

# PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order  
started by Swami Vivekananda in 1896



July 2023

Vol. 128, No. 7

₹ 30.00

Vol. 128, No. 7  
July 2023  
Periodicity: Monthly  
Publication city: Kolkata  
₹: 30/-

# PRABUDDHA BHARATA



3

Managing Editor  
*Swami Shuddhidananda*

Editor  
*Swami Vireshananda*

Associate Editor and Design  
*Swami Shantachittananda*

Production Editor  
*Swami Chidekananda*

Cover Design  
*Subhabrata Chandra*

Internet Edition Coordination  
*Swami Jnanishananda*

Circulation  
*Indrajit Sinha, Tapas Jana*

EDITORIAL OFFICE  
Prabuddha Bharata  
Advaita Ashrama  
PO Mayavati, Via Lohaghat  
Dt Champawat · 262 524  
Uttarakhand, India  
Tel: 91 · 96909 98179  
(Whatsapp call only)  
prabuddhabharata@gmail.com

Printed and Published by  
*Swami Vedavratana*

PUBLICATION OFFICE  
Advaita Ashrama  
5 Dehi Entally Road  
Kolkata · 700 014  
West Bengal, India  
Tel: 91 · 7439664481 / 7603067067  
mail@advaitaashrama.org

INTERNET EDITION  
www.advaitaashrama.org

COVER PAGE  
Sri Ramakrishna Temple at  
Ramakrishna Mission, New Delhi

## Contents

Traditional Wisdom	558
This Month	559
<i>Editorial: Surviving Life Challenges—</i>	560
Yoga, Vedanta Way	
Spiritual Talks	565
Ramakrishna Mission, New Delhi:	566
History and Activities	
<i>Swami Shantatmananda</i>	
The Arrival of the Apostle of Sri Ramakrishna in Madras	573
<i>Swami Surarchitananda</i>	
Swami Ramakrishnananda: The Story of a Pioneer Monk	575
<i>Somenath Mukherjee</i>	
Swami Vivekananda on the Problem of Poverty	580
<i>Dr Saikat Bandyopadhyay</i>	
Vedantic Socialism of Swami Vivekananda	583
<i>Dr Neena T S</i>	
God-Centred Life	587
<i>Swami Prabuddhananda</i>	
Consciousness in Indian Philosophy: An Overview	592
<i>Dr L Vijai</i>	
<i>Notes and Comments: Perils of Radicalism</i>	595
The Early Meetings of the Ramakrishna Mission	596
<i>Swami Chetanananda</i>	
‘ <i>Ātma Anātma Viveka</i> ’: Discernment	599
between Self and Non-Self	
<i>Swami Atmapriyananda</i>	
The Torchbearers of Swami Vivekananda	601
<i>Swami Dakshajananda</i>	
Sri Ramakrishna in Global Perspective	603
<i>Dr Ruchira Mitra</i>	
Reviews	606
Reports	607

PRABUDDHA BHARATA (OR AWAKENED INDIA)

A monthly journal of the Ramakrishna Order started by Swami Vivekananda in 1896

## EDITORIAL

## Surviving Life Challenges— Yoga, Vedanta Way

**H**UMAN LIFE IS DIFFICULT; we have to face troubling situations every day that make us feel disappointed, hurt, or angry. Expectations and hidden desires are the main causes of such distressed and despondent moments. We feel cheated or believe that we have been taken for a ride by others, and underestimate ourselves to be vulnerable to severe conditions and powerful people. Also, there are many occasions when we genuinely think that the people around us are hell-bent to create problems for us so that we become their subordinates—physically and mentally.

The solutions offered by modern psychology and New Age gurus, though effective on the superficial level, do not give enduring remedies to these existential trepidations. These human problems are not centred on the *material need*, but on the *spiritual lacuna* that one feels in one's inner being. These are fundamentally spiritual problems which manifest in secular garb. That is why, any amount of satisfying worldly desires won't fill the relentless *psychic lacuna* we suffer from throughout our life. This lacuna or vacuum can never be satisfied with empirical means—material or psychic—but only by obtaining spiritual answers to some of the primary questions of our existence like 'Who are we?', 'What is the meaning of life?', and 'What is the goal of life?'

