



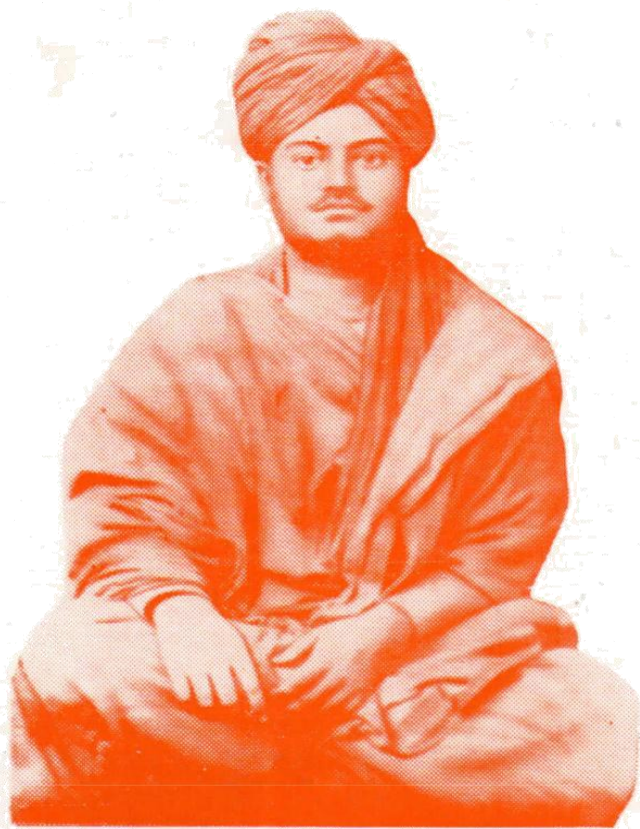
VIVEKANANDA ASHRAMA

1904 KUALA LUMPUR 1974

PLATINUM JUBILEE SOUVENIR

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SWAMI VIVEKANANDA

THE VIVEKANANDA ASHRAMA

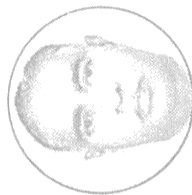
Committee of Management 1974-1975



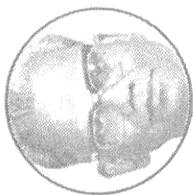
S. M. Ratnam



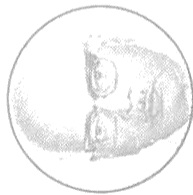
K. Sivapragasam



V. Arunasalam



N. Karthigesu



M. A. Nagalingam



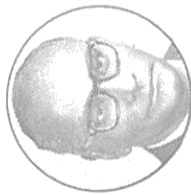
A. Arumugam



S. Thimotharampillai



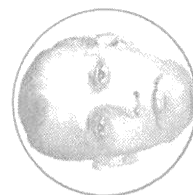
K. Sivasampu



S. Nadarajah



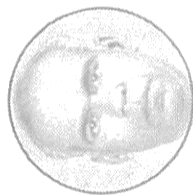
P. Suppiah



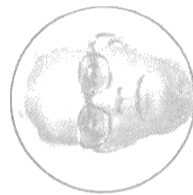
R. R. Ratnam



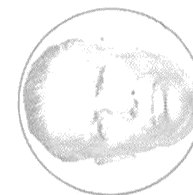
P. Krishnan



P. Nadarajah



V. Sellathamby



K. Kanagaratnam



Swami Vivekananda

MESSAGE



I am very pleased to send this message on the occasion of the "Platinum Jubilee Celebration" of the Vivekananda Ashrama.

Seventy years is a long time in any institution's existence, but I would say that the objectives with which the Ashrama was established in 1904 and the activities of the Ashrama in the years since are as valid and as vital today as they were then.

Through the education activities of the Ashrama thousands of poor children of all races have been benefitted, many of whom would otherwise have been a burden to themselves and to the nation.

The religious and cultural activities of the Ashrama have been a source of considerable guidance and strength particularly to the Malaysian Indian Community.

I hope that the Ashrama will continue in this path of service. My warmest Greetings and Best Wishes to the Committee of Management, officers and members of the Vivekananda Ashrama.

A handwritten signature in dark ink, appearing to read 'Tan Sri Dato' V. Manickavasagam'.

(Tan Sri Dato' V. Manickavasagam)
Minister of Communications,
Malaysia.

THE VIVEKANANDA ASHRAMA

BRETHREN,

...“I am glad I was born, glad I suffered, glad I did make big blunders, glad to enter peace. Whether this body will fall and release me or I enter into freedom in the body, the man is gone forever, never to come back again! Behind my work was ambition, behind my love was personality, behind my purity was fear, behind my guidance the thirst for power. Now they are vanishing and I drift....” so wrote Swami Vivekananda in his letter to his friend on his departure from America.

During his life Swamiji had one ambition. To the West he preached the Universality of religious truth and attacked materialism and advocated spiritual experiment as against dogmas and tradition. To the East he stressed the ideal of social service. To both he appealed for tolerance and understanding.

When Swamiji passed away on 4th July 1902, at the prime of his life, he left it to his dedicated followers to devote themselves to an intensive analysis of his mission and propagate the spirit of spiritual tolerance and understanding so as to keep illuminated his messages and continue with great vigour the mission he had left unaccomplished.

The objective behind the founding of the centre in Kuala Lumpur — The Vivekananda Ashrama in the year 1904 — was to fulfil this need. Fully conscious of the need of religious understanding in a multi-racial and multi-religious society, the founders of the institution planned and formulated policies to keep alive the teachings of the great servant and saint and continue the work for which he had devoted his entire life.

Seventy years have passed since the Ashrama was founded. It may be considered a short period in the life of an institution like ours to make a critical analysis of its success and predict its future in the ever changing society. However, the progress made within this period against its short historical background and the valued contributions made towards spiritual understanding and education, one can speak with confidence that the institution has come to stay and shall be a vehicle for dedicated service for the propagation of Vedantic principles and in upholding the noble virtues and the cultural heritage of the East.

Not satisfied with the establishment of a single Tamil school in 1914 the Ashrama went forward step by step in the field of education and has founded altogether three Tamil schools, in Kuala Lumpur, Petaling Jaya & Sentul, one Secondary School and a Kindergarten School in the Federal Capital. The schools are now functioning under the Ministry of Education directive. Over 2,500 students are undergoing courses of study in these schools.

As most of the children attending the vernacular schools hail from poor homes the Ashrama has undertaken to provide the small children with ‘Hot meals’ at its own expense.

A Hostel within the Ashrama compound provides accommodation for children hailing from out of town at a nominal fee, partly subsidized by the Ashrama. Regular Gita and Yoga classes are held every week and well patronised.

The Shrine Room as usual is the centre of attraction and draws a good crowd. Lectures on Vedantic philosophy and comparative studies of religion are held regularly drawing large crowds.

The Platinum Jubilee Year is an occasion for reflection of our past activities and cause for dedication in our work towards future development in furtherance of our activities and progress so far achieved. We shall not rest on the laurels of our past achievements but shall persevere towards the propagation of spiritual educational and philanthropic activities. With the ever changing moral values and spiritual goals, the problem is a complex one. However, the imperishable monument of Swamiji's message to the world and his continued guidance shall stand in good stead in our work.

It is my sincere hope that we shall persevere and continue our work so that the institution shall ever remain as a leading light and a fitting memory of the Swamiji who had devoted his life to bring about a great understanding between the peoples of world in his spiritual experiment.

For and on behalf of the Committee,

K. SIVAPRAGASAM

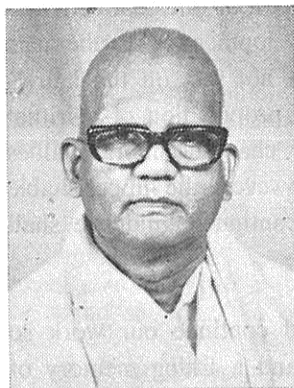
Hon. Secretary,

Vivekananda Ashrama

Kuala Lumpur.

19.12 1974

MESSAGE



The Vivekananda Ashrama is a pioneer Hindu Institution in our country and has stood the test of time. It was founded in 1904 by some devoutly devoted Hindus in Kuala Lumpur to perpetuate the Holy Name of the most illustrious and renowned Monk of India, Swami Vivekananda, and to propagate and practise his spiritual ideals and lofty teachings. This Institution has existed for seventy years, rendered invaluable service to mankind and is on the threshold of celebrating its Platinum Jubilee. As one who has had the good fortune to be closely associated with its activities from 1926 and to be on its management for several years until I embraced the monastic order, I am extremely happy to give this message for the Souvenir which is being published to commemorate the joyous Platinum Jubilee Celebrations.

The formative years of the Ashrama were not without problems. Records indicate that the Ashrama functioned initially under the guidance of a Swamiji of the Ramakrishna Mission but owing to some unfortunate clash between him and the founders and the litigation that followed, it became disaffiliated and was thenceforth managed by a Committee under a new constitution. After the establishment of the Ramakrishna Mission in Singapore, the Swamis from that Centre were gracious enough, whenever requested, to visit the Ashrama and to give lectures. This cordial relationship later on paved the way for this Ashrama to be blessed with visits in 1952 by reputed Monks of the Ramakrishna Order — Swami Yatiswaranandaji Maharaj, Swami Omkaranandaji Maharaj and Swami Bhaswaranandaji Maharaj; and in 1964 by H. H. Sri Swami Madhavanandaji Maharaj, then the General Secretary of the Ramakrishna Mission.

From the inception and for many years, there were intensive religious activities at the Vivekananda Ashrama including the elaborate celebrations of the Birthdays of Sri Ramakrishna Paramahansa, Srimat Swami Vivekananda and Pujya Mother Saradhamani Devi. The need for Tamil education for the children was strongly felt and the Committee of Management established the Vivekananda Tamil School in 1914 with an initial enrolment of 14 which had increased to 200 in 1941. After the world war II, the demand for education had increased tremendously and the emphasis in the service of the Ashrama gradually shifted to education. By 1960, the Ashrama owned five schools. The distinctive service rendered in this direction was duly recognised by the community and the Ministry of Education and highly commended by distinguished visitors. Furthermore, in order to encourage secondary education among less fortunate boys from rural areas, the Ashrama established in 1960 a hostel which provides amenities for 30 students to stay comfortably and carry on their studies. Besides, the Vivekananda Ashrama has for over 40 years extended facilities in its own premises for the Sangeetha Abhivirthy Sabah — the only musical academy of its kind in Malaysia — to carry on its cultural activities. Thus, the public is under a great debt of gratitude to the Ashrama for the many-faceted services it has rendered during the last 70 years.

