

Issue 35
May 2016



Reach

Newsletter of the Vedanta Centres of Australia

Sayings and Teachings

Manifestation of God in Man

Seekest thou God? Then see Him in man; His Divinity is manifest more in man than in any other object. Man is the greatest manifestation of God.

- Sri Ramakrishna

Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda, RMIC, Kolkata, p. 4

Peace

My children, if you want peace, then do not look into anybody's faults. Look into your own faults. Learn to make the whole world your own. No one is a stranger, my child; the whole world is your own.

- Sri Sarada Devi

Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda, RMIC, Kolkata, p. 24-5

Light of Love

When you are doing any work, do not think of anything beyond. Do it as worship, as the highest worship, and devote your whole life to it for the time being.

- Swami Vivekananda

Teachings of Swami Vivekananda, Advaita Ashrama, Mayavati, Himalayas, p. 47

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W

e welcome you all to the Vedanta Movement in Australia, as epitomized in the lives of Sri Ramakrishna, Holy Mother Sri Sarada Devi and Swami Vivekananda, and invite you to attend our programs and actively participate in the propagation of the Universal Message of Vedanta.

1. News from the Various Centres - January to April 2016

Adelaide

506 Glynburn Road, Burnside SA 5066

Email : vedanta.adelaide@gmail.com
Contact : Dr Raman Sharma – (08) 8431 9775
URL : <http://vedantaadelaide.org/>

Regular Activities:

- Swami Sridharananda continued his monthly visits and delivered discourses on the *Srimad-Bhagavad Gitā*.
- Every month, on a prescheduled Sunday, a reading and a discussion on *The Gospel of Sri Ramakrishna* was held.

Celebrations:

- The birthday of Sri Sarada Devi was celebrated on 16 January 2016 from 9.00 am to 1.00 pm. Br. Sridhar performed the *puja*, while the devotees recited the *Sri Lalitha Sahasranama Stotram* and sang *bhajans*. This was followed by a talk entitled 'Holy Mother—Sri Sarada Devi' by Swami Sridharananda, which concluded with *aratrikam*, *pushpanjali* and *prasad*.
- The birthday of Swami Vivekananda was celebrated on 27 February 2016 from 9.00 am to 1.00 pm. Br. Sridhar performed the *puja* and the devotees sang *bhajans*. Swami Sridharananda gave a talk and the pro-

gramme concluded with *aratrikam*, *pushpanjali* and *prasad*.

Forthcoming Programmes:

- The new property on 506 Glynburn Road, Burnside will be inaugurated on 21 May 2016. The formal worship will be conducted according to Vedic traditions and followed by the installation of the photographs of the Divine Trinity, Buddha and Jesus Christ.



The New Premises on 506 Glynburn Road, Burnside, Adelaide



Swami Vivekananda Birthday Celebrations, 27 February 2016, Adelaide



Canberra

17 Bean Crescent, Mckellar, ACT 2617

Email : vedacanberra@gmail.com
Contact: Mr Jaishankar Venkatraman– 0433 593 860

Regular Activities:

- Regular monthly talks on the *Srimad-Bhagavad Gitā* were conducted by Swami Sridharananda during the months of January, February, March and April.

Forthcoming Programmes:

- Monthly *Srimad-Bhagavad Gitā* lectures will continue from May to July.

Auckland

27 Arawa Street, New Lynn, Auckland, New Zealand

Email : monnay@ihug.co.nz

Contact : Mr M. Kumar - +64 9576 310

URL : <http://rkvc.org.nz/>

Daily Activities:

- Vesper service is held daily from 7:00 pm to 8:00 pm at the Centre. It includes the singing of hymns and readings from *The Life of Swami Vivekananda*.

Regular Activities:

- Satsang which include *bhajans*, discourses on the *Ramayana*, readings and discussions on the lives of the direct disciples of Sri Ramakrishna and *The Complete Works of Swami Vivekananda* and meditation was conducted on the second Sunday of every month from 11:00 am to 1:00 pm.
- Discussions on the *Srimad-Bhagavad Gitā*, *The Gospel of Sri Ramakrishna* and the *Life and Teachings of Holy Mother Sri Sarada Devi* were conducted on the last Sunday of every month.

Other Activities:

- Swami Nirmalatmananda, President, Ramakrishna Vedanta Ashrama, Sao Paulo, Brazil, visited the Centre and gave a talk on *The Gospel of Sri Ramakrishna* on 15 January 2016.
- Swami Atmeshananda of the Brisbane Centre visited the Auckland Centre and conducted a *satsang*, which included guided meditation, *kirtans*, talk and *prasad* distribution on 24 January 2016 between 11.00 am and 1.00 pm.

Celebrations:

- *Kalpataru day* and the *birthday of Holy Mother* were observed on 01 January 2016 from 11.00 am to 1.00 pm at the Ashram. *Bhajans*, devotees' discussions on *Kalpataru day*, Holy Mother as the *Kalpataru*,



Satsang with Swami Atmeshananda in Auckland on 24 January 2016

life and teachings of Sri Ramakrishna, reading from *The Gospel of Sri Ramakrishna* and distribution of *prasad* constituted the day's programme.

- The birthday of Swami Vivekananda was observed on 31 January 2016 from 11.00 am to 1.00 pm at the Ashram. *Bhajans*, talks on the topics 'Swamiji— The Bhakta', 'Swamiji—The Karma yogi', 'Swamiji's Message—Believe in YourSelf' and the distribution of *prasad* constituted the day's programme.
- *Shivaratri* was observed on 07 March 2016 from 8.00 pm at the Centre. The programme was held after the evening *arati*,

consisting of *bhajans* and talks on the importance of *Shivaratri*.

- *The birthday of Sri Ramakrishna* was observed on 10 March 2016 from 8.00 pm at the Centre. *Bhajans*, devotees' talks on 'Sri Ramakrishna—the Ideal Man', 'Sri Ramakrishna—the Ideal Householder', 'Sri Ramakrishna—the Ideal *Sannyasi*' and distribu-

tion of *prasad* constituted the day's programme.

Forthcoming Programmes:

- *The birthday of Buddha* (Buddha Jayanti) will be observed on 21 May 2016.
- *Guru Purnima* will be observed on 19 July 2016.