Yoga and Vedanta are not just abstract philosophies; they also deal with some significant psychological issues that have profound practical



implications even in modern situations. Their solutions to the obstinate human problems are based on the realisation of the Universal Reality by the sages of yore. And, they are still relevant in the modern context also. The philosophical doctrines instructed in Yoga and Vedanta also have their genesis in the awareness of Supreme Consciousness that the Upanishads have recorded in no uncertain terms.

It is our endeavour here to dwell on some of the philosophical and psychological insights of our sacred texts like *Upanishads*, *Bhagavadgita*, and *Patanjala Yogasutra*, which have the ability not only to offer pertinent and enduring solutions to modern day psychological problems, but also make human life meaningful and fulfilling. These ancient teachings can play a very important role in the psychological well-being of individuals who are caught in the lattice of

# Ramakrishna Mission, New Delhi: History and Activities

## Swami Shantatmananda

The mind is dispersed. Part of it has gone to Dacca, part to Delhi, and another part to Cooch-behar. The mind is to be gathered in; it must be concentrated on one subject. (11 October 1884)<sup>1</sup>

Those who have read a few books cannot get rid of conceit. ... Does a man who has visited Delhi brag about it? Does a gentleman go about telling everyone that he is a gentleman? (27 October 1885).<sup>2</sup>

—*Sri Ramakrishna*

### Introduction

FROM TIME IMMEMORIAL, Delhi has been a great political centre of India. It is the site of the old Indraprastha, the capital city of the Pandavas of hallowed memory. For several thousand years, Delhi was the imperial seat of Hindu India. The Pathan and Mughal dynasties ruled over it in quick succession, followed later by the establishment of the Imperial Capital of the British Raj in the year 1911. Delhi has also been the meeting ground of people of all races, classes, ranks, castes, and communities holding different religious and political views. Hence, the city was destined to play a very important part in the cultural and national lives of India.

### Genesis

With the shifting of the Imperial Capital from Calcutta to Delhi in the year 1911 and the establishment of the new capital at New Delhi in 1921, the city saw an influx of government employees and people from trading and other communities from various parts of the country. With



*The Old Ashrama Building in Ramakrishna Mission, New Delhi*

the advancement of the Ramakrishna Movement all over the country, it was but natural that a centre of the Ramakrishna Order would be established in Delhi. After all, Sri Ramakrishna, the Great Master knew about the existence and importance of Delhi and mentioned Delhi at least on two occasions as recorded in the *Gospel of Sri Ramakrishna* (cited above). Moreover, his prime disciple and torch-bearer Swami Vivekananda, then known as Swami Vividishananda, visited Delhi during his wandering days in February 1891 and spent about a month at the residence of Shyamaldas Seth in Roshanara Garden and at the home of Dr Hem Chandra Sen of Chandni Chowk, who had treated him for tonsillitis.<sup>3</sup> Some of his other *Gurubhais* like Swami Brahmananda, Swami Turiyananda, and Swami Akhandananda also visited Delhi during their itinerant days, while Swami Vijnanananda visited Ramakrishna Mission, Delhi, in 1935.

# ***The Arrival of the Apostle of Sri Ramakrishna in Madras:***

## ***Based on a New Finding***

**Swami Surarchitananda**

**I**T PROBABLY WOULD have been a hot day when Swami Ramakrishnananda, affectionately addressed as Shashi Maharaj, arrived in Madras in the middle of March 1897. But his arrival has ever since cooled the hearts of millions of people of South India scorched by worldly miseries. His single-minded devotion to Sri Ramakrishna had merited him the name Swami Ramakrishnananda, which Swami Vivekananda (Swamiji) wanted to take for himself.<sup>1</sup> Shashi Maharaj's days in Baranagar and Alambazar Maths were spent in intense worship of Sri Ramakrishna and looking after his God-intoxicated, half-naked, emaciated brother-disciples, uninterrupted for almost eleven long years, the hardships of which would have even melted the hearts of diabolical ghosts. When he arrived in Madras, he knew that those days would never return. Nevertheless, he embarked on this new mission and continued to worship Sri Ramakrishna as before.

