith to feed or clothe themselves! ...Alas! nobody in our country thinks of the low, the poor and the miserable! These are the backbone of the nation. whose labour produces our food. Where is the man in our country who sympathises with them, who shares in their joys and sorrows... Just see, for want of sympathy from the Hindus, thousands of pariahs in Madras are turning Christians. Don't think this is due simply to pinch of hunger; it is because they do not get any sympathy from us. We are day and night calling out to them, 'Don't touch us, Don't touch us'... Unless they are raised, this motherland of ours will never awake!... Let us open our eyes — I see as clear as day light that the same Brahman, the same Shakti that is in me is in them as well; only here is a difference in the degree of manifestation — that is all. In the whole history of the world, have you ever seen a country rise without a free circulation of national blood throughout its entire body? If one limb is paralysed, then even with the other limbs whole, not much can be done with the body — know this for certain. Your duty is to serve the poor and the distressed, without distinction of caste and creed... Your duty is to go on working and everything will follow of itself... Let this body go in the service of others — and then I shall know that your coming to me has not been in vain... After so much *tapasya*, I have understood this as the highest Truth: 'God is present in every being. There is no other God besides that. He who serves all beings serves God indeed!'"

1901 (b): The nationalists of Bengal organised "**Shivaji Utsav**" in Calcutta.

The idea was to get acquainted with the patriotic heroes of each province. But nobody dared to become the President of the public function. They were mortally afraid of the lynx-eyed watch of the Government. At last, Suresh Chandra Samajpati, the grandson of Pandit Ishwar Chandra Vidyasagar and a literateur sent his younger brother Jyotish to Belur Math to talk with **Swami Vivekananda** about the difficulty and to request him to

accept the presidentship of the *utsav* function. Swamiji hearing everything began to weep and said, “*Beti* demands sacrifice. Go to Narendranath Sen, the Editor of the *Indian Mirror* and request him in my name to accept the Presidentship. If nobody accepts it, then I myself will be the President of the function.” Here the allusion is that the Goddess Shakti wants sacrifice of life in her worship, and “*beti*” means daughter, a term of endearment applied to mother or to a younger woman. (*Swami Vivekananda—Patriot-Prophet* — by Bhupendranath Datta.

1901 (c): According to the **third All India Census** taken in March this year, the total population of the Indian Empire was 294,361,066 of whom 207,147,026 (70.37 per cent) were Hindus, Muslims 21.22 per cent, Christians (534,940,000) and followers of Confucius (300,000,000).
1891 (a)]

If the estimates of H. Zeller be accepted, Hinduism thus stands numerically third among the religions of the world, being exceeded only by Christians (534,940,000) and followers of Confucius (300,000,000).

The distribution of Hindus throughout the Indian Empire is as follows: Orissa (in Bengal) 94.7 per cent; Mysore 92 per cent, Madras 89.1 per cent, Bombay (excluding Sind and Gujarat) 88.9 per cent; Hyderabad (the Dominions of the Nizam) 86.6 per cent, the United Provinces of Agra and Oudh 85.4 per cent, the Central Provinces 82.7 per cent; Central India 80.9 per cent, Baroda 79.2 per cent, Bombay (the whole Presidency) 76.5 per cent, Travancore 68.9 per cent, Bengal (the whole Presidency) 63.3 per cent.

The least Hindu portions of the Empire are the N.W. Frontier Province with Punjab 35.6 per cent, Sind 23.4 per cent and Burma 4.3 per cent; in the first two Hinduism having given way to Islam, in the third to Buddhism. In Eastern Bengal the percentage of Hindus has been reduced by the notable extension of Mohammedanism, and in Travancore of Christianity.

During the twenty years preceding the census of 1901, the recorded proportion of Hindus to the total population fell from 74.32 to 70.37 per cent in the Empire as a whole; from 72.08 to 68.6 in the British provinces, from 82.99 to 77.56 in the Native States. On the other hand in the whole empire the percentage of Mohammedans has in the same period risen from 19.74 to 21.22 per cent; that of Christians from 0.73 to 0.99 per cent. The result is thus unfavourable to Hinduism.

The results of the three famines within the last ten years (1891-1901) and the increasing poverty of the Indian people, are shown in the census taken this year. There is a decrease in the population by some millions in Bombay, the Central Provinces, and the Native States affected by recent famines. In other words, the population of India today is less by some

thirty millions than it would have been if the national increase of one per cent per annum had taken place during these ten years (vide *Indian Famines*, by R. C. Dutta, p.2)

The reports of the Indian Famine Commission of 1880 and 1898 show that between 1860 and 1900, that is, within forty years, there were ten widespread famines in India. In 1860 a famine broke out in Northern India and the loss of life was estimated at two lakhs, but was probably much larger; in 1866 a famine in Orissa carried off one-third of the population, or about a million people; in 1869 there was another famine in Northern India, during which at least 1,200,000 people died; in 1874 Bengal was visited by famine, but land-tax in this province is light and is permanently settled; the people are therefore comparatively prosperous and resourceful, and there was no loss of life from this famine. The land-tax of Madras, on the contrary, is heavy and is enhanced from time to time, and the people are poor and resourceless; when, therefore, a famine broke out there in 1877 five millions perished. A third famine in Northern India in 1878 cost the lives of 1,250,000 people; and during the famine of 1889 in Madras and Orissa the loss of life was very severe, but no official figures are available. In 1892, there was a famine in Madras, Bengal, Burma and Rajputana, causing a heavy loss of life in Madras but none in Bengal. In 1897 famine swept all over northern India, Bengal, Burma, Madras, and Bombay. The number of people on relief works alone rose to three millions in the worst months. Deaths were prevented in Bengal and elsewhere, but in the Central Provinces the death rate rose from an average of thirty-three per mile to sixty-nine per mile during the year. The famine of 1900 in the Punjab, Rajputana, the Central Provinces, and Bombay was the most widespread ever known in India. The number of persons relieved rose to six millions in the worst months. In Bombay, in the famine camps, so Sir A.P. Macdonnell, President of the Famine Commission, reported, the people "died like flies."

1901 (d): Europe's population reached above 400 million, up from 188 million in 1800, with 56.4 million in Germany, 39.1 million in France, 34 in Austria, 33.2 in Italy; China had an estimated 373 million, India 294, Japan 44, Russia 117, Great Britain and Ireland 41.4, the United States more than 76.

1901 (e): The Pan-American Exposition was held at **Buffalo**.

The site of the exposition covered 350 acres; more than 8 million people visited the exhibition to view 3,500 exhibits costing £ 9,447,702.

An exposition was also held at Glasgow. More than 11 million people visited the exposition to view exhibits costing £ 350,600.

1901 (f): Adrenaline (epinephrine) was isolated by Japanese-American chemist **Jokiche Takanine**, 47, a consultant to Parke, Davis and Company,

and by Armour and Company scientist working with John Hopkins Medical School Chemist-Pharmacologist, **John Jacob Abel**, 44. Secreted by the medullary portion of the adrenal glands, *levo-methylaminoethanolcathetol* (C₉ H₁₃ ON₃) was the first ductless gland secretion to be isolated by man. It was used in medicine as a heart stimulant to constrict the blood vessels, and to relax the bronchi in asthma.

1901 (g): Nobel Prizes were awarded for the first time from a fund (initially \$ 9.2 million) established by **Alfred B. Nobel** (1833-1896), Swedish Chemist, engineer and the inventor of dynamite and other high explosives, who had added to his fortune by investments in Russia's Baku Oil Fields. [see 1866 (e), 1888 (g), 1896 Dec.10]

"Inherited wealth is a misfortune which merely serves to dull man's faculties" said Nobel in 1895, and he had willed that his fortune be invested in safe securities... that interest accruing from which shall be annually awarded in prizes."

The first Nobel Prizes were awarded to the German Physicist, **W. C. Roentgen** (1845-1923), in physics for discovery of X-ray; to the Dutch physical chemist, **J.H. Van't Hoff** (1852-1911), in chemistry for discovery of laws of chemical dynamics and cosmic pressure; to the German bacteriologist, **E. A. Von Behring** (1854-1917), in medicine for work on serum therapy; to the French poet and philosophical and critical writer, **R. F. A. Sully Prudhomme** (1839-1907), in literature; to the Swiss humanitarian and founder of the Red Cross Society, **J. H. Dunant** (1828-1910) and French economist, **Frederic Passy** (1822-1912) jointly for peace. Since then the five prizes are awarded annually to the persons adjudged by Swedish learned societies to have done the most significant work during the year in physics, chemistry, medicine and literature and to the person who is adjudged by the Norwegian Parliament to have rendered the greatest service to the cause of peace.

1901 (h): Leo Tolstoy (1828-1910), Russian novelist and thinker, was **excommunicated** by the Synod of the Russian Church for his anti-orthodox writings.

In his search for an answer to the meaning of life, Tolstoy turned to the orthodox Christianity in 1876. But soon he renounced the Church, as it could not satisfy his reason. He also rejected the authority of the Church. Incessant probing into the purpose of life, drove him to a state of spiritual crisis. Following this crisis, he devoted much of his time after 1880 to write a series of books and pamphlets in which he expounded the various aspects of his new religious and ethical teachings which can be summed up as rationalised Christianity, the foundation of which is non-violence. He thus came into open conflict with the established Church and this led to his excommunication by the Russian Synod.

According to Tolstoy, God is not personal, and there is no personal immortality. Jesus was a great man whose teaching is true but not because he was the Son of God, but because it coincides with the light of the human conscience. The Buddha or other men were as great and Jesus holds no monopoly of the truth. God and the Kingdom of God are "inside us". The aim of life is to achieve eternal happiness, which can be done only by doing right, loving all men, and by freeing oneself from the appetites of greed, lust and anger. The social order can become better only when all men have learned to love each other.

1901 (i): The first practical **electric vacuum cleaner** was invented by British bridge builder and wheel designer, **Hubert Booth**. His vacuum Cleaner Co. Ltd. sent vans round to houses and used the Booth machine to suck dust out of houses via tubes.

1901 (j): **Sir F. G. Hopkins** (1861-1947), English bio-chemist, discovered the **amino acids tryptophane**, isolated it from protein, and eventually (1906-1907) showed that it and certain amino-acids (known as essential amino acids) cannot be manufactured by certain animals from other nutrients and must be supported in the diet.

He received the 1929 Nobel Prize for physiology/medicine for discovery of essential nutrient factors — known as vitamins needed in animal diet to maintain health.

1901 (k): **Trans-Siberian Railway** was officially opened.

A decade ago (in 1891) work had begun on this Railway which was to link European Russia with Pacific coast. The longest continuous stretch of railway in the world (9,300 km), it made possible the largescale industrial development of Siberia.

1901 (l): **William James** (1842-1910), American philosopher and psychologist, delivered extraordinary lectures at Edinburgh under the title: *The Varieties of Religious Experience*.

This is regarded by many as the first great insightful application of psychology to the study of the religious life. The impact of these lectures was very great. The following year they were brought out in the form of a book. [see 1902 (b)]

Religious study absorbed James from 1893-1903. Swami Vivekananda's *Raja Yoga* exerted a potent influence on him.

James' extraordinary treatise, *Principles of Psychology*, brought him world wide response and has continued everywhere to be regarded as one of the few great comprehensive treatises that modern psychology has produced.

1901 (m): Andrew Carnegie, U.S. steel magnate, gave the **New York Public Library** \$ 5.2 million to open its first branches. In the following year, he gifted \$ 10 million to establish the **Carnegie Institute of Washington** devoted to scientific research.

1901 (n): John D. Rockefeller (1838-1937), U.S. industrialist and philanthropist, endowed **Rockefeller Institute for Medical Research** (Now Rockefeller University).

Unlike European laboratories which are built around individuals such as the Pasteur Institute founded in 1888, the Rockefeller Institute offered facilities to groups of collaborating investigations and established a new pattern that others followed.

In 1891, Rockefeller had helped to establish Chicago University. He also endowed the General Education Board (1902), and the Rockefeller Foundation (1913) 'to promote the well-being of mankind'. From the late 1890s he was primarily concerned with the distribution of much of his vast wealth in charitable and philanthropic ventures.

1902 (a): Swami Shraddhananda (1856-1926), Arya Samajist, founded the **Gurukula Vishwavidyalaya** at Haridwar. It laid emphasis on the study of Indian culture.

1902 (b): Publication of *The Varieties of Religious Experience* by Harvard philosopher-psychologist **William James**, 60, whose Gifford Lectures at the University of Edinburgh comprise a classic reconciliation of science and religion. [see 1901 (l)]

1902 (c): Arthur Dehon Little (1863-1935), American chemical engineer patented **rayon**, the first cellulose fibre, and also artificial silk.

1902 (d): *Mendel's Principles of Heredity — a Defence* by English biologist William Bateson, 41, supported the work by **Hugo De Vries** and others published 2 years ago. Bateson had explored the fauna of Salt Lakes in Western Central Asia, and in Northern Europe and introduced the term 'genetics'.

1902 (e): *Elementary Principles of Statistical Mechanics*, by Yale physicist **Jesiah Willard Gibbs**, 63, helped establish the basic theory for physical chemistry.

1902 (f): Modern **air-conditioning** was pioneered in a Brooklyn (New York) printing plant by U.S. engineer, **Willis Haviland Carrier**, 26. He designed a

humidity control process to accompany a new air-cooling system for the plant.

1902 (g): The **hormone secretion** manufactured by glands on the walls of the small intestine was discovered by English physiologist **William Maddock Bayliss**, 42, and **Ernest Henry Starling**, 36, who introduced the word "hormone" in 1904. Working at London's University College, Bayliss and Starling found that secretion acts on the liver to increase the flow of pancreatic juice when the acid contents of the stomach enter the duodenum.

1902 (h): Death of **Cecil Rhodes** (b: 1853), British entrepreneur and statesman, who amassed a fortune in diamonds and gold in South Africa, during late 19th century.

He left £ 6 million, most of which went to Oxford University to establish the Rhodes Scholarships to provide places at Oxford for students from the United States, the British Colonies and Germany.

1902 (i): **Mont Pelee** of the French Caribbean Island, of Martinique, erupted inundating the capital and commercial centre St. Pierre with molten lava and ashes that destroyed the City's harbour and killed between 30,000 and 50,000. The 4,430 feet volcano had given premonitory signals but the people of St. Pierre had been pre-occupied with an imminent local political contest; they had ignored the warnings.

1902 Jan. 19: **M. K. Gandhi** addressed a **public meeting at Calcutta**, on the question of Indians in South Africa. His second speech on 27th January dealt with the work done by the Indian Ambulance Corps in Boer War.

1902 Jan. 27: **Lord Curzon**, who sought to reorganise the educational institutions in India, appointed a **Universities Commission** "to inquire into the conditions and prospects of the Indian Universities, to report upon proposals which might improve their constitution and working, and to recommend such measures as might tend to elevate the standard of University teaching and to promote the advancement of learning."

The commission recommended introduction of postgraduate studies and residential system. The official element in the University Senates was to be strengthened and the Vice-Chancellors were to be appointed by the Government. Greater Government control over the affiliated colleges was to be established. These were sweeping reforms and were looked upon by the educated middle class as interference with their autonomous institutions particularly in the internal affairs of the affiliated colleges, and raised a storm of protests against the Universities Act of 1904. The agitation against the Universities Act was but a prelude to the massive *swadeshi* movement which followed another administrative measure of Curzon viz., the Partition of Bengal (1905).

1902 Feb.: During his stay in Calcutta with Gokhale, **Gandhiji** went to **Belur Math** one day with a keen desire to meet **Swami Vivekananda**.

About this visit Gandhiji recorded later on, in his autobiography as follows: "Having seen enough of Brahma Samaj, it was impossible to be satisfied without seeing Swami Vivekananda. So with great enthusiasm I went to Belur Math, mostly, or may be all the way, on foot. I loved the sequestered site of the Math. I was disappointed and sorry to be told that the Swami was at his Calcutta house, lying ill, and could not be seen."

Though unable to meet and talk with Swamiji, Gandhiji was deeply influenced by him. On the occasion of his visit he paid to Belur Math on 6th February 1921 and being requested to say something on Swamiji, he quietly walked to the upper veranda of the monastery (Belur Math) overlooking the Ganga and addressed the public on the lawn. He said, in substance, as follows: "I have come here to pay my homage and respect to the revered memory of Swami Vivekananda, whose birthday is being celebrated today. I have gone through his works very thoroughly and after having gone through them, the love that I had for my country became a thousandfold."

1902 Mar. 22: *The Indian Mirror* reported:

"The news of the very serious illness of **Swami Vivekananda** will bring great grief to the Hindu community, and specially to the members of the Ramakrishna Mission. The Swami is suffering from a number of complications, and his medical advisers are rather gloomy over the case. We may, however, hope for the best."

1902 Mar. 28: There was a sport tournament at the **Belur Math**. **Sister Nivedita** was distributing the prizes. **Miss. Macleod** was standing at the window of Swami Vivekananda's bedroom, watching the event. Suddenly, **Swamiji** said to her: "I shall never see forty," This shocked her. He was running his fortieth year. She said to him, "But, Swami! Buddha did not do his great work until between the age of 40 and 80." "I have delivered my message and I must go", he said softly. "But why go?" She asked. He said, "The shadow of a big tree will not allow smaller trees to grow. I must go to make room."

1902 May 15: Swami Vivekananda at Belur Math:

"A great idea of quiet has come upon me. I am going to retire for good — no more work for me."

"I had a message from India to the West, and boldly I gave it to the American and English people."

"I have worked my best. If there is any seed of truth in it, it will come to life. I am satisfied in my conscience that I did not remain an idle Swami."

"I have roused a good many of our people; that was all I wanted. Let things have their course...."

"Oh, the grief! If I could get two or three like me, I could have left the world—convulsed."

"It may be that I shall find it good to get outside of my body — to cast it off like a worn out garment. But, I shall not cease to work! I shall inspire men everywhere."

"Let me die a true Sannyasin, as my Master did, heedless of money, or women, and of fame!"

"Do you think that there will be no more Vivekanandas after I die!... There will be no lack of Vivekanandas, if the world needs them.... Know for certain that the work done by me is not the work of Vivekananda, it is His work — Lord's own work! If one Governor-General retires, another is sure to be sent in his place by the Emperor."

"I have attained my aim. I have found the pearl for which I dived into the ocean of life, I have been rewarded. I am pleased....."

"I am more calm and quiet now than I ever was. My boat is nearing the calm harbour from which it is never more to be driven out."

"I have bundled my things and am waiting for the great deliverer."

"I am only the boy who used to listen with rapt wonderment to the wonderful words of Ramakrishna under the Banyan tree at Dakshineswar. That is my true nature. Works and activities, doing good and so forth are all superimpositions. Now I again hear his voice; the same old voice thrilling my soul. Bonds are breaking — love dying, work becoming tasteless — the glamour is off life. Now the voice of the Master calling: 'I come, Lord, I come.' — 'Let the dead bury the dead, follow thou me.' — 'I come, my beloved, I come.'"

"Yes, *nirvana* is before me. I leave none bound, I take no bonds."

"I feel freedom is near at hand."

"My dreams are breaking. *Om Tat Sat!*"

"I am attaining peace that passeth understanding, which is neither joy nor sorrow, but something above them both.... Now I am nearing that peace, the eternal silence. I preached the theory (Of Vedanta) so long but Oh Joy! I am realising it now. Yes, I am. 'I am free.' 'Alone, alone, I am the one without a second.'" (*Swami Vivekananda on Himself*, pp. 310-317)

1902 June 29: Swami Vivekananda told Sister Nivedita: "Well, well, Margaret! Perhaps you are right. Only I feel I am drawing near to death, I cannot

bend my mind to these worldly things now." And before parting from her, he took her head twice between his hands and blessed her.

1902 July 2 (Wednesday): Sister Nivedita, on a sudden impulse, came to see **Swami Vivekananda** and asked his advice about a particular subject to be taught in her school. The Master said, "Perhaps you are right, but my mind is given to other things. I am preparing for death." He also said: "A great austerity and meditation are coming upon me. I am making ready for death." And, after the meals, he poured water over her hands and dried them with a towel. "It is I who should do these things for you, Swamiji!" protested Nivedita. "Not you, for me!" "Jesus washed the feet of his disciples," said Swamiji. "But that was only the last time, Swamiji" — she was about to say. But she checked herself: the words were inauspicious.

1902 July 4 (Friday): Sister Nivedita, who had left Swamiji to go somewhere out of the city, had a dream. She saw Sri Ramakrishna Paramahansa was dying again.

On this day **Swami Vivekananda** got up early and, at 8.30 a.m., went to the temple and meditated.

At 9.30 a.m., **Swami Premananda** came to the chapel for puja. **Swami Vivekananda** asked him to close all doors and windows. Closed inside all alone for 1½ hours Swamiji was in deep meditation and communion.

At 11 a.m., he came down singing a hymn to Mother Kali, Swami Premananda overheard Vivekananda whispering to himself, "If there were another Vivekananda, he would understand what Vivekananda has done. And yet — how many Vivekanandas shall be born in time!" Premananda was stunned.

Swamiji took his meals, and gave Sanskrit tuition to the Brahmacharins. At 4 p.m., he went out for an evening walk with Premananda for about a mile. They both returned to the Math at 5.30 p.m.

At 7 p.m., Swami Vivekananda went upstairs to his room and asked for a rosary to be sent to him. He asked a brahmacharin to wait outside. Swamiji remained inside, meditating.

At 7.45 p.m., he called in the Brahmacharin and asked him to open the doors and windows of the room. He then lay down on the bed. He asked the disciple to fan him a little. Swamiji then told him to massage his feet.

At about 9 p.m., Swamiji's hands shook a little. He uttered a cry, breathed a deep breath, his head rolled down from his pillow. Another long breath and his eyes became "fixed in the centre of his eyebrows and his face assuming a divine expression, and all was over", Swami Sadananda said later. The scared disciple ran down and called in Swami Advaitananda. The latter came, then some more came. They saw that the pulse had stopped, the

hands and feet were cold. Thinking that Swamiji was in *samadhi*, they whispered in his ear the name of Sri Ramakrishna; but Swamiji's body was immobile, immediately a doctor was called in who found "life suspended". Artificial respiration was given, but the man who had rejuvenated the people could not be rejuvenated by artificial respiration. **Swami Vivekananda** had attained *mahasamadhi* (Final Illumination). He was thirty-nine years, five months and twenty-four days old, thus fulfilling the prophecy he had made that he would not live beyond forty.

1902 July 5 (Saturday): In the morning **Sister Nivedita** was in high spirits. Three days ago, on July 2, Swami Vivekananda had blessed her. There was now a knock on the door. She opened it. A monk came in with a sad face. "Swamiji died last night" said the messenger. She was shocked, stunned, paralysed. She left for the Math immediately.

She sat by her master's dead body, took it into her lap, stared at him with fixed eyes, fanned him, and recounted in her mind those loving endearing moments when the Master resurrected her from the soil of Europe to give her a new life in the soil of India.

The body was brought down, covered with ochre robe, decorated with flowers, perfume and incense; with lights burning, conch-shells blowing, bells chiming.

The news had already spread that the maker and moulder of millions, Narendra, literally lion amongst men, had died. A large crowd had collected. Unable to steel her heart, Sister Nivedita, the anointed spiritual daughter of Swami Vivekananda, wept. Tears. More tears. Still more tears. A torrent of tears. She wept and wept like a child: Nobody could console her. Everybody was mourning. Suddenly she saw a cloth of Swami Vivekananda and asked Swami Sadananda: "Is this also going to be burnt? It is the last thing I ever saw him wear. Can I take it?" "Surely," said Sadananda. "You can take it." But she hesitated. It looked unbecoming. She wanted to give it to Josephine Macleod as a memento of Swamiji's last relic, last remembrance. She did not take it. Suddenly she felt something. She bent down and saw. Wonder of Wonders! A small piece of the same cloth, which she had wanted to take, came out of the burning and blackness of the charred body of Swami Vivekananda, blowing to her feet. She stared at the piece of cloth. Did she hear Swamiji saying, "Take it, my daughter! My last gift to you?" She picked up the sacred relic from the burning pyre with great reverence. It was a piece of ochre robe from the burning pyre that came to her feet with the breeze. It was a benediction, and she sent it to Josephine, who preserved it.

Three days before Swamiji died he had even pointed out the particular spot near the Ganga where he was to be cremated.

"Go to Belur Math, and you will find that place where he was cremated.

You will also find the room on the first floor where Swamiji had died — his bed, his tanpura, his chappal, his table — you will find them intact. The room is kept spotlessly clean even now. Swamiji's Spirit still pervades the room. Go there and be blessed."

Sister Nivedita records that during the final days and especially on the last, the Swamiji emanated great joy and radiance. There was nothing sad or grave about him. "During the last days one was conscious all the while of a luminous presence about him.... None was prepared least of all on that happy Friday July the 4th, on which he appeared so much stronger and better than he had been years to see the end so soon. He had spent hours of that day in formal meditation. Then he had given a long Sanskrit lesson. Finally, he had taken a walk from the monastery gates to the distant high road. On his return from this walk, the bell was ringing for evening song, and he went to his own room, and sat down facing towards the Ganges to meditate. It was the last time. The moment was come that had been foretold by his Master from the beginning. Half an hour went by and then on the wings of that meditation, his spirit soared whence there could be no return, and the body was left like a folded vesture, on the earth."

1902 July 6: *The Indian Mirror* in its editorial:

"We deeply regret to announce the death of Swami Vivekananda the head of the Ramakrishna Mission. This melancholy event took place on Friday last at 10 p.m., at the Belur Math. He died at the rather early age of a little over 39 years. In him a star of great magnitude has disappeared from the Indian firmament. His work in America was of inestimable value both to that country and to this. It extended over a period of nearly three-and-a-half years. He proceeded to America sometime in 1893, and returned to India in February, 1897. Ever since his arrival in this country, he had been far from well. Lately, the area of the Ramakrishna Mission work in America had widened so much that Swami Vivekananda was called upon by his colleagues in that country to send ten more Hindu preachers there to supplement the labours of Swami Abhedananda and Swami Turiyananda. The Ramakrishna Mission has been doing good work in India quietly and unostentatiously for some years, chiefly in Madras, Mayavati near Almora, Murshidabad, Kishengarh in Rajputana, and Kankhal near Hardwar; its headquarters being at Belur near Howrah."

1902 July 6(a): *The Bengalee* in its Editorial:-

"It is with the deepest regret we learn that Swami Vivekananda is no more. The orange monk of Chicago fame, the loving and loved disciple of Ramakrishna, the great apostle of neo-Hinduism, has finished his earthly labours and been gathered by the side of the Lord, whose glory and love he had proclaimed on a hundred platforms, and whose banner he had unfurled even in foreign lands. His was a striking personality and his ser-

vice to the cause of the national religion were immense.... If Hinduism today counts among its votaries many European and American ladies and gentlemen, if the ancient religion of India has risen in the estimation of Europeans and Americans, the late lamented Swami Vivekananda must mainly have the credit for the happy and much desired consummation. The Swami's death was truly saintly. For, on Friday last, he had his usual evening walk and on returning to the Mutt at Belur, gathered his followers by his bedside and after telling them that he was going to leave this mundane world, thrice drew heavy breaths and passed off quietly. With his countrymen, we regret his death and desire to console his disconsolate friends and followers with the well-known saying 'the good die first.'"

1902 July 6 (b): *The Statesman and Friend of India* wrote:

"Swami Vivekananda who, a few years ago, made a great stir in America by his lectures on Raja Yoga philosophy died at the Belur Math, Howrah, on Friday night. He was a robust, youngish looking man of striking appearance, and after his tour in Europe and United States he travelled round the country lecturing on his experiences in the Western hemisphere.... The Swami who was highly esteemed by a number of his own countrymen seems to have died rather suddenly. It appears that on returning to the Math after a short walk he felt unwell and lay down on his charpoy, where he expired within a few minutes.

1902 July.7: *The Times of India* wrote:—

"A very remarkable religious reformer passed away at Howrah on Friday evening...His eloquence combined with a strong personal magnetism attracted enormous crowds to the public lectures he delivered....The philosophy he preached was in many respects so attractive that he was able to make converts not only among his own people, but among Europeans. He visited America as the recognised representative of the Hindu community and his eloquence not only ensured him a hearing, but won him some very fervent disciples....He was big and burly in appearance, very different from the ordinary conception of an Eastern Philosopher, and his movements and actions recalled rather the warrior than the priest."

1902 July.7(a): *The Indian Nation* wrote:—

"As we go to press we receive the distressing news that Swami Vivekananda is no more. He passed into spirit life on Friday last at Belur in the Math of the Ramakrishna Mission. His soul shook off the flesh easily. He passed away in full consciousness, without a pang. After returning from a walk he laid himself down, informed his friends and disciples that his end was come, drew three long breaths and expired. Unfortunately the best men do not always make the easiest exit; in this case, however, the ideal

was realised....Vivekananda more quickly assimilated and 'was more deeply inspired by the teachings of the seer (Sri Ramakrishna) whom he accepted as master and exemplar...He gave formal and systematic expression to that teaching in Bengali and English and propagated it far and wide. His work was done. Loved of the gods he died early, but his was a crowded hour of glorious life. Released from the turmoil of this world, let him rest in the blessed company of his master and inspire the fellow-workers he leaves behind."

1902 July 9: On hearing about the passing away of Swami Vivekananda, **Dr. J.C. Bose** wrote from London:-

"What a void this makes. What great things were accomplished in these few years. How one man could have done it all. And how all is stilled. And yet, when one is tired and weary, it is best that he should rest. I seem to see him just as I saw him in Paris two years ago—the strong man with the large hope, everything large about him.

"I cannot tell you what a great sadness has come. I wish we could see beyond it. Our thoughts are in India with those who are suffering." [see 1880 (b), 1894 (a), 1900 Jul.8, 1900 Aug-Oct]

1902 July 9(a): *Native Opinion* wrote:—

"We are extremely sorry to announce the death of Swami Vivekananda, the most enthusiastic and earnest champion of Vedanta. The labours of Swami Vivekananda in the field of Hindu religious reforms are certainly admirable and his death will be mourned by all. His childlike simplicity, suavity of manners, willingness to confess his own faults and mistakes,—all these virtues have endeared him to many sons of India whether orthodox or reformer. The European missionaries had solely misrepresented Hindu religion in Europe and America, and the Swami's refutations were admitted to be sound and logical. It need hardly be said that the arguments of the Christian missionaries never stand the test of sound reasoning, and when they are likely to be defeated they malign advocates of other religions, and by that method attempt to convince the world that Christianity stands uppermost in every respect. Swami Vivekananda had to confront such persons and encounter difficulties of a complicated nature in carrying conviction to sensible men that Hinduism was the purest of all religions. The Swami explained the Hindu Yoga philosophy to the American public and earned an everlasting name as a fair critic and a profound philosopher. That asceticism is essential for the study of Yoga was the conviction of many, but he assured them that for Raja Yoga asceticism was not necessary. He was held in high estimation in every part of the country for pioneering a noble and a true cause. He was much deified in Bengal in spite of the efforts of some mischief mongers to throw cold water over his admirable exertions. May his soul rest in peace!"

1902 July 10: *The Tribune* from Lahore wrote:-

“On Friday last was gathered to 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.... 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. It is indeed a case of 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 people of the West by standing forth in their midst as a concrete and brilliant example of the culture produced by it. His genius has brought into being a movement of practical benevolence. The Ramakrishna Mission is now a well organised institution in the country whose members are seen working quietly in famine tracts or plague-infested areas, bringing relief to the needy and succour to the distressed according to the humble means. The monasteries established by the Swami, 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 the Master, of service of humanity and devotion to the Lord. It was Vivekananda’s genius that gave shape to this new and unique movement of a new school of monks in modern times.

“Vivekananda was great in action and organising capacity. And as men of action have to come into contact and friction with the world, Vivekananda has his critics and detractors... Not his severest critic would 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.”

1902 July 10 (a): *The New India* wrote:-

“The news of the sudden death of Swami Vivekananda, on Friday last, at the early age of 39, has been received with profound regret, by the Indian public, and will cause considerable grief among the large circle of his acquaintances and admirers in England and America. Endowed with large powers, and a supremely magnetic personality, Vivekananda excited the wonder and admiration of large multitudes wherever he went....The great inspiration of his life came from Ramakrishna

Paramahansa, and in his intimate association with the life and teachings of the great Hindu Saint, lay the real secret of Vivekananda's unique popularity with his own countrymen. This popularity, however, would not have been one hundredth part as great and wide as it was, if Vivekananda had not produced the sensation he did in America, where, however, he did also solid pioneering work, in creating interest in Indian life and thought, among large numbers of people, who had been brought up to look down upon both, as little removed from primitive culture. As a teacher, Vivekananda's strength lay in his personal magnetism, more than in the depth of his insight, or the breadth of his grasp... He possessed the power of transmitting enthusiasm to the multitude, in an uncommon degree.... He had the making of a capable man of affairs in him, and the organization of which he was, until his death, the head and main prop bears testimony to his large capacities as a leader of men... His memory will be held in honour as of one who sought to raise them in the estimation of civilized humanity, and thus awakened to some extent that national self-consciousness in them without which no people can realise its God-given destiny."

1902 July 10 (b): *The Indian Mirror* in its Editorial:

"There is yet another aspect of the surpassing usefulness of the late Swami's closing years which has not been noticed in the obituary testimonials in the Press; or if noticed at all, in a brief line or two. When the Swami ceased to be a public speaker, it was, perhaps, he was not any longer wanted on the public platform, but, a great deal more, because he was absorbed in the work of silent but practical philanthropy. In that work, if his own countrymen or co-religionists would not take share, his American believers and admirers did take a very considerable and very practical share. Disease and pain and discouragement notwithstanding, Swami Vivekananda with the help of the faith which he had in himself, and with the help of the faith which his friends had in him, established Mutts and Ashrams in different localities in Bengal and Punjab. He created asylum for Hindu orphans — the waifs and strays left to the world's charity by two successive famines. These institutions still exist and flourish, and as to their excellence and self sustaining power, every one who knows anything about them has borne eloquent and repeated testimony. The Swami also found, or helped to found, two religio-philosophical Magazines — one in Madras and the other in Mayavati in Almora. These literary ventures have proved successful, and stimulated much research in the field of Vedantic religious thought among the Hindus. Swami Vivekananda made many friends in the West, and acquired some few disciples, and among the latter there is none more learned and loyal, and eloquent and self-sacrificing than that charming English lady, Miss Margaret Noble, who has become a sannyasini and prefers to be known by the name of Sister Nivedita. With this Sister's help, Swami Vivekananda achieved remarkable success in the

work of social reform among the Bengali-Hindu community in Calcutta. They at no time claimed infallibility of perfection for their speech, or thought, or methods of work. They did not strive for effect. They lived in a poor locality in a poor house, facing disease and death itself in their local surroundings, but ever stimulating by life, voice, and example, earnest effort in others to alleviate the social misery which all around them was only too much in evidence. To refer to only one thing among many, Swami Vivekananda saw and wept for the abundant plague misery of Calcutta. We are all familiar with the late Laureate's lyric, which begins with the verse – 'Tears, idle tears, I know not what they mean'. The followers of Swami Vivekananda "wept tears bitter as blood", at the sight of the plague devastation and destruction. But those were no "idle tears". From those tears flowed the streams of Rescue and Charity. We remember with admiration and gratitude, the work of rescue and succour, undertaken and accomplished by the members of the Ramakrishna Mission—we remember how they penetrated into the filthiest bustis, full of moral and material filth, how they consoled the plague-stricken population; how they helped to cleanse the moral and material plague-spots, and how they won love and gratitude everywhere. This altruistic work has a permanent record in the city's annals."

1902 July 11: *The Behar Times* wrote:-

By the death of Swami Vivekananda a remarkable personage has passed away....He joined the Chicago Parliament of Religions as an Indian representative, where by his striking personality and stirring eloquence he impressed the soundness of Hindu Philosophy....To his credit, it may be said, that the existing influence of Hinduism in foreign countries is due to his unaided exertions. All along he led a life of 'plain living and high thinking'. He died a saintly life at Howrah on Friday amidst his numerous followers and disciples assembled round him to bid their last farewell to him, he having foretold them of his approaching end."

1902 July 13: *The Hindu* in its Editorial:-

"The news that Swami Vivekananda breathed his last in 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 usual energy and enthusiasm. But the will of 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 the posterity, all those lessons of nobility, self-sacrifice and enthusiastic patriotism

which have so largely abounded in his career as a cosmopolitan Hindu sannyasian.

“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 creeds and religions.**

“Swami Vivekananda’s great work in life has been to endeavour to make the world realise this three-fold 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 man 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.

“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. 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.”

1902 July 13 (a): *The Indian Social Reformer* wrote:-

“We have received with much regret the news of the death of the Swami Vivekananda, at the early age of thirty-nine, at the headquarters of the Ramakrishna Mission near Calcutta. We were among the small company which gathered at the Triplicane Literary Society ten years ago to meet Swami Vivekananda, then an obscure and unknown wanderer in South India. The incidents of the memorable evening will be found recorded in the pages of the *Reformer*. Sometime after that the Late Swami was enabled to go to Chicago....he became the hero of the hour, and his return was a royal procession from Ramnad to Madras....

“....The philanthropic work of the Ramakrishna Mission which he founded and controlled till his death, marks it out as a unique organisation in the history of modern India. That alone is enough to raise him high among those who have laboured to infuse new life into the Indian people.

It is a matter of melancholy satisfaction to us, who differed so much and so strenuously from the deceased Swami at one period of his remarkable life, to bear testimony, at his death which we sincerely deplore, to the greatness of his ideal, the magnetism of his personality, and the depth of his patriotism. India is poorer for the loss of Swami Vivekananda."

1902 July 13 (b): *The Mahratta* in its Editorial:-

"...The Swamiji's choice of the ideal of a spiritual as opposed to a material life, his successful attempt to wear Ramakrishna's mantle and to deserve it, and his great renunciation are the three key-notes of his short and sweet life. There is perhaps one more idea which has been carried out by Swami Vivekananda, though it does not appear to have formed the subject of any of his Guru's sayings; and it is that a sage should use patriotism as a fulcrum for the operation of his spiritual power and *tapas*. It is this last, perhaps, which made the difference between the practical aspects of the life of the great sage and his illustrious disciple, for whereas Sri Ramakrishna personally realized supreme bliss in a spiritual trance, Swami Vivekananda realized in superinducing something like a trance of enchantment upon his fellow-countrymen, by the magic of eloquent preaching with a view to rouse them in patriotic action.

"In Swami Vivekananda, therefore, we lose a patriot-sage who deserves the foremost rank among the national workers of the present age....

"It is now well-known how successful was the Swami's performance on the platform of the Parliament of the World's Religions at Chicago. His appearance there was the bursting of the Vedantic bombshell among the mob of Christian sects and the charm of his personal magnetism proved so patent, that even his opponents could not help liking him. *The New York Critic* certified: 'The most impressive figure of the Parliament was Swami Vivekananda. No one expressed so well the spirit of the Parliament as did the Hindu Monk. He is an orator by divine right.' *The Iowa State Register* had the following: 'During his stay in the city, which was happily prolonged, Vivekananda met many of the best people in the city who found their time, well spent in discussing religious and metaphysical questions with him. But woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining intellectual lance. The working of his mind, so subtle and so brilliant, so well stored and so well trained, some times dazzled his hearers; but it was always a most interesting study. Vivekananda and his cause found a place in the hearts of all true Christians.'

"It is due to Swami Vivekananda that the seeds of Vedanta have been

sown in the American soil and the name of India is being respected in that distant land.

"...Can the death of such a man be regarded as anything less than a national calamity? We really doubt whether the last century produced another man within whom such true patriotism was combined with such religious fervour...the Swami possessed that dash and that intense love for Hinduism, which both Ram Mohan Roy and Keshab Chander Sen lacked. ...Though they won admiration from Europeans, they could not make Hinduism as much respected as it is today owing to the efforts of Swami Vivekananda.

"The Swami's career has been brief, and like a meteor of the first magnitude, he lighted up the face of his country and went down the horizon — all within ten short years. It is men like him that our country needs most at the present time; and though he is gone, the glory of his example will, we trust, remain long behind him."

1902 July 13 (c): *The Native States* from Madras wrote:—

"A strong and sublime personality closed his earthly career on the 4th night when Swami Vivekananda after returning from a walk passed to eternal rest. The Swami was born a little over 39 years ago, and built for himself a world-wide reputation when he was about thirty as a masterly exponent of the Vedanta in the Parliament of Religions of 1893. Since his return in 1897 to India he was engaged, in spite of indifferent health, in a strenuous effort to found the Ramakrishna Mission on an enduring basis. But his friends were always deeply concerned in the failing health of the apparently strong stalwart-looking beloved leader of theirs. And now that the dreaded event has come to pass, to mourn and suffer seems to be the lot of India.

"Her choicest sons are snatched away before her expectations are realized. Her greatest men too early become mere names, — a thing of memory. Is it wrong then to hope? No; disappointments and sorrows are the steps that lead us to our goal. It is thus that we must receive the news of the death of Swami Vivekananda. He is dead. He has joined the ranks of those who live to us only in their works. It is too early now to form any idea as to the extent of the Swami's influence over the present generation, and through this generation on the future. The grandest and most enduring work that he did according to our view is the teaching of the gospel of strength and love. His lectures, although a noble commentary and exposition of the great Vedanta Philosophy, insisted with splendid force and reiteration on its practical side. From being an abstract speculation to many, it has through the Swami's teaching become an intensely practical guide in our life...

“Every man, great or small, high or low, is a centre of infinite power, infinite purity, infinite bliss, infinite existence. Only shake off the influence of the body, the power of the flesh, you will come to know the Atman, the pure, the eternal, the ever-present. You will then feel your power and strength. Thus the essence of all Swami’s work is the gospel of strength and love... The lips that sounded the bugle call and uttered these inspiring words of strength, of love and of hope are now silent for ever, and all that remains of him now is dearer to the country...”

“Such was the man whose premature death has cast a gloom on India and left it poorer by one strong and sterling patriot who braced himself for a life of sacrifice and duty by drinking deep of the ancient founts of inspiration.”

1902 July 14: *Mysore Herald* wrote:—

“Swami Vivekananda, the foremost of the spiritual sons of India...., was a great master of Hindu religion and philosophy. He contributed more than anybody else to shed a spiritual lustre around the Vedanta Philosophy of India among the Westerners. By his death the philosophy and religion of India have sustained a loss which it is difficult to make good. We have many masters of Hindu Religion and Philosophy equal and even superior to Swami Vivekananda but we have yet to find one who has combined such mastery of the English language with such attainments in Hindu philosophy. It is however a consolation that in so short a time he has done so much to raise the name and fame of his motherland in the Western World.”

1902 July 16: *The Hindu Organ* from Jaffna wrote:-

“...We need hardly say that a genuine feeling of very deep regret pervades the Hindu community here at the death of the Swami. It is but five years ago the Swami paid a visit to Jaffna and was accorded a most hearty and enthusiastic reception by the Hindu public. He then thrilled audiences composed not only of Hindus but also of Christians, by his unmatched eloquence and religious fervour; and this visit of the Swami is, and will always be, remembered by the Hindus of Jaffna as an important event connected with the revival of Hinduism here.

“The Swami was undoubtedly the greatest Hindu Missionary of modern times. All other great Hindu sages and reformers confined their action within the limits of India. But it was Swami Vivekananda who preached Hinduism in America and Europe, convinced a large number of people in those continents of the truths of this ancient Religion, and made several converts to his faith. Although he has trained others to carry on the work which he had commenced in the West, yet his death is an irreparable loss to the cause of Hinduism and it would be long before his place can be filled.

1902 July 20: *The Gujarati* in its Editorial:-

“Swami Vivekananda is no more. Like a meteor he suddenly appeared on the horizon full of brilliance and glory and in a short time vanished into infinite space...His luminous exposition, his irresistible eloquence, the sublimity and grandeur of the philosophy he propounded with so much knowledge and skill, his simplicity and complete renunciation of the world—all these made a profound impression upon the learned expositors of the various creeds and religions of the world that had gathered there (at the Parliament of Religions at Chicago) and upon the mind of the vast audience that had come to hear them....His remarkable eloquence and fascinating power of exposition constrained our contemporary of *The Hindu* to say that never within the memory of the oldest inhabitant had an orator of his brilliance been heard in Madras....Let us hope the spirit of his teachings will continue to animate his sorrowing pupils. To India he has done invaluable service by showing to the Western nation what she is capable of achieving in the higher spheres of religion and philosophy. He rose like a resplendent star and has set with all his effulgence. His death is a heavy loss to the country, to the Indian community, and will be deeply mourned even in America where he was so widely known.”

1902 July 25: In a letter to the Editor of *The Indian Mirror* a reader wrote:-

“Swami Vivekananda, that powerful instrument in the hand of God, is no more....The reason why the Swami’s lectures were readily appreciated by the West is not far to seek. The West had reached the acme of material civilization. The time has now come for the people in the West to become introspective. If a number of young men like the Swami undertake the same mission, they will do lasting good to the country...”

“The noble Swami’s death was as calm as his mission was sublime. He was in the best of health on the day of his departure...He taught his disciples, that day a few chapters of Yajur Veda. He took a walk; returning he took a little rest. He, then, cried for sometime like a child, as he was accustomed to do when his communion with God was deepest. He was in a state of *samadhi*. The doctors could not say whether he was dead or alive. Not a muscle was strained, nor a feature was rigid. The face had not lost, but gained fulness from the touch of death....”

1902 July 25 (a): A public meeting of the citizens of Madras was held at Pachiappa’s college to give expression to the deep sense of the great loss which India has sustained in the death of Swami Vivekananda and to take steps to perpetuate his memory in a suitable form. The meeting was largely attended and the proceedings were characterised by the great enthusiasm. The principal speakers were some of the lawyers of the High court. The Swami’s work in America and his exposition of the Hindu religion and

philosophy were the themes of appreciation. As there was the Swami's idea that in order to continue and complete the work he had begun there should be trained a band of earnest workers whose only work in life should be to spread the teachings of the Hindu Religion, it was the general view of the audience that any memorial that was to be found for him should embody that idea of his and aim at producing a stream of earnest workers to carry out his wishes.

It was unanimously resolved in the meeting to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in the city for the study and propagation of Hindu religion and philosophy.

The meeting concluded with an earnest appeal from Swami Ramakrishnananda, who said:

"Now that Swami Vivekananda has entered the *mahasamadhi*, I as a fellow disciple of his under the great Paramahansa Ramakrishna, approach you with the request that you should be pleased to render such help as is in your 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 have appreciated and admired the great Swami's personality and teachings. For the last five years I have myself been doing in my own humble way, under the late Swami's guidance and our common Master's inspiration, the work of expounding the higher truths of Hinduism to young and earnest students in more than one part of this city of Madras. It is here, 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 is here that he received the grandest public ovation on his return from America, after doing there the most signal and ever memorable service in behalf of the ancient philosophic religion of our ancient and holy country. There are reasons to believe that the loss sustained by the country in consequence of his departure from this life is very keenly felt in almost every part of India; and to you, 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 which will, in your midst, carry on the great Vedantic missionary work, which he started and for which he so heroically and successfully laboured during nearly the last ten years. What shape the contemplated institution may take is dependent upon the nature of the response to my appeal for help. It is a great cause — the cause of spreading and propagating the spiritual wisdom of India and her famous religious teachers. The world outside needs the light of their wisdom quite as much as we do in India, and I am hence anxious to see an

'Ananda-mandir' rise somewhere in a conspicuous part of Madras, from where that light might be made to radiate in an ever increasing proportion to all near as well as distant regions, so as to take away the overshadowing darkness of ignorance which is indeed responsible for all the weaknesses and miseries of man. I need not tell you that God always blessed those who bless His creatures by helpful service rendered unto them. Any contribution that you may make will be received with gratitude, will be treated as a sacred trust, and will be fully utilised in commemorating the great Swami Vivekananda so as to continue his life-work in Madras."

1902 July (a): *Advocate* from Lucknow wrote:-

"It is with great regret that we announce the death of Swami Vivekananda. The news everywhere will be received with feeling of deep regret and sorrow. In him we have lost not only one of the most popular Vedantists, but a patriot whose heart was full of love for mother India. Earnest and sincere, always trying to live the life of a practical Vedantist, full of noble emotions and thoughts, for the regeneration of the mother country, his life has been cut short in the very prime of manhood amidst the great sorrow of the community at large."

1902 July (b): *Prabuddha Bharata* wrote:-

"Our beloved Swamiji entered *mahasamadhi* on Friday night, the 4th of July, at the Math, Belur. On that morning, he meditated for more than two hours. During the day, he held a class on Panini Grammar for about three hours, and remarked how much better he was feeling. In the afternoon he took a short walk. In the evening, he went to his own room; a *brahmacharin* was in attendance. He took his beads and did *japam* and directed the *brahmacharin* to sit outside and do likewise. About 45 minutes later he called the *brahmacharin* in, asked him to fan his head and then went to sleep. At about nine, he gave a sudden start and then drew two long breaths. The *brahmacharin*, unable to understand what the matter was, immediately called an aged *sannyasin*, who, on coming, felt for his pulse but found it stopped.

"At first, it was taken to be a *samadhi* and a brother repeated the name of the Master in his ear. Seeing no sign of return of life, however, a doctor was called in who tried to induce breath artificially, but without success. The next day, Swamiji's body was cremated under a *Bél tree* on the Ganges, in the Math grounds."

1902 July (c): *East and West* wrote:-

"The eloquent representative of Hinduism who took the Parliament of Religions at Chicago by storm is no more. His open, prepossessing countenance, his majestic bearing, and his orange coloured robe might have contributed in some measure to heighten the effect of his eloquence,

but what struck his hearers most was the universality of his creed, the absence from it of that theological exclusiveness which is generally associated with the religions which seek to assert their superiority over others. The Hindu regards all religions with equal reverence, proclaimed the apostle of the Vedanta, and what higher goal could a Parliament of Religions attain?....”

1902 July (d): Babu Romesh Chandra Dutt, Retd. I.C.S., wrote:-

“I have heard the sad news of Swami Vivekananda’s death. I never saw the Swami, I never closely followed his teachings, but you know how sincerely I appreciated and admired his high patriotism, his genuine belief in the greatness of his country, his manly faith in the future of his countrymen if they are true to themselves. That spirit of self-reliance, that determination to work out our own salvation, — that faith in our country and ourselves, — that conviction that our future rests in our own hands, — are the noblest lessons that we learn from the life of him whose loss we all lament today. India is poorer today for the untimely loss of an earnest worker who had faith in himself; to us in Bengal the loss is more of a personal nature; to you the bereavement is one which will cast a shadow over all your life. Only the thought of his earnestness and greatness, only the imperishable lessons which his life teaches, — may afford some consolation to those who have lost in him a friend, a helper in life, a teacher of great truths.”

1902 July (e): *The Journal of the Maha Bodhi Society* wrote:-

“A veritable prince among men has passed away. Swami Vivekananda, the foremost Hindu Missionary of the modern times, the most popular representative at the Parliament of Religions, the favourite ‘Orange Monk of Chicago’, breathed his last on Friday evening at the Belur Math. It is hard to enumerate his services today. Suffice it to say that he will be ever remembered by his countrymen as a foremost patriot capable in every way of the work of raising India in the estimation of Europe and America. His powerful exposition of Hindu religion has marked an epoch in the history of the religious movement of modern India. His writings and utterances, almost inspired, breathed a true catholic spirit and gave a new turn to the religious thought of India, and they will ever remain as a storehouse of spiritual truths. The great disciple of a great master, he showed in his person what an Indian was capable of. Possessed of a noble and feeling heart, he silently worked towards the amelioration of the condition of the poor and the distressed. In him, India has lost one of her gifted sons and ablest expositors of her ancient religion.”

1902 July (f): *The Kayastha Samachar* from Allahabad wrote:

“The loss of such a sincere and genuine patriot at the present juncture in our history is a truly irreparable loss, which we can hardly bear with

equanimity. Though a worker in a different sphere of activity, no less heavy has been the loss to the country in the death of the young Bengali preacher — he was only 39 — who bore the name Narendranath Dutta, but was better known, all over the world, as the Swami Vivekananda....

“Vivekananda’s appearance on the Chicago platform, draped in the orange-coloured robe of a Hindu sannyasin, his lucid and learned exposition of the Vedanta philosophy, his command over the genius and the resources of the English language and his remarkable facility as a public speaker, all combined to create quite a stir in the New World and produced a deep sensation, even in that land of nine day’s wonders....

“Short as his life was and few as the number of years were during which he worked for public welfare, the moral influence exercised by him and brought to bear upon his countrymen, has been large out of all proportion to the shortness of the period of his activities... the death of the Swami Vivekananda has removed from our midst a towering and a unique personality, which we could ill afford to spare, just at present.”

1902 July (g): *The Indian Review* wrote:—

“The glorious light is extinguished and a terrible gloom has been cast over the land. The brightest star 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 fourth 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....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 sister in every man and woman he met...He despised no religion, no form of worship.

"If often he laid stress on the glory of the Vedanta, it was because he felt indeed it proclaimed the great lesson which he incessantly voiced forth — the lesson of the harmony of all religions....."

"The death of such a man leaves a void that will long remain unfulfilled. 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 a rare personal charm and power. May we hope that his blessed mantle has descended on some worthy pupil of his?"

1902 July (h): *The Brahmacharin* wrote:-

"Swami Vivekananda was the greatest Hindu of modern India. He loved India, as no other Indian did, and made her name respected throughout the world. His countrymen can never forget the services he did to the cause of their religion and philosophy at the Chicago Parliament of Religions. Young in years, he was old in wisdom. His piety and self-sacrifice would serve as bright examples to his countrymen. No one that has not come into contact with him, can form any idea of his strong personality, before which even crowned heads would not hesitate to bow down. He was truly a prince amongst men.

"....Swami Vivekananda revived the sannyasa of Buddha and Sankara, who considered their individual salvation as of no importance whatever compared with the good of humanity. If Swami Vivekananda gave up the world and all its good things, it was not for retiring into the forest and living a life of meditation only, but for doing active good to his fellowmen, free as he was from the trammels of a family life.

"If renunciation is the test of greatness, Swami Vivekananda was a truly great man. His ideal was ancient India of the Rishis, who made India the teacher of all nations...He has sown the seed, and we have no doubt it will germinate and grow into a goodly tree, if the workers he has left behind him, make the best use of their opportunities, and work as unselfishly for the cause of the country, as he himself did. The function of a sannyasin, a teacher, is man-making, and Swami Vivekananda was eminently successful in drawing his disciples from the various races of India, who, as well as his European and American disciples, are as devoted to the cause of India's religion and philosophy as was their master, and who will no doubt carry on the work, which he had begun but could not finish. Vivekananda though young worked hard for the country, and he deserved rest, and rest he has got. The mission of his life has been fulfilled, and the prophecy of his Guru Sri Ramakrishna verified.

"Swami Vivekananda was a Vedantist, but his Vedantism was of a practical sort. He did not like his countrymen to be dreamy philosophers, but strong practical men, with love for God and man...."

1902 July (i): *The Brahmavadin* wrote:-

“It is with feelings of profound sorrow that we announce the passing away of Swami Vivekananda on the evening of the 4th July, 1902, at the Belur Math on the banks of the sacred Bhagirathi near Calcutta. His immortal soul departed in solemn peacefulness to its divine abode of eternal freedom and enduring bliss. The zeal, which he displayed while here on earth in behalf of the spiritual elevation of humanity, so as to make men in general and his own countrymen in particular realize the glory and the power of the divinity dwelling within them, cannot but be a guarantee to all those, who have had the privilege of feeling the warmth and the glowing intensity of the zeal, that his soul, from its divine abode, will continue to watch with care and help on, in ways that frail man here, may not see, the progress of the work of human ennoblement for which he laboured so hard both in the East and in the West. Still the loss sustained by us and, as we may well say, by the world at large in the disappearance of this great personality from the earthly scene of his holy activity is immeasurably great, and appears to us to be almost irreparable. We have been too much within the brilliant halo of his magnetic influence to estimate justly either the great value of the work that he did in our midst or how that work will grow and prosper in the coming years so as to make the march of human civilization towards its God-appointed goal quicker and surer.

“....There is only one way of worthily honouring the memory of a great man that has been a great worker, and that one way consists in labouring steadily and strenuously towards the fulfilment of his high aims and aspirations. May God bless the departed Swami’s soul with divine blessings, and may He also bestow on us the strength to bear up his loss and to carry on his mission of human elevation and ennoblement in India and elsewhere.”

1902 July (j): *The South Indian Times* wrote:-

“Another distinguished son of India is gone. and it is with deep sorrow that we record the death on Friday the fourth instant of Swami Vivekananda the great scholar and preacher of the Hindu Vedantic philosophy....

“....It is with infinite credit to himself that he mastered the doctrines of other religions so well as to be able to meet their respective missionaries in their own fields and to even successfully maintain the truth, the dignity and the divinity of his own religion, Hinduism. Nothing is so difficult and even impossible as to expect a missionary of one religion to acknowledge some merit in another religion. This however, Swami Vivekananda has achieved in his remarkable career in Chicago during the famous Exhibition there. His addresses before the great Parliament of Religions held in Chicago in 1893 were received by foreign religionists with discriminating admiration, if we are to believe what the American newspapers wrote about

the Swami at the time. The representatives of all creeds and denominations respected his views and even those that disagreed loved him as a man and a preacher — so winningly affable and so unoffending in his expressions and manners. Those who had the privilege of hearing his inspiring and spirited lectures in foreign lands — and he had visited many of them — and those who like us in Kumbhakonam have listened to his able exposition in his country will readily credit him with extraordinary powers of eloquence, deep wide knowledge and his philanthropic heart. Here do we recall a few random extracts from the comments of the American Press:—

‘The polished Hindu feared not to meet single-handed and alone, the combined attacks of all Christians of America. He had thus much confidence in his religion. Yet he did not seek to proselytise. Although his knife cuts deep sometimes, it is like that of the surgeon, in that it cuts only to be kind.’

‘The most impressive figure of the Parliament was Swami Vivekananda. He is an orator by divine right and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than his earnest words and the rich, rythmical utterance he gave them.’ (*New York Critic*, November 7, 1893)

‘Those who heard him once were so impressed by the magnetism of his fine presence, the charm and power of his eloquence, his perfect command of the English language and the deep interest in what he had to say, that they desired all the more to hear him again.’ (Dr. H.W. Thomas of Chicago)

“That the ancient Hinduism is a whole and elevating religion has been acknowledged by its friends and enemies. Any time spent on its earnest study will result in personal happiness and beatitude. We but echo the unmixed sorrow of the Indian people at this calamitous news and we hope that the impressions left in them by his varied discourses will be lasting enough to ennoble their souls. We quote below most appreciatingly these few thoughts of the Hindu Sage whose demise we are mourning.....”

1902 July (k): In a communication addressed to the president of the Ramakrishna Mission, **Sri Norendro Nath Sen** wrote:

“As President of the Gita Society (Calcutta), I crave leave to lay before you the following message with reference to the melancholy death of Swami Vivekananda. The resolution, I have the honour to submit, was carried with becoming solemnity at a special meeting of the society, held under my presidency on Sunday, the 6th July, the vast assembly standing up in utter grief to do honour to the sacred memory of the illustrious departed.

“Resolved that this Meeting desires to place on record its sense of deep sorrow at the sad and untimely death of Swami Vivekananda, who devoted the best years of his life with unflagging zeal and enthusiasm to

the propagation of Vedantism and of Hindu Philosophy and theology generally in the West. By his death the Hindu community has suffered an irreparable loss, which is keenly felt throughout the length and breadth of the country.

"On behalf of the members of the Gita Society, I desire to offer you together with your brethren of the Ramakrishna Mission our sincerest and heartfelt condolence for the sad and untimely death of Swami Vivekananda. We mourn over his death because we are painfully conscious that a tower of strength for the Hindu community, that valiantly swept away the stronghold of prejudices against Hindu life and thought has suddenly disappeared, which might under God's providence have achieved incalculable good to the general cause of Indian reform. We venture to join our tears with those of his Mission and offer them our heartfelt condolence because we have the firm faith and abiding conviction that "sorrow shared is sorrow soothed", and I am desirous to submit that none shares your poignant grief with greater sympathy than the members of the Gita Society.