Brisbane

12 Greenwood Street, Springfield Lakes, QLD 4300

Email : info@vedantabrisbane.org
Contact : Swami Atmeshananda 07 3818 9986
URL : <http://vedantabrisbane.org/>

Daily Activities:

- *Meditation and the chanting of hymns* are conducted between 6.15 am to 7.15 am.
- *Vesper service (aratrikam)*, *bhajans*, reading from *The Gospel of Sri Ramakrishna* are held between 7:00 pm to 8:00 pm.
- Members are encouraged to visit the Centre and discuss topics concerning spiritual life.

Regular Activities:

- Sunday mornings:- a) *Yoga class* b) *Class on Srīmad-Bhagavad Gītā* c) *Bala Sangha or children's classes*.

- A *discussion group* at Sunnybank Hills meets on the first Monday of every month.
- Sanskrit classes are held every Tuesday in the evening.
- *Religious classes* at West End primary school are held every Wednesday.
- A *Vivekachudamani Class* is held on the first Wednesday of every month at Toowoomba.
- Classes on *Meditation and Spiritual Life* and the *Ramayana* are held on alternate Fridays.
- *Chanting of the Sri Ramanama Sankirtanam* was held fortnightly at the Centre on *Ekadashi* days.
- *Prayer meeting (satsangs)* are held on the first Saturday of every month.



Swami Atmajnanananda at a satsang in Brisbane on 30 March 2016



Swami Vimokshananda at the Pure Land Learning Association, Toowoomba, on 23 March 2016

- *Maintenance and worship* of the image of Sri Ramakrishna at the Sri Ganesha temple, North Mclean is undertaken once a week.

Other Activities:

- Swami Nirmalatmananda from Brazil visited Brisbane and held a *satsang* at the Ashram on 25 January 2016.
- Swami Atmeshananda participated in the Indian Republic day and the Australia day celebrations organised by the Federation of Indian Communities of Queensland (FICQ) on 26 January 2016.
- Swami Vimokshananda, President of the Ramakrishna Mission, Singapore, visited Brisbane and delivered three talks at the Pure Land Learning Association, Toowoomba and one talk at the Centre on 23 March 2016.
- Swami Atmajnanananda, Resident Minister of the Vedanta Society, Washington D.C., USA, visited Brisbane and delivered a talk at Sunnybank Hills on 30 March 2016.

Celebrations:

- *Kalpataru Day* and the *birthday of Holy Mother* were celebrated at the Indooroopilly Senior citizens' club on 01 January 2016. Formal worship, devotional music, talks by devotees and distribution of *prasad* comprised the day's programme.
- The *birthday of Swami Vivekananda* was celebrated at the Ashram on 31 January 2016. After the formal worship, *bhajans* were sung and two devotees spoke on Swami Vivekananda.
- *Shivaratri worship* was held at the Centre on 07 March 2016. Chanting from the Vedas, formal worship and singing of hymns and devotional songs comprised the evening programme. Devotees performed the worship of Lord Shiva and partook of the *prasad*.
- The *birthday puja of Sri Ramakrishna* was performed at the Centre on 10 March 2016. The public celebration of the birthday of Sri



(Above) Shuktika Bose speaking on Sri Ramakrishna's birthday



(Right) Swami Nirmalatmananda in Brisbane.

Below: Devotees with Swami Atmajnanananda



Ramakrishna was conducted at the Indooroopilly Senior citizens' club. Worship, devotional music, talks by devotees and distribution of *prasad* comprised the programme.

Special Announcement:

- The construction of the Centre's new building on Vedanta Drive at Springfield Lakes will commence very soon. It is hoped that the construction would begin by June and be completed in twelve months.

Forthcoming Programmes:

- The Centre's *Annual Programme* consisting of a concert, talks by the Minister for Multicultural Affairs and other dignitaries will be held at the Indooroopilly State High School Hall on 14 May 2016.
- The *birthday of Buddha* (Buddha Jayanti) will be celebrated at the Ashram on 21 May 2016.
- *Guru Purnima* will be celebrated at the Ashram on 23 July 2016.



Perth

51 Golf View Street, Yokine, WA 6060

Email : vedantaperth@gmail.com

Contact : Hiren Mukhopadhyay 0411 478 244

Parthiv Parekh 0430 511 699

Daily Activities:

- Vesper service (aratrikam), bhajans, reading from *The Gospel of Sri Ramakrishna* are conducted between 7:00 pm to 8:00 pm.

Regular Activities:

- Satsangs were conducted on the first Sunday of every month.
- Swami Sridharananda continued to deliver monthly discourses on the *Srimad Bhagavad-Gitā*.

Other Activities:

- Swami Nirmalatmananda, President, Ramakrishna Vedanta Ashrama, Sao Paulo visited the Centre from 06 February 2016 to 08 February 2016. He delivered a talk on Vedanta and the Vedanta Movement in Brazil.

Celebrations:

- The birthday of Swami Vivekananda was observed at the Ashram on 20 February



The New Monogram at the Perth Ashram

2016. The celebration was followed by a talk on the 'Life and Teachings of Swami Vivekananda' by Swami Sridharananda. As a part of this celebration, Br. Sridhar performed *puja*, *bhogam* and *pushpanjali* in honour of Swami Vivekananda.

- The Ramakrishna Mission's monogram was recently mounted on the Ashram building.

Forthcoming Programmes:

- Sri Ramakrishna's birthday will be observed in June.



Sydney

144A Marsden Road, Ermington, NSW 2115

Email : vedasydney@vedantasydney.org

Contact : 02 8197 7351

URL : www.vedantaaustralia.org/

Daily Activities:

- Meditation and the Chanting of Hymns are conducted between 6.00 am to 8:00 am.
- Vesper service (aratrikam), bhajans, and reading from *The Gospel of Sri Ramakrishna* are conducted between 7:00 pm to 8:00 pm.
- Counselling, interviews and discussions are also held with devotees

Regular Activities:

- Swami Sridharananda conducted classes on the *Srimad-Bhagavad Gitā* every Sunday morning between 9.30 am to 10.30 am.
- A Class for Ladies was held every Monday between 10.30 am to 12.30 am. Swami Sunishthananda facilitated discussions on *Meditation and Spiritual Life* and *Katha Upanishad*.
- Bala Sangha Classes which include moral and spiritual lessons, drama and movement were conducted for children every Saturday

between 4.45 pm to 6.45 pm during the academic term.