Swami Ramakrishnananda was like a huge tree yielding fruits that had the sweetness of devotion, the radiance of knowledge, the rind of selfless work, and the succulence of meditation, transplanted in a moment's notice from the soil of Calcutta to Madras. It was without doubt that Swamiji had the image of his affectionate brother-disciple Ramakrishnananda in his mind when he remarked on 14 February 1897, the day prior to his departure from Madras, to V Krishnaswamy

Iyer, who appealed to Swamiji to send someone for sustaining the work in Madras. Swamiji said that he would send 'one who is more orthodox than your most orthodox men of the South and who is at the same time unique and unsurpassed in his worship and meditation of God'.<sup>2</sup>

Earlier, Swami Vivekananda on several occasions impressed upon his brother-disciples the need for an organisation, and obedience as its essential virtue: 'Organisation is power, and the secret of this is obedience (addressed to Swami Ramakrishnananda)<sup>3</sup>', 'Now what you want is organisation—that requires strict obedience and division of labour (addressed to Swami Trigunatitananda)<sup>4</sup>', 'The first requisite for an organisation is obedience (addressed to Swami Akhandananda)<sup>5</sup>', 'Above all "obedience" and "*esprit de corps*" (a feeling of pride and mutual loyalty shared by the members of a group). The work cannot succeed unless there is perfect obedience to the authority of the Order (addressed to Swami Shivananda)<sup>6</sup>', and 'Obedience is the first duty. Well, just do with alacrity what I ask you to (addressed to the members of Alambazar Math).<sup>7</sup>

Swami Ramakrishnananda and other disciples were bound by the cords of love and allegiance to Swamiji. They could gauge the real intensity and breadth of their Master's mission through the eyes of Swamiji and unquestioningly accepted his command. They knew that their mission, as Swamiji at times quoted, was

# Swami Vivekananda on the Problem of Poverty

Dr Saikat Bandyopadhyay

THE PROBLEM OF POVERTY is the chief concern of social justice. It causes obstacles in the path of equality among the masses. Conventionally, poverty is a general state of one who lacks a certain amount of material possession or money. Though there is no consensus among social thinkers all over the world about what exactly poverty is, still we may strive to characterise it. *It may be said that poverty is the inability of getting choices and opportunities causing degradation and violation of human dignity.* It indicates a lack of basic capacity to participate effectively in society; not having enough resources to feed and clothe oneself and a family; not having a school to get educated or a medical clinic to get treatment; not even having the land on which to grow one's food or a job to earn one's living; and not having access to credit. Hence, poverty means insecurity, powerlessness, and exclusion of individuals, households, and communities. Poverty also means susceptibility to violence, and it often implies living marginally in a fragile environment, without access to clean water or sanitation.<sup>1</sup>

The World Bank asserts that poverty is a pronounced deprivation in well-being, and comprises many dimensions. It includes low incomes and the inability to acquire the basic goods and services necessary for survival with dignity. Poverty also encompasses low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice, and insufficient capacity and opportunity to better one's life.<sup>2</sup> So it may be understood that poverty does not only mean low income or lack of

money, but also encompasses a lack of common facilities such as education, health, schooling, and other opportunities. Therefore, the connotation of the term 'poverty' is much wider than its conventional sense. Yet, in most cases, scarcity of material possession or money earning is considered as the parameter of poverty. It is a general trend in almost every country to estimate poverty in terms of per capita national income.