On this memorable occasion of the Platinum Jubilee, let us remember with profound gratitude, the great labour of love of the far-sighted pioneers in founding the Ashrama and placing it on a sound footing; and also all those who had served on the Committee of Management and other Committees and in other directions over a period of many years up to the present.

In these days when there is a drift or tendency among people to worship Sages and Saints and to relegate their teachings to the rear, a real need exists for the wider dissemination of the universal teachings of Swami Vivekananda. Indeed his teachings are inseparable from those of his Worshipful Master, Bhayavan Sri Ramakrishna, acclaimed as the Prophet of the Harmony of Religions, from whose fountain of Bliss the worthy Disciple drank deep and delivered it far and wide. His thrilling and inspiring message to the Parliament of Religions held at Chicago in 1893 was an eye opener to the whole world.

The priceless message that Swami Vivekananda had bequeathed to mankind is summed up in his own 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 Temples, or Forms, are but secondary details.”

He was never tired of saying “We want strength-giving religion and man-making education”. He said “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 has got by heart a whole library”. He defined Religion as “the manifestation of Divinity already in man” and Education as “the manifestation of Perfection already in man”. He said “Religion is not in books, nor in theories, nor in dogmas, nor in talking nor even in reasoning. It is being and becoming”.

May the impending Platinum Jubilee Celebrations be directed towards disseminating the Vedantic Idealism and the unique philosophy of Hinduism as propounded by Swami Vivekananda. May the Vivekananda Ashrama be a dynamic Centre radiating peace, universal brotherhood and the glorious traditional heritage of Hinduism! May it continue to serve humanity for ever!

SWAMI PRANAVANANDA SARASWATHI



உ
சிவமயம்

அகில இலங்கைச் சேக்கிழார் மன்றச் செயலாளரும், “சிவதொண்டன்” என்னுந் திங்கள் வெளியீட்டின் இதழாசிரியரும், “சிவயோக சுவாமிகள் திருச்சரிதம்” முதலிய நூல்களின் ஆசிரியரும், நெடுங்காலம் ஆசிரியராகக் கடனாற்றி ஓய்வு பெற்றுள்ளவரும் ஆகிய செந்தமிழ்ச் சிரோமணி பண்டித வித்துவான்

க. கி. நடராஜன் B. O. L., Dip. Ed. அவர்களின்

வாழ்த்துரை

இந்து மதத்தின் பெருமையை உலகறியச் செய்தவர் தவத்திரு விவேகானந்த அடிகளாவர். உலகப் படத்தில் இந்துமதம் ஓர் உன்னத இடம் பெற்றுள்ளமை அவர்களாலேயே எனின், அது மிகையாகாது.

இந்து சமயம் மிகப் பழமையும் பெருமையும் உடையதாயினும், அதன் பழமையையும் பெருமையையும் வேதங்கள் உபநிடதங்களின் உயர்வையுந் தத்துவங்களையும் இலக்கியங்களையும் பொதுவாக உலகுக்கும் சிறப்பாக மேல் நாட்டாருக்கும் எடுத்து விளித்துத் தெளிவுபடுத்திக் கூறிய பெரியார் அவர். இந்தியாவிற்குப் பிறந்த மக்கள் அஞ்ஞானிகள் என்று மேனாட்டாரிற் சிலர் அறியாமை காரணமாகக் கருதவும் கூறவுந் தலைப்பட்டனர். இத்தகைய ஒரு காலத்தில் விவேகானந்த அடிகள் தோன்றி, “உலகம் ஒரு குடும்பம். ஒரே இறைவனின் குழந்தைகள் யாம். யாதும் ஊரே, யாவரும் கேளிர்” என்னும் பழந்தமிழ்ப் புலவன் வாக்குக்கமைய, வெவ்வேறு நாட்டிற் பிறந்தாலும் வெவ்வேறு மொழிகளைப் பேசினாலும் வெவ்வேறு நிறங்களையும் பழக்க வழக்கங்களையும் உடையவராயிருந்தாலும் நாமெல்லாம் ஒரே இறைவனின் மக்களே” என்ற உண்மையை அடிக்கடி உலகுக்கு நினைவுபட்டி வந்த பெரியார் விவேகானந்த அடிகளாவர். 1892 ஆம் ஆண்டில் சிக்காகோவில் நடைபெற்ற அகில உலகச் சமயப் பாராளுமன்றத்தில், ஓர் இந்து சந்நியாசி என்ன சொல்லவிருக்கின்றார் என்று அலட்சியமான எண்ணத்தோடு காத்திருந்த சபையார் வியக்கும்படி “அமெரிக்க சகோதரிகளே! சகோதரர்களே! (Sisters and Brothers of America) என்று விளித்து, இவ்வுண்மையையே அடிகள் வெளிப்படுத்தினார்கள். அமெரிக்கா இங்கிலாந்து முதலிய மேனாடுகளிலும் பிற இடங்களிலும் வேதோபநிடதக் கருத்துக்களை — இந்து சமய உண்மைகளை — அழகிய ஆங்கிலத்தில் அள்ளி வீசி வீரகர்ச்சனை புரிந்துவந்த வேதாந்தச் சிங்கமாகிய விவேகானந்த அடிகளின் திருப்பெயரால் 1904 ஆம் ஆண்டில் மலேசியாவின் தலைநகராகிய கோலாலம்பூரில் பல பெரியோர்கள் சேர்ந்து நிறுவிய விவேகானந்த ஆச்சிரமம் இந்நாட்டுக்குப் பெரும் பணிபுரிந்து வருகின்றது. ஐந்து பெரிய வித்தியாசாலைகளை நடாத்துகின்றது. சைவ சமய முன்னேற்றத்துக் குரிய கூட்டங்களை நடத்துதற்கு மண்டபத்தை உதவிவருகின்றது. பிறநாட்டு நல்லறிஞர்களை அழைத்து விரிவுரைகளை நிகழ்த்துவிக்கின்றது. விழாக்களை எடுக்கின்றது. வேற்றாரிலுள்ள

ளார் வந்து தங்குதற்கு வசதிகளைச் செய்து தருகின்றது. மாணவர்கள் தங்கிப் படிப்பதற்கு வாய்ப்பான விடுதிச்சாலையை நடத்துகின்றது. ஞாயிற்றுக்கிழமைகளில் மாணவர்களுக்குச் சமயவகுப்புகள், கீதா வகுப்புகள் முதலியனவற்றை நடாத்திப் பணியாற்றுகின்றது. இவ்வாச்சிரமம் தன் பணியில் முதிர்ந்து இப்போது எழுபதாம் ஆண்டை எய்துகின்ற தென்றால் எவர்தாம் இறும்பூ தெய்தார்? எவர்தாம் மகிழ்ச்சியுறார்? எழுபதாம் ஆண்டு விழாச் சிறப்புறுவதாக.

இவ்வரிய பணிகளைச் சோரவிடாது செய்துவரும் சபையோருக்கும் அவருள்ளும் சிறப்பாகச் சபைச் செயலாளர் திரு. க. சிவப்பிரகாசம் அவர்களுக்கும் எம் உளங்கனிந்த பாராட்டும் வாழ்த்தும் என்றும் உரியனவாம். திரு. சிவப்பிரகாசம் அவர்களின் பணி அளப்பரிது. விருந்தினரை இன் முகங்காட்டி, இனியன கூறி, அன்புடன் வரவேற்று ஆவன செய்பவர் அவர். இவ்வாச்சிரமத்தின் பணிகள் நீடு வாழ எல்லாம் வல்ல இறைவனை மனமொழிமெய்களால் வழுத்துகின்றேன்.

70 ஆம் ஆண்டு விழா இன்புற, அன்புற, பயன்தர ஒளிர்வதாக. வாழ்க விவேகானந்த ஆச்சிரமம். வாழ்க 70 ஆம் ஆண்டு விழா மலர். அது தெய்வமணங்கமழ்ந்து விரிந்து பரந்து சிறப்பதாக.

மேலும் பல நூற்றாண்டு விழாக்களை எடுத்துப் பல்லாண்டு பல்லாண்டாக ஊழிதோறாழி பணி புரிந்து இவ்வாச்சிரமம் ஓங்கியுன்னத நிலையில் மிளிர்வதாக என்று வாழ்த்தி அமைகின்றேன்.

க. கி. நடராஜன்

“யோகபவனம்”

10, பொன்னப்பா வீதி,

வண்ணார்பண்ணை,

பூநீலங்கா.

ஓம்

சிவமயம்

31-3-1957

எமது மலாய் நாட்டுச் சுற்றுப் பிரயாணத்தில் சிலகாலம் இந்த ஆச்சிரமத்தில் தங்கும் வாய்ப்பு கிட்டியது. நிர்வாகக் குழுவினர் உண்மை ஊக்கத்துடன் பணியாற்றித் தல் சாலவும் போற்றற்குரியது.

இதன் சார்பில் நூல் நிலையப் படிப்பகம் ஒன்றும், பள்ளி ஒன்றும் இயங்குகின்றன. அன்று அமெரிக்கா நாட்டில் இந்து மதத்தைப் பரப்பிய விவேகானந்தரின் பெயரில் இன்று மலாய் நாட்டின் நடுநாயகமாய் விளங்கும் கோலாலம்பூரில் மலாயா வாழ் தமிழர்களின் தனிப்பெரும் நிலையமாக நின்று முத்தமிழ்க் கலைகளையும், சைவம், இந்து மதத்தினையும் பேணிப் போற்றுதல் நம்மவரின் பணி என்பதை “உதவி வரைத் தன்றுதவி” என்ற வள்ளுவரின் தெள்ளிய கருத்திற்கேற்ப இலக்காகி நிற்கின்றது.

இந்நிலையத்தின் கௌ. செயலாளர் திரு. க. சிவப்பிரகாசமும், பொருளாளர் சின்னதுரையும், பள்ளிச் செயலாளர் சி. கந்தய்யாவும் வந்தவரை வரவேற்று உபசரிக்கும் பண்பு அளவிடற்கரியது.