"We all pray to the Almighty, who is the giver of all good, that the immortal soul of the late lamented Swami Vivekananda, which has flown to Him may rest in peace for ever and ever. *Requiescat in peace!*"

Thankfully acknowledging the above letter from the Gita Society, Swami Brahmananda, the President of the Ramakrishna Order, wrote:

"Irreparable as the loss has been to ourselves, it gives us joy even at this time to think that the unselfish labours of our dear Swami on behalf of his motherland, are being appreciated in the midst of his own people, however slightly. Time alone will show the extent of his labours, and how much he has raised Mother India, in the estimation of the great nations of the West.

"The Sower has sown the seed and gone to his rest, but shall we be able to hold our own and carry on the great work, which he has so nobly begun? Let us hope so, in the meantime let us rally round the sacred memory of the great life that has been just taken away from among us, for united effort, for the regeneration of our own land and people." (*The Brahmavadin*)

1902 July (I): An obituary by 'A Western Disciple' appeared in *The Prabuddha Bharata*:-

"By the death of Swami Vivekananda, we have lost a dear friend, and suffered an irreparable loss. He is best remembered by us, as having been 'the greatest figure in the Parliament of Religions' held at Chicago in 1893, where he addressed crowded audiences, the quality of his teaching and

his unaffected eloquence winning a most sympathetic hearing. He had a vivid, eager personality, singularly magnetic, persuasive and enthusiastic. He was no mere visionary anchorite of the Himalayas, giving out the truths of Indian philosophy. On the contrary, he was a man born with perfectly developed spiritual sense, discerning spiritual truths without effort; calm and steadfast, giving forth power from the spiritual centre within, and living for the advancement of his race; a true lover of his fellow-men, devoting his energies in trying to rouse them to their true selves, content to use up his gifts and talents for their benefit. Clad in his habit of red or ochre, did this Indian sannyasin standing upon all sorts of platforms, in all manner of places with a strong beautiful voice expound the philosophy of Vedanta. Again and again in his lectures did he recur to the central idea of Advaita, the One in everything, the potential divinity in all. Gifted with an original outlook upon life, he displayed that fervour and vigour that one associates with monks, who have for centuries held to their spirituality with a power and staunchness unrivalled with worldly affairs.

“He was widely travelled; he preached Vedanta from New York to Chicago; from Boston to California. Flitting through London, Paris and other cities, he passed through the vain show, as if unconscious of it, except, occasionally to hurl at his listeners a vehement denunciation of the frivolity, and lack of spirituality of the times. Speaking of India to Western people, his voice would drop, a wonderful smile would overspread his countenance, as he lovingly related the manners, customs, and characteristics of his beloved country-men and women. What charming Indian legends and tales he could tell, delighting and entralling the hearts of his hearers, betraying the sympathy and yearning he felt for his countrymen, feeling the pulsation of their hidden life, touching so tenderly on their little idiosyncrasies of temperament and custom.

“He has gone from amongst us, he who was instinct with so much inspiration, and who had in him so much of the seer of these latter days. His teachings have become an abiding possession with us, and a strength for ever-more.

1902 August (a): *The Theosophist* wrote:-

“On the Fourth of July last, Swami Vivekananda, the distinguished pupil and disciple of the late Ramakrishna Paramahansa departed this life, at Howrah, a suburb of Calcutta, in the 40th year of his age. His brief but brilliant career dates back from 1893, when he astonished all America by the eloquent orations in which he defended the Hindu religion and expounded the doctrine of the Vedanta. The scene at the platform in the great hall of the Parliament of Religions at Chicago, when the meeting broke up as described in the local newspapers of the day was most striking.... This quaintly garbed man with the brown skin and deep, penetrat-

ing eyes, whose platform oratory challenged comparison with that of the best American public speakers, came flashing before them like a brilliant meteor. Their first impressions were deepened by his subsequent public lectures; he was invited to all parts of the States, and remained in the country until 1897 ...A Vedanta Society was formed, several of his fellow pupils of the Paramahansa went to the States and are still working there, and a demand for ten more helpers was, it is said, recently sent to him.

"...The Swami has left behind him several works of a religious character, but it is as an orator and public teacher that he will be longest remembered. He had a strong personal magnetism and was naturally combative....He was an intense Hindu and a most able expounder of the school of philosophy to which he belonged."

1902 August (b): *Malbar Mail* wrote:-

"Swami Vivekananda is dead. The prop of Hinduism is fallen in his quiet hermitage at Howrah, on the 4th of last month, that great leader of Hindu thought and ornament of the religion of the Rishis, bade the last adieu to his country. God's will be done. To this ancient land, the heir of the most glorious past that the world has ever known, and to more than two hundred millions of grateful inhabitants, the great Swami whose premature demise we record today, was for the last ten years and more 'Like yon orb in Heaven without whom all were darkness'. The Hindus were taught by him both precept and example; their thoughts were shaped and their actions guided by his mighty intellect. The people of India know, why for the matter of that, the whole civilised world knew, first to admire and respect and then to love him like a master and adore him as a God. The world is certainly much poorer by the death of the Swami and the loss that the Hindus have been doomed to sustain today, in the untimely demise of the great Bengali Saint is one the like of which has not happened to them at any time in the near past, and will not, because it cannot, happen to them at any time in the near future. 'Whom the Gods love die Young.' So, in their despair cried the old philosophers of Greece. The Gods indeed have loved him but too well and deprived a weeping and woe-begone world of its lovely light and leader. The heart-rending news must have been received throughout the length and breadth of his empire, from Kashmir to Comorin and from Karachi to Kachar, as one of the heaviest national calamities that have befallen the Hindus. When we only remember, that even in distant continents like America and Europe and in the remotest corners of the world, the death of the great Hindu sannyasin will be looked upon as a direct, distinct and positive loss to the world, which nothing on earth can profess to replace, we must be in a position to realize the worth and magnitude of the work that the Swami was doing in his life. And now that our revered Saint is no more, what alone, we Hindus, who follow the religion that Swami Vivekananda preached, can hope to do, is to study his life and learn from it the many noble lessons of

purity and self-sacrifice, which will last like beacon-lights to the end of the time for the guidance and correction of erring humanity.

“...The lectures that he delivered in that connection are some of the masterpieces of the world’s religious literature and, many American Christians who had come to scoff at him, remained in the end to pray with him. Not only Chicago, the scene of the Swami’s brilliant discourses, but the whole Republic of the United States was galvanised by his thrilling speeches and the great orator and thinker commanded, at times, the largest audience, that could ever be had for lectures on religion. It is due to the Swami’s speeches and the classes he held in different parts of America that Hinduism has become an established religion at least in the Vedanta form, with thousands of men and women in that country...

“...God has taken away this person from us. But his spirit is still with us, and will guide and control us. Hindus are proud to cherish the memory of such a man, and Hindus will love and revere him, as long as they live. Swami Vivekananda was born in a country, which produced the authors of the *Bhagavad Gita* and the *Vedanta Sutras* and he will be unhesitatingly ranked with them by the future historians of India. We who live today to record this, feel proud, that one from among us lived to attain that honour.”

“Lord! Who hast snatched him from our midst, show us the way and make us live like him.”

1902 Oct. 17: *The Indian Nation* published a tribute to the memory of Swami Vivekananda from the **San Francisco Class of Vedanta Philosophy:**

“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 peacefully passed into the arms of the Infinite Mother on July the Fourth.... 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. He 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 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 form 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 more 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 know 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 flesh yet he is with us 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.

"In the death of the Swamiji our cause at large has suffered the loss of a great and beloved leader, whose gentle 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.

"...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. .

"...Although we cannot satisfactorily philosophise 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 measures of their need.

"...This expression of our love and affections for our dear departed Mas-

ter 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."

1902 Oct. 26: A memorial service in honour of late Swami Vivekananda was held by the **Vedanta Society of New York**. Not only did the regular members come in large numbers, but also many outside friends, who, in loving devotion to their former Master, travelled, some of them, long distances to do honour to his memory.

The service opened with prayers, meditation, and an address by the Swami Abhedananda, during which were read extracts from the letters of brother Swamis in India describing the wonderful passing out of the great Soul. Although his emotion was so intense as at times well-nigh to master him, Swami Abhedananda was nonetheless able to bring home forcefully to his listeners all that they owed to the Swami Vivekananda as the daring pioneer who had first proclaimed the lofty truths of Vedanta to America.

Dr. Parker, the president of the Society, next dwelt with earnest reverence upon what it had meant to us and to the world to have known so profound a thinker and so great a spiritual leader, and how irretrievable must be his loss to all concerned in the uplifting of the human race. In conclusion he offered in the name of the Society a resolution 'expressing the great and irreparable loss felt by the members of the Vedanta Society and the students of the Vedanta Philosophy in the untimely passing away of the Blessed Swami Vivekananda, the founder, Master, and Spiritual Director of the 'Vedanta Society of New York'.

The Society expressed 'deep sorrow and sent heartfelt sympathy to his brother Sannyasins, disciples, followers, and co-workers residing in the monastery at Belur, in Madras and other parts of India, in Europe and America'.

Dr. Parker also expressed 'the desire of the Society to hold Memorial Services in a public hall in honour of Swami Vivekananda, and to raise funds to perpetuate his memory as the founder of the Vedanta Society'

After Dr. Parker, Mr. Goodyear, the Society's treasurer and a warm personal friend of Swami Vivekananda in his turn paid glowing tribute to him, as did another disciple, Dr. Street, Miss McLeod, who had been with the Swami not only in America but in India, told how dear India was to his heart; while Miss Sarah Farmer, the Founder of the Summer School for the comparative study of Religion at Green Acre, who could not be present, sent the following note which was read out during the memorial service:-

"...My spirit will be with you all as you bear witness to the spiritual uplift which, under God, you all received from this dear brother. To know him was a renewed consecration; to have him under one's roof was to feel

empowered to go forth to the children of men and to help them all to a realization of their birthright as Sons of God.

“What Greenacre owes to him cannot be put into words. A little band of people had started to prove the providing care of God for those who rely upon Him in utter faith and love. This great soul came into our midst and did more than any other to give to the work its true tone, for he lived everyday the truths which his lips proclaimed, and was to us the living evidence of the power manifested nineteen hundred years ago in that he went about his Father’s business in perfect joyousness and childlike trust, without ‘purse or script’ and found all promises fulfilled, all needs met. Forever after, as he grew in knowledge and in power, his influence increased among us and helped to strengthen our faith, and today his powers for good is even greater and will continue to be, if we are true to Him who worketh in us ‘to will and to do His good pleasure.’

“When the news of the transition of this beloved servant of God reached us, we assembled in the grove consecrated by him and his brothers and under ‘the Prophet’s Pine’ gave thanks to God for what he had been to us, for what he is now and ever will be. It was a blessed hour, and I pray that tomorrow the Spirit of God may move mightily among you all, leading each to know the Unity of God, and find that in Him we are all one, visibly and invisibly, clothed upon with Him who is our Sun and Shield.

“May this transition give renewed impetus to his work here and in the far east. I shall always give thanks that I was permitted to work at his side when the first precious seeds were planted in New York. God bless you all.’

Mrs. Ole Bull, who arrived from Europe just in time to attend the service and who like Miss Farmer, had witnessed the incalculable good accomplished by Swami Vivekananda at Green Acre as well as in other parts of the United States and in India among his own people, made an eloquent appeal for earnest workers, who in return for the priceless spiritual teaching which India had sent to them would go out to aid her in the reconstruction of her social fabric, not by offering her new ideals, but by helping her men and women to value and apply those given to them ages ago by their own Great Teachers.

So impressive and convincing were her words that few could have heard them without feeling the desire to share in the noble work already begun by Ramakrishna’s disciples; and when at the close Swami Abhedananda in ringing tones recited Swami Vivekananda’s *Song of the Sannyasin* every heart must have felt renunciation a privilege, and the voice which had first uttered that loud call to freedom worth following wherever it might lead. (Reported in *The Brahmavadin*, Jan. 1903)

1902 December 16: An obituary from *The Illustrated Buffalo Express* (U.S.A.) reproduced in *The Bengali*:

"The recent death in India of Swami Vivekananda results to recall to mind the brilliant figure of the young Hindu monk who was one of the chief attractions at the Parliament of Religions in Chicago in 1893. This Swami had the distinction of being the first accredited Hindu teacher ever to cross the sea on a religious mission from his own land to the people of the West, and so great was the impression he made on that occasion by his exposition of Vedanta Philosophy, the ancient religion of the Hindus, that people became much interested, and Vedanta Societies were formed in several cities where the Swami was invited to lecture after finishing his work at Chicago.

"He appeared before many learned bodies, talked at Harvard University and elsewhere, always creating a profound impression on account of his eloquence, and great learning.

"If it is true, as has been said, that some of the promoters of the Parliament of Religions wished merely to make of that gathering a sort of heathen show, reserving all the honour for Christendom, great must have been their disappointment when this young oriental delegate stepped forward and by the sheer force of his eloquence and superior logic took the palm for India. Not only was Vivekananda the most impressive speaker among the delegates at the Chicago Conference, but the magnetism of his fine presence, and his wonderful intellectual and spiritual power had made him one of the foremost religious teachers of his time.

"Swami Vivekananda was thus an excellent representative of Hinduism, exemplifying in his wonderful personality many of the ideas involved in his teachings.

"His success at Chicago was the more remarkable as it is said he made there his first appearance upon a public platform, having had no special preparation for the work; except a thorough knowledge of his subject.

"The Swami, besides being a gifted orator, was a scholar and poet, and possessed high scientific attainments. Though foreign born and bred, he was a master of English prose-style. Indeed, an English critic has said of him that his published writings enrich the language. Those works consist, for the most part, of lectures given here (in U.S.A.) and in England and several volumes on the Indian systems of philosophy."

1903 Feb.: An obituary by **S. E. Waldo** published in *The Anubis* and reproduced in *The Brahmavadin*:-

"There recently passed away at Calcutta, India, one of the most remarkable men that the nineteenth century produced.

"...On the 4th of July last Swami Vivekananda gave up the body passed beyond mortal men. It was a sublime death, a fitting close to the life that had preceded it and one in harmony with the grand philosophy of the Vedanta that he loved so well and taught so faithfully.

"Swami Vivekananda was a man who will be widely missed, and to India his loss will be incalculable. The extent of his work there, is far wider than is generally known, and friends and admirers in all classes of Hindu society will deplore the closing of a life that meant so much.

"Not only in India, but in nearly all quarters of the globe are to be found groups of men and women whose lives have been broadened and whose inspirations have been elevated through the ministrations of the noble soul whose departure from the tenement of flesh is a source of deep sorrow to the many who loved him. A great man has left the earth and all the world is the poorer in consequence. He lived a noble life and left behind him many mourning hearts."

1903 Feb (a): A loving tribute to Swami Vivekananda from **Dr. John C. Wyman**, published in *The Brahmavadin*:-

A pure, grand soul hath left us journeying here
 While he, a victor crowned, hath sped to heav'nlier sphere:
 We mourn our loss, and sadly gaze, with grief untold,
 Along that shining way on which spirit bold,
 Yet calm and wise hath gone. Alas, no more
 Shall we his gentle presence know. This we deplore.
 "To live in hearts we leave behind is not to die",
 A poet sang. So lives he in our hearts for aye.
 The magic spell of his surpassing eloquence
 Oft filled our souls with longings deep, intense
 And prayerful, as the splendour of his thought,
 And glowing with a light from heaven caught,
 Moved us to wonder, rapture, smiles and tears, —
 Sweet memories to linger through th'eternal years.
 Farewell, Dear Brother. Thou wert one of "God's own kin",
 Thy home of peace and rest thou now hast entered in.

PART III

**VIVEKANANDA
A VOICE FROM ACROSS
THE CENTURY**

THE FIRST PART OF THE BOOK IS A HISTORY OF THE

THE SECOND PART OF THE BOOK IS A HISTORY OF THE

THE THIRD PART OF THE BOOK IS A HISTORY OF THE

THE FOURTH PART OF THE BOOK IS A HISTORY OF THE

THE FIFTH PART OF THE BOOK IS A HISTORY OF THE

THE SIXTH PART OF THE BOOK IS A HISTORY OF THE

Part III

VIVEKANANDA A VOICE FROM ACROSS THE CENTURY

VIVEKANANDA GOES TO AMERICA

"Columbus had discovered the soil of America, but Vivekananda her soul."

– Bankim Chandra Chatterjee

"I have given humanity enough for the next fifteen hundred years."

"What is India or England or America to us? We are the servants of that God who by the ignorant is called man."

– Swami Vivekananda

In 1893, a Parliament of Religions was to be held at the World's Columbian Exposition in Chicago. Vivekananda was anxious to attend it, and his disciples and friends raised the money for the passage. What followed was a typically Indian comedy of errors. He arrived much too early in the United States. His funds ran out. He lost the address of his Chicago hosts, did not know how to use the telephone or the directory, and spent the night sleeping in a box in the freight-yards. Next morning, after much walking, he found himself in a fashionable residential district, without a cent in his pocket. There seemed no point in going any further. He sat down on the sidewalk and resigned himself to the will of God. Presently, a door opened, and a well-dressed lady came out. "Sir," she asked, "are you a delegate to the Parliament of Religions?" A few minutes later, he was sitting down to breakfast, with all his difficulties solved.

The other delegates to the Parliament were prominent men, admirably representative of their respective creeds. Vivekananda, like his Master, was unknown. For this very reason, his magnificent presence created much speculation among the audience. When he rose to speak, his first words, "Sisters and Brothers of America," released one of those mysterious discharges of enthusiasm which seem to be due to an exactly right conjunction of subject, speaker and occasion. People rose from their seats and cheered for several minutes. Vivekananda's speech was short, and not one of his best; but, as an introduction, it was most effective. Henceforward, he was one of the Parliament's outstanding personalities. The newspapers took him up. Invitations to lecture began to come in from all over the country. It was clear that he would have to remain in the United States for some time.

In those days, a foreign lecturer touring America found himself in a position midway between that of a campaigning politician and a circus

performer. He had to face the rough-and-tumble of indiscreet publicity, well-meant but merciless curiosity, reckless slander, crude hospitality, endless noise and hurry and fuss. Vivekananda was surprisingly well-equipped for all these trials. He was outspoken, quick at repartee, dynamic, witty and courageous. Above all, he was a true monk; and only a monk could have preserved his inner calm amidst such a tumult. On one occasion, a party of cowboys fired pistols around his head during a lecture, for a joke. Vivekananda went on imperturbably. He said what he had to say, whether the audience liked it or not. "In New York," he used to remark, "I have emptied entire halls."

His main theme was the universality of religious truth, a dangerous topic in communities which still clung to a rigid Christian fundamentalism. To such listeners, the doctrine of the Atman must have sounded like the most appalling blasphemy: "Look at the ocean and not at the wave; see no difference between ant and angel. Every worm is the brother of the Nazarene.....Obey the Scriptures until you are strong enough to do without them.....Every man in Christian countries has a huge cathedral on his head, and on top of that a book.....The range of idols is from wood and stone to Jesus and Buddha....." Vivekananda is pre-eminently the prophet of self-reliance, of courage, of individual enquiry and effort. His favourite story was of the lion who imagined himself to be a sheep, until another lion showed him his reflection in a pool. "You are lions, you are pure, infinite and perfect souls. The might of the universe is within you.....After long searches here and there, at last you come back, completing the circle from where you started, and find that He, for whom you have been weeping and praying in churches and temples, on whom you were looking as the mystery of all mysteries shrouded in the clouds, is nearest of the near, your own Self, the reality of your life."

Vivekananda really loved America: that was part of his greatness. A few men, before or since, he stood between East and West impartially, admiring the virtues and condemning the defects of both. To Americans and Englishmen, he preached India's religious tolerance, her freedom of spiritual investigation, her ideal of total dedication to the search for God. To Indians, he spoke severely of their sloth, their timid conservatism in manners and customs, and held up for their imitation the efficiency of the American and the Englishman's energy and tenacity.

In 1897, after two visits to England, he returned to India, where he witnessed the founding of the Ramakrishna Order, with its headquarters in Calcutta, and the establishment of several other monasteries. His progress through the country was triumphal; and his achievements in the West, real as they were, were wildly exaggerated by the enthusiasm of his Indian disciples. Yet, amidst all this adulation, Vivekananda never lost his emotional balance. Again and again, he paid homage to Brahmananda,

whose spirituality was the inner strength of the movement and the inspiration of its growth. The relation between these two men, the ardent missionary and the calm, taciturn mystic remained deep and beautiful throughout their lives.

In 1899, Vivekananda returned to America. His second visit was less spectacular than his first; it was concerned chiefly with the development of small groups and the training of devotees in different parts of the country. But it made great demands upon his already failing strength. He came back to India by way of England and Europe at the end of 1900 sick and exhausted. His mood, too, had changed. He was weary of talk, of letter-writing, of the endless problems of organization. He was weary of activity. He longed for the Himalayas, and the peace of meditation. Through much struggle, he had learned resignation and acceptance. He was happier, perhaps, than at any other period of his life.

His departure from this life, on July 4th, 1902, had all the marks of a premeditated act. For some months, he had been quietly releasing himself from his various responsibilities and making final arrangements. His health gave no particular cause for alarm. He had been ill, and now seemed better. He ate his midday meal with relish, talked philosophy with his brother Swamis, and went for a walk. In the evening, he sat down to meditate, giving instructions that he was not to be disturbed. Presently, he passed into Samadhi, and the heart stopped beating. It all happened so quietly that nobody could believe this was the end. For hours, they tried to rouse him. But his Mother's work was done. And Ramakrishna had set him free at last.

I have already suggested that Vivekananda had two messages to deliver; one to the East, the other to the West. In the United States and in England, he preached the universality of religious truth, attacked materialism, and advocated spiritual experiment, as against dogma and tradition. In India, on the other hand, we find that he preferred to stress the ideal of social service. To each, he tried to give what was most lacking.

— CHRISTOPHER ISHERWOOD

II

Vivekananda championed the cause of Hinduism in the Parliament of Religions held at Chicago (U.S.A) in 1893 in connection with the celebration of the 400th anniversary of the discovery of America by Columbus. There, in the presence of the representatives of all the religions from almost all the countries in the world, the young monk from India expounded the principles of Vedanta and the greatness of

Hinduism with such persuasive eloquence that from the very first he captivated the hearts of vast audience. It would be hardly an exaggeration to say that Swami Vivekananda made a place for Hinduism in the cultural map of the modern world. The civilized nations of the West had hitherto looked down upon Hinduism as a bundle of superstitions, evil institutions, and immoral customs, unworthy of serious consideration in the progressive world of today. Now, for the first time, they not only greeted, with hearty approval, the lofty principles of Hinduism as expounded by Vivekananda, but accorded a very high place to it in the cultures and civilizations of the world. The repercussion of this on the vast Hindu community can be easily imagined. The Hindu intelligentsia were always very sensitive to the criticism of the Westerners, particularly the missionaries, regarding the many evils and shortcomings of the Hindu society and religion, as with their rational outlook they could not but admit the force of much of this criticism. They had always to be on the defensive and their attitude was mostly apologetic, whenever there was a comparative estimate of the values of the Hindu and Western culture. They had almost taken for granted the inferiority of their culture vis-a-vis that of the West which was so confidently asserted by the Western scholars. Now, all on a sudden, the table was turned and the representatives of the West joined in a chorus of applause at the hidden virtues of Hinduism which were hitherto unsuspected either by friends or foes. It not only restored the self-confidence of the Hindus in their own culture and civilization, but quickened their sense of national pride and patriotism. This sentiment was echoed and re-echoed in the numerous public addresses which were presented to Swami Vivekananda on his home-coming by the Hindus all over India, almost literally from Cape Comorin to the Himalayas. It was a great contribution to the growing Hindu nationalism.

On his return to India, Swami Vivekananda preached the spiritual basis of Hindu civilization and pointed out in his writings and speeches that the spirituality of India was not less valuable, nor less important for the welfare of humanity, than the much vaunted material greatness of the West which has dazzled our eyes. He was never tired of asking the Indians to turn their eyes, dazed by the splendour of the West, to their own ideals and institutions. By a comparative estimate of the real values of the Hindu ideals and institutions and those of the West he maintained the superiority of the former and asked his countrymen never to exchange gold for tinsels...

But Vivekananda was not prejudiced against the West nor insensible to the value of her achievements. He frankly admitted that Indian culture was neither spotless nor perfect. It has to learn many things from the West, but without sacrificing its true character.

**VIVEKANANDA – HIS BHARAT PARIKRAMA AND
PARTICIPATION IN THE PARLIAMENT OF RELIGIONS,
IN RETROSPECT**

"We are privileged to be living at the time of the centennial of Swami Vivekananda's visit to America in 1893. This centennial is a once in a hundred year opportunity to spread his message."

"Our effort should be to put Swami Vivekananda's message of Practical Vedanta in our own life and share his message with those who are eager to have new vision and new hope for mankind."

In this Centenary year (1992-93) of Swamiji's Bharat Parikrama and his brilliant participation in the Parliament of Religions, we do well to recall his teachings and his life's work in the service of humanity. Just as the Parikrama helped to weave the threads of our cultural unity into a harmonizing pattern and became an important link in the re-awakening of our national consciousness, so also, in Chicago, Swamiji gave a new perspective of Religion and introduced India to the West, indeed to Indians themselves.

The spirit of Sri Ramakrishna and Swami Vivekananda is one of universal religion, embodying the principles of a truly spiritual life. In fulfilment of a divine mission passed on to him by Sri Ramakrishna, Swami Vivekananda undertook the Bharat Parikrama and travelled extensively abroad.

Swamiji travelled to Varanasi and the "tirthas" in the Himalayas and to Dwaraka, holy with the memories and legends of Sri Krishna. At Pune, he was the guest of a towering hero of our freedom struggle, Lokamanya Tilak. "He had the wonderful faculty of answering many men and many questions at the same time. It might be a talk on Spenser or some thought of Shakespeare and Kalidasa, Darwin's theory of evolution, Jewish history, the growth of Aryan civilization, the Vedas, Islam or Christianity -- whatever the question, the Swami was ready with an appropriate answer", stated a report on his stay in Kerala at that time. From Trivandrum, he went on to Rameshwaram and to Kanyakumari, the southernmost tip of the sub-continent, thus completing his great pilgrimage. And it was there, while reflecting and meditating on his beloved motherland that he received the enlightenment which gave him his mission in the service of humanity and his place in the history of mankind.

At the Chicago Parliament of Religions, Swamiji explained how Hinduism was itself a Parliament of Religions and held in equal esteem different paths to God. In the United States, the leading newspapers wrote eloquently about him, the "New York Herald" commenting, "He is

undoubtedly the greatest figure in the Parliament of Religions....." It was now to be his mission to help all men rise to their heights by spiritual education and strive to alleviate the sufferings and remove the ignorance of his own countrymen.

Dr. Annie Besant has thus described her meeting with Swami Vivekananda at the Parliament of Religions: "A striking figure, clad in yellow and orange, shining like the sun of India in the midst of the heavy atmosphere of Chicago, a lion-head, piercing eyes, mobile lips, movements swift and abrupt -- such was my first impression of Swami Vivekananda, as I met him in one of the rooms set apart for the use of the delegates in the Parliament of Religions." Purposeful, virile, strong, he stood out, man among men, able to hold his own."

The news of Swamiji's thundering success at the Parliament was slow in reaching India but once it became known, it created an outburst of joy and national pride. Many recalled the old prophecy of Sri Ramakrishna: "Naren will shake the world to its foundations."

Both in India and abroad, Swamiji upheld the validity of all religions and their right to independent existence. He once concluded a discussion on the universality of religion with the following words: "Our watchword will be acceptance and not exclusion. Not only toleration but acceptance. Toleration means that I think that you are wrong and I am just allowing you to live. I believe in acceptance. I accept all religions that were in the past and worship them all. I worship God with every one of them, in whatever form they worship Him... Salutations to all prophets of the past, to all great men of the present and to all that are to come in the future."

Swami Vivekananda was steeped in the lore and learning of India. He knew of the ancient basis of our approach to life and of our achievements and he explained these to the people in a language which they understood easily. But he did not limit himself to India and it was because of this that his voice was listened to with great attention in other countries as well. He said: "We should give positive ideas. Negative thoughts only weaken men.... If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs. In language and literature, in poetry and arts, in everything we must point out not the mistake that people are making in their thoughts and actions, but the way in which they will be able to do these things better."

What greater satisfaction can an admirer of Swami Vivekananda derive, than recalling his monumental work for the uplift of human society through sustained inculcation of moral and ethical values.

But it is not enough to only revere the person Vivekananda, his message is to be understood, acted and implemented. Only then would we have truly paid homage to Swamiji's hallowed memory and done justice to his legacy.

VIVEKANANDA—HIS HISTORIC CHICAGO ADDRESS

"But then his speech was like a tongue of flame. Among the grey wastes of cold dissertation it fired the souls of the listening throng. Hardly had he pronounced the very simple opening words — 'Sisters and brothers of America' — than hundreds rose in their seats and applauded. He wondered if it could really be him they were applauding. He was certainly the first to cast off the formalism of the Congress and to speak to the masses in the language for which they were waiting. Silence fell again. He greeted the youngest of the nations in the name of the most ancient monastic order in the world — in Vedic Order of Sannyasins. He presented Hinduism as the mother of religions, who had taught them the double precept: Accept and understand one another. He quoted two beautiful passages from the sacred books: 'Whoever comes to me, through whatsoever form, I reach him.' 'All men are struggling through paths which in the end lead to Me.'"

— Romain Rolland

It was exactly 100 years ago that Swami Vivekananda made his celebrated speech at the World's Parliament of Religions at Chicago that opened the eyes of the Westerners. It was a brief but intense speech which Swamiji delivered in the afternoon session. Its spirit of universality, earnestness and breadth of outlook completely captured the whole assembly. He cast off the formalism of the Parliament and spoke to nearly 7000 people assembled, in the language of the heart:

Sisters and Brothers of America,

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions; and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on the platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honour of bearing to different lands the idea of toleration.

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth.

I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation.

I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "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."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair.

Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

* * *

On the 11th September 1893, history was made. Swami Vivekananda, a young Sannyasin from Bharat, barely 30, burst upon the world with his message of universal all-embracing Hinduism. It was the opening day of the World's Parliament of Religions, held at Chicago.

The Western intelligentsia had organised the great Columbian Exposition to demonstrate to the world the achievements of the Industrial Revolution. It was a unique exhibition of scientific and technological developments accomplished by them. It was the desire of some to hold a World's Parliament of Religions also at the same time and venue. Some prominent Clergymen opposed the move, on the plea that this would give recognition to and acceptance of other so-called

religions, whereas actually there was no religion other than Christianity. Some of his young admirers, wanted Swamiji to attend the Parliament and expound the greatness of Hinduism.

Swami Vivekananda arrived at Chicago in July 1893. The Parliament was to be held in September, and none could be a delegate without having registered his name and without proper credentials.

One day Professor J. H. Wright of Harvard University, came to meet Vivekananda. The Professor was highly impressed. He said: "Swamiji, your ideas are not to be confined within the four walls of a room. You should give a talk and make the world know about your wonderful ideas."

Swamiji explained his predicament. Professor Wright remarked, "Swami, to ask you for credentials is like questioning the everbright Sun his right to shine!" He gave a letter of introduction to Rev. Barrows, the Chairman of the Parliament of Religions, in which he wrote about Swami Vivekananda: "Here is a man who is more learned than all the Professors of America put together."

At the beginning of the evening session, Rev. Barrows announced, "Swami Vivekananda, the Hindu monk from India, will speak now." Swamiji himself has recalled later his experience at that moment. With fear in his heart he got up and prayed to Saraswati, the goddess of learning, and at once there was a tremendous flow of strength. He stepped forward and uttered his first sentence. There was unprecedented clapping, thumping and a thunderous applause. It was all in response to the two words "Sisters and Brothers" with which he addressed the gathering.

These words conveyed the full message of Vedanta—unity of existence, universality of outlook and universal brotherhood, which he was to deliver. It was for the first time, the Western audience had heard this idea in such simple words. In fact those words not only conveyed but convinced them that the whole of humanity was one family and all were brothers and sisters.

While all the delegates had spoken about their religion as the only true religion, Swami Vivekananda expounded the Hindu idea of all-inclusive universal religion, vast as the sky and deep as the ocean. He quoted profusely from our scriptures: "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 their different tendencies,—various though they appear, crooked or straight, all lead to Thee", and said, this is repeated by millions of Hindus every day in Bharat. He also explained the wonderful doctrine preached

in the Gita: "Whosoever comes to me, in whatever form, I reach him. All men are struggling through the path which in the end leads to Me."

The first speech was very short but it was so effective and universal in its appeal that the next day all the newspapers described him as "undoubtedly the greatest figure in the World's Parliament of Religions." The papers wrote: 'We are fools to send religious preachers to that great country from where the Swami hails. It is like carrying coal to Newcastle.'

Swami Vivekananda gave a few more lectures, one of which was his momentous paper on Hinduism. In the course of these talks he very ably propounded the all-embracing universal approach of the Hindu mind. Once he said: "Unity in variety is the plan of nature, and the Hindu has recognised it. Every other religion lays down certain fixed dogmas and tries to force the society to adopt them. It places before society one coat which must fit Jack, John and Henry, all alike. Hindus have discovered one coat for each according to his size!"

"Every one sits in his own little well and thinks the whole world is his well. I have to thank you of America for the great attempt you are making to break the barriers of this little world of ours."

In all his speeches he strained every nerve to explain to the world, the broad and all-inclusive philosophy of the Hindus. He quoted from the Rig Veda: "*Ekam sat viprah bahudha vadanti*" (Truth is one, the learned call it in many ways). He laboured hard to make the West understand the message of Vedanta as the universal principle basic to all religions.

Swamiji once declared: "Ye, the children of immortal Bliss, Divinities on earth, sinners? It is the greatest sin to call a human being a sinner!" The appeal of Swami, simple but straightforward words, his great personality, his bright countenance and his orange robes were so enchanting that the audience started moving in and out of the hall with him. After hearing him, they found the other speeches very insipid.

Swamiji was very much pained to find the atrocious methods that the Christian missionaries were adopting to invoke pity in the western world to collect funds for their proselytising activities. In the course of a forthright admonition he warned: "You Christians who are so fond of sending out missionaries to save the soul of the heathen, why do you not try to save their bodies from starvation? In India during the horrible famines, thousands died from hunger, yet you Christians did nothing! You erect churches all through India, but the crying need of the East is not religion. They have religion enough; but it is bread that the suffering millions of burning India cry out for with parched

throats. They ask for bread but you give them stones. It is an insult to a starving people to offer them religion."

Though he was at the peak of his popularity in the affluent America, Swamiji was thinking of his poor brethren. He wrote to his *gurubhai* in Bharat: "Who cares for name and fame and all that. I have come here only with one idea: to fetch something to change the miserable life of the suffering millions of my country." Swamiji did not stop at appealing to the youth of India to devote themselves for the service of the poor and the downtrodden; he himself was an embodiment of service and sacrifice. After his return from the West he was busy establishing monasteries as centres of training and preaching, and organising centres of service for the relief of famine and other kinds of distress and suffering.

His final testament was: "It may be that I shall find it good to get outside my body—to cast it off like a worn-out garment. But I shall not cease to work. I shall inspire men everywhere until the world shall know that it is one with God." And "may I be born again and again, and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls. And above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship."

— K. SURYANARAYANA RAO

One single man changed the thought-current of half the globe

About the spiritual impact of Swami Vivekananda on the West, Christina Albers reminisced :

"I met Swami Vivekananda in San Francisco in California. It was at a lecture in the year 1900....

"He began to speak, and there was a transformation. The soul-force of the great man became visible. I felt the tremendous force of his speech— words that were felt more than they were heard. I was drawn into a sea of being, of feelings of a higher existence, from which it seemed almost like pain to emerge when the lecture was finished. And then those eyes, how wonderful! They were like shooting stars -- light shooting forth from them in constant flashes. Over thirty years have elapsed since the day, but the memory of it is ever green in my heart and will remain so. His years on earth were not many. But what are years when the value of a life is weighed. Unknown and ignored, he entered the lecture hall of the great metropolis of Chicago in 1893. He left that hall an adored hero. He spoke. It was enough. The depth of his great soul had sounded forth, and the world felt the vibration. One single man changed the current of thought of half the globe--that was his work.

"The body is subject to decay. The great strain put upon him, weighed on the physical -- his work was done. Scarcely forty years of life on earth, but they were forty years that outweighed centuries. He was sent from higher regions to fulfil a great mission, and that mission being fulfilled he returned to his seat among the gods, whence he had come."

VIVEKANANDA AS THE EDUCATION FOR THE WHOLE WORLD

More than ever, today, we need a philosophy that can deal with all aspects of human life in an integrated way ensuring all-round happiness, harmony, unity, mutual love and respect and welfare. The spark of divinity in each one of us has to be divined.

Most religions convey dogmas or creeds that cannot and should not be questioned. They have to be accepted, they have to be believed, they have to be followed blindly. Their validity is not allowed to be tested or experimented with. India also has a religious philosophy, developed scientifically and systematically, that provides for investigation, that welcomes and allows detailed inquiry into the 'Truth'.

India's scientific approach to religion stressed spiritual experience and spiritual growth in place of mere belief in creed or dogma or conformity. Much of religion today bereft of this stress on spiritual growth, has become, in the words of Vivekananda, 'lifeless mockery; what we want is character'. Ramakrishna came to stimulate that message throughout the world.

Vivekananda saw in the West that faith in religion was always accompanied by intolerance, fanaticism, violence, and war. This is the opposite of what has become the characteristic feature of Indian culture for thousands of years, due to her scientific approach to the subject of religion. Religion in India, accordingly, tolerated not only other religions but even the atheists and agnostics as well. The people of India have been deeply religious, and out of the depth of their religious faith (till Christianity and Islam came to India as conquerors with their semetic exclusive-mindedness and intolerance) the people of India respected all religions, lived in greater harmony. This harmony inspired also various political states, big or small, that history threw up from time to time. These states often patronised more than one religion and received with respect and understanding all religions that came to India from outside during the last two thousand years.

The only way to worship an infinite God is not to take a copyright on Him after your experience of Him through your religion, but to accept and respect the spiritual experiences of other religions also, in the knowledge that the infinite is inexhaustible. That attitude alone can make you not only tolerate other religions but also to accept them with reverence. This is mature Indian wisdom which alone can help to transform religions from mutually weakening, colliding units into working for betterment and peace.

Vedanta has no dogma to convey, only the 'Truth' realized by rational investigation or deep enquiry. You are allowed to test and experiment with it until you are convinced of its validity, until you are ready to accept it on conviction so that you can 'realize' the 'Truth' ultimately. Such a unique approach is not to be found elsewhere except in Vedanta — the Hindu philosophy of life. The Vedantic Truths enable you to realize that there is

nothing alien, nothing foreign, -- there exists only Humanity, the Oneness of everything, the 'Truth' -- 'one for all, all for one.'

The Vedantic philosophy not merely deals with human uniqueness, they deal with something more -- man's own true nature and how he can discover it for himself. It urges him to go deeper within himself, come in touch with his inner self and, thereby, unfold for himself the purer, vaster and more powerfully profound creative energy resources that lie dormant within. Its main message is "Manifest the divine dimension that is within you."

Vedanta issues a clarion call to all children of the earth thus: "O Ye children of immortal bliss all over the world! I have realised the Truth -- the infinite man behind the finite man. Search and realise this Truth yourself and you would have gained the *summum bonum* of human existence."

The world is bound to change for the better if we put into practice the Vedantic concepts of strength, harmony, unity and human dignity enunciated by our seers hundreds and hundreds of years ago, which are more relevant today than ever.

A big change is coming over in the world of religion, which in spite of occasional set-backs, is moving in the direction of inter-religious harmony, as preached by the sages of India, ancient and modern. Religion which is so profound an experience of man, should not become poisoned at its very source through exclusiveness and intolerance. Then only will it be in a position to rescue modern man from the current evils of materialism, mad consumerism and 'slavery of the lower part of himself.' Here, Vivekananda stresses a character-excellence as an important constituent of total human excellence.

What must be the high level of character-excellence of the man in whom you have the all-enveloping universal attitude, sympathy and understanding! Sri Ramakrishna himself was one such embodiment of this universality. To him went not only believing men and women of all sects, but also persons with agnostic and scientific attitudes. Sri Ramakrishna welcomed all of them with love and respect. In his life one may see one of the highest type of human excellence.

The second aspect of human excellence is the combination of strength and fearlessness, on the one side, and gentleness and peace, on the other. This is a very rare combination in one character. It is the fruit of very high spiritual development. The highest development in this line constitutes another manifestation of human excellence taught and exemplified by Vivekananda. Mahatma Gandhi belonged to this category.

These are wonderful ideas coming out of that 'personification of the harmony of all human energy' which Vivekananda was. The subject is fascinating from several points of view. The eight volumes of *The Complete Works of Swami Vivekananda* are available to everyone who wishes to

read further. It is a literature of strength and fearlessness, love and compassion. There are also the six volumes on *Vivekananda in the West – New Discoveries*.

Vivekananda's works stress the need to educate modern man to combine productive efficiency in his outer life with spiritual efficiency in his inner life. It is education that lifts man from one-sidedness to all-sidedness in character; it is the combination of 'learning to be' with 'learning to do', as urged by the UNESCO Education Commission Report which itself has dealt with 'learning to be' only superficially.

Here is Vivekananda bringing to the modern West this Vedantic message of a profound and deep humanism based upon the divine spark in every human being, and presenting man's education and his life and work as the field to unfold that divine possibility. That is Vivekananda's message of human excellence for all children everywhere. It will take time for humanity to be influenced by these ideas; but they are bound to produce their effect, for they are rational and human. Today, thinkers like Romain Rolland have begun to recognize Vivekananda as the education for the whole world. This century may be considered, so far as this message is concerned, as seed-time, while the next century can be expected to be the harvest time.

It will be interesting to you to know about the impact of Vivekananda on India. He powerfully influenced India's Independence struggle and many progressive social reform movements, like the one for removal of untouchability, and others for the uplift of women and the weaker sections. His influence is deepening decade after decade. And something very significant has happened in a very humble way recently. The Government of India has presented Vivekananda before the youth of India, by its recent circular D.O. No. F. 6/1/84, dated 17th October, 1984: 'that the birthday of Swami Vivekananda is to be observed as National Youth Day every year from 1985 onwards as it was felt that the philosophy of Swamiji, and the ideals for which he lived and worked, could be a great source of inspiration for the Indian Youth.' It was a significant step towards educating youth in human excellence.

Swamiji sends out to everyone this inspiring message of the achieving total human excellence:

"Teach yourselves, teach everyone, his real nature; call upon the sleeping soul and see how it awakes, Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity."

— SWAMI RANGANATHANANDA

VIVEKANANDA – HIS VISION AND THE RELEVANCE OF HIS TEACHINGS TO CONTEMPORARY INDIA

"If you want to know India, study Vivekananda. In him everything is positive and nothing negative."

– Rabindranath Tagore

Swami Vivekananda ranks with the greatest religious seekers, spiritual teachers and social reformers of all times. A truly outstanding son of our country, Swamiji was a uniquely magnetic personality exuding vibrant energy and indomitable strength.

Swami Vivekananda's broad vision encompassed several fields and he packed into his short life a range of activities which would have taken others many decades to perform. He was a source of inspiration for those illustrious sons and daughters of India, old and young, whose sacrifices in the national cause led to political independence. Our great country has since made impressive strides in various sectors of economic development and all of us are engaged in the grand task of building a glorious India which Swami Vivekananda foresaw and dreamt of.

He set in motion a process of national rejuvenation and regeneration directed at ridding society of archaic and obscurantist practices and spreading the knowledge of Vedanta. He believed in building on the foundations of the past, shorn of its shortcomings and in the power of the spirit which alone can give the fuel for the successful operation of institutions and legislation and the strength and purity of individual character that alone can give life to the building up of a new society.

I have been attracted to Swami Vivekananda's personality and teachings since my own early days. I believe that today, more than ever before, our young men and women have to become more and more familiar with the teachings of Swami Vivekananda and draw inspiration from them. We have to read what he taught and wrote and learn from his teachings. And if we do so, I have no doubt that the different problems which face our country will become easier of solution.

The idea which he propounded were indeed revolutionary for the India of his day and age and had a tremendous impact on subsequent political thinking and action in the country.

His understanding of Vedanta made him an inveterate opponent of the terrible practice of untouchability which he strongly denounced. He stood for all such activity as would result in increase in production and the removal of poverty. To him, however, material development was only a transitional stage towards spiritual development and not a substitute for it. He was in favour of a limitation of material requirements. If he wanted material development, he did so especially for the masses so that they were able to meet their essential needs.

Swamiji's acute concern for the poor stood out when he said: "..... Let each one of us pray day and night for the downtrodden millions of India who are held fast by poverty and tyranny, pray day and night for them. I came more to preach to them than to the high and the rich... Him I call a Mahatma who feels for the poor....."

"Unfurl the banner of love", he told his disciples, "If you want to help others", he told them, "your little self must go.... In this age, as on the one hand people have to be immensely practical, so on the other hand they have to acquire deep spiritual knowledge."

Swami Vivekananda clearly saw the need to employ education as an instrument for social and economic progress. He was an ardent champion of women's education. He wanted women and the members of all classes to receive education and determine their status in the light of the enlightened perception of their own needs and requirements.

Swamiji realized that the foremost quality which a people require is strength and the lesson that he imparted, especially to the youth and the children of India, was the lesson of strength.

Let us, therefore, resolve anew to act upon Swami Vivekananda's inspiring message and endeavour to become strong of heart, strong of mind and have the strength never to submit to injustice and wrong-doing. It is my prayer and fervent hope that our countrymen of today and particularly our children and our youth, will try to emulate the shining example of Swami Vivekananda in successfully accomplishing the challenging tasks of national reconstruction and social change that lie ahead.

— Dr. SHANKAR DAYAL SHARMA

II

Though Swami Vivekananda lived and taught about a century back, his life and teachings have as much relevance today as they had a century ago. The reason for this is that he was ancient yet modern, one who combined in himself all the highest values for which our ancient civilization stood, together with all the aspirations which modern India has begun to cherish.

The highest value for which our country stood in the past is spirituality, a word which brings all sorts of curious and contradictory notions into the minds of people. The meaning that the Swami attached to it is acceptance and expression of the idea of the divinity of man. Man is not a mere body-mind as he feels himself to be in his natural state, but a spark of the divine, that Infinite Being of power and perfection, from whom the whole universe has come. To be established in the sense of this higher identity of man and to express the graces and excellences proceeding from this conviction in life in the world, is the essence of spirituality.

Swamiji held that, more than any other civilization of the world, Indian civilization had a hold on this view of life and that it continues to be so even today. He therefore held that India is the spiritual Guru of mankind and that she should never give up this capacity in the midst of our efforts at what is called modernisation.

— SWAMI TAPASYANANDA

III

While the teachings of Sri Ramakrishna exercised a profound influence upon Swami Vivekananda, it would be less than fair to look upon Swamiji as little more than a mere follower of his Master. We have only to focus our gaze momentarily upon a portrait of Swamiji to get a measure of the incisive intelligence, the restless energy and the spiritual vitality which shaped this personality.

Swami Vivekananda was, above all, a man of action, a doer of things, rather than a mere visionary or a fabricator of grand spiritual designs. Indeed he possessed qualities of both reflection and action which reside very rarely within a single person. This is the unique feature of Swami Vivekananda. He was not only great in himself but he was able to transmit something of that greatness because he was a man of action more than anything else.

Swamiji's belief that above everything else India needed a spiritual revolution stemmed from his conviction that lasting social dynamism could come to India only through the spiritual channel. His ultimate objective was social revolution and the channel through which he wanted to bring it about was the spiritual revolution. These two went side by side in his thinking.

The profound influence of Sri Ramakrishna upon Swami Vivekananda is sensitively reflected in Swamiji's formulation of the principles underlying the Sanatana Dharma of the Hindus and its relationship with other religious systems. Like his mentor, Swamiji looked upon Vedanta as the source of Hindu spirituality and the essential underpinning of the diverse moral systems located within Hindu society. As he put it, 'the word Vedanta must cover the whole ground of Indian religious life.'

While Swami Vivekananda was deeply influenced by the tolerance and catholicity of Sri Ramakrishna, his spiritual articulation was endowed with a life-force and a vital energy which was largely a reflection of his personal and spiritual and social dynamism. Indeed there is every reason to believe that Sri Ramakrishna chose him as his successor for these very qualities.

We get a vivid glimpse of the spiritual and social dynamism in Swami Vivekananda's polemic against those who ridiculed the so-called materialism of the West. Mind you, he was speaking these words in 1893, almost a hundred years ago. What he had said is this: "We talk foolishly against material civilisation. The grapes are sour. Material civilisation — nay, even luxury — is necessary to create work for the poor. I don't believe in a God who cannot give me my bread here, giving me eternal place in heaven." Now, can you imagine a more revolutionary approach, a more revolutionary statement, than this in 1893?

He was, in addition, totally in favour of borrowing liberally from the West to energise his country. "From the great dynamo of Europe", he said, "emerged the electric flow, that tremendous power vivifying the whole world. We want that energy, that love of Independence, that spirit of self-reliance,

that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement."

He saw all these qualities in the western society as long back as a century ago. He could choose the good while leaving out what was not so good. So he had that catholicity, he had that *samadrishti* as we call it, which is a great trait in any saint who becomes the leader of his people.

When Swami Vivekananda emerged as Sri Ramakrishna's principal disciple after his death in 1886, the social canvas on which he chose to work was wider than the one on which the saint of Dakshineswar had inscribed his life's work. Since times immemorial the notion of a pilgrimage or a Bharat Parikrama across the country constituted an essential ingredient of the education of the spiritual men in India. In 1888 Swami Vivekananda undertook such a journey to interact with men of religion elsewhere within India and to gain an understanding of the social and spiritual climate of the country as a whole.

The Bharat Parikrama both widened and deepened his understanding of the spiritual unity of India, at the same time as it provided him with an assessment of the national work that needed to be done. Swamiji's spiritual wanderings finally brought him to Kanyakumari, the southern tip of the peninsula. While he was in Kanyakumari, he spent a full night awake reflecting what he had seen and heard during the course of his Parikrama. In the course of these reflections, in the still of the night there emerged before him an inspired vision of India. Also, in the course of these reflections, Swamiji saw the role which could be played by dedicated sannyasis in improving the lot of the common-folk.

The last stages of Swami Vivekananda's Bharat Parikrama were witnesses to a decision which affected his spiritual career in a most remarkable fashion. A World Conference of Religions was scheduled in Chicago in 1893 and for that some time before Swamiji had toyed with the idea of placing before this assembly his understanding of the Sanatana Dharma. The experience of the Parikrama encouraged Swamiji to decide in favour of attending the World Conference. To gain a full appreciation of Swamiji's spiritual achievement at the World Conference of Religions in Chicago in September 1893, it is necessary to dwell briefly on how the West perceived Hinduism in the last quarter of the 19th century.

India lay prostrate before British Imperialism at this juncture and she was known to humanity as a country burdened with poverty, ritual and superstition. She was, so the world believed, also bereft of any larger moral vision. An eminent Englishman described the religion of the Hindus as 'idolatry with all rabble of impure deities, its monsters of wood and stone, its false principles and corrupt practices and its lying legends and fraudulent impositions.' Now, you can imagine from that state of affairs where Swami Vivekananda brought India in the eyes of the Western people, of the whole world and that is a real measure of his greatness, of the service which he rendered to his motherland.

The words of Swami Vivekananda in Chicago took the assembly and indeed the entire western world by storm. At a stroke Vivekananda had dramatically transformed the western image of the Sanatana Dharma of the Hindus. As a delegate to the Conference observed, Vivekananda was beyond question the most popular and influential man in the gathering. An important newspaper in Chicago described him as an individual of towering stature and one who was the master of his situation.

I feel that the message of tolerance and openness of fellow-feeling and friendliness for all religions and of the essential unity of all spiritual experience which Swami Vivekananda delivered before the world a hundred years ago is as relevant for Hindus, Muslims, Christians, Sikhs and all the religions today as it was relevant for them when it was originally voiced. In fact, it is much more relevant today.

Swamiji captured in his inspired utterances the true spirit of the Sanatana Dharma as he saw it in the closing decade of the last century and as it indeed stands in our times today. Perhaps, the Rashtra Chetana which we are seeking to arouse in our country can draw profitably upon the notion of what was noble and perennial in our Dharma to fashion our nation into a harmonious polity where citizens can lead a life of moral dignity and material plenty. Such a consummation would be our best homage to Swami Vivekananda.

— P. V. NARASIMHA RAO

IV

When we try to comprehend the legacy of Swami Vivekananda against the background of our present-day national scenerio, we are sure to exclaim "Oh, never was Swamiji's message more relevant than it is today!" Indeed, there can be no two opinions about it – the urgent need for us to heed the thundering warnings of that leonine sannyasi.

As days are passing, the profound significance of the insights of Swami Vivekananda in shedding light on our present-day problem is becoming ever more pronounced, especially, when we observe how by our rejection of the same the nation's ship is dangerously floundering. And how if only we had stuck to Swamiji's guidelines, we as a nation could well have reached to our full heights as a world teacher of cultural and spiritual values, instead of going about knocking at everybody's door with a begging bowl in every single sphere of life.

Now let us begin from the beginning: that is, ourselves. Unless we know who we are, what our identity as a nation is, there can hardly be any hope of our nation's progress. A nation can march forward only when its direction, its goal of life reflecting its identity, is well etched on its mind. Otherwise, it will be only drifting, being tossed about by every single pull and push by interested forces inside and outside the country.

— H.V. SESHADRI

THE MAN WHO MANIFESTED VIVEKANANDA'S SECRET OF ACTION IN LIFE.

"My boy, when death is inevitable, is it not better to die like heroes than as stocks and stones? And what is the use of living a day or two more in this transitory world? It is better to wear out than to rust out."

"When will that blessed day dawn when my life will be a sacrifice at the altar of humanity."

— Swami Vivekananda

Eknath Ranade, a dedicated soul, believed and acted on the dicta of Swami Vivekananda: Better wear out than rust out. Death is a must. Let the body fall in serving a noble cause.

The noble cause was the inspiring memorial which stands proudly in Kanyakumari and the 'Vivekananda Kendra' which Ranade established and nurtured with great devotion. The body, worn out with incessant work, sought rest on 22 August, 1982. Eknath's master would have approved the fact that it never gathered rust.

Devoid of any self-interest, dedicated in the execution of his life mission, Ranade died in harness as a Karmayogin. He reminds us of the incense stick that burns itself out without a trace, but leaves a sweet fragrance all around.

All that remain of Ranade to bear witness to his greatness are the twin monuments which he successfully erected, within the shortest period possible, in the hallowed memory of Swami Vivekananda. One, a 'physical monument', the historic Vivekananda rock memorial at Kanyakumari, and the other, a 'living monument' in the form of a service mission, 'Vivekananda Kendra' set up to create a band of dedicated young men and women who will give shape to Swamiji's dreams.

Wearing the layman's simple white robe, Ranade was a true sanyasin all the same, a rare phenomenon in today's murky atmosphere.

The idea of erecting a memorial on the sea-girt rock at Kanyakumarai, (whereon, immersed in deep meditation, Swami Vivekananda glimpsed the mission of his life prior to his sailing to America to participate in the World's Parliament of Religions in 1893) was mooted by the local Vivekananda Rock Memorial Committee (VRMC) in commemoration of the Swami's birth centenary (1963). It was as though Providence had got Ranade ready for the key role he was to play at Kanyakumari. Joining the VRMC as its organising secretary, Ranade addressed himself to the task. The local VRMC was turned into an all-India one, thanks to the organising genius and dynamic leadership which he provided to the all-India VRMC. An unassuming Ranade would never attribute the great achievement to himself. He would say that the rock memorial project grew, thanks to those

who had opposed it. The more the opposition, the greater became the project: "We should really be thankful to those who opposed us in our noble venture and created impediments in our way. In fact, the opposition and hurdles were blessings in disguise. Only on account of them could we put to test our strength, both physical and intellectual and bring forth the best in us."

In the teeth of vehement opposition and even hostility, Ranade laboured with diligence and tenacity. He went on a whirlwind tour all over India and mobilised a strong public opinion in support of the cause. He even met the people's representatives in Delhi and sought their help. More than 300 MPs signed a memorandum urging the Government of India and the state government of Madras to help solve the problem at Kanyakumari. It was a unique venture in which the masses as well as the governments participated in a manner that cut across all barriers of distinction.

The campaign organised by Ranade fetched more than a crore of rupees from all over India. This amount was utilised for the first phase of the Vivekananda Memorial plan consisting of four items: The major portion of the funds, viz. about 80 lakhs of rupees, came from the masses who contributed in small sums according to their mite as their offering of love to the cause of Swami Vivekananda. The rest of the amount was gathered by way of contributions both from the state governments and the Government of India, besides those of industrialists and philanthropists.

Apart from the edifice, "Vivekananda Mandapam", erected on the rock, the other items of the first phase were (a) a campus of about one hundred acres, named 'Vivekanandapuram', at the entrance of the Kanyakumari township, catering to the needs of the pilgrims at Kanyakumari who visit the rock memorial as well as the ancient temple of the virgin goddess on the mainland; (b) a pictorial exhibition at Vivekanandapuram, depicting the life and mission of Swami Vivekananda and (c) free transport facilities for lodgers at Vivekanandapuram, and other amenities for the pilgrims.

All these items of the first phase of the plan at Kanyakumari speak volumes for the organising genius, as also the dedication of Eknath Ranade. Since its inauguration in 1970, the magnificent national monument has been attracting pilgrims in thousands from all over India and abroad. Millions have visited it and offered their homage to the hallowed memory of the great patriot saint of modern India. The monument standing at a point where three seas mingle at Kanyakumari, has become the focal point of national and international integration.

Not being satisfied with the erection of a mere 'physical monument' to the memory of the mighty monk who was a great lover of the lowly and the downtrodden, Ranade brought into existence a 'living memorial' to Swami Vivekananda. This 'living memorial' is in the form of a spiritually oriented all-India Service Mission, the 'Vivekananda Kendra' with its headquarters at Vivekanandapuram, Kanyakumari, launched as the second

phase of the overall plan with a significant programme of training a cadre of qualified and dedicated young men and women for social service all over India, spiritual regeneration and humanitarian work. The Vivekananda Kendra is a lay order of missionaries dedicated to life-long service of the motherland which was very dear to Swami Vivekananda. Since 1973, in its training centre at Vivekanandapuram, the Kendra has been training prospective life-workers drawn from all over India. The trained candidates have been sent to needy areas of the country, particularly backward and tribal areas, for social service, as also for gaining intensive field training.

The Kendra has set up several residential schools in the remote north-eastern region of our country and elsewhere which are all being administered by the trained life-workers of the Kendra. In some parts of the country, rural development activities have been undertaken. Yoga being the core of the Vivekananda Kendra movement, training is also imparted in Yoga in different centers sponsored by the Kendra. A Yoga therapy and research centre is functioning under the supervision of qualified persons. Thus, the second phase initiated by Ranade is gradually gaining momentum.

Ranade had in mind a third phase as well, which envisaged the propagation of the message of Swami Vivekananda all over India and abroad (under the banner of 'Vivekananda Kendra International'). But before he could give it a concrete shape the curtain fell. Eknath Ranade had been incessantly working for the last few decades without any break. Rest was alien to his constitution. Continued hard labour naturally told upon his health, though physically he looked sturdy and bright. More than once, he was laid low by "heart trouble", but every time after a brief repose, he plunged into hectic activities, including touring all over India, in connection with the organisational work. The 'ferry service problem' which dragged for years had sapped much of his precious energy and, in fact, dealt a mortal blow to his already delicate health.

In 1980, Ranade again suffered a stroke. He went into coma as a result, and his condition became very critical. But after a period of intensive care and medical treatment, he gradually recovered though not completely. After much persuasion by his physician and friends, he reluctantly subjected himself to a short period of rest. He was requested, time and again, by all who loved him that at least thereafter he should take complete rest. His forthright reply was, "This life is given for a cause. We have come here for work and not for any rest. Well, rest will come of itself in the end, once and for all." Thus, in spite of medical advice not to strain himself, he once again commenced a month-long tour and visited several places and persons in connection with the organisational work, and when returned to Madras he had a cardiac arrest. The end came on 22 August, 1982.