India has been suffering from biting poverty for the last few centuries. Many external forces have ruled over India for a long time and as a result, the position of the common people, in general, has gone below the poverty line. In India, almost 27% of the people remain below the poverty line. They do not get their fundamental demands and need-based opportunities. Some are not even able to satisfy their hunger at all. Swami Vivekananda was completely aware of the poverty prevailing in India during his lifetime and he had a deep concern regarding this. In a public lecture in the USA, he expresses his anxiety by saying:

India with an area much smaller than the United States, contains twenty-three hundred million people, and of these three hundred million earn wages, averaging less than fifty cents per month. In some instances, the people in whole districts of the country subsist for months and even years, wholly upon flowers, produced by a certain tree which when boiled is edible. In other districts, the men eat rice only, the women and children must satisfy their hunger with the water in which the rice is cooked. A failure of the rice crop means famine. Half the people live upon one meal a day, the other half know not whence the next meal will come.<sup>3</sup>

# God-Centred Life

Swami Prabuddhananda

(Continued from the previous issue)

**A**N EGO-CENTRIC PERSON is very unstable. If you think that you are doing so much, but are still unstable, it is because of this: *we have not learned to shift back the centre from the ego to the Spirit.* Whatever may be your other spiritual disciplines, adopt this art of offering everything to the Divine, which includes dedicating or merging yourself with the Divine. In this way, every activity will take you straight to God. If you are feeling fearful, angry, jealous, or having a problem, merge it into that. If the ego is not the centre, one is not affected by it. The centre is established in that supreme Consciousness called by so many different names. Anything may happen—but if we can centre ourselves with fifteen minutes of prayer—this will be enough to stabilise our minds. Once when Rabbia, a Sufi saint, was asked about good and evil, she replied that she was not conscious of it at all. Let anything come—good or bad—but I will firmly rest in my centre. If I am out of the centre, I immediately take shelter there. Otherwise, if I am already there, I am unaffected by external circumstances.

These qualities of *unaffectedness* and *even-mindedness* are apparent in our spiritual teachers. This is not stoicism—outside everything is all right, but inside one is boiling. That attitude shatters us and brings complexes and tensions. The centre has to be actually changed. In the Infinite, everything is distributed and spread out. All the tension that was created is evenly distributed through a sense control and then one feels peaceful. Peace can come only through a God-centred life. The *Katha Upanishad* (2.22) says:

‘One who sees the Eternal amidst the non-eternal, the unchanging in the midst of the changing, he attains peace, no one else.’

The lives of saints illustrate these truths. One should reflect on the incidents of their lives. Study how they lived; how they trained themselves. Their centre was in God. They may be in some plane; they appear to be somewhere else; but immediately they turn within to the spiritual centre. There are many striking examples of how some of the saints practised God-centredness. Whatever we do—mentally or physically—should be done being in the spiritual centre; otherwise, as the *Bhagavatam* says, it is a waste, no matter how good or noble our activities may be. Such wasteful activities cause fatigue in us. Then, you just tire yourself out, just like wrestling with the wind. *In the lives of mystics, the goal of spiritual life is living in God.*

There are two classes of God-centred life: one expresses *outwardly*, and the other is *quiet* and *contemplative*. Nowadays, there are very few real contemplative ascetics. Many times, people want to withdraw from society because of difficulties and turmoils in life. A God-centric life is very dynamic regardless of its expression. Even contemplative saints, when sincerely approached, are full of love and sympathy. Though they may not be active, their presence itself is a blessing. They help others on a subtle, spiritual level. Their thoughts proceed from that level. The *Bhagavad-gita* mentions that the intellect of such a spiritual soul is fixed on the Divine. He has cast away all desires of his heart, feels satisfied in the Self

# The Early Meetings of the Ramakrishna Mission

The Minutes of Meetings compiled by Swami Chetanananda  
Bengali portions translated by Swami Videhatmananda

(Continued from the previous issue)

## Thirteenth Meeting: Sunday, 18 July 1897

**P**RESIDENT: Swami Brahmananda  
Reader: Swami Turiyananda  
Subject: Srimad Bhagavatam  
Speaker: Mahendranath Gupta  
The subject of the Lecture: Sayings of Bhagavan Sri Ramakrishna

In the end, a devotional song was sung by a friend of Master Mahashay [M]. The audience was about 75 people.

## Fourteenth Meeting: Sunday, 25 July 1897

President: Swami Brahmananda  
Reader: Swami Trigunatitananda  
Subject: Gita, 7th Chapter  
Aim: To realise the union of *jīva* (individual self) with Brahman (Supreme Self).