ஆச்சிரமத்தில் பல நிலையங்களின் சார்பில் அடிக்கடி பல மாதங்களின் விரிவுரைகளும், தினந்தோறும் பிரார்த்தனைகளும் நடைபெற்றுவருவது காண எம் உள்ளம் மகிழ்வுறுகின்றது.

ஆச்சிரம அலுவலர் உதவியாளர் பெருமாள் நன்கு செயலாற்றுகின்றார் சுற்றுப்புறம் தூய்மை மிளர்கின்றது.

இவ்வாச்சிரமமும், தொடர்புடைய முத்தமிழ்க் கலை நிலையங்களும் மேன்மேலும் பீடுடன் என்றும் நின்று நிலவ குன்றுதோறும் குமரன் குறுமலரடியினைப் பணிகுவாம்.

அன்பு மறவாத
சுவாமி கிருஷ்ணந்தா
ஸ்ரீ சோமநாத சுவாமி கோயில்
ஸ்ரீ சோமநாதர் மாணவரில்லம்
மடப்புரம் — திருவாரூர்
(தஞ்சை ஜில்லா)

உ
சிவமயம்

“கேட்டார்ப் பிணிக்குந் தகையவாய்க் கேளாரும் வேட்ப மொழிவதாஞ் சொல்”
என்னும் வள்ளுவர் திருவாய் மொழிக்கிலக்காகி சொற்கொண்டலகம் பிணித்த உயர்
தவமுனிவராகிய சுவாமி விவேகானந்தர் திருப்பெயரால் நிறுவிய இத்திருத்தளியில்
பன்ஷ்ட்டங்கினேம். இங்குப் புகுந்த நாட்டுடாடங்கி நீங்குநாள்வரை யெங்கட்குத்
தனியுறையுளும் நல்லுணவுமளித்துதவிய உதவியென்றும் மகிழ்வூட்டுவதொன்றாகும்.
இத்திருத்தளியிலும் இதன் தொடர்புடைய பள்ளியிலும் முத்தமிழ் முழங்குதலோடு
இறைவழிபாடிடையறது இயலுதலும் கண்டாலெவர்தான் மகிழ்வுறார். இங்குவந்தால்
தமிழர் பண்பாடு நன்கு புலப்படாதிராது.

இங்குச் செயலாளர்களாக விளங்கும் திரு. சிவப்பிரகாசமவர்களும் திரு. சி.
கந்தையா அவர்களும் பொருளாளராக விளங்கும் திரு. சின்னத்துரையவர்களும்
செய்யும் நறுந்தொண்டு பெருந்தகையனவாகும்.

இவர்களை யொத்த பண்புடையவர்கள் மக்கட்குப் பணியாற்றத் தொடங்கும்
நிலையங்களிலிருந்தால் அந்நிலையங்கள் மேன் மேலுயர்வடைந்து உறுதியளிக்குமென்
பதில் ஐயுரவில்லை.

இங்கு அட்டிற் றொழில்புரிபவரும் அலுவலுதவியாளர் திரு. பெருமாள் என்
பவரும் வாய்த்தது போற்றத்தகுந்த தொன்றாகும். வாழியர் பெரிதே!

இங்ஙனம்

28-10-1958.

பண்டித சி.த. நாராயணசாமி

அறுபத்துமூவர் மடம் திருவையாறு

தஞ்சாவூர்ச் சில்லா.

உ
முருகன் துணை

அன்பும் அறிவும் அருளும் பொருளும்
இன்பும் எழிலும் இறைவன் முருகன்
தன் பொன்னடியும் தருவன் அதனால்
என் பொன்மனமே தொழுவாயினிதே.

கோலாலம்பூர் விவேகானந்தா ஆஸ்ரமத்தின் மூலமாக நடைபெறும் நல்ல
காரியங்களைச் சிந்தித்தால் இகத்திற்கும் பரத்திற்கும் பொருத்தமானதும் உண்மையும்
மேன்மையுந்தருந் தொண்டாகும். இதன் நிர்வாகஸ்தர்கள் போற்றத்தக்கவர்கள்.
செயலாளர் சிவப்பிரகாசத்தை மறக்க முடியாது. இவ்விடம் வந்து, தாமதிக்கும், நல்ல
வர்கள் பெரியவர்கள், வித்வான்கள் யாவர்களுக்கும் எப்போதும் அருமையான
ஆதரவும் திருப்தியும், மகிழ்ச்சியும் உண்டாகிறது. யாவர்க்கும் நன்மை உண்டாகவும்
இறைவன் முருகனைப் பிரார்த்திக்கிறேன்.

முருகன் துணை

20-1-1959

மாரியப்பசாமி

தமிழ் இசைவாணன்

மதுரை

உ
முருகா

கோலாலம்பூரில் விவேகானந்தா ஆஸ்ரமம் மிகுந்த அருமையாக அமைந்திருக்கின்றது. கட்டிட அமைப்பும், நிருவாகஸ்தர்கள் இதனை நடாத்துகின்ற முறையும் நன்றாக இருக்கின்றன. வந்தவர்களை நன்கு சாலவும் பரிந்து உபசரிக்கின்றார்கள். பற்பல தொண்டுகள் இந்த ஆஸ்ரமம் புரிந்துவருகின்றது. தொண்டுதான் சிறந்த யோகம். இதனைக் கர்மயோகம் என்பர்.

நாங்கள் இங்கு தங்கியிருந்தபோது எல்லா வசதிகளையும் செய்து தந்ததுடன் மாண்பறிந்து மதித்து ஒழுகினார்கள். சிறப்பாக அன்பர் சிவப்பிரகாசம் அவர்கள் அன்பு பாராட்டுவதற்கு உரியது. இந்த ஆஸ்ரமம் என்றும் நின்று எல்லா நலன்களுடன் மேன்மேலும் வளர்ந்து ஒங்கி உயர்வு பெறுவதாக.

அன்பன்

23-7-1956

கிருபானந்தவாரி

அருட்பெருஞ்சோதியும் அன்பும், அறனும் வளரும் ஸ்ரீ இராமகிருஷ்ண மிஷன் நடத்துகின்ற விவேகானந்தர் ஆச்சிரமத்தில் பேசும் பேற்றை அடைந்தேன். ஆர்வத்தோடு பேசினேன். அன்புடன் கேட்டனர். உலக அரங்கில் இந்திய மதம், கலை, கலாச்சாரம் வளர்த்த மகான் அருளால் மலைநாட்டு மக்கள் வாழ வழிவகுத்துள்ளனர். ஆச்சிரமத்தில் அருள்நெறி பிரசாரமும், தமிழ் கல்வியின் சேவையும் பெரும் அளவில் போற்றத்தக்க சேவை. இத்துறையில் பணியாற்றும் நல்லோர்கள் எல்லோருக்கும் என் வாழ்த்து வணக்கம். அன்பர்கள் திரு. சிவப்பிரகாசம், திரு. கந்தையா, திரு. சின்னத்துரை போன்றார்களைப் போற்றுகிற முடியாது. இந்த நல்ல வாய்ப்பைத் தேடித்தந்த அருள்நெறிச் செல்வர் “மனோன்மணி” புத்தக நிலைய அன்பர் திரு. இராமசாமி அவர்கட்கும் என் உளங்கனிந்த நன்றி. இந்த அறநிலையம் வளர்ந்து மலைநாட்டு மக்கள் எல்லோருக்கும் அறவழி காட்டி சீருஞ் சிறப்புற விளங்கப் பிரார்த்திக்கிறேன்.

அன்புக்குரிய தொண்டன்

வி. எச். டேவிட்,

கோலாலம்பூர்
10-9-1959

ஆசிரியர் “பர்மாநாடு” பர்மா எக்ஸ்பிரஸ்,
பொதுச் செயலாளர் ஆசிய பர்மா தமிழர் சங்கம்
ஆசிய பர்மா இந்தியன் காங்கிரஸ்

FROM THE LOG BOOK

I and Swami Sri Karanandaji of Ramakrishna Mission, Singapore had been the guest of this Ashrama for 2 days. Mr. Sivapragasam and Mr. Ponniah had been looking after our comforts. We enjoyed their hospitality immensely. We wish the institution all success.

19 - 10 - 59

SWAMI SIDHATMANANDA

*President, Ramakrishna Mission,
Singapore.*

I have had the privilege of spending nearly three months in the Vivekananda Ashrama Kuala Lumpur during my visit to the Federation of Malaya and Singapore. Since the time of arrival I was provided all comforts in the newly built Hostel buildings with separate baths, flush Latrines etc. They have about 25 boys as boarders in the hostel. Though the Institution is not affiliated to the Head Quarters of the Ramakrishna Mission India, the authorities scrupulously follow the ideals of the Mission. Weekly prayer meetings on Sunday. Special prayer on Fridays for the boys are provided and discourses on religion and philosophy are also conducted by Sanyasins, Scholars and other attained persons so much so this atmosphere in the Ashrama is always charged with spiritual freedom. I wish all success to the institution which also demands more support from the devoted public of Kuala Lumpur. May God bless the Secretary Mr. Sivapragasam and the Treasurer, Mr. Chinnadurai who take very keen interest in the management of the hostel and discipline among the boys. Last but not least I also appreciate the selfless service endured by the Old man Sri Perumal for the institution for the past 45 years.

BAGNANANTH

I have had the privilege of living in one of the rooms belonging to the Vivekananda Asrama, Kuala Lumpur ever since the 15th of February, 1956. The authorities of the Asram felt that they should provide for me all conveniences and for that purpose constructed a very fine bathroom adjoining the room I occupy. I cannot sufficiently thank Sri Sivaprakasam for the loving care with which he looks after my needs. Nor can I fail to express the delight I feel when I remember that not a day passes in the Asram without the evening prayer and Bhajan in the shrine attached to it. The authorities who run the institution are so kind and generous that they never refuse to give the use of the hall to any person or institution that wants it for religious purposes. The Divine Life Society uses the hall every Sunday between 9 a.m. and 10 a.m. for its prayer meetings. Owing to the unfailing vigilance of Sri Sivaprakasam, the ever-active secretary, and the hearty Co-operation of the unassuming Perumal, the premises are kept clean and attractive. May the useful work done by the Asrama continue unbroken for all time.