- *Meditation Sessions* were conducted by Swami Sunishthananda on Sundays between 5.00 pm to 5.30 pm .
- *Classes on Patanjali's Yoga Sutras* were conducted by Swami Sunishthananda on Sundays between 5.30 pm to 6.15 pm.
- *Parlour talks* were conducted by Swami Sridharananda at 1/11 Boyle Street, Balgowlah, NSW 2093 near Manly Beach on Tuesdays between 7.30 pm to 8.30 pm.
- *Classes on the Katha Upanishad* were conducted by Swami Sunishthananda every Wednesday between 7.30 pm to 8.30 pm.
- *Classes on the Narada Bhakti Sutras* were conducted by Swami Sunishthananda every Friday between 7.30 pm to 8.30 pm.
- *Sri Rāmanāma Sankirtanam* was conducted on *Ekadashi* days after the vesper service.
- Devotees also received *spiritual counseling and guidance*.

Other Activities:

- Swami Nirmalatmananda, President, Ramakrishna Vedanta Ashrama, Sao Paulo visited the Vedanta Centre of Sydney and the Vedanta Centres in Brisbane, Melbourne, Adelaide, Perth and Auckland from 13 January 2016 to 09 February 2016.
- Swami Vedamritananda from the Vedanta Society of Southern California, Hollywood is visiting the Vedanta Centre of Sydney between 16 March 2016 to 01 June 2016.
- Swami Vimokshananda, President, Ramakrishna Mission, Singapore, visited the Vedanta Centre of Sydney and its Centre in Brisbane between 21 March 2016 and 26 March 2016.
- Swami Atmajnanananda, Resident Minister of Vedanta Centre of Greater Washington, D.C., visited the Vedanta Centre of

Sydney and its Centre in Brisbane between 23 March 2016 and 13 April 2016.

The Centre maintains a bookstall which has a large collection of books on Sri Ramakrishna, Sri Sarada Devi the Holy Mother, Swami Vivekananda, Vedanta, Yoga and the Ramakrishna Movement. Devotional songs, discourses on the Bhagavad Gitā, the Yoga Sutras of Patanjali, Mundaka Upanishad, and other topics are also available in various media formats.

The Centre's library is also available to devotees.

Celebrations:

- *The birth anniversary of Holy Mother* was observed at the Centre on 01 January 2016. A special worship was offered to the Holy Trinity amidst the chanting of mantras and *bhajans*. Swami Sridharananda gave a talk on the 'Life and Teachings of Holy Mother' after evening *aratrikam*. Devotees partook of the *prasadam* both after the morning worship and in the evening.
- *The birth anniversary of Swami Vivekananda* was observed at the Centre on 31 January 2016. A special worship was offered to the Holy Trinity amidst the chanting of mantras and *bhajans*. Swami Nirmalatmananda, the President of the Vedanta Centre of Sao Paulo, Brazil gave a talk on the life and teachings of Swami Vivekananda after evening *aratrikam*. Devotees partook of the *prasadam* both after the morning worship and in the evening.
- *Shivaratri* worship was conducted at the Centre on 07 March 2016 between 6.30 pm and 9.30 pm. A large number of devotees assembled to worship Lord Shiva. Devotional songs were sung by the devotees during and after the worship. Devotees partook of the *prasadam* after the worship in the evening.
- *The birth anniversary of Sri Ramakrishna* was celebrated on 10 March 2016. In the



Classical Concert



Meeting Swami Nirmalatmananda



Volunteers at the Sydney Centre



Audience at the Sydney Centre

morning, elaborate worship, *havan*, chanting of hymns from various scriptures, devotional songs and *aratrikam* were conducted. In the evening, Swami Sridharananda gave a talk on the 'Life and Teachings of Sri Ramakrishna'. Devotees partook of *prasadam* both after the morning worship and in the evening.

- *Ramanavami* was celebrated with the singing of *Rāmnām* and other *bhajans* on

15 April 2016. Devotees partook of *prasadam* after the worship in the evening.

Forthcoming Programmes:

- *The Annual Day Celebration* will be held on 30 April 2016.
- *Guru Purnima* will be held on 19 July 2016.
- *Sri Krishna Janmashtami* will be observed on 25 Aug 2016.



Sri Ramakrishna's birth anniversary at the Sydney Centre

Melbourne

5-7 Angus Ave, Ringwood East VIC 3135

email : vedanta.melb@gmail.com

Contact : Mr Suresh Ravinutala – 0413 040 599

Daily Activities:

- Vesper service (*aratrikam*) and reading from *The Gospel of Sri Ramakrishna* were conducted between 7:00 pm to 8:00 pm.

Regular Activities:

- Swami Sridharananda continued to deliver monthly discourses on the *Srimad Bhagavad-Gitā* from the Thursday to the Saturday of a prescheduled week at the Centre.

Other Activities:

- Swami Nirmalatmananda from Brazil visited Melbourne between 02 February 2016 and 04 February 2016 and held a *satsang* at the Ashram.

Celebrations:

- *Kalpataru day*, which was also *Holy Mother's birthday* according to the Bengali Almanac, was observed on 01 January 2016. The program included chanting, *bhajans*, flower offerings to Holy Mother and readings from *Sri Ramakrishna and His Divine Play* on the significance of *Kalpataru day*.
- *The birth anniversary of Holy Mother* was observed at the Centre on 23 January 2016. A special worship was offered to the Holy Trinity amidst the chanting of mantras and *bhajans*. Swami Sridharananda gave a talk on the 'Life and Teachings of Holy Mother' after evening *aratrikam*. Devotees partook of *prasadam* after the morning worship.
- *Swami Vivekananda's birth anniversary* was observed at the Centre on 13 February 2016. A special worship was offered to the Holy Trinity amidst the chanting of mantras and *bhajans*. Swami Sridharananda gave a

talk on the 'Life and Teachings of Swami Vivekananda' after the evening *aratrikam*. Devotees partook of *prasadam* after the morning worship.