Gita was revealed at the outset of the *Kali Yuga*, iron-age. At that time, rituals had disappeared. Krishna gave a new teaching that liberation can be attained even by actions. But actions should be selfless and virtuous. Arjuna expressed his reluctance to wage war on the battlefield. Hence, Bhagavan Krishna said that for the path of knowledge, some prerequisites are essential and through actions, one will gradually be purified.

Chapter 1—*Karmakāṇḍa* or section in Vedas dealing with actions; Chapter 2—*Jñānakāṇḍa* or the path of knowledge; Chapters 3 and 4—paths according to qualification; Chapters 5

and 6—explains liberation by inner purification; and Chapter 7—shows the path of adoring Brahman (which is same as *jīva*, individual in the great saying *Tat tvam asi*).

Verse 1: Those who are fully devoted to Me and have taken refuge in Me, will certainly know Me.

Verse 2: I will teach you that *Jñāna*, supreme Knowledge, along with its *Vijñāna*, realisation, after attaining which nothing will be left out. *Vijñāna* means knowledge with its realisation.

Verse 3: Out of thousands of humans, perchance someone strives for *siddhi*, supreme realisation; and out of those blessed ones, perchance someone will be able to know Me. *Tattwataḥ* means knowing God with His divine glories.

Verse 4: My nature (*prakṛti*) is eightfold—*ḷṣiti* (earth), *āpa* (water), *teja* (fire), *maruta* (air), *vyoma* (ether), mind, intellect, and egoism.

Verse 5: That nature (*prakṛti* mentioned above) is inferior (*aparā*); but know the higher *prakṛti* of Mine that form living beings which are endowed with consciousness because nothing can exist without consciousness. The world is sustained due to that *parā*, supreme *prakṛti*.

Verse 6: Know that all the eight physical elements (enumerated in verse 4) are created from inferior (*aparā*) *prakṛti*. I alone am the cause of all the creation and the dissolution.

Verse 7: There is nothing above or beyond Me. Just as a garland is strung on a thread, so



# ‘Ātma Anātma Viveka’: Discernment between Self and Non-Self

Original in Sanskrit: Sri Shankaracharya

Translation into English with word to word meaning and copious notes:

Swami Atmapriyananda

(Continued from the May 2023 issue)

शरीरत्रयं नाम स्थूलसूक्ष्मकारणशरीरत्रयं ।

शरीरत्रयं *śarīratrayam* triad of bodies नाम *nāma* means स्थूलसूक्ष्मकारणशरीरत्रयं *sthūla-sūkṣma-kāraṇa-śarīratrayam* three bodies—gross, subtle, and causal

The ‘triad of bodies’ means three bodies—gross, subtle, and causal.

स्थूलशरीरं नाम पञ्चीकृतभूतकार्यं कर्मजन्यं जन्मादि-  
षड्भावविकारम् । तथा चोक्तं — ‘पञ्चीकृतमहाभूतं संभवं  
कर्मसंचितं । शरीरं सुखदुःखानां भोगायतनमुच्यते ॥’

स्थूलशरीरं *sthūlaśarīram* gross body नाम *nāma* means पञ्चीकृतभूतकार्यं *pañcīkṛtabhūtakāryam* the product of the five compounded [gross] elements कर्मजन्यं *karmajanyam* born of Karma जन्मादि *janmādi* birth, etc. षड्भाव *ṣaḍbhāva* six-fold states of existence विकारम् *vikāram* modifications तथा चोक्तं *tathā cōktam* and so it has been said पञ्चीकृतमहाभूतं *pañcīkṛtamahābhūta* five compounded [gross] elements संभवं *sambhavam* born of कर्मसंचितं *karmasāncitam* put together by Karma शरीरं *śarīram* gross body सुखदुःखानां *sukhaduḥkhānām* of happiness and misery भोगायतनं *bhogāyatanam* abode of experience उच्यते *ucyate* is said to be

The gross body is the product of the five compounded [gross] elements, is born of Karma, and is subject to six-fold modifications

of states of existence such as birth, etc. And so, it has been said: “The gross body is said to be born of the five compounded [gross] elements, put together by Karma,<sup>1</sup> [and is] the abode of the experience of happiness and misery.”<sup>2</sup>