Even during his final sojourn at Madras, Ranade was not idle. With all the strain of a long tour, he carefully perused and edited the manuscript of a publication (*Sadhana of Service*) comprising scores of his lectures delivered at Kanyakumari during the tenure of his service in the cause of Swami Vivekananda. Only recently the latest edition of his popular compilation, *Rousing Call to Hindu Nation*, had come out of the press. This book was the result of his detailed and reverential study of the Vivekananda literature, while in Calcutta, before he embarked on the Vivekananda Rock Memorial project at Kanyakumari two decades ago. He said once that he did such a meticulous study because he felt that one who intended to work for the cause of Swami Vivekananda must be conversant with the Swami's unique life and message.

In the course of this deep study, Ranade culled out significant passages and exhortations from the speeches and writings of Swamiji which appealed to him most and compiled them in a book form and got it published in Calcutta during the birth centenary of Swami Vivekananda (1963) as his homage to the patriot saint. It was Ranade's fond hope that such a compilation would serve as a source of inspiration for one and all.

Eknath Ranade to whom example was better than precept, truly manifested Vivekananda's secret of action in life. He lived an intensely active and dedicated life all through. He wore himself out in serving a noble cause. His life was an oblation on the altar of Swami Vivekananda. His rare accomplishments will remain a monument to his own genius and dedication.

In a significant utterance Eknath Ranade has summed up the philosophy of his life. He has revealed therein the secret of his monumental achievement at the Land's End of India. It is in fact the charter of his intensely active and utterly dedicated life. It is also an abiding impetus for us in achieving our cherished aims in life:

"There is one thing to which you can always turn for unflinching support.... You can safely rely at all times on your own self for the fulfilment of your mission. All other help may fail, but there is a power within you which will never let you down. It is your own Self. Depend on it and march ahead with unceasing prayer to God to give you strength to fulfil His Will" (vide Sadhana of Service).

— S.J.

VIVEKANANDA—HIS IMPACT ON TATA AND ROCKEFELLER

Two renowned entrepreneurs—one an Indian and the other, an American, had the rare good fortune of meeting the great patriot-saint of modern India—Swami Vivekananda, and being influenced by his exalted personality, as a result of which, even while remaining extremely industrious and innovative, they also turned philanthropic and became the benefactors of mankind. The abundant riches conferred upon them by Providence, flowed, as it were, through them generously for the commonweal—for the well-being of mankind. Their entrepreneurship and munificence have immortalized them!

During this eventful year (1993) of the Centenary of Swami Vivekananda's appearance in the World's Parliament of Religions at Chicago (USA), it is only fitting and proper that we remember these significant events which had a great bearing on the life and activities of Sir Jamsetji N. Tata and John D. Rockefeller. While the former met Swami Vivekananda during his voyage to America to participate in the Chicago Parliament of Religions, the latter called on Swamiji at Chicago, after the Parliament.

Vivekananda—the Force behind the Tatas

The large number of educational institutions, industrial houses and workshops established by the Tatas all over India, over a period of eight decades, bear testimony to their perseverance and munificence. Pulsating with confidence, discipline and vision, their organisations stand out as an archetype of modern management, vigour and productive growth. And the motive force behind all their achievement in the field of industry is their illustrious Founder—Sir Jamsetji Nusserwanji Tata (1839-1904). But very few know that the real force behind Jamsetji's thoughts and activities was an exalted spiritual personage—Swami Vivekananda, the patriot-saint of modern India. And the Tatas have a special reason to rejoice during this centenary year (1993) of Swami Vivekananda's appearance in the World's Parliament of Religions at Chicago. For, it was exactly hundred years ago, when Swami Vivekananda was on his way to Chicago that he met Jamsetji, and it proved a turning point in the life of the latter. In fact this meeting opened a new vista for Jamsetji—the potential industrialist.

How Jamsetji, the first great captain of Indian Industry, came under the inductive effect of Swami Vivekananda—then quite an unknown young sannyasin of 30,—and how the basic concept of scientific research as an essential pre-requisite for sound industrial development was first generated in the country by Swamiji, is strangely not known even to the larger section of the educated and enlightened people. The interesting episode of Jamsetji meeting Swamiji, throws light on

the latter's attitude towards scientific and technological education and industrialisation of India.

Swami Vivekananda was on an itinerant life soon after the passing away of his Guru, Sri Ramakrishna. He was seeking ways and means to fulfil his life's mission entrusted to him by his Guru. During the several years of his itinerant life in India, Swamiji was greatly distressed by the poverty, squalor and the economic misery of the Indian masses. In quest of an economic solution to this chronic problem, he made up his mind to go to America. And the Parliament of Religions offered him a unique, Providential opportunity.

Jamsetji, already a renowned personality in India, was a fellow-traveller on Swamiji's voyage from Japan to Chicago. Swamiji was on his way to attend the Parliament of Religions as an unknown monk without any credentials. Swamiji enquired of Jamsetji why he exported matches from Japan for sale in India; for that meant a heavy drain on national wealth. Swamiji then pleaded with Jamsetji that if, instead, he set up a match factory in India, that would not only give him a handsome profit, but also employment for quite a number of men and prevent the national wealth from going out of the country.

The admonition of an anguished sannyasin did not miss that target, and the potential industrialist immediately realized that here was an uncommon sannyasin with a sure professional approach towards the economic ills of the society. Though a Vedantist to the core, his approach to life was never negative. He was very much concerned about the basic needs and tears of the lowly placed, oppressed humanity. He was always after doing something concrete for the betterment of the condition of the poor and the downtrodden.

At a time when the educational system introduced by the then British rulers in India was absolutely unrelated to the needs of life and in no way did it help the promotion of nation's prosperity, Jamsetji came forward with a promise of huge financial assistance for clearing the way to the introduction of a new system of education tailored to the needs of the nation. It was the dynamic inspiration of Swami Vivekananda that moved Jamsetji to come forward in 1898, with a significant announcement about his scheme for promotion of basic scientific research for industrial development and economic resurgence in India. Since he valued higher education as a preparation for industrial and commercial vocation, and visualized the establishment of a postgraduate research institute of science, he made a magnificent gift of Rs. 30 lakhs for the purpose. The whole of India greeted him in a chorus of commendation. The proposed institute was admirably calculated to hasten the dawn of that industrial revival in India, upon which depends the salvation of her teeming millions. When founded, the institute

initially was called the Indian Institute of Science and is also popularly known as Tata Institute. Located about 5 Km. from Bangalore, this great institution is noted for its contribution for the advancements in knowledge both of pure and applied Science.

Jamsetji sought the spiritual wisdom of Swamiji for the smooth functioning of such an institution. Swamiji evinced keen interest in the Tata-scheme. His friends and disciples undertook to work behind the scene to secure fulfilment of his desire. In this project, however, the role of Sister Nivedita was the more important. Tata-scheme being the embodiment of a cherished desire of her Master, Swami Vivekananda, she devoted every ounce of her energy for its implementation.

Although Swamiji and Jamsetji did not live to see the scheme materialise, Sister Nivedita must have been happy when the institute started functioning from July 1911. Possibly she could see the radiance of her Master illuminating this vast ancient land of her adoption—that is, a new-born Bharat.

II.

Coming under the inductive effect of Swami Vivekananda and thereby being blessed by him, Jamsetji became an enlightened industrialist. Known as the Father of modern iron and steel industry in India, he was a vigorous and dynamic personality, with untiring energy and indomitable will. He had a versatile mind with a wide range of interests. His broad vision and wider genius, made a mark in many and diverse activities. His life had embraced a truly exceptional range of accomplishments—which were the fruits of a rich imagination, an innovative mind and almost limitless range of interests. Each of his enterprises was an answer to the question that was for ever in his mind—what does India need now?

It was clear to him that for India to gain economic independence she required three things: power for her industries, trained scientists for her economic development and iron and steel on which to base her industry. To these major goals he devoted the final years of his life and much of his fortune.

Animated by a spirit of enterprise and adventure and inspired by patriotic fervour, he struggled against heavy odds and pioneered, planned and organised number of schemes, big and small, for the economic advancement of India. A man of keen intellect and penetrating vision, he realized the importance of science as the basis of industrial advancement and founded, as already mentioned, an institute to promote scientific education and research.

Among his many achievements, he had helped pioneer India's textile industry, he had built Bombay's first modern hotel, and planned a

hydro-electric scheme which was to make India among the first countries in the world to exploit its natural resources for this purpose, and conceived the then revolutionary idea of a modern iron and steel industry in India, he had set-up fruit-farms, experimented with horticulture and advanced the production of silk. But his greatest achievement was the luster he had brought to the family name of Tata and the honour and reputation he had earned for it.

Like all geniuses, Jamsetji left much of his work unfinished and many of his dreams unfulfilled. His visions were however translated into reality by his successors. The force of his examples and the memory of his achievement both as an industrialist and as a benefactor of education and arts, have always guided the destiny of his house and reinforced the abilities of his successors. The achievements of the House of Tata, both in his own time and today are all well-known.

Though Jamsetji was renowned for his charity, he did not seek any reward for his many generous benefactions. Wealth for him was but a means to an end. The end was the good of the nation, its economic advancement, its prosperity.

As aptly pointed out by the Prabuddha Bharata (1904) which openly supported the interest Swami Vivekananda evinced in the Tata-scheme, "The making of a prosperous Indian nation depends on the qualities of head and heart like those possessed by Mr. Tata. A few more Tatas would change the face of India. Let our wealthy countrymen imitate the Parsi patriot, the direction and munificence of his charity."

How Vivekananda influenced Rockefeller

John D. Rockefeller (1839-1937), American industrialist and world's richest man, was foremost among men who created the modern petroleum industry. His career is often regarded as a prime example of the American self-made man.

It was in 1894 (March/April) that Rockefeller called on Swami Vivekananda who was then resting for a while at a house at Chicago, after going through his two strenuous and triumphant lecture programmes at Detroit and elsewhere in U.S.A.

Swamiji made Rockefeller understand that "he was only a channel and that his duty was to do good to the world—that God had given all his wealth in order that he might have an opportunity to help and do good to people." About a week later, when Rockefeller met Swamiji again the second time, he told Swamiji of his plan to donate an enormous sum of money towards the financing of a public institution. Three years hence (1897) Rockefeller devoted himself completely to philanthropy. He spoke his philosophy as follows: "There is more to life than the accumulation of money. Money is only a trust in one's

hand. To use it improperly is a great sin. The best way to prepare for the end of life is to live for others. This is what I am trying to do." This seemed to echo Swamiji's own words: "They alone live who live for others; the rest are more dead than alive."

Philanthropy in large scale was Rockefeller's second career in which he became renowned. From the late 1890s he was primarily concerned with the distribution of much of his vast wealth in charitable and philanthropic ventures. In pioneering large-scale philanthropy, he started the forces that modernized American medical science. He devoted hundreds of millions of dollars to the improvement of American medical practice, education and research. He is believed to have given away some 550 million dollars in his lifetime, including major endowments to the University of Chicago (1892), the Rockefeller Institute for Medical Research (1901) — renamed Rockefeller University; and the General Education Board (1902). He also established the Rockefeller Foundation in 1913, "to promote the well-being of mankind" throughout the world. While the Rockefeller Foundation was the chief vehicle for his philanthropy, the General Education Board was devoted to improving the standard of education.

The University of Chicago was founded with a munificent donation of 30 million dollars from John D. Rockefeller. He gave it over 80 million dollars during his lifetime.

Rockefeller's benefactions during his lifetime totalled more than \$ 500,000,000, while his and his son's totalled more than \$ 2,500,000,000 by 1955.

As early as in 1863, Rockefeller built his first oil refinery, near Cleveland, and thereafter he devoted himself exclusively to the oil business. In 1870, he founded Standard Oil Company in Ohio, with a capital of one million dollars. His oil business absorbed many Cleveland refineries and expanded into Pennsylvania oil fields to become the world's largest refinery concern. The division of the operations into 18 companies—later to include more than 30 companies—under the umbrella of Standard Oil of New Jersey (1899) helped him to accumulate a personal fortune of over one billion dollars.

In 1882 Rockefeller created America's first great Trust. It had a capital of about 70 million dollars and was the world's largest and rich industrial organisation.

After his retirement in 1911, Rockefeller expanded his efforts in philanthropy, which claimed about one half of his fortune. He firmly believed that he had a duty to transfer some of his huge fortune to humanitarian use rather than merely leave it to his heirs.

VIVEKANANDA – A DYNAMIC SPIRITUAL FORCE TO SHAPE THE FUTURE OF HUMANITY

"Whether we regard Swami Vivekananda as a teacher, patriot or saint and whether we accept his teachings only partially or in their entirety, no one can deny that in his life there was made manifest a tremendous force for the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time."

"Vivekananda's name is a passport to the cultural centres of the West and his disciples and grand disciples are really cultural Ambassadors to the western world."

The magnificence and munificence of Swami Vivekananda as a spiritual architect of humanity cannot be sufficiently measured unless we see in a single sweep his wonderful life-work. In his oceanic heart enlightened by the realization of the Supreme Spirit, Swami Vivekananda felt the agonies of entire humanity. Commissioned by Sri Ramakrishna to do the 'Mother's work,' he faced the magnitude of his task with the vision of the Rishi that he was and planned and executed his work with the dexterity of an Apostle of Destiny. Realizing well that the world malady was in the ultimate analysis a spiritual problem though its expressions in the two hemispheres were different, and that the advent of Sri Ramakrishna was for the good of entire humanity, he felt deeply the urgency of spreading his message throughout the world. This was why he went to America in 1893 to represent Hinduism at the Parliament of Religions. In broadcasting the message of the Master he brooked no opposition and spared no exertion. He knew for certain that the Vedanta as lived and taught by Sri Ramakrishna when applied variously in varying situations could help all in progressively realizing the ultimate end of life.

Vivekananda came to the West in obedience to the directions of the Divine. Readers of his biography know this fact. It was the part of his mission of removing miseries of human beings and bringing them knowledge.

Vivekananda's going to the West and working in the midst of the western people during the prime part of his ministry was, so to say, an actualization of divine intervention in the history of the western man. As far as we know, no Brahmajñani of his type had walked on the soil between the Atlantic and the Pacific in America. Besides, he was the chosen messenger of the Lord manifest in the world.

These facts have gone into the history of the western man with all their implications. If it is sure that tomorrow you are going to witness the rising sun, you may be equally sure that what Vivekananda did for the West is going to unfold itself in a most beneficent manner.

It is true that there has yet to be a full recognition of Vivekananda's services to the West by the western leaders of thought. Notwithstanding that, his ministry has been all the time leavening in depth the essential religious thinking and also the spiritual life of those who have been seeking an inspiration which is unafraid of truth and can show the path to illumination.

Vivekananda, contrary to common notion, did not have an easy walk-over in America. After the initial success at the Parliament of Religions he had to march like a benign warrior through an organized and powerful opposition. He knew his mission, which was nothing less than regeneration of entire mankind and he could not permit human follies to claim much of his attention.

One more invaluable legacy of far-reaching historical import mankind has inherited as the outcome of Swamiji's work in the West, is the enduring bridge of understanding he built on the foundation of mutuality of regard between the East and the West. This work has released more creative forces of great significance in the human civilization, than have so far been perceptively read by the students of history.

One other momentous outcome of Swamiji's work in the West was the self-perpetuating stirring of the soul it caused in prostrate India of that time. Of even greater practical import was the fact that while deeply engaged in giving his message to the West, he simultaneously set in motion his future work in India through the power of his thoughts and words conveyed in his inspiring letters to his brother disciples and disciples in India.

— SWAMI BUDHANANDA

II

A few broad channels of influence radiating from the personality, work and spiritual milieu of Swami Vivekananda can easily be traced. Foremost among them is Swamiji's contribution to our understanding of Vedanta, the philosophy of all mankind, teaching us that One divinity pervades all creation. It can be called by many names and that man is divine. Vedanta became the basis of his life and work.

Swami Vivekananda's interpretation of religion as Vedantic Unity in practice through service, based on equality and Tyaga turned the traditional religious concepts upside down. He brought men, societies and religions nearer to God. Service as a pathway to God became Swami Vivekananda's great contribution to religion.

Swami Vivekananda's understanding and presentation of India as the living and loving embodiment of Vedanta, made him appreciate her role in the world at large. To Swami Vivekananda and to those inspired by him, regeneration of India became the first step in reconstructing the spiritual

order of the world. The world itself has to be prepared to receive the time-tested Vedantic message of India, as and when Mother India became fit and ready to deliver it. Hence, Swami Vivekananda's visit to the West, opening the gates, hearts and intellects of the world, to India and the later day Indian spiritual ambassadors.

The world in general, and the West in particular, may not be able to soak in the nourishment of Vedantic truth hidden in the meat of Indian texts and rituals. Therefore, Swami Vivekananda had to speak the language of science.

Swami Vivekananda's influence on societies and individuals can be classified into: 1) His impact as a teacher of Vedanta, 2) His stress on the practice of religion of service, based on equality and Tyaga, 3) His role as an awakener, builder and organiser of modern India with its patriotic, spiritual and service movements, 4) His contributions as a cultural and spiritual emissary of India to the West, 5) His work as an interpreter of Indian values in the universal language of science and, 6) His influence in taming and unifying science itself.

Add to these contributions, the personality of the man who was a living poem, his powerful and clear language of electrifying impact, and his utter humility when he traces all that is good in him to the grace of his Master Sri Ramakrishna, the task of one who sets out to assess the impact of Swami Vivekananda becomes unenviable indeed.

The Ramakrishna Movement is the outcome of the great Ramakrishna-Vivekananda phenomenon. One was the cause and the other the effect. One was lightning, the other was thunder. One was fire, the other was its glow.

Humanity has not yet opened fully the gift it has received from Sri Ramakrishna, the gift of the advent and work of Swami Vivekananda. We can only envy the future world, which will be delighted and blessed with this gift, which it has been ready to receive but slow to uncover.

— Dr. M. LAKSHMI KUMARI

III

"Swami Vivekananda was a colossus whose foot-prints have left an indelible impression on the sands of Time. Many, many are those that were influenced by him; many are those that still carry the Swami's message in their heart, trying to give practical expression whenever possible; and many, not only in this country but also abroad, will continue to draw inspiration from his life and message."

One of the most competent persons to have deeply studied and ably commented on the spiritual signification of the Ramakrishna phenomenon in regard to human development was **Sri Aurobindo**. The Yogi of

Pondicherry was undoubtedly inspired by the power that was released from Dakshineswar, and responded to it, in his own and singular way.

Tracing the history of the modern spiritual renaissance in India, he wrote about the significance of "the going forth of Vivekananda" in the history of mankind. What spiritual import this going forth of Vivekananda had for Sri Aurobindo's personal Yoga has been narrated by Sri Anil Baran Roy, a faithful disciple: "... I asked Sri Aurobindo wherefrom he got this idea. He said when he was in Alipore Jail Vivekananda appeared before him and told him about this. At that time Vivekananda was not in this world. I asked whether it was a vision that he saw. He replied, 'No, if it had been a vision I would not have believed it'. He had not the slightest doubt that it was not an illusion but a reality. I said, 'Do you really think it to be possible?' He replied enigmatically, 'It is both possible and impossible'.

This "possible and impossible" thing only indicates that in the regions beyond the ken of common men's understanding the Ramakrishna Movement has been having its dynamic sway, and that its institutional part of manifestation is only the visible tip of the ice-berg. In the depth of human consciousness, in the summits of superconsciousness its sun-glow overspreads the expanding horizons of vast unreckoning. It is no poetry but a conservative statement of fact.

Rabindranath Tagore knew Sri Ramakrishna and Swami Vivekananda personally. And he lived long enough to view the gradual growth of the Ramakrishna Movement from his watch-tower. He was perhaps never emotionally involved with the Movement and hence could mingle marked detachment with a poet's deep-seing appraisal.

The poet touches one of the main notes of the grand music that is Ramakrishna Movement when he says the Vivekananda's was "a call of awakening to the totality of the manhood of man. Like the ever rolling waves of the ocean the call goes on ceaselessly sounding and resounding all over the world, bringing out a variety of responses and the resultant regeneration."

There can be no doubt that Gandhiji's inner life was influenced by Sri Ramakrishna, and he has also acknowledged how after reading the works of Swami Vivekananda his patriotism increased manifold. What an increase of the patriotism in the life of **Gandhiji**, meant to India and the world history, is well-known. Gandhiji of course greatly differed from Swamiji in his political views but he largely accepted Swamiji's programme of removal of untouchability and constructive work for the uplift of the masses and advancement of women.

Chakravarty Rajagopalachari, a man of great intellect, who lived a long life of sacrificial action for the independence and uplift of India, summed up in a few words what the Ramakrishna Movement, as embodied and spearheaded by Swami Vivekananda really meant to the history of this land: "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." These are the words of a man of great learning and wisdom who himself has been the witness and one of the makers of modern Indian history. If Swami Vivekananda saved Hinduism this meant an invaluable abiding service to religion as such against all the forces ranged against it, and if he has been instrumental in gaining freedom for India, this meant setting in motion freedom movement all over the world as a historic force.

Subhas Chandra Bose was one of those heroes of recent Indian history, who exemplified in his life what Rabindranath Tagore meant to be the response to Vivekananda's "call of awakening to the totality of our manhood". Subhas Chandra wrote: "Few Indeed could comprehend or fathom Vivekananda--even among those who had the privilege of becoming intimate with him. His personality was rich, profound and complex and it was this personality as distinct from his teachings and writings, which account for the wonderful influence he has exercised on his countrymen... He was a rare personality in this world of ours."

Bearing testimony to the fact how the freedom movement in India received effective fillip from the Ramakrishna Movement as embodied by Swami Vivekananda, Pandit **Jawaharlal Nehru** said: "... He was no politician in the ordinary sense of the word and yet he was, I think, one of the great founders -- if you like you may use any other word -- of the national modern movement of India, and a great number of people who took more or less an active part in that movement in later date, drew their inspiration from Vivekananda. Directly or indirectly, he has powerfully influenced the India of today."

Striking a note of urgency, **Dr. Radhakrishnan** emphasises the importance of working out in the life of the individual and in our corporate action, the implications of the inspiration that flows out of the Ramakrishna Movement. Though a powerful purveyor of mystical traditions which concern themselves chiefly with transcendentalism and the life of the spirit, Sri Ramakrishna lived very close to common man his illumined life. Hence, his life produced several social results.

Dr. Radhakrishnan writes: "... If you really believe in the divine spark in man, do not for a moment hesitate to accept the great tradition which has come to us, of which Swami Vivekananda was the greatest exponent."

"It is essential, therefore, that we should remember what this great soul stood for, and what he taught us. It is not merely a question of remembering it, but trying to understand what he wished us to do. We should assimilate his teachings, incorporate them in our being, and make us worthy to be the citizens of the country which produced Vivekananda."

From a historian's perspective which envisages the movements of events as purposive forces at work for the progress or regress of man,

Dr. R. C. Majumdar, the celebrated historian writes: "... By an inscrutable dispensation of Providence the mantle of the old Hindu Missionaries fell upon Swami Vivekananda. When he left the Indian shores as a cultural ambassador of India to the West, he unlocked the door, barred for a thousand years, and placed the cultural heritage of India again at the service of the whole world." That was in a sense a foreign obligation that the Ramakrishna Movement was fulfilling through Swami Vivekananda.

Because the Ramakrishna Movement has issued forth from the very central radiance of the Sanatana Dharma, it has set in motion not only the present Hindu renaissance, but cast new sunshine of the spirit on distant skies in which great minds read the portents of a new age dawning.

Prof. F. Max Muller was advanced in age and wisdom when he sat with young Vivekananda across the table at his Oxford home and talked and listened about his Master. He was about the first among the western savants, who discovered in Sri Ramakrishna, a *Real Mahatma*. This he did after his life-long critical and scholarly studies of Vedic literature.

After Max Muller, **Romain Rolland** was the most eminent western savant who presented Ramakrishna-Vivekananda and their message to the people of the western hemisphere with rare depth of empathy and understanding. One must read his two fascinating books *The Life of Ramakrishna* and *The Life of Vivekananda*, for experiencing the elevating joy of going through two finest pieces of world's hagiography. Romain Rolland was the one European savant who became awakened and aware of the creative sweep of the beneficent implications of the lives of Vivekananda and his Master not only for India but for the entire human race though most of the world may not yet be aware of it. Romain Rolland's thoughts continue to be echoed by eminent western academicians, savants, scholars and thinkers.

Prof. A. L. Basham wrote: "The last eighty years have seen the foundation of societies in Europe and America, looking for inspiration to the saintly 19th century Bengali mystic, Paramahansa, Ramakrishna, and his equally saintly disciple, Swami Vivekananda."

What Vivekananda personified and what he did through his spiritual ministry have all entered into the history of the western people, more particularly that of the American people, with the divine dynamism. Working through all the opposing forces which resisted his ministry, Vivekananda went right into the heart of the spiritual need of western civilization and fulfilled the mandate of his Master: "Narendra will teach."

Not many though, a few talented Americans, have discovered Vivekananda as a maker of history in America. Among them the most noteworthy is **Marie Louise Burke**. She had found the calling of her life in announcing to whoever would care to listen that the advent of Swamiji in America was more than common history. It was the prophet doing your

gardening in the inner quarter of your being, and your not fully looking at his face and not enough knowing who he was. She wrote: "Almost a whole nation had barked after Swamiji, but he had strode unperturbed, chastising where it was necessary with one or two well-directed blows, awakening and quickening the minds of thousands, and bestowing his blessings upon friends and foes alike. Both America and Swamiji had changed from a year and a half's contact with each other... Swamiji himself had developed and given form to many of his ideas, he had learned the need of the West for the philosophy of Vedanta and he had seen how that philosophy could be applied to every problem of modern man..."

"During his travel he was consciously or unconsciously, fulfilling the function of a divine prophet to America--scattering seeds of spirituality wherever he went and bestowing his blessings upon innumerable men and women."

Should it have to survive for any meaningful future, there is no alternative for the human race but to learn to live and grow into a single family. But who will inspire and guide the people of this world in this new adventure? **Dr. Arnold Toynbee** wrote: "... At this supremely dangerous moment in human history, the only way of salvation for mankind is an Indian way. The Emperor Ashoka's and Mahatma Gandhi's principle of non-violence and Sri Ramakrishna's testimony to the harmony of religions: here we have the attitude and the spirit that can make it possible for the human race to grow together into a single family and, in the Atomic Age, this is the only alternative to destroying ourselves."

One American academician, **Prof. Carl Thomas Jackson**, of the University of California, Los Angeles, has produced valuable thesis, after painstaking research on *The Swami in America: A History of the Ramakrishna Movement in the United States 1893-1960*. This thesis proves that the impact of Ramakrishna, and what has flowed out of his life and teaching, are no longer confined to "stranded lonely hearts", but have attracted disciplined and thorough-going studies by urban and "cold-hearted" academicians. Prof. Jackson's thesis is a significant undertaking in that he pursued this non-sentimental study from the historical perspective, and produced a thesis of the Ramakrishna Movement in America, so far unsurpassed in its thoroughness and wealth of details.

Dr. Claude Alan Stark, in his book *God is All* makes a deliberate attempt to introduce Sri Ramakrishna to the academicians. He prefaces his book with the words: "The objective of this work is to introduce Sri Ramakrishna's approach to the scholarship community; first to the Christian world since I am a Christian, and then to the broad fellowship of world religions... It is submitted that his approach to the dilemma of religious plurality is a significant one in religious history and merits further study..."

More than even the growing Vedanta Movement in the West, the effect of Swamiji's spiritual ministry is discernible in what has been happening to Christianity as a religion.

The West today is in the throes of a great religious ferment. Pope John's Ecumenical Council; rejection by the new generation of Catholic priests some of the cherished dogmas like infallibility of the Pope, original sin, and 'pining for heaven'; honest-to-God religious thinking of the Anglican Church; avant-garde thinking in the Fourth World Council of Churches at Upasala; and many other signs will indicate that the whole religion of Christianity is seeking a renewal from within in order to tide over the crisis of irrelevancy forced on it by the developing empirical sciences and find an adequacy of faith commensurate with the demands of an age of science.

Exactly seventyfive years after Swami Vivekananda's spiritual ministry to humanity through the Parliament of Religions in 1893 at Chicago a symposium was held on September 15, 1968, in commemoration of that historic event. From what **Father Campbell**, a Catholic Professor of Theology, DePaul University, Chicago, said, we can have some idea how deeply and in what a far-reaching manner Vivekananda's work and thought have been influencing the western religious thinking. Referring to the aforesaid ferment in western religious thinking, what he chose to call 'possibly the worst crisis in Christianity', Father Campbell said: "I know Swami Vivekananda, the great Swami who spoke here in Chicago seventy-five years ago at the first Parliament of the Religions would himself look with favour on most of the trends in the direction of humanistic Christianity, because one of his sayings was, "Don't be concerned about doctrines or dogma or church or temples", and liberal Christians echo those sentiments one hundred percent. Also, Swami Vivekananda said that formerly in the old religions the atheist was the man who did not believe in God and he said that now in the new religion we call an atheist a man who does not believe in himself and in mankind, and, once again, this attitude would be echoed wholeheartedly by the humanistic, the modernistic, Christian approach. Although Swami Vivekananda would not endorse all the attitudes of the new humanistic Christianity, perhaps the moral code, he would not endorse one hundred percent, still I think he would be in favour of this trend. Especially because it seems to be making more likely the development of the oneness of religions for which he was hoping. Ecumenism, for example, flourishes among liberal Christians..."

"For this reason, I think this trend in the direction of humanism would be applauded by Swami Vivekananda were he here today, because it does seem to be breaking down to a large extent, previous divisions between religions and leading conceivably to one world religion in the future."

Swami Vivekananda's ministry to the West is more than its effect as religious ferment would indicate. He dowered the West with the solvent of the problems that were yet to come to the reckoning of the people. That is how the "divine prophet of America" worked for the western man.

The western problems of living that have been exasperating the thinkers of the technologically advanced affluent countries of the world, issue from an imbalance. This imbalance originates from the fact that in the West

man's control over outer nature has far superseded the control over the inner nature of man. Western civilization could have no creative and forward looking future unless this imbalance could be corrected. Vivekananda's preaching of Vedanta and Yoga in the West was directly addressed to this desideratum in depth of the western civilisation, about which thinkers have of late started becoming aware.

The greatest need was to hold the whole life-process in perspective and correlate every effort of living human beings to the movement towards ultimate freedom and order society accordingly. Therefore, Vivekananda taught that 'the goal was to be free'. If we become more and more bound to senses and matter through advancement, then our civilization has failed as far as we are concerned, and it calls for inner revolution for the sake of redemption of man.

Vivekananda's teachings set in motion those forces which could eventually bring in the western civilization the needed qualitative changes. So he preached Vedanta and Yoga. Vedanta conceptualizes reality in terms acceptable to the scientifically minded West and Yoga provides the know-how of being free.

— SWAMI BUDHANANDA

IV

Just in these troublous times when humanity is fast slipping into savagery, when the rumbling echoes of the explosion of bombs, the wreckage of ships, the crash of planes and the massacre of men are filling men's minds with agitation and anxiety, contemplation on the life of Swami Vivekananda has added appropriateness, special significance. His message of spirituality can alone give solace and strength to the war-weary world. He was indeed Narendra, monarch among mortals, who burst into the world like a bomb not to lick it into destruction with tongues of fire, but to rouse men from their spiritual stupor by the boom of his powerful voice. His words seem to gain greater force as they roll down the years.

Swami Vivekananda is no mere hero who was in the footlights of the world for sometime and cast a spell over his immediate contemporaries: even after several decades of his passing away, his name is no mere memory, labouriously sought to be kept green in men's minds. He has transcended the limitations of human personality: he has become concretised into an impersonal institution which the world will not willingly let die: he is a system of thought: an attitude to men and things: an approach to life: a tradition which has woven itself inextricably into the world. His spirit is more alive today than his body was decades ago. It permeates a network of organisations spread over the whole world: it has expressed itself in diverse activities which have become institutionalised. It is this spirit which we should understand and catch if we want to make our lives fruitful.

— DR. S. BALAKRISHNA JOSHI

THE MEMORABLE YEAR 1893! SOME SIGNIFICANT EVENTS, IN RETROSPECT

The year 1893 was a unique one. It was the year in which Swami Vivekananda delivered his historic Chicago Address. In the same year there were also quite a few significant events connected with the important contemporary personalities like Sri Aurobindo, Sri M. K. Gandhi, Sri B. G. Tilak and Mrs. Annie Besant. While two of them had met Swami Vivekananda and known him personally, the others were greatly inspired by him. All of them played a key role in the national regeneration in India. Paramahansa Yogananda was born in the very same year. All these events have been woven into this write-up. From the time Swami Vivekananda sailed for America (on May 31) and till the final session of the Chicago Parliament, his movements in America and participation in the Parliament of Religions have also been depicted in the following pages. A graphic description of the World's Columbian Exposition opened (on May 1) can also be found. All these events highlighted here have been brought together from the Chronicle part of this book where they are found scattered. In the context of the Centenary of Swami Vivekananda's visit to America, these events, in retrospect, will enable the reader to appreciate Swamiji's unique role in the national and international regeneration and his spiritual ministry to mankind.

For other significant events, national and international, of the year, the reader may refer to the Chronicle, under 1893.

Birth of Paramahansa Yogananda

Paramahansa Yogananda was born on January 5, in Gorakhpur, U.P. An enlightened exponent of the science of Yoga, he was the first Indian Yogi to live in the West for a long period of over a quarter of a century initiating over a lakh of students in Yoga -- the scientific techniques for awakening the divine consciousness in man. "As a bright light shining in the midst of darkness, so was Yogananda's presence in this world. Such a great soul comes on earth only rarely, when there is a real need among men." His *Autobiography of a Yogi*, has remained a classic in its field since its publication in 1946. Through 'Yogoda Satsanga Society' (1917) and 'Self-Realization Fellowship' (1926) established in India and in America respectively, the wisdom of the Great Yogi is made available to seekers of Truth in all parts of the world.

When Swami Vivekananda was addressing the World's Parliament of Religions in September, 1893, in Chicago, he was approached, with gratitude, by a 17-year old lad, Dickinson, who was saved from drowning by Swami Vivekananda twelve years earlier in a miraculous way. Dickinson wanted to become his disciple. Swami Vivekananda read his thought. With his beautiful, piercing eyes he gazed at Dickinson and said "No, my son, I am not your guru." "Your teacher will come later. He will give you

a silver cup." After a little pause, Swami Vivekananda added, smiling, "He will pour out to you more blessings than you are now able to hold." The prophecy of Swami Vivekananda came true after 33 years. The guru referred by Swami Vivekananda was Paramahansa Yogananda.

Sri Aurobindo returns from England

On February 6, Sri Aurobindo (1872-1950) returned to India, completing his studies in England where he spent 12 years from the age of six. The moment he set foot on the Indian soil at Apollo Bunder, Bombay, he had the first notable spiritual experience of infinite clam. Vadodara (Baroda) was his immediate destination and abode from 1893 till 1906. He mastered the Vedas and the essential heritage of India incredibly fast while at Baroda. Coming down to Calcutta in 1906, he edited the revolutionary daily "Bandemataram", giving a shake to the passive national politics of those days and making the Congress take a radical stance with freedom for its goal. He also spent a year in Alipore jail. From 1910 to 1950 he remained engrossed in his Yoga and explored the mystic world for a clear visualization of what man is and what is his destiny.

Sri Aurobindo has clearly stated how he was inspired by Swami Vivekananda, long after the latter had left his mortal coil. During the jail period, for a short time, Sri Aurobindo used to hear the voice of Swami Vivekananda instructing him on a particular aspect of Sadhana. "It is a fact" Sri Aurobindo wrote, "that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence. The voice spoke on a very important field of spiritual experience." Years later Sri Aurobindo spoke categorically about Vivekananda having been to him the very first messenger to reveal the lore of the Supramental Truth. "It was the spirit of Vivekananda who first gave me a clue in the direction of the Supermind.. This clue led me to see how the Truth-consciousness works in everything. He did not say, 'Supermind'. 'Supermind' is my own word. He just said to me, 'This is this, this is that' and so on. That was how he proceeded—by pointing and indicating. He visited me for fifteen days in Alipore jail, and until I could grasp the whole thing, he went on teaching me and impressed upon my mind the working of the Higher consciousness, the Truth-consciousness in general--which leads towards the Supermind. He would not leave until he had put it all into my head... I had never expected him and yet he came to teach me and he was exact and precise even in the minutest details." Aurobindo had another direct experience of Vivekananda's presence when he was practising Hatha Yoga. He felt this presence standing behind and watching over him!

M. K. Gandhi sails for Durban

In the month of April, M. K. Gandhi (1869-1948) sailed for Durban, readily grasping an opportunity of legal work there. During his stay in South Africa when the Natal Indians were deprived of franchise, consequent on

the introduction of Disenfranchisement Act of 1896 by the British rulers, M. K. Gandhi became a vigorous champion of the rights of Indian settlers. By the time he returned to India, in January 1915, he had become known as "Mahatmaji", a title given to him by poet Rabindranath Tagore (1861-1941).

During his stay in Calcutta (February, 1902) with Gokhale, Gandhiji went to Belur Math one day with a keen desire to meet Swami Vivekananda. About this visit Gandhiji recorded later on, in his autobiography as follows: "Having seen enough of Brahma Samaj, it was impossible to be satisfied without seeing Swami Vivekananda. So with great enthusiasm I went to Belur Math, mostly, or may be all the way, on foot. I loved the sequestered site of the Math. I was disappointed and sorry to be told that the Swami was at his Calcutta house lying ill, and could not be seen." Though unable to meet and talk with Swamiji, Gandhiji was deeply influenced by him. On the occasion of his visit he paid to Belur Math on 6th February, 1921, and being requested to say something on Swamiji, he quietly walked to the upper veranda of the monastery (Belur Math) overlooking the Ganga and addressed the public on the lawn. He said, in substance, as follows: "I have come here to pay my homage and respect to the revered memory of Swami Vivekananda, whose birthday is being celebrated today. I have gone through his works very thoroughly and after having gone through them, the love that I had for my country became a thousand-fold.

Bal Gangadhar Tilak and Ganesh Puja Festival

This was the year in which Bal Gangadhar Tilak (1856-1920), Indian nationalist leader and a major force in the Indian nationalist movement (1890-1920), transformed the traditional worship of Ganapathy in Maharashtra, into an altogether new forum and inaugurated the Shivaji Festival (1896), with the sole motto of bringing people together to ensure their awakening and involvement in the freedom struggle. He used the 'national opportunity' that these festivals provided for the spread of national feeling among the Hindu masses. He sought to mobilise popular support and create a militant, nationalist ideology. His emphasis was on 'Hindutva' (Hinduness), the organic links between Hindus in all parts of India. Sharing Swami Vivekananda's view in respect of Religion and Religious appeal as a powerful lever to move and magnetise, awaken, integrate and energise the people, Tilak made full use of the Ganesh Puja Festival, leading to its celebrations widely and on a larger, more enthusiastic scale, unifying the people and awakening them to a sense of self-respect, dignity and pride in their past, as a people. He was disappointed with the Congress Party, and anxious either to reform it or to replace it with a more militant organisation which would preserve rather than weaken the cultural basis

of the Hindu Nation. Tilak made it the great object of his life to diffuse the spirit of patriotism and nationalism among masses.

The Ganesh Puja Festival celebrated with great gusto and fervour as was rightly envisaged by Tilak vindicates his wisdom and the view of Swami Vivekananda in the matter of Religion being the key-note of India's heart as a nation, moving and moulding as no other force can. Gandhiji could sense and see this as Jawaharlal Nehru could not and did not. So he planned for a secular India, while Gandhiji was wiser and more in tune with the genius of the Indian people. Gandhiji was absolutely in tune with Swami Vivekananda in the matter of Religion occupying the centre stage in India. Science is now approaching and accepting the truths of Spirituality. Even a scientific historian like Toynbee regards revival of religion as the key to the crisis of civilization, today, vindicating what Vivekananda proclaimed and Gandhiji, in line with the sages of the East and the wise ones of the West.

As an itinerant monk when Swami Vivekananda visited Poona (1892, June), he was the guest for several days of Bal Gangadhar Tilak, with whom the Swami had many interesting conversations on various topics. The Swami avoided mixing with society and did not make any public speeches but once, when he accompanied Tilak to the Deccan Club, rose to reply to a speech made by one of the members on a philosophical subject. He then pointed out, in fluent English, the other aspect of the subject. As Tilak said, at home the Swami talked frequently about Advaita philosophy and Vedanta.

The Swami had remained anonymous during his stay at Tilak's house, for, when they first met in the railway carriage at Bombay, the Swami, being asked his name, had said that he was just a sannyasin, and courtesy forbade Tilak to put the question again to him. A couple of years later when Swami Vivekananda returned to India with world-wide fame owing to his grand success at the Parliament of Religions Tilak happened to see his likeness in some of the newspapers, and from a similarity of features thought that the Swami who had resided in his house must have been the same. He wrote to him accordingly enquiring if his inference was correct and requesting him to kindly pay a visit to Poona on his way to Calcutta. The Swami sent a "fervent reply", frankly admitting that he was the same sannyasin and expressing his regret that he was not able to visit Poona then. It was not till about four years later when Tilak came to Calcutta to attend a session of the Indian National Congress that another meeting between the two persons took place (in the last week of December, 1901). About this meeting Tilak wrote in his reminiscences of Swami Vivekananda: "During one of the Congress sessions at Calcutta, I had gone with some friends to see Belur Math of the Ramakrishna Mission. There Swami Vivekananda received us very cordially. We took tea. In the course of the conversation, Swamiji happened to remark somewhat in a jocular spirit that

it would be better if I renounced the world and took up his work in Bengal, while he would go and continue the same in Maharashtra. "One does not carry", he said "the same influence in one's own province as in a distant one."

Swami Vivekananda disliked politics, or at any rate thought that his own path was different and was out of the sympathy with the policy of mendicancy that the Indian National Congress was pursuing, in his opinion. His views on Congress policies did not make him popular with the leaders of the Congress with the exception of nationalists such as Tilak. In this connection, it is worth noting what Swami Vivekananda wrote in a letter (dated 21-2-1900) written from California to one of his brother disciples: "In these days of dire famine, flood, disease and pestilence, tell me where your Congressmen are. Will it do to merely say, 'handover the Government of the country to us'. And who is there to listen to them? If a man does work, has he to open his mouth to ask for anything? If there be two thousand people like you working in several districts, won't it be the turn of the English themselves to consult you in matters of political moment?"

Mrs. Annie Besant arrives at Madras

On November 16, Mrs. Annie Besant (1847-1933), the British social reformer and Theosophist, arrived at Madras to take charge of the growing Theosophical Movement. In 1907, she succeeded Colonel Olcott and became the President of the Theosophical Society.

Mrs. Besant believed that a revival and re-introduction of India's ancient ideals and institutions could solve most of her problems. With a view to providing Hindu religious instruction, she founded the Central Hindu School at Varanasi in 1898, and this developed later into the Banaras Hindu University. She rose to fame as the creator of Home Rule League in 1916, and the next year she was elected President of the Indian National Congress. Mrs. Besant was a leader among Europeans in receiving and disseminating of Hindu Religion and culture. As commented by *The Amrit Bazaar Patrika* (dated 15-8-1894) in its editorial: "That Hinduism is making its existence felt more and more all over the world, is a spectacle which is now too patent to be ignored. Prof. Max Muller has admitted, to the infinite wonder of learned Europe, that the Vedanta philosophy has realised the highest aspirations of humanity. The miracle of an intellectually great English lady like Mrs. Besant, with such pronounced free-thinking tendencies kneeling before the image of Sri Krishna, has produced no little wonder in the world."

Mrs. Besant who saw Swami Vivekananda in America, wrote about him thus: "A striking figure, clad in yellow and orange, shining like the sun of India in the midst of the heavy atmosphere of Chicago, a lion-head, piercing eyes, mobile lips, movement swift and fast -- such was my first impression of Swami Vivekananda as I met him in one of the rooms set apart for the use of the delegates to the Parliament of Religions. Monk, they called him,

not unwarrantably, but warrior-monk he was, and the first impression was the warrior rather than of the monk, for he was off the platform, and his figure was instinct with pride of country, pride of race -- the representative of the oldest of living religions, surrounded by curious gazors of nearly the youngest, and by no means inclined to give step, as though the hoary faith he embodied was in aught inferior to the noblest there. India was not to be shamed before the hurrying arrogant West by this her envoy and her son. He brought her message, he spoke in her name, and the herald remembered the dignity of the royal land whence he came. Purposeful, virile, strong, he stood out, a man among men, able to hold his own... Enraptured, the huge multitude hung upon his words; not a syllable must be lost, not a cadence, missed! 'That man a heathen!' said one, as he came out of the great Hall, and we send missionaries to his people! It would be more fitting that they should send missionaries to us."

World's Columbian Exposition opens in Chicago

On May 1, World's Columbian Exposition (World Fair) was officially opened in Chicago, U.S.A., by President Cleveland. It was an international Exposition to observe the 400th anniversary of discovery of America, by Christopher Columbus (1461-1506) in 1492. It was also a demonstration of the growth of America to world status as an economic power.

Magnificent ceremonies dedicated the Exposition in October, 1892. In pursuance of a public demand for some fitting commemoration of the discovery of America, the U.S. Congress had passed an Act (April 25, 1890) authorising an "Exhibition of the arts, industries, manufactures and products of the soil, mine and sea." The American President, Harrison, had recommended a sum of "not less than 10 million dollars" be allotted for the Fair. The estimated expenditure was given as over 22 million dollars.

The sight of the Exposition covered 200 acres and extended about 2 miles along the shores of Lake Michigan. More than 21 million people visited the fair to view some 60,000 exhibits costing about 30 million dollars. After a period of six months, the Exposition was formally closed on 30th October.

Built largely on reclaimed swamp land, the World's Columbian Exposition was a spectacular "White City" of classically designed plaster structures (One major building -- 600,000 sq. ft. -- of the Exposition, is now housing the Museum of Science and Industry, a great Public Educational Exhibition which has been called a permanent World Fair).

For the first time electric light was lavishly used. George Westinghouse (1846-1914), U.S. Engineer, displayed at the World's Columbian Exposition, for the first time, the alternating current generator, later to become the basis of lighting and electric power.

An interesting feature of the World's Columbian Exposition was the Congress held at the grounds under the auspices of the World's Congress Auxiliary. The Congress discussed the leading phases of professional,

scientific, economic, educational and religious thought; the World's Parliament of Religion's (held from 11th to 27th September and attended by Swami Vivekananda) attracted the most general attention.

Swami Vivekananda sails for America

On May 31, Swami Vivekananda sailed for America to attend the World's Parliament of Religions. He was helped by a group of brilliant students of the Madras University, who energetically took steps to organise ways and means of his going to America to represent Hinduism at the proposed World's Parliament of Religions at Chicago. He was also aided by a few of the enlightened native princes. And armed with the blessings of Sarada Devi, the Holy Mother, he set sail for the United States, from Bombay. Passing Colombo, Penang, Singapore, Hongkong, Canton, Nagasaki, Kobe, Osaka, Kyoto, and Yokohama, he landed at Vancouver and thence reached Chicago by train on 28th July, 1893. From there on upto his first speech at the Parliament of Religions at Chicago on the 11th September, 1893, he had to face many hardships and sharp moments of despair.

Swami Vivekananda meets Prof. J. H. Wright of Harvard University

On August 5, Swami Vivekananda met Prof. John H. Wright of Harvard University, at Annisquam (Mass.). The Professor had invited the Swami to spend the week-end at his place. Swamiji promptly responded to this invitation from a reputed scholar. Prof. Wright was so deeply impressed with the profundity of scholarship and the versatility of genius of this young Hindu monk that he himself insisted that he should represent Hinduism in the Parliament of Religions. Swamiji explained the peculiar difficulties that stood in his way in the fulfilment of his objective, and said that he did not possess any credentials whereby to introduce himself to the organisers of the Parliament. Prof. Wright, who had already discovered the sparkling intelligence and the rare ability of the Swami, said, "To ask you, Swami, for your credentials is like asking the sun to state its right to shine." Prof. Wright, who was well-known to the life of the city of Chicago and also to many distinguished personages connected with the Parliament, wrote at once to his friend, the Chairman of the Committee on the selection of delegates, stating, "Here is a man who is more learned than all our learned Professors put together." Moreover, he gave letters of introduction to the Committee which had the responsibility of providing accommodation for Oriental delegates. Knowing that the Swami was short of funds, he himself purchased a ticket for him to enable him to go to Chicago.

The World's Parliament of Religions opens at Chicago

On September 11, the World's Parliament of Religions opened in the morning, in the great Hall of Columbus, Art Institute, Michigan Avenue, Chicago, USA.

A notable event in mankind's long search for spiritual harmony, it emphasised the accord between "Unity in Diversity" and "Diversity in Unity" of outlook and urged a cultural fellowship and mutual understanding between Western and Eastern worlds. The stated objectives of the Parliament were, briefly:

"To bring together in conference, for the first time in history, leading representatives of the great historic religions of the world; to demonstrate in the most impressive way, what and how many important truths the various religions held and taught in common; to set forth, by those most competent to speak, what are deemed the important distinctive truths held and taught by such each religion and by the various branches of Christendom; to enquire into the mimesis of religions; to discover what light religion can shed on the great problems of the time especially temperance, labour, education, wealth and poverty; to bring the nations of the earth into more friendly fellowship in the hope of securing permanent international peace."

At 10 a.m., ten solemn strokes of the New Liberty bell on which was inserted, "A new commandment I give unto you, that ye love one another", proclaimed the opening of the Congress -- each stroke representing one of the chief ten religions, listed by President Bonney as Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church and Protestantism. "The sight", says Houghton, "was most remarkable. There were strange robes, turbans and tunics, crosses and crescents, flowing hairs and tonsured heads." In the midst of this sat Swami Vivekananda conspicuous in his orange turban and robe or as Rev. Mr. Wentz put it, for his "gorgeous red apparel, his bronze face surmounted with a turban of yellow." The auditorium was jam-packed with men and women, intellectuals of the day, both clerical and secular. "Such a scene", writes Houghton again, "was never witnessed before in the world's history." Of this scene and the moment Swamiji later wrote, "My heart was fluttering and my tongue nearly dried up."

Of what followed Marie Louise Burke says: "Suddenly the great organ of the gallery burst forth with the strains of the 'Doxology' and the entire assembly rose to sing, 'Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above ye heavenly hosts; Praise Father, Son and Holy Ghost'. At the end of the hymn, a deep silence was sustained by the uplifted hand of the Cardinal. Then into this impressive hush, he began the words of the Lord's prayer, 'Our Father who art in heaven' -- and every voice in the hall joined his." "The supreme moment of the nineteenth century", says Houghton, "was reached."

Swami Vivekananda speaks at the World's Parliament of Religions

(On September 11) Swami Vivekananda spoke at the World's Parliament of Religions during the first day's afternoon session, after four delegates had read their prepared speeches.

The spacious hall at the Art Institute of Chicago was packed with nearly 7000 people, representing the best of culture of the country. On the platform every organised religion from all corners of the world had its representative. Conspicuous among them was Swami Vivekananda who, with his bright countenance, crimson robe, and yellow turban, easily attracted the attention of the assembled thousands. When he addressed the gathering as "Sisters and Brothers of America" the entire audience broke into prolonged applause and greeted him with unprecedented enthusiasm -- not merely because he addressed them as "Sisters and Brothers", for they had already heard many speak on the themes of Universal Brotherhood, but because his words, completely free from platitudes, reflected spontaneous realization of the spiritual oneness of mankind.

In fact there was an electric effect on the audience when Swamiji spoke the first five words of his address. Both Barrows and Houghton comment on the fact that "when Mr. Vivekananda addressed the audience as 'Sisters and Brothers of America', there arose a peal of applause for several minutes" and Swamiji himself tells that "a deafening applause for several minutes followed...." Another reference to this incident comes from Mrs. S. K. Blodgett, who later became Swamiji's hostess in Los Angeles. "I was at the Parliament of Religions in Chicago in 1893", she once told. "When the young man got up and said, 'Sisters and Brothers of America', seven thousand people rose to their feet as a tribute to something they knew not what." In this way, in the words of *Chicago Inter Ocean*, Swamiji "with an eloquence and power not only won admiration for himself but consideration of his own teachings."

It was a brief but intense speech which the Swamiji delivered in the afternoon session. Its spirit of universality, earnestness, and breadth of outlook completely captured the whole assembly. He cast off the formalism of the Parliament and spoke to the people in the language of the heart. The Parliament gave him a tremendous ovation that afternoon, and the American nation, infused by the streamer headlines of the newspapers of his contribution at the Parliament, gave him its silent ovation the next day morning.

During the ensuing seventeen sessions of the Parliament, Swami Vivekananda, in the course of his illuminating address, laid particular stress on the requirements of the day in the domain of religion and culture.

Swami Vivekananda reads his celebrated paper on Hinduism

On September 19, Swami Vivekananda read his celebrated paper on Hinduism at the World's Parliament of Religions at Chicago.

Chicago Inter Ocean depicted a picture of the tremendous excitement that prevailed that day. It reported "great crowds of people most of whom were women, pressed around the doors leading to the Hall of Columbus, an hour before the time stated for opening the afternoon session, for it had been announced that Swami Vivekananda, the popular Hindu monk who looks so much like Macullough's Othello, was to speak."

As reported by the *Chicago Daily Tribune*, "Dr. Noble presided at the afternoon session of the Parliament of Religions in Chicago. The Hall of Columbus was badly crowded... Dr. Noble then presented Swami Vivekananda, the Hindu monk, who was applauded loudly as he stepped forward to the centre of the platform. He wore an orange robe bound with a scarlet sash, and a pale yellow turban. The customary smile was on his handsome face and his eyes shone with animation.... When the applause had ceased, Swami Vivekananda went to read his paper on 'Hinduism.' "

It was a fairly long document, being a masterly summary of the philosophy, psychology, and general ideas and statements on Hinduism, in its all-inclusive aspects. On this day the Hall was crowded to its fullest capacity, women vastly out-numbering the men, and many had to be turned away.

Swami Vivekananda in the final session of the Parliament

On September 27, in the final session of the Parliament, Swami Vivekananda made a grand appeal for the harmony of religious faiths.

He said: "The Christian is not to become a Hindu or Buddhist, nor is a Buddhist or a Hindu to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. If the Parliament has shown anything to the world, it is this: It has proved to the world 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. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart."

The mighty words which were addressed by the Swami to the entire humanity over the heads of the official representatives in the Parliament made a tremendous appeal to the conscience of the people at large. *The New York Herald*, one of the most popular and widely circulated newspapers, editorially remarked, "He is undoubtedly the greatest figure in the Parliament of Religions. After hearing him we feel how foolish it is to send missionaries to his learned nation."

Soon after the termination of the historic sessions of the Parliament of Religions, it became the main object of Swami Vivekananda to acquaint the peoples of the West with the ideals of the civilization and the religious consciousness of his own race, to learn the secret of the material greatness of the Occident and also to collect adequate funds wherewith to provide his countrymen with scientific methods for the improvement of their economic condition. With this dual purpose in view he visited the important cities of America and delivered a series of illuminating lectures on a variety of subjects which comprised not only the history of the Indian people, the religion of the Vedanta and his future plan of work in India, but also the cardinal teachings of the other leading faiths of the world and a comparative study of the cultures and civilization of the East and the West.

VIVEKANANDA AS AN ARDENT STUDENT OF HISTORY

It appears, once when lecturing in London, Swami Vivekananda was asked: "But why did not your Rishis come to England to teach us?" Swamiji quipped: "Because there was no England to come to. Would they preach to the forests?" This was one of the interesting anecdotes related by the author, Sri T. N. Vasudeva Rao, in his excellent study, *Swami Vivekananda's Ideas on History*, that happily appears on the occasion of the centenary of Swami Vivekananda's historic journey to America, a journey that opened a new chapter in the relations between the East and the West.

After giving a succinct account of the political and social milieu of Swamiji's advent, the writer draws attention to Vivekananda's keen interest not only in the history of India but the whole world. Even before the end of the last century he had felt and expressed the need for an Indian School of Historical Research to arrive at correct appraisal of the nation's past. He was more than a student of history; he was a prophet who correctly envisaged the unfolding of events in the twentieth century. Note his repeated insight into the rise of the working classes in Russia and China, the collapse of the European civilisation under the weight of its unbalanced development and unjust exploitation of countries in Asia and Africa.

The author writes: "He traces the origin of nearly all civilizations in the world to the Aryan civilization which he categorises under three types — The Roman type which represents organisation, conquest and steadiness, but lacks in appreciation of beauty and higher emotions; the Greek type is essentially enthusiastic for the beautiful; the Hindu type is essentially metaphysical and religious but lacks in the elements of organization and work."

Swamiji does not accept the theory of the Aryan invasion of Dravidian India. To him the two are not distinct ethnic groups but two linguistic cultural groups. Swamiji observes. "The Dravidians were a race of central Asia who preceded the Aryans and those of Southern India were the most civilised.... They subsequently divided, some going to Egypt, others to Babylonia and the rest remaining in India."

While lauding the intellectual achievements of the Greeks, Swamiji notes: "It never occurred to the Greeks to pry into the secrets after death. But here from the beginning was asked again and again what am I?"

The writer cites Swamiji's deep interest in the movement of Buddhism which he summed up in three periods: "Five hundred years of Law, the Hinayana phase; five hundred years of images, the Mahayana phase; five hundred years of Tantras, the declining phase characterised by hideous rituals and other forms of corruption."

Regarding India itself, he took pains to point out that *varna* is not *jati*. The four distinct features of human temperament are to be observed in all societies in the world. Caste is an unfortunate deformation of a universal principle. Swamiji's account of the major contributions of the Indian people to the world is noteworthy: "The influence of Buddhism on Christianity is unmistakable... She (India) gave ideas on medical sciences by discovering various chemicals which could be used as cures for various diseases. She has done much more in the field of mathematics in its different branches — algebra, geometry, astronomy etc. Her most valuable gift was the ten numerals which is the very cornerstone of all present day civilization.... In philosophy, India is head and shoulders above any other nation. In music, India has given to the world the system of notation with the seven cardinal notes and the diatonic scale... She has given to the world the games of chess and dice. With regard to manufacture, India was the first country to make cloth out of cotton, muslin and silk."

Swamiji notes that India has not been a political nation; its forte has been spirituality and that is the direction in which she is going to serve the world.

Swami Vivekananda's perceptions in world history are striking. To cite a few: Competitive examination for recruitment was first introduced in China. Political revolutions occur when the masses are not involved in the governing process. Feudalism was introduced into Europe by Mohammedans. And last: "If it is possible to form a state in which the knowledge of priest period, the culture of the military, the distributive spirit of the commercial and the idea of equality of the last can all be kept intact *minus* their evils, it will be an ideal state. But is it possible?"

A study of this work is indispensable for a fuller appreciation of the personality and vision of Swami Vivekananda to whom Sri Aurobindo was to give tribute: "The going forth of Vivekananda marked out by the Master (meaning Sri Ramakrishna) as the heroic soul destined to take the world between his two hands and change it, was the first visible sign to the world that India was awake, not only to survive but to conquer. Swami Vivekananda was a soul of puissance, if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving, that has entered the soul of India, and we say, Behold! Vivekananda still lives in the soul of his Mother, and in the soul of her children."

— M. P. PANDIT
(in his review of the book
in *The Hindu* dt. 23/3/93.)

VIVEKANANDA AS A BRIDGE BETWEEN THE EAST AND THE WEST

Swami Vivekananda's mission had two major aspects; one world-moving and the other nation-making.

Towards the culmination of his wandering days at Kanyakumari in December 1892, he decided to go to the West for spreading his Master's message of universal brotherhood and love. In his famous speech at Chicago on September 11, 1893, he expounded briefly the cardinal virtues of Sanatana Dharma. Humanism and universalism were so curiously blended in his words that the West was deeply impressed by the moral and spiritual grandeur of Indian national culture. He earnestly wished that the bell that tolled at the Parliament of Religions must put an end to fanaticism, superstition and ignorance.

From September 11, 1893, till the later part of August, 1895, Swamiji had hectic work, giving lectures to the American people about India and Vedanta. His stay in the West which lasted till 1896 was packed with intense activity. It is of great significance that Vivekananda spent nearly six years of his public life in the West. Also, of the eight volumes of his published works, nearly seven comprise the lectures he delivered in the West.

He presented before his western audience a new religious programme emphasising the oneness of God, the freedom of man, the equality of man and laid solid foundation of Vedantic thought both in New York and London. Swamiji interpreted Vedanta as the truly perennial and universal gospel, a religion relevant to all mankind. His exposition about religion and human life are forceful, clear and profound and in conformity with the modern historical sense and scientific thought. He preached before mankind the spiritual content of Vedic revelations that "each soul is potentially divine". He viewed religion as the manifestation of divinity in man. To him the Hindu religion represented a synthesis of all the religions of the world. He converted the Vedantic philosophy from a jumble of logical disputation to meaningful technique of human development.