- *Shivaratri* was celebrated on 07 March 2016. The programme commenced after the evening vesper service. Devotees chanted the *Sri Rudram* and all had the opportunity to offer milk *abhishekam* to Lord Shiva. All partook of *prasadam* at the conclusion of the function.
- *The birth anniversary of Sri Ramakrishna* was observed at the Centre. A special worship was offered to Sri Ramakrishna amidst the chanting of mantras and *bhajans*. Swami Sridharananda gave a talk on 'Sri Ramakrishna as Avatara Varishta'. Devotees partook of *prasadam* after the morning worship.
- *Ramnavami* was celebrated on 16 April 2016. The programme included *bhajans*, flower offerings to Lord Rama, readings from *The Gospel of Sri Ramakrishna* and *The Ramayana*. All partook of *prasadam* at the conclusion of the function.

Forthcoming Programmes:

- *Guru Purnima* will be celebrated at the Ashram on 23 July 2016.

Other Reports:

- The Centre participated in the Harmony Day Concert organized by the Maroondah Interfaith Network on 28 February 2016. The programme included a smoking ceremony by the Aboriginal community, Buddhist Meditation, poetry etc. A Hindu dance programme was organized by the Melbourne Centre through one of its devotees.



2. Articles

Feature Article:

Divine Love and Lessons on Bhakti-Yoga: the Yoga through Devotion

by Swami Vivekananda

Bhakti or the love of God based on the teachings of Swami Vivekananda

I know one whom the world used to call mad, and this was his answer: 'My friends, the whole world is a lunatic asylum; some are mad after worldly love, some after name, some after fame, some after money, some after salvation and going to heaven. In this big lunatic asylum I am also mad, I am mad after God. You are mad; so am I. I think my madness is after all the best.'

The true Bhakta's love is this burning madness, before which everything else vanishes for him. The whole universe is to him full of love and love alone; that is how it seems to the lover. So when a man has this love in him, he becomes eternally blessed, eternally happy; this blessed madness of divine love alone can cure for ever the disease of the world that is in us.

The Triangle of Love

Love may be symbolised by a triangle. The first angle is that love questions not. The first sign of love is when love asks nothing and when it gives everything. This is the really spiritual worship, the worship through love. Whether God is merciful is no longer questioned. He is God; He is my love. Whether God is omnipotent and almighty, limited or unlimited is no longer questioned. If He distributes good, all right; if He brings evil, what does it matter? All other attributes vanish except that one—infinite love.

There was an old India emperor who on a hunting expedition came across a great sage in the forest. He was so pleased with this sage

that he insisted that the latter come to the capital to receive some presents. At first the sage refused. But the emperor insisted, and at last the sage consented. When he arrived at the palace he was announced to the emperor who said, 'Wait a minute until I finish my prayer.' The emperor prayed, 'Lord, give me more wealth, more land, more health, more children.' The sage stood up and began to walk out of the room. The emperor said, 'You have not received my presents.' The sage replied, 'I do not beg from beggars. In all this time you have been praying for more land, more money, for this and that. What can you give me? First satisfy your own wants!'

Love never asks; it always

gives. When a young man goes to see his sweetheart, there is no business relationship between them; theirs is a relationship of love, and love is no beggar. In the same way, we understand that the beginning of real spiritual worship means no begging. We have finished all begging: 'Lord, give me this and that.' Then will religion begin.

The second angle of the triangle of love is that love knows no fear. You may cut me to pieces, and I will still love you. Suppose one of you mothers, a weak woman, sees a tiger in the street snatching your child. I know where you will be: you will face the tiger. Another time a dog appears in the street, and you will fly. But you jump

at the mouth of the tiger and snatch your child away. Love knows no fear. It conquers all evil. The fear of God is the beginning of religion, but the love of God is the end of religion. All fear has died out.

The third angle of the love triangle is that love is its own end. It can never be the means. The man who says, 'I love you for such and such a thing', does not love. Love can never be the means; it must be the perfect end. What is the end and aim of love? To love God, that is all. Why should one love God? There is no why, because it is not the means. When one can love, that is salvation, that is perfection, which is heaven. What more? What else can be the end? What can you have higher than love?

These are the three points, the three angles that constitute the triangle of love. Unless there is love, philosophy becomes dry bones, psychology becomes a sort of theory, and work becomes a sort of labour. If there is love, philosophy becomes poetry, psychology becomes mysticism, and work the most delicious thing in creation. By merely reading books one becomes barren. Who becomes learned? He who can feel even one drop of love. God is love and love is God. And God is everywhere. After seeing that God is love and God is everywhere, one does

not know whether one stands on one's head or on one's feet—like a man who gets a bottle of wine and does not know where he stands. If we weep ten minutes for God, we will not know where we are for the next two months, we will not remember the time for meals. We will not know what we are eating.

Madness of Love

Do not judge people. They are all mad. Children are mad after their games, the young after the young, the old are chewing the cud of their past years; some are mad after gold. Why not some after God? To be completely turned into love of God constitutes real worship. The pivotal question is, how to worship God. Worship God as dearer than all your possessions, dearer than all your relatives, dearer than your children. Worship Him as the one you love as love itself. There is one whose name is infinite love. That is the only definition of God. Do not care if this universe is destroyed. What do we care as long as He is infinite love? All other thoughts must go. Everything must vanish except God. The love the father or mother has for the child, the love the wife has for the husband, the husband for the wife, the friend for the friend—all these loves concentrated into one must be

given to God. Now, if the woman loves the man, she cannot love another man. If the man loves the woman, he cannot love another woman. Such is the nature of love.

My old Master used to say, 'Suppose there is a bag of gold in this room and in the next room there is a robber. The robber is well aware there is a bag of gold. Would the robber be able to sleep? Certainly not. All the time he would be crazy thinking how to reach the gold.' Similarly, if a man loves God, how can he love anything else? How can anything else stand before that mighty love of God? Everything else vanishes before it. How can the mind stop without going crazy to find that love, to realise, to feel, to live in that?