Notes:

1. *Put together by Karma:* The *Kaṭha Upaniṣad* verse (2.2.7) asserts that the birth of the *jīva* (individual self) in a particular body depends upon its *karma* (actions) and *jñāna* (knowledge) acquired over previous births: ‘योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येऽनुसंयन्ति यथा कर्म यथा श्रुतम् ॥ —Some souls enter the womb for acquiring bodies and others follow the motionless, in accordance with their work and in conformity with their knowledge.’ (Swami Gambhirananda’s translation). Commenting on this verse, Sri Shankaracharya says, in part: यथाकर्म यद्यस्य कर्म तद्यथा कर्म यैर्यादृशं कर्म इह जन्मनि कृतं तद्वशेनेत्येतत् । तथा यथाश्रुतं यादृशं च विज्ञानमुपार्जितं तदनु रूपमेव शरीरं प्रतिपद्यन्त इत्यर्थः, ‘यथा प्रज्ञं हि संभवाः’ (ऐतरेय आरण्यक २.३.२) इति श्रुत्यन्तरात् । —‘In accordance as each one’s work is, that is, under the impulsion of the (fruits of) works they have accomplished in this life; similarly, too, in conformity with the nature of knowledge acquired. The idea is that they take bodies accordingly; for another Vedic text says: “Creatures are born in accordance with their knowledge.”’ (Swami Gambhirananda’s translation).

# Sri Ramakrishna in Global Perspective

## A Few Takeaways from Sri Ramakrishna's Biographies

**Dr Ruchira Mitra**

(Continued from the previous issue)

**Dhan Gopal Mukherji's *The Face of Silence* (1926). Pub. Servire Publishers, London.**

**D**HAN GOPAL MUKHERJI was the first Indian expatriate who made a niche for himself as a distinguished author in the West. Mukherji graduated from Berkeley and Stanford University in the USA, and was a European resident. He wrote Sri Ramakrishna's biography *The Face of Silence* for the Western readers. His book was instrumental in taking Ramakrishna to the 20th-century European intelligentsia. Nobel Laureate Romain Rolland writes: 'For my own part, I can never forget that it was to the perusal of this beautiful book that I owe my first knowledge of Ramakrishna and the impetus leading me to undertake this work' (writing his biography of Ramakrishna).<sup>1</sup>

Dhan Gopal didn't meet Sri Ramakrishna. His book is based on the reports he gathered from the direct disciples of Sri Ramakrishna. He writes: 'I did not go to a printed page. Early in my youth, my mother had taught me: "Do not put a printed page between yourself and life." So, in order to study the life of Ramakrishna, I began to look for its chroniclers and not the chronicle.' [chapter 1] And he went 'in search of those men and women who had seen and known Ramakrishna in order to gather from their living lips the story of his life'. [chapter 2]

With extraordinary talent and tact, Mukherji has chosen and put in the limelight those features

in Sri Ramakrishna's personality which would most attract the spirit of Europe and America, without shocking it. As it fitted the bill of the Exotic East, it found a ready readership there. *The Face of Silence* had a life of its own. When it appeared in 1926, it was an immediate literary success, encouraging publishers in Europe to translate it for their readers in various languages.

Mukherji starts his narrative with his first visit to the Ramakrishna monastery at the bank of the mighty river Ganga:

That a holy man, whom many of his followers called an incarnation of God, lived in recent years near Calcutta, is one of the surprises of our time. Not only that. The most surprising thing about the matter is that I should go straight back from America of the twentieth century and find his followers leading their medieval life right in the center of modern progress: monks living so close to the city of Calcutta, touching it at every vital point, yet maintaining their aloofness from it with perfect ease. [chapter 1]

However, it must be mentioned that his interpretation of Sri Ramakrishna tended more to be like a fable than fact. In writing *The Face of Silence*, he decided not so much to write a factual history of Sri Ramakrishna but rather what he called the 'Ramakrishna legend'. If we judge this biography from a strict historical angle, it suffers from some factual mistakes. Some examples are:

After marriage, Ramakrishna 'banished' his wife Sarada Devi to stay alone in a high tower in

# REPORTS

## Headquarters

Sri **Prithvirajsing Roopun**, President of Mauritius, visited Belur Math on 15 May.