23 - 4 - 56

SWAMI SADANANDA SARASWATI

It was not a coincidence but some definite divine plan which decreed my taking residence at Ramakrishna Ashrama, Singapore, and at the Vivekananda Ashrama, Kuala Lumpur during the first visit of mine to Malaya. At both places, I enjoyed much spiritual atmosphere.

I am much indebted to the authorities of the Vivekananda Ashrama, particularly to its energetic secretary, Sri K. Sivaprakasam who spared no pains in making my stay comfortable in every possible way.

May the institution run in the holy name of the great Prophet of modern India continue to prosper is my solemn prayer.

24.7.58

K. RAMACHANDRA

*(Delegate to the International Congress
for the History of Religions,
Tokyo, Japan)*

OM

This Ashrama in the holy name of Sri Swami Vivekananda has its ideals of Universal brotherhood and serves persons of all faiths. It is being very well managed by its able committee and particularly by its Honorary Secretary Sri Sivaprakasam. I sincerely pray the Almighty that this centre will become a dynamic one and spread the gospel of Sri Ramakrishna and Sri Vivekananda and all other Sages and Saints. It is very happy to note that it has accommodated the Divine Life Society too in it and has allowed its activities to flourish. This shows the magnanimous needs of the committee.

May Lord bless the Ashraman and its members and its activities.

1 - 5 - 59

With prem & OM,
Ever yours in OM
Satchidananda

I and Swami Srikananda were accommodated at the Vivekananda Ashrama for a day. We were happy to see the fine work the Ashrama was doing, and we enjoyed the hospitality of the Ashrama. OM best wishes for with this for the continued prosperity of the institution.

11.6.59

SWAMI MAHAVANANDA

*General Secretary,
Ramakrishna Mission, Behur.*

CULLED FROM GOLDEN JUBILEE SOUVENIR

I feel greatly honoured in having been asked to send a message to the Vivekananda Ashrama on the occasion of its celebration of Golden Jubilee.

As I was closely associated with the activities of the Ashrama for a long time I can safely state, without any fear of contradiction, that the Hindu community of Malaya owe a debt, of gratitude to the Ashrama for its service in the field of Religion and the Tamil community, for its services in the field of education.

The organisers of the Ashrama quite correctly felt the need of Tamil Education and started the Vivekananda Tamil School in 1914. Since its number was increasing the school has progressed steadily to be the best conducted Tamil school in Malaya with 20 teachers and an enrolment of 660 students. The two storied building of modern architecture consisting of an assembly hall and administration and class rooms which was completed in 1952 with the aid of funds raised from members of the Ashrama, and public is a great achievement.

All these achievements would not have been possible if not for the selfless and hard work of the members of the Committee of Management and the co-operation of other members of the Ashrama and members of the public. It would not be out of place to mention here the name of Mr. R. S. Appudurai through whose untiring efforts a larger portion of the money for the assembly hall was raised and under whose able management the schools are presently conducted.

Although I left the country in 1951 I keep in touch with the activities of the Ashrama through its Annual Reports kindly sent to me by the Committee of Management.

I wish the Ashrama and its schools all success and prosperity.

V. SARAVANAMUTHU

Tamil is the most ancient language of the world with ennobling traditions that can appeal even to modern days. I am happy to note that the progressive ancient Tamil Culture is kept alive by this Institution in Malaya. This useful institution can fruitably devote its attention to the teaching of English and Malayan languages too so that there can be an integral synthesis in the culture.

19 - 5 - 52.

Sd. SHUDDHANANDA BHARATI.

If one searches in Malaya for an institution of immense importance imparting learning in Tamil and English and keeping up the greatness of Tamil culture, one would invariably lead himself to the Vivekananda Tamil School. It is a monument of common effort of Indians and Ceylonese. I am confident that, before long, the school becomes one about which the Tamilians in entire Asia will be proud. It has already justified the name given to it. May God and Vivekananda be with it!

9 - 1 - 54.

T. V. RAMAKRISHNA RAO,
Ag. Agent of the Government of India

It is a great pleasure to visit an institution associated with the holy name of Swami Vivekananda. The Vivekananda School will be always an inspiration to me as long as I stay in Malaya.

I wish all success for its future expansion.

14 - 3 - 55.

SWAMI VITASOKANANDA,
*President, Ramakrishna Mission,
Singapore.*

I am glad to have visited this school and to have found the pupils looking so well and cheerful.

It is distressing to note the crowded conditions and I hope that arrangements may soon be made to improve them.

5 - 6 - 56.

D. C. MacGILLIVRAY,
High Commissioner.

It has been a great pleasure for us to visit this school named after the great Swami Vivekananda. May he and his divine master ever bless the institution its organisers and its teachers and children.

4 - 11 - 52.

**SWAMI YATISWARANANDA
SWAMI OMKARANANDA
SWAMI BHASWARANDA.**

**OFFICIAL OPENING OF VIVEKANANDA
SECONDARY SCHOOL — 13-9-1958**

**SPEECH BY THE THEN PRIME MINISTER —
TUNKU ABDUL RAHMAN PUTRA AL-HAJ**

While opening the Vivekananda Secondary School on 13-9-1958 the Hon'ble the Prime Minister, said :

“Nothing gives me more satisfaction than to be among people who devote all their spare time to helping others. A widespread spirit of volunteer work and service among citizens is one of the greatest assets a nation can have.

We all know what we mean when we speak of the public service, the civil servants, whose work affects all our daily lives, but how often do we stop to think of what is being done by what I may call the private servants of the public, men and women, boys and girls who in one way or another, working together in voluntary groups, devote themselves to such worthy causes as charity, education, civic improvement or cultural affairs.

They do not blow their own trumpets or seek personal publicity; their reward comes in the satisfaction of doing good. Malaya is fortunate in having hundreds of such volunteer organisations, willing to express the responsibility as citizens and their sense of duty towards their fellowmen.

There is one form of patriotism which may call upon a man to die in the service of his country. Voluntary work is also patriotism of a high order because it asks a man to live for the service of his country. It is a treasure we should guard and respect; as long as we have it we can build our nation in confidence.

These are the reasons why I am always happy to do what I can to help those who are willing to help others. That is why I have the greatest pleasure in being here today to open the Vivekananda Secondary Tamil School, because the men and women who have made it are an inspiring example of the spirit of voluntary service.

For nearly fifty four years the Vivekananda Ashrama has devoted itself to training good citizens, fostering loyalty to family and nation among the Hindus of Kuala Lumpur, particularly in the field of education. They have worked tirelessly and with foresight. In some ways their efforts have anticipated certain aspects of our national education policy.

The school has for a long time been teaching both Malay, the national language, and English, and has a full-time Malay teacher on its staff today. The school has always stressed the importance of loyalty to Malaya and pride in being Malaysians. Many will remember the Merdeka exhibition it organised in July last year, which was attended by no less than forty thousand people.

The school was established in 1914, with only 14 pupils. Today there are 90 in the kindergarten, 360 in the Primary Section and 98 in the Secondary Section. The teaching staff has grown from one to nineteen. This is a story of long and steady progress but it is a story which is not yet complete.

The Vivekananda authorities were the first to organise a secondary section in the Tamil medium; now they are going to introduce a syllabus with strong emphasis on Malay, English, and Malayan affairs with hope that this will be the forerunner of the first "Malayanised" Tamil High School in the Federation of Malaya.

In tribute to this occasion and to the enduring values of good education, let me quote the words of the Holy Prophet :-

"Acquire knowledge. It enables its possessor to distinguish right from wrong; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness; it sustains us in misery; it is an ornament amongst friends, and an armour against enemies".

Their efforts of the Vivekananda Ashrama are worthy of the highest praise, and I take both pleasure and pride in declaring their Secondary School open.

—X—



THE SECRET OF LIFE

(H. H. Sri Swami Sivanandari Maharaj)

What is life? Is it merely the act of breathing or respiration or digestion or excretion or the acts of metabolism, anabolism, katabolism, the constructive or destructive changes that ever go on in the physical organism or human body or economy of nature? Is it mere thinking or planning or scheming to earn money or name and fame? Is it the act of procreation to keep up the line? Is it the sum total of all these processes? Or is it the movement of the protoplasm in the unicellular organism, amoeba, with its single nucleus? Scientists and biologists have a very different conception of life. Philosophers like Sri Sankara have quite a different conception of life.

Life is of two kinds, viz., life in matter and life in the Atman or the Spirit or Pure Consciousness. Biologists, physiologists and psychologists hold that life consists of thinking, feeling, knowing, willing, digestion, excretion, circulation, respiration, etc. This kind of life is not everlasting. This is attended with dangers, pains, fear, cares, anxieties, worries, exertion, sin, birth and death with their concomitant evils, viz., old age, diseases, etc. Therefore, sages and seers, Rishis, prophets and saints who have realised their inner Self by discipline of the mind and the organs, by Tyaga and Tapas, by Vairagya and Abhyasa, by leading a life of self-denial, self-sacrifice and self-abnegation, have emphatically, without a shadow of doubt, like Amalaka fruit in the hand, declared that a life in the Atman or pure Spirit alone can bring everlasting peace, infinite bliss, supreme joy, eternal satisfaction and immortality. They have prescribed various definite methods for Self-realisation according to various temperaments, capacities and tastes of individuals. Those who have implicit faith in their teachings, in the Vedas and in the words of the Guru or spiritual preceptor march fearlessly in the field of spirituality or Truth, and obtain freedom or perfection or salvation. They do not come back to this Mrityu Loka (mortal world). They rest in Sat-Chid-Ananda Brahman or their own Svarupa. This is the goal of human life. This is the highest aim of life. This is the final destination which bears various names as Nirvana, Parama Gati, Param Dhama and Brahma-Sthiti. Self-realisation is your highest duty.