This is how we are to love God: 'I do not want wealth, or friends, or beauty, or possessions, or learning, nor even salvation. If it be Thy will, send me a thousand deaths. Grant me, this—that I may love Thee and that for love's sake. That love which materialistic persons have for their worldly possessions, may that strong love come into my heart, but only for the Beautiful. Praise to God! Praise to God the Lover!' God is nothing else than that. He does not care for the wonderful things that many Yogis can do. Little magicians do little

tricks. God is the big magician. He does all the tricks. There was one Yogi, a great lover. He was dying of cancer of the throat. Another Yogi, who was a philosopher, visited him. The latter said, 'Look here, my friend, why don't you concentrate your mind on that sore of yours and get it cured?' The third time this question was asked this great Yogi said, 'Do you think it possible that the mind which I have given entirely to the Lord can be fixed upon this cage of flesh and blood?'

From the worldly standpoint, my all is this body. My world is this body. My God is this body. I am the body. If you pinch me, I am pinched. I forget God the moment I have a headache. I am the body! God and everything must come down for this highest goal—the body. But from the standpoint of the lover, to whom this body is nothing, who cares for this nonsense? Why bother thinking about this body that comes and goes? There is no more to it. There is a whole gamut of difference between the worldly standpoint and the lover's standpoint. According to the lovers of God, whatever the world does, wherever it goes, has no influence on them. One Yogi had attained supernatural powers. He said, 'See my power! See the sky; I will cover it with clouds.' It began

to rain. Someone said, 'My Lord, you are wonderful. But teach me that, knowing which, I shall not ask for anything else.' To get rid of power. To have nothing, not to want power! The girl is playing with her dolls, getting new husbands all the time; but when her real husband comes, all the dolls will be put away forever. Likewise, when the sun of love rises, all these play-suns of power and these cravings will pass away. What shall we do with power? Thank god if you can get rid of the power, which you have. Begin to love. Power must go. Nothing must stand between God and me except love. God is only love and nothing else—love first, love in the middle, and love at the end.

There is a story of a queen preaching the love of God on the streets. Her enraged husband persecuted her, and she was hunted up and down the country. She used to sing songs describing her love. Her songs have been sung everywhere. 'With tears in my eyes I nourished the everlasting creeper of love...' This is the last, the great goal. What else is there? People want this and that. They all want to have and possess. That is why so few understand love, so few come to it.

Love itself is the eternal, endless sacrifice. You will have to give up everything. You cannot take possession

of anything. Finding love, you will never want anything else. 'Only be Thou my love forever!' That is what love wants. 'My love, one kiss of those lips! For him who has been kissed by Thee, all sorrows vanish. Once kissed by Thee, man becomes happy and forgets love of everything else. He praises Thee alone and he sees Thee alone.' In the nature of human love even, there lurks divine elements. In the first moment of intense love the whole world seems in tune with your own heart. Every bird in the universe sings your love; the flowers bloom for you. It is infinite, eternal love itself that human love comes from.

Why should the lover of God fear anything—fear robbers, fear distress, fear even for his life? There are many who are seeking this madness of love before which everything but God vanishes. At last, love, lover, and beloved become one. That is the goal. Which is better—to become sugar or to eat sugar? To become sugar, what fun is that? To eat sugar—that is infinite enjoyment of love.

All the ideals of love—God as our father, mother, friend, child—are conceived in order to strengthen devotion in us and make us feel nearer and dearer to god. The most intense love is that between the sexes. God must be loved

with that sort of love. The woman loves her father; she loves her mother; she loves her child; she loves her friend. But she cannot express herself all to her father, or to the mother, or to the child, or to the friend. There is only one person from who she does not hide anything. It is the same with the male. The husband and wife relationship is the all-rounded relationship. The relationship of the sexes has all the other loves concentrated into one. In the husband, the wife has the father, the friend, the child. In the wife, the husband has mother, daughter, and something else. That tremendous complete love of the sexes must come for God. 'I have one hope. They call Thee the Lord of the world, and—good or evil, great or small—I am part of the world, and Thou art also my love. My body, my mind, and my soul are all at Thy altar. Love, refuse these gifts not!' (*Vedanta and the West*, Sept-Oct. 1955).

Lessons on *Bhakti Yoga*: The Yoga through Devotion

Bhakti Yoga is the path of systemised devotion for the attainment of union with the Absolute. It is the easiest and surest path to religion or realisation. Love to God is the one essential to be perfect in this path.

Every force completes a circuit. The force we call man

starts from the Infinite God and must return to Him. This return to god must be accomplished in one of two ways—either by slowly drifting back, going with nature, or by our own inward power, which causes us to stop on our course, which would, if left alone, carry us in a circuit back to god, and violently turn around and find God, as it were, by a short cut. This is what the Yogi does.

Three things are the special gifts of God to man—the human body, the desire to be free, and the blessing of help from one who is already free. We cannot have devotion without a Personal God. There must be the lover and the beloved. God is an infinitised human being. It is bound to be so, for as long as we are human, we must have a humanised God, we are forced to see a Personal god and Him only. To see God as separate from ourselves in the universe is necessary as a first step. There are three visions of God: the lowest vision, when God seems to have a body like ourselves; a higher vision when we invest God with human qualities; and then on and on, till we come to the highest vision, when we see God. In *all* these steps we are seeing God and God alone; there is no illusion in it, no mistake. Just as when we saw the sun from different points, it was still the sun and not the moon or anything

else.

We cannot help seeing God as we are—infinitised, but still as we are. The devotion to God as seen in every religion is divided into two parts: the devotion, which works through forms and ceremonies and through words, and that which works through love. In this world laws bind us, and we are always striving to break through these laws, we are always trying to disobey, to trample on nature. For instance, nature gives us no houses, we build them. Nature made us naked, we clothe ourselves. Man's goal is to be free, and just in so far as we are incompetent to break nature's laws shall we suffer. We must work through law before we come to liberty. External helps and methods, forms, ceremonies, creeds, doctrines, all have their right place and are meant to support and strengthen us *until we become strong*. Then they are no more necessary. They are our nurses, and as such indispensable in youth. Even books are nurses, medicines are nurses. But we must work to bring about the time when man shall recognise his mastery over his own body. Herbs and medicines have power over us as long as we allow them; when we become strong, these external methods are no more necessary.