On return from the West, Swamiji continued his mission in India. Between the day of his arrival at Colombo in June 1897 and the day of his Mahasamadhi in July 1902, he worked day-in and day-out, organising relief centres, monasteries etc. for the betterment of society. His contribution to the awakening of modern India is unique in its quality and variety. His second visit to America by August 1899 was for a very short period during which he was able to establish Vedantic Societies in the West.

Vivekananda convinced the West that he stood for the harmony and synthesis of the entire humanity. In his writings and discourses he

propagated the importance of human conscience and its sanctity in social and political relations. Swamiji emphasised the need for constant probing to find out the truth in the internal realms of human nature. The human society is to be trained in analysing the higher aspects and values of life apart from the transient and fleeting gains in social life.

He wanted the evolution of a cosmopolitan humanist culture comprising the best elements of the Orient and Occident. He believed in the regeneration of the spirit of the masses all over the world. As a great educator, Vivekananda had given to the world the message of fearlessness and strength. His outstanding legacy was that he reconciled life and religion and said 'strength is life, weakness is death.'

According to Swamiji the Vedanta had been not merely a philosophy for ascetics, but a living factor in the process of modernisation. Religion signified to him the eternal principles of moral and spiritual advancement throughout the ages. He emphasised that behind all the differences of caste, colour and sex there existed the real human spirit. He firmly believed that Indian thought had influenced great personalities like Socrates, Plato and Pythagoras. He sincerely hoped that Vedanta would save the West from rank materialism.

Swamiji heroically championed the cause of spiritual equality and pleaded for a happy synthesis between Indian ideal of contemplation and the western ideal of mastering the external nature. He upheld the glory of India's ancient heritage and pleaded for making spirituality the basis of all human endeavours. His concept of socialism was not based on economic factors but on man's cultural growth through self-respect and self-expression. He always pleaded for equilibrium and synthesis in social and political relations. The western ideas of organised charity, industrialisation, education of women, etc., had their deep impact on him and so he took the best out of them to be planted in India.

Vivekananda regarded all religious faiths as revelations of divine truth. He wanted the West to learn the lessons of religious toleration from the East. The West should supply to East their science and technology. He sincerely felt the need for a world culture and world conscience. He pointed out that the common tenets of Eastern and Western thoughts could easily bring about a philosophical bridge between the two cultures. His discussions with great personalities like Max Muller, were highly useful in procuring a favourable public opinion in West on behalf of India. In his opinion, the Occident had rated its values on the utilitarian ethics. He insisted both on the moral purification of every individual and the necessity of social reconstruction.

What made Vivekananda irresistible to his learners of the East and the West was that he interpreted the fundamental principle of the Vedanta in consonance with the findings of modern science. The contributing factor to the leadership of Vivekananda was that he championed the cause of unity in human relation.

— DR. V. SUKUMARAN NAIR

VIVEKANANDA LITERATURE

— BOOKS BY AND ON VIVEKANANDA

Swami Vivekananda's writings and speeches are collected in *The Complete Works of Swami Vivekananda* (in 8 volumes), and published by the Advaita Ashrama, 5, Dehi Entally Road, Calcutta—700 014. They have also brought out many other books by and on Swami Vivekananda among which the reader may consult the following with profit:

Life of Swami Vivekananda (in two volumes), by His Eastern and Western Disciples.

Swami Vivekananda—A Biography by Swami Nikhilananda.

The Life of Vivekananda and the Universal Gospel by Romain Rolland.

Vivekananda—A Biography in Pictures (Album containing 170 pictures).

Reminiscences of Swami Vivekananda by His Eastern and Western Admirers.

Swami Vivekananda in the West—New Discoveries (in six volumes) by Marie Louise Burke.

What Religion is (in the words of Swami Vivekananda) by Swami Vidyatmananda.

Swami Vivekananda: Vedanta—Voice of Freedom, by Swami Chetanananda.

Swami Vivekananda's Four Yogas—Condensed and Retold, by Swami Tapasyananda.

The Philosophical and Religious Lectures of Swami Vivekananda — Condensed and Retold, by Swami Tapasyananda.

The Nationalistic and Religious Lectures of Swami Vivekananda — Condensed and Retold, by Swami Tapasyananda.

Lectures from Colombo to Almora.

Letters of Swami Vivekananda.

Teachings of Swami Vivekananda.

Selections from Swami Vivekananda.

Talks with Swami Vivekananda.

Other Publications

Abhedananda, Swami—*Swami Vivekananda and his work*, Ramakrishna Vedanta Math, Calcutta.

Advaita Ashrama, Almora—*A short life of Swami Vivekananda.*

Advaita Ashrama, Almora—*Last days of Swami Vivekananda.*

Ahluwalia, B.K., and Shashi Ahluwalia—*Vivekananda and Indian renaissance*, Associated Publishing Co., New Delhi.

- Amal, Brahmachari—*A simple life of Swami Vivekananda*, Ramakrishna Mission Ashrama, Narendrapur.
- Ananda—*A Vivekananda view of mythology*, Sri Ramakrishna Math, Belur Math, Howrah.
- Ananda—*Statistics and Dynamics of progress: The Vivekananda concept*, Ramakrishna Mission Seva Pratisthan, Calcutta.
- Arora, V.K.—*The social and political philosophy of Swami Vivekananda*, Punthi-Pustak, Calcutta.
- Asylum, Lawrence, Madras—*Swami Vivekananda, disciple of Ramakrishna Paramahansa at the Parliament of Religions*.
- Athalye, D.V.—*Quintessence of Yoga philosophy: an exposition of Swami Vivekananda's conception of practical Vedantism*, Taraporevala, Bombay.
- Athalye, D.V.—*Swami Vivekananda: A study*, Ashish Publishing House, New Delhi.
- Athalye, D.V.—*An exposition of Swami Vivekananda's concept of Vedantism*, Taraporevala, Bombay.
- Avinashilingam, T.S.—*The Educational philosophy of Swami Vivekananda*, Ramakrishna Mission Vidyalaya, Coimbatore.
- Avinashilingam, T.S.—*Make me a Man*, Ramakrishna Mission Vidyalaya, Coimbatore.
- Avyaktananda, Swami—*The teachings of Swami Vivekananda*.
- Avyaktananda, Swami—*Vivekananda: The nation builder*, Ramakrishna Ashrama, Poona.
- Banhatti, G.S.—*Quintessence of Vivekananda*, Suvichar Prakashan Mandal, Nagpur.
- Basu, Pramath Nath—*Swami Vivekananda* (4 volumes).
- Basu, S.P. and S.B. Ghosh—*Vivekananda in Indian Newspapers (1893-1902)*, Basu Bhattacharya and Co., Calcutta.
- Bhattacharya, Bejoy Chandra—*Karl Marx and Vivekananda*, Author, Calcutta.
- Bhattacharya, Manmatha Nath—*Vivekananda centenary souvenir*, Dhiraj Basu, Calcutta.
- Bhishmadev, Acharya—*A call to rising generation: Foundation of true education*, Bharatiya Vidya Bhavan, Bombay.
- Biswas, Arun Kumar—*Swami Vivekananda and the Indian quest for socialism*, Firma KLM, Calcutta.
- Budhananda, Swami—*Ramakrishna's Naren, Naren's Ramakrishna*, Ramakrishna Mission, New Delhi.
- Burdwan, University of Burdwan—*Vivekananda commemoration volume*.

- Burke, Marie Louise — *Swami Vivekananda: Prophet of the modern age*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Chakravorty, Tarini Sankar—*Patriot-saint Vivekananda Ramakrishna Mission Sevashrama, Allahabad.*
- Chaudhuri, Tapan Roy — *Europe Reconsidered: Perceptions of the West in nineteenth century Bengal*, Oxford University Press, Delhi
- Chatterjee, Sibranjan — *Indian National Congress and Swami Vivekananda*, Ananda Gopal Mukherjee, Durgapur.
- Chowdhury, Sanjib—*Vision of Vivekananda*, Author, Calcutta.
- Chuan, Huang Xin—*Modern Indian Philosopher Vivekananda: a study.*
- Chunder, Dr. P.C.—*Brother Vivekananda*, Lodge Anchor and Hope, Calcutta.
- Das Gupta, R.K.—*Revolutionary ideas of Swami Vivekananda*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Das Gupta, Santwana—*Vivekananda: The Prophet of human emancipation*, Calcutta.
- Das, Prof. Trilochan—*The social philosophy of Swami Vivekananda*, Co-operative Book Depot, Calcutta.
- Desai, Ramprasad K.—*Life of Swami Vivekananda*, Baroda.
- Dev, Govinda Chandra—*The philosophy of Vivekananda and future of man*, Ramakrishna Mission, Dacca.
- Dhar, Niranjana—*Vedanta and Bengal renaissance*, Minerva Associates, Calcutta.
- Dhar, Prof. S.N.—*A comprehensive biography of Swami Vivekananda, Vivekananda Kendra, Madras.*
- Dutta, Bhupendranath—*Swami Vivekananda, the socialist*, Swaraj Ashrama, Khulna.
- Dutta, Bhupendranath—*Swami Vivekananda, Patriot-prophet: A study*, Navabharat Publishing Co., Calcutta
- Dutta, Tapash Sankar—*A study of the philosophy of Vivekananda*, Sribhumi Publishing Co., Calcutta.
- Ganguly, Hemant Kumar—*Radicalism in Advaita Vedanta: A comprehensive critique of the theories of Vivarta, Drishtisrishti and neo-Vedanta of Swami Vivekananda*, Indian Publicity Society, Calcutta.
- Ganguly, Manomohan—*Swami Vivekananda: A study*, Sarada Press, Calcutta.
- German-Indian Association, Calcutta—*Swami Vivekananda in Germany.*
- Ghanananda, Swami and Geoffrey Parrinder—*Swami Vivekananda in East and West*, The Ramakrishna Vedanta Centre, London.

- Ghosh, Anil Chandra—*Swami Vivekananda: His life and message*, Presidency Library, Calcutta.
- Gnaneshwarananda, Swami—*Yoga for beginners*, Sri Ramakrishna Math, Madras.
- Gnatuk-Danil' Chuck, Dr. A.P.—*Tolstoy and Vivekananda*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Gupta, Harish C.—*Swami Vivekananda, studies in Soviet Union* (in Russia), The Ramakrishna Mission Institute of Culture, Calcutta.
- Gupta, Nagendranath—*Ramakrishna-Vivekananda*, Ramakrishna Math, Bombay.
- Harshananda, Swami—*Sri Vivekananda Karma Yoga Sutra Satakam*, Sri Ramakrishna Ashram, Mysore.
- Hossain, Musaraf—*Swami Vivekananda's philosophy of education*, Ratna Prakashan, Calcutta.
- Indira Patel—*Vivekananda's approach to social work*, Sri Ramakrishna Math, Madras.
- Jackson, Prof. Carl Thomas—*The Swami in America: A History of the Ramakrishna Movement in the United States (1893-1960)*, University of California, Los Angeles.
- Jagadeeswarananda, Swami—*Swami Vivekananda and modern India*.
- Jagtiani, G.M.—*Swami Vivekananda: The militant Hindu monk*, Author, Bombay.
- Jagtiani, G.M.—*Swami Vivekananda: Redeemer of our Faith*, Author, Bombay.
- Jagtiani, G.M.—*The fire and flame of Swami Vivekananda*, Author, Bombay.
- Jitatmananda, Swami—*Swami Vivekananda: Prophet and pathfinder*, Sri Ramakrishna Math, Madras.
- Jitatmananda, Swami—*Modern Physics and Vedanta*, Bharatiya Vidya Bhavan, Bombay.
- Kapoor, Satish K.—*Cultural contact and fusion: Swami Vivekananda in the West (1893-96)*, ABS Publications, Jalandhar.
- Karandikar, Dr. V. R.—*Ramakrishna and Vivekananda*, Bharatiya Vidya Bhavan, Bombay.
- Kasturi, N.—*Swami Vivekananda, the patriot monk of modern India*, Ramakrishna Ashrama, Mysore.
- Lahiri, K.C.—*Vivekananda: A dialect of power and a dialect of pain*, Sushila, Howrah.
- Lakshmi Kumari, Dr. M.—*Swami Vivekananda: The Master Builder of our nation*, Vivekananda Kendra, Kanyakumari

- Lokeswarananda, Swami—*World thinkers on Ramakrishna-Vivekananda*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Lokeswarananda, Swami—*The perennial Vivekananda: A selection*, Sahitya Academy, New Delhi.
- Majumdar, Amiya Kumar—*Understanding Vivekananda*, Sanskrit Pustak Bhandar, Calcutta.
- Majumdar, Amiya Kumar, and Fred W. Trembour—*Swami Vivekananda and America*, United States Information Service, New Delhi
- Majumdar, B.—*Vivekananda, the informer of Max Muller*, Scientific Book Agency, Calcutta.
- Majumdar, R.C.—*Swami Vivekananda: A historical review*, General Printers and Publishers, Calcutta.
- Majumdar, Dr. R.C.—*Swami Vivekananda centenary memorial volume*, 163, Lower Circular Road, Calcutta.
- Malcom-Smith, E.F.—*Vivekananda*, V. Sundaram Iyer and Sons, Trichur. Ministry of Information and Broadcasting (Govt. of India), Publication Division—*Vivekananda*
- Mitra, Kamakhyanath—*Swami Vivekananda, the great world teacher and prophet of new India*, Vedanta Society, Calcutta.
- Mittal, Dr. S.S.—*The social and political ideas of Swami Vivekananda*, Metropolitan Book, New Delhi.
- Mookerjee, Nanda—*Vivekananda's influence on Subhas*, Jayasree Publication, Calcutta.
- Mukherjee, Hiren—*Swami Vivekananda and Indian freedom*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Mukherjee, Santilal—*The Philosophy of man-making: A study in social and political ideas of Swami Vivekananda*, New Central Book Agency, Calcutta.
- Mukhopadhyay, Nabaniharan—*Swami Vivekananda and the world of youth*, Akhil Bharat Yuva Mahamandal, Calcutta.
- Murdoch, John—*Swami Vivekananda on Hinduism: An examination of his Address at the Chicago Parliament of religions*, Christian Literature Society, Madras.
- Muttucumaru, T.—*Vivekananda: Prophet of the new age of India and the world*, The Ramakrishna Mission, Colombo.
- Nair, V. Sukumaran—*Swami Vivekananda: The Educator*, Sterling Publishers, New Delhi.
- Narayanswami, T.V.—*Life of Swami Vivekananda*, Central Chinmaya Mission Trust, Bombay.

- Nateson & Co., G.A., Madras—*Swami Vivekananda: A sketch of his life and teachings.*
- Nateson and Co., G.A., Madras—*Chaitanya to Vivekananda*
- Nateson, M.S.—*Swami Vivekananda: A sketch*, Sri Vanivilas Press, Srirangam.
- National Library, Calcutta—*Swami Vivekananda centenary exhibition, 1964: A Bibliography and a brief Chronology.*
- Nehru, Jawaharlal—*Sri Ramakrishna and Swami Vivekananda*, Advaita Ashrama, Almora.
- Nikhilananda, Swami—*Vivekananda: The Yogas and other works*, Ramakrishna-Vivekananda Centre, New York.
- Nirvedananda, Swami—*Swami Vivekananda and spiritual freedom*, Sri Ramakrishna Math, Belur Math, Howrah.
- Nirvedananda, Swami—*Swami Vivekananda on India and her problems*, Advaita Ashram, Calcutta.
- Nivedita, Sister—*The Master as I saw him*, Udbodhan Office, Calcutta.
- Nivedita, Sister—*Notes of some wanderings with Swami Vivekananda*, Udbohan Office, Calcutta.
- Nivedita, Sister—*Swamiji and his message*, Sri Ramakrishna Math, Belur Math.
- Parameswaran, P.—*Beyond all isms to Humanism: A study of Swami Vivekananda's relevance today*, Sri Ramakrishna Math, Puranattukara, Trichur.
- Parameswaran, P.—*Marx and Vivekananda: A comparative study.*, Sterling Publishers, New Delhi.
- Phillips, James E.—*Vedanta philosophy: An examination of Vivekananda's Karma Yoga*, Traders' Union Labour, London.
- Pilgrim (P.M.)—*Emersion of Vivekananda from the clouds of hearsay and the storms eclat*, Sailendra Krishna Chowdhury, Calcutta.
- Pillai, Dr. P.K. Narayana—*Vishwabhanu: The universal Light*, Author, Trivandrum.
- Prabhananda, Swami—*Swami Vivekananda's vision of rural development.*
- Prabhavananda, Swami — *Religion in practice*, George Allen and Unwin, London.
- Prabuddha Bharata — *Swami Vivekananda centenary volume*, Prabuddha Bharata Office, Calcutta.
- Printwell Publishers, Jaipur—*Speeches and writings of Swami Vivekananda* (in two volumes).
- Pusalkar, A.D. — *Swami Vivekananda: Patriot-saint of modern India*, Bombay.

- Ramabhadran, R.S.—*Swami Vivekananda: Divinity on earth*, Vivekananda Literature Society, Madras.
- Ramakrishna Math, Madras—*Facets of Vivekananda*.
- Ramakrishana Math, Madras—*Swami Vivekananda: The Wisdom and Bliss*.
- Ramakrishana Mission, Dacca—*A short account of the life and teachings of the Swami Vivekananda*.
- Ramakrishna Mission Ashrama Patna —*Swami Vivekananda birth centenary souvenir*.
- Ramakrishna Mission Ashrama Institute of Social Education and Recreation, Narendrapur—*Swami Vivekananda centenary celebration and the sixth Sri Ramakrishana mela*.
- Ramakrishna Mission Institute of Culture, Calcutta—*Pearls of wisdom*.
- Ramakrishna Mission Institute of Culture, Calcutta—*Books on Vivekananda: A Bibliography*.
- Ramakrishna Mission Institute of Culture, Calcutta—*Words of inspiration*.
- Ramakrishna Seva Samithi, Sri, Bapatla, (A.P.), — *Vivekananda on Organisation and organised work*.
- Ramakrishna Tapovanam, Tirupparaithurai, Tamil Nadu—*The Man-making message of Swami Vivekananda*.
- Ramakrishna Vivekananda Prachar, Howrah—*Swamiji and social ideals*.
- Ramakrishnan, R. —*Swami Vivekananda: Patriot-saint of modern India*, Sri Ramakrishna Math, Madras.
- Ranade, Eknath—*Rousing call to Hindu Nation*, Vivekananda Kendra, Kanyakumari.
- Ranganathananda, Swami—*The meeting of East and West in Swami Vivekananda*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Ranganathananda, Swami—*Swami Vivekananda: His life and mission*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Ranganathananda, Swami—*Swami Vivekananda's synthesis of Science and Religion*, The Ramakrishna Mission Institute of Culture, Calcutta.
- Ranganathananda, Swami—*Swami Vivekananda's vision of free India*, Bharatiya Vidya Bhavan, Bombay
- Ranganathananda, Swami—*Swami Vivekananda: His Humanism*, Advaita Ashram, Calcutta.
- Ranganathananda, Swami — *Swami Vivekananda and Human Excellence*, Advaita Ashram, Calcutta.
- Rao, K. Vyasa—*The Master and the Disciple*, V.R. Sastralu, Madras.

- Rao, T. N. Vasudeva—*Swami Vivekananda's idea on history with special reference to Indian History and Culture*, R.K.M. Vidyapith Institute of Vivekananda Studies, Madras.
- Rao, V.K.R.V.—*Swami Vivekananda: The Prophet of Vedantic socialism*, Publication Division, Government of India.
- Rao, V.K.R.V.—*Vivekananda's message to the Youth*, Bharatiya Vidya Bhavan, Bombay.
- Reddy, A.V.Rathna—*Political philosophy of Swami Vivekananda*, Sterling Publishers, New Delhi.
- Rolland, Romain—*The Godman Ramakrishna and Universal Gospel of Vivekananda*, Rotapfet-Verlag, Zurich & Leipzig
- Rolland, Romain—*Prophets of the New India*, Cassell, London.
- Roy, Benoy K.—*Socio-political views of Vivekananda*, People's Publishing House, New Delhi.
- Roy, Bhupendranath—*Vivekananda*, Golmara High School, Purulia
- Roy, Sanat Kumar—*Swami Vivekananda: The Man and his Mission*, Scientific Book Agency, Calcutta.
- Sadashivananda, Swami—*Swami Vivekananda, my Master*, Author, New Delhi.
- Sambuddhananda, Swami—*Swami Vivekananda on himself*, 163, Lower Circular Road, Calcutta.
- Sambuddhananda, Swami—*Swami Vivekananda's ideal of Renunciation*.
- Sarkar, Prof. Benoy Kumar—*The might of man in the social philosophy of Ramakrishna and Vivekananda*, Sri Ramakrishna Math, Madras.
- Sarkar, Prof. Benoy Kumar—*Creative India from Mahenjobaro to the age of Ramakrishna-Vivekananda*, Motilal Banarasidas, New Delhi.
- Satprakashananda, Swami—*Swami Vivekananda's contribution to the present age*, Vedanta Society of St. Louis, Missouri, U.S.A.
- Seal, Brojendranath—*My reminiscences of Vivekananda*.
- Sen, Gautam, *The mind of Swami Vivekananda*, Jaico Publishing House, Bombay.
- Sen Gupta, Subodh Chandra—*Swami Vivekananda and Indian nationalism*, Shishu Sahithya Samsad, Calcutta.
- Sharma, Aravind—*Ramakrishna and Vivekananda: New perspective*, Sterling Publishers, New Delhi.
- Sharma Benishankar—*Swami Vivekananda: A forgotten chapter of his Life*, Oxford Book and Stationary Co., Calcutta.
- Sharma, D.S.—*The Master and the Disciple*, Sri Ramakrishna Math, Madras.
- Sharma, G. Ranjit—*The Idealistic philosophy of Swami Vivekananda*, Atlantic Publishers and Distributors, Delhi.

- Shastri, K. S. Ramaswami—*The message of Swami Vivekananda to the modern world*, Ramakrishna Math, Madras.
- Singh, Dr. Karan—*The message of Swami Vivekananda*, Vivekananda Kendra, Madras.
- Singh, Dr. Shail Kumari—*Religious and moral philosophy of Swami Vivekananda*, Janaki Prakashan, Patna.
- Someswarananda, Swami—*Vivekananda's concept of History*, Samata Prakashan, Calcutta.
- Srinivas Iyengar, K.R.—*Swami Vivekananda*, Samata Books, Madras.
- Subrahmanyam, K.—*Vibhooti Vivekananda*, Ramana Publications, Tiruvedakam West, Tamil Nadu—624217.
- Suddhasatwananda, Swami and K. Jayaraman—*Swami Vivekananda birth centenary (1863-1963) commemoration souvenir*, Swami Vivekananda Centenary Committee, Madras.
- Swami Vivekananda Centenary Committee, Calcutta—*Swami Vivekananda centenary: General report of celebrations in India and abroad*.
- Swami Vivekananda Centenary Committee, Calcutta—*Parliament of religions: 1963-64*.
- Tapasyananda, Swami—*Swami Vivekananda: His life and legacy*, Sri Ramakrishna Math, Madras.
- Tejasananda, Swami—*Swami Vivekananda and his message*, Ramakrishna Mission Saradapith, Belur, Howrah.
- Thompson, E.W.—*The Teachings of Swami Vivekananda*.
- Vaswani, T.L.—*The Voice of Vivekananda*.
- Vedanta Kesari—*Swami Vivekananda centenary volume*, Sri Ramakrishna Math, Madras.
- Vivekananda College, Madras—*Viveka: The Vivekananda College magazine centenary number (1964)*.
- Vivekananda Kendra, Kanyakumari—*The wandering monk*.
- Vivekananda Kendra, Kanyakumari—*Impact of Swami Vivekananda on society and individuals*.
- Vivekananda Rock Memorial Committee, Madras—*Vivekananda commemoration volume*.
- Vivek Sadhana Sangha, Bangalore—*Vivekvani: Swami Vivekananda birth centenary number*.
- Virajananda, Swami—*Life of Swami Vivekananda*, Advaita Ashrama, Almora.
- William, George M.—*The quest for meaning of Swami Vivekananda: A study of religious change*, New Horizon Press, California.



Part IV

VIVEKANANDA IN PICTURES

This Part presents a selection of about eighty photographs projecting tapestry-like a visual review of the evolution of Naren into Vivekananda the prophet of Prabuddha Bharata, of man's awakening into his true self, and of the efflorescence of the Divine in everyday human life.

For most of these pictures we are grateful to the publication: *Vivekananda – A Biography in Pictures* by Advaita Ashram, Calcutta.

It is my job to fashion man. Man-making is my mission of life. You try to translate this mission of mine into action and reality... Yes! The older I grow, the more everything seems to me to lie in manliness. This is my new gospel.

Vivian Westwood



One single man changed the current of thought of half the globe—that was his work.

— Christina Albers



1. Where Narendra was born
(3, Gour Mohan Mukherjee Lane
Calcutta)



2. Narendra meditating at
Cossipore Garden (1886)



3. Swamiji in Calcutta (1886)



4. As Parivrajaka



5. At Belgaum (1892)



6. At Belgaum (1892)



7. At Trivandrum (December, 1892)



8. At Hyderabad (February, 1893)



9. In America (1893)



10. Entering the Parliament
of Religions, Chicago (1893)



11. The Lion of Vedanta at the
Parliament of Religions (1893)



12. At the Parliament of Religions
(1893)



13. At the Parliament of Religions
(1893)



14. At the Parliament of Religions
(1893)



15. At the writing desk
with an admirer



16. The Uncrowned King,
Chicago (September, 1893)



17. The Radiant Goodness,
Chicago (1893)



18. The Orator by Divine Right,
Chicago (October, 1893)



19. The arresting gaze,
Chicago (October, 1893)



20. In tune with Nature
at Greenacre (1894)



21. The Inspired Talker
at the Thousand Island Park



22. The symbol of Freedom,
London (May, 1896)



23. Meditation, London (1896)



24. Prince Charming,
London (May, 1896)



25. The Indian in London
(May, 1896)



26. The Preacher of Strength,
London (May, 1896)



27. The Supreme Faith,
London (May, 1896)



28. The exponent of Advaita,
London (July, 1896)



29. The call to action,
London (December, 1896)



30. The Exponent of
disciplined Freedom, London(1896)



31. Adieu to London (1896)



32. The Hero returns,
Colombo (January, 1897)



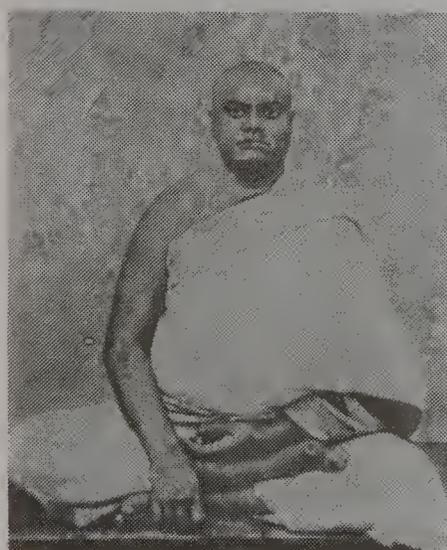
33. The first Talk to his Countrymen,
Colombo (January, 1897)



34. Discourse in Colombo,
(January, 1897)



35. The Acharya, Madras
(February, 1897)



36. At home in Calcutta
(February, 1897)



37. Planning the future,
Calcutta (February, 1897)



38. The calm of the Sannyasin,
Kashmir (July, 1898)



39. At Ridgely Manor (1899)



40. 'Do you know?';
California (1900)



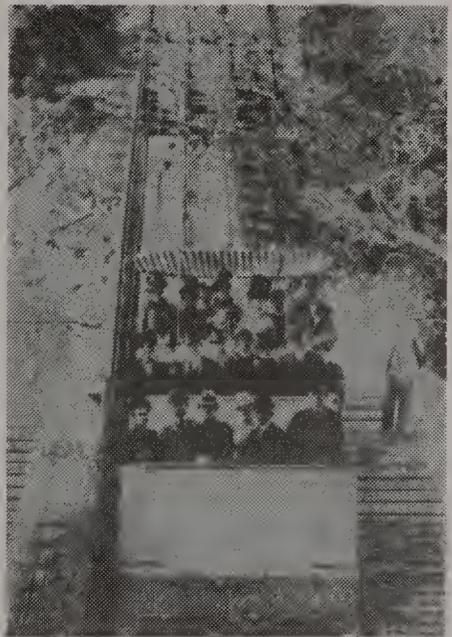
41. The heart that understands;
California (1900)



42. 'What then?';
California (1900)



43. 'To work we have the right,
not to the fruits thereof.'; California
(1900)



44. By cable up Mt. Lowe;
Pasadena (January, 1900)



45. At Oakland (February, 1900)



46. The Prophet at Pasadena(1900)



47. The Power of Renunciation, Oakland (1900)



48. *Pariprasna*: Questions and Answers; San Francisco (1900)



49. The Joy of Peace,
California (April, 1900)



50. Across the Mediterranean



51. Across the Mediterranean



52. The Rishi, Calcutta (1901)



53. Retreat at Shillong (1901)



54. Relaxing at Shillong (1901)



55. Not so well, Shillong (1901)



56. After an illness, Shillong(1901)



57. Narendra in a group of devotees immediately after the passing away of the Master (August 16, 1886)



58. With Gurubhais at the Baranagore Math (1886)



59. On the dais at the Parliament
of Religions (1893)



60. With an Indian group,
Chicago (1893)



61. With friends at Greenacre(1894)



62. The Madras Circle(February,1897)



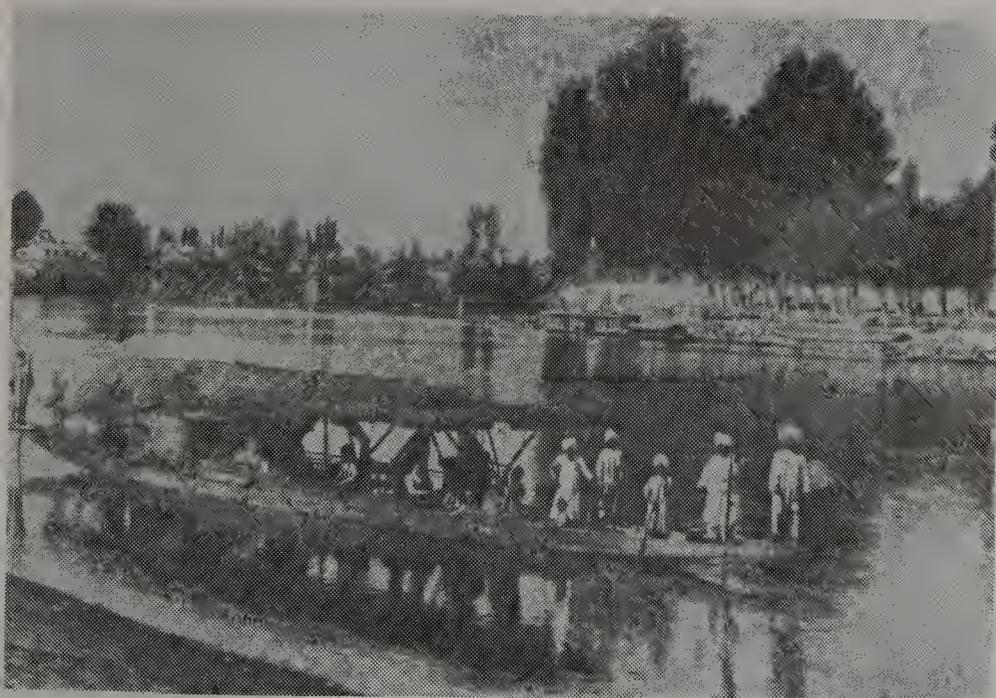
63. Calcutta greets(28 February,1897)



64. The Calcutta Circle



65. With Gurubhais, Calcutta (1897)



66. Afloat in Kashmir (1898)



67. With Western Disciples in Kashmir



68. The Kashmir Circle



69. At Belur Math (1899)



70. At Ridgely Manor (1899)



71. Picnic at Pasadena (1900)



72. The Prophet at Pasadena(1900)



73. 4th July, 1902; Mahasamadhi



74. The Final Rest
on the bank of the Ganges



75. "The dawn of a New Age"

Sunrise at Kanyakumari—the Land's End of India, with the silhouette of the renowned midsea Vivekananda Rock Memorial in the foreground.

Today man requires one more adjustment on the spiritual plane; today when material ideas are at the height of their glory and power, today when man is likely to forget his divine nature, through his growing dependence on matter, and is likely to be reduced to a mere money making machine, an adjustment is necessary. The voice has spoken, and the power is coming to drive away the clouds of gathering materialism. The power has been set in motion which, at no distant date, will bring unto mankind once more the memory of its real nature; and again the place from which this power will start will be Asia.

It may be that I shall find it good to get outside my body—to cast it off like a worn out garment. But I shall not cease to work. I shall inspire men everywhere until the world shall know that it is one with God

— Swami Vivekananda

Vivekananda is today a voice without form. His evangelic personality works as a dynamic spiritual force. It permeates the re-awakening India. It re-vitalises man. It infuses new life and strength. Acquaintance with him opens a new portal to life. Accepting his message and applying it in full makes one's life exalted.

GENERAL INDEX

For the Chronicle

Instructions

The General Index commencing in the next page enables easy and immediate location of any desired information contained in the Chronicle. Before consulting it please note the following:—

1. In the Index, page numbers have been substituted by the year, month and date in order to make it easier to locate the entry about the event, place, person or subject in the Chronicle.
2. Every entry in the Index is followed by year, month and date (e.g. 'Abolition of slavery in U.S.A., 1865 Dec. 18') indicating thereby that, for details, reference should be made to that particular year, month and date in the Chronicle.
3. Where the date of an event is not known, only the year and month are mentioned (e.g. 'Anti-sepsis, method of, 1877 Oct.>'); where even the month is not known, only the year is mentioned.
4. Where the months and dates of more than one event transpiring in the same year could not be indicated, a letter of the alphabet (in brackets) has been appended to the year to enable identification and location, e.g. 'Alasinga, 1863 (c)'.
5. The General Index is followed by a Subject Index which provides, in a short compass, different particulars of kindred nature scattered in the Chronicle. But to locate the details thereof in the Chronicle, the General Index may be consulted (e.g. under the head 'Political Events', one of the entries is: 'All India National Congress'. On consulting the General Index it will be seen that reference thereto has been made against the entry under 1883 Dec. 28-30 in the Chronicle).

GENERAL INDEX

(See instructions overleaf)

- Abel, Frederick Auguste, 1889 (i)
Abel, John Jacob, 1901 (f)
Abhayananda, Swami, 1899 Mar.19(a)
Abhedananda, Swami, 1894 Sept.25,
1895 July, 1896 Oct.-Dec., 1898
Sept.30, 1902 Jul.6, 1902 Oct.26
Abolition of Slavery in U.S.A., 1865
Dec.18
Aborigines, 1866 Apr.10
Acerbities, sharp, 1893 Sept.29
Acetylsalicylic acid, 1899 (d)
Actinium, 1899 (c)
Acton, John Emerich Edward Dalberg,
1887 (c)
Adam, W., 1879 (b)
Adding machine, 1886 (k)
Addressograph, 1892 (g)
Adi Brahma Samaj, 1866 Nov.11, 1870
Mar.
Adler, Alfred, 1870 Feb.7, 1895 (n)
Adrenalin, 1901 (f)
Advaita, 1864 (a), 1866 (a), 1892 June,
1894 Sept.25, 1895 June-Aug.7,
1896 (a), 1897 Feb., 1900 June 24,
1902 Jul. (l)
Advaita Ashrama, 1896 Jul., 1899
Mar.19, 1901 Jan.7
Advaita Sadhana, 1866 (b)
Advaiti, 1895 Nov.3
Advaitins, 1894 Mar.9
Advaitism, 1896 June 14(a)
Adventures of Huckleberry Finn, The,
1876 (d)
Advocate, The, 1902 Jul. (a)
Aerial, telegraphic, 1883(d)
Aerodynamics, 1895 (i)
Afghanistan, 1897 Nov.5-15
Age of Fables, The, 1881 (g)
Agnostic, the great, 1899 Jul.21
Ahmed, 1897 Nov.5-15
Air-brake, 1868 (c)
Air-conditioning, 1902 (f)
Air-cooling system;1902 (f)
Air-Plane, a model, 1898 (k)
Air-plane flight, historic, 1900 Sep.
Air-plane steam powered, 1896 (l)
Air-plane with an internal combustion
engine, 1898 (k)
Air-plane, World's first controlled flight ,
1893 (l)
Air-ship, the first motor driven, 1900 (f)
Aiyer, C.P. Ramaswamy, 1897 Nov.12
Ajitsingh Bahadur, Raja, 1895 Mar.4
Akasha,1896 Feb- (a), 1896 Mar.28
Akhandananda, Swami, 1888 June-
Nov., 1897 May 16, 1900 Feb.21
Alasinga, 1863 (c), 1895 Feb.17, 1895
Jul.27, 1895 Sept.
Albert, Thomas Clifford, 1866 (h)
Alexander II, Russian Czar, 1881 (e)
Alexandria, bombardment of, 1882
Jul.11
Algebraic topology, 1895 (o)
Aligarh, School at, 1875 (a)
Aligarh, University, 1875 (a)
Ali, Sayed Amir, 1876 (a)
'Allah Ho Akbar', 1897 Nov.5-15
All England Croquet Club, 1869 (f)
All India National Conference, 1883
Dec.28-30
All India Service, 1896 (e)
Alpha particles, 1871 Aug.30
Alternating current, 1883 (c), 1888 (f),
1886 (e)
Alambazar Math, 1896 Jul.9
Aluminium, 1886 (i)
Ambala, 1868 (i)
Ambedkar, Dr. B.R., 1891 Apr.14
Amendment, the 13th, 1865 Dec.18
America, 1894 Feb.21 (b), 1894 Mar.9,
1894 Apr.10, 1894 Apr.12, 1894
Apr.22, 1894 June, 1894 Aug.8(a),

- 1894 Aug.8, 1894 Aug.15, 1894 Apr.22, 1894 June, 1894 Aug.8(a), 1894 Aug.8, 1894 Aug.15, 1894 Aug.15 (a), 1894 Sept.7, 1894 Sept.25, 1894 Nov.4, 1894 Nov.7, 1895 Mar.4, 1895 Sept., 1895 Nov.3, 1896 Jan.18, 1896 Apr.2, 1896 May 23, 1896 June 14 (a), 1896 June 18, 1896 Nov.21, 1897 Jan.21, 1897 Feb.6, 1897 Feb 7, 1897 Mar.8, 1897 June 23, 1897 Aug.22, 1898 Sept.30, 1899 Mar.19 (a), 1899 June 2, 1899 Aug.17, 1899 Sept.27, 1902 Jul.9 (a), 1902 Jul.10 (a), 1902 Jul.13, 1902 Jul.16, 1902 Jul.20, 1902 Jul.25 (a), 1902 Jul.(e), 1902 Jul.(g), 1902 Aug.(a), 1902 Aug.(b), 1902 Oct.26; discovery of, 1892 Oct.20-23; fanaticism and bigotry in, 1899 Jul.21; hypocrisy in, 1894 Feb.21 (a); in the grip of financial panic, 1893; thanks India, 1894 Mar.9
- American Christian, 1902 Aug.(b)
- American citizen, 1896 Apr.11 (a)
- American civil war, 1863 Jul.1-3, 1865 Apr.14, 1865 Apr.26, 1865 Dec.24
- American disciples, 1896 June 27, 1902 Jul.(h)
- American Federation of Labour, 1886 (l)
- American followers, 1896 Jul.9
- American Independence, the anniversary of, 1898 Jul.4
- American Institute of Christian Philosophy, 1881 (f)
- American Library Association, 1876 Oct.6
- American missionaries, 1894 Nov.7, 1899 Mar.19 (a)
- American papers, 1894 Mar.21, 1894 Apr.22
- American people, 1894 Mar.9, 1894 Apr.12, 1894 June, 1894 Sept., 1894 Nov.4, 1896 May 23
- American Press, 1894 Mar.9, 1902 Jul.(j)
- American women, 1894 Feb.21 (b)
- Americans, 1893 Dec.6, 1894 Feb.21 (b), 1894 Apr.13, 1894 Aug.8 (a), 1894 Nov.4, 1896 Mar.25 (a), 1896 Mar.28, 1896 May 23, 1896 June 27, 1896 Jul.17
- Amino acids, 1901 (j)
- Ammonia refrigerator, 1865 (f)
- Amrita Bazar Patrika, The*, 1894 Mar.14, 1900 Jul.8, 1894 Aug.15 (a), 1898 Sept.30
- Analgesic, 1899 (d)
- 'Ananda-mandir', 1902 Jul.25 (a)
- Ananda Matha*, 1882 (a), 1895 Apr.8
- Anandamayi, Ma, 1896 (m)
- Anarchists, 1864 (d), 1889 (o), 1897 Jan.29
- Anaesthesia, 1868 Jul.15, 1884 (i)
- Anglo-Burmese War, Third, 1884 (c)
- Anglo-Sikh War, 1897 Nov.5-15
- Anna Karenina*, 1882 (g)
- Anopheles, 1898 (f)
- Anthrax, 1882 Mar.24, 1889 (e), 1895 Sep.28
- Anthrax, vaccine for, 1881 (k)
- Anti-rabies vaccine, 1885 Jul.6
- Anti-sepsis, method of, 1877 Oct.
- Antiseptic surgery, 1865 (c), 1895 Sep.28
- Anubis, The*, 1903 Feb.
- Appeal Avalanche*, 1894 Jan.16, 1894 Jan.21
- Appearance and Reality*, 1893 (j)
- Apollo Bunder, 1893 Feb.(a)
- Arabs, 1894 Feb.16
- Arc lamp, 1879 (i)
- Arc-welding, 1886 (f)
- Arctic region, 1863 (j)
- Argon, 1894 (d)
- Arrhenius, Svante August, 1887 (d)
- Armat, Thomas, 1889 (h)
- Armour and Co., 1901 (f)
- Arnold, Matthew, 1879 (c), 1886 (o), 1888 Apr.15, 1894 Sept.25.
- Arnold, Sir Edwin, 1885 (j)
- Art Institute, Chicago, 1893 Sept.11
- Artificial silk, 1883 (f), 1902 (c)
- Arya Dharma, 1894 Sept.5
- Arya Samaj, 1869 (a), 1873 (a), 1874 June 12, 1875 Apr.10, 1883 Oct.30, 1897 Nov.5-15
- Aryan invasion of India, Theory of, 1866 Apr.10
- Aryans, 1866 Apr.10

- Aryavarta, 1897 Sept. 10, 1897
Nov. 5-15
- Asceticism, 1902 Jul.9 (a)
- Ashrams, 1902 Jul.10 (b)
- Asia, 1898 Sept.30
- Asia's Message to Europe*, 1883 (a)
- Asiatist, ardent, 1882 Apr.27
- Aspirin, 1899 (d)
- Association of Christian Businessmen, 1898 (m)
- Asthma, 1901 (f)
- Astronautics, works on, 1895 (i)
- Astrophysics, theoretical, 1877 Sep.11
- Atman, 1896 Mar.28, 1896 Apr.2
- Atma vichara*, 1879 Dec.30
- Atlantic, 1866 Jul.27; cable across, 1867 (e); Ocean, Wireless signals across, 1895 (b), 1901 Dec.12
- Atlee, Clement, 1883 Jan.23
- Atomic Bomb, 1879 Mar.14
- Atomic dimension, 1900 Dec.14
- Atomic physics, 1885 Oct.7
- Atomic structure, 1897 (c)
- Atomic structure and radiation, 1885 Oct.7
- Atomic theory, 1885 Oct.7
- Atoms, first artificial splitting, 1871 Aug.30
- Atoms, nuclear, 1871 Aug.30
- Atoms, theory of, 1885 Oct.7
- 'Atonement by proxy', 1894 Mar.18
- Audion, 1873 Aug.26
- Augsburg-Nuremburg Machine Tools Factory, 1895 (f)
- Aurobindo, Sri, 1872 Aug.15, 1874 Jan.30, 1879 (d), 1893 Feb.
- Australian continent, telegraphic lines across, 1872 (k)
- Autochrome process, 1895 Mar.22
- Automatic filler and capper, 1892 (d)
- Automatic electric signalling, 1872 (e)
- Automobile, 1885 (b); electric, 1892 Sep.; the first, 1883 (e); the world's first successful, 1885 (b)
- Aviation, 1896 (l)
- Awakened India*, 1896 June 14, 1896 June 14 (a)
- Awards, International, 1896 Dec.10
- A week on the Concord and Merrimack Rivers*, 1882 Apr.27
- Azad, Abul Kalam, 1888 (d)
- Baba, Pavahari, 1898 June
- Bacillus, Pasteurella pestis, 1894 (b)
- Bacillus, Typhoid, 1880 (d)
- Bacillus, Tetanus, 1889 (e)
- Bacillus, Tubercle, 1882 Mar.24
- Baekeland, Leo H., 1863 Nov. 14, 1893 (i)
- Bakelite, 1863 Nov.14
- Bacteria, pyogenic, 1882 Mar.24
- Bacteriology, 1863 Dec.13, 1872 (j), 1892 (l), 1895 Sep.28
- Bacterium Gonococcus, 1879 (j)
- Bacterium Pneumococcus, 1881 (j)
- Badminton Hunt, 1868 (f)
- Badminton invented, 1868 (f)
- Baeyer, Adolf Von, 1880 (e)
- Bagley, Mrs. J.B., 1894 Feb.(a)
- Bahadur, Raja Ajitsingh, 1895 Mar.4
- Baird, John L., 1888 (e)
- Bakunin, Mikhail, 1864 (d)
- Baku oil fields, 1901 (g)
- Ballistite, 1866 (e), 1888 (g)
- Ball-pen, 1888 Oct.30
- Baltimore, 1894 Dec.5
- Baluchi chivalry, 1897 Nov.5-15
- Banaras Hindu University, 1869 Jan.12
- Banerjee, Surendranath, 1869 (b), 1876 Jul.26, 1877 (b)
- Banerjee, W.C., 1885 Dec.28
- Banting, Frederic Grant, 1889 (f)
- Baptist barnacle, 1894 Mar.18
- Baranagore, 1896 Jul.9
- Baranagore Math, 1886 Oct.19, 1887 Jan.(third week)
- Barbed wire, 1874 (b)
- 'Barren Virgin', 1863 (e)
- Barrows, Dr.H.J., 1883 (b), 1893 Sept.29, 1893 Sept.11(a), 1894 Feb.21(b), 1894 Mar.21, 1894 Sept.5
- Bartholdi, Frederic Auguste, 1886 Oct.28
- Basal metabolism test, 1893 (e)
- Basket ball, 1891 (l), 1901 (o)

- Bateson, William, 1865 (b), 1902 (d)
 Battery, copper oxide, 1893 (h)
 Battery, dry cell, 1890 (c)
 Battle of Gettysburg, 1863 Jul. 1-3
 Battle of Manilla Bay, 1898 (l)
 Battle of Solferino, 1864 Aug.
 Bauschinger, Johan, 1867 (f)
 Bayliss, William Meddock, 1902 (g)
Behar Times, The, 1902 Jul.11
Beginnings of Hindu Pantheism, 1890 (g)
 Becquerel, Antoine Henri, 1896 (j),
 1898 (a)
 Behring, Emil Von, 1890 (e), 1901 (g)
 Bell, Alexander Graham, 1876 Mar.3,
 1880 (f), 1892 (m)
 Belur Math, 1898 Dec.9, 1901 Nov.,
 1901 Dec., 1901 (a), 1901 (b), 1902
 Jul.6, 1902 Jul.6 (a), 1902 Jul.6 (b),
 1902 Jul.7 (a), 1902 Jul.(b), 1902
 Jul.(e), 1902 Jul.(i)
 Benefactions of Rockefeller, 1894
 Mar.-Apr.
 Bengal, 1893 Dec.6, 1894 Apr.22, 1894
 Aug.8 (a), 1897 (a), 1899 Apr., 1899
 June 25, 1902 Jul.10 (b), 1902 Jul.(d)
 Bengal, Partition of, 1902 Jan.27,
 Swedeshi movement in, 1897 Jan.29
 Bengalees, 1894 Aug.15 (a)
 Bengali preacher, 1902 Jul.(f)
 Bengali saint, 1902 Aug.(b)
Bengali, The, 1902 Jul.6 (a), 1902
 Dec.16
 Benz Co., 1885 (b)
 Benz car, 1885 (b)
 Benz, Karl, 1885 (b)
 Bergson, Henri Louis, 1889 (i1)
 Berliner, Émile, 1877 Nov.29, 1877 (d),
 1887 (g)
 Bernardo Homes, 1867 (g)
 Bernardo, Thomas, 1867 (g)
 Bernhardt, Sarah, 1896 Mar. 28
 Berniguad, Hilaire, 1883 (f)
 Bernstein, Edward, 1899 (b)
 Besant, Annie, 1875 Nov.15, 1884 Jan.,
 1893 Nov.16, 1894 Aug.15 (a)
 Bessemer Process, 1898 Mar.15
 Bessemer, Henry, 1898 Mar.15
 Best, Charles Herbert, 1889 (f)
 Bethlehem, Star of, 1894 Mar.18
 Bevan, Edward John, 1892 (j)
 Beverley, H., 1881 (a)
Bhagavad Gita, 1867 (b), 1879 (c), 1882
 Apr.27, 1885 (j), 1886 (o), 1892
 Mar.26, 1893 Oct.1, 1894 Sept.25,
 1895 June 18-Aug.7, 1895 Oct.22,
 1897 Apr.5, 1900 Feb.1, 1902
 Aug.(b)
 Bhagirathi, 1902 Jul.(i)
 Bhakta(s), 1896 Mar.28, 1896 June 14
 Bhakti, 1896 Jan.18, 1896 Jul.9
Bhakti Yoga, 1896 Apr.2, 1896 (c)
 Bhairavi Brahmani, 1863 (a)
 Bharatas, land of the, 1894 Mar.9
 Bharati Krishna Tirtha, Swami, 1884
 Mar.
 Bharati, Subramania, 1882 Dec.11 (a)
 Bharatiya Vidya Bhavan, 1887 (a)
 Bhava, Vishnu, 1867 (j)
 Bhave, Acharya Vinoba, 1895 Sep.11
 Bhoodan Movement, 1895 Sep.11
 Bible, 1868 (a), 1870 Mar., 1871 (c),
 1874 Dec., 1879 (a), 1881 (f), 1882
 (d), 1886 (o), 1891 (h), 1893 Sep.19,
 1894 Feb.21, 1894 Sep.25, 1898
 (m), 1899 Jul.21, 1900 June 24
 Bible, Communist, 1867 (c)
 Bible, in one hand and sword in the
 other, 1893 Sep.19
 Bible, of the Working Class, 1883
 Mar.14
 Bible, who wrote the, 1891 (h)
 Biblical chronology, 1878 (f)
 Biblical interpretation of creation, 1882
 Apr.19
 Bicycle, safety, 1870 (a)
 Bicycle, race, 1868 (h)
 Bicycle, tyres, 1893 (k)
 Bigotry, 1893 Nov.21, 1894 Feb.18,
 1894 Mar.18, 1894 Mar.21, 1894
 Apr.22, 1895 May 19
 Biologist, 1863 (e)
 Birla, G.D., 1894 Apr.5
 Birth control, 1878 (e), 1887 (c)
 Bishop Keane, 1893 Sept.29
 Bishop of Oxford, 1863 (e)
 Bismarck, 1870-71, 1891 (i), 1898
 Jul.30
 Biswas, Suresh Chunder, 1894 Aug.8 (a)

- Black magic, 1891 Nov. (first week)
 Black Town, 1897 Apr. 5
 Blavatsky, H.P., 1869 (a), 1875 Nov.15,
 1888 (j), 1891 (e)
 Blodgett, Mrs.S.K., 1893 Sept.11 (a)
 'Blood and Sword', 1893 Sep.19
 Blunt, T.P., 1877 (e)
 Boden, colonel, 1872 (c)
 Boer Republic, 1880-81
 Boer Struggle, 1880-81
 Boer War, 1899-1902
 Bohr, Niels, 1885 Oct.7, 1900 Dec.14
 Boisbaudran, L.De, 1875 (c), 1879 (q)
 Bolle, Leon, 1886 (k)
 Bolshevik Party, 1870 Apr.22
 Bombay, 1893 Dec.6, 1894 Apr.22,
 1894 Aug.15
 Bombs, nuclear, 1885 Oct.7
 Bonney, 1893 Sept.11
 Boock, Miss Minnie, 1900 Feb-May.
Book of Dzyan, 1888 (j)
Book of Good Counsels, 1885 (j)
 Booth, Hubert, 1901 (i)
 Booth, John Wilkes, 1865 Apr.14
 Booth, William, 1865 (a)
 Born, Max, 1882 Dec.11
 Bose, Jagdish Chandra, 1880 (b), 1894
 (a), 1900 Jul.8, 1900 Aug.-Oct.,
 1902 Jul.9
 Bose, Nandalal, 1889 (a)
 Bose, Rajnarain, 1866 (c), 1870 Mar.,
 1871 (b)
 Bose, Subhas Chandra, 1897 Jan.23
 Boston, 1893 Mar.10, 1894 Aug.8, 1896
 Apr.11 (a), 1902 Jul.
Boston Evening Transcript, 1893 Sep.30,
 1894 Aug.8, 1894 Aug.8 (a)
 Botanical Science, 1894 (a)
 Bottle cap, 1892 (d)
 Bottle-making machine, 1898 (g)
 Bradley, Francis, H., 1893 (j)
 Brahma, 1897 June 23
Brahmacharin, The, 1902 Jul. (h)
 Brahmachari, Vishnu Bhava, 1897 (j)
 Brahmacharya, 1891 Nov. (first week),
 1901 May
 Brahman, 1902 Oct. 17
 Brahmana, 1896 (a)
 Brahmananda, Swami, 1902 Jul. (k)
 Brahmanism, 1893 Nov.25
 Brahma Samaj, 1863 (b), 1866 Nov.11,
 1867 Mar.31, 1870 Mar., 1878 May
 15, 1878 (a), 1899 Oct., 1902 Feb.
Brahma Sutras, 1895 June 18-Aug. 7,
 1897 Apr. 5
 Brahnavadin, *The* , 1895 Jul.27, 1895
 Sept., 1895 Nov.23, 1895 Dec.22,
 1896 Feb.29, 1896 Mar.25 (a), 1896
 Apr.11 (a), 1896 May 23, 1896 June
 14 (a), 1896 May 23, 1896 June 14,
 1896 June 14 (a), 1898 June, 1896
 Nov. 21, 1877 Jan. 11, 1897 Jan.30,
 1897 May 16, 1902 Jul. (i), 1902 Jul.
 (k), 1902, 1902 Oct.26, 1902 Oct.,
 1903 Feb., 1903 Feb. (a)
 Brahminism, 1893 Nov.25, 1894
 Dec.10, 1897 Jan.30
 Brahmin monk, 1893 Sept.28, 1894
 Feb.16, 1894 Feb.21
 Brahmō Marriage, 1872 (a)
 Brahmō Organ, 1894 Apr.22
 Brain tumour, 1884 Nov.25
 Braun, Karl Ferdinand, 1878 (i), 1888 (e),
 1897 (e)
 Braun tube, 1897 (e)
 Brazilian Army, 1894 Aug.8 (a)
 Breedon, Rev.H.O., 1893 Nov.28
 Breuer, Josef, 1882 (h), 1895 (h), 1895 (n)
 Bribing men to become Christian, 1894
 Feb.18 (a)
 Britain, 1884 (c); socialist movement in,
 1884 Jan.
 British Association, 1900 Jul.8
 British Imperialism, 1901 Jan.22
 British India, 1897 Nov. 5-15
 British Indian Association, 1869 Dec.
 British Labour Party, 1884 Jan.(a)
 British Leyland, 1896 (k)
 British Parliament, 1880 Sept.13
 British Plague Inspectors, assassination
 of, 1897 (a)
 British rule in India, views on, 1899
 Oct.30
 British troops occupied Port Hamilton,
 1884 (c)
 Broadcasting, radio, 1873 Aug.26
 Brougham, 1893 (k)
 Brownie box camera, 1884 (e), 1895 (e)

- Browning, John M., 1885 (h)
- Brunn Natural Science Society, 1865 (b)
- Buchtel College, 1891 (h)
- Budapest, 1863 (f)
- Buddha, 1893 Sep.19, 1893 Oct.7, 1895 June 18-Aug.7, 1895 Oct.22, 1897 June 23, 1898 June, 1902 Jul.(h), 1902 Oct.17
- Buddhism, 1871 (e), 1881 (g), 1893 Sept.11, 1894 Feb.16, 1895 Nov.23, 1898 Sept.30
- Buddhist(s), 1883 (a), 1893 Sept.27, 1894 Apr.12, 1894 Apr.22, 1895 Apr.18, 1895 Nov.23, 1901 Nov.
- Bulfinch, Thomas, 1881 (g)
- Bull, Mrs.Ole, 1898 Mar.5, 1902 Oct.26
- Bullock, William A., 1865 (d)
- Bunsen, 1867 Feb.26
- Burke, Marie Louise, 1893 Sept.11, 1894 Feb.(b)
- Burnouf, 1896 Mar.28
- Burrough, William Seward, 1886 (k)
- Buses, single decker, 1900 (h)
- Butler, Edward, 1884 (h)
- Cable, submarine, 1866 Jul.27, 1867 (e)
- Calculator, 1886 (k)
- Calculus, 1872 May 12, 1885 (f)
- Calcutta, 1894 Aug.8 (a), 1894 Sept.5, 1895 Apr.18, 1897 Mar.8, 1897 Apr.5, 1897 Aug.22, 1899 Apr.30, 1899 Jul.9, 1899 Aug.17, 1902 Jul.13, 1902 Jul.13 (a), 1902 Aug. (a), 1902 (i), 1903 Feb.; a public meeting at, 1894 Apr.28; 1894 Sept.5; boy, 1897 Mar.7; plague misery of, 1902 Jul.10 (b); university, 1884 Jan.30, 1896 Aug.27
- Calcutta Gazette*, 1884 Jan.30
- California, 1900 June 10, 1902 Jul.(l)
- Calvinists, 1894 Mar. 14
- Cambridge University, 1882 May
- Camera, 1884 (e), 1895 (e); Graflex, 1898 (i); tube, 1884 (g)
- Campbell, George, 1866-67, 1873 (b), 1876-78
- Campbell-Swinton's proposals, 1886 (e)
- Canadian Pacific Railway, 1886 May 23
- Cannon, 50 ton steel, 1867 (f1)
- Canons, 1896 Jan.18
- Cantor, George, 1874 (e)
- Capping machine, 1892 (d)
- Carbolic acid, 1865 (c)
- Carburettor, 1885 (b), 1892 (k)
- Cardiac surgery, first successful, 1896 Sep.9
- Car, electric, 1874 (d)
- Carey, William, 1863 (b)
- Carre, Ferdinand, 1865 (f)
- Carlsen, Capt.E., 1863 (j)
- Carlyle and Gita, 1882 Apr.27 1900 Feb.1
- Carlyle Thomas, 1881 Feb.5, 1882 Apr.27
- 'Carnal Europe', 1883 (a)
- Carnegie, Andrew, 1889 (n), 1901 (m)
- Carnegie Corporation, 1889 (n)
- Carnegie Foundation for the Advancement of Technology, 1889 (n)
- Carnegie Institute of Technology, 1889 (n)
- Carnegie Institute of Washington, 1889 (n), 1901 (m)
- Carnegie Steel Co., 1889 (n)
- Carroil, Lewis, 1865 (g)
- Carpenter, Edward, 1896 Oct.-Dec.
- Carrier, Willis Haviland, 1902 (f)
- Castes, 1897 Nov,5-15
- Caste tyranny, 1892 Nov.
- Cathode ray, 1888 (e), 1897 (e); tube, 1878 (i), 1888 (e), 1897 (e)
- Catholics, 1893 Sept.29, 1897 Feb.6
- Catholic and Universal Church, 1883 (a)
- Catholic religion, 1895 Aug.30
- Catholicism, 1893 Sept.11
- Cavendish laboratory, 1897 (c)
- Celestial mechanics, 1895 (o)
- Celluloid, 1868 (b)
- Cellulose fibre, 1902 (c)
- Census, 1892 Nov.; the first All-India, 1872 (b); the first synchronous, 1881 (a); the second All-India, 1891 (a); the third All-India, 1901 (c)
- Central Hindu School, 1893 Nov.16
- Central Hindu College, 1869 Jan.12
- Central National Muslim Association, 1876 (a)
- Central power station, first, 1864 (e),