This does not mean, however, that we should ignore the life in the physical plane of matter. Matter is expression of God or Brahman for His own Lila. Matter and Spirit are inseparable like heat and fire, cold and ice, and flower and fragrance. Sakti (power) and Sakta (he who possesses power) are one. Brahman and Maya are inseparable and one. A life in the physical plane is a definite preparation for the eternal life in Brahman. World is your best teacher; the five elements are your Gurus. Nature is your mother and director. Prakriti is your silent master. World is the best training ground for the development of various divine virtues such as mercy, forgiveness, tolerance, universal love, generosity, nobility,

courage, magnanimity, patience, will-power, etc. World is an arena for fighting with the diabolical nature and for expressing divinity from within. The central teaching of the Gita and the Yoga-Vasishtha is that one should realise his Self by remaining in the world. 'Be in the world, but be out of the world. Behave like water on the lotus-leaf'. Give up the lower Asuric nature which consists of selfishness, lust, anger, greed, hatred, jealousy and assert the divine nature, a life of mental renunciation and self-sacrifice.

Is there not a nobler mission in life than eating, drinking and sleeping? It is difficult to get a human birth; therefore try your best to realise in this birth. Time sweeps away kings and barons. Where is Yudhisthira? Where is Asoka? Where is Valmiki? Where is Shakespeare? Where is Napoleon? Therefore be up and doing in Yogic Sadhana and you will enjoy supreme bliss. Can you expect real Santi if you waste your time in hunting after the momentary pleasures of the senses and this worldly life? Can you enjoy real happiness if you waste your time in fights and quarrels or in idle gossiping?

To live is to fight for the ideal and goal. Life is conquest. Life is a series of awakenings. Conquer your mind and the senses. These are the real enemies. Conquer your internal and external nature. You must conquer your environments, old evil habits, old evil Samskaras, evil thoughts and evil Vasanas. You must fight against the antagonistic, dark, evil forces. You must resist the forces of degeneration.

This life is meant for Self-realisation. Do regular Sanikirtan and realise the Atmic Bliss. Do Nishkama Karma Yoga and purify your heart and mind. Control the Indriyas and rest in your own Svarupa. When you get knocks and blows in the daily battle of life, the mind is duly turned towards the spiritual path. Then come Viveka, Vairagya, disgust for wordly things and desire for liberation. Practise deep meditation.

Life is short. Time is fleeting. This world is full of miseries. Cut the knot of Avidya and drink deep the nectar of Nirvanic Bliss.

Spiritual life is not mere idle talk. It is not mere sensation. It is actual living in the Atman. It is a transcendental experience of unalloyed joy and bliss. It is a life of fullness and perfection. There is a place of eternal peace and infinite bliss where there is neither death nor desire, neither sorrow nor pain, neither doubt nor delusion. Do you not aspire to reach this immortal abode of perennial joy and happiness?

Discipline the mind and the senses. Cultivate noble virtues. Try to know the nature of the soul. Practise regular meditation on the Self. Then alone you will attain immortality and deep abiding joy. Then alone you will reach that immortal abode. Give up identification of your Self with the physical body. Identification of one's Self with the body is the greatest crime. Give up planning and scheming. Abandon speculation. Relinquish cherished hopes, expectations and worldly ambitions. Kill desires. Rise above desires.

Live intelligently. Study the Upanishads thoroughly. Meditate regularly. Come out of the dungeon of ignorance. Bask in the glorious sunshine of Brahman. Share this knowledge with others. You are swayed by unholy desires and Avidya. Self-realisation is the goal of life. This is the end and aim of life, of human existence. Wake up from the dream of forms. Give up this clinging to false names and forms. Do not be deceived by these illusory names and forms. Cling to the solid, living Reality only. Love your Athman only. Atman or Brahman is

the living Truth. Atman only persists. Live in the Atman. Become Brahman. This is the real life.

The practice of Karma Yoga prepares the mind of the aspirant for the reception of knowledge of the Self. It moulds him into a proper Adhikari or aspirant for the study of Vedanta. Ignorant people jump at once to the practice of Jnana Yoga without having any preliminary training in Karma Yoga. That is why they fail miserably to realise the Truth. The impurities still lurk in their minds. The mind is filled with likes and dislikes. They only talk of Brahman. They indulge in all sorts of useless discussions, vain debates and dry endless controversies. Their philosophy is on their lips only. In other words they are lip-Vedantins. What is wanted is practical Vedanta through ceaseless, selfless service of the country and humanity in some form or other with Atma Bhava.

Kindle the light of love in your heart. Love all. Include all creatures in the warm embrace of your love. Cultivate Visva-Prema or all-embracing, all-inclusive Cosmic Love. Love is a mysterious divine glue that unites the hearts of all. It is a divine magical healing balm of a very high potency. Charge every action with pure love. Kill cunningness, greed, crookedness and selfishness. The Immortal can be attained only by performing acts of kindness continuously. Hatred anger and jealousy are removed by continuous service with a loving heart. You will get more strength, more joy, more satisfaction by doing kind acts. You will be loved by all. Practice of compassion, charitable acts and kind services purify and soften the heart, turn the heart-lotus upwards and prepare the aspirant for the reception of Divine Light.

May you enjoy deep abiding peace and perennial joy by leading an ideal Divine Life discharging the duties of the world, singing His Names with Sraddha or faith and devotion!



SWAMI VIVEKANANDA — THE SPIRITUAL AMBASSADOR OF INDIA

(The following forms a substantial part of the speech by the Late U. Thant, the then Secretary-General of the United Nations, who was the chief speaker at the birth centenary dinner held in New York in March, 1963)

Swami Vivekananda, as most of you are aware, was the greatest spiritual ambassador of India, if I may say so, in the history of India. And for that matter the history of Asia. The main purpose of his historic visit to the United States of America, over sixty years ago was to find a synthesis, if I can interpret and assess his activities in this country. He was very keen to bring about this synthesis between India and the United States, and for that matter, between Asia and the West. To understand Swami Vivekananda it is very important to understand the cultural and spiritual background of India, the cultural and spiritual background of Asia.

In Asia, as most of you know, we attach more importance to the mind than to the body, and still much more importance to the spirit than to the mind. Traditionally, the aim of education in Asia has been—I stress the word traditionally—to discover what is happening inside of us, to discover what is the truth, to discover the truth inside of us, to learn to understand the extraordinary moral and spiritual qualities of man. In other words, the traditional aim of education and culture and civilization in Asia has been, throughout the centuries, the discovery of oneself, and to try to understand the spiritual qualities such as humility, reverence for old people, and so on.

In the West, the stress has been on the development of the intellect, if my interpretation of Western educational aims and ideals is correct. There is too much stress on the intellectual development of man. The aim of education in the West — when I say West, of course, it applies to the United States of America, Western Europe, and the other countries of Europe too — has been, and still is, to create doctors, scientists, engineers, to discover outer space, to go to the moon and to Mars and the stars, while at the same time, the development of the moral and spiritual qualities of man is more or less ignored.

I feel rather strongly that the exclusive intellectual development without a corresponding moral and spiritual development is sure to lead us from one crisis to another. At the same time, in the middle of the twentieth century, in this space age, a purely moral and spiritual development unaccompanied by corresponding intellectual development is also an anachronism. So what is necessary in this second half of the twentieth century is a certain kind of synthesis, a certain kind of harmony, a certain harmonizing activity, by which man must be fully integrated. The development of man must be intellectual, moral and spiritual. Only then the man will be able to achieve the objectives set out in his own particular religion.

I think if we attempt to analyse the main purpose of Swami Vivekananda's mission to this country — my interpretation is — he wanted to find a harmony, a kind of a synthesis between the Eastern concept of culture and civilization and the Western concept of culture and civilization. It is very true of these tense times, much more than sixty years ago. What we need today is not to neglect or ignore the moral and spiritual qualities of mankind left by centuries of tradition and which are the keys of all religion.

Another aspect of Swami Vivekananda's mission, to my knowledge, is the need of tolerance. Need of tolerance in human relations. Not only religious tolerance also tolerance in all spheres of activity. I think this message is also very necessary in these tense times; much more, if I may say, much more than sixty years ago. If we recount a few phases of historical developments — let us say, for instance, a few centuries ago, there was no such thing as religious tolerance. Religious tolerance was unthinkable. Let us take, for instance, the Crusades. During the time of the Crusades the Christians believed, and they believed very strongly, that all non-Christians were heretics. The same applied to Muslims, perhaps to Hindus, perhaps to Buddhists, perhaps to Jews, but according to European history during the time of the Crusades the Muslims also believed very strongly that Christians were heretics. So both the Christians and the Muslims (they were known as Saracens in those days) they decided to put the others to the sword. Various Crusades took place resulting in the death of tens of thousands of people, both Christians and Muslims, but when reason prevailed they realized — both the Christians and the Muslims realized that both great religions could exist in amity, side by side without clashes, without hostilities, and without war. And since that time Christianity and Islam existed side by side in amity. Now in the twentieth century, of course, there is religious tolerance. Of course, there may be some exceptional cases in certain parts of the world, but generally speaking what humanity did not experience say, a hundred or two hundred years ago, is a reality now. Although there was no religious tolerance two or three generations ago, there is today religious tolerance.

With the same analogy, I may say, and I am sure you will agree with me, that in the second half of the twentieth century there is no political tolerance. We should not be surprised. Human nature is such that it likes to indulge in some passions like hatred and bitterness — sometimes even hysteria. But my feeling is, although there is no political tolerance in these days there will be political tolerance, perhaps in our generation and probably in the next one or two generations. This spirit of tolerance, this philosophy of live and let live, this concept of trying to understand the other's point of view, has been what Swami Vivekananda strove to put across — particularly to the American people. I think it is a very great lesson to be learned from the teachings of Swamiji.

When we say that his main mission here was a search for a synthesis and an appeal for tolerance, we should also try to understand the concept of culture, of civilization. The concept of civilization, of course, is very difficult to define — there is mistaken impression, assumption, if I may say so, regarding the concept of civilization. There seems to be a general feeling that there is a kind of civilization existing in the West and a different type of civilization existing in the East. I feel that this is a fallacy. Civilization connotes certain qualities of the heart. A civilized Indian, for instance, cannot be distinguished mentally and spiritually, from a civilized American. But a civilized Indian or a civilized American will find themselves very different from any of their compatriots in their own countries; so we cannot classify civilization in a particular region. It is primarily concerned with the qualities of the heart and the mind.