Worship through Words and Love

Prayer and praise are the first means of growth. Repeating the names of God has wonderful power. Mantra is a special word, or sacred text, or name of God chosen by the Guru for repetition and reflection by the disciple. The disciple must concentrate on a personality for prayer and praise, and that is his *Ishta*. Every man must choose his own ideal, which is in accord with his nature. This ideal is called a man's *Ishta*. You must keep it sacred and when you worship God, worship according to your *Ishta*. Mantras are not sounds of words but God Himself, and we have them within us. Think of Him. Speak of Him. No desire for the world! Pure love has no motive. It has nothing to gain. After prayer and praise comes meditation. Then comes reflection on the name and on the *Ishta* of the individual. When love to god is revealed and is all, this world appears like a drop. Pass from non-existence to existence, from darkness to light.

Conclusion

Through the power of love the senses become finer and higher. The perfect love is very rare in human relations, for human love is almost always interdependent and

mutual. But God's love is a constant stream, nothing can hurt or disturb it. When man loves God as his highest ideal, as no beggar, wanting nothing, then is love carried to the extreme of evolution, and it becomes a great power in the universe. It takes a long time to get to these things, and we have to begin by that which is nearest to our nature; some are born to service, some to be mothers in love. Anyhow, the result is with God. We must take advantage of nature.

Swami Vivekananda's teachings on *Bhakti* or the Love of God

- *Bhakti Yoga* is a real, genuine search after the Lord, a search beginning, continuing and ending in Love. One single moment of the madness of extreme love to god brings us eternal freedom.
- *Bhakti Yoga* does not say 'Give up'; it only says 'Love; love the Highest'; and everything low naturally falls off from him, the object of whose love is this Highest.
- In *Bhakti Yoga* the first essential is to want God honestly and intensely. We want everything but God, because our ordinary desires are fulfilled by the external world. So long as our needs are confined within the limits of the

physical universe, we do not feel any need for God; it is only when we have had blows in our lives and are disappointed with everything here that we feel the need for something higher; then we seek God.

- Leave inimical thoughts aside if you want to have permanent *Bhakti*. Hatred is a thing, which greatly impedes the course of *Bhakti*, and the man who hates none reaches God.
- With love there is no painful reaction; love only brings a reaction of bliss; if it does not, it is not love; it is mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, the whole world, the universe, in such a manner that there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached.

Source

Teachings of Swami Vivekananda, Advaita Ashrama, Mayavati, Himalayas, p. 15; 7-18.

The Complete Works of Swami Vivekananda, Vol. VI, Mayavati Memorial Ed., Advaita Ashrama, Calcutta, p. 70-78; 138-140; 90-91; 144 and Vol. III, 32-33.

Direct Disciple:

Swami Vivekananda

Continued from the previous issue

The Return to India

On the eve of his departure from London, an English friend asked Swami Vivekananda, 'Swami, how do you like now your motherland after four years' experience of the luxurious, glorious, powerful West?' His significant reply was, 'India I loved before I came away. Now the very dust of India has become holy to me, the very air is now to me holy; it is now the holy land, the place of pilgrimage.'

Arrival in Colombo, Sri Lanka

Vivekananda and his devotees arrived in Colombo, Sri Lanka, in the afternoon of 15 January 1897. On that same day, the people of Colombo gave Vivekananda a royal reception. The swami gave his first public lecture in the East, entitled 'India, the Holy Land', on the following day. Pointing to Indian spiritual tradition, the swami said, 'Slow and silent, as the gentle dew that falls in the morning, unseen and unheard, yet producing a most tremendous result, has been the work of the calm, patient, all-suffering spiritual race upon the world of thought.'

An Unknown Monk becomes a National Hero

Vivekananda's journey from Colombo to Madras was eventful. As soon as the swami touched India soil, Bhaskar Setupati, the Raja of Ramnad, received his beloved guru cor-

dially and arranged everything for him and his Western followers. Swamiji received overwhelming receptions at the many places he visited. The enthusiasm of the people reached its peak in Madras, where extensive preparations had been made for Vivekananda's reception. It was the people of Madras who had first recognised the swami's greatness, and had equipped him for his journey to America. The city streets were profusely decorated and seventeen triumphal arches had been erected. As soon as he got off the train, thousands of people received him with thundering shouts and applause. An elaborate procession was formed and he was taken to Castle Kernan, where arrangements had been made for his stay in the city. Vivekananda gave four lectures in Madras. All of his lectures from Colombo to Almora were recorded by his English disciple, J.J. Goodwin, and later published.

Swami Vivekananda began to awaken the sleeping, subjugated nation with the clarion cry of Vedanta: 'Arise! Awake! And stop not till the goal is reached!' 'Strength, strength is what the Upanishads speak to me from every page. Be not weak. Will sin cure sin, weakness cure weakness? Stand up and be strong!' 'The first step in getting strength is to uphold the Upanishads, and believe: 'I am the soul. I am the Omnipotent, I am the Omniscient.' Repeat these blessed saving words...these concepts of Vedanta must come out, must not remain only in the forest, not only in the cave, but they must come out at the bar and the bench, in the pulpit, and in the cottage of the poor man.'

Awakening the National Consciousness

Vivekananda's bold message reverberated all over India and awakened the national consciousness:

'My India, arise! Where is your vital force? In your Immortal Soul. Each nation, like each individual, has one theme in life, which is its centre, the principal note round which every other note comes to form the harmony. If any one nation attempts to throw off its national vitality, the direction which has become its own through the transmission of centuries, that nation dies...In one nation political power is its vitality, as in England, Artistic life, in another, and so on. In India religious life forms the centre, the keynote of the whole music of the national life.'

Vivekananda reminded his countrymen to be unselfish and to cultivate love for the masses: 'Feel, therefore, my would-be reformers, my would-be patriots! Do you feel? Do you feel that millions and millions of the descendants of gods and sages have become next-door neighbours to brutes? Do you feel that millions are starving today and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? If so, that is the first step in becoming a



Swami Vivekananda

patriot.'