- 1882 (e)
 Ceremonies of expiation, 1899 Apr.
 Chaitanya, 1899 May, 1899 June 25
 Chakravorthy, Sarat Chandra, 1899
 Sept.27, 1901 May
 Challenger, HMS., 1872 (d)
Chamber's Encyclopedia, 1868 (g)
 Chapekar brothers, 1897 (a)
 Chardonner nitrocellulose process,
 1892 (j)
 Charity, 1883 (a), 1893 Sept.29
 Charity, in war, 1864 Aug.
 Charter Act, 1882 (b)
 Chastity, 1894 Mar.25, 1896 Apr.11 (a)
 Chattambi Swamigal, 1892 Nov.
 Chatterjee, Bankim Chandra, 1882 (a),
 1884 Dec., 1885 Apr.8
 Chemical potential, 1878 (k)
 Chemistry, 1869 (c), 1896 Dec.10
 Chemistry, physical, 1878 (k)
 Chicago, 1893 Sept.11(a), 1893 Oct.1,
 1893 Nov.30, 1893 Feb.21(b), 1894
 Mar.9, 1894 Mar.21, 1894 Apr.12,
 1894 June, 1894 Aug.8, 1894 Aug.8
 (a), 1894 Aug.15, 1894 Sept.1, 1894
 Sept.5, 1894 Dec.10, 1895 Mar.4,
 1896 Apr.11 (a), 1897 Jan.11, 1897
 Feb.7, 1897 Mar.8, 1899 Jul.9, 1902
 Jul.13 (b), 1902 Jul.(f), 1902 Jul.(h),
 1902 (j), 1902 Jul (l) 1902 Aug.(a),
 1902 Aug.(b), 1902 Dec.16; Con-
 vention, 1894 June; University, 1891
 (j), 1894 Mar.-Apr., 1901 (n)
Chicago Advocate, The, 1893 Sept.28
Chicago Daily Tribune, The 1893
 Sept.19, 1897 Jan.30
Chicago Interocean, The, 1893
 Sept.11(a), 1893 Sept.19, 1894
 Sept.1
 Chimerical Christianity, 1894 Mar.18
 China, 1896 (a)
 Chinmudra, 1892 Nov.
 Chloroform, 1868 Jul.15
 Cholera epidemic, 1866 (d), 1882
 Mar.24
 Cholera, serum against, 1881 (i)
 Christ, 1864 (c), 1870 Mar.21, 1870
 Mar., 1879 (a), 1883 (a), 1883 (b),
 1886 (o), 1893 Sept.19, 1894 Feb.21
 (a), 1894 Mar.18, 1894 Sept.7, 1894
 Sept.25, 1894 Nov.4, 1894 Dec.5,
 1895 Apr.19, 1895 June-Aug., 1895
 Oct.22, 1896 Feb., 1896 Apr.11,
 1896 Jul.18, 1897 June 23, 1898
 June, 1898 Sept.30, 1900 June 24,
 1902 Oct.17; and Christianity, 1870
 Mar.21, 1870 Mar.; be one in, 1883
 (a); go back to, 1894 Feb.21(a); the
 son of God, 1883 (a), Tolstoy on,
 1901 (h); Vivekananda on, 1895
 June-Aug.
 Christendom, 1870 Mar., 1894 Mar.9,
 1894 Aug.8 (a), 1894 Dec.10, 1902
 Dec.16
 Christian, 1866 Apr.10; 1886(o) 1893
 Sept.19, 1893 Sept.29, 1894 Mar.9,
 1894 Nov.7, 1897 Jan.30, 1898
 Sept.30; America, 1894 Jan.21;
 bigotry, 1895 May 19; brotherhood,
 1894 Dec.10; Church, 1893
 Nov.30; 1897 June 23; community,
 Protestant, 1894 Mar.9; countries,
 1894 Feb.16, 1898 Sept.30, 1894
 Feb.21 (b), 1900 June 24; creed,
 1894 Feb.18; delegates, 1893
 Sept.29; denomination, 1894
 Dec.10; doctrines, 1894 Dec.10;
 drunken, 1898 Sept.30; elite, 1863
 (b); Europe, 1883 (a); faith, 1897
 Jan.21; influence, 1870 Mar; intoler-
 ance, 1898 Sept.30; land, 1893
 Dec., 1894 Sept.25, 1894 Mar.18
 1895 Apr.19; Literature Society,
 1895 May 19, 1899 Aug.17; missions
 in India, 1894 Mar.11; monopoly,
 1894 Dec.10; mystic, 1889 (p),
 mythology, 1894 Mar.9; nation,
 1893 Sept.19, 1893 Sept.29, 1895
 May 31; people, 1894 Feb.21 (b);
 perfect, 1893 Nov.28; philosophy,
 1881 (f); Pole Star, 1894 Mar.18;
 population in India, 1901 (c); popula-
 tion in Travancore, 1892 Nov.; Press,
 1896 Apr.11; pulpits, 1894 Mar.9;
 religion, 1872 (c), 1894 Feb.21 (a),
 1896 Apr.11; Science, 1879 (c),
 1886 (o), 1894 Mar.9, 1894 Sept.25;
 Science Journal, 1879 (c); Scientists,

- 1894 Sept.25; Scriptures, 1894 Nov.4;sects, 1902 Jul.13 (b); show, 1897 Feb.6; stand, 1897 Feb.6; students of Vivekananda, 1895 June 18-Aug.7; teachings and modern scientific thought, 1891 (h); theologians, 1893 Nov.30; theology, 1870 Mar, 1889 (p); tradition, 1901 Jul.4; trait, 1894 Dec.5; world, 1894 Mar.9
- Christian Science and Vedanta*, 1894 Sept.25
- Christian Herald, The* 1893 Oct.11
- Christianity, 1866 Nov.11, 1867 Feb.26, 1868 Dec.16, 1870 Mar.21, 1870 Mar, 1871 (e), 1873 May 1, 1874 Nov., 1875 Apr.10, 1879 (a), 1882 (g), 1892 Nov., 1893 Sept.19, 1893 Nov.21, 1893 Nov.25, 1894 Jan.21, 1894 Feb.21 (a), 1894 Feb.21 (b), 1894 Mar.9, 1894 Mar.18, 1894 Apr.22, 1894 Aug.8 (a), 1894 Sept.25, 1894 Dec.10, 1895 May 19, 1895 June-Aug, 1895 Nov.23, 1896 Mar.28, 1897 Jan.30, 1897 Jan., 1899 Apr.11, 1899 May, 1899 June 25, 1899 Aug.17, 1901 (c), 1902 Jul.9 (a); and evolution, 1882 Apr.19; first introduced into India, 1894 June-Aug; India is ripe for, 1867 Feb.26; in England, 1870 Mar.21; in the Orient, 1864 (c); never succeeded except with the sword, 1894 Feb.21 (a); new liberal interpretation of, 1891 (h); Orthodox, 1894 Jan.21, 1901 (h); rationalised, 1901 (h); safety of, 1900 Aug.-Oct.; the central truths of, 1894 (e); Vivekananda on, 1895 June-Aug.; 'wins its prosperity by cutting the throat of its fellowmen', 1893 Sept.19
- Christian Missionaries, 1879 (a), 1882 (d), 1892 Nov., 1893 Oct.11, 1894 Feb.21 (a), 1894 Apr.22, 1894 Aug.8 (a), 1895 May 31, 1895 June-Aug., 1896 May 23, 1897 Jan.21, 1897 Jan., 1897 June 23, 1898 Sept.30, 1899 Sept.27, 1902 Jul.9 (a); abusing Hindu religion, 1894 Feb.21 (a), 1897 Jan.; attempt to poison Swami Vivekananda 1894 Mar.11; false propaganda of, 1899 Mar.19 (a); in Travancore, 1892 Nov.; part played in the colonial adventures, 1894 Feb.21 (a); smashing rejoinder by Swami Vivekananda, 1894 Mar.11; Vivekananda on, 1895 June-Aug, Christians, 1877 Jan.1 (a), 1893 Oct.11, 1893 Dec., 1894 Feb.18 (a), 1894 Feb.21, 1894 Feb.21 (b), 1894 Apr.22, 1894 Dec.5, 1895 Apr.19, 1895 May 31, 1897 Jan.30, 1897 Feb.6, 1897 Feb.7, 1898 Sept.30, 1901 (c), 1902 Jul.13 (b), 1902 Jul.16, 1902 Oct.17; American, 1902 Aug.(b); bribing men to become, 1894 Feb.18 (a); chimerical, 1894 Mar.18; of America, 1902 Jul.(j); pariahs turning, 1901 (a); so-called, 1896 Feb.
- Christina, 1893, Sept.22
- Christine, Sister, 1895 June-Aug., 1896 (b)
- Church, 1882 (g), 1891 May.15, 1893 Nov.30, 1894 Feb.18, 1894 Feb.21, 1894 Feb.21 (b), 1895 May 31, 1897 June 23; Anglican, 1894 Mar.21; Catholic and universal, 1883 (a); dignitaries, 1895 Oct.-Nov.; Greek, 1893 Sept.11; of Christ, Scientist, 1879 (c); Russian, 1901 (h); Women, 1897 Feb.6
- Churches, 1893 Dec., 1894 Sept.25, 1896 Nov.21, 1893 Dec.27, 1896 Apr.11
- Churchill, Winston, 1874 Nov.30
- 'Churchy', 1897 Feb.6
- Cinemaphone, 1893 (h)
- Cinematograph, 1895 Mar.22
- Cine Projector, 1895 Mar.22
- Circumnavigation of earth, 1895 Apr.24
- Civilization, artificial, 1894 Mar.14
- Civilization, Western, 1897 Feb.1
- Civil Marriage Act, 1872 (a)
- Civil Rights Act, 1865 Dec.18
- Civil War, 1896 Jul.(a)
- Clarke, James Freeman, 1871 (e), 1881 (g)
- Classification and subject index for*

- cataloguing...*, 1876 (f)
 Cleaner, electronic, 1901 (i)
 Clemens, Samuel Langhorne, 1876 (d)
 Clergymen, 1879 (a)
 Clerk, Dugald, 1876 (b)
 Cleveite, 1894 (d)
 Cleveland, 1886 Oct. 28, 1893 May 1
 Cleve, Per Teodor, 1879 (p)
 Clinical thermometer, 1866 (h)
 Clough, Dr., 1864 (c)
 Cocaine, 1884 (i)
 Colebrook, 1896 Mar. 28
 Collins, Ferdinand Julius, 1872 (j)
 Colombo, 1897 Jan. 15
Colombo, 1897 Jan. 15
Colombo to Almora, From, 1897 Aug. 22
 Colour Photographic process, 1866 (h)
 Columbian University, 1896 Mar. 25
 Columbus, Christopher, 1893 May 1
 Columbus, Hall of, 1893 Sept. 11, 1893
 Sept. 19, 1894 Aug. 8
 Colvin, L.O., 1878 (j)
Common Bases of Hinduism, 1897
 Nov. 5-15
 Communism, 1864 (d)
Communist Manifesto, 1867 (c), 1883
 Mar. 14,
 Communist Bible, 1867 (c)
 Communist leader, 1899 (e)
 Communist Movement, 1883 Mar. 14
 Comptometer, 1886 (k)
 Concentration, 1896 Sep. (a)
 Concrete, reinforced, 1867 (f)
 Cone clutch, 1896 (k)
 Cone Press Orello, 1891 (h)
 Conference of leading Muslims,
 1900 Aug.
Confession, A, 1882 (g)
 Confucianism, 1893 Sept. 11, 1894 Mar. 9
 Confucius, 1897 June 23, 1901 (c)
 Congress of History of Religions, 1900
 Aug-Oct.
 Congress of Religions, 1901 Nov.
 Congress of World's Religions, 1900
 Jul. 8
 Consolidated Gold Field Ltd., 1886 (d)
 Continued fraction, 1867 Dec. 22
 Conversion, 1866 Nov. 11, 1892 Nov.,
 1894 Feb. 18 (a), 1895 Nov. 23, 1897
 Jan. 21, 1898 Sept. 30; Campaign
 against, 1863 (b); forcible, 1863 (b);
 idea of, 1893 Nov. 28; mass, 1892
 Nov.; at Travancore, 1892 Nov.;
 Vivekananda on, 1894 Feb. 18 (a)
 Conway, Moncure D., 1896 Oct.-Dec.
 Cook, Rev. Joseph, 1893 Sept. 29
 Coomaraswamy, P.C., 1897 Jan. 15
 'Coral Strand', 1896 Jul. 18
 Cordite, 1889 (i)
 Cornish, W.R., 1881 (a)
 Correlation co-efficient, 1877-93
 Correns, Karl Erich, 1865 (b), 1900 (c)
 Cosmic Space, exploration of, 1895 (i)
 Cosmic ray experiments, 1868 Mar. 28
 Cosmogony, 1896 Feb. (a)
 Cossipore Garden House, 1886 Jan. 1,
 1886, 1886 Apr.
 Cream separator, 1877 (f)
 Creation, Biblical interpretation of, 1882
 Apr. 19
 Creighton, Mandell, 1887 (c)
 Crescents, 1893 Sept. 11
Crime and Punishment, 1868 (f)
 Cripple Creek, 1891 (d)
 Crocker and Curtis Electric Motor Co,
 1882 (f)
 Crookes, William, 1878 (i), 1898 Nov. 8
 Crookes tube, 1878 (i)
 Cross, Charles Frederic, 1892 (j)
 Crosses, 1893 Sept. 11
 Crossman, R.H.S. 1889 (j)
 Crown Cork and seal Co., 1892 (d)
 Crusade, 1891 (h)
 Crucifixion, 1895 June-Aug.
Culture and Anarchy, 1888 Apr. 15
 Culture, Hindu, 1897 Nov. 5-15
 Culture Western, 1870 Mar.
 Cupramonium process, 1892 (j)
 Curie, Marie, 1867 Nov. 7, 1896 (j),
 1898 (a)
 Curtis, Glen 1878 (g)
 Curzon, Lord, 1899-1905, 1902 Jan. 27
 Cyclone, 1864 Oct. 1, 1893 Mar. 10
 Cyanide process, 1890 (d)
 Cystoscope, 1877 (c)
 Czar, 1895 (m), 1898 Sept. 30
 Czelgsoz, Leon, 1901 Sep. 6

- Daft, Leo, 1885 (g)
Daily Chronicle, 1893 Sep.19
 Daimler-Benz, 1885 (b)
 Daimler, Gottlieb, 1870 (a), 1876 (c),
 1883 (e), 1884 (h), 1885 (b), 1889 (l),
 1890 (j), 1892 (k)
 Daimler Motor Co., 1885 (b), 1890 (j)
 Dakshineswar, 1864 (a), 1872 May,
 1881 Dec., 1885 Sept.; saint of,
 1884 Jan.
 Damien, Father, 1873 (d)
 Danish Mission, 1863 (b)
 Darwin and Max Muller, 1874 Oct.
 Darwin, Charles, 1863 (e), 1871 (c),
 1874 Oct., 1882 Apr.19, 1899
 Apr.11, 1901 Jul.4
 Darwinism, 1882 Apr.19
 'Darwin's Bulldog', 1895 June 29
 Darwin's theories, 1891 (h), 1901 Jul.4
 Darwin's theory of evolution, 1895
 June 29
 Darwinian theory, shocking, 1901 Jul.4
 Das, Bhagwan, 1869 Jan.12
 Das, Chittaranjan, 1870 Nov.15
Das Kapital, 1867 (c), 1883 Mar.14,
 1867 (j)
 Datta, Mahendranath, 1879 (a)
 Datta, Vishwanath, 1884 Feb.25
 Datta A.K., 1896 (n)
 DAV College, Lahore, 1886 (b)
 Davy, Humphry, 1886 (i)
 Dayananda, Swami, 1869 Nov.17, 1869
 (a), 1873 (a), 1874 June 12, 1875
 Apr.10, 1877 Jan.1 (a), 1883 Oct.30,
 1886 (b)
 DDT, 1873 (e)
 De Courbetin, Baron Pierre, 1896 (f)
 De Forest, Lee, 1873 Aug.26
 De Lavel, Carl G.P., 1892 (h)
 De Lesseps, Ferdinand, 1869 Nov.17
 Debierne, A.L., 1899 (c)
 Deccan Club, Poona, 1892 June
 'Dedicated One', 1898 Jan.28
 Deldock, O.P. 1894 Mar.18
 Delhi, 1868 (i); Durbar, 1877 Jan.1
 Demarcay, E.A., 1896 (i)
 Depressed Class Mission, 1898 (d)
 De Rochas, Alphonse Beou, 1876 (c)
Descent of Man, 1871 (c)
Descriptive Sociology, 1881 (h)
 Deshabandhu, 1870 Nov.5
Des Moines News, 1893 Nov.28
 Determinism, 1889 (i1)
 Detroit, 1894 Feb.21, 1894 Feb (a),
 1894 Mar.11
Detroit, Critic, 1894 Mar.18
Detroit Evening News, 1896 Apr.11 (a),
 1894 Aug.8
Detroit Free Press, 1894 Feb.18, 1894
 Feb.18 (a), 1894 Feb.21 (a), 1894
 Mar.25
Detroit Journal, 1894 Feb.21
Detroit Tribune, 1894 Feb.15, 1894
 Feb.16, 1894 Feb.18 (a)
 Deussen, Paul, 1896 Mar.28, 1896
 Sept., 1896 Sept.(a)
*Development of Capitalism in Rus-
 sia*, 1899 (e)
Devi Choudhurani, 1884 Dec.
 De Vries, Hugo, 1865 (b), 1900 (c)
 Dewan of Travancore, 1879 Nov.12
 Dewar Flask, 1872 (h),
 Dewar James, 1872 (h), 1889 (i),
 Dewey Decimal System, 1876 (f)
 Dewey, John, 1898 (k)
 Dewey, Melvil, 1876 (f)
 Dharmapala, 1894 Apr.12 1894 Apr.22
 Diabetes, 1889 (f)
 Diagnosis, 1863 Dec.13
 Diamonds, discovery of, 1867 (h)
 Dichlorodiphenyl-trichloroethane,
 1873 (e)
 Dick Co., A.S., 1888 (h)
 Dickens, Charles, 1870 June 9, 1888
 June-Nov.
 Dictatorship of proletariat, 1864 (d)
 Dielectrics, 1867 Aug.25
 Diesel engine, 1895 (f)
 Diesel Rudolf, 1895 (f)
 Diphtheria, 1882 Mar.24
 Diphtheria antitoxin, 1890 (e)
 Diphtheria bacillus, 1884 (k)
 Diphtheria vaccine, 1891 (k)
 Dirac, Paul Adrien, 1900 Dec.14
 'Direct action', 1876 Oct.20
 Direct current, 1883 (c)
 Discovery of America, 1892 Oct.20-23
 Discovery of electron, 1897 (c)

- Discovery of Gold, 1886 (d), 1891 (d)
 Discovery of Hormone secretion,
 1902 (g)
 Disease, cattle, 1882 Mar.24
 Disease germ theory of, 1865 (c), 1895
 Sept.28
 Disease infectious, 1882 Mar.24
 Diseases, 1894 Sept.25
 Disenfranchisement Act, 1893 Apr.
 Disney, Walt, 1865 (g)
 Disraeli, Benjamin, 1881 Apr.19
 Divide and rule, 1864-69
 Divine Consciousness, 1893 Jan.5
 Divine Mother, 1872 Aug.15
 Divinity, inherent, 1893 Nov.25
Divinity of Man, 1894 Feb.18 (a)
 Dogma of infallibility, 1870 Jul.18,
 1887 (c)
 Dostoevski, Fedor, 1866 (f), 1881 Jan.28
 Doxology, 1893 Sept.11
 Downes, A., 1877 (e)
 Dravidians, 1866 Apr.10
 Dream Analysis, 1900 (e)
 Dresser, Herman, 1899 (d)
 Duncan, Joseph Smith, 1892 (g)
 Dubois, Eugene, 1890 (a)
 Dudley, Lady, 1896 Apr.11 (a)
 Duff, Alexander, 1863 (b)
 Duff, Grand, 1874 Oct.
 Duff School, 1863 (b).
 Dufferin, Lord, 1880 (a), 1884-88
 Dumas, J.B., 1884 (m)
 Dumont, Albert Santos, 1898 (l)
 Dunant, Jean Henri, 1864 Aug., 1901 (g)
 Dunlop Co., 1893 (k)
 Dunlop John Boyd, 1870 (a), 1888
 Oct.31, 1893 (k)
 Duplicating machine, 1888 (h)
 Durant, Albert, 1878 (j)
 Durant Will, 1885 Nov.5
 Durbar, 1885 Mar.4
 Duryea, Charles and Franklin, 1892
 Sept.
 Duryea Motor Wagon Co., 1896 (k)
 Dutt, Babu Romesh Chandra, 1902
 Jul. (d)
 Dutt, Narendranath, 1894 Aug.8 (a)
 1902 Jul.(f)
 Dwaita, 1895 June 18-Aug.7
*Dynamic Theory of Electromagnetic
 Field*, 1864 (f)
 Dynamite, 1866 (e), 1888 (g), 1901 (g)
 Dynamo, 1867 Aug.25
 Dynamo, improved, 1879 (i)
 Dynamo, industrial, 1872 (g)
 Dysprosium, 1879 (q)
 East African highlands, 1884 (c)
 East India Co, 1877 Jan.1
 East London Revival Society, 1865 (a)
 East and the West, 1897 Feb, 1902 Jul (c)
 Eastman, George, 1868 (b), 1884 (e),
 1888(i), 1892 (b), 1895 (e)
 Eastman Kodak Co., 1884 (e), 1893 (i),
 1892 (b)
 Eberthella typhi, 1880 (d)
 Eberth, Karl Joseph, 1880 (d)
 Economic Depression in USA, 1892 (c)
 Economics, 1889 (j)
 Eddington, Arthur S., 1882 Dec.28
 Eddy, Mary Baker, 1879 (c), 1886 ((o)
 Edison Co., 1888 (f)
 Edison Effect, 1883 (d)
 Edison, Thomas Alva, 1864 (e), 1867 (d),
 1877 Nov.29, 1878 (h), 1882 (e),
 1883 (c), 1883 (d), 1889 (h), 1891
 Dec.29, 1893 (h), 1895 Mar.22
 Edourd, 1888 Oct.31
 Education Act, 1870 (b), 1886 Apr.6
 Education, National system of, 1886
 Apr.6
 Education, Progressive, 1898 (j)
 Education, a process of accumulation
 and assimilation, 1898 (j)
 Education according to Tagore, 1901
 Dec.22
 Education, English, 1863 (b)
 Educational Institutions in India, 1902
 Jan.27
 Edward VII, 1873 (h)
 Eiffel, Alexander Gustav, 1889 (k)
 Eiffel Tower, 1899 (k), 1889 (l)
 Einhorn, N.O., 1896 (n)
 Einstein, Albert, 1868 Mar.28, 1879
 Mar.14, 1896 Feb.(a)

- Electric Current, 1897 (c)
 Electric eyes, 1893 (d)
 Electric fan, the world's first, 1882 (f)
 Electric flat iron, 1882 (f)
 Electric generator, Westinghouse, 1895 Aug.26
 Electric lamp, 1900 (i)
 Electric motor, 1867 Aug.25
 Electric power, the first commercial, 1895 Aug.26
 Electric signal, automatic, 1872 (e)
 Electric street car, 1874 (d)
 Electric trolley, the world's first, 1885 (g)
 Electric vision, 1897 (e)
 Electrical system, 1883 (e)
 Electricity drew machinery for the first time, 1873 (c)
 Electricity used to draw locomotive for the first time, 1879(a)
 Electricity and Magnetism, 1879 Nov.5
 Electric System, world's first public, 1882 (e)
 Electrolysis, basic law of, 1867 Aug.25
 Electrolyte, 1887 (d)
 Electrolytic dissociation, 1887 (d)
 Electrolytic method, 1886 (i)
 Electromagnetic action, 1879 Nov.5
 Electromagnetic induction, 1867 Aug.25
 Electromagnetic motor, 1878 May 13
 Electromagnetic recording, 1872 Apr.2
 Electromagnetic theory, 1864 (f), 1873 (f), 1887 (e)
 Electromagnetic waves, 1864 (f), 1887 (e), 1894 (c), 1895 (b)
 Electromier, 1889 Jul.30
 Electron, discovery of, 1897 (c)
 Electronic communications, 1897 (e)
 Electrons, 1887 Aug.12
 Electrons, flow of, 1897 (c)
Elementary Principles in Statistical Mechanics. 1902 (e)
 Elevator, 1889 (g), 1890 (b)
 Elevator, Reno inclined, 1892 Mar.15
 Elgin II, Lord, 1894-99
 Eliot, Charles, 1880 (a)
 Eliot, John, 1899-1900
 Emancipation of Working Class, 1895 (m)
 Emancipation proclamation, 1865 Dec.18
 Emerson and Gita, 1900 Feb.1
 Emerson, Ralph Waldo, 1882 Apr.27, 1892 Mar.26
 Employers Liability Act, 1880 Sept.13
 'Empress of India', 1877 Jan.1
 Encyclical Quanta cura, 1864 Dec.8
Encyclopaedia, Chamber's, 1868 (g)
Encyclopaedia, National, 1896 Mar.28
 Endowed School Act, 1886 Apr.6
 Energy, 1896 Feb. (a)
 Engine, diesel, 1895 (f); four cylinder, 1896 (k); gasoline, the first, 1883 (e), 1885 (b), 1893 Dec.24; internal combustion, 1876 (c), 1895 (f); petrol, 1876 (c)
 England, 1882 Apr.27, 1896 Feb.29, 1896 Apr 11 (a), 1896 June 27, 1896 Jul.17, 1896 Jul.18, 1897 Jan.21, 1897 Feb.6, 1897 Feb.7, 1897 Aug.22, 1899 June.2, 1899 Jul.9, 1902 Jul.10 (a), 1902 Dec.16; Christianity in, 1870 Mar.21, Schools in, 1895 Aug.30; the most prosperous Christian Nation, 1893 Sept.19; 'with her foot on the neck of 250 million Asiatics', 1893 Sep.19
 England's first high school for girls, 1869 (d)
 Engels, Friedrich, 1867 (c), 1883 Mar.14
 English channel, signals across, 1895 (b)
 English Colonial rule, 1878 (e)
 English Education, 1863 (b)
 English Education, Macaulay on, 1882 (b)
 English missionaries, 1894 Feb.16
English-Sanskrit Dictionary, 1899 Apr.11
 Epinephrine, 1901 (f)
 Escalator, the first practical, 1892 Mar.15
 Eternal punishment of the damned, 1894 Mar.18
 Ether, 1868 Jul.15
 Etheric force, 1883 (d)
 Eugenics, science of, 1885 (i)
 Europe, 1882 Apr.27, 1894 Mar.9, 1894 Aug.15, 1894 Sept.25, 1896 June.14 (a), 1897 Feb.1, 1897 Feb.7, 1898 Sept.30, 1902 Jul.9 (a), 1902 Jul.16, 1902 Jul.(e), 1902 Oct.26:

- materialism in, 1896 (a); on the edge of volcano, 1896 (a); sectarian and carnal, 1883 (a); what will save, 1897 Feb.1
- European civilization, 1894 Aug.15 (a)
- European nations, 1894 Feb.21 (a)
- European philosophy, 1894 Aug.15 (a)
- Europeans, 1894 Aug.15 (a)
- Europium, 1896 (i)
- Evangelical crusade in Calcutta, 1879 (a)
- Evangelisation, 1899 Sept.27
- Evanston Index*, 1893 Oct.7 (a) ❧❧
- Evening News*, 1894 Feb.17
- 'Ever Ready', 1890 (c)
- Evidence as to Man's place in Nature*, 1863 (e)
- Evolution, human, 1871, (c)
- Evolution and Christianity, 1882 Apr.19
- Evolution, doctrine of, 1899 Apr.11
- Evolution of languages, 1872 (c)
- Evolution of species, 1882 Apr.19
- Evolution, documentation of, 1882 Apr.19
- Evolution, organic, 1882 Apr.19
- Evolution theory, 1881 (h)
- Exchange, the first automataic, 1889 (b)
- Excommunication, 1899 June 25
- Excommunication of Tolstoy, 1901 (h)
- Excursion*, 1881
- Expedition, Greenland, 1869 (e)
- Experimental psychology, 1879 (u)
- Experiments with Plant Hybrids*, 1865 (b)
- Exploration of cosmic space, 1895 (i)
- Exploration, stratospheric, 1895 (i)
- Explosives, 1901 (g), 1885 (c)
- Explosive powder, 1889 (i)
- Exposition at London, 1886 (n)
- Exposition at Paris, 1867 (f), 1878 (d), 1900 Aug.-Oct.
- Exposition at Vienna, 1873 (c), 1873 (h)
- Exposition at Sydney, 1879 (g)
- Exposition at Melbourne, 1880 (c)
- Exposition, Pan-American, 1901 (e)
- Exposition, Philadelphia centennial, 1876 Mar.3
- Exposition, Universal, 1900 Aug.-Oct.
- Exposition, World's Columbian, 1883 (c), 1892 Oct.20-23, 1893 May 1
- Fabian Essays*, 1884 Jan.(a), 1889 (j)
- Fabians, influence of Marxism on, 1884 Jan.(a)
- Fabian Society, 1884 Jan.(a), 1889 (j)
- Factory Act, Australian, 1873 (g)
- Fahlberg, Constantin, 1879 (m)
- Faith, narrow 1883 (a)
- 'Fall of man in Eden', 1894 Mar.18
- Falsehood, 1894 Mar.18
- Famine, 1897 Jan.13, 1897 May 16; in Bengal, 1874 (a); in Bihar, 1873 (b); in China, 1876 (h); 1878 (o); in Deccan, 1876-78, 1878 (b); in India, 1896-97; in Northern India, 1899-1900; in Orissa, 1866-67; in Rajasthan, 1868-69; in Russia, 1891 (o); code, 1878 (b), 1897 Jan.13; Relief Fund, 1897 Jan.13; Relief at Moorshidabad, 1897 May 16, 1901 (c)
- Famines, a series of, 1877 Jan.1
- Fan, two bladed, 1882 (f)
- Fanaticism, 1894 Apr.22
- Fanaticism and bigotry in America, 1899 Jul.21
- Fanatics, 1897 Jan.30, 1897 Feb.6
- Fang tribesmen, 1893 (d)
- Faraday, Michael, 1867 Aug.25
- 'Fare well, Dear Brother', 1903 Feb.(a)
- Farmer, Miss Sarah, 1902 Oct.26
- Farquharson, John, 1872 (f)
- Farthest North*, 1893 Sept.22
- Felt, Dorr Eugene, 1886 (k)
- Ferishta, 1899 Apr., 1899 June 25, 1899 Oct.30
- Fermentation, research on, 1895 Sept.28
- Fermentation, paper on, 1872 (i)
- Ferran, Jaime, 1881 (i)
- Ferraris, Galileo, 1886 (e), 1888 (f)
- Fibre, artificial, 1883 (f)
- Field, Cyrus W., 1866 Jul.27
- Field, Dudley, 1874 (d)
- Field Marshall, 1891 (j)
- Field, The*, 1877 Jul.9-16
- Film, 35 mm., 1895 March 22
- Film daylight loading, 1884 (e), 1895 (e)
- Film projector, 1889 (h)
- Film, sound, 1873 Aug.26
- Film, the first commercial presentation

- of, 1895 Mar. 22
- Filterable viruses, 1892 (e)
- Financial panic in America, 1893
- Finger prints, 1885 (i)
- Fire, devastating, 1871 Aug. 30(a), 1872 Nov. 9, 1893 Mar. 10
- Firman, Leroy B., 1879 (l)
- First communist International, 1864 (d)
- Fiske, John, 1901 Jul. 4
- Flask, Vacuum, 1872 (h)
- Flat iron, electric 1882 (f)
- Flaubert, Gustave, 1880 May 8
- Fleming, Alexander, 1881 Aug. 15
- Flight Manual, 1893 (k)
- Flight, successful, 1898 (k)
- Flight, world's first controlled, 1893 (l)
- Fluorescent lights, 1883 (c)
- Fluorine, 1886 (j)
- Flying machine, 1896 (l)
- Folmer, William F., 1898 (i)
- Ford Foundation, 1863 Jul.30
- Ford, Henry, 1863 Jul.30, 1893 Dec.24
- Ford Motor Co., 1893 Dec.24
- Ford Theatre, 1865 Apr.14
- Forrest, 1890 (d)
- Forster, William Edward, 1886 Apr.6
- Forster's Education Act, 1870 (b)
- Fortnightly Review*, 1873 Dec.3
- Fountain pen, first practical, 1884 (f)
- Fram, 1893 Sept.22
- France, 1896 Apr.11 (a), 1897 Feb.7
- Franco-Prussian war, 1870-71
- Frazer, James George, 1890 (f)
- Franz Josef Land, 1871-74
- Free association of ideas, 1895 (n)
- Freemasonry, 1884 Feb.19
- French culture, 1900 Aug.-Oct.
- French romanticism, 1885 May 22
- French Revolution, 1889 (l), 1889 (o)
- Freud, Sigmund, 1870 Feb.7, 1882 (h), 1895 (h), 1895 (n), 1900 (e)
- Frohlich, John, 1892 (f)
- Fundamentalists' Crusade, 1891 (h)
- Fundamentals of Physiological Psychology*, 1879 (u)
- Funke, Mrs., 1895 June 18-Aug.7
- Future of India*, 1897 Feb.14
- Gadolinium, 1880 (h)
- 'Gagging Act', 1878 Mar.14
- Gallium, 1875 (c)
- Galton, Francis, 1877-93, 1885 (f), 1885 (i)
- Ganapathy festival, 1877 Sept., 1893 (b), 1900 (b)
- Gandhi, M.K.
 birth of, 1869 Oct.2; sailed for London for higher studies, 1888 Sept.4; passed law examination and was admitted to the bar, 1888 Sept. 4; met Dadabhai Naoroji in London, 1892 (a); sailed for Durban for legal work, 1893 Apr.; left Natal for India with his family, 1901 Oct.8; attended the (17th) Congress Session for the first time at Calcutta, 1901 Dec.28-31; addressed a public meeting at Calcutta, 1902 Jan.19; went to Belur Math to see Swami Vivekananda, 1902 Feb.
- Gandhian Satyagraha, 1897 Jan.29
- Gandhiji and the freedom of India, 1885 Dec.28
- Gandhiji, co-worker of, 1884 Dec.3
- Gandhiji on his visit to Belur Math, 1902 Feb.
- Gandhiji on Indians in South Africa, 1902 Jan.19
- Ganesha, 1873 Dec.3
- Gangadhar, 1888 June-Nov.
- Ganges, 1894 Nov.7.; 1899 Mar.19 (a), 1899 Apr., 1902 Jul.(b), 1894 Nov.7.; houseboat, 1899 Apr.
- Gangrene, 1901 Sept.6
- Garfield, assassination of, 1881 (e)
- Garibaldi, Giuseppe, 1882 June 2
- Gaseous Element, 1894 (d)
- Gaslighting, 1885 (d)
- Gas mantle, 1885 (d)
- Gasoline, 1885 (b)
- Gasoline engine, 1883 (e), 1885 (b), 1893 Dec.24
- Gauranga, Lord, 1898 Sept.30
- Gears, sliding, 1896 (k)
- Gelatin, 1866(e)
- General Education Board, 1894 Mar.-Apr., 1901 (n)
- Generator, A/C, 1893 May 1

- Generators, 1883 (c)
 Genesis, 1871 (c); book of, 1882 Apr. 19
 Genetical literature, 1884 Jan. 6
 Genetics, 1865 (b)
 Genetics, discoveries in, 1882 Apr. 19
 Genetics, the term, 1902 (d)
 Genetic Laws, 1900 (c)
 Geneva Convention, 1884 Aug.
 German Empire, 1870-71, 1898 Jul. 30
 German Physical Society, 1900 Dec. 14
 Germanium 1866 (g)
 Germany, 1884 (c), 1896 Apr. 11 (a),
 1897 Feb. 7
 Germany, Trade Fair at, 1896 (g)
 Germany's Industrial greatness, 1896 (g)
 Germ theory of disease, 1865 (c), 1895
 Sept. 28
 Gestetner, David, 1888 (h)
 Gettysburg Address, 1863 Jul. 1-3
 Ghazipur, 1898 June
 Ghosh, Girish Chandra, 1885 Sept.
 Ghosh, Gopal, 1886 Apr.
 Gibbs, George, 1872 (f)
 Gibbs J.W., 1878 (k), 1902 (e)
 Gideons International, 1898 (m)
 Gifford lectures, 1902 (b)
 Gilchrist, Percy, 1879 (n)
 Gillete, King Camp, 1895 (d)
 Girton, 1869 (d)
 Gita (see '*Bhagwad Gita*')
 Gita and Concord Movement, 1900
 Feb. 1
 Gita and Emerson, 1900 Feb. 1
 Gita and Carlyle, 1900 Feb. 1
 Gita Society, 1902 Jul. (k)
Gita Govinda, 1885 (j)
 Glace Bay, 1901 Dec. 12
 Gladden, Washington, 1891 (h)
 Gladstone's ministry, 1886 Apr. 6
 Gladstone William E., 1898 May 19
 Gland, ductless, 1901 (f)
 Glidden, Carlos G., 1867 (d)
 Glidden, Joseph, 1874 (b)
 Glider flight, 1893 (l)
 Gliders, flying, 1893 (l)
 Gliding experiment, 1900 Sept.
 'Go back to Christ', 1894 Feb. 21
God and Man, 1896 (n)
God and Soul, 1894 (e)
 God, 1902 Jul. (i); impersonal, 1896 (a);
 love of, 1902 Jul. (h); manifestation
 of, 1897 May 1; the Son of, 1883 (a)
 Gods, mosaic, 1894 Mar. 18
 Goddard, Robert Hutchings, 1895 (i)
 Goddess Kanyakumari, 1892 Dec.
 Godkin, 1893
 Godlee, Rickman John, 1884 Nov. 25
 Gokhale, Gopalakrishna, 1866 May 9,
 1901 Dec. 28-31, 1902 Feb.
 Gold, 1890 (d); discovery of, 1886 (d),
 1891 (d)
Golden Bough, 1890 (f)
 Golwalkar, M.S., 1889 Apr. 1
 Gonococcus bacterium, 1879 (j)
 Gonorrhoea, Neisseria, 1879 (j)
 'Good die first', 1902 Jul. 6 (a)
 Goodyear, Mr., 1902 Oct. 26
 Goodwin, J.J., 1897 Nov. 12, 1898
 June 2
 Gore, Spencer W., 1877 Jul. 16
 Gorky, 1868 Mar. 16
 Gorrie, John, 1865 (f)
*Gospel of Criticisms and Historical Chris-
 tianity*, 1891 (h)
 Gospel, 1896 Jul. 18; lamps, 1896
 Apr. 11; New, 1899 June 25
 Goswami, Tirtha Rama, 1897 Nov. 12
 Gotthard tunnel, 1882 May 20
 Govardhan Math, Puri, 1884 Mar.
 Government of India, 1882 (d)
 Graflex camera, 1898 (i)
 Gramophone, 1887 (g)
 Gramme, Zenobe Theophile, 1872 (g)
 Grant, 1876 (g)
 Gray, 1889 (c)
 Great Britain, 1883 Jan. 23
 Greek Church, 1893 Sept. 11
 Greeks, 1872 (c)
 Greenacre, 1894 Sept. 25, 1902 Oct. 26
 Greene, Henry, 1895 Oct. 5
 Greenland, 1893 Sept. 22
 Greenland Expedition, 1869 (e)
Grihastha, 1896 Mar. 28
 Gun powder, 1889 (i)
Gujarati, The, 1902 Jul. 20
 Gupta, Sarat Chandra, 1888
 Guru, 1893 Dec. 27, 1896 Jan. 28, 1896
 May 23, 1896 Nov. 21, 1899 Aug. 17,

- 1902 Jul.(h).
 Guruji, Sri, 1889 Apr.1
 Gurukula Vishwa Vidyalaya, 1902 (a)
- Hadfield, Robert Abbot, 1868 (d)
 Hague Peace Conference, 1899 (a)
 Hale, Edward, 1881 (g)
 Hale, George, 1891 (f)
 Hale, Miss Mary, 1896 Nov.1, 1899^o
 Oct.30
 Hale Sisters, 1894 Sept.25
 Halftone engraving, 1886 (h)
 Halftone process, 1886 (h)
 Halftones, 1897 (b)
 Hall, Charles Martin, 1886 (i)
 Hall – Heroult Process, 1886 (i)
 Hall of Columbus, 1893 Sept.11
 Halsted, William Stewart, 1884 (i)
 Hansen, Armauer Gerhard, 1874 (c)
 Hansen's disease, 1873 (d)
 Hanuman 1886 Apr.
 Hardayal, Lala, 1884 Oct.14
 Hardy, Prof., 1887 Dec.22
 Hardie, Keir, 1893 (m)
 Harijans, 1879 Nov.12
 Harmony of Religious faiths, 1893
 Sept.27
 Harrison, 1892 Oct.20-23
 Hartford Bank, 1889 (c)
Hartford Daily Times, 1895 Apr.19,
 1896 Feb
 Harvard, 1896 Apr.11 (a), 1894 Aug.8
Harvard Oriental Series, 1890 (g)
 Harvard University, 1895 July, 1896
 Mar.25, 1902 Dec.16
 Hastie, William, 1881
 Hastings, Warren, 1867 (b), 1900 Feb.1
 Hatha Yoga, 1890 Feb.4
 Hayes, 1896 Jan.18
 Haweis, H.R., 1893 Sept.19
 Haweis Rev Canon, 1896 June 3
 Hay Market massacre, 1886 (m)
 Hayness-Duryea Motor car, 1896 (k)
 Heathen, 1894 Mar.9; christianised,
 1898 Sept.30; India, 1894 Jan.21;
 'heathen show', 1897 Feb.6; heath-
 ens of India, 1896 Apr.11
 Hedgewar, Keshav Baliram, 1889 Apr.1
 Hegel, 1892 Dec.13-22
 Heisenberg, Werner Karl, 1900 Dec.14
 1901 Dec.5
 Helium, 1894 (g)
 Hellenism, Hinduised, 1894 Mar.9
 'Help and not fight', 1897 Feb.7
 Hennebique, Francois, 1867 (f)
 Henry Joseph, 1878 May 13
 Hercules, 1894 Mar.18
 Heredity of genius, 1885 (i)
 Heredity, law of, 1865 (b)
 Heredity, science of, 1865 (b)
 Hermann, 1895 (i)
 Heroult, Paul Louis, 1886 (i)
 Hertz, Heinrich, 1864 (f), 1887 (e), 1894
 Jan.1, 1895 (b)
 Hetty, Green, 1895 Oct.5
 Hewitt, Abraham Stevens, 1900 (i)
 Hewitt Peter Cooper, 1900 (i)
 High-frequency surgery, 1883 (d)
 Hill, James J., 1886 May 23
 Hill, Sam, 1898 (m)
 Hindu, 1893 Sept.27, 1893 Dec.6, 1894
 Feb.16, 1894 Feb.18 (a), 1894
 Feb.21 (a), 1894 Feb.21 (b), 1894
 Mar.18, 1894 Apr.22, 1894 Aug.8
 (a), 1894 Sept.1, 1894 Nov.4, 1895
 Nov.23, 1896 Mar.25 (a), 1896
 Aug.4, 1897 Jan.21, 1897 Jan.30,
 1897 Aug.22, 1902 Jul.(c), 1902
 Jul.(j); Asia, 1883 (a); castes, 1899
 May; civilization, 1893 Oct.7, 1893
 Dec.27; community, 1894 Feb.21
 (b), 1897 Nov.5-15, 1894 June, 1894
 Aug.8 (a), 1894 Sept.5, 1898 June,
 1902 Mar.22, 1902 Jul.16, 1902
 Jul.(k); countrymen, 1894 Aug.8 (a);
 culture, 1897 Sept.10, 1897 Nov.5-
 15; cyclone, 1902 Oct.17; doctrines,
 1896 Apr.2, 1894 Feb.21 (b); faith,
 1871 (b), 1879 (a), 1894 Apr.12,
 1897 Jan.21, 1899 Apr.11; fold,
 1895 Nov.23, 1899 May;
 evangelism, 1899 Jul.9; ideal, 1894
 Feb.21 (b), 1895 Jul.27, 1897 Jan.15;
 ideas, 1894 Mar.9; India, 1896 May
 23; influence, 1894 Aug.8 (a);
 instincts, 1894 Mar.21; intense, 1902

- Aug.(a); life, 1902 Jul.(k); Mela, 1867 (a); mild, 1893 Sept.19, 1894 Sept.7; Mission, 1897 Jan.21; Missionaries, 1895 Nov.23, 1900 June 24, 1902 Jul.16, 1902 Jul.(e); Monk, 1893 Sept.19, 1893 Oct.7, 1893 Nov.21, 1893 Dec.27, 1894 Jan.16, 1894 Jan.17, 1894 Jan.21, 1894 Feb.15, 1894 Mar.18, 1894 Sept.7, 1894 Nov.4, 1895 Oct.5, 1895 Nov.3, 1897 Feb.7, 1902 Jul.13 (b), 1902 Dec.16; mother, 1894 Nov.7; Nation, 1897 Jan.21; nationalism, 1871 (b); orphan, 1902, Jul.10 (b); perverts, 1899 Apr; philosopher, 1886 (o), 1894 Feb.18, 1894 Sept.25, philosophy, 1894 Feb.16, 1894 Aug.8, 1896 Jan.18, 1896 Mar.28, 1896 Aug.4, 1902 Jul.(k), 1902 Jul.14; population, 1881 (a), 1891 (a), 1901 (c); population, decline in, 1901 (c); preachers, 1899 Mar.19; public, 1897 Feb.7; race, 1894 Apr.10, 1897 Nov.5, 1894 Aug.8 (a); 1896 June 14 (a); religion, 1870 Mar., 1873 Dec.3, 1893 Nov.16, 1893 Nov.25, 1893 Nov.28, 1894 Feb.17, 1894 Feb.21 (b), 1894 Apr.12, 1894 Apr.22, 1894 Sept.1, 1894 Sept.5, 1894 Nov.4, 1895 Jul.27, 1895 Nov.3, 1896 May, 23 1896 June 14, 1896 Aug.4, 1897 Nov., 5-15, 1899 Jul.9, 1902 Jul.14, 1902 Jul.(e), 1902 Aug.(a), 1902 Jul.25 (a); religious philosophy, 1894 Aug.15; religious system, 1894 June; representatives, 1894 Feb.21 (b); revivalist movement, 1872 (a); Sages, 1896 June.14 (a), 1902 Jul. 16, 1902 Jul. (j); Saint, 1902 Jul.10 (a); Sannyasin, 1894 Feb.21 (b), 1902 Jul.(f), 1902 Jul.(b); scriptures, 1889 (p), 1895 Jul.27; Shastras, 1894 Apr.22, 1896 May 23; society, 1899 May, 1899 (e), 1903 Feb; spirituality, 1896 Mar.28; superiority, 1872 (c); system, 1897 Nov.5-15; teacher, 1897 Feb.23, 1902 Dec.16; temples, 1897 Sept.10; the great, 1902 Jul (h); theologian, 1893 Nov.30; theology and philosophy, 1896 Apr.2; the word, 1897 Nov.5, thought, 1894 Mar.9, 1902 Jul.13, 1902 Aug.(b); thought and culture, 1896 Apr.; youth, 1894 Aug.8 (a)
- Hindu Organ, The* 1902 Jul.16
- Hindu Patriot, The* 1894 Nov.7, 1894 Dec.5, 1896 Jul.18
- Hindu, The* 1878 Sept.20, 1895 Nov.3, 1899 June 2, 1902 Jul.13, 1902 Jul.20
- Hindus, 1864-69, 1870 Mar., 1872 (c), 1876 Oct.20, 1877 Jan.1 (a), 1877 Sept., 1888 (b), 1893 Sept.29, 1893 Oct.11, 1893 Dec.6, 1894 Feb.16, 1894 Feb.18 (a), 1894 Feb.21 (a), 1894 Mar.9 1894 Mar.25, 1894 Mar.14, 1894 Mar.21, 1894 Apr.10, 1894 Apr., 1894 Apr.22, 1894 June, 1894 Aug.8 (a), 1894 Aug.15 (a), 1894 Sept.5, 1894 Nov.4, 1894 Nov.7, 1895 Apr.18, 1895 Jul.27, 1895 Nov.23, 1896 June, 1896 (d), 1897 Nov.5-15, 1897 Jan.21, 1897 Feb.7, 1897 Feb.23, 1898 Sept.30, 1899 Apr., 1899 June.25, 1902 Jul.10 (b), 1902 Jul.16, 1902 Aug.(b), 1902 Dec.16; and Christians, 1894 Feb.21 (a); and Muslims are two nations, 1888 (b); apathy and indifference of, 1899-1905; destined to be religious nation, 1871 (b); hungry, 1893 Sept.29; must unite 1878 (1); superiority of, 1870 Mar; temples, 1897 Sept.10; the word, 1897 Nov.5
- Hinduism, 1893 Sept.11, 1893 Sept.29, 1894 Feb.21 (b), 1894 Mar.9, 1894 Mar.21, 1894 Apr.10, 1894 Apr.13, 1894 Apr.22, 1894 June, 1894 Sept.5, 1894 Aug.8 (a), 1894 Aug.15, 1894 Aug.15 (a), 1894 Nov.4, 1894 Nov.7, 1895 Mar.4, 1895 Jul.27, 1895 May 31, 1895 Nov.3, 1895 Nov.23, 1895 Dec.22, 1896 Apr.2, 1896 May 23, 1896 June 18, 1897 Jan.21, 1897 Jan.30 1899 Apr.11, 1899 Apr., 1899 May, 1899 June 2, 1899 June 25, 1899 Aug.17,

- 1902 Aug.(b), 1902 Jul.9(a), 1902 Jul.10, 1902 Jul.11, 1902 Jul.13 (b), 1902 Jul.16, 1902 Jul.25 (a), 1902 Jul.(c), 1902 Jul.(j); Alexander Duff abuses, 1863 (b); ancient, 1902 Jul.(j); Arya Samaj against the evils in, 1875 Apr.10; Christian delegates' open attack on, 1893 Sept.29; clergymen abuse, 1897 Jan.; Common Bases of, 1897 Nov.5-15, converts from, 1863 (b); doomed says Max Muller, 1968 Dec.16; Edward Hale's book incorporates a chapter on, 1881 (g); famous paper on, 1893 Sept.29; gives way to Islam in Punjab and Sind, 1901 (c); is dead, 1873 Dec.3; is very much alive, 1873 Dec.3; James Freeman Clarke's book includes a substantial chapter on, 1871 (c); lecture on, 1894 Jan.17; lucid exposition of, 1894 Apr.28; Monier-Williams on the remarkable characteristics of, 1899 Apr.11; Neo, 1902 Jul.6 (a); Rajnarain Bose on the superiority of, 1870 Mar.; reconverts to, 1899 June 25; results unfavourable to, 1901 (c); Sister Nivedita dedicated herself to the cause of, 1867 Oct. 28; stands third among the religions of the world, 1901 (c); Superiority of, 1871 (b); Vivekananda goes to America to represent, 1893 May 31; Vivekananda read his celebrated paper on, 1893 Sept.19; Vivekananda to speak on, 1894 Jan.16
- Hindustan, 1871 (b), 1894 Mar.14, 1897 Jan.21, 1899 Apr.11
- Hindutva, 1893 (d)
- History of Mankind*, 1897 Nov.5-15
- Hitler, Adolf, 1899 Apr.20
- Hitopadesha*, 1885 (j)
- Hobert, Lord, 1873 (h)
- Hoe, Richard March, 1865 (d)
- Hoff, J.H. van't, 1884 (b), 1901 (g)
- Hoffman, Felix, 1899 (d)
- 'Holland, 1898 (h), 1900 (g)
- Holland, John, Philip, 1879 (k), 1898 (h), 1900 (g)
- Holmium, 1879 (p)
- Holy Mother, 1872 May, 1890 Jul., 1893 May 31, 1898 Nov.13, 1901 Jan.7
- Home Rule, 1893 (b)
- Home Rule League, 1893 Nov.16
- Homer, 1896 May 28
- Homer's *Iliad* and *Odyssey*, 1872 (c)
- Hopkins, F.G., 1901 (j)
- Hopps, 1896 Oct.-Dec.
- Horgan, Stephen, 1897 (b)
- Hormone secretion, 1902 (g)
- Horne, W.C. Van, 1886 May 23
- Hospital Schweitzer, 1875 Jan.14
- Houghton, 1893 Sept.11, 1893 Sept.11 (a)
- Howrah, 1902 Aug.(a), 1902 Aug.(b)
- Hudson, Rev., 1894 Dec.10
- Huggings, William, 1868 (e)
- Hugo, Victor, 1866 (f), 1885 May 22
- Human mind, powers of, 1893 Feb.
- Humanism, spiritual, 1895 Aug.9
- Hume, A.O., 1885 Dec.28
- Huns, 1866 Apr.10
- Hunter, William, 1880 (a)
- Hussain, Wazir, 1888 (b)
- Huntington, Helen, 1896 Apr.11, 1896 Nov.21
- Huxley, 1896 Mar.28
- Huxley, Aldous, 1894 Jul.26
- Huxley, Julian, 1887 June 22
- Huxley, Thomas Henry, 1863 (e), 1895 June 29
- Hyatt, John Wesley, 1868 (b)
- Hybridization, 1884 Jan.6
- Hydrophobia, 1885 Jul.6
- Hymn of the People, The*, 1896 (n)
- Hypergeometric series, 1887 Dec.22
- Hypnosis, 1890 (i), 1895 (h), 1895 (n)
- Hypnosis, value of, 1882 (h)
- Hypnotic illusions, 1894 Feb.17
- Hypocrisy in America, 1894 Feb.21 (a)
- Hysteria, 1890 (i), 1895 (h)
- Hysteria symptoms of, 1882 (h)
- Ice machine, 1865 (f)
- Ice House, 1897 Apr.5
- Ice, first commercial, 1865 (f)
- Ideal Pen Co., 1884 (f)

- Identification system, 1885 (i)
 Idolators, 1894 Feb.21 (a)
Illustrated Buffalo Express, The, 1902 Dec.16
Imitation of Christ, 1883 (b), 1889 (p)
 Imperial Legislative Council, 1898 (c)
Importance of Being Earnest, 1891 (g)
 Incandescent lamp, 1864 (e), 1878 (h)
India and Indian Mission, 1863 (b)
 India, 1866 Apr.10, 1895 Apr.18, 1896 Apr.2, 1896 May.23, 1896 Jul.17, 1896 Jul.18, 1897 Jan.21, 1897 Feb.6, 1898 Sept.30, 1902 Jul.25 (a), 1902 Oct.17, 1902 Oct.26, 1902 Jul.(e), 1902 Jul.(i), 1902 Jul.(l); a predicament about, 1900 Jan.1; barbarian conquest of, 1897 Nov.5-15; conversion of the natives of, 1872 (c); Empress of, 1877 Jan.1; heathen, 1894 Jan.21; invasion into, 1897 Nov.5-15; is ripe for Christianity, 1867 Feb.26; major famines in, 1899-1900; modern, 1897 Feb.28; national union in, 1897 Nov.5; partition of, 1876 Oct.20, 1888 (b); spiritual unity of, 1888 (early part); the *punyabhoomi*, 1897 Jan.16; the *tirtha*, 1896 Oct.-Dec.
India, The, 1896 Aug.27
 Indian Association, *The*, 1879 Jul.26, 1883 Dec.28-30
 Indian Christian elite, 1863 (b)
 Indian Civil Service, 1864 (b), 1869 (b), 1879 (d)
 Indian Community at Natal, 1901 Oct.8
 Indian Culture, 1879 Nov.25, 1883 Oct.30
 Indian Culture, study of, 1902 (a)
 Indian Education Commission, 1882 (d)
 Indian Educational Service, 1896 (e)
 Indian Empire, 1901 (c)
 Indian Empire, statistical survey of, 1880 (a)
 Indian Independence, 1878 (l)
 Indian Industry, doyen of, 1894 Apr.5
 Indian Institute at Oxford, 1899 Apr.11.
 Indian Marx, 1867 (j)
 Indian National Conference, 1883 Dec.28-30
 Indian National Army, 1897 Jan.23
 Indian people, 1896 Feb.29
 Indian philosophy, 1895 Nov.19, 1896 Nov.21, 1902 Jul.(l)
 Indian public, 1899 Mar.19 (a)
 Indian religion and philosophy, 1897 Jan.15
 Indian religions, 1899 Apr.11
 Indian renaissance, 1880 Oct.30
 Indian revolutionary, 1883 May 28
 Indian thought, 1882 Apr.27, 1897 Feb.6
 Indian Yogi, 1896 Sept.(a)
Indian Daily News, The, 1894 Sept.7
Indian Idylls, 1885 (j)
Indian Mirror, The, 1893 Nov.30, 1893 Dec.6, 1893 Dec.27, 1893 Dec., 1894 Feb.21 (b), 1894 Mar.9, 1894 Mar.21, 1894 Apr.10, 1894 Apr.12, 1894 Apr.13, 1894 Apr.22, 1894 June, 1894 Aug.8, 1894 Aug.8 (a), 1894 Aug.15, 1894 Sept.5, 1894 Nov.4, 1895 Mar.1, 1895 Mar.4, 1895 Apr.18, 1895 Apr.19, 1895 May 19, 1895 May 31, 1895 Jul.27, 1895 Oct.5, 1895 Nov.3, 1895 Nov.19, 1895 Dec.22, 1896 Jan.18, 1896 Mar.25 (a), 1896 Apr.2, 1896 June 3, 1896 June 14, 1896 June 14 (a), 1896 June 18, 1896 Jul.9, 1896 Jul.17, 1896 Aug.4, 1896 Aug.27, 1897 Jan.21, 1897 Feb.7, 1897 Feb.23, 1897 June 23, 1897 Aug.22, 1898 Jan.15, 1899 June 2, 1899 Aug.17, 1899 Sept.27, 1901 (b), 1902 Mar.22, 1902 Jul.6, 1902 Jul.10 (b), 1902 Jul.6, 1902 Jul.25
 Indian National Congress, 1883 Dec.28-30, 1885 Dec.28, 1887 (b), 1892 June, 1892 (a), 1893 Nov.16, 1895 Apr.8, 1896 (d); the first woman president of, 1879 Feb.13; the leader of, 1884 Dec.3; the first session of, 1885 Dec.28; the policy of mendicancy of, 1900 Feb.21; 17th session of, 1901 Dec.28-31
Indian Nation, The, 1894 Dec.10, 1897 Mar.8, 1897 Apr.5, 1902 Jul.7 (a), 1902 Oct.17