There is also another misconception, that wars and tensions were generated by conflicts of civilizations or conflicts of cultures. I think this is also a fallacy. If you read history you will find that England and France, or France and Germany, had wars for centuries, off and on, although they belonged to the same system of civilization and the same system of culture. The same can be said of many Asian countries which have been, throughout the centuries, at war with one another, although they belonged to the same culture and they subscribed to the same religious systems. So tensions and conflicts do not arise necessarily from the conflicts of culture, or the conflicts of civilizations. They rise primarily out of the evil in human beings, irrespective of geographical regions. I think this fact was also stressed by Swami Vivekananda in many of his speeches and statements.

He, of course, attempted to teach many of his American friends the methods and procedures involved in meditation and contemplation which have been the traditional methods of finding our own selves. As I said earlier, the stress of education in Asia, and particularly in India, which is a very rich cultural country for thousands of years, has been to discover what is happening inside of us. I have said earlier that the stress of education in the West has been traditionally for the intellectual development of man. But in Asia, particularly in India, we try to discover what is happening inside of us by methods of contemplation and meditation, which, of course, is very difficult for the Western audiences to understand. I think Swami Vivekananda attempted to present a very simple exposition of these methods of contemplation and meditation so that the Westerners may not be lopsided in their development — only exclusively in the intellectual field. Because, he felt, very rightly, that the mere intellectual development will lead only to the discovery of what is outside of us. In America, in Europe, in Russia, in these countries, what is outside of us is very clearly defined while at the same time what is inside of us remains a deep, dark, jungle tract. So he brought out this idea of meditation and contemplation, with some success, of course, as you all know from many of the publications published since his visit here, and I think it may perhaps be appropriate for me to read one of his statements regarding this method of meditation and contemplation.

This is what Swamiji wrote on meditation: 'You must keep the mind fixed on one object; meditation should be like an unbroken stream of oil. The ordinary man's mind is scattered on different objects, and at the time of meditation, too, the mind is at first apt to wander. Let any desire whatever arise in the mind; sit calmly and watch what sorts of ideas are coming. By continuing to watch in that way, the mind becomes calm and there are no thought-waves in it. These waves represent the thought activity of the mind. Those things that you have previously thought about too deeply have transformed themselves into a sub-conscious current, and therefore they come up in the mind in meditation. The rise of these waves, or thoughts, during meditation is evidence that your mind is tending towards concentration.' To my knowledge this is the simplest recipe to practise this very noble and very desirable art of meditation and contemplation which is still being practised in many parts of Asia.

Then Swami Vivekananda among many of his messages had this very significant and very pertinent message for these tense times. He said, and I quote, 'In this country I do not come to convert you to a new belief. I want you to keep your own belief. I want to make the Methodist a better Methodist, the Presbyterian a better Presbyterian, the Unitarian a better Unitarian.' On this subject also I think it is worth quoting his attitude towards religious tolerance which, to me, is one of the wisest maxims which ever came into my experience. He said, 'I accept all the 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 the Muslim; I shall enter the Christian church and kneel before the Crucifix; I shall enter the Buddhist temple, where I shall take refuge in Buddha and 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 hearts of everyone. Not only shall I do these things, but I shall keep my heart open for all that may come in the future.'

Those are very wise words and, friends, on this auspicious occasion when we are doing honour to one of the greatest men of all time, let us dedicate ourselves anew to this pledge: to make Christians better Christians, Hindus better Hindus, Muslims better Muslims, Buddhists better Buddhists, and Jews better Jews.

BLOSSOMING OF AN INDIVIDUAL

(Sri Kumara Swami, Lapovan, Dharwar)

The blossoming of an individual lies in his universalising himself. Atman or Self is the universal principle that underlies all existence. The Upanished declares that he is the wise man who perceives all objects as existent in the Atman, his own self and the Atman in every being, for the matter of that he hates none. So long as man's consciousness remains immured within a narrow circle, he feels the difference in existence and therefore he feels also attraction and repulsion for external objects. But when he come to see that there is no absolute difference in things, that all different objects are only manifestations of that one Atman and that Atman again is within him as his very self, then that man finds nothing in this universe to reject or to accept. This simple Vedantic truth, when fostered and practised by all nations, leads to the blossoming of an individual in the true sense.

Universalism which is entirely different from nationalism and internationalism has been innate in the Indian cluture. When it assumes a high, pure and noble form, it will win for Indians the sympathy and admiration of the world. It has never taken the shape of an ambition for world-domination. It has expressed itself as the world's sympathy, understanding, open-mindedness and so has contributed to the enrichment of the world. India with her distinctive spiritual outlook can provide the world with the soul for which it is seeking.

If man's life is to be satisfactory whether from his own point of view or from that of the world at large, it requires two kinds of harmony; internal harmony of intellect, will and emotion and an external harmony with the will of others. In both these respects the present-day system of education is defective. It is devised for national purposes, for the development of national loyalty and upholding of established social institutions. It blasts the charities of the human heart and strips the spirit of its ardour. The cause for the present chaos and confusion is not to be sought in the external world nor in the purely cognitive part of our nature. It is to be sought in our chaotic passions, in our subconscious impulses, in our unconscious habits; it is to be sought in the sentiments instilled in the youths and in the phobias created in the infancy. The cure for the malady is to make men educated, more sanely. Religion in the sense of cult-egoism and creed-dogmatism encourages stupidity and an insufficient sense of Reality Philosophy, as a dry intellectual search after the fundamental truth of things, creates an anti-thesis between mind and matter, between spirit and life. Psycho-analysis, with its overemphasis on sex, frequently produces nervous disorders and where it fails to do so overtly too often plants disorders in the unconscious, which make happiness impossible in our life. Nationalism, as taught in schools and preached on the pulpits, implies that the most important duty of young men is homicide. Class-conflict promotes acquiescence in economic injustice, while competition promotes ruthlessness in social life. The world has become so intensely tense, so charged with hatred, so filled with misfortune and pain, that most men have lost the power of balanced judgement. Alas, cosmological or universal thinking is at a discount.

Existentialism is the latest philosophical movement of European thought which has achieved popular success in contemporary France. Since it has become popular there, all sorts of people have begun to be described as existentialists, so much so that the word no longer means anything at all. Even if we consider only the philosophical writers who are usually called existentialists we find wide differences in their meta-physical views. Nevertheless they all emphasise the importance of the individual man as individual as well as his freedom and responsi-

bility for being what he is. The great emphasis laid by the existentialists on the unique dignity of human personality is to be welcomed as corrective to the dehumanising tendencies of the present-day mechanical and materialistic civilisation. When man is being regarded as a tool, as an item in the objective world and is often called upon to sacrifice himself for a class or a state, it is good to be reminded that in our real existence we enjoy an inner subjective being which in its depth cannot be reached or represented by any generality.

Existentialism is a new name for an ancient method. The Upanishads insist on the knowledge of the Self, "Atmanam Viddhi". They tell us that man is a victim of ignorance or Avidya which breeds selfishness. So long as man lives an unregenerate life governed by necessity, he is at the mercy of time. This feeling of distress is universal. A sense of frustration overtakes the seeking spirit. But man is not the final resting place; he has to be transcended. Man can free himself from sorrow and suffering by becoming aware of the eternal. This awareness, this enlightenment is what is called Jnana or Bodhi or the Blossoming of an Individual.

God exists because man exists. Man knows God in proportion as he knows himself. The question of existence involves man also who is to answer the question. Existence in which man is involved cannot be detached from himself and made an object of his contemplation. The ontological reality is thus a mystery and not a problem. It cannot be resolved like a problem through the medium of intellect but may be revealed or illuminated directly through participation or immediate contact. This kind of contact is at the root of psychical life. In sensation man becomes in a sense one with the thing sensed. Here is immediate participation without any distinction of subject and object. Since existence means such participation man begins with a relatively superficial level, but gradually reaches deeper and wider levels till he realises the eternal involved in our existence.

The process of blossoming then must begin with the individual and within the individual. Man must turn within, feel alive within himself, re-establish his living contact with God; the source and origin from which he has cut himself off. Man must learn to subordinate 'having' to 'being'. 'Having' implies possession which is a burden and impediment. 'Being' means freedom from encumbrance. Spiritual progress is from the burden of 'having' towards the freedom of 'being'. Each individual must be himself, a free and spontaneous expression. The individual is not a portion nor a fraction. He is, on the contrary, an integer, a complete whole, a creative focus. The true individual is a microcosm holding in him and imaging macrocosm. Upon such individuals, upon individuals grouped naturally in smaller collectivities and not upon informed or ill-formed whole-sale masses can a perfect human society be raised. Let us understand that it is not enough for each to have place but each one should be in his right places. For, the atomised society should be substituted an organic society, one in which every man will be free to do what he alone is qualified or able to do.

Politics is a branch of ethics; politics divorced from ethics degenerates into a dirty game of hide and seek for power. The world needs statesmen who will take a moral view of politics and not politicians who, with their fixed habits of orthodox diplomacy, let humanity drift into the disasters of war. The only means of salvation from the terrible evil of war and the chaos of the world is the perception that we cannot correct evil when we are ourselves wrongdoers. We cannot reform others until we are remade from within. Great things are accomplished by individual worth rather than by legal documents.

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Existentialism is a new name for an ancient method. The Upanishads insist on the knowledge of the Self, "Atmanam Viddhi". They tell us that man is a victim of ignorance or Avidya which breeds selfishness. So long as man lives an unregenerate life governed by necessity, he is at the mercy of time. This feeling of distress is universal. A sense of frustration overtakes the seeking spirit. But man is not the final resting place; he has to be transcended. Man can free himself from sorrow and suffering by becoming aware of the eternal. This awareness, this enlightenment is what is called Jnana or Bodhi or the Blossoming of an Individual.

God exists because man exists. Man knows God in proportion as he knows himself. The question of existence involves man also who is to answer the question. Existence in which man is involved cannot be detached from himself and made an object of his contemplation. The ontological reality is thus a mystery and not a problem. It cannot be resolved like a problem through the medium of intellect but may be revealed or illuminated directly through participation or immediate contact. This kind of contact is at the root of psychical life. In sensation man becomes in a sense one with the thing sensed. Here is immediate participation without any distinction of subject and object. Since existence means such participation man begins with a relatively superficial level, but gradually reaches deeper and wider levels till he realises the eternal involved in our existence.