Swamiji wrote thus:

'For the next fifty years let all other vain Gods disappear from our minds. This is the only God that is awake: our own race—everywhere His hands, everywhere His feet, everywhere His ears, he covers everything. All other gods are sleeping. Why should we vainly go after them, when we can worship the God that we see all around us, the *Virat* [the Cosmic God]? The first of all worships is the worship of the *Virat*, of those all around us. These are all our Gods—men and animals; and the first Gods we have to worship are our own countrymen.'

Swamiji wanted to uplift the masses through his 'man-making religion' and 'man-making education'. He said, 'Men, men—these are wanted: everything else will be ready;

but strong, vigorous, believing young men, sincere to the backbone, are wanted. A hundred such and the world will be revolutionised.' At the same time he cautioned his followers: 'Let no political significance ever be attached falsely to my writings or sayings...I will have nothing to do with political nonsense. I do not believe in politics. God and Truth are the only policy in the world. Everything else is trash.'

Vivekananda had tremendous impact all over South India. After visiting the South, he and his party took a boat from Madras to Calcutta. The steamer reached Budge Budge on 19 February, and he boarded a special train for Sealdah, Calcutta. Some of his brother disciples and thousands of people gave the swami a wonderful reception: triumphal arches decorated the streets, and students in a huge procession with music and religious songs drew his unharnessed carriage. Gopallal Seal Villa, a garden house on the bank of the Ganges, was arranged for the swami and his party.

On 28 February 1897, the people of Calcutta honoured him with a public reception. Raja Benoy Krishna Deb presided and thousands of people attended. In response to the welcome address, Vivekananda spoke briefly about his work in the West, and how Vedantic teachings could im-

prove the lives of the masses. He also paid a touching tribute to Sri Ramakrishna, 'My teacher, my master, my hero, my ideal, my God in life.' 'If there has been anything achieved by me,' he said with deep feeling, 'by thoughts or words or deeds, if from my lips has ever fallen one word that has ever helped anyone in the world, I lay no claim to it; it was his. But if there has been curses falling from my lips, if there has been hatred coming out of me, it is all mine, and not his. All that has been weak has been mine; all that has been life-giving, strengthening, pure and holy has been his inspiration, his words, and he himself. Yes, my friends, the world has yet to know that man.'

In 1897 the birth anniversary of Sri Ramakrishna was celebrated at the Dakshineswar temple gardens. Vivekananda joined the festival along with his brother disciples and devotees. He walked barefoot on the holy ground, and was emotionally overwhelmed remembering his days with the Master. Vivekananda tried to speak a few words, but could not be heard over the noise of the large crowd around him. While Vivekananda was in Calcutta people flocked to him incessantly to pay their respects, or to hear his exposition of Vedanta. As a result, his health broke down and he left for Darjeeling, a Himalayan

resort, for a much needed rest. Swamiji regained his health to some extent, and then returned to Calcutta at the end of April 1897.

The Ramakrishna Order

Vedanta was never an organised religion; it has been practised by mendicants all through the ages. However, Vivekananda felt the need of a monastic order that would carry the message of Vedanta all over the world, although he knew the pros and cons of organised religion. While he was in America this thought came to his mind, 'To organise or not to organise? If I organise, the spirit will diminish. If I do not organise, the message will not spread.' On 1 May 1897 Vivekananda called a meeting of the monastic and lay devotees of Ramakrishna at the Calcutta residence of Balaram Basu and discussed the establishment of his Vedanta work on an organised basis. Swamiji proposed to the members present that the association should '... bear the name of him in whose name we have become *sannyasins*, taking whom as your ideal you are leading the life of householders, and whose holy name, influence, and teachings have within twelve years of his passing away, spread in such unthought-of ways both in the East and in the West.' All the members enthusiastically accepted the swami's proposal,

and the Ramakrishna Mission Association came into existence. Swamiji then delineated the aims and ideals of the Ramakrishna Order, which are purely spiritual and humanitarian in nature and completely dissociated from politics.

Swamiji was overjoyed to see the auspicious beginning of his work in India. Inspired by Vivekananda, Mr and Mrs Sevier became involved in building the Advaita Ashrama at Mayavati in the Himalayas, where Westerners could practise nondualistic Vedanta. Swamiji sent Swami Ramakrishnananda to start a centre in Madras, and Swami Akhandananda and Trigunatitananda started extensive famine relief work in Murshidabad and Dinajpur. Swamiji encouraged his brother disciples to spread out all over India. On 9 July 1897 Swamiji wrote to Mary Hale in Chicago: 'Only one idea was burning in my brain — to start the machine for elevating the India masses, and that I have succeeded in doing so to a certain extent. It would have made your heart glad to see how my boys are working in the midst of famine and disease and misery—nursing by the mat-bed of the cholera-stricken pariah and feeding the starving *chandala*, and the Lord sends help to me, to them, to all.'

From May 1897 to the end of that year, Swamiji travelled and lectured extensively in

northern India. He was overexerting himself, sacrificing his health and comfort for the regeneration of India. Finally, his doctors advised him to go to a cool place in the Himalayas; he therefore went to Almora, a Himalayan resort. On 29 May he wrote to his doctor, 'I began to take a lot of exercise on horseback, both morning and evening. Since then I have been very much better indeed...You ought to see me, Doctor, when I sit meditating in front of the beautiful snow-peaks and repeat from the Upanishads, "He has neither disease, nor decay, nor death; for verily, he has obtained a body full of the fire of yoga."' On 3 June 1897 he wrote to Christine Greenstidel, 'As for myself, I am quite content. I have roused a good many of our people, and that was all I wanted. Let things have their course and karma its sway. I have no bonds here below.'