- Indian Review, The*, 1902 Jul. (g)
 Indians, 1866 Apr. 10; in South Africa
 1902 Jan. 19
 Indian Social Reformer, 1897 Feb., 1899
 May, 1902 Jul. 13 (a)
Indian Song of Songs, 1885 (j)
Indian Wisdom, 1899 Apr. 11
 India's need for socialism, 1896 Nov. 1
 India's religion and philosophy, 1902
 Jul. (h)
 India's spiritual wealth, 1892 Dec.
 Indigo, research on 1880 (e)
 Indium, 1863 (i)
 Induction motor, 1883 (c)
 Industrial Revolution, 1871 (d)
 Indus Valley, 1897 Nov. 5-15
 Indus Valley became the cradle of Islamic
 India, 1897 Nov. 5-15
 Infallibility, dogma of, 1870 Jul. 18,
 1887 (c)
 Infectious diseases, 1863 Dec. 13
 Ingersoll, Robert, 1899 Jul. 21
 Inherent divinity, 1893 Nov. 25
 Inoculation against typhoid, 1896 (h)
 Inscription on the monument of victory,
 1897 Jan. 27
 Insecticides, widespread use of, 1898 (f)
Inspired Talks, 1895 June 18-Aug.7
 Insulin, isolation of, 1889 (f)
 Interferometers, 1887 (f)
 Interloper, 1898 Sept. 30
 Internal Combustion engine, the first suc-
 cessful, 1885 (b)
 International awards, 1888 (g), 1896
 Dec. 10
 International Congress of Physics, 1900
 Jul.8, 1900 Aug.-Oct.
 International Exposition: London, 1886
 (n); Paris, 1867 (f-), 1878 (d), 1900
 Aug.-Oct.; Vienna, 1873 (c), 1873
 (h); Sydney, 1879 (g); Melbourne,
 1880 (c)
 International Socialist Bureau, 1889 (o)
 International, third, 1870 Apr. 22
 Interplanetary flight, 1895 (i)
Interpretation of Dreams, 1895 (n),
 1900 (e)
 Intestinal flora, 1882 Mar. 24
 Intolerance, 1894 Mar. 18, 1898 Sept.
 30; the height of, 1893 Sept. 19;
 religious, 1893 Sept. 19
 Intoleration, 1893 Nov.28
Introduction to Parliament Papers, 1893
 Sept. 29
 Ions, 1887 (d)
Iowa State Register, The 1902 Jul. 13 (b),
 1893 Sept. 29
Ipse dixits of Vivekananda, 1895
 June-Aug.
 Iron Chancellor, 1898 Jul.30
 Islam, 1866 (h), 1875 Apr. 10, 1895
 Nov. 23, 1897 Sept. 10, 1901 (c),
 1897 Nov. 5-15, 1899 June 25
 Islamic India, cradle of, 1897 Nov.5-15
 Islamisation of Punjab, 1897 Nov.5-15
 Ishta, 1899 Apr., 1899 May, 1899
 June 25
 Italian forces at Massava, 1884 (c)
 Ivanovski, Dmitri Iosipovich, 1892 (e)
 Ives, Frederic Eugene, 1886 (h), 1897/(b)
 Iyer, Rajam, 1896 Jul.
 Iyer, Rama, 1892 Nov.
 Iyer, Sundararama, 1892 Dec. 13-22
 Jacobs, Aletta, 1878 (e)
 'Jai Ram, Jai Ram', 1886 Apr.
 Jagadguru, 1894 Mar.
 Jagannath, 1899 Mar. 19 (a)
 Jainism, 1874 Mar. 9
 James, William, 1879 (u), 1890 (h), 1895
 July, 1901 (l), 1902 (b)
 Jana Sangh, founder of, 1901 Jul. 6
 Janet, Pierre, 1890 (i)
 Japan, 1902 Jul.(b)
 Java man fossils, 1890 (a)
 Jayadeva, 1885 (j)
 Jeans, James, 1877 Sept. 11
 Jenkins, Charles Francis, 1888 (e), 1889
 (h), 1895 Mar. 22
 Jenny training plane, 1878 (g)
 Jerusalem, 1894 Feb. 16
 Jesus Christ, (see 'Christ')
 Jesus Christ, of Nazareth, 1896 Nov.21
 Jesus Christ, Tolstoy on, 1901 (h)
Jesus Christ, Europe and Asia, 1870 Mar.
 Jews, 1894 Feb.16
 'Jim Crow', 1893

- Jinnah. M.A., 1876 Oct.20, 1888 (b)
Jnana Yoga, 1896 Oct.-Dec., 1896 (c)
 Jnana Yoga, classes on, 1896 Apr.
 Jnanin, 1896 Mar.28
 John Hopkins, 1876 (e)
 John Medical School, 1901 (f)
 John University, 1876 (e)
 Jones, Henry, 1877 Jul.9-16
Journal of the Maha Bodhi Society. The,
 1902 Jul.(e)
 Journal of the Brunn Natural Science Soc-
 iety, 1865 (b)
 Judaism, 1893 Sept.11, 1894 Mar.9
 Jung, Carl, 1875 Jul.26, 1895 (n)
Jungle Books, 1894 (f)
Just So Stories, 1894 (f)
 Juzan, G., 1870 (a)
 Jyotish, 1901 (b)
- Kabbalists, 1894 Mar.9
 Kali, 1872 May, 1873 Dec.3
 Kali Yuga, 1898 June
 Kalpa, 1896 Feb.(a), 1896 Mar.28
 Kalpataru Day, 1886 Jan. 1
 Kalpataru Day, spiritual experience on,
 1886 Jan. 1
 Kant, 1892 Dec.13-22
 Kanyakumari, 1892 Dec.
 Karl Marx (see Marx)
 Karl Marx, works of, 1895 (m)
Karma Yoga, 1876 Feb.(a), 1896 Mar.28,
 1896 Apr.2, 1896 Jul.9, 1896 (c)
 Karma Yogin, 1896 Mar. 28
 Karta Bhaja sect, 1894 Sept. 25
 Kartikeya, 1873 Dec. 3
 Kashi Vidyapith, 1869 Jan 12.
 Kashmir, 1899 Apr.
 Kashmir, a paradise on earth, 1897.
 Sept. 10
Kayastha Samachar, The 1902 Jul (f)
 Keane, Bishop, 1893 Sept. 29
 Kedung Brebus, 1890 (a)
 Kelvin, Lord, 1867 (e)
 'Kerala Pratibha', 1892 Nov.
 Khan, Sayed Ahmed, 1864-69, 1875 (a),
 1877 Jan. 1, 1883 Dec.28-30, 1887
 (b), 1888 (b)
- Khetri Maharaja, 1887 Jan., 1895 Mar. 4
Kidnapped, 1883 (g)
 Kiel Canal, 1895 (k)
 Kill Devil Hill, 1893 (l)
 Kinetophone, 1889 (h), 1893 (h), 1895
 Mar.22
 King, Wimbledon, 1877 Jul.9-16
Kingdom of God is within you, 1894 (e)
 Kingsley, Mary, 1893 (d)
 Kipling, Rudyard, 1865 Dec. 30, 1894 (f)
 Kitasato, Shibasaburo, 1889 (e), 1890 (e)
 Kitty Hawk, 1893 (l), 1900 Sept.
 Koran, 1895 Nov.23
 Koch, Robert, 1880 (d), 1882 Mar.24,
 1889 (e), 1890 (e)
 Kodak hand camera, 1884 (e), 1888 (i)
 Koldewey, Capt.Karl, 1869 (e)
 Kripalani, J.B., 1888 (c)
 Kripananda, Swami, 1896 Mar.28, 1896
 Apr.11 (a)
 Krishna, Sri, 1894 Aug.15 (a), 1894
 Sept.25, 1902 Oct.17
 Krishna's ethical teaching, 1894 June
 Krishnamurthy, J., 1895 May 22
 Kruger, Paul, 1880-81
 Krupp, Fried, 1895 (f)
 Krupps, 1867 (f)
 Krypton, 1894 (d)
 Kshatriya, 1896 (a)
 Ku Klux Klan, 1865 Dec.24
 Kuta village, 1898 June
 Kymograph, 1895 Apr.23
- Labouring class, ever trampled, 1900 (a)
 Labour agitation, 1886 (l)
 Labour Day, 1889
 Labour Party, 1883 Jan.23, 1889 (j)
 1893 (m)
 Labour Representation Committee, 1884
 Jan.(a)
 Labour Representation League, 1871 (d)
Lady Windermere's Fan, 1891 (g)
 Lahore, 1897 Nov.5-15
 Lahore University College, 1869 Dec.
 Lamp, fluorescent, 1893 (h)
 Lanchester Engine Co., 1895 (l)
 Lanchester, Frederick, W. 1895 (l)
 Lanchester Motor Car, 1895 (l)

- Langley, Samuel Pierpont, 1896 (l)
 Languages, evolution of, 1872 (c)
 Lanmen, Charles Rockwell, 1884 (d), 1890 (g)
 Lansdowne, Lord, 1888-94
 Lanston, Tolbert, 1885 (e)
 Lantern, electric safety, 1893 (h)
 Lavassor, E.C., 1885 (b), 1888 Oct.31
 Laval, Carl Gustav Patrik de., 1877 (f)
 Lawn tennis, 1869 (f)
 Lawrance, John, 1864-69
 Lawson, H.J., 1870 (a)
 League of Struggle, 1895 (m)
Leaves of Grass, 1892 Mar.26
Lectures from Colombo to Almora, 1898 June.2
 Leyland Motors, 1896 (k)
 Legge, Sinologist, 1875 (b)
 Leland, Stanford, Jr. University, 1885 (k)
 Lenin, Nikolai, 1870 Apr.22, 1895 (m), 1899 (e)
 Lenoir, Etienne, 1876 (c)
 Leo XIII, 1891 May 15
 Leprae, mycobacterium, 1874 (c)
 Leprosy, 1873 (d)
 Leprosy bacillus, 1874 (c)
 'Les Lois d'imitation', 1890 (i)
 Levey, Adolf Magnus, 1893 (e)
 Levo-methylaminoethanolcathetol, 1901 (f)
 Liberalism, 1891 May 15
 Library, New York State, 1876 (f)
 Library School, the first, 1876 (f)
Life and Letters of Lord Macaulay, 1876 (i)
Light of Asia, 1885 (j)
Light of Truth, 1874 June 12
 Lilienthal, Otto, 1893 (l)
 Lincoln, Abraham, 1863 Jul.1-3, 1865 Apr.14, 1865 Dec.18, 1896 Jul.(a)
 Linde, Carl, 1865 (f), 1895 (c)
 Linotype, 1884 Jul.; 1899 Oct.28
 Linotype machine, 1885 (e)
 'Lion of Punjab', 1865 Jan-28
 Liquid air, 1865 (c)
 Liquor, 1898 Sept.30
 Livingstone, David, 1873 May 1
 Lister, Joseph, 1865 (c), 1877 Oct., 1895 Sept.28
 Little, Arthur Dehon, 1902 (c)
 Locomotive, electric, 1893 (h)
 Loffler, F.A.J., 1884 (k)
 Logic, modern symbolic, 1872 May 12
 London, 1879 (c), 1894 Sept.25, 1896 Jan.18, 1896 June 3, 1896 June 18; 1896 Aug.4, 1899 Aug.17
 London University, 1869 (d)
 London's Tower Bridge, 1854 (g)
London Daily Chronicle, The, 1896 Jul. 17
London Standard, The, 1895 Oct.22, 1895 Oct-Nov.
 Long, Crawford W., 1868 Jul.15
 Longfellow, H.W., 1882 Mar.24 (a)
 Los Angeles, 1893 Sept.11 (a), 1900 June 24
 Loud, John H., 1888 Oct.30
 Louisiana cyclone, 1893 Mar.10
 Love, brotherly, 1882 (g)
Love of God, 1894 Feb.21
 Low castes, conversion of, 1897 Nov. 5-15
 Lowe, Thaddeus, 1865 (f)
 Lubbock, John, 1888 June-Nov.
 Lucknow Muslim Conference, 1900 Aug.
 Lud, Mr., 1897 Feb.7
 Ludwig, Karl, 1895 Apr.23
 Lumiere Brothers, 1889 (h)
 Lumiere, Louis and Auguste, 1895 Mar.22
 Lyall, Alfred, 1873 Dec.3
 Lymphatico-bilious, 1895 Oct.5
 Lytton, Lord, 1876-80, 1878 Mar.14, 1878 (b)
 Ma Anandamayi, 1896 (m)
 MacArthur, 1890 (d)
 Macaulay, Lord, 1876 (i), 1882 (b)
 Machine a calculer, 1886 (l)
 Machine heavier than air, 1898 (k)
 Machine gun, the first practical, 1884 (j)
 Machine recording and adding, 1886 (k)
 Macmillan, Kirkpatrick, 1870 (a)
 Madhwa, 1895 June 18-Aug.7
 Madras, 1893 Dec.6, 1894 Apr.22, 1894 June, 1894 Aug.8 (a), 1894

- Nov.4, 1895 Jul.27, 1895 Dec.22, 1896 June 14, 1896 June 14 (a), 1897 Feb.7, 1897 Feb.6, 1897 Apr.5, 1897 Aug.22, 1899 Jul.9, 1899 Aug.17, 1902 Jul.25 (a), 1902 Oct.26; a public meeting of the citizens of, 1894 Apr.28, 1902 Jul.25; Pariahs turning Christians in, 1901 (a)
- Madras Mail, The* 1878 Sept.20 1897 Feb.4, 1897 Feb.6, 1899 Mar.19 (a)
- Madras Standard, The*, 1897 Apr.5
- Madras Times, The*, 1878 Sept.20 1894 Aug.15 (a), 1895 Mar.1, 1897 Feb.7
- Magnetic personality, 1891 Nov.
- Magnetic principle, 1883 (c)
- Magnetic wire recording, 1898 (e)
- Magnetism, personal, 1894 Jan.21
- Mahabharata*, 1872 (c), 1885 (j), 1900 Feb.1.
- Mahalnobis, P.C., 1893 June 29
- Maharaja of Khetri, 1887 Jan.
- Maharashtra, rise of extremist school of nationalism, 1897 (a)
- Mahasamadhi*, 1886 Aug.16, 1902 Jul.25 (a), 1902 Jul.(b)
- Mahat*, 1896 Feb.(a)
- Mahatmaji, 1893 Apr.
- Mahavira Bhava, 1886 Apr.
- Mahratta, The*, 1899 Mar.19 (a), 1899 Apr.30, 1899 June 25, 1899 Jul.9, 1900 June 24, 1900 Jul.8, 1902 Jul.13 (b)
- Majumdar, Pratap Chandra, 1870 Mar. 1878 (a), 1883 (b)
- Malaria, transmission of, 1898 (f)
- Malabar Mail, The*, 1902 Aug.(b)
- Malgre lui*, 1896 Mar.28
- Malarial parasite, discovery of, 1898 (f)
- Mallet, Lewis, 1874 Dec.
- Manganese steel, 1868 (d)
- Man-making, 1902 Jul.(h)
- Manners and Customs of India*, 1894 Jan.21
- Mantra, 1886 Apr.
- Manu, 1897 Nov.5-15
- Manual of Bacteriology*, 1892 (l)
- Marconi, Guglielmo, 1874 Apr.25, 1883 (d), 1895 (b), 1901 Dec.12
- Marconi's wireless telegraph Co.Ltd., 1896 Nov.
- Marignac, J.C.G., 1880 (h)
- Mark Twain, 1876 (d)
- Marshall, Julian, 1877 Jul 9-16, 1877 Jul.16
- Martin Brothers, 1863 (d)
- Marxism, 1883 Mar.14
- Marxism influence on Fabians, 1884 Jan.(a)
- Marxist Revolution, 1889 (j)
- Marx, Karl, 1864 (d), 1867 (c), 1867 (j) 1883 Mar.14,
- Massawa, Italian forces at, 1884 (c)
- Mass communication, 1865 (d)
- Mass conversions, in Travancore, 1892 Nov.
- Material existence, transformation of, 1872 Aug.15
- Materialism, 1896 (a), 1899 Jul.9
- Materialistic country, 1894 Sept.25
- Math and Mission, 1898 Dec.9
- Mathematical analysis, 1867 (e)
- Mathematics, 1872 May 12, 1900 (d)
- Mathematics, Vedic, 1884 Mar.
- Math grounds, Consecration of, 1898 Mar.5
- Matter, 1896 Feb.(a)
- Maxim gun, 1884 (j)
- Maxim, Hiram Stevens, 1884 (j)
- Max Muller: wrote to Bunsen about his plan to help spread Christianity in India, 1867 Feb.26; wrote to Dr. Milan, 'India is ripe for Christianity', 1867 Feb.26; wrote to his wife revealing the motive behind his venture, 1867 Dec.9; wrote to Duke of Argyl, 'India must be conquered again by education....Hinduism is doomed', 1868 Dec.16; Keshab Chandra Sen met for the first time, 1870 Mar.; made disparaging remarks about Hinduism in his Westminster lectures on Missions, 1873 Dec.3; said 'Hinduism is dead', 1873 Dec.3; with Charles Darwin, 1874 Oct; completed the translation of *Rig Veda*, 1874 Nov.(a); in his preface to the last volume of his great work; 1874 Nov. (a); wrote to Sir Lewis Mal-

- let about the significance of his translation of the *Rig Veda*, 1874 Dec.; wrote to the Duke of Albany about the importance of the Veda, 1875 Dec.13; took up the editorship of *The Sacred Books of the East*, 1875 (b); expressed his idea of India and Hinduism in his lectures at the university of Cambridge, his first lecture, 'What can India teach us', 1882 May; his lectures at the Royal Institute, London, on 'Vedanta Philosophy', 1894 Mar.; *The Indian Mirror* refers to the works of, 1894 Aug.15; *The Amrita Bazar Patrika* refers to his high regard for Vedanta Philosophy, 1894 Aug.15 (a); *The Brahmavadin* refers to the popularity of the works of, 1896 Mar.28; Vivekananda met, 1896 May 28; in a desperate hurry to complete the editing of *The Sacred books of the East*, 1896 May 28; his article on Sri Ramakrishna, *A Real Mahatama*, 1896 May 28; brought out his book, *Sri Ramakrishna, His Life and Sayings*, 1898 Nov.; 'a man having two voices', wrote the Christian Literature Society of India, 1899 Aug. 17; exhorted in a letter to the Brahma leader and his followers to embrace Christianity, 1899 Oct.; his publication of 51 volumes of 'The Sacred Books of the East', 1900 Oct.28; Vivekananda on the great work of, 1900 Oct.28; death of, 1900 Oct.28
- Maxwell, James Clerk, 1864 (f), 1873 (f), 1879 Nov.5, 1895 (b)
- Maxwell's theory, 1864 (f)
- Mayavati Ashrama, 1901 Jan.7
- Maybach, William, 1892 (k)
- May Day, 1886 (m)
- Mayo, Lord, 1869-72
- Mazdaism, 1894 Mar.9
- Mazoomdar, 1894 Aug.8
- Mazumdar, Pratapchandra, 1899 Oct.
- McKindley, Isabelle, 1894 Sept. 15
- McKinley, assassination of, 1901 Sept. 6
- McLeod, Miss, 1902 Oct.26
- Measurements, precision, atomic and nuclear, 1898 Jul.29
- Mechanical scanning principle, 1884 (g)
- Mechanism, 1889 (i1)
- Medicine, 1896 Dec.10
- Meditation, 1895 Feb.
- Mehta, Phirozeshah, 1898 (c)
- Meister, Joseph, 1885 Jul.6
- Memoirs of European Travels*, 1900 (a)
- Memory, power of, 1896 Sep.(a)
- Memphis Commercial*, 1894 Jan.17
- Mendeleev, Dmitri Ivanovich, 1869 (c)
- Mendel, Gregor Johann, 1865 (b), 1884 Jan. 6, 1900 (c)
- Mendelian Law made public, 1900 (c)
- Mendel's Law of heredity, 1865 (b)
- Mendel's published works, discovery of, 1900 (c)
- Mendel's work, 1865 (b)
- Mendel's Principles of Heredity*, 1902 (d)
- Menon, Vallathol Narayana, 1878 Oct.16
- Mercedes automobile, 1890 (j)
- Mercedes-Benz car, 1885 (b)
- 'Merchant of Death', 1889 (g)
- Mergenthaler, Ottmar, 1884 Jul., 1899 Oct.28
- Mering, J.Von, 1889 (f)
- Metabolic rates, 1893 (e)
- Metabolism, 1893 (e)
- Metallurgical science, 1863 (d)
- 'Metaphysical nonsense', 1893 Oct.11
- Methodist mummeries, 1894 Mar.18
- Methods, statistical, 1877-93
- Methyl refrigerator, 1865 (f)
- Metropolitan Institution, Pandit Ishwar-chandra Vidyasagar, 1871 (a), 1884 Jan.30
- Metropolitan Railway, 1863 (f)
- Michalin, Edourd, 1893 (k)
- Michalin and Co., 1888 Oct.31
- Michalin, Andre, 1888 Oct.31
- Michelson, Albert, 1887 (f)
- Micro-organism, 1872 (i), 1895 Sept.28
- Micro structure of steel, 1863 (d)
- Mikimoto, Kokiche, 1893 (g)
- Milan, Dr., 1867 Feb.26
- Miller, Rev. Dr. William, 1895 May 31
- 'Mild Hindu', 1893 Sept.19

- Millionaires in U.S.A., 1892 (c)
 Milking machine, 1878 (j)
 Millikan, Robert A., 1868 Mar.28
 Mill, John Stuart, 1873 May 8, 1884 Jan.(a)
 Milne, John, 1880 (g)
 Minneapolis, devastating fire in, 1893 Mar.10
Minneapolis Star, 1893 Nov.25
 Mineral jelly, 1889 (i)
 Miracle in proof of religion, 1894 Feb.17
 Miracles, 1894 Sept.25
 Mira Movement in education, 1879 Nov.25
 Missile, the first guided, 1866 (g)
 Mission and Math, 1898 Dec.9
 Missionaries, 1893 Oct.11, 1893 Dec.27, 1893 Dec., 1894 Feb.16, 1894 Mar.14, 1894 Apr.13, 1894 Apr.22, 1894 Aug.8(a), 1894 Nov.4, 1894 Nov.7, 1895 Nov.23, 1896 May 23, 1896 (b), 1897 Jan.21, 1897 Jan.30, 1897 Feb.7, 1897 June 23, 1898 Sept.30, 1899 Mar.19 (a), 1899 Sept.27; machinations of, 1895 June-Aug.; spitefulness of, 1899 Jul.9
 Missionary, 1894 Aug.15 (a), 1894 Sept.5; reports, 1899 Mar.19 (a); Review of the world, 1897 June 23; work, 1894 Mar.18; crusade of calumny against Hindu Religion, 1899 Jul.9
Missionary Travels, 1873 May 1
 Mission Schools, 1882 (d)
 Mitra, Haripada, 1888 June-Nov.
 Mitra, Mela, 1900 (b)
 Mitra, Nabagopal, 1867 (a)
 Mitra, Surendranath, 1881 Nov.
 Modern Hindu, 1897 Feb.28
 Modern India, 1897 Feb.28
 Modern Religion, 1894 Feb.21 (a)
 Mohammedan Anglo-Oriental College, 1875 (a)
 Mohammedanism, 1893 Sept.11, 1894 Feb.21, 1894 Mar.9, 1895 Nov.23, 1899 Apr.11, 1899 May
 Mohammedans, 1864-69, 1874 Feb.13, 1895 Nov.23, 1897 June, 1899 Apr., 1899 May, 1899 Aug.17; in India, 1894 Feb.21 (a); Mohammedan conquest, 1899 Apr., *Historian* 1899 June 25
 Moissan, Henri, 1886 (j)
 Moments, 1877-93
 Monastery, Belur, 1898 Dec.9
 Monier, Joseph, 1867 (f)
 Monier Williams, Sir, 1872 (c), 1899 Apr.11
 Monoplane, 1898 (k)
 Mono-typesetting, 1885 (e)
 Mont Pelee, eruption of, 1902 (i)
 Monument of Victory, 1897 Jan.27
 Mookerjee, Shyama Prasad, 1901 Jul.6
 Moorshidabad, 1897 May 16
 Morley Henry, 1877 (a)
 Morley, Edward E., 1887 (f)
 Morrison, William, 1892 Sept.
 Morse Code, 1872 Apr.2
 Morse, Samuel, 1872 Apr.2
 Morton, William T.G., 1868 Jul.15
 Mosquito vector, 1898 (f)
 Mother-church, 1899 Apr.
 Mother India, 1883 May 28, 1897 Feb.14 1902 Jul.(k)
 Mother India, spiritual emancipation of, 1872 Aug.15
 Mother India, the idea of, 1894 Mar.25
 Motherland, 1896 Oct-Dec., 1897 Feb.14, 1897 Jan.29; duty to, 1897 Jan.29; intense love for, 1897 Jan.16
 'Mothers in Israel', 1893 Nov.30
 Motion pictures; commercial, 1891 Dec.29
 Motion pictures, the first demonstration of, 1895 Mar.22
 Motor, A/C electric, 1888 (f)
 Motor, buses, the first British, 1900 (h)
 Motor cycle, the first, 1883 (e), 1884 (h), 1885 (b)
 Motor, electric, 1867 Aug.25
 Motor, electromagnetic, 1878 May 13
 Motor, induction, 1883 (c)
 Motor, induction, synchronous and split phase, 1888 (g)
 Motor, universal, 1893 (f)
 Motor, vehicle, 1885 (b)
 Motor car race, 1900 (h)
 Motor car, the first British, 1895 (l)

- Motor car, the first U.S., 1892 Sept., 1896 (k)
- Motor car with pneumatic tyres, 1888 Oct.31
- Movement, anarchist, 1897 Jan.29
- Mohammedan Anglo-Oriental College, 1875 (a)
- Mohammedans (see also 'Mohammedans'), 1864-69, 1897 June
- Mukherjee, Asutosh, 1864 June 29
- Mukherjee, Raja Peary Mohan, 1895 Apr.18
- Mukhopadhyaya, 1867 Feb.26
- Mulk, Moshin-ul-, 1900 Aug.
- Muller, Mrs. Georgina Max, 1898 Nov.
- Muller, Miss Henrietta, 1895 Oct.-Nov., 1897 Aug.22, 1898 Mar.5
- Muller, Max (see 'Max Muller')
- Muller, Paul, 1873 (e)
- Multan, 1897 Nov.5-15
- Multiple switchboard, 1879 (l)
- Munich exhibition, 1895 (f)
- Munshi, K.M., 1887 (a)
- Murdoch, Dr., 1895 May 31
- Mussulmans, 1883 (a), 1896 (d)
- Mushet, Robert Forester, 1868 (d)
- Musical Instrument, electrical, 1883 (d)
- Muslim Conference, Lucknow, 1900 Aug.
- Muslim Defence Association, 1887 (b)
- Muslim land, 1897 Sept.10
- Muslim League, 1876 Oct.20, 1888 (b)
- Muslim Minority will take up sword, 1888 (b)
- Muslim population in India, first all India census, 1881 (a); second census, 1891 (a); third census, 1901 (c)
- Muslim proselytisers, 1897 Nov.5-15
- Muslim sword, 1893 Sept.19
- Muslims, 1866 Apr.10, 1876 Oct.20, 1877 Jan.1, 1877 Sept., 1888 (b), 1896 (d), 1897 Nov.5-15, 1900 Aug.; Janab R.M. Sayani on, 1896 (d); in Punjab, 1897 Nov.5-15; in India, the psychology of, 1896 (d); the creed of, 1893 Sept.19
- Mussolini, Benito, 1883 Jul.29
- Mylapore, 1897 Apr.5
- Myers, Frederick, H., 1896 Oct.-Dec.
- Mysore Herald, The*, 1902 Jul.14
- Mysore, Rendition of, 1881 (b)
- Mystic, Christian, 1889 (p)
- Mystic experience, 1898 Aug.2
- Mystic sage, 1896 (m)
- Mythology, Hindu, 1881 (g)
- Nabagopal, 1871 (b)
- Naidu, Sarojini, 1879 Feb.13
- 'Nair Lady', 1873 (h)
- Naismith, James, 1891 (l), 1901 (o)
- Nansen, Fridtjof, 1893 Sept. 22
- Naoroji, Dadabhai, 1892 (a)
- Narayana Guru, 1888 (a), 1892 Nov.
- Narendranath (Also see 'Vivekananda'), 1894 Aug.8 (a), 1894 Aug.15 (a); Birth of, 1863 Jan.12; entered Primary Class, 1871 (a); his admiration for wandering monks, 1871 (a); his wish 'I must become a monk', 1871 (a); a member of Brahma Samaj, 1878 May 15; entered college, 1879 (a); challenged a padre who abused Hinduism, 1879 (a); heard about Ramakrishna from his principal, 1881; saw Ramakrishna first time at Calcutta, 1881 Nov.; met Ramakrishna first time at Dakshineswar, 1881 Dec.; passed B.A. Examination, 1884 Jan.30; initiated into Freemasonry, 1884 Feb.19; death of his father, financial distress and privation at home, 1884 Feb.25; sent by Ramakrishna to meet Bankim, 1884 Dec.; in deep meditation, 1885 Sept.; initiated into Rama Mantra by Ramakrishna, 1886 Apr.; disciples of Ramakrishna under the leadership of, 1886 Aug.16; attained Nirvikalpa Samadhi at Cossipore Garden House, 1886; Ramakrishna transmitted his spiritual powers to, 1886 Aug.; took to monastic life with his brother disciples, 1887 Jan.; Prof.Hastie's remark about, 1881
- Natal, 1893 Apr.
- Natal, Indian community at, 1901 Oct.8
- National Academy of Sciences, 1863 (h)

- National Automobile show in USA, 1900 (h)
- National Carbon Co. 1890 (c)
- National Cardage Co., 1893
- National Cemetery, 1863 Jul.1-3
- National Health Service, 1883 Jan.23
- National Insurance, 1883 Jan.23
- National Society, Calcutta, 1871 (b)
- National Theatre, 1872 Dec.
- National Typographic Co., 1884 Jul.
- National Women's Suffrage, 1865 (e)
- National Encyclopaedia*, 1896 Mar.28
- National Paper*, 1867 (a), 1871 (b)
- Nationalism, 1891 May 15
- Nationalism, a new wave of, 1897 Jan.16
- Nationalism, extremist school of, 1897 (a)
- Nationalism, Hindu, 1871 (b)
- Native Marriage Act, 1872 (a)
- Native Opinion, The*, 1902 Jul.9 (a)
- Native States, The*, 1902 Jul.13 (c)
- Natural Selection, theory of, 1882 Apr. 19
- 'Nava Vidhana', 1881 Jan. 25
- Nazarene Reformer, 1894 Mar. 18
- Nazhivin, I.F., 1896 (n)
- Necessity of Religion, 1896 Apr.
- Negro, emancipation of, 1865 Dec.24
- Negro, slavery, 1865 Apr.14
- Negro, slaves, 1865 Dec.18
- Negroes enfranchised, 1865 Dec.24
- Negroes, ill treatment of, 1893
- Negroes, in America, 1893
- Negroes, Lynched in America, 1893
- Negroes, prejudice against 1893
- Nehru, Jawaharlal, 1889 Nov.14
- Neisser, Albert Ludwig Siegmund, 1879 (j)
- Neodymium, 1885 (d)
- Neon, 1894 (d)
- Nepal, 1899 Apr.
- New Century Hall, 1897 Jan.11
- New Dispensation, 1881 Jan.25, 1883 (a); the main principles of, 1881 Jan.25
- New John Hopkins University, 1879 (m)
- New Liberty bell, 1893 Sept.11
- New Testament, 1897 Feb.6
- New World, 1902 Jul(f)
- New York, 1879 (c), 1894 Sept.25, 1896 Mar.25 (a), 1896 Mar.28, 1896 Apr.11 (a), 1900 June 10, 1902 Oct.17, 1902 Oct.26, 1902 Jul. (l)
- New York Banks, 1893
- New York Public Library, 1901 (m),
- New York State Library, 1876 (f)
- New Zealand, 1865 (e)
- New Fabian Essays*, 1889 (j)
- New India, The*, 1902 Jul.10 (a)
- New York Critic, The*, 1893 Oct.7, 1893 Dec.27, 1902 Jul.13 (b), 1902 Jul.
- New York Daily Graphic, The*, 1880 Mar.4
- New York Herald, The*, 1892 Mar.26, 1893 Sept.27, 1893 Dec.27, 1896 Jan.19, 1897 Mar.25 (a)
- New York Independent, The*, 1894 Dec.5, 1894 Dec.10
- New York Tribune, The*, 1884 Jul., 1887 Jan.11, 1897 (b)
- New York World, The*, 1893 Oct.
- Niagara Falls, 1883 (c), 1886 (e), 1895 Aug.26;
- Niagara Power Co., 1895 Aug.26
- Nicholson, John H, 1898 (m)
- Nickel Steel, 1868 (d)
- Nietzsche, Friedrich Wilhelm, 1884 (a), 1900 Aug.25
- Nigger, 1894 Dec.10
- Nilson, L.F., 1879 (o)
- Nipkov, Paul Gottlieb, 1884 (g), 1888 (e)
- Nirvikalpa Samadhi, 1895 June 18-Aug.7, 1886, 1895 June
- Nitrocellulose, 1883 (f), 1889 (i); process, 1892 (j)
- Nitroglycerine, 1866 (e), 1889 (i)
- Nitron, 1894 (d)
- Nitrous Oxide, 1868 Jul.15
- Nityananda, Swami, 1897 May 16
- Nitz, Max, 1877 (c)
- Nivedita School, 1898 Nov.13
- Nivedita, Sister, 1900 June 10, 1902 Jul.10 (b); birth of, 1867 Oct.28; in search of 'Truth', 1867 Oct.28; came in touch with Vivekananda at London, 1895 Nov.; 'the dedicated one', 1895 Nov.; arrived at Calcutta, 1898 Jan.28; ordained by Vivekananda,

- 1898 Jan.28; in-charge of plague relief at Calcutta, 1898 Apr.; goes on pilgrimage to Amarnath with Vivekananda, 1898 Aug.2; dedication of her school at Calcutta, 1898 Nov.13; Beginning of her work in India, 1898 Nov.13; left for the West with Vivekananda, 1899 June 20; her record of the last day of Vivekananda, 1902 Jul.5
- Nobel, Alfred, 1866 (e), 1888 (g), 1896 Dec.10, 1901 (g)
- Nobel, Foundation, 1896 Dec.10
- Nobel, Prize, 1866 (e), 1896 Dec.10
- Nobel, Prizes established, 1901 (g)
- Nobel, Prizes, the first, 1901 (g); W.K. Roentgen, 1898 Nov.8; J.H. Van't Hoff, 1884 (b); E.A. Von Behring, 1890 (e); R.F.A. Sully Pruydhomme, 1901 (g); J.H. Dunant, 1901 (g); Frederick Passy, 1901 (g)
- Prizes to: Rudyard Kipling, 1865 Dec.30; Lord Rutherford, 1871 Aug.30; Rabindranath Tagore, 1877 (a); Adolf Von Baeyer, 1880 (e); Max Born, 1882 Dec.11; Schrodinger, 1887 Aug.12; Niels Bohr, 1885 Oct.7; C.V.Raman, 1888 Nov.7; Lord Rayleigh, 1894 (a); William Ramsay, 1894 (e); Antoine Henri Becquerel, 1896 (j), 1898 (a); Marie Curie, 1898 (a); Ronald Ross, 1898 (f); Wolfgang Pauli, 1900 Apr.25; Max Planck, 1900 Dec. 14; Werner Karl Heisenberg, 1901 Dec.5; F.G.Hopkins, 1901 (j)
- Noble, Dr., 1893 Sept. 19
- Margaret Elizabeth (see also 'Nivedita'), 1867 Oct.28, 1895 Nov., 1897 Sept.10, 1899 Apr.30, 1902 Jul.10(b)
- Non-resistance, 1882 (g)
- Narendranath Sen, 1901 (b), 1902 Jul. (k)
- Northampton Daily Herald*, 1894 Apr.11
- Northbrook, Lord, 1872-76
- Northcliff, Lord, 1865 Jul.15
- North Pole, 1893 Sept.22
- Norway, 1893 Sept.22
- Nuclear atoms, 1871 Aug.30
- Nuclear Physics and Chemistry, 1898 (a)
- Numbers, trans-infinite, 1874 (e)
- Oberth, Hermann, 1895 (i)
- Occidentals, 1896 Nov.21
- Occultism, 1894 Mar.9, 1897 Feb.
- Oceanography, 1872 (d)
- Oscillograph, 1878 (i)
- Oda, Rev., 1901 Nov
- Ogowe River, 1893 (d)
- Okakura, 1901 Nov.
- Olcott, Colonel, 1869 (a), 1875 Nov.15, 1879 (f), 1893 Nov.16
- 'Old maid', 1897 Feb.6
- Olympic Games revived, 1896 (f)
- 'On Liberty', 1873 May 8
- On the Equilibrium of Heterogeneous Substances*, 1878 (k)
- Open hearths process, 1863 (d)
- Open heart surgery, 1893 (f)
- Opera House, 1895 Aug. 8
- Operation of brain tumour, 1884 Nov. 25
- Optical interferometer, 1887 (f)
- 'Orange Monk of Chicago', 1902 Jul. (e)
- 'Orator by Divine Right', 1893 Dec. 27
- Organic chemistry, 1884 (m)
- Oriental, 1896 Nov. 21
- Oriental Christ*, 1870 Mar., 1883 (b)
- Origin of Species*, 1863 (e), 1871 (c), 1882 Apr. 19
- Othello, Macullough's, 1893 Sept. 19
- Orthodox Christianity, 1894 Jan. 21
- 'O Swami Baba', 1901 (a)
- Otis Company, 1889 (g)
- Otis Elisha G., 1890 (b)
- Otto, Nicholas August, 1876 (c)
- Owens, M.J., 1898 (g)
- Oxford, Bishop of, 1863 (e)
- Oxford, University, 1872 (c), 1896 May 28, 1902 (h)
- Pachaiyappa's College, 1902 Jul. 25 (a)
- Pacinotti, Antonio, 1872 (g)
- Padres (Clergymen), 1879 (a), 1892 Nov.
- Pagan, 1894 Mar. 9, 1894 Mar. 18
- Painter, William, 1892 (d), 1895 (d)

- Pakistan, 1876 Oct. 20, 1888 (b)
 Pal, B.C. (Bepin Chandra), 1878 Sept. 20, 1898 Jan 15
 Pan America Exposition, 1901 Sept. 6, 1901 (e)
 Panchavati, 1863 (a), 1885 Sept.
 Pandit, Vijayalakshmi, 1900 Aug. 18
 Pandurang, Atmaram, 1867 Mar. 31
 Panhard, R., 1885 (b), 1888 Oct. 31
 Panhard, R., and Lavossar, 1896 (k)
 Papacy, 1864 Dec. 8
 Papal dogma of infallibility, 1870 Jul. 18, 1887 (c)
 Papal encyclical, 1891 May 15
 Paper making, 1867 (i)
 Paradise on earth, 1897 Sept. 10
 Paragon of Vedantists, 1895 July.
 Paramahansa, 1897 Feb. 28, 1902 Aug. (a)
Paramahamser Ukti, 1878 (a)
 Paramakudi, 1897 Feb. 1
 Paris, 1899 Jul. 9, 1900 Jul. 8
 Paris, Exhibition, 1885 (b), 1889 (k), 1889 (1), 1900 Jul. 8
 Paris, International exposition, 1867 (f), 1900 Aug.—Oct.
 Paris, Metro underground rail service, 1863 (f)
 Parke, Davies and Co., 1901 (f)
 Parker, Dr., 1902 Oct. 26
 Parker, George Safford, 1884 (f)
 Parker, Pen Co, 1884 (f)
 Parker, W.H., 1863 Dec. 13
 Parker, Alexander, 1868 (b)
 Parliament of Religions, 1893 Sept. 11, 1893 Sept. 11 (a), 1893 Sept. 19, 1893 Sept. 27, 1893 Sept. 28, 1893 Sept. 29, 1893 Oct. 1, 1893 Oct. 7, 1893 Oct. 11, 1893 Nov. 18, 1893 Nov. 28, 1893 Dec. 27, 1894 Jan. 16, 1894 Feb. 21 (b), 1894 Mar. 9, 1894 Mar. 14, 1894 Mar. 21, 1894 Apr. 10, 1894 Apr. 11, 1894 Apr. 28, 1894 June, 1894 Aug. 8, 1894 Aug. 8(a), 1894 Aug. 15, 1894 Sept. 1, 1894 Sept. 5, 1894 Dec. 10, 1895 Mar. 4, 1895 May 19, 1895 May 31, 1896 May 23, 1896 Jul. 17, 1896 (b), 1897 Jan. 11, 1897 Feb. 6, 1897 Mar. 8, 1879 Jul. 9, 1900 Aug.—Oct., 1902 Jul. 11, 1902 Jul. 13(b), 1902 Dec. 16, 1902 Jul. 20, 1902 Jul. 25 (a), 1902 Jul. (b), 1902 Jul. (c), 1902 Jul. (e), 1902 Jul. (h), 1902 Jul. (l), 1902 Aug. (a), 1902 Dec. 16
Parliament of Religions, 1893 Sept. 19
 Parsis, muslim attack on, 1874 Feb. 13
 Parsons, Charles, 1884 (n)
 Particle, sub-atomic, 1887 Aug. 12
 Party, most lavish, 1883 Mar. 26
 Partition of India, 1876 Oct. 20, 1888 (b)
 Passy, Frederic, 1901 (g)
 Pasteurization, 1895 Sept. 28
 Pasteur, Louis, 1865 (c), 1872 (i), 1881 (k), 1885 Jul. 6, 1895 Sept. 28
 Pasteur Institute, 1895 Sept. 28, 1901 (n)
 Pasteur vaccine, 1885 Jul. 6
 Patel, Sardar Vallabhbhai, 1875 Oct. 31
 Pathogenes, 1882 Mar. 24
 Patriot, the fiery, 1883 May 28
 Patriotism, 1897 Feb. 14, 1897 Aug. 22
 Pauli principle, 1900 Apr. 25
 Pauli, Wolfgang, 1900 Apr. 25
 Paulsen, Valdemar, 1898 (e)
 Pavahari Baba, 1890 Feb. 4, 1898 June
 Payer, Julius, 1871-74
 Peace Retreat, 1900 Feb.—May
 Pearl culture, 1893 (g)
 Pearl farm, 1893 (g)
Pearls of Faith, 1885 (j)
 Pearson, Karl, 1877-93
 Peep-show, 1895 Mar. 22
 Peep-show machine, 1889 (h)
 Pelee, Mont, 1902 (i)
 Penicillin, discovery of, 1881 Aug. 15
 'Penny Farthing', 1870 (a)
 Pension, oldage, 1891 (i)
 Pentecost, Dr. 1894 Aug. 15 (a)
 Periodic law of elements, 1869 (c)
 Periodic table of chemical elements, 1869 (c)
 Persecution, 1894 Feb. 16
 Persian, 1894 Feb. 16
 Personality, balanced, 1898 (j)
 Personality, the most fascinating, 1893 Sept. 28
 Personal magnetism, 1894 Jan. 21
 Perumal, Alasinga, 1863 (c), 1895

- Feb.17, 1895 Jul.27, 1895 Sept.
 Petermann, Dr. A., 1869 (e)
 Petrol engine, internal combustion, 1885 (b)
 Pharisees, 1897 Jan.30
 Philadelphia Centennial Exposition, 1876 Mar.3
 Philanthropy, Rockefeller on, 1894 Mar.—Apr.
 Philosophies, Moorish, 1894 Mar.9
 Philosophy, 1894 Mar.18, 1894 Aug.15; 1894 Aug.15(a), 1894 Sept.1, 1894 Sept.7, 1895 Nov.3, 1895 Nov.19, 1896 Jan.18, 1896 Mar.25 (a), 1896 Mar.28, 1896 Apr.2, 1896 Nov.21, 1896 Mar.19 (a), 1902 Jul.(h), 1902 Aug.(a), 1902 Oct.17, 1903 Feb.; and metaphysics, 1894 Feb.16; Eastern, 1896 Aug.4; humanistic, 1899 Jul.21; monistic, 1897 Nov.12; of Science, 1895 (o); of the East, 1897 Jan.30; of yoga, 1896 (n); Western 1897 Jan.30
Philosophy of Yoga, The, 1896 (n)
Philosophy of the Vedanta, 1896 Mar.25
 Phonograph, 1864 (e), 1877 Nov.29, 1893 (h)
 Phosphoric iron ores, 1879 (n)
 Photoelectric effect equation, 1868 Mar.28
 Photograph, taken with artificial light, 1898 (i)
 Photograph, within the reach of everyone, 1884 (e)
 Photographic paper, 1863 Nov.14
 Photographic plates, 1884 (e)
 Photographic process, colour, 1886 (h), 1895 Mar.22
 Photographic reproduction, the 1st, 1880 Mar.4
 Photography, 1886 (h), 1892 (b), 1895 (e)
 Photography, a universal hobby, 1884 (e)
 Photography, colour, 1886 (h)
 Photography, Sun, 1891 (f)
 Photophone, 1880 (f)
Phrenological Journal, 1895 Oct.5
 Phrenological Society of America, 1895 Oct.5
 Oct.5
Physical Principles of the Quantum Theory, 1901 Dec.5
 Physical Chemistry, 1878 (k)
 Physical Science, 1898 Nov.8
 Physics, 1896 Dec.10, 1900 Aug.—Oct.
 Physics, atomic, 1885 Oct.7
 Physics, sub-atomic, 1897 (c)
 Physics, theoretical, 1885 Oct.7
 Physiognomy, 1895 Oct.5
 Physiology, 1895 Apr.23, 1896 Dec.10
 Physiology, in Russia, development of, 1863 (g)
 Piccadilly Lectures, 1895 Oct.22
Pickwick Papers, 1888 June-Nov.
Picture of Dorian Gray, 1891 (g)
 Picture-sending device, 1884 (g)
 Picture, sound, 1883 (d)
 Picture, transmission, 1884 (g)
Pioneer, The, 1894 Mar.14
 Pitchblende, 1898 (a)
 Pithecanthus, 1890 (a)
 Pitman, Isaac, 1897 Jan.12
 Pitman system, 1897 Jan.12
 Pittsburg Library, 1889 (n)
 Pittsburg Reduction Co., 1895 Aug.25
 Pius IX, 1864 Dec.8, 1870 Jul.18
 Plague, 1894 (b) devastation, 1902 Jul.10 (b); in Calcutta, 1898 Apr.; in China and India, 1868 (b); in Maharashtra, 1897 (a); preventive measures, 1899 Apr.30; Service, R.K.M., 1898 Apr.;
 Planck, Max, 1900 Dec.14
 Plane, Jenny training, 1878 (g)
 Plastic, the first man-made, 1863 Nov.14
 Plato, 1894 Mar.9
 Pleistocene, 1890 (a)
 Plowdin, W.C., 1881 (a)
 Pneumatic tyres, 1870 (a), 1883 Oct.31, 1893 (k), 1895 (l)
 Pneumococcus bacterium, 1881 (j)
 Pneumonia, 1881 (j)
 Poincare, Henri, 1895 (o)
 Polonium, 1867-Nov.7, 1898 (a)
 Polyphase alternator, 1886 (e)
 Polyphase alternating-current, 1883 (c)
 Pope, 1870 Jul.18
 — Manufacturing Co., 1888 Oct.31

- Popery, 1894 Mar.14
 Population: Australia, 1901 (d); China, 1901 (d); Europe, 1901 (d); France, 1881 (c), 1901 (d); Germany, 1881 (c), 1901 (d); Great Britain, 1881 (c), 1901 (d); India, 1881 (a), 1881 (c), 1891 (a), 1901 (c), 1901 (d); Ireland, 1881 (c), 1901 (d); Italy, 1881 (c), 1901 (d); Japan, 1901 (d); Russia, 1901 (d); U.S.A., 1881 (c), 1901 (d)
 Post cards, the world's first, 1870 Oct.1
 'Power corrupts', 1887 (c)
 Power project, a major, 1883 (c)
 Power station, the first English, 1882 (e)
 Power transmission, A/C, 1883 (c)
Prabuddha Bharata, 1896 June 14, 1896 Jul., 1899 Apr., 1899 June 25, 1902 Jul.(l),
 Prana, 1896 Feb.(a), 1896 Mar.28
 Prarthana Samaj, 1867 Mar.31, 1898 (d)
 Prasad, Rajendra, 1884 Dec.3
 Praseodymium, 1885 (d)
 Prediction about India, 1900 Jan.1
 Presidency College, 1879 (a)
 Presbyterians, petrified, 1874 Mar.18
Press of America, The, 1893 Nov.30
 Priestcraft, mischief of, 1867 Feb.26
 Princes Hall, 1895 Nov.19
Principia Mathematica, 1872 May 12
Principles of Chemistry, 1869 (c)
Principles of Mathematics, 1900 (d)
Principles of Psychology, 1879 (u)
 Process, Autochrome, 1895 Mar.22; Chardonnet-nitrocellulose, 1892 (j); colour photographic. 1886 (h), 1895 Mar.22; cupramonium, 1892 (j); for producing rayon, 1883 (f); half-tone, 1886 (h); sulphite 1867 (i)
 Projector, 1885 Mar.22
 Proletariat, 1896 (a), 1897 Nov.5-15
 Prophet's Pine, 1902 Oct.26
 'Prophet winds', 1895 Nov.23
 Proselytisers, muslim, 1897 Nov.5-15
 Protestants, 1891 (h)
 Protestantism, 1893 Sept.11
 Provincial Famine Code, 1876 (b)
 Prudhomme, R.F.A. Sully, 1901 (g)
 Psychic powers, 1891 Nov.
 Psycho-analysis, 1882 (h), 1895 (h) 1895 (n)
 Psycho-analysis, founder of, 1895 (n)
 Psycho-analytical method, 1895 (n)
 Psycho analytic technique, 1900 (e)
 Psycho therapy, 1870 Feb.7
 Psychology, analytic, 1875 Jul.26; experimental, 1879 (u); individual, 1870 Feb.7; of Muslims in India, 1896 (d); modern, 1901 (l); principles of, 1879 (u).
 Public Schools in England, 1895 Aug.30
 Punjab, 'a spiritually dry place', 1897 Nov.5-15; military occupation of, 1897 Nov.5-15; Islamization of, 1897 Nov.5-15; spiritual conquest of, 1897 Nov.5-15
 Punjabis, 1897 Nov.5-15
 'Punjabhoomi', 1897 Jan.15
 Puranas, 1899 Apr.
 Puritan revival, 1897 Nov.5-15
 Pythagoras, 1894 Mar. 9
 Pyogenic bacteria, 1882 Mar.24
 Quadricycle, 1893 Dec.24
 Quanta, 1900 Dec.24
 Quantum mechanics, 1887 Aug.12, 1900 Dec.14, basic laws of, 1882 Dec.11; development of, 1901 Dec.5
 Quantum of action, 1900 Dec.14
 Quantum theory, 1885 Oct.7, 1900 Dec.14; contribution to, 1877 Sept.11; key concept for the development of, 1900 Dec.14
 Queen Victoria, 1868 Jul.15
 Queen Victoria's rule, the diamond Jubilee of, 1897 (a)
 Quit India Movement, 1897 Jan.29
 Rabies, 1885 Jul.6
 Rabies vaccination, 1895 Sept.28
 Rabi, Isidor, 1898 Jul.29
 Race, bicycle, 1868 (h)
 Racing car, 1885 (b)
 Radar, 1892 Apr.13
 Radhakrishnan, Sir S., 1888 Sept.5
 Radiation, 1871 Aug.30, 1897 (e)

- Radioactive disintegration of elements, 1871 Aug.30
- Radioactive elements, discovery of, 1898 (a)
- Radioactive substances, 1871 Aug.30
- Radioactivity, natural, 1896 (j)
- Radioactivity, research into the, 1898 (a)
- Radio broadcasting, 1883 (d); communication, 1887 (e); patent, 1891 Dec.29; signals across the Atlantic, 1874 Apr.25; station, 1873 Aug.26; therapy, 1873 Aug.26; waves, 1894 Jan.1, 1895 (b)
- Radium, 1867 Nov.7, 1898 (a)
- Radium, radioactive decay of, 1894 (d)
- Radon, 1894 (d)
- Raghowji, Virchand, 1894 Aug.15
- Rai, Lala Lajpath, 1865 Jan.28
- Railway, 1868 (i), 1870 Mar.(a)
- Railway, Trans-Siberian, 1901 (k)
- Raja Ajitsing Bahadur, 1895 Mar.4; of Ramnad, 1897 Jan.26, 1897 Jan.27, 1897 Jan.29
- Rajagopalachari, 1879 (h)
- Rajaputana, famine in, 1868-69
- Raja Yoga, 1895 June (a), 1895 Jul., 1896 (n), 1902 Jul.9 (a), 1897 Jan.30; William James' interest in, 1895 July, 1901 (l); its influence on Tolstoy, 1894 (e); Lectures on, 1897 Jan.30, 1902 Jul.6 (b)
- Rajputans, 1866 Apr.10
- Raleigh Cycle Co., 1870 (a)
- Rama, 1898 June
- Ramachandra's great devotee, 1886 Apr.
- Ramakrishna, Sri, 1876 (i), 1893 Dec.27, 1896 Mar.28, 1896 May 23, 1896 Nov.21, 1896 (n), 1897 May 1, 1897 May 16, 1898 June, 1899 Jan., 1902 Jul.6 (a), 1902 Jul.10 (a), 1902 Jul.13 (b), 1902 Jul.25 (a), 1902 Jul.(h), 1902 Aug.(a) completed Tantrika Sadhana, 1863 (a); initiated into Sanyas by Totapuri, 1864 (a); attained Nirvikalpa Samadhi, 1864 (a); in advaita plane for six months, 1866 (a); practised Islam, 1866 (b); worshipped his wife as the Divine Mother, 1872 May; met Swami Dayananda, 1873 (a); his remarks about Dayananda, 1873 (a); practised Christianity, 1874 Nov.; met Keshabchandra Sen, 1875 Mar., 1884 Jan.; and Brahma Samaj, 1878 (a) first publication of the Sayings of, 1878 (a); and 'Nava Vidhan', 1881 Jan.25; Narendra heard about, 1881; Narendra saw at Calcutta, first time, 1881 Nov.; and Narendranath at Dakshineswar, 1881 Dec.; met Ishwarchandra Vidyasagar, 1882 Aug.5; his reaction on hearing Keshab's death, 1884 Jan.; with Bankim, 1884 Dec.; showered grace on his disciples, his powerful touch, 1886 Jan.1; rebuked Narendranath, 1886; 'locks' Narendranath's spiritual experience, 1886; 'Narendra would pass away of his own will', 1886; undergoing treatment at Cossipore Garden House, 1886 Apr.; initiated Narendra with Rama Mantra, 1886 Apr.; 'Avatar of Rama and Krishna', 1886 Aug.; transmitted spiritual powers to Narendranath, 1886 Aug.; entered Mahasamadhi, 1886 Aug.16; the power, 1886 Aug.16; Vivekananda had the vision of, 1890 Feb.4; Vivekananda presented to his American students for the first time a vivid picture of, 1895 June 18-Aug.7; Vivekananda speaks to Max Muller about, 1896 May 28; *A Real Mahatman*, 1896 May 28; *The Life and Sayings of*, 1896 May 28
- Ramakrishna Math, 1898 Dec.9, 1899 Apr., 1896 June 27, 1896 Jul.9
- Ramakrishna Mission, 1892 Dec., 1897 May 1, 1898 Dec.9, 1899 Apr.30, 1901 Dec.; 1902 Mar.22, 1902 Jul.6, 1902 Jul.7 (a), 1902 Jul.10, 1902 Jul.10 (b), 1902 Jul.13 (a), 1902 Jul.(c), 1902 Jul.(k); aims and ideals of, 1897 May 1
- Ramakrishna Movement, 1898 Dec.9.
- Ramakrishna Order, 1898 Dec.9; presi-

- dent of, 1902 Jul. (k)
- Ramakrishná Vivekananda, the prophets of New India, 1866 Jan.29
- Ramakrishna's disciples, 1902 Oct.26
- Ramakrishnananda, Swami, 1897 Apr.5, 1902 Jul.25 (a)
- Ramalingam, Swami, 1874 Jan.30
- Rama Mantra, 1886 Apr.
- Ramana Maharshi, 1879 Dec.30
- Raman, C.V., 1888 Nov.7
- Raman, Effect, 1888 Nov.7
- Ramanuja, 1895 June 18–Aug.7; 1896 Mar.28, 1899 Apr., 1899 May, 1899 June 25
- Ramanujan, Srinivasa, 1887 Dec.22
- Ramatirtha, Swami, 1873 Oct.22, 1897 Nov.12, 1900 Jan.1
- Rameswaram, Vivekananda at, 1897 Jan.27
- Ramlal, 1886 Jan.1
- Ramnad, 1897 Jan.27; Raja of, 1897 Feb.4
- Ramsay, William, 1895 (d)
- Rangachariar, 1892 Dec.13-22
- Rashtriya Swayam Sewak Sangh (RSS), 1889 Apr.1
- Rationalism, 1870 Mar. (a); scientific, 1899 Jul.21
- Rat menace in India, 1879 (e)
- Ravi Varma, Raja, 1873 (h), 1893 (a)
- Rayon, 1883 (f), 1892 (j), 1902 (c)
- Raleigh, Lord, 1894 (d)
- Rays, Ultraviolet, 1877 (e)
- Razor, safety, 1895 (d)
- Real and Apparent Man*, 1896 Apr.
- Realization*, 1896 Apr.
- Reason, pure, 1889 (i1)
- Reconciliation of Christian teachings and modern scientific thought, 1891 (h)
- Reconstruction, U.S.A., 1865 Dec.24
- Reconversion, 1895 Nov.23; Swami Vivekananda on, 1899 Apr.
- Recording, electromagnetic, 1872 Apr.2
- Red Cross, 1864 Aug.
- Reflexes of Brain, 1863 (g)
- Refrigeration, science of, 1895 (c)
- Refrigerator, 1865 (f), 1895 (c)
- Regression, 1877-93
- Rehn, Louis, 1896 Sept.9
- Reich, Ferdinand, 1863 (i)
- Reinforced concrete, 1867 (f)
- Relativity, theory of, 1879 Mar.14, 1882 Dec.28
- Religion, 1867 (j), 1893 Oct.1, 1893 Oct.11, 1893 Dec., 1894 Feb.16, 1894 Feb.17, 1894 Mar.18, 1894 Mar.21, 1894 Sept.1, 1894 Sept.7, 1895 Mar.1, 1895 Nov.3, 1895 Nov.23, 1895 Dec.22, 1896 Apr.2, 1896 Apr.11, 1896 May 23, 1896 (a), 1897 Jan.21, 1897 Jan.30, 1897 Feb.6, 1897 Feb.7, 1897 Feb.23, 1898 Sept.30, 1899 June 25, 1899 Jul.9, 1900 June 24, 1902 Jul.(g), 1902 Jul.(h) 1902 Jul.(j), 1902 Jul.25 (a), 1902 Aug.(b), 1902 Oct.26, 1902 Dec.16; ancient, 1902 Jul.16, 1902 Jul.(e); development of, 1890 (f); modern, 1894 Feb.21; not the crying need of India, 1893 Oct.11; of the future, 1896 (a); rationalistic, 1896 (a); science of, 1875 Dec.13; of India, 1893 Nov.21; of Upanishads, 1897 Feb.1; the backbone of India, 1897 Jan.26; universal, 1894 Mar.21, 1897 Jan.15
- Religions, 1894 Mar.18, 1894 Apr.22, 1895 Apr.19, 1896 Apr.11 (a), 1899 Apr.11, 1902 Jul.13, 1902 Oct.17; congress of, 1897 Jan.30; proselytising, 1899 Apr.11, the chief ten, 1893 Sept.11
- Religious bigotry, 1894 Mar.18; congress, 1894 Apr.22, 1894 Aug.8; discourses, 1896 May 23; fundamentalism, 1878 (f); movement, 1902 Jul.(e); values, universal, 1895 May 22.
- Remington and Sons, 1867 (d)
- Remington typewriter, 1876 (g)
- Remsen, Ira, 1879 (m)
- Rendition of Mysore, 1881 (b)
- Reno, James W., 1892 Mar.15
- Renunciation, 1896 Apr.; and service, 1897 May 1; practice of, 1895 Nov.23
- Rerum novarum, 1891 May 15
- Research, scientific, 1863 (h)