The process of blossoming then must begin with the individual and within the individual. Man must turn within, feel alive within himself, re-establish his living contact with God; the source and origin from which he has cut himself off. Man must learn to subordinate 'having' to 'being'. 'Having' implies possession which is a burden and impediment. 'Being' means freedom from encumbrance. Spiritual progress is from the burden of 'having' towards the freedom of 'being'. Each individual must be himself, a free and spontaneous expression. The individual is not a portion nor a fraction. He is, on the contrary, an integer, a complete whole, a creative focus. The true individual is a microcosm holding in him and imaging macrocosm. Upon such individuals, upon individuals grouped naturally in smaller collectivities and not upon informed or ill-formed whole-sale masses can a perfect human society be raised. Let us understand that it is not enough for each to have place but each one should be in his right places. For, the atomised society should be substituted an organic society, one in which every man will be free to do what he alone is qualified or able to do.

Politics is a branch of ethics; politics divorced from ethics degenerates into a dirty game of hide and seek for power. The world needs statesmen who will take a moral view of politics and not politicians who, with their fixed habits of orthodox diplomacy, let humanity drift into the disasters of war. The only means of salvation from the terrible evil of war and the chaos of the world is the perception that we cannot correct evil when we are ourselves wrongdoers. We cannot reform others until we are remade from within. Great things are accomplished by individual worth rather than by legal documents.

Treaties, settlements and alliances do not secure permanent peace, for they deal with existing causes of conflict without affecting the underlining conditions that make conflicts possible. It will not do, if we merely establish the machinery which deals with disputes as they arise, but we have to examine and change the ideals and institutions which are regarded as the foundations of society. We must endeavour to establish a new social harmony on the blossoming of an individual in which conflicts will not arise. The national and clans divisions, the racial and religious cleavages are not based on anything inherent in human nature. There is no biological validity or scientific sanction which can warrant such conflicts. If anything, these are deviations from the broad path of evolution.

There is a steady and upward climb of life from the insentient to the sentient, from the sentient to the rational, from the rational to the moral, from the moral to the spiritual. The modern man desires to take a sudden leap from the mental to the spiritual without passing through the purgatory of the moral. To lose the link of nature's moral evolution is a capital fault in the modern scientific civilisation.

Of all the moral virtues Ahimsa or non-violence stands foremost. A renewal of Ahimsa is possible only if ethics becomes once more the concern of thinking human being and if individuals seek to assert themselves in society as ethical personalities. The objective of Ahimsa is to cherish reverence for life not only human but also for the animal life. When this reverence for life shall be scouted and belittled consistently, than civilisation will go down into the trench of time. Ahimsa is such a moral virtue which raises man far above the animal creation and links him with the Divine. The failure to live up to the moral and spiritual standards at the individual, social, national and international levels has resulted in the moral and spiritual scepticism and anarchy. We have to reaffirm not the rights but the duties of man, the rule of love, the supremacy of moral and spiritual values. This is the way to peace, this is the way to the blossoming of an individual.

The proper study of mankind is man. The study of man occupies nearly the whole field of literature. The burden of history is what man has been, of law what he does; of physiology what he is, of ethics what he ought to be; of revelation what he shall be. Man is an encyclopaedia of facts and a fact himself which all the encyclopaedias cannot explain. Man's problem is man. Who else but he can solve his problem?

Science is busy in many fields seeking to solve the problem of man. It is busy seeking to understand the mountain of Truth experimenting foothold after foothold for its upward climbing. It is the scientist who makes science and not science the scientist. According to the phase of evolution a scientist has reached will he give colouring to his science. The phase in the evolution of science is nothing but the reflection of the phase in the evolution of consciousness reached by the scientist. This will explain the necessity of turning one's attention to the study of man himself, his inner nature, its development and improvement. It is gratifying to learn that the trend of world events and the impending danger to civilisation by the likely misuse of nature's forces discovered by science, have forced pointed attention to the study of man. This study of man, of his inner nature and his latent powers and of the super-physical worlds cannot be done by the orthodox scientific method.

The scientific method stops at the mental level; it has released the intellectual powers of man. But the intellectual progress of man has outstripped the progress in his moral and spiritual nature, so much so that there is doubt, even despair

concerning the change of human nature. Of course, human nature does change only in the full presence of the knowledge of the Divine plan. Once man becomes aware of the plan and grasps it, once he gets a glimpse of his spiritual and divine nature, once he knows the purpose of life and his goal and knowing follows the moral discipline to bring his dormant divinity into activity in his own life, then he feels impelled to take his life into his own hands and finds that the unfoldment of his spiritual life now becomes very rapid. Such a man in whom the inner directing self is awakened, in whom the dynamic powers of his spiritual nature are developing, denotes the blossoming of an individual.

Man has gone out from the centre, has conquered the external world, has gained control over the forces of nature. The centrifugal force has been more dominant in him and this is the cause of the present menace to humanity. He should now change his focus, reverse his motion, make the centripetal force more and more active, retreat within himself and conquer the inner world of his mental, emotional and spiritual nature. It is the individual who must change and this change must come from within. No amount of external change will bring us nearer to the solution of the world-problems. Let the intuitive faculties blossom in the individual; the world-problems will automatically solve themselves.

(By courtesy of *The Divine Life Journal*
Head Quarters)

Te sammata janapadeshu dhanani tesham
Tesham yasamsi na cha sidati dharmavargah;
Dhanyasta eva nibhritatmajabhrityadara
Yesham sadabhyudayada bhavati prasanna.

O Devi! Those persons with whom You are pleased and on whom You bestow perpetual prosperity, are honoured in their country; their wealth, fame, virtue and righteousness never diminish; they are indeed fortunate and they become affluent in wives, progeny and servants.

— *Devimahatmya*: IV-15.

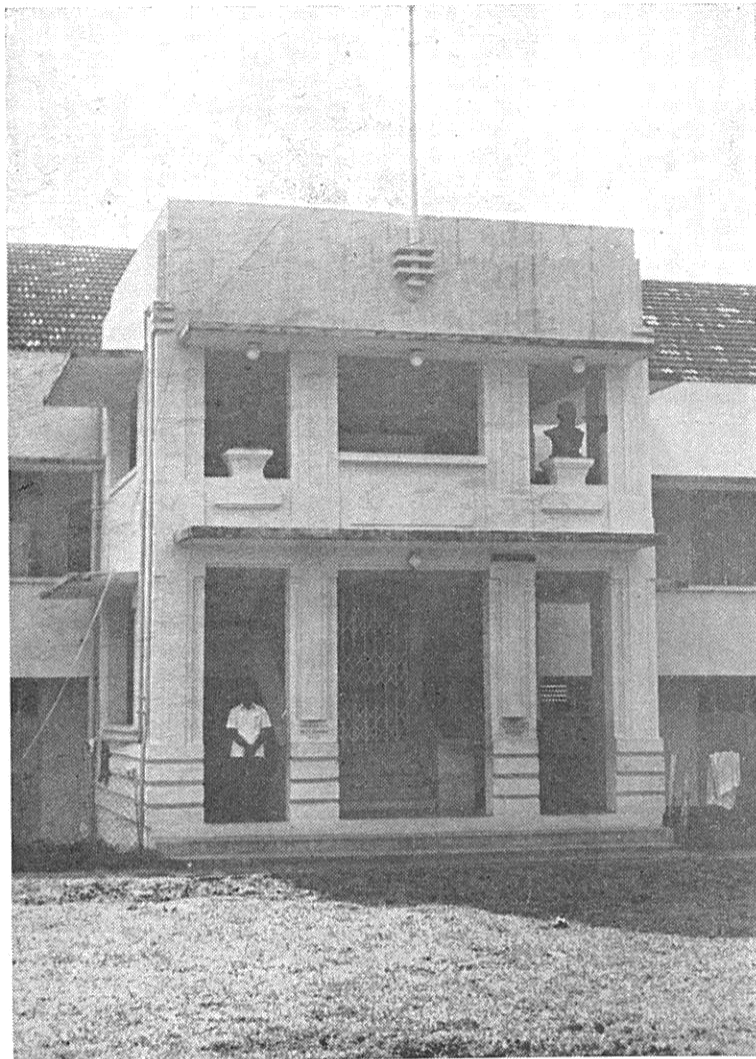
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KUALA LUMPUR



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1975 Enrolment : 931 Pupils
Establishment : 30 Teachers
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Chairman, Board of Governors : Sqn. Ldr (Retd.) V. Arunasalam,
AMN; FEAIE.

VIVEKANANDA TAMIL SCHOOL
KUALA LUMPUR



Founded in 1914 with 14 Children and 1 Teacher
(New Building — 1952)

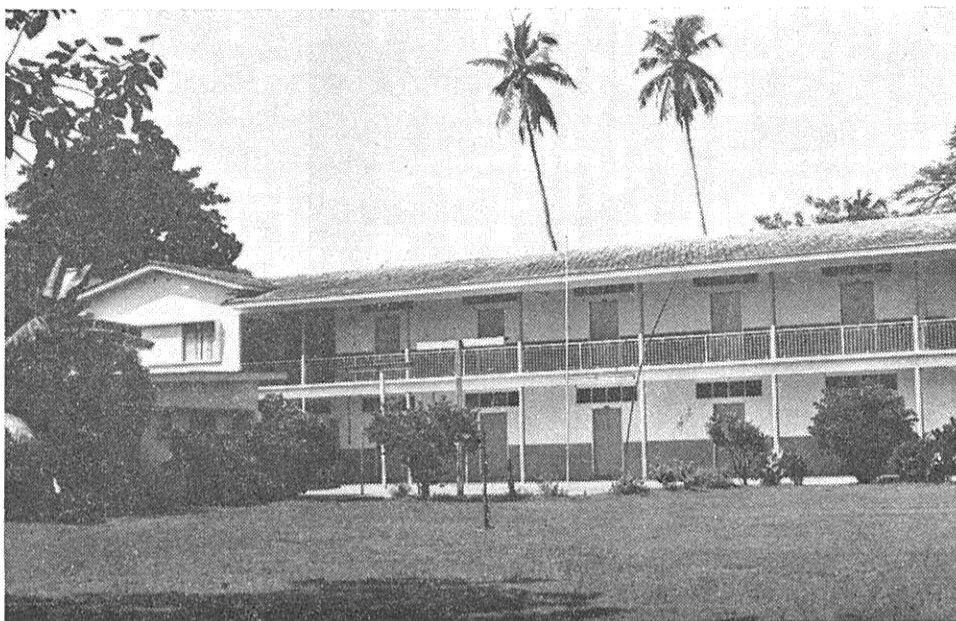
1975 Enrolment : 426 Pupils

Establishment : 14

Headmaster : Mr. K. Poologasingam
Chairman

Board of Managers : Mr. S. M. Ratnam, LL.B.