Sri **Acharya Devvrat**, Governor of Gujarat, paid a visit to Belur Math on 22 May.

## New Centres

The rural development unit in Sakwar, which was till now a sub-centre under Mumbai Ashrama, is now made a full-fledged branch of the Ramakrishna Mission. In this connection, a formal programme was held on 28 May which was presided over by Swami Suvirananda, General Secretary, Ramakrishna Math and Mission. The address of the centre is 'Ramakrishna Mission, Village **Sakwar**, P.O. Khanivade, Taluka Vasai, Dist. Palghar, Maharashtra 401303, phone number: 7249062061, email id: <sakwar@rkmm.org> and website: <rkmsakwar.org>.

Basavanagudi (Bengaluru) centre was running a rural unit at Venkatapura village for a few years. This rural unit is now upgraded to a full-fledged branch of the Ramakrishna Math. Its address is 'Ramakrishna Math, Neralekunte, P.O. **Venkatapura**, Taluk Pavagada, Dist. Tumakuru, Karnataka 561202, phone number: 9025281884 and email id: <venkatapura@rkmm.org>.

## News of Branch Centres

**Ramakrishna Mission Ashrama, Narainpur** hosted a sports meet from 31 March to 5 April in which 1,483 students from several schools in Rowghat area of Chhattisgarh participated. Further, the new dispensary building at the Kundla tribal development centre and the indoor stadium on the main campus were inaugurated on 20 April and 5 May respectively.


Following a major renovation, Sri Ramakrishna temple at **Ramakrishna Math, Koyilandy** was reconsecrated on 5 May. About 600

devotees and 40 monks attended the programme.

**Ramakrishna Math, Kochi** celebrated its 75th anniversary from 12 to 14 May with Sri Ramakrishna Bhagavata parayanam, bhajans, narayana seva, a public meeting and cultural programme. Sri Arif Mohammed Khan, Governor of Kerala, was the chief guest at the function which was attended by many dignitaries, 50 monks and 200 devotees. The General Secretary addressed the public meeting through a recorded video.

Sri Aparesh Kumar Singh, Chief Justice of Tripura High Court, paid a visit to **Ramakrishna Math and Ramakrishna Mission, Viveknagar** (Agartala) on 10 May, and Ms Pratima Bhoumik, Union Minister of State for Social Justice and Empowerment, visited the centre on 23 May.

Sri Gurmit Singh, Governor of Uttarakhand, visited **Advaita Ashrama, Mayavati** on 26 May.

Six students of the school run by **Ramakrishna Mission Ashrama, Hatamuniguda** secured gold medals in an art competition on the theme *Atmanirbhar Bharat* (self-reliant India) conducted by National Education and Human Resource Development Organization, Mumbai, in January 2023. 

(Continued from page 606)

The tireless research the author undertook had the blessings and active cooperation of several senior monks of the Ramakrishna Order including Revered Swami Prabhanandaji Maharaj, Swami Vimalatmanandaji, Swami Suparnanandaji, and others. They have also helped the author in various manner, which is thankfully acknowledged by the author in her Introduction.

In all, we heartily congratulate Dr Shyamali Chowdhury for her painstaking research and systematic documentation of all known events in Swamiji's life from 1897 to 1902. Her work is undeniably a valuable addition to the rich repertoire of such research books on Swami Vivekananda.

PB

# PRABUDDHA BHARATA

or AWAKENED INDIA

A monthly journal of the Ramakrishna Order  
started by Swami Vivekananda in 1896



PRABUDDHA  
BHARATA  
or AWAKENED INDIA

Archives

SUBSCRIBE TO  
PRABUDDHA BHARATA  
ARCHIVES

[VIEW PLANS](#)

July 2023

Vol. 128, No. 7

₹ 30.00