- Revolutionary ideas, 1883 May 28;
 Indian, 1883 May 28; Russian, 1895
 (m)
 Rhodes, Cecil, 1886 (d), 1902 (h);
 Scholarship, 1902 (h)
 Rifle, single shot, 1885 (h); Farquharson,
 1872 (f)
 Right to vote, 1865 (e)
Rig Veda, 1867 Dec.9, 1874 Nov.(a),
 1874 Dec., 1875 (b), 1900 Oct.28
 Rinshaw, William, 1877 Jul.9-16
 Riots, Bombay, 1874 Feb.13; Janjira,
 1877 Sept.; Lahore and Karnal, 1885
 (a); Delhi, 1886 (c); Hoshiarpur,
 Ludhiana, Ambala, Dera Ghazikhan,
 1899 (m); Palakod (Salem), 1891 (b);
 Azamgarh, Bombay, Isakhel, 1893
 (c); Calcutta, 1897 June; Calcutta,
 Noakhali, Bihar and U.P., 1876 Oct.
 20
 Rippon, Lord, 1878 March 14, 1880-84
 Rishis, 1893 Sept.19, 1894 June, 1902
 Jul.(g), 1902 Jul.(h), 1902 Aug.(b)
 Robinson, William, 1872 (e)
 Rocket, V-2, 1895 (i); and space
 research, 1895 (i); liquid fuelled,
 1895 (i); theory, development of,
 1895 (i); travel in space, problem of,
 1895 (i)
 Rockefeller, John D., 1870 Jan.10, 1876
 (e), 1882 (c), 1889 (n), 1891 (j), 1894
 Mar.-Apr., 1901 (n); and Viv-
 ekananda, 1894 Mar.-Apr.; and Uni-
 versity of Chicago, 1891 (j), 1894
 Mar.-Apr., 1901 (n); and his benefac-
 tions, 1894 Mar.-Apr.; and his
 philanthropy, 1894 Mar.-Apr.; on
 philanthropy, 1894 Mar.-Apr.; Foun-
 dation, 1894 Mar.-Apr.; 1901 (n);
 Institute for Medical Research (Roc-
 kefeller University), 1894 Mar.-Apr.,
 1901 (n).
 Roentgen, W.K., 1897 (c), 1898 Nov.8,
 1901 (g)
 Rolland, Romain, 1866 Jan.29
 Roll film, the first successful, 1884 (e)
 Roman Catholic, 1887 (c)
 Roman Catholics, 1897 Feb.6; opposed
 to the Parliament of Religions at Paris,
 1900 Aug.-Oct.
 Romans, 1894 Feb.16
 Roosevelt, Franklin D., 1879 Mar.14,
 1882 Jan.30
 Roosevelt, Theodore, 1901 Sept.6
 Rosing, Boris, 1897 (e)
 Ross, Ronald, 1898 (f)
 Rotary magnetic field, principle, 1888 (f)
 Rotary press, modern, 1865 (d)
 Rotary disk, 1888 (e)
 Rotary scanning disc, 1884 (g)
 Rover Company, 1870 (a)
 Royal Asiatic Society, 1866 Apr.10
 Royal Household, 1896 Jul.17
 Royal Institute, London, 1894 Mar.
 Royal Institute of Painters, 1896 Oct.-
 Dec.
 Royal Society of London, 1887 Dec.22
 Roy, Raja Ram Mohan, 1866 Nov.11,
 1870 Mar.(a), 1895 Oct.22, 1902
 Jul.13 (b)
 Ruskin, John, 1900 Jan.20
 Russell, Bertrand, 1872 May 12, 1900 (d)
 Russia, 1896 (a); starvation in, 1891 (c)
 Russian Church, 1901 (h)
 Russian Czar, 1881 (e)
 Rutherford, Lord, 1871 Aug.30

 Saccharin, 1879 (m)
Sacred Books of the East, 1875 (b), 1896
 May 28, 1900 Oct.28
 Sacrifice of body, 1898 June
 Sadhana, 1886 Apr.; notorious, 1891
 Nov.; Tantric, 1863 (a)
 Sadharan Brahma Samaj, 1878 May 15
 Sadhus, 1891 Nov., 1898 June
 Sage, Russell, 1895 Oct.5
Sahitya Kalpadruma, 1889 (p)
 'Saint of Dakshineswar', 1884 Jan
 Sakas, 1866 Apr.10
 Saletta Academy, 1894 Jan.21
 Salt Lakes, fauna of, 1902 (d)
 Salvation Army, 1865 (a)
 Samadhi, 1864 (a), 1874 Nov., 1902
 Jul.25, 1902 Jul.(b)
 Samajpati, Sureshchandra, 1901 (b)
 Samarium, 1879 (q)
 Sanathana Dharma, 1894 Sept.25, 1897
 Nov.5-15

- Sanathana Dharma, Sabha, 1897 Nov.5-15
- San Francisco, 1900 June 24
- San Francisco, class of Vedanta Philosophy, 1902 Oct.17
- Sankara, 1895 June 18-Aug.7, 1902 Jul.(h)
- Sankhya Philosophy, 1896 Feb.(a)
- Sankhya System, 1896 Mar.28
- Sannyasa, 1896 Aug.27, 1902 Jul.(h); Ramakrishna was initiated into, 1864 (a)
- 'Sannyasinism', 1895 Nov.3
- 'Sannyasin of America', 1892 Mar.26
- Sannyasin(s), 1893 Dec.6, 1894 Feb.21 (b), 1895 May 19, 1896 Mar.28, 1897 Jan.15, 1897 Jan.21, 1897 Feb.7, 1902 Jul.10 (b), 1902 Jul.13, 1902 Jul.(b), 1902 Jul.(g), 1902 Jul.(h), 1902 Jul.(l), 1902 Aug.(b), 1895 Nov.23, 1896 Apr.11(a), 1897 May 1, 1902 Oct.17, 1902 Oct.26
- Sanskrit, 1872 (c), 1894 Aug.15, 1896 May 23, 1896 Aug.4; Monier-Williams' appreciation of, 1872 (c)
- Sanskrit English Dictionary*, 1872 (c), 1889 Apr.11
- Sanskrit Grammar*, 1879 (r)
- Sanskrit Reader*, 1884 (d)
- Sarada Devi, worshipped by Ramakrishna, 1872 May; blessed Vivekananda for the success of his mission, 1890 Jul., 1893 May 31; 'Ramakrishna was all Advaita', 1901 Jan.7
- Saradananda, Swami, 1896 May 28 1897 Jan.11
- Sarvodaya Movement, 1895 Sept. 11
- Satyagraha, Gandhian, 1897 Jan.29
- Satyameva Jayate*, 1897 Jan.27
- Satyartha Prakasha*, 1874 June 12
- Saunders, J.P., 1865 Jan.28
- Savarkar, V.D., 1883 May 28, 1900 (b)
- Savannah and Charleston, 1893 Mar.10
- Saxony, Freiburg, 1886 (g)
- Sayani, Janab R.M., 1896 (g)
- Scandium, 1879 (o)
- Scholarship, Rhodes, 1902 (h)
- School and Society*, 1898 (j)
- Schooling, secular, 1873 (g)
- School in England, 1895 Aug.30
- Schopenhauer, 1896 Mar.28, 1899 Aug.17., on Vedanta, 1894 Mar.
- Schrodinger, Erwin, 1887 Aug.12, 1900 Dec.14
- Schweitzer, Albert, 1875 Jan.14; Hospital, 1875 Jan.14
- Science and Health*, 1879 (c), 1886 (o), 1894 Sept.25
- Science and Religion, reconciliation of, 1902 (b)
- Science, Botanical, 1894 (a)
- Science of Yoga, exponent of, 1893 Jan.5
- Science, philosophy of, 1895 (o)
- Scientific research, 1863 (h)
- Scientific socialism, 1883 Mar.14
- Scientific thought, 1891 (h)
- Seaplane, 1878 (g)
- Sechenov, Ivan M., 1863 (g)
- Second Socialist International, 1889 (o)
- Secret Doctrine*, 1888 (j)
- Secretion, 1901 (f)
- Sectarian and Carnal Europe, 1883 (a)
- Secularism, 1889 Nov.14
- Secular life, 1891 May 15
- Secular Schooling, 1873 (g)
- Seely, H.W., 1882 (f)
- Seismograph, 1880 (g)
- Self-control, 1895 June-Aug.
- Self-enquiry, 1879 Dec.30
- Self realization Fellowship, 1893 Jan.5
- Sen, Adharchandra, 1884 Dec.
- Sen, Keshabchandra, 1902 Jul.13 (b), 1898 June; formed 'The Brahma Samaj of India', 1866 Nov.11; visited Bombay and helped form 'Prarthana Samaj', 1867 Mar.31; tried to win over Swami Dayananda, 1869 (a); visited England, met Queen Victoria, speeches in London on Christ and Christianity, 1870 Mar.21; met Max Muller at London, 1870 Mar.; and the Native Marriage Act, 1872 (a); under the influence of Ramakrishna, wrote about him in his journals, 1875 Mar.; at Delhi Durbar, 1877 Jan.1 (a); organised 'Sadharan Brahma Samaj',

- 1878 May 15; First published the 'Sayings of Sri Ramakrishna', 1878 (a); proclaimed 'Nava Vidhan', 1881 Jan.25; his book *Asia's Message to Europe*, 1883 (a); Death of, 1884 Jan.; referred to by *The Standard*, 1895 Oct.22; his disciple P.C. Majumdar, 1899 Oct.
- Sen, Norendranath, 1901 (b), 1902 Jul.(k)
- Servants of India Society, 1866 May 9
- Service, Social, 1897 May 1
- Set theory, 1874 (e)
- Sethupathi, Bhaskara, 1897 Jan.27, 1897 Feb.4
- Sevier, Mr. and Mrs., 1899 Mar.19
- Sewing machine, 1876 (g), 1881 (d); the first electric, 1889 (d)
- Seysenegg, Erich Tschermak Von, 1865 (b) 1900 (c)
- Shakespeare, 1897 Jan.30
- Shankar, 1895 Apr.18
- Shankaracharya, 1894 Mar.9, 1896 Mar.28
- Shanathi Ashrama, 1900 Feb.-May
- Shantiniketan, 1886 (a), 1901 Dec.22
- Shastri, Pandit Shivanath, 1878 May 15
- Shaw, George Bernard, 1884 Jan. (a), 1889 (j)
- Shifman, Alexander, 1896 (n)
- Shintoism, 1893 Sept.11, 1894 Mar.9
- Shiva, 1897 Jan.27, 1898 Aug.2; 'a monster', 1873 Dec.3; worship of, 1897 Jan.27; temple, 1888 (a)
- Shivaji Festival, 1893 (b)
- Shivaji Utsav, Calcutta, 1901 (b)
- Shodashi Puja, 1872 May
- Sholes, Christopher Latham, 1867 (d)
- Shorthand, 1897 Jan.12
- Shraddhananda, Swami, 1902 (a)
- Shudra, 1896 (a), 1899 Aug.17
- Shuttlecock, 1868 (f)
- Siemens and Halske, 1892 Dec.6
- Signalling for railroad, 1872 (e)
- Sikhs, 1897 Nov.5-15
- Silk, artificial, 1883 (f), 1902 (c)
- Simson, James, 1868 Jul.15
- Singer Co., I.M., 1889 (d)
- Singh, Bhagat, 1865 Jan.28
- Sinha, Priyanath, 1897 Jan.(first week)
- 'Sin of unbelief', 1894 Mar.18
- Sino-Japanese War, 1894-95
- "Sisters and Brothers of America", 1893 Sept.11 (a), 1896 (b)
- Skyscrapers, 1890 (b)
- Slavery, 1873 May 1; abolished in U.S., 1865 Dec.18
- Sleight of hand, 1894 Feb.17
- Slocum, Joshua, 1895 Apr.24
- Snell, Mr.Merwin-Marie, 1894 Mar.14, 1894 Sept.5; on Swami Vivekananda, 1894 Mar.9
- Sobrero, Ascanio, 1866 (e)
- Social Christianity in the Orient*, 1864 (c)
- Social Democratic Party, 1864 (d)
- Social Service, 1897 May 1
- Socialism, 1884 Jan.(a), 1889 (j), 1894 Mar.9; evolutionary, 1899 (b); India's need for, 1896 Nov.1; Marxian, 1864 (d)
- Socialist International, 1889 (o)
- Socialist Movement, 1883 Mar.14, 1884 Jan.
- Socialiss, 1893 (m)
- 'Soham, Soham', 1894 Sept.25
- Solferino, battle of, 1864 Aug.
- Somerset, Henry Charles Fitzroz, 1868 (f)
- Song Celestial*, 1879 (c), 1885 (j), 1886 (o), 1894 Sept.25
- Song of the Sannyasin*, The 1895 June 18-Aug.7, 1902 Oct.26
- Sorby, Henry Clifton, 1863 (d)
- Sorokin, 1889 Jan.2
- Soule, Samuel W., 1867 (d)
- Sound Film, 1873 Aug.26
- Sound pictures, 1883 (d)
- South Africa, 1867 (h); Indians in, 1902 Jan.19
- South African War, 1899-1902
- South Indian Times, The*, 1902 Jul.(j)
- Soviet Union, 1879 Dec.21
- Space Programme, 1895 (i); research, 1895 (i); travel, first article on, 1895 (i)
- Spanish-American War, 1898 (l)
- Spectro-heliograph, 1891 (f)
- Spectroscopy, 1868 (e)
- Spectrum analysis, 1868 (e)

- Speeches and Articles*, 1896 (n)
- Spencer, Herbert, 1881 (h), 1896 Mar.28, 1901 Jul.4
- Sperry, Elmer Amrose, 1879 (i)
- Spinoza, 1899 Apr.11
- Spiritual-crisis, 1882 (g); evolution, 1894 Feb.18 (a); experience on Kalpatharu Day, 1886 Jan.1; forces, gathering up of, 1897 Nov.5; food, 1897 Jan.26; foundation, 1897 Feb.1; guidance, 1896 Nov.21; humanism, 1895 Aug.9; recreation, 1896 Jun.14; truths, 1902 Jul. (l); storehouse of, 1902 Jul.(e); wealth, India's, 1892 Dec. (last week); unity of India, 1888 (early part)
- Spirituality, 1896 Mar.28, 1896 (a), 1896 (b), 1902 Jul.(l); motherland of, 1897 Feb.7
- Spitzbergen, 1863 (j)
- Srinagar, 1897 Sept.10
- Stadium, marble, 1896 (f)
- Staircase, moving, 1892 Mar.15
- Stalin, Joseph, 1879 Dec.21
- Standard deviation, 1877-93
- Standard Oil Co., 1870 Jan.10, 1882 (c)
- Standard, The*, 1895 Oct.22, 1895 Oct.-Nov.
- Stanford, A.L, 1876 (e), 1885 (k)
- Stanford University, 1876 (e), 1885 (k)
- Stanley, William, 1886 (e)
- Starley, James K., 1870 (a), 1881 (d)
- Starling, Ernest Henry, 1902 (g)
- Star Theatre, 1897 Mar.8
- Starvation in Russia, 1891 (c)
- Statesman and Friend of India, The*, 1902 Jul.6 (b)
- Statistical mechanics, 1878 (k)
- Statistical methods, 1885 (f)
- Statistical tools, 1877-93
- Statute of Liberty, 1886 Oct.28
- Steam Turbine, 1883 (c), 1884 (n), 1892 (h)
- Steel, 1879 (n), 1890 (b), 1900 (i); Bessemer process, 1898 Mar.15; from phosphoric iron ores, 1879 (n); cannon, 1867 (f1); manganese, 1868 (d); microstructure, 1863 (d); the first American made, 1900 (i); tungsten, 1868 (d)
- Stellar structure, 1877 Sept.11
- Stencil, typewriter, 1888 (h)
- Stereo chemistry, 1884 (b)
- Sterilization, 1877 (e)
- Sternberg, George Miller, 1881 (j), 1892 (l)
- Stevenson, Robert Louis, 1883 (g)
- St.Gotthard tunnel, 1882 May 20
- Stoney, G.J., 1897 (c)
- Story of Civilizations, The*, 1885 Nov.5
- Story of Mowgli, The*, 1894 (f)
- Story of Philosophy, The*, 1885 Nov.5
- Stowe, Harriet Beecher, 1896 Jul.(a)
- Strachey Commission, 1878 (b)
- Strachey, Sir Richard, 1878 (b)
- Strange Case of Dr.Jekyll and Mr.Hyde, The*, 1883 (g)
- Strangford, Lord, 1866 Apr.10
- Street, Dr., 1896 Mar.28, 1902 Oct.26
- Strike in U.S.A., 1886 (l)
- Strowger, Almon B., 1889 (b)
- Stuarts, 1894 Mar.14
- Studies in Chemical Dynamics*, 1884 (b)
- Studies in Hysteria*, 1895 (h), 1895 (n)
- Study of History, A*, 1889 Apr.14
- Sturdy, E.T., 1895 Nov.3, 1895 Oct.-Nov., 1896 Feb.(a)
- Sub-atomic particles, 1887 Aug.12, 1897 (c)
- Submarine Telegraphic cable, 1866 Jul.27, 1867 (e)
- Submarine the first, 1879 (k); the first modern, 1900 (g); vessel, 1898 (h)
- Suddhananda, Swami, 1897 Sept.10
- Suez Canal, 1869 Nov.17
- Sufis, 1895 Nov.23
- Sukhadayak Rajyakarani Nibandh*, 1867 (j)
- Sulabha Samachar*, 1878 (a)
- Sulphite process, 1867 (i)
- Sunday Mirror*, 1878 (a)
- Sunday Times, The*, 1896 Jul.18
- Sun photography, 1891 (f)
- Superiority of Hinduism*, 1871 (b)
- Superman, doctrine of, 1900 Aug.25; Introduction of the idea of, 1884 (a)
- Superstition, 1883 Oct.30, 1893 Nov.21, 1894 Mar.18, 1896 Apr.11

- (a), 1896 Apr.11
 Surgery, antiseptic, 1895 Sept.28; beginning of, 1865 (c); open heart, 1893 (f); cardiac, 1896 Sept.9; high frequency, 1883 (d)
 Suttee in Bengal, 1879 (b)
 Swadeshi agitation in Bengal, 1897 Jan.29
 Swadeshi Movement, 1902 Jan.27
Swami Vivekananda and His Guru with letters from prominent Americans on the alleged programme of Vedantism in U.S.A., 1899 Aug.17
 Swan, J.W., 1883 (f)
 Swaraj, 1870 Nov.5
 Swarupananda, Swami, 1896 Jul., 1899 Mar.19
 Switchboard, multiple, 1879 (l)
 Syllabus errorum, 1864 Dec.8
 Syria, prophet of, 1894 Dec.5
- Tagore, Devendranath, 1863 (b), 1866 Nov.11, 1867 (a), 1870 Mar., 1871 (b), 1886 (a)
 Tagore, Jatindra Mohan, 1897 June
 Tagore, Rabindranath, 1864 (b), 1877 (a), 1886 (a), 1893 Apr., 1901 Dec.22
 Tagore, Satyendranath, 1864 (b)
 Timur, 1897 Nov.5-15
 Takanine, Jokiche, 1901 (f)
 'Tamil Lady....', 1873 (h)
 Tandon, Purushothamdas, 1882 Aug.1
 Tantra books, 1863 (a)
 Tantra Shastra, 1863 (a)
 Tantrika Sadhana, 1863 (a)
 Taoism, 1893 Sept.11
 Tarde, Gabriel, 1890 (i)
Tattwabodhini Patrika, 1863 (b)
 Technique of free association of ideas, 1895 (n)
 Telegraph, 1872 Apr.2; repeater, 1864 (e)
 Telegraphic cable, submarine, 1866 Jul.27
 Telegraphic line across the Australian continent, 1872 (k)
 Telegraphphone, 1898 (e)
 Telephone, 1879 (l), 1892 (m), 1893 (h); automatic system of, 1889 (b); display, 1879 Mar.3, 1876 (g); coin operated, 1889 (c), installed, first, 1879 Mar.3; message, the first, 1876 Mar.3; Transmitter, 1877 (d); Exchange, first, 1876 Mar.3; Exchange, the first commercial, 1879 Jan.28
 Telephony, 1883 (d)
 Telescribe, 1893 (h)
 Television, 1873 Aug.26, 1878 (i), 1883 (d), 1884 (g), 1888 (e), 1889 Jul.30, 1897 (e)
 Temple Entry proclamation, 1879 Nov.12
Ten Great Religions, 1881 (g), 1871 (e)
 Tennis, 1869 (f)
 Tennyson, Alfred, 1892 Oct.6
 Terrant, Robert, 1886 (k)
 Tesla: A/C current, 1883 (c); coil, 1883 (c); motor, 1886 (e); Nikola, 1883 (c), 1886 (e), 1888 (f), 1896 Mar.28
 Tesla's admiration for Vivekananda, 1883 (c), 1896 Feb. (a), 1896 Mar.28
 Tesla's A/C electrical system, 1883 (c)
 Test, basal metabolism, 1893 (e)
 Tetanus, bacilli of, 1889 (e)
The Calcutta Gazette, 1884 Jan.30
The Field, 1877 Jul.9-16
The Hindu, 1878 Sept.20
Theistic Quarterly Review, 1878 (a)
 Theology, Christian, 1889 (p); Liberal, 1891 (h)
 Theory of atoms, 1885 Oct.7; Aryan invasion of India, 1866 Apr.10; electrolytic dissociation, 1887 (d); mosquito vector, 1898 (f); radioactive disintegration of elements and the nuclear atom, 1871 Aug.30; relativity, 1879 Mar.14; structure of atomic dimensions, 1900 Dec.14; trans-infinite numbers, 1874 (e)
 Theosophical activities, 1894 Aug.15; Movement, 1893 Nov.16; Society, 1869 (a), 1875 Nov.15, 1893 Nov.16, 1894 Aug.15
 Theosophist, 1895 Nov.3, 1894 Mar.9
Theosophist, The, 1902 Aug. (a)

- Thermal radiation, 1900 Dec. 14
 Thermodynamics, 1876 (b), 1884 (b)
 Thermodynamic study, 1878 (k)
 Thermometer, clinical, 1866 (h)
 Thermos flask, 1872 (h)
 The United States Congress, 1863 (h)
 Tirtha Ram on Vivekananda's lecture, 1897 Nov. 12
 Tirtha Ram's prediction about India, 1900 Jan. 1
 Tirtha, 1896 Oct.-Dec.; significance of, 1897 Jan. 27
 Thomas a Kempis, 1883 (b), 1889 (p)
 Thomas, apostle, 1895 June-Aug.
 Thomas, Sidney G., 1879 (n)
 Thomas, Edward, 1866 Apr. 10
 Thomas, Dr. H.W., 1902 Jul. (j)
 Thomas, Rev. W.H., 1893 Nov. 18
 Thomson, Elihu, 1886 (f), 1886 (e)
 Thomson, J.J., 1897 (c)
 Thomson, Leonard, 1889 (f)
 Thomson, Robert William, 1893 (k)
 Thomson, Williams, 1867 (e)
 Thoreau, 1882 Apr. 27
 Thousand Island Park, 1895 June 18-Aug. 7
 Thuliam, 1879 (p)
Thus Spake Zarathustra, 1884 (a)
 Tilak, B.G.: hosts Vivekananda at Poona, 1892 June; organised Ganapathi festival in Maharashtra, 1893 (b); uttered the very memorable historical truth, 1893 (b); trial and imprisonment of, 1897 (a); met Vivekananda at Belur Math, 1901 Dec. (last week); and Vivekananda, 1892 June, 1900 Feb. 21, 1901 Dec. (last week); on his visit to Belur Math, 1901, Dec. (last week)
 Tilghman, Benjamin, 1867 (i)
Time and Free Will, 1889 (ii)
Time Machine, The, 1895 (j)
Toilers of the Sea, 1866 (f)
 Tolerance and love, 1894 Jan. 17
 Tolerance, universal, 1894 Jan. 17
 Toleration, 1894 Feb. 21 (b); universal, 1894 Mar. 21, Apr. 22
 Tolstoy, Leo; brought out *War and Peace*, 1866 (f); brought out *A Confession*, 1882 (g); his spiritual crisis, 1882 (g); wrote *The Kingdom of God is within you*, 1894 (e), studied Vivekananda's *Raja Yoga* and other writings 1894 (e); "a charming book on Indian Wisdom", 1896 (n), excommunicated by the Russian Church for his anti-orthodox writings, 1901 (h); on God and Christ, 1901 (h); on the writings of Vivekananda, 1894 (e), 1896 (n); his conversion, 1882 (g); interest in Vivekananda, 1894 (e), 1896 Feb., 1896 (n)
Tom Sawyer, 1876 (d)
 Tools, statistical, 1877-93
 Tooth, extraction of, 1868 Jul. 15
 Toronto General Hospital, 1889 (f)
 Torpedo, 1866 (g)
Times of India, The, 1902 Jul. 7
To the Fourth of July, 1898 Jul. 4
 Totapuri, 1864 (a), 1866 (a)
 Tournament, Wimbledon Tennis, 1869 (f)
 Tower bridge, London, 1894 (g)
 Toynbee, Arnold Joseph, 1889 Apr. 14
 Tractor, the first successful, 1892 (f)
 Trade fair at Germany, 1896 (g)
 Trade Union Act, 1871 (d)
 Trade Unions legalised in Britain, 1871 (d)
 Trade Unionism, 1871 (d)
 Trans-Atlantic Cable, 1866 July 27
 Trans-Atlantic wireless Service, 1901 Dec. 12
 Transcendentalists, 1894 Mar. 9
 Trans-continental railroad, 1869 May 10, 1886 May 23
 Transformers, 1883 (c), 1886 (e)
 Trans-infinite numbers, 1874 (e)
 Trans-Siberian Railway, 1901 (k)
 Transvaal Gold Field, 1891 (d)
 Travancore, Christian population in, 1892 Nov.; Diwan of, 1879 Nov. 12; population of, 1892 Nov.; Vivekananda at, 1892 Nov.
 Travers, Morris W., 1894 (d)
Treasure Island, 1883 (g)
Treatise on Electricity and Magnetism, 1864 (f)
Tribune, The, 1895 May 19, 1902 Jul. 10

- Trichromatic halftone process, 1886 (h)
- Trigunatitananda, Swami, 1899 Jan., 1900 (a)
- Triplicane, 1895 Jul.27, 1897 Apr.5
- Triplicane, Literary Society, The, 1878 Sept.20
- True education, 1901 Dec.22
- Trust, America's first great, 1882 (c)
- Truthfulness, 1883 (a)
- Tryptophan, 1901 (j)
- Tschermark, 1865 (b), 1900 (c)
- Tsiolkovsky, Konstantin, 1895 (i)
- Tubercle bacillus, 1882 Mar.24
- Tuberculosis, 1882 Mar.24
- Tumour, 1884 Nov.25
- Tungsten steel, 1868 (d)
- Turbina, 1884 (n)
- Turbine, multistage, 1884 (n)
- Turbine, steam, 1883 (c), 1892 (h)
- Turiyananda, Swami, 1899 June 20, 1900 Feb.-May, 1902 Jul.6
- Twinning, Alexander C., 1865 (f)
- Two Nations, Hindus and Muslims are, 1888 (b)
- Tyaga, 1894 Nov.4
- Typesetting machine, 1885 (e)
- 'Type' theory, 1884 (m)
- Typewriter, the first electric, 1867 (d); the first practical, 1867 (d)
- Typhi, Eberthella, 1880 (d)
- Typhoid, 1882 Mar.24; fever, bacillus of, 1880 (d); inoculation against, 1896 (h)
- Tyres, pneumatic, 1870 (a), 1888 Oct.31, 1893 (k), 1895 (l)
- Udbodhan*, 1899 Jan.
- Ultraviolet rays, 1877 (e)
- Ulyanov, Vladimir Ilyich, 1895 (m)
- Uncertainty principle, 1901 Dec.5
- Uncle Tom's Cabin*, 1896 Jul.(a)
- UNESCO History of Mankind, 1897 Nov.5-15
- Unitarian Church, 1882 Apr.27; 1894 Feb.15, 1894 Feb.16, 1894 Feb.18, 1894 Feb.21, 1894 Mar.25
- United Nations, 1882 Jan.30
- United Patriotic Association, 1888 (b)
- United States, 1894 Feb.21 (b), 1894 Mar.9, 1894 Sept.25, 1895 May 31, 1896 Mar.28, 1897 Jan.21, 1898 Sept.30, 1899 Sept.27, 1900 June 24, 1902 Aug.(b), 1902 Oct.26; congress, 1863 (h); religious bigotry in, 1894 Mar.18
- Unity, The*, 1900 June 24
- Universal Brotherhood, 1893 Sept.11, 1896 Nov.21
- Universal Exposition, 1900 Aug.-Oct.
- Universal mind, 1896 Feb.(a)
- Universal Religion, 1893 Sept.30, 1896 Apr.2, 1896 Apr., 1897 Jan.15
- Universal Tolerance, 1894 Jan.17
- Universities Act, 1902 Jan.17
- University, Aligarh, 1875 (a)
- University Commission, 1902 Jan.27
- University of Allahabad, 1882 (b); of Calcutta, Madras and Bombay, 1882 (b); of Cambridge, 1882 May; of Chicago, 1876 (e), 1891 (j), 1894 Mar.-Apr.; of Edinburg, 1902 (b); of Harvard, 1895 Jul., 1896, Mar.25, 1902 Dec.16; Michigan, 1869 (d); of Oxford, 1892 (c), 1897 May 28, 1902 (h); of Punjab, 1882 (b); of Stanford, 1876 (e)
- Unto the Last*, 1900 Jan.20
- Untouchability, 1901 (a)
- Untouchables, 1891 Apr.14
- Upanishads, 1894 Mar., 1896 June 14 (a), 1897 Feb.1, 1897 Apr.5. 1899 Aug.17
- Uranium, 1896 (j), 1898 (a)
- U.S.A., 1892 (c); financial panic in, 1893; strike in, 1886 (l)
- U.S. Congress, 1865 Dec.18, 1892 Oct.20-23
- U.S. Labour Movement, 1886 (m)
- U.S. Navy, 1900 (h)
- U.S., Vedanta Movement in, 1894 Nov.
- Utopia, 1896 Apr.11 (a)
- Vaccination, rabies, 1895 Sept.28
- Vaccine, the first anti-rabies, 1885 Jul.6
- Vacuum Cleaner Co. Ltd, 1901 (i)
- Vaikuntha, 1886 Jan.1

- Vaishnava teachers, 1899 Apr., 1899 June 25
- Vaishnavism, 1898 Sept.30, 1899 Apr., 1899 May
- Vaishya, 1896 (a)
- 'Vallalar', 1874 Jan.30
- 'Vande Mataram', 1882 (a), 1895 Apr.8
- Vanderbilt, Cornelius, 1876 (e), 1877 Jan.4
- Vanderbilt, William Henry, 1877 Jan.4
- Vanderbilt, William Kissam, 1883 Mar.26
- Vanderbilt, University, 1876 (e), 1877 Jan.4
- Vapour Compression machine, 1865 (f)
- Varieties of Religious Experience*, 1895 July, 1901 (l), 1902 (b)
- Varma, Raja Ravi, 1873 (h), 1893 (a)
- Vaswani, Sadhu T.L., 1879 Nov.25
- Vatican Council, the first, 1870 Jul.18
- Vector, mosquito, 1898 (f)
- Vedanta, 1892 June, 1892 Dec.13-22, 1894 Mar., 1894 Aug.15 (a), 1894 Sept.25, 1894 Nov., 1895 Oct.22, 1895 Nov.19, 1895 Nov.23, 1896 Mar.28, 1896 Apr.11, 1896 June 14, 1896 June 14 (a), 1896 June 27, 1896 Nov.21, 1897 Feb.6, 1897 Feb.7, 1899 Mar.19 (a), 1899 Aug.17, 1902 May 15, 1902 Jul.13 (b), 1902 Jul.13 (c), 1902 Jul.(g), 1902 Jul.(l), 1902 Aug.(a), 1902 Aug. (b), 1902 Oct.26, 1903 Feb.; a living example of, 1896 Oct.-Dec., Champion of, 1902 Jul.9(a), classes in New York, 1895 Feb.; glory of the, 1902 Jul.(g); lecture on, 1873 Oct.22; movement in U.S., 1894 Nov.; philosophy, 1868 (a), 1879 (c), 1892 Dec.13-22, 1894 Mar.9, 1896 Apr.2, 1896 June 14(a), 1896 Sept., 1892 Oct.-Dec., 1897 Jan.11, 1899 Mar.19, 1900 June 10, 1902 Jul.14, 1902 Jul. (f) 1902 Jul.(j), 1902 Oct.26, 1902 Dec.16; philosophy, Schopenhauer on, 1894 Mar.; religion of, 1897 Jan.27; Society, 1902 Aug.(a), 1901 Oct.26; Society of New York, 1894 Nov., 1902 Oct.26, 1900 June 10.; Societies, 1902 Dec.16; study of, 1895 June 18-Aug.7; Sutras, 1902 Aug.(b); the apostle of, 1902 Jul.(c); the first preacher of, 1896 (b); universal ideals of, 1894 Nov.; universal principles of, 1895 Oct.22, wisdom, 1895 Nov.19
- Vedantic activity in London, 1896 Apr.; bombshell, 1902 Jul.13 (b); cosmology, 1896 Feb. (a); ideals, 1884 Mar., 1894 Nov.; learning, 1894 Apr.22; light, 1902 Jul.13; literature, 1896 Mar.28; missionary work, 1902 Jul.25 (a); organisations, 1894 Nov.; philosophy, 1894 Apr.13, 1896 June 14(a), 1896 June 27; religion, 1895 Jul.27, 1895 Dec.22; truths, 1896 June 14(a)
- Vedantins, 1894 Sept. 25, 1896 Mar.28
- Vedantism, 1895 Nov.23, 1896 June 14(a), 1897 Mar.8, 1897 Jan.21, 1902 Jul. (h), 1902 Jul. (k)
- Vedantist, 1902 Jul. (a), 1902 Jul. (h)
- Veda, importance of, 1875 Dec. 13
- Vedas, 1883 Oct.30, 1897 Nov.5-15; infallibility of, 1877 Jan.1
- Vedic culture, 1897 Nov.5-15; mathematics, 1884 Mar.
- Vedic Yantralaya, Allahabad, 1874 June 12
- Velox, 1863 Nov. 14, 1893 (i)
- Vernacular Press Act, 1878 Mar.14
- Victoria Falls, 1873 May 1
- Victoria, Queen, 1870 Mar.21, 1877 Jan.1, 1901 Jan.22
- Victoria, Secular schooling in, 1873 (g)
- Victorian Era, 1901 Jan.22
- Vidyasagar, Ishwarchandra, 1882 Aug.5,
- Vieille, Paul, 1885 (c)
- Vimalananda, Swami, 1901 Jan.7
- Viraja Homa, 1887 Jan., 1901 Jan.7
- Virajananda, Swami, 1901 Jan.7
- Virgil's *Aeneid*, 1872 (c)
- Virgin, a barren, 1863 (e)
- Virology, Science of, 1892 (e)
- Viruses, filterable, 1892 (e)
- Visishtadwaita, 1895 June 18-Aug.7
- Vishnu, 1873 Dec.3

- Viswabharati, 1901 Dec.22, 1901 (j)
- Vitascope, 1889 (h)
- VIVEKANANDA, SWAMI (also see 'Narendranath'), 1893 Sept.11, 1893 Sept.11 (a), 1893 Sept.19, 1893 Sept.28, 1893 Oct.1, 1893 Oct.11, 1893 Nov.18, 1893 Nov.30, 1893 Dec.6, 1893 Dec.27, 1893 Dec., 1894 Feb.21 (b), 1894 Mar.9, 1894 Mar.14, 1894 Mar.21, 1894 Apr.10, 1894 Apr.11, 1894 Apr.13, 1894 Apr.22, 1894 June, 1894 Aug.8, 1894 Aug.8 (a), 1894 Aug.15, 1894 Aug.15 (a), 1894 Sept.1, 1894 Sept.5, 1894 Sept.7, 1894 Sept.25, 1894 Nov.4, 1894 Nov.7, 1894 Dec.10, 1895 Mar.4, 1895 Apr.19, 1895 May 19, 1895 May 31, 1895 Jul.27, 1895 Sept., 1895 Oct.5, 1895 Nov.3, 1895 Nov.23, 1895 Dec.22, 1896 Jan.18, 1896 Feb.29, 1896 Mar.25 (a), 1896 Mar.28, 1896 Apr.2, 1896 Apr.11, 1896 Apr.11 (a), 1896 June 3, 1896 June 14, 1896 June 14 (a), 1896 June 18, 1896 May 23, 1896 June 27, 1896 Jul.9, 1896 Jul.17, 1896 Jul.18, 1896 Aug.4, 1896 Aug.27, 1896 Nov.21, 1897 Jan.11, 1897 Jan.21, 1897 Feb.4, 1897 Feb.6, 1897 Feb.7, 1897 Feb., 1897 Mar.8, 1897 June 23, 1897 Aug.22, 1897 Apr.5, 1898 Jan.15, 1898 June, 1898 Sept.30, 1899 Jan., 1899 Mar.19 (a), 1899 Apr.30, 1899 Apr., 1899 June 2, 1899 June 25, 1899 Jul. 9, 1899 Aug.17, 1899 Sept.27, 1900 June 10, 1900 June 24, 1900 Jul.8, 1902 Mar.22, 1902 Jul.1, 1902 Jul.6, 1902 Jul.6 (a), 1902 Jul.6 (b), 1902 Jul.7 (a), 1902 Jul.9, 1902 Jul.9 (a), 1902 Jul.10, 1902 Jul.10 (a), 1902 Jul.10 (b), 1902 Jul.11, 1902 Jul.13, 1902 Jul.13 (a), 1902 Jul.13 (b), 1902 Jul.13 (c), 1902 Jul.14, 1902 Jul.20, 1902 Jul.25, 1902 Jul.25 (a), 1902 Jul. (a), 1902 Jul. (d), 1902 Jul. (e), 1902 Jul. (f), 1902 Jul. (g), 1902 Jul. (j), 1902 Jul. (k), 1902 Jul. (l), 1902 Aug. (a), 1902 Aug. (b), 1902 Oct. 17, 1902 Oct. 26, 1902 Dec. 16, 1903 Feb.
- on a pilgrimage to holy places, 1888 (early part),
 - his second pilgrimage, 1888 June-Nov.
 - his extraordinary way of reading, 1888 June-Nov.
 - with Pawahari Baba, 1890 Feb. 4
 - into the treadmill of hard spiritual discipline, 1890 Jul.
 - began his historic itinerary, 1891 Jan.
 - in the clutches of the practitioners of black magic at Limbdi, 1891 Nov. (first week)
 - with B.G. Tilak at Poona, 1892 June
 - with Chattambi Swamikal at Ernakulam, 1892 Nov.
 - perturbed over the mass conversion spree of the padres in Travancore, 1892 Nov.
 - at Trivandrum, 1892 Dec. 13-22
 - the epoch making tapasya at Kanyakumari, 1892 Dec. (last week)
 - at Hyderabad, 1893 Feb.
 - witnessed an incident testifying the powers of human mind, 1893 Feb.
 - sailed for America, 1893 May 31
 - wrote his first letter from America referring to the financial panic there and the ill-treatment of the Negroes, 1893
 - with Prof. John H. Wright, 1893 Aug.25-28
 - spoke at the World's Parliament of Religions during the first day's afternoon session, 1893 Sept.11 (a)
 - read his celebrated paper on Hinduism, 1893 Sept. 19
 - his telling reply (extempore) to the Christian delegates who made a concerted attack on Hinduism, 1893 Sept. 19, 1893 Sept.29
 - denounced religious intolerance and bloody wars of the Christian nations, 1893 Sept.19
 - in the final session of the Parliament, 1893 Sept.27
 - Yogic powers in, 1894 Feb.

- demonstration of materialization by, 1894 Feb. (a)
- *The Christian Missions in India* — a lecture by, 1894 Mar.11
- *The Women of India* — a lecture by, 1894 Mar.25
- John D. Rockefeller calls on, 1894 Mar.-Apr.
- public meetings at Madras and Calcutta to thank Vivekananda for his grand success in America, 1894 Apr.28, 1894 Sept.5
- organised 'The Vedanta Society of New York', 1894 Nov.
- report about his ill-treatment as a 'nigger' at Baltimore, 1894 Dec.10
- wrote to Alasinga giving an idea of his task in America, 1895 Feb.17
- began Vedanta classes at New York, 1895 Feb.
- at Percy, passed into Nirvikalpa Samadhi, 1895 June
- at Thousand Island Park, 1895 June 18-Aug.7
- composed *The Song of the Sanyasin*, 1895 June 18-Aug.7
- *The Inspired Talks*, 1895 June 18-Aug.7
- dictated *Raja Yoga*, 1895 June 18-Aug.7, 1895 June (a)
- entered into Nirvikalpa Samadhi on the bank of St. Lawrence, 1895 June 18-Aug.7
- publication of *Raja Yoga* in America, 1895 July
- with Prof. William James at New York, 1895 July
- his first visit to England, 1895 Oct.-Nov.
- his public lecture at Piccadilly, 1895 Oct.22
- in British Newspapers, 1895 Oct.22
- met Margaret Noble in England, 1895 Nov.
- his schedule of class lectures at New York, 1895-96
- spoke on 'Soul and God' at the Metaphysical Society at Hartford, 1896 Feb.
- lectured before the 'Ethical Society of Brooklyn', 1896 Feb.(a)
- spoke at the Harvard University on philosophy of Vedanta, 1896 Mar.25
- was offered a chair of Eastern philosophy at the Harvard University and a Chair of Sanskrit in the Columbia University, 1896 Mar.25
- visited London — second time, took regular classes, 1896 Apr.
- met Prof. Max Muller at the Oxford University, 1896 May 28
- on a Continental tour, 1896 Sept.
- met Paul Deussen at Kiel, 1896 Sept.
- back in London and continued the lectures, 1896 Oct.-Dec.
- a farewell meeting at London, 1896 Oct.-Dec.
- left for India, 1896 Oct-Dec.
- humbled the missionaries who abused Hinduism, 1867 Jan.(first week)
- arrived at Colombo, 1897 Jan.15
- given a grand reception, 1897 Jan.15
- welcome address and his reply, 1897 Jan.15
- his first public lecture in the East (at Colombo) *India the Punyabhoomi*, 1897 Jan.16
- at Pamban, 1897 Jan.26
- welcome address by Raja of Ramnad and reply by Swamiji, 1897 Jan.26
- taken in a State carriage drawn by the Raja himself, 1897 Jan.26
- visited Rameswaram temple and delivered a stirring address, 1897 Jan.27
- a monument of victory was erected at Ramnad in honour of, 1897 Jan.27
- reply to the address of welcome presented by the Raja of Ramnad, 1897 Jan.29
- reply to the address of welcome presented by the citizens of Paramakudi, 1897 Feb.1
- his last public lecture at Madras: *The Future of India*, 1897 Feb.14
- was given a grand public reception by the citizens of Calcutta, 1897 Feb.28
- address of welcome and his reply,

- 1897 Feb.28
- deputed Swami Ramakrishnananda to Madras, 1897 Apr.5
 - founded the Ramakrishna Math in Calcutta, 1897 May 1
 - at Kashmir on tour, 1897 Sept.10
 - at Punjab: reception at Lahore and his first lecture, 1897 Nov.5-15
 - his third lecture at Lahore on 'Ved-anta', met Prof. Thirtha Ram Goswami, 1879 Nov.12
 - ordained Margaret Noble, 1898 Jan.28
 - purchased a plot of land for Belur Math, 1898 Mar.5
 - consecration of the newly purchased Math grounds, 1898 Mar.5
 - carried on shoulder the sacred urn, 1898 Mar.5
 - organised Plague Relief at Calcutta, 1898 Apr.
 - the R.K. Mission plague service managed by Sister Nivedita, 1898 Apr.
 - wrote at the news of Mr. Goodwin's premature death, 1898 June 2
 - observed the Anniversary of American Declaration of Independence, 1898 July 4
 - composed *To the Fourth July*, 1898 July 4
 - undertook pilgrimage to Amarnath with Sister Nivedita, 1898 Aug.2
 - had a great mystic experience at Amarnath, 1898 Aug.2
 - attended the opening ceremony of Nivedita school at Calcutta, 1898 Nov.13
 - consecrated the Belur Math, with the installation of Ramakrishna's image in chapel, 1898 Dec.9
 - Ramakrishna Math was finally removed to the new monastery at Belur and was occupied by the members of the R.K. Order, 1898 Dec.9
 - founded Advaita Ashrama at Mayavati, Himalayas, 1899 Mar.19
 - left for the West on his mission for the second time, 1899 June 20
 - at Ridgely Manor, U.S.A., 1899 Oct.30
 - delivered a lecture on *Mahabharata* at Pasadena, California, 1900 Feb.1
 - referred to the *Gita* and its influence on the American mind, 1900 Feb.1
 - wrote to Swami Akhandananda, "Tell me where your Congressmen are", 1900 Feb.21
 - at California, 1900 Feb.-May
 - received a gift of 160 acres of land situated on the eastern slope of Mt. Hamilton for 'Shanti Ashrama', 1900 Feb.-May
 - participated in the Congress of History of Religions, met Dr. J.C. Bose at Paris, 1900 Aug.-Oct.
 - arrived at Belur Math after his second trip to the West, 1900 Dec.9
 - scaled the Math compound wall gate to be promptly present for the dinner, 1900 Dec.9
 - at the Advaita Ashrama, Mayavati, 1901 Jan.7
 - "The old man had already established himself even there", 1901 Jan.7
 - at Belur Math, 1901 Nov.
 - with the two learned Buddhists from Japan, 1901 Nov.
 - with B.G. Tilak at Belur Math, 1901 Dec.(last week)
 - his love for the poor Santal Labourers employed at the Belur Math, served a hearty meal to them, 1901 Dec.(a)
 - wept on hearing that nobody came forward to preside over the Shivaji Utsav organised by the nationalists of Bengal, 1901 (b)
 - Gandhiji who was at Calcutta, went to Belur Math desiring to meet, 1902 Feb.
 - News of his serious illness, 1902 Mar.22
 - 'Nirvana is before me', 1902 May 15
 - Mahasamadhi, 1902 Jul.4
- Obituaries:**
- The Indian Mirror*, 1902 Jul. 6, 1902 Jul. 25, 1902 Jul. 10 (b)

The Bengali, 1902, Jul. 6 (a), 1902 Dec. 16
The Statesman and Friend of India, 1902 Jul. 6 (b)
The Times of India, 1902 Jul. 7
The Indian Nation, 1902 Jul.7 (a), 1902 Oct.17
Native opinion, 1902 Jul.9 (a)
The Tribune, 1902 Jul.10
The New India, 1902 Jul.10 (a)
The Behar Times, 1902 Jul. 11
The Hindu, 1902 Jul. 13
The Indian Social Reformer, 1902 Jul. 13 (a)
The Mahratta, 1902 Jul. 13 (b)
The Native States, 1902 Jul.13 (c)
The Mysore Herald, 1902 Jul.14
The Hindu Organ, 1902 Jul.16
The Gujarati, 1902 Jul.20
Advocate, 1902 Jul. (a)
Prabuddha Bharata, 1902 Jul. (b), 1902 Jul. (l)
East and West, 1902 Jul. (c)
The Journal of the Maha Bodhi Society, 1902 Jul. (e)
The Kayastha Samachar, 1902 Jul. (f)
The Indian Review, 1902 Jul. (g)
The Brahmacharin, 1902 Jul. (h)
The Brahmavadin, 1902 Jul. (i), 1902 Oct.26, 1903 Feb., 1903 Feb. (a)
The South Indian Times, 1902 Jul. (j)
The Theosophist, 1902 Aug. (a)
Malbar Mail, 1902 Aug. (b)
The Illustrated Buffalo Express, 1902 Dec.16
The Anubis, 1903 Feb.

Tributes:

Dr. J.C. Bose, 1902 Jul. 9
 Babu Romesh Chandra Dutt, 1902 Jul. (d)
 Norendranath Sen, 1902 Jul. (k)
 A Western Disciple, 1902 Jul. (l)
 San Francisco class of Vedantic Philosophy, 1902 Oct. 17
 A Memorial Service held by the Vedantia Society of New York, 1902 Oct. 26
 S.E. Waldo, 1903 Feb.

Dr. John C. Wyman, 1903 Feb. (a)
 A letter to the Editor, 1902 Jul. 25

—in Western Newspapers:

Chicago Daily Tribune, 1893 Sept. 19, 1893 Dec., 1897 Jan.30
Daily Chronicle, 1893 Sept. 19
Boston Evening Transcript, 1893 Sept.30, 1894 Aug. 8
New York Critic, 1893 Oct. 7, 1893 Dec. 27
Evanston Index, 1893 Oct. 7 (a)
Wisconsin State Journal, 1893 Nov. 21
Minneapolis Star, 1893 Nov. 25
Des Moines News, 1893 Nov. 28
Press of America, 1893 Nov. 30
New York Herald, 1893 Dec. 27, 1896 Jan. 19, 1896 Mar. 25 (a)
Appeal Avalanche, 1894 Jan. 16, 1894 Jan. 21
Memphis Commercial, 1894 Jan. 17
Detroit Tribune, 1894 Feb. 15, 1894 Feb. 16, 1894 Feb. 18 (a)
Detroit Evening News, 1894 Feb. 17, 1894 Aug. 8, 1896 Apr. 11 (a)
Detroit Free Press, 1894 Feb. 18, 1894 Feb. 18 (a), 1894 Feb. 21 (a), 1894 Mar. 25
Pioneer, 1894 Mar. 14
London Standard, 1895 Oct. 22, 1895 Oct.-Nov.
New York Independent, 1894 Dec. 5, 1894 Dec. 10
Hartford's Daily Times, 1895 Apr. 19
Westminister Gazette, 1895 Nov. 19
London Daily Chronicle, 1896 Jul.17
Sunday Times, 1896 Jul. 18
India (London), 1896 Aug. 27
New York Tribune, 1897 Jan. 11
Detroit Journal, 1894 Feb. 21
Unity, 1900 June 24

— in Indian Newspapers:

Amrita Bazar Patrika, 1894 Mar. 14, 1894 Aug. 15 (a)
Brahmavadin, 1895 Nov. 23, 1896 Feb. 29, 1896 Mar. 28, 1896 Apr. 11, 1896 Apr. 11(a), 1896 May 23,

- 1896 Nov. 21, 1897 Jan. 11, 1897 Jan. 30
Hindu, The, 1895 Nov. 3, 1899 June 2
Hindu Patriot, 1894 Nov. 7, 1894 Dec. 5, 1896 Jul. 18
Indian Daily News, 1894 Sept. 7
Indian Mirror, 1893 Nov. 30, 1893 Dec. 6, 1893 Dec. 27, 1893 Dec., 1894 Feb. 21(b), 1894 Mar. 9, 1894 Mar. 21, 1894 Apr. 10, 1894 Apr. 12, 1894 Apr. 13, 1894 Apr. 22, 1894 June, 1894 Aug. 8, 1894 Aug. 8 (a), 1894 Aug. 15, 1894 Sept. 5, 1894 Nov. 4, 1895 Mar. 1, 1895 Mar. 4, 1895 Apr. 19, 1895 May 19, 1895 May 31, 1895 Oct. 5, 1895 Nov. 3, 1895 Nov. 19, 1895 Dec. 22, 1896 Jan. 18, 1896 Mar. 25 (a), 1896 Apr. 2, 1896 June 3, 1896 June 14, 1896 June 18, 1896 June 27, 1896 Jul. 9, 1896 Jul. 17, 1896 Aug. 4, 1896 Aug. 27, 1897 Jan. 21, 1897 Feb. 7, 1897 Feb. 23, 1897 June 23, 1899 June 2, 1899 Aug. 17, 1899 Sept. 27, 1902 Mar. 22
Indian Nation, 1894 Dec. 10, 1897 Mar. 8
Indian Social Reformer, 1899 May
Madras Mail, 1897 Feb. 4, 1897 Feb. 6
Madras Times 1895 Mar. 1, 1897 Feb. 7
Mahratta, The, 1899 Apr. 30, 1899 June 25, 1899 Jul. 9, 1900 June 24, 1900 Jul. 8
Prabuddha Bharata, 1899 Apr., 1899 June 25
Tribune 1895 May 19
- VIVEKANANDA SWAMI, and
— Advaita Ashrama, 1899 Mar. 19, 1901 Jan. 7
— Ajitsingh, Raja, 1895 Mar. 4
— Alasinga Perumal, 1863 (c)
— Akhandananda, Swami, 1888 June-Nov., 1900 Feb. 21
— American Independence Day, 1898 Jul. 4
— Belur Math, 1898 Mar. 5, 1898 Dec. 9
— Bose, Dr. J.C., 1900 Aug.-Oct.
— *Brahmavadin*, 1895 Jul. 27, 1895 Sept.
— Buddhists from Japan, 1901 Nov.
— Chattambi Swamikal, 1892 Nov.
— Christian delegates, 1893 Sept. 19, 1893 Sept. 29
— Christian Literature Society, 1895 May 19
— Christian Missionaries, 1893 Dec., 1894 Mar. 9, 1894 Apr. 22, 1894 Aug. 8 (a), 1894 Nov. 7, 1894 Dec. 5, 1894 Dec. 10, 1895 May 19, 1895 May 31, 1897 Jan., 1897 Feb. 6, 1897 Feb. 7, 1897 June 23, 1898 Sept. 30, 1899 Mar. 19, 1899 Aug. 17, 1899 Sept. 27
— Christian students, 1895 June 18-Aug. 7
— Deussen, Paul, 1896 Sept.
— *Encyclopedia Britannica*, 1901 May
— England, 1895 Oct.-Nov., 1895 Oct. 22, 1896 Apr., 1896 Oct.-Dec.
— Ethical Society of Brooklyn, 1896 Feb. (a)
— Gandhi, M.K., 1902 Feb.
— Goodwin, 1898 June 2
— Harvard University, 1896 Mar. 25
— Hiram Maxim, 1884 (j)
— Ingersol, Robert, 1899 Jul. 21
— *'Imitation of Christ'*, 1889 (p)
— Kashmir, 1897 Sept. 10
— Max Muller, Prof., 1896 May 28
— Merwin-Marie Snell, 1894 Mar. 9
— Nivedita, Sister, 1867 Oct. 28, 1898 Jan. 28, 1900 June 10
— Paris, 1900 Aug.-Oct.
— Parliament of Religions, 1893 Sept. 11
— Pavahari Baba, 1890 Feb. 4, 1898 June
— Phrenological Society, 1895 Oct. 5
— Plague relief, Calcutta, 1898 Apr.
— *Prabuddha Bharata*, 1896 Jul., 1896 June 14
— Punjab, 1897 Nov. 5-15
— Raja of Ramnad, 1897 Jan. 29, 1897 Jan. 26, 1897 Jan. 27

- Ramakrishna, Sri, 1881 Nov., 1881 Dec., 1884 Dec., 1886 Apr., 1886 Aug
 - Ramakrishnananda, Swami, 1897 Apr. 5
 - Ramakrishna Math, 1897 May 1
 - Ramathirtha, Swami, 1873 Oct. 22, 1897 Nov. 12
 - Rockefeller, 1894 Mar.-Apr.
 - Shanthi Ashrama, 1900 Feb.-May
 - Shivaji Utsav, Calcutta, 1901 (b)
 - Tesla, Nikola, 1883 (c), 1896 Mar. 28
 - Thousand Island Park, 1895 June 18-Aug. 7
 - Tilak, B.G., 1892 June, 1900 Feb. 21, 1901 Dec.
 - Udbodhan, 1899 Jan.
 - Vedanta Society of New York, 1894 Nov.
 - William James, Prof., 1895 Jul.
 - Wright, Prof. John H., 1893 Aug. 25-28
- VIVEKANANDA, SWAMI, and
- his physiognomy, 1895 Oct. 5
 - his physical features, 1893 Sept. 28
 - his prodigious retentive power, 1901 May
 - his love for Santal labourers, 1901 Dec. (a)
 - his tribute to the 'ever trampled labouring class of India', 1900 (a)
 - his spiritual humanism, 1895 Aug. 9
 - his popularity, 1894 Apr. 11, 1894 Sept. 1
 - his mystic experience at Amarnath, 1898 Aug. 2
 - his yogic powers, 1894 Feb., 1894 Feb. (a)
 - his oratory at its best, 1897 Feb. 14
 - his experience at the Parliament of Religions, 1896 (b)
 - his noteworthy experience at Baltimore, 1894 Dec. 5
 - his success in America spreads consternation through the ranks of Missionaries, 1895 May 31
 - his *ipse dixit* regarding Christ, Christianity and Christian Missionaries, 1895 June-Aug.
 - his warning about the critical situation in the west, 1896 (a)
 - his prediction about the shudra dominance, 1896 (a)
 - his appeal for harmony of religious faiths, 1893 Sept. 27
 - his views on reconversion, 1899 Apr., 1899 May, 1899 June 25
 - his remarks about conversion and bigotry, 1894 Feb. 18
 - his views on occultism, 1897 Feb.
 - his advice to monks, 1901 (a)
 - his lectures at the Vedanta Society of New York, 1900 June 10
 - his letter to Raja Peary Mohan Mukherji, 1895 Apr. 18
 - his letter from America, 1895 (p)
 - his letter to the Editor of *East and West*, 1897 Feb.
 - his four yogas, 1896 (c)
 - his book, *The Philosophy of Yoga*, 1896 (n)
 - his *Lectures From Colombo to Almora*, reviewed, 1897 Aug. 22
 - his *Lectures on Raja Yoga*, reviewed, 1897 Jan. 30
 - his influence on Gandhiji, 1902 Feb.
 - his influence on Tolstoy, 1894 (e)
 - his affinity with America, 1898 Jul. 14
 - his second visit to the West, 1899 June 20
 - his continental tour, 1896 Sept.
 - his study of Encyclopedia, 1901 May
 - 'his religion has eclipsed the beauty of the old time christianity', 1894 Jan. 21
- VIVEKANANDA, SWAMI
- on Max Muller, 1900 Oct. 28
 - on Pavahari Baba, 1898 June, 1890 Feb. 4
 - on J.J. Goodwin, 1898 June 2
 - on *The Future of India*, 1897 Feb. 14
 - on *Hindus and Christians*, 1894 Feb. 21 (a)
 - on *Vedanta*, 1897 Nov. 12

- on *Mahabharata*, 1900 Feb. 1
 - on the *Gita*, 1900 Feb.
 - on *The crying evil in the East*, 1893 Dec.
 - on Brahmacharya, 1901 May
 - on his motherland, 1896 Oct.-Dec.
 - on India's need for socialism, 1896 Nov. 1
 - on 'Christian Science', 1894 Sept. 25
 - on 'New Dispensation', 1881 Jan. 25
 - on Christian Missionaries, 1893 Dec.
 - on Mass conversions in Travancore, 1892 Nov.
 - on reconversion to Hinduism, 1899 May, 1899 June 25
 - on the religion of the future in the West, 1896 (a)
 - on the dangers facing the west, 1897 Feb. 1
 - on the financial panic in America, 1893
 - on the ill-treatment of Negroes in America, 1893
 - on evils of British rule in India, 1899 Oct. 30
 - on the dominance of proletariat, 1896 (a)
 - on plague preventive measures, 1899 Apr. 30
 - on Kashmir, 1897 Sept. 10
 - on Punjab, 1897 Nov.5-15
 - Sister Nivedita in appreciation of the lecture of, 1900 June 10
 - Dr. John C. Wyman's tribute to, 1903 Feb.(a)
 - S.E. Waldo's obituary of, 1903 Feb.
 - A Western Disciple's obituary of, 1902 Jul.(l)
 - The tribute of the San Francisco Class of Vedantic Philosophy 1902 Oct.17
 - New York Vedanta Society's Memorial Service to, 1902 Oct.26
 - in defence of Hinduism, 1893 Sept.19, 1893 Sept.29, 1897 Jan.
 - in appreciation of Alasinga, 1863 (c)
 - ill—treated as 'nigger' at Baltimore, 1894 Dec.10
 - Christian Missionary crusade against, 1894 Mar.9, 1894 Apr.22, 1894 Dec.5, 1894 Dec.10, 1895 May 31, 1898 Sept.30, 1899 Mar.19 (a), 1899 Aug.17, 1899 Sept.27
 - Christian missionaries jealous of, 1894 Aug.8 (a)
 - Christian missionaries rage and fume over the success of, 1897 June 23
 - Christian Literature Society's tirade against, 1895 May 19
 - versus Christian Missionaries, 1893 Sept.29, 1893 Oct.11, 1893 Dec., 1894 Mar. 9, 1894 Nov.7, 1897 Jan., 1897 Feb.6, 1897 Feb.7
 - interviewed by *The Madras Times*, 1897 Feb.7
 - interviewed by *The Madras Mail*, 1897 Feb.6
 - thrilled at the success of the Indian painter in America, 1893 (a)
 - examination of his physiognomy by the Phrenological Society, America, 1895 Oct.5
 - a letter to, 1894 Sept.5
 - an address to, 1894 June
 - an illuminated address presented to, 1896 Oct.-Dec.
 - at Belur Math, 1902 May 15
 - the name, 1887 Jan.
 - 'I am proud to call myself a Hindu', 1897 Nov.5
 - 'plain living and high thinking', 1902
- VIVEKANANDA, SWAMI .
- Gandhiji's desire to meet, 1902 Feb.
 - Bipin Chandra Pal on the influence of, 1898 Jan.15
 - Raja Ajit Singh's address to, 1895 Mar.4
 - Dr.J.C. Bose's tribute to, 1902 Jul.9
 - Babu Romesh Chandra Dutt's tribute to, 1902 Jul.(d)
 - Prof. Sundararama Iyer's tribute to, 1892 Dec.13-22
 - Tolstoy's interest in, 1894 (e), 1896 (n)
 - Merwin—Marie Snell on, 1894 Mar.9
 - John H.Wright's remark about, 1893 Aug.25-28
 - Tesla's admiration for, 1883 (c)

- Jul. 11
 — 'wept tears bitter as blood', 1902 Jul. 10(b)
 — 'Religion not the crying need of India', 1893 Oct. 11
 — 'an extra-ordinary man', 1895 Mar.1
 — 'That is all nonsense', 1866 Apr.10

 Volcano of Krakatoa, eruption of, 1883 (h)
 Vote, right to, 1865 (e)
 Vyjayanthi Press, 1897 Aug. 22
 Vyasa, 1893 Oct.1, 1895 June 18-Aug.7

 Wacha, Dinsha, 1901 Dec.28-31
 Wahabi model, 1897 Nov.5-15
 Waldo, S.E., 1895 June 18-Aug.7, 1903 Feb.
 Wallace, Mrs. Francis Bagley, 1894 Feb.(a)
 Wall Street, 1893
 Walsh, J.H., 1877 Jul.9-16
 Wann. Mr.A., 1894 Feb.21 (b)
War and Peace, 1866 (f)
 War of Pacific, 1879-83
 War Sino-Japanese, 1894-95
 War Spanish American, 1898 (l)
 Waterman and Co., L.E., 1884 (f)
 Waterman Lewis Edson, 1894 (f)
 Waterloo Gasoline Traction Co., 1892 (f)
 Watt, Robert Watson, 1892 Apr.13
 Wave equation, 1887 Aug.12
 Ways, G.A., 1867 (f)
 Weapons of destruction, 1879 Mar.14
 Web press, 1865 (d)
 Webb Sidney & Beatrice, 1884 (a)
 Webb, Mr. Alfred, 1899 Jul.9
 Welding, 1886 (f)
 Wellesley's College, Calcutta, 1863 (b)
 Wells, Harrac, 1868 Jul.15
 Wells, H.G., 1866 Sept.21, 1884 Jan. (a), 1895 (j)
 Wellsbach, Carl Auer, 1885 (d)
 Wellsbach mantle, 1885 (d)
 Welt Congress, 1879 Nov.25
 Wente, Rev.Mr., 1893 Sept.11
 West, dangers facing, 1897 Feb.1
 Western Civilisation, 1896 Nov. 26, 1897 Feb. 1
 Western culture, 1870 Mar.
 Western education, 1882 (b)
 Western thought, 1897 Jan.30
 Westinghouse Air Brake Co., 1868 (c)
 Westinghouse Electric Co., 1886 (e)
 Westinghouse, George, 1868 (c), 1883 (c), 1886 (e), 1893 May 1
Westminster Gazette, 1895 Oct.-Nov., 1895 Nov.19
 Wezprecht, Carl, 1871-74
 Wheeler, Charles A, 1892 Mar.15
 Wheeler, Schuzler Skeats, 1882 (f)
 White, Dr.W.W., 1899 Aug.17
 Whitehead, Robert, 1866 (g)
 Whitehead, A.N., 1872 May 12, 1900 (e)
 Whitman, Walt, 1892 Mar.26
 Whitney, William, 1879 (r)
 'Whom the Gods love die young', 1902 Aug.(b)
 'Who Wrote the Bible', 1891 (h)
 'Why I am not a Christian and Other Essays', 1900 (d)
 Wilberforce, 1896 Jan. 18
 Wilberforce, Canon, 1896 Oct.-Dec.
 Wilberforce, Samuel, 1863 (e)
 Wilde, Oscar, 1891 (g)
 Wilkins, Charles, 1867 (b), 1879 (c), 1886 (o), 1900 Feb.1
 Williams, Daniel, 1893 (f)
 Wimbledon tennis tournament, 1869 (f), 1877 Jul.9-16, 1877 Jul.16
 Winchell, Alexander, 1878 (f)
 Winchester Repeating Arms Winding Co., 1872 (g), 1885 (h)
 Wingfield, Major Walter.C., 1877 Jul.9-16
 Winkler, C.A., 1886 (g)
 Wireless, 1883 (d), 1897 (e), communication, 1883 (c); installation, the first, 1896 Nov.; service, the trans-Atlantic, 1901 Dec.12; signals across the Atlantic, 1901 Dec.12; the first practical, 1895 (b)
 'Wisconsin State Journal', 1893 Nov.18, 1893 Nov.21
 'Women of India', 1894 Mar.25

- Women's suffrage, 1865 (e)
 Woodburn, Sir John, 1900 Jul. 8
 Wordsworth, 1881
 Working class, 1895 (m)
 Working Men's Association, 1864 (d),
 1883 Mar. 14, 1889 (o)
 World Congress of Religions, 1879
 Nov. 25, 1902 Oct. 17
 World Fair, 1876 (g), 1892 (h), 1893 May
 1, 1893 Nov. 28, 1894 Jan. 16, 1894
 Feb. 21 (b), 1897 Jan. 30
 World Peace, 1884 Mar.
 Worm drive, 1895 (l)
 World's Art Festival, 1893 (a)
 World's Columbian Exposition, 1886 (e),
 1893 May 1
 World's Congress Auxiliary, 1893 May 1
 World's Congress of Religions, 1879
 Nov. 25
 World's Parliament of Religions, 1863
 (c), 1892 Dec., 1893 May, 1893 May
 31, 1893 Sept. 11, 1893 Sept. 19
 World War, 1893 (l)
 Worship, gist of all, 1897 Jan. 27
 Wundt, Wilhelm Max, 1879 (u)
 Wurzburg Physical Medical Society,
 1898 Nov. 8
 Wright, Almroth Edward, 1896 (h)
 Wright, Brothers, 1898 (l), 1900 Sept.
 Wright, John H., 1893 Aug. 25-26
 Wright, Orville, 1900 Sept.
 Wright, Wilbur, 1900 Sept.
 Wright, Wilbur & Orville, 1893 (l)
 Wyman, Dr. John C., 1903 Feb. (a)
 Xenon, 1894 (d)
 X-Ray, 1883 (d), 1897 (c), 1898 Nov. 8
 Yajur Veda, 1902 Jul. 25
 Yankee, 1894 Feb. 21 (b), 1894 Mar. 14,
 1895 Nov. 3, 1894 Nov. 7
 Yoga, 1872 Aug. 15, 1893 Jan. 5, 1896
 Jan. 18, 1902 Jul. 9 (a); philosophy,
 1902 Jul. 9 (a); process of, 1895 Feb.;
 Siddha, 1898 June
 Yogananda, Paramahansa, 1893 Jan. 5
 Yogic powers, 1894 Feb.
 Yogi, 1895 Nov. 19, 1898 June.; Indian,
 1896 Sept. (a); of Pondicherry, 1872
 Aug. 15
 Yogis, land fit for, 1897 Sept. 10
 Yogoda Satsang a Society, 1893 Jan. 5
 Young Men's Christian Association,
 1899 Aug. 17
 YMCA Training School, 1891 (l)
Zambezi and its Tributaries, 1873 May 1
 Zambezi River, 1873 May 1
Zarathustra, 1884 (a)
 Zeidler, Othamar, 1873 (e)
 Zellar H., 1901 (c)
 Zeman, 1897 Nov. 5-15
 Zeppelin, Ferdinand, 1900 (f)
 Zoroastrianism, 1893 Sept. 11(a)
 Zululand, 1879 (t); annexed, 1884 (c)
 Zulus, 1880-81
 Zulu War, 1879 (t)
 Zworykin, 1884 (g), 1889 Jul. 30

SUBJECT INDEX (Chronicle)

This Index provides, in a short compass, different particulars of kindred nature scattered in the Chronicle, such as: Political Events of the period (1863-1902); Social, political, religious and cultural organisations; Researches; Educational and Philanthropic activities; Enterprises; Explorations and expeditions; Transport and communication; 'First's'; prominent Publications; Indian and foreign contemporaries; Inventors and discoverers; Inventions and discoveries etc. But to locate the details thereof in the Chronicle, the body of the 'GENERAL INDEX' may be consulted.