THAMBOOSWAMY TAMIL SCHOOL, SENTUL
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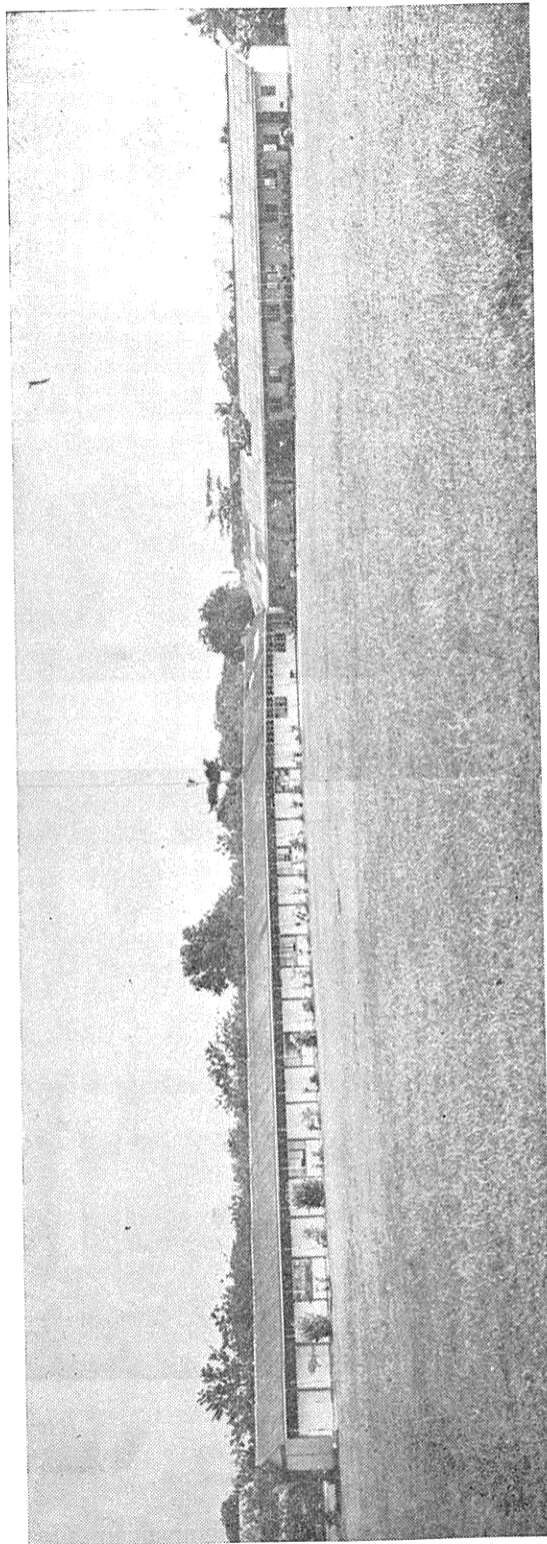
(New Building)



(New Building)

Founded in 1906
1975 Enrolment : 192 Pupils
Establishment : 8 Teachers
Headmaster : Mr. M. Subramaniam
Chairman
Board of Managers : Mr. P. Suppiah

VIVEKANANDA TAMIL SCHOOL
PETALING JAYA



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1975 Enrolment : 850 Pupils

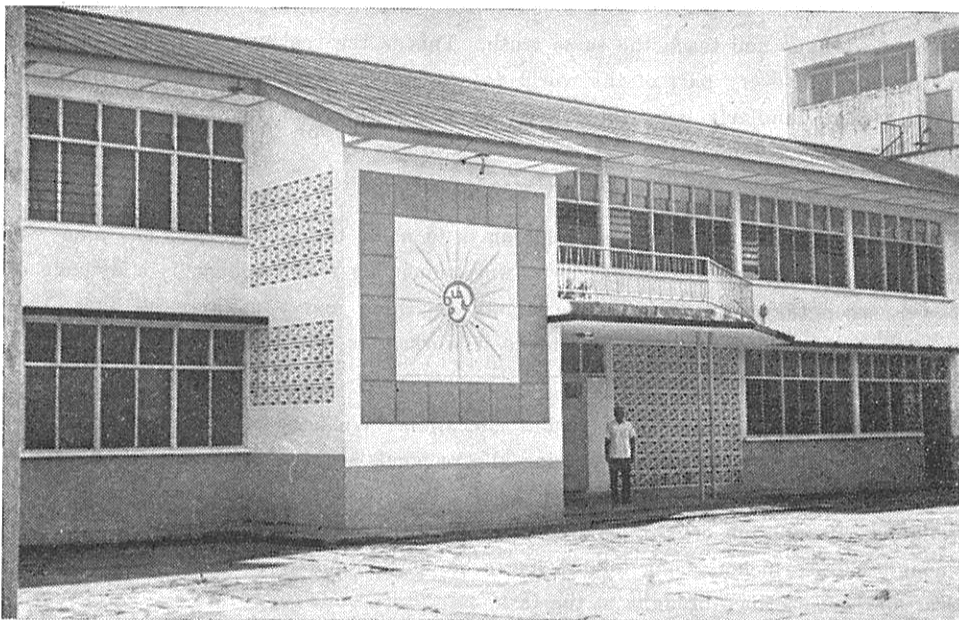
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Headmaster : Mr. A. Sothinathan

Chairman :

Board of Managers : Mr. K. Sivaparagasam

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SAYINGS OF SWAMIJI

. . . Be bold and face
The Truth: Be one with it: Let visions cease
Or if you cannot, dream but truer dreams,
Which are eternal Love and Service Free.

SWAMI VIVEKANANDA

Experience is the only source of knowledge. In the world, religion is the only science where there is no surety, because it is not taught as a science of experience. This should not be. There is always, however, a small group of men who teach religion from experience. They are called mystics, and these mystics in every religion speak the same tongue and teach the same truth. This is the real science of religion. As mathematics in every part of the world does not differ, so the mystics do not differ. They are all similarly constituted and similarly situated. Their experience is the same; and this becomes law.

The end and aim of education, 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, when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.

We have to give to the masses 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. It will, of course, have gradually to be worked out. But if there are enough self-sacrificing young fellows it can be done to-morrow. It all depends on the zeal and self-sacrifice brought to the task.

What you want is character, strengthening of the will . . . He who has nothing to desire for himself, whom does he fear, and what can frighten him? What fear has death for him? What fear has evil for him?

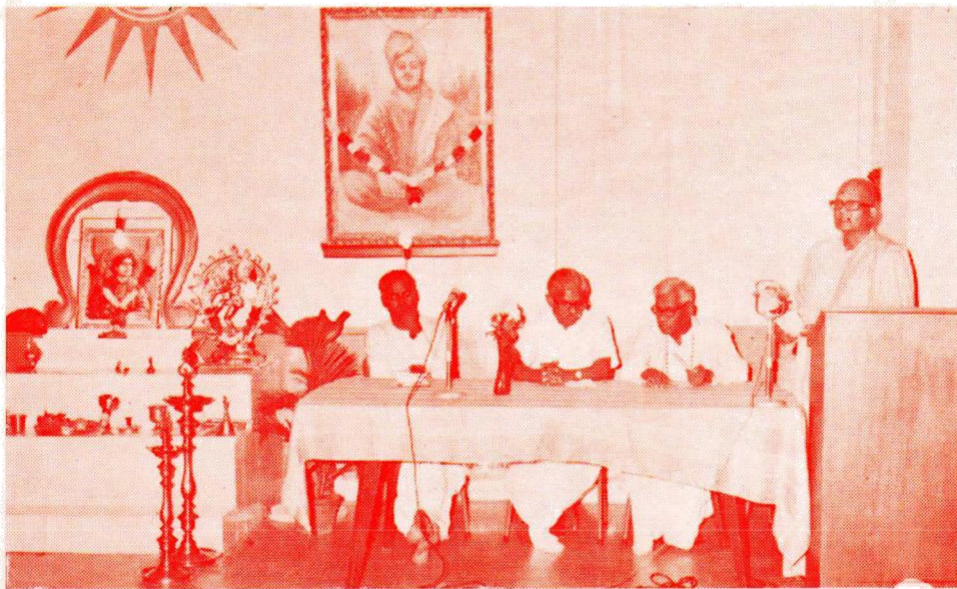
Strength and manliness are virtue; weakness and cowardice are sin. Independance is virtue; dependance is sin. Loving others is virtue; hating others is sin. Faith in God and in one's own self is virtue; doubt is sin.

Love knows no bargaining. Wherever there is any seeking for something in return; there can be no real love; it becomes a mere matter of shop-keeping.

SWAMI VIVEKANANDA

113th BIRTHDAY CELEBRATIONS

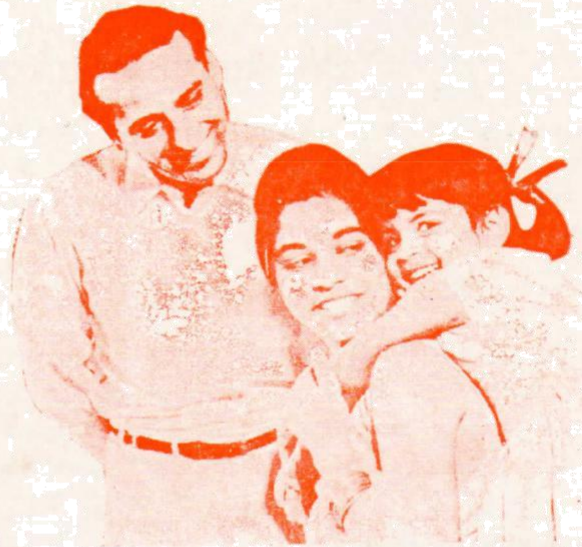
APRIL, 1975



Taken on the occasion of the 113th birthday celebrations of
Srimad Swami Vivekananda on the 13th of April, 1975.

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