POLITICAL EVENTS

Abolition of slavery in U.S.A.
All India National Conference
American Civil War
Annexation of Tanganyika and Zanzibar
 by Germany
Annexation of Zululand by Britain.
Anglo-Burmese War
Assassination of U.S. President Garfield
Assassination of U.S. President McKinley
Assassination of Russian Czar Alexander II
Battle of Gettysburg
Battle of Manila Bay
Battle of Solferino
Boer Struggle for Independence
Bombardment of Alexandria
Delhi Durbar
First session of Indian National Congress
Franco-Prussian War
Ganapathi festival
Hay Market massacre
Indian Association
Native Marriage Act
Paris under seige
Rendition of Mysore
Shivaji festival
Sino-Japanese War
South African War (Boer War)
Spanish-American War
Vernacular Press Act
War of Pacific
Zulu War

ORGANISATIONS, SOCIAL AND POLITICAL

All-England Croquet Club
American Federation of Labour
Bernardo Homes
Central National Muslim Association
Fabian Society
First Socialist International
First Women's Suffrage Committee
Gideons International
Indian National Congress
Ku Klux Klan
Labour Party
League of Struggle
National Society
Red Cross
Salvation Army
Second Socialist International
Society for the Promotion of National
 Feeling among the Educated Natives
 of Bengal
United Patriotic Association
Upper India Muslim Defence Association

ORGANISATIONS, RELIGIOUS AND CULTURAL

Adi Brahma Samaj
Advaita Ashrama
American Institute of Christian
 Philosophy
Arya Samaj
Brahma Samaj of India

Church of Christ, Scientist
 Hindu Mela
 Mitra Mela
 Nava Vidhan
 Prarthana Samaj
 Ramakrishna Mission
 Sadharana Brahma Samaj
 Shanti Ashrama
 Theosophical Society
 The Triplicane Literary Society
 Vedanta Society of New York

RESEARCHES

Air-Conditioning
 Algebraic Topology
 Aviation
 Cultures Pearl
 Diabetics
 Oceanography
 Psycho-analysis
 Television
 Virology

EDUCATION AND PHILANTHROPY

Aligarh University
 Carnegie Foundation for the Advancement of Technology
 Carnegie Institute of Technology
 Carnegie Institute of Washington
 DAV College
 Education Act
 Ford Foundation
 Girton College
 Gurukula Vishwa Vidyalaya
 Indian Education Commission
 Indian Educational Service
 Johns Hopkins University
 Lahore University
 Leland Stanford, and Jr. University
 Muslim Education Conference
 Nobel Foundation
 Mohammedan Anglo-Oriental College
 Rockefeller Institute for Medical Research
 Rockefeller Foundation
 Shantiniketan
 Stanford University
 Universities Act
 Universities Commission

University of Allahabad
 University of Chicago
 University of Punjab
 Vanderbilt University

ENTERPRISES

Benz and Co.
 Carnegie Corporation
 Carnegie Steel Co.
 Daimler Motor Co
 Eastman Kodak Co.
 Kodak Co. of New York
 Raleigh Cycle Co.
 Siemens and Halske
 Standard Oil Co. of New Jersey
 Standard Oil Co. of Ohio
 Waterman and Co.

EXPLORATIONS AND EXPEDITIONS

Circumnavigation of Spitzbergen
 Discovery of Franz Josef Land
 Exploration of West Africa
 Greenland expedition
 Voyage to North Pole

TRANSPORT AND COMMUNICATION

Canadian Pacific Railway
 Kiel Canal
 London's Tower Bridge
 Railway between Calcutta and Bombay
 Railway between Punjab and Delhi
 St. Gotthard Tunnel
 Suez Canal
 Telegraph line across Australia
 Trans-continental Railway
 Trans-Siberian Railway

"FIRSTS"

The first rigid frame motor—driven air-ship
 The first automobile by Daimler
 The first comprehensive work on Bacteriology
 The first operation for the removal of a brain tumour
 The first light—weight all metal bicycle
 The first large scale manufacture of safety bicycle

- The first recorded bicycle race
 The first College for women
 The first major conflict between two nations
 The first solo circumnavigation of earth
 The first simple, inexpensive camera
 The first central power station
 The first cellulose fibre
 The first synchronous census in India
 The first all—India Census (not synchronous)
 The first Diphtheria antitoxin
 The first human application of the Diphtheria vaccine
 The first Employer's Liability Act
 The first dynamo
 The first demonstration of the existence of electromagnetic waves
 The first flight of a mechanically propelled flying machine
 The first manned, powered flight in a heavier-than-air machine
 The first vacuum flask
 The first gasoline engine
 The first Governor General of India
 The first incandescent lamp
 The first session of the Indian National Congress
 The first Library School in USA
 The first direct casting Linotype
 The first newspaper to use Linotype
 The first gasoline—engined motorcycle to appear publicly
 The first motor car of Henry Ford
 The first International championship for motor car race
 The first electromagnetic motor
 The first motor cycle
 The first Hague Peace Conference
 The first pearl farm
 The first man—made plastic
 The first production of the photograph taken with artificial light
 Pneumatic tyres were first applied to vehicles
 Electricity was used to draw railroad locomotive for the first time
 The first photographic reproduction in newspaper
 The first trichromatic half-tone process printing plates
 The first motor car to be equipped with pneumatic tyres
 The first laboratory devoted to entirely experimental psychology
 The first course in psychology in USA
 The first transmission of radio-signals across the Atlantic
 The first of a series of racing cars
 The first recording of human voice
 The first submarine
 The first administration of the anti-rabies vaccine
 The first electric sewing machine
 The first modern submarine
 The first sun photography
 The first complete steel frame structure
 The first public stage in Calcutta
 The first Womens Suffrage Committee
 The first publication of *Sayings of Sri Ramakrishna*
 The first article on space travel
 The first ship to be driven by a multistage steam turbine
 The first of the great railway tunnels through Alps
 The first typewriter stencil
 The first telephone call
 The first telephone exchange
 The first automatic telephone exchange in the world
 The first Web press
 The first wireless telephone message
 The first X-ray picture
 The first recorded message through space by electromagnetic waves
 The world's first successful automobile powered by an internal combustion petrol engine
 The world's first birth control clinic
 The world's first high-speed multiple split focal camera
 The world's first Industrial dynamo
 The world's first public electricity system
 The world's first electronic flat iron
 The world's first escalator
 The world's first elevator
 The world's first electric fan

The world's first controlled flight
 The world's first motor cycle
 The world's first post card
 The world's first magnetic wire recording device
 The world's first open heart surgery
 The world's first electric trolley line
 The world's first underground railway
 The world's first permanent wireless installation
 The first practical electric vacuum cleaner
 The first practical internal combustion petrol engine
 The first practical fountain pen
 The first practical machine-gun
 The first practical typewriter
 The first practical system of wireless telegraph
 The first successful key—set recording and adding machine
 The first successful trans—atlantic cable
 The first successful highspeed internal combustion engine
 The first successful flexible roll film
 The first successful seaplane
 The first successful plastic
 The first successful cardiac surgery
 The first successful transmission of wireless signal across the Atlantic Ocean
 The first commercial dry cell battery
 The first commercial electric power
 The first commercial Ice
 The first commercial presentation of a film on a screen
 The first commercial motion picture
 The first commercial milking machine
 The first commercial telephone exchange
 The first American National Automobiles Show
 The first American reprint of Gita
 The first American motor car
 The first American motor car to be offered for public sale
 The first American Trans-continental railroad
 The first American electric street car
 The first American made steel
 The first American great trust

The first public demonstration that electromagnetic waves were able to carry messages
 The first Indian to pass I.C.S.
 The first Indian to be elected to the Royal Society of London
 The first demonstration of Motion pictures
 The first British gasoline powered motor bus
 The first British fourwheel gasoline powered motor car
 The first British power station
 The first demonstration of radio waves
 The first Wimbledon tennis tournament
 The first men's singles champion of Wimbledon

PROMINENT PUBLICATIONS

Adam, W. — *Lectures on 'Suttee'*
 Arnold, Edwin — *The Light of Asia*
 Arnold, Edwin — *The Song Celestial*
 Arnold, Matthew — *Culture and Anarchy*
 Bateson, William — *Mendel's Principles of Heredity*
 Bergson, Henri — *Time and Free Will*
 Bhava, Sri Vishnu — *Sukhdayak Rajyakarani Nibandh*
 Blavatsky, Mme — *The Secret Doctrine*
 Bradley, Francis H. — *Appearance and Reality*
 Brahma Samaj — *Paramahamser Ukti*
 Bulfinch, Thomas — *The age of Fable*
 Carroll, Lewis — *Alice's Adventures in Wonderland*
 Carroll, Lewis — *Through the Looking Glass*
 Chamber's Encyclopedia
 Chatterjee, Bankim Chandra — *Ananda Matha*
 Clarke, James Freeman — *Ten Great Religions*
 Clough, Dr. — *Social Christianity in the Orient*
 Cone, Press Orello — *Gospel Criticisms and Historical Christianity*
 Crossman, R.H.S. — *New Fabian Essays*
 Darwin, Charles — *Descent of Man*

- Darwin, Charles — *The Origin of Species*
- Dayananda Saraswati, Swami — *Sathyartha Prakash*
- Dewey, Melvil — *A classification and Subject Index for Cataloguing and Arranging the Books and Pamphlets of Libraries*
- Dewey, John — *The School of Society*
- Dostoevski — *A Crime and Punishment*
- Eddy, Mary Baker — *Science of Health*
- Frazer, James George — *Golden Bough*
- Freud, Sigmund — *Interpretation of Dreams*
- Freud, Sigmund — *Studies in Hysteria*
- Galton, Francis — *Heredity of Genius*
- Gibbs, J.W. — *Elementary Principles of Statistical Mechanics*
- Gibbs, J.W. — *On the Equilibrium of Heterogeneous Substances*
- Gladden, Washington — *Who wrote the Bible*
- Hoff, J.H. Van't — *Studies in Chemical Dynamics*
- Hugo, Victor — *Toilers of the Sea*
- Huxley, T.H. — *Evidence as to Man's Place in Nature*
- James, William — *Principles of Psychology*
- James, William — *The Varieties of Religious Experience*
- Kipling, Rudyard — *Jungle Books*
- Kipling, Rudyard — *The Just-So Stories*
- Lanman, Charles Rockwell — *Beginnings of Hindu Pantheism*
- Lanman, Charles Rockwell — *Harvard Oriental Series*
- Lanman, Charles Rockwell — *Sanskrit Reader*
- Lenin — *The Development of Capitalism in Russia*
- Livingstone, David — *Missionary Travels*
- Livingstone, David — *The Zambezi and its Tributaries*
- Longman, London — *Life and Letters of Lord Macaulay*
- Majumdar, P.C. — *Oriental Christ*
- Marx, Karl — *Das Kapital*
- Maxwell, James Clerk — *A Treatise on Electricity and Magnetism*
- Mendeleev, Dmitri Ivanovich — *The Principles of Chemistry*
- Mill, John Stuart — *Autobiography*
- Monier-Williams, Sir. — *A Sanskrit English Dictionary*
- Muller, Max — *Ramakrishna — His Life and Sayings*
- Muller, Max — *Rig-Veda Translation*
- Muller, Max. — *The Sacred Books of the East*
- Nansen, Fridtjof — *Farthest North*
- Nietzsche, Friedrich Wilhelm — *Thus Spake Zarathustra*
- Russell, Bertrand — *Principia Mathematica*
- Russell, Bertrand — *The Principles of Mathematics*
- Russell, Bertrand — *Why I am not a Christian and Other Essays*
- Sechenov, Ivan M. — *Réflexes of the Brain*
- Sen, Keshab Chandra — *Asia's Message to Europe*
- Shaw, George Bernard — *Fabian Essays on Socialism*
- Spencer, Herbert — *Descriptive Sociology*
- Sternberg, Lt. Col. George Miller — *A Manual of Bacteriology*
- Stevenson, R.L. — *Kidnapped*
- Stevenson, R.L. — *The Strange Case of Dr. Jekyll and Mr. Hyde*
- Stevenson, R.L. — *Treasure Island*
- Stowe, H.B. — *Uncle Tom's Cabin*
- Tarde, Gabriel — *Les Lois d'Imitation*
- Tolstoy, Leo — *A Confession*
- Tolstoy, Leo — *The Kingdom of God is within you*
- Tolstoy, Leo — *War and Peace*
- Tsiolkovsky, Konstantin — *Exploration of Cosmic Space by means of Reaction Devices*
- Twain, Mark — *The Adventures of Huckleberry Finn*
- Twain, Mark — *Tom Sawyer*
- Vivekananda, Swami — *Bhakti Yoga*
- Vivekananda, Swami — *Jnana Yoga*
- Vivekananda, Swami — *Karma Yoga*
- Vivekananda, Swami — *Raja Yoga*

Vivekananda, Swami — *From Colombo to Almora*
 Wells, H.G. — *The Time Machine*
 Whitman, Walt — *Leaves of Grass*
 Whitney, William — *Sanskrit Grammar*
 Wilde, Oscar — *Lady Windermere's Fan*
 Wilde, Oscar — *The Importance of Being Earnest*
 Wilde, Oscar — *The Picture of Dorian Gray*
 Wundt, Wilhelm Max — *Fundamentals of Physiological Psychology*

PAPERS

Carnegie, Andrew — *The Gospel of Wealth*
 Maxwell, James Clerk — *A Dynamic Theory of Electro-magnetic Field*
 Mendel — *Experiments with Plant Hybrids*
 Mill, John Stuart — *On Liberty*
 Muller, Max — *A Real Mahatma*
 Pasteur, Louis — *Fermentation*
 Vivekananda, Swami — *Hinduism*

CONTEMPORARIES AND NEAR-CONTEMPORARIES I

Saints and Savants

Aurobindo, Sri	— Celebrated Yogi of Pondicherry
Bhiravi Brahmani	— Adept in Tantra
Bharati Krishna Tirtha	— Puri Sankaracharya
Chattambiswamigal, Sri	— Scholar-Saint of Travancore
Narayana Guru, Sri	— Leader of depressed classes in Travancore
Pavahari Baha	— Saint of Ghazipur
Ramakrishna, Sri	— Saint of Dakshineswar
Rama Tirtha, Swami	— Vedantic Scholar
Ramana Maharshi	— Sage of Arunachala
Saraḍa Devi	— Consort of Sri Ramakrishna
Totapuri	— Itinerant monk
Vaswani, T.L.	— Saint of Poona
Yogananda, Paramahansa	— Celebrated Yogi

Disciples and Devotees

Christine, Sister	— American Disciple of Vivekananda
Goodwin, J.J.	— English Stenographer
Mitra, Surendranath	— Devotee of Sri Ramakrishna
Nivedita, Sister	— Disciple of Vivekananda
Oda,	— Buddhist priest from Japan
Okakura,	— Buddhist priest from Japan
Perumai, Alasinga	— Disciple of Vivekananda

Philosophers

Krishnanmurthy J.	— Thinker and Philosopher
Radhakrishnan, S.	— Philosopher and Educationist

Cultural and Religious Leaders

Bose, Rajnarain	— Brahmo Leader
Dayanand, Swami	— Founder of Arya Samaj
Hedgewar, K.B.	— Founder of the R.S.S.
Majumdar, P.C.	— Brahmo leader
Mitra, Nabagopal	— Editor of ' <i>National Paper</i> '
Pandurang, Atmaram	— Leader of Prarthana Samaj
Sen, Keshab Chandra	— Brahmo leader
Shraddhananda, Swami	— Aryasamajist
Tagore, Devendranath	— Leader of Adi Brahmo Samaj

Social workers

Ambedkar, B.R.	— Leader of the depressed classes
Besant, Annie	— Theosophist
Bhava, Vishnu	— 'Indian Marx'
Bhave, Vinoba	— Gandhian
Kripalani, J.B.	— Gandhian

Educationists

Aiyer, C.P. Ramaswamy	— Educationist and Statesman
Mukherjee, Asutosh	— Educationist and Jurist
Vidyasagar, Ishwarchandra	— Educationist and Social reformer

Scientists

Bose, J.C.	— Physicist
Mahalanobis	— Doyen of Indian Mathematics
Raman, C.V.	— Physicist
Ramanujam, Srinivasa	— Wizard of Mathematics

Artists

Bose, Nandalal	— Artist of Bengal
Ravi Varma	— Artist of Travancore

Poets

Bharati, Subramania	— Tamil poet
Nazrul Islam, Kazi	— Bengali poet
Vallathol Narayana Menon	— Malayali poet
Naidu, Sarojini	— Poetess
Tagore, Rabindranath	— Poet and Educationist

Novelist

Chatterjee, Bankim Chandra	— Bengali Novelist
----------------------------	--------------------

Industrialist

Birla, G.D.	— Doyen of Indian Industry
-------------	----------------------------

Statesmen and Politicians

Banerjee, Surendranath	Nehru, Jawaharlal
Banerjee, W.C.	Pandit, Vijayalakshmi
Bose, Subash Chandra	Patel, Vallabhbbhai
Das, Bhagvan	Prasad, Rajendra
Das, Chittaranjan	Rai, Lala Lajpat
Gandhi, M.K.	Rajagopalachari, C.
Gokhale, Gopalkrishna	Savarkar, V.D.
Hardayal, Lala	Tandon, Purushottamdas
Hume, A.O.	Tilak, B.G.
Mehta, Phirozeshah	Ali, Sayed Amir
Mukherji, Shyama Prasad	Azad, Abul Kalam
Munshi, K.M.	Jinnah, Mohammed Ali
Naoroji, Dadabhai	Khan, Sayed Ahmed

CONTEMPORARIES AND NEAR-CONTEMPORARIES II**Scientists**

Bohr, Niels	— Danish Physicist
Born, Max	— German Physicist
Cantor, George	— German Mathematician
Dirac, Paul Adrian Maurice	— Physicist
Dumas, J.B.	— French Chemist
Einstein, Albert	— German Physicist
Ferraris, Galileo	— Italian Physicist & Electrical Engineer
Gibbs, J.W.	— American Mathematical Physicist
Hardy, Prof.	— English Mathematician
Heisenburg, Werner Karl	— German Physicist
Hertz, Heinrich	— German Physicist
Hoff, J.H. Van't	— Dutch Physical Chemist
Jeans, James	— English Mathematician and Physician
Maxwell, James Clerk	— Scottish Mathematician and Physician
Michelson, Albert	— American Physicist
Millikan, Robert A.	— American Physicist
Morley, Edward W.	— American Physicist
Oberth, Herman	— German Scientist
Pacinotti, Antonio	— Italian Physicist
Pauli, Wolfgang	— Austrian Theoretical Physicist
Rabi, Isidor	— American Physicist
Pearson, Karl	— English Mathematician
Poincare, Henri	— French Mathematician
Schrodinger, Erwin	— Australian Physicist
Swan, J.W.	— English Physicist & Chemist

- Tsiolkovsky, Konstantin — Russian Scientist in Aeronautics
 Watt, Robert Watson — Scottish Physicist
 Whitehead, A.N — British Mathematician
 Zoroykin — Russian-American Physicist

Technologists

- Carrier, Willis Haviland — American Engineer
 Druncan, Joseph Smith — American Engineer
 Eiffel, Alexander Gustave — French Engineer
 Forrest — American Metallurgist
 Lanchester, Frederick W. — English Engineer
 Little, Arthur Dehan — American Chemical Engineer
 MacArthur — American Metallurgist
 Maybach, William — German Engineer
 Paulsen, Valdemar — Danish Electrical Engineer

Physicians

- Adler, Alfred — Australian Physician and
 Psycho-analyst
 Bateson, William — English Biologist
 Behring, Emil Von — German Hygienist and Physicist
 Breuer, Josef — Viennese Physician
 Colin, Ferdinand Julius — Bacteriologist
 Correns, Karl Erich — German Botanist
 De Vrier, Hugo — Dutch Botanist
 Fleming, Alexander — Scottish Bacteriologist
 Freud, Sigmund — Viennese Physician and
 Psycho-analyst
 Godle, Rickman John — English Surgeon
 Halsted, William Stewart — American Surgeon
 Huxley, Julian — English Biologist
 Huxley, Thomas Henry — English Biologist
 James, William — American Psychologist
 Jung, Carl — Swiss Psychologist
 Levey, Adolf Magnus — German Physiologist
 Ludwig, Karl — Experimental Physiologist
 Morton, William T.G. — American Surgeon
 Parker, W.H. — American Physician
 Rehn, Louis — German Surgeon
 Sechenov, Ivan.M — Russian Physiologist
 Seysenegg, Erich Tschermak Von — Austrian Botanist
 Sternberg, George Miller — American Army Bacteriologist
 Tarde, Gabriel — French Social Psychologist
 Wright, Almroth Edward — British Pathologist
 Wundt, Wilhelm Max — German Psychologist

Social Scientists

- Darwin, Charles — British Naturalist
 Dubois, Eugene — Dutch Palaeontologist

- Eddington, Arthur, S
 - Frazer, James George
 - Galton, Sir Francis
 - Huggings, William
 - Sorby, Henry Clifton
 - Sorokin
 - Toynbee, Arnold Joseph
- English Astronomer
 - Scottish Anthropologist
 - English Social Scientist
 - English Astronomer
 - English Geologist
 - Russian Sociologist
 - British Historian

Explorers

- Carlsen, Capt E.
 - Curtis, Glenn
 - Dumont, Alberto Santos
 - Kingsley, Mary
 - Lilienthal, Otto
 - Nansen, Fridtjof
 - Payer, Julius
 - Petermann, Dr. A.
 - Wezprecht, Carl
- German Explorer
 - American Aviation Pioneer
 - Brazilian Aviation Pioneer
 - English Naturalist and Explorer
 - German Aviation Pioneer
 - Norwegian Explorer
 - Explorer
 - German Explorer
 - Explorer

Missionaries

- Bernardo, Thomas
 - Blavatsky, H.P.
 - Booth, William
 - Carey, William
 - Clough, Dr.
 - Damien, Father
 - Duff, Alexander
 - Dunant, Jean Henry
 - Eddy, Mary Baker
 - Livingstone, David
 - Marshman
 - Olcott, Colonel
 - Leo XIII
 - Pius IX
 - Schweitzer, Albert
 - Ward
 - Wilberforce, Samuel
- British Philanthropist
 - Theosophist
 - British Evangelist
 - English Baptist
 - Christian Missionary
 - Belgian Missionary
 - Scottish Missionary
 - Swiss Humanitarian
 - Faith Healer
 - Scottish Missionary
 - Christian Missionary
 - Theosophist
 - Pope
 - Pope
 - Austrian-German Theologian
 - Christian Missionary
 - Bishop of Oxford

Philosophers

- Bergson, Henri Louis
 - Bradley, Francis H.
 - Dewey, John
 - Fiske, John
 - Mill, John Stuart
 - Nietzsche, Friedrich
 - Russell, Bertrand
 - Spencer, Herbert
- French Philosopher
 - English Philosopher
 - American Philosopher and Psychologist
 - American Philosopher and Historian
 - English Philosopher
 - German Philosopher
 - English Philosopher
 - English Philosopher

Authors

Bulfinch, Thomas	— American Author
Carlyle, Thomas	— English Essayist
Clarke, James Freeman	— American Clergyman and Author
Cone, Press Orello	— American Author
Dickens, Charles	— English Author
Durant, Will	— American Author and Lecturer
Emerson, Ralph Waldo	— American Essayist
Gladden	— American Author
Hale, Edward	— American Clergyman and Author
Hugo, Victor	— French Author
Huxley, Aldous	— English Author
Kipling, Rudyard	— English Author
Lewis, Carroll	— English Author
Rolland, Romain	— French Savant
Ruskin, John	— British Art Critic and Author
Shaw, George Bernard	— British Playwright
Stowe, Harriet Beecher	— American Author
Wilde, Oscar	— Irish Author

Linguists

Deussen, Paul	— German Orientalist
Hastie, William	— English Professor
Lanman, Charles Rockwell	— American Sanskrit Scholar
Monier-Williams	— American Professor of Sanskrit
Muller, Max	— Orientalist and Philologist
Whitney, William	— American Linguist
Wright, John, H.	— American Professor

Poets

Arnold, Edwin	— English Poet
Longfellow, H.W.	— American Poet
Tennyson, Alfred	— English Poet
Whitman, Walt	— American Poet

Novelists

Clemens, Samuel Langhorne	— American Novelist
Dostoevsky, Fedor	— Russian Novelist
Flaubert, Gustav	— French Novelist
Gorky, Maxim	— Russian Novelist
Stevenson, R.L.	— Scottish Novelist
Tolstoy, Leo	— Russian Novelist
Wells, H.G.	— English Novelist

Viceroy

Curzon, Lord	— Viceroy of India
Dufferin, Lord	— Viceroy of India

- Elgin, Lord — Viceroy of India
- Lansdowne, Lord — Viceroy of India
- Lytton, Lord — Viceroy of India
- Lawrence, Sir John — Viceroy of India
- Mayo, Lord — Viceroy of India
- Northbrook, Lord — Viceroy of India
- Ripon, Lord — Viceroy of India

Statesmen and Politicians

- Atlee, Clement — P.M. of England
- Bernstein, Edward — German Politician
- Bismarck, Prince Von — Founder of German Empire
- Churchill, Winston — English Statesman
- Cleveland — American President
- Disraeli, Benjamin — English Statesman
- Forster, William Edward — English Statesman
- Garfield, — American President
- Garibaldi, Giuseppe — Italian Patriot
- Gladstone, William, E. — English Statesman
- Hitler, Adolf — Dictator of Germany
- Kruger, Paul — South African Statesman
- Lenin — Russian Statesman
- Lincoln, Abraham — 16th American President
- McKinley — 25th American President
- Mussolini Benito — Fascist Dictator
- Roosevelt, Franklin, D. — American Statesman and 32nd President
- Roosevelt, Theodore — 26th American President
- Stalin, Josef — Dictator of U.S.S.

Entrepreneurs and Philanthropists

- Carnegie, Andrew — American Steel Magnate and Philanthropist
- Ford, Henry — American Pioneer of Automobile Industry and Philanthropist
- Rhodes, Cecil — English Entrepreneur
- Rockefeller, John, D. — American Industrialist and Philanthropist
- Stanford, A.L. — American Railroad Promoter and Philanthropist
- Vanderbilt, Cornelius — American Entrepreneur and Philanthropist

Others

- Bakunin, Mikhail — Anarchist
- Engels, Frederick — Editor of Das Kapital
- Hunter, William — English Publicist

- Ingersol, Robert — American Lawyer and Agnostic
 Naismith, James — American Physical Education
 Director
 Northcliff, Lord — English Publisher and Journalist
 Marx, Karl — Prophet of Communism
 Webb, Sidney and Beatrice — Socialists

INVENTORS AND DISCOVERERS

- Backeland, Leo, H. — American Chemist
 Bell, Alexander Graham — Scottish-American Physicist
 Berliner, Emile — German-American Inventor
 Booth, Robert — American Inventor
 Browning, John, M. — American Inventor
 Bullock, William — American Inventor
 Burrough, William Steward — American Inventor
 Colvin, L.O. — American Inventor
 Daft, Leo — English-American Electrical
 Engineer
 De Forest, Le — American Inventor
 Dewey, Melvil — American Librarian
 Eastman, George — American Inventor
 Edison, Thomas Alva — American Inventor
 Field, Stephen Dudley — American Inventor
 Firman, Leroy, B. — American Inventor
 Folmer, William, F. — American Inventor
 Froehlich, John — American Farmer and Inventor
 Gillette, King Camp — American Inventor
 Glidden, Joseph, F. — American Farmer and Inventor
 Gorrie, John — American Physician
 Gray, William — American Inventor
 Hale, George, E. — American Inventor
 Hall, Charles Martin, Henry Joseph — American Scientist
 Hewitt, Peter Cooper — American Electrical Engineer
 Hoe, Richard March — American Inventor
 Holland, John Philip — American Inventor
 Hyatt, John Wesley — American Inventor
 Ives, Frederick Eugene — American Inventor
 Jenkins, Charles Francis — American Inventor
 Lanston, Tolbert — American Inventor
 Loud, John, H. — American Inventor
 Lowe, Thaddeus — American Inventor
 Maxim, Hiram Stevens — American English Inventor
 Mergenthaler, Ottmar — German-American Mechanic
 Morrison, William — American Inventor
 Morse, Samuel — American Artist and Inventor
 Owens, M.J. — American Inventor

- Painter, William — American Inventor
 Remsen, Ira — American Chemist
 Reno, Jesse, W. — American Inventor
 Seely, H.W. — American Inventor
 Sholes, Christopher Latham — American Inventor
 Sperry, Elmer Amrose — American Electrical Wizard
 Strowger, Almon, B. — American Inventor
 Tesla, Nikola — Croatian-American Inventor
 Thompson, Elihu — American Electrical Pioneer
 Tilghman, Benjamin Chew — American Inventor
 Twinning, Alexander, C. — American Inventor
 Waterman, L.E. — American Inventor
 Westinghouse, George — American Engineer
 Wheeler, Charles, A. — American Inventor
 Wheeler, Schuyler Skaats — American Engineer
 Wright, Orville and Wilbur — American Brothers

II

- Abel, Frederic August — English Chemist
 Albert, Thomas Clifford — English Physician
 Bayliss, William Maddock — English Physiologist
 Bessemer, Henry — English Metallurgist
 Beven, John — English Chemist
 Blunt, T.P. — English Inventor
 Butler, Edward — English Inventor
 Crookes, William — English Chemist and
 Physicist
 Cross, Charles Frederick — English Chemist
 Downes, A. — English Inventor
 Faraday, Michael — English Physicist
 Farquharson, John — English Gunsmith
 Galton, Francis — English Social Scientist
 Gilchrist, Percy — English Inventor
 Hadfield, Robert Abbot — English Metallurgist
 Hopkins, F.G. — English Biochemist
 Lawson, H.J. — English Inventor
 Lister, Joseph — English Surgeon
 Milne, John — English Geologist
 Mushet, Robert Forester — English Metallurgist
 Parson, Charles — English Engineer
 Pitman, Isaac — Founder of Shorthand
 Ramsay, William — English Chemist
 Rayleigh, Lord — English Physicist
 Ross, Ronald — English Bacteriologist
 Rutherford, Lord — English Physicist
 Starley, James — English Inventor
 Starling, Ernest Henry — English Physiologist
 Thomson, J.J. — English Physicist

- Thomas, Sidney, G. — English Inventor
 Travers, Morris, W. — English Chemist
 Whitehead, Robert — English Engineer
 Wingfield, Major Walter, C. — English Army Officer

III

- Baeyer, Adolf Von — German Chemist
 Benz, Karl — German Mechanical Engineer
 Braun, Karl Ferdinand — German Physicist
 Daimler, Gottlieb — German Mechanical Engineer
 Diesel, Rudolf — German Engineer
 Dresser, Herman — German Researcher
 Eberth, Karl Joseph — German Bacteriologist
 Fahlberg, Constantin — German Inventor
 Hertz, Heinrich — German Physician
 Hoffman, Felix — German Researcher
 Koch, Robert — German Bacteriologist
 Linde, Carl — German Engineer
 Loffler, F.A.J. — German Bacteriologist
 Neisser, Albert Ludwig Siegmund — German Physician
 Nipkov, Paul Gottlieb — German Inventor
 Nitz, Max — German Surgeon
 Otto, Nicholas August — German Engineer
 Planck, Max — German Physicist
 Reich, Ferdinand — German Mineralogist
 Roentgen, Konrad — German Physicist
 Siemens, W.V. — German Engineer
 Winkler, C. — German Physicist
 Zeidler, Ottmar — German Chemist
 Zeppelin, Ferdinand — German Army Officer

IV

- Baird, John L. — Scottish Inventor
 Clerk, Dugald — Scottish Engineer
 Dewar, James — Scottish Physicist
 Dunlop, John Boyd — Scottish Veterinary Surgeon
 Ferran, Jaime — Scottish Bacteriologist
 Kelvin, Lord — Scottish Engineer
 Macmillan, Kirpatric — Scottish Blacksmith

V

- Becquerel, A.H. — French Physicist
 Berniguad, Hilaire — French Chemist
 Brolle, Leon — French Engineer
 Debieerne, A.L. — French Engineer
 De Boisbaudran, L. — French Chemist
 Demarcay, E.A. — French Chemist

- Lumiere, Louis and Auguste — French Inventors
 Martin Brothers — French Inventors
 Moissan, Henri — French Chemist
 Monier, Joseph — French Gardener Horticulturist
 Pasteur, Louis — French Chemist and Bacteriologist
 Vielle, Paul — French Scientist

VI

- Arrhenius, Svante August — Swedish Chemist & Physicist
 Cleve, Per Teodor — Swedish Chemist and Geologist
 De Laval, Carl G.P. — Swedish Engineer
 Nelson, L.E. — Swedish Chemist
 Nobel, Alfred — Swedish Chemist

VII

- Ivanovski, Dmitri Iosipovich — Russian Botanist
 Mendeleev, Dmitiry Ivanovich — Russian Chemistry Professor

VIII

- Kitasato, Shibasaburu — Japanese Bacteriologist
 Takanine, Jokiche — Japanese American Chemist

IX

- Holland, John Philip — Irish-American Inventor
 Robinson, William — Irish-American Engineer

X

- Gramma, Zenobe Theophile — Belgian Electrician
 Hansen, A.C. — Norwegian Physician
 Gestetner, David — Hungarian Inventor
 Welsbach, Carl Aver — Austrian Chemist
 Marconi, Guglielmo — Italian Physicist
 Curie, Marie — Polish-French Physician
 Mendel, Gregor — Austrian-Augustintian and Botanist
 Marignac, J.C.G. — Inventor.

INVENTIONS AND DISCOVERIES

Transport and Communication

Internal Combustion Petrol engine
 Diesel engine
 Highspeed engine
 Gas Engine
 Improved Carburettor
 Flatfeed Carburettor
 Automobile
 Electric automobile
 Electric street Car
 Electric Locomotive
 Airbrake
 Automatic airbrake
 Automatic Electric signalling for railroads
 Electric trolley
 Motor trolley
 Motor cycle
 Safety Bicycle
 Pneumatic Rubber tyre
 Petrol tractor
 Submarine
 Torpedo
 Steam turbine
 Multistage steam turbine
 Rigidframe airship
 Model Airplane with an internal combustion engine
 Radar
 Telephone
 Coin-operated telephone
 Automatic system of telephone
 Telephone transmitter
 Multiple Switch board
 Photophone
 Telegraph
 Automatic Telegraph repeater
 Receiver for submarine Telegraph
 Morse code
 Wireless telegraph

Electrical

Electron
 Incandescent electric lamp

Fluorescent lamp
 Mercury-vapour electric lamp
 Arc lamp
 Induction motor
 Electric Motor (A/C)
 Central Power Station
 A/C electric system
 Single phase, high voltage A/C system
 Tesla coil (Transformer)
 Improved dynamo
 Industrial dynamo
 Copper Oxide battery
 Electric Flat iron
 Electric Fan
 System of Arc Welding
 Gas mantle
 Escalator
 Phenomenon of electromagnetic induction
 Principle of rotary magnetic field
 Principle of electric motor

Photography

Roll film
 Kodak box camera
 Brownie box camera
 Graflex camera
 Colour photograph
 Bakelite
 Celluloid
 Velox

Audio-visual

Peepshow machine
 Vitascope
 Cinematograph
 Cathode-ray tube
 Rotating scanning disk
 Audion
 Phonograph

Printing

Linotype machine

Monotype machine
 Web Press
 Hoe rotary press
 Process for halftone engraving

Office equipment

Typewriter
 Electric typewriter
 Typewriter stencil
 Duplicating machine
 Addressograph
 Fountain pen
 Ball pen
 Adding machine
 Comptometer (Calculating machine)
 Machine a calculer

Weapons

Maxim gun
 Farquharson rifle
 Single-shot rifle

Ammunition

Dynamite
 Ballistite
 Blasting gelatine
 Cordite
 Smokeless high explosives

Refrigeration

Humidity control process
 Plant for the production of liquid air
 Refrigerator machine
 Compressor ice machine
 Ammonia refrigerator
 Methyl refrigerator

Fibres

Cellulose fibre
 Artificial silk
 Process for producing rayon
 New method for producing viscose rayon
 Chardonnet-nitrocellulose process

Metals

Micro Structure of steel

Open-hearth process
 Method for making steel from phosphoric iron ores
 Electrolytic method
 Nickel steel
 Manganese steel
 Tungsten steel
 Cyanide process
 Discovery of gold in Colorado
 Discovery of gold in South Africa
 Discovery of gold in California

Elements

Actinium
 Argon
 Europium
 Fluorine
 Gadolinium
 Gallium
 Germanium
 Helium
 Holmium
 Indium
 Krypton
 Neodymium
 Neon
 Nitron (Radon)
 Polonium
 Praseodymium
 Radium
 Samarium
 Scandium
 Thulium
 Xenon

Health, Medicine and Surgery

Antiseptic surgery
 Bacillus of typhoid fever
 Gonococcus bacterium
 Leprosy bacillus
 Pneumococcus bacterium
 Tubercle bacillus
 Bacterial Origin of anthrax
 Diphtheria bacillus
 Bacilli of tetanus and anthrax
 Malarial Parasite
 System of inoculation against typhoid
 Inoculation against anthrax

Vaccine for anthrax
 Serum against cholera
 Diphtheria cholera
 Filterable viruses
 Clinical Thermometer
 Cystoscope
 Cocaine
 Adrenalin
 Hormone secretion
 Amino acids tryptophan

Miscellaneous

Thermos Flask
 Electric Vacuum cleaner
 Centrifugal cream separator
 Milking machine
 Sewing machine
 Bottle making machine
 Automatic filler and Capper
 Capping machine
 Oscillograph
 Seismograph
 Kymograph
 Spectro-Heliograph
 Safety razor
 D. D. T.
 Saccharin
 Aspirin
 Barbed wire
 Reinforced concrete
 Diamonds in South Africa
 Badminton
 Basketball
 Wimbledon tournament
 Quantum of action
 Psychoanalytical method

Periodic law of elements
 Mendel's law of heredity
 Dewy Decimal system
 Jawaman fossils
 Set-theory
 Type-theory
 Alpha particles
 Ultraviolet rays
 Edison Effect
 Radioactivity
 Radiowaves
 Speed of light
 Diameter of a star
 Sulfite process
 Cuprammonium process
 Artificial Indigo

Sobriquets

Barren Virgin
 Communist Bible
 Darwin's Bulldog
 Delhi Durbar
 Deshabandhu
 Empress of India
 Gagging Act
 Great Agnostic
 'Holland'
 Holy Mother
 Indian Marx
 Iron Chancellor
 Kalpataru Day
 Labour Day
 Lion of Punjab
 Penny Farthing
 Prophets of New India
 Superman

BIBLIOGRAPHY

(Chronicle)

- ASIMOV, ISSAC, *Biographical Encyclopaedia of Science and Technology*, Pan Books Ltd., London, 1972.
- BARKER, L. MARY, *Pears Encyclopaedia*, Pelham Books Ltd., U.K., 1975.
- CARRUTH, GORTON, AND ASSOCIATES (Editors), *The Encyclopaedia of American Facts and Dates*, Thomas Y. Crowell Co., New York, 1970.
- CAXTON PUBLICATION, *The New Caxton Encyclopaedia*, The Caxton Publishing Co., London, 1977.
- CHAUDHURY, NIRAD C., *Scholar Extraordinary* (The Life of Prof., the Rt. Hon. Friedrich Max Muller P.C.) Oxford University Press, Delhi, 1974.
- CHANDRA NATH, RAKHAL, *The New Hindu Movement (1886-1911)*, Minerva Associates, Pvt. Ltd., Calcutta, 1982.
- DHAR, Prof. S.N., *A Comprehensive Biography of Swami Vivekananda* (In two Volumes), Vivekananda Kendra, Madras.
- HOPKINS, JOSEPH G.E., *Concise Dictionary of American Biography*, Charles Scribner's Sons, New York, 1977.
- HOWAT, G.M.D., *Dictionary of World History*, Thomas Nelson and Sons, London, 1973.
- LAMPLIGHT PUBLICATION, *Modern Illustrated Library — World History/Science*, Lamplight Publishing.
- LANGER, WILLIAM L. (Compiler and Editor), *An Encyclopaedia of World History*, George G. Harrap and Co., London, 1972.
- MACMILLAN PUBLICATION, *The Macmillan Family Encyclopaedia*, Macmillan London Ltd., London, 1980.
- MAJUMDAR, R.C. (Editor), *The History and Culture of the Indian People*, — Vol. X, Part. II Bharatiya Vidya Bhavan, Bombay, 1965.
- MAX MULLER, Mrs GEORGINA (Editor), *The Life and Letters of the Rt. Hon. Friedrich Max Muller* (In two Volumes), Longman's, Green and Co., 1903.
- MCGRAW-HILL PUBLICATION, *Encyclopaedia of World Biography*, McGraw-Hill Book Co., New York, 1973.
- MORRIS, RICHARD B., *Encyclopaedia of American History*, Universal Book Stall, Delhi, 1965.
- PHILIPS, C.H., *The Evolution of India and Pakistan (1858-1947)—Select Documents*, The English Language Book Society and Oxford University Press, London, 1965.
- PURNELL PUBLICATION, *Knowledge* (Vol. I-XVIII), Purnell and Sons Ltd., London, 1960.
- PURNELL PUBLICATION, *365 Days to Remember*, Purnell Books, Berkshire, 1981.
- READER'S DIGEST PUBLICATION, *Heritage of Britain*, Reader's Digest Association Ltd., London, 1975.
- READER'S DIGEST PUBLICATION, *Family Encyclopaedia of American History*, Reader's Digest Association Inc., New York, 1975.

- ROBERTS, J.M., *History of the World*, Hutchinson and Co., London, 1976.
- ROBERTSON, PATRICK, *The Shell Book of Firsts*, Ebury Press and Michael Joseph Ltd., London, 1974.
- SABEL (LYNNE) AND STEEL (PHILLIP), *1000 Great Events*.
- SEN, S.P. (Editor), *Dictionary of National Biography* (in four volumes), Institute of Historical Studies, Calcutta, 1972.
- SHARMA, JAGDISH SARAN, *India since the advent of the British — A descriptive Chronology from 1600 — October 2, 1969*, S. Chand and Co., New Delhi, 1970.
- SHARMA, JAGDISH SARAN, *Encyclopaedia Indica*, S. Chand and Co., New Delhi, 1975.
- SHARMA, JAGDISH SARAN, *Encyclopaedia of Indian Struggle for Freedom*, S. Chand and Co., New Delhi, 1971.
- STUTTMAN CO. PUBLICATION, *The Illustrated Science and Inventions Encyclopaedia*, H.S. Stuttman Co., New York, 1977.
- TRAGER, JAMES (Editor), *People's Chronology*, William Heinemann Ltd., London, 1980.
- UNESCO PUBLICATION, *UNESCO History of Mankind — Cultural and Scientific Development — Vol. V*, George Allen and Unwin Ltd., London, 1976.
- WEEKS, MARY ELVIRA, *Discovery of Elements*, Paico Publishing House, Cochin, 1968.
- WILLIAMS, NEVILLE, *Chronology of the Modern World (1763-1965)*, Barrie and Jenkins Ltd., London.
- British Historical Facts (1830-1900).*
- European Political Facts (1848-1918).*
- Penguin's Dictionary of Modern History (1889-1945).*
- Indian Gazetteer (In two Volumes).*
- Encyclopaedia Britannica — Micropedia.*
- Encyclopaedia Britannica — Macropedia.*



“First, let us be Gods, and then help others to be Gods
‘Be and make’. Let this be our motto.”

**Each soul is potentially Divine.
The goal is to manifest this Divinity within by
controlling nature, external
and internal. Do this either by work or worship
or psychic control or philosophy-by one or more
or all of these - and be free.**

Vivekananda

The monosyllable **ॐ** superimposed on the bosom of man symbolises his intrinsic Divinity which is his real nature.

The prayer: **‘तमसो मा ज्योतिर्गमय’** —‘Lead me from darkness to Light’ quoted in the inner orb, is indicative of man’s spiritual quest — his aspiration to discover, realise and manifest the innate Divinity.

The meditative posture of man, the brilliant sun behind him, the lotus on which he is seated and the waves beneath it are symbolic of mystic communion, pursuit of knowledge, devotional absorption and selfless work, respectively.

The design thus depicts the gospel of Swami Vivekananda, according to which man can discover, realise and manifest the Divinity enshrined in him, by cultivating an integrated life, with due emphasis on pursuit of Knowledge, devotional absorption, mystic communion and selfless service.

“Be and Make”—is an epigram of Swamiji exhorting man to unfold his intrinsic Divinity through the cultivation of an integrated life and also to help others march towards that end.

A new gospel

"Man-making is my mission of life", declared Swami Vivekananda, "you try to translate this mission of mine into action and reality." He also said, "The older I grow the more everything seems to me to lie in manliness. This is my new gospel." And in consonance with his "new gospel" he wanted to make man his own master, to give him self-confidence and to show him how to draw forth, from within himself, by himself, the infinite power of spirit. Vivekananda therefore declared that his ideal was to rouse in all people the awareness of the ever present focus of human dignity and glory, namely the Atman, the Divine Spark in all men and women, and to help them to manifest that glory in every movement of their life. He pointed out that enormous potential is within us, if only we would assiduously actualize it. When we realize the profundity of our spiritual life, our external life becomes smoother, tension-free and radiant. Vivekananda exhorted: "Awake from this hypnotism of weakness. None is really weak, the soul is infinite, omnipotent and omniscient. Stand up, assert yourself, proclaim the God within you... Teach yourself, teach everyone his real nature, call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come, when the sleeping soul is roused to self-conscious activity."

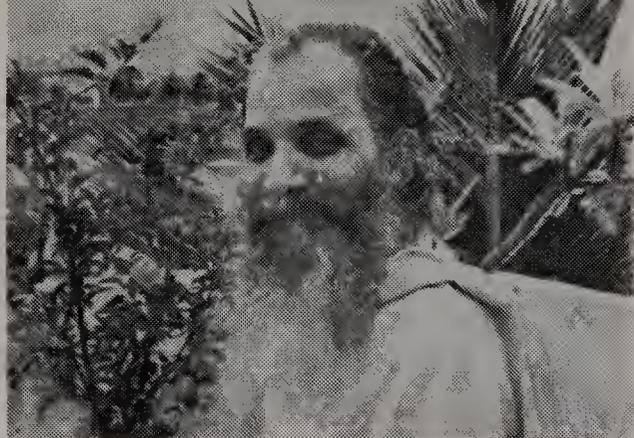
The greatest benefaction

The greatest of all benefactions, according to Swami Vivekananda, is the act of rousing man to the glory of the divinity within. The awakened man solves for himself all his problems. Once the awareness of divinity inherent in man is awakened, his service to fellowmen becomes worship of God in them and that divine love can only encrown the humanity with prosperity and peace. The ideal is rather to make men serve efficiently in the already existing schools, colleges, and hospitals, than to go in for the establishment of the new ones.

Emergence of a new man

"The solution to all human problems is in man's becoming Man in all his dimensions, by manifesting his divinity. Problems are understandably many. But the solution is one — to become the new kind of man, who being simultaneously scientific, eventually becomes free. It is this new man, pure in heart, clear in mind, unselfish in motivation, who works in a balanced manner with his head, heart and hand, who has shed all his smallness and illusions, who has experienced unity of existence in his expanded consciousness — this selfless, spotless and fearless man of character, enlightenment and love, is the hope of the world. The more such men we have the greater the hope of the world. Hope is not in more machinery, wealth, politics of cleverness and power. The world is looking forward to the coming of this new man — who is aware of his own divinity and is always anxious to discover and worship the same divinity in all others — in ever increasing numbers." This, in short, is "Man-making" as envisaged by Swami Vivekananda.





Swami Jyotirmayananda (b.1945) hails from South Kanara in Karnataka. During his school and college studies he was an inmate of the Ramakrishna Mission Students Home at Mangalore, where he was exposed to the teachings of Sri Ramakrishna and Vivekananda at a tender age. The idea of service to the country and knowledge of Self took strong roots in his mind even then. His thirst for knowledge of the Self took him, during the period of his service in a firm in Madras, to the feet of Swami Vireswaranandaji Maharaj, the tenth President of the Ramakrishna Math and Mission. The Swami gave him *mantra deeksha* in 1966.

In 1973 he was selected by Sri Eknath Ranade, the moving spirit behind the Vivekananda Rock Memorial at Kanyakumari, as one of the life-workers-trainees of the first batch of the Vivekananda Kendra. After a stint of service at its Calcutta and Madras Offices, in 1976 he got relieved from the Kendra—a non-monastic order, to take to monastic life independently.

After Sannyas he lived an itinerant life for two years, mostly in parts of Karnataka, Kerala and Tamil Nadu, at the conclusion of which he was instrumental in preparing a brochure on Swami Vivekananda. This in fact was the genesis of the present book.

This monumental volume, which presents all that one would want to know about the life and mission of Swami Vivekananda and which one would not get from a single book, is the result of five years' patient, careful, devoted work, day and night. It is the culmination of life-long association with the institutions started and run under Sri Ramakrishna-Vivekananda inspiration. Study at the Ramakrishna Mission Students Home, *mantra deeksha* from the Head of the Ramakrishna Order, service through Vivekananda Kendra—these have ripened his soul for this great work.

— M.C. SUBRAHMANYAM



TODAY'S HUMAN CRISIS AND THE NEED OF THE HOUR

In a world that is in constant pursuit of material prosperity, people are tending to become hedonistic and losing their spiritual moorings. This is leading to a moral vacuum in public life, with its attendant baneful effects. How to stem the tide of rot?

The path that the world has until now traversed in pursuit of technological mastery has imperilled peace and environment and failed to provide prosperity and equality for all people of the world. Hosts of problems are cropping up, bringing in its train a lot of tension, anxiety, worries and frustration. Beset with problems—psychological, social, economic, ethnic, political and environmental, which apparently defy solution, people are becoming beasts of burden. They are ill at ease. Can anybody help and rescue those who are constantly being buffeted by these problems? Can they themselves solve their problems by dint of their self-effort? Or can their Governments or social organisations, or even the mighty world organisation—the United Nations—find a permanent solution for all the ills of human life? The answer is emphatically negative. At best, they can find some temporary remedies which can act as just palliatives. In any case it is certain that none of them can create in all people of the world a total awareness for higher and enduring values, the inculcation of which alone can regenerate human life and reform the character. No amount of state authority can bring an essential change in human nature. Neither Science nor Politics can give man perfect peace and happiness. The ills of life cannot be cured by political, social or other mechanical remedies which human beings are constantly attempting and which have always failed.

Nevertheless, there is an abiding solution for all the human problems. Swami Vivekananda—the prophet of spirituality, whose mission was to make human life sublime and abundantly fruitful, emphatically affirms the fact that the world will change when the human beings who constitute it, change from within. The 'inner man' is to be set right first and the externals will take care of themselves. So, the solution of the problems which Swamiji offers is not by external means, though these also have to be used, but essentially by an inner change, a transformation of consciousness and nature. Unless man's psyche changes, society cannot be deeply and permanently changed. After all our society is an exact replica of ourselves. The various social, political and economic problems in the world are only the outward symptoms of an inner psychological malaise. So it is spiritual awareness alone that generates the real peace and happiness, love and unity in the world.

Swami Vivekananda therefore advocates self-culture and self-transformation, and teaches the technique of change from within. He loves to call this process as "Man-making". This is the panacea for all the maladies of life. Although modern science and technology has placed enormous power at the disposal of man, to use this power in the right directions it is necessary that man's mind should be cultured. Excess of knowledge and power, without holiness, can easily make human beings devils, warns Swamiji. We must progress materially and spiritually side by side. Material prosperity should not be at the expense of spiritual advancement. They must go hand-in-hand. Then we have an integral evolution. Then and then alone that we can expect to have a socially more useful and individually peaceful and also spiritually enlightened life.

This book carries Swami Vivekananda's message of hope for an inner transformation, resulting in a spiritually oriented 'character efficiency', to go hand-in-hand with the present-day technologically oriented 'external productive efficiency', to pave the way for universal peace and prosperity.

ISBN 81-85304-66-1



9

788185

304663