From Almora Vivekananda went to Punjab and Kashmir. Wherever he travelled, he inspired people to organize in order to carry on the work of Practical Vedanta. In Jammu he had a pleasant meeting with the maharaja of Kashmir, and he discussed with him the possibility of founding a monastery in Kashmir for training young people. In Lahore the swami gave a number of lectures, and brought harmony between the Arya Samajists and the orthodox Hindus, two antagonistic sects. Swamiji was

very much against religious dogmatism, fanaticism, and personality cults; he knew that a personality cult grows speedily and dies quickly. Vivekananda preached the eternal, universal principles of Vedanta. One day at Lahore when Lala Hansaraj, the leader of the Arya Samaj, was defending his orthodox view about the Vedas, Swamiji said to him, 'Sir, you emphasise that there can only be one interpretation of the Vedas, which I consider a kind of fanaticism. I know it helps to spread a sect rapidly. Again a personality cult spreads faster than scriptural dogma. I have the power to bring one-third of the population of the world under the banner of Sri Ramakrishna, but I have no intention of doing that, because that will counteract my guru's great message of harmony, "As many faiths so many paths," and a new sect will originate in India.'

Before returning to Calcutta, he visited Dehra Dun, Delhi, Alwar, Khetri, Ajmere, Jodhpur, Indore, and other places in northern and western India.

Training the Disciples

Vivekananda spent most of 1898 training his Indian and Western disciples and working to consolidate what had already been started. During this period he also travelled to Darjeeling, Almora and Kashmir.

In 1892 the Ramakrishna Monastery had been moved from Baranagore to Alambazar, and then in February 1898 it was moved to Nilambar Mukherjee's garden house in Belur village. A plot of land was purchased there on the bank of the Ganges. Under Swamiji's direction, the brother monks supervised the levelling of the grounds, and the construction of the living quarters and the shrine. Several young men joined the monastery, inspired by Vivekananda's message. Besides conducting classes on Vedanta scriptures, the swami spent hours with them in meditation and devotional singing. Vivekananda also engaged Swami Swarupananda and the Seviars to start an English monthly magazine, *Prabuddha Bharata*, in Mayavati, Himalayas, and asked Swami Trigunatitananda to start the Bengali magazine, *Udbodhan* in Calcutta. During that time, he also initiated Miss Margaret Noble into *brahmacharya* and gave her the name 'Nivedita', the Dedicated One.

In March 1898 there was an outbreak of plague in Calcutta. Vivekananda immediately made plans for relief work, but there was no money. He told his brother disciples, 'We shall sell, if necessary, the land which has just been purchased for the monastery. We are *sannyasins*; we must be ready to sleep under the trees and live on alms as we did before.'

Must we care for the monastery and possessions, when by disposing of them we could relieve thousands of helpless people suffering before our own eyes?' Fortunately, monetary help came from the public, and the Ramakrishna monks and Nivedita did extensive relief work in the city.

When the plague was under control, Swamiji left Calcutta with his Western disciples and went to Almora to rest as well as to train them for work in India. They learned from Vivekananda the Indian way of life, its history, religion, philosophy, and tradition. Sister

ceived the cable announcing Goodwin's death, 'My right hand is gone!' He wrote a beautiful condolence letter to Goodwin's mother in England, and he also wrote a poem in his honour entitled 'Requiescat in Pace.'

On 11 June 1898 Swamiji and his party left Almora for Kashmir. While in Kashmir, the maharaja received Vivekananda with the utmost respect and offered him a plot of land to build a monastery and a Sanskrit college. Unfortunately, this plan was later cancelled, because the British government did not approve

self willed it.

On 8 August the party arrived at Srinagar, where they remained until 30 September. During this period the swami's mood was directed to Kali, the Divine Mother. He composed a poem about her, and later went to visit Kshir Bhavani, a temple dedicated to the Mother that had long ago been destroyed by Muslim invaders. Here he had a vision of the Goddess. Observing the ruins of the temple, Vivekananda felt sad and said to himself, 'how could the people have permitted such sacrilege without offering strenuous re-

'Know for certain, my boy, that so long as his name inspires his followers with the idea of purity, holiness, and charity for all men, even so long shall he, the Master, sanctify this place with his presence.'

Nivedita recorded these talks in her book *Notes of Some wanderings with Swami Vivekananda*. Ole Bull and Miss Josephine MacLeod were with Swamiji during this Himalayan journey. 'How can I best help?' asked Miss MacLeod. The swami replied, 'Love India.' This remarkable American woman followed Vivekananda till her death. What a great service she gave to India. Miss Ole Bull was also a devotee; she contributed financially to rebuild the Belur Monastery. In Almora the swami heard that Pavhari Baba and J.J. Goodwin had died. He exclaimed in grief when on 2 June 1898 he re-

it. While in Kashmir, Swamiji decided to make a pilgrimage in Amarnath, the ice lingam of Lord Shiva in the glacial valley of the western Himalayas. Even today, it is a very difficult journey. He asked Nivedita to accompany him, so that she might have firsthand experience of the Hindu pilgrim's life. On 2 August 1898 the swami and Nivedita entered the cave and worshipped the Lord. There Vivekananda had an overwhelming spiritual experience. He never disclosed it fully, except to say that he had been granted a boon by Amarnath, the Lord of Immortality, not to die until he him-

sistance? If I had been there then, I would never have allowed such a thing. I would have laid down my life to protect the Mother.' Thereupon he heard the voice of the Goddess saying, 'What if unbelievers should enter my temple and defile my image? What is that to you? Do you protect me, or do I protect you? My child, if I wish I can have innumerable temples and magnificent monastic centres. I can even this moment raise a seven-storeyed golden temple on this very spot.' After his return, referring to this experience, he said to his disciples, 'All my patriotism is gone. Eve-

rything is gone. Now it is only "Mother! Mother!" I have been wrong...I am only a little child.'

The party left Kashmir on 11 October and went to Lahore. The Western disciples left for Agra and Delhi to sightsee, and the swami returned to Belur Math on 18 October. After this pilgrimage his health again deteriorated. He suffered terribly from asthma.

On 12 November 1898, the day of the Kali worship, Holy Mother inaugurated the Nivedita Girls' School in Calcutta. At the end she 'prayed that the blessings of the Great Mother of the universe might be upon the school and that the girls it should train might be ideal girls.' Thus the swami encouraged Nivedita to educate Indian women, and gave her complete freedom to run the school.

On 9 December 1898 Belur Math was formally consecrated when Vivekananda installed the Master's relics in its shrine. Swamiji carried the urn of relics on his own shoulder, and on his way he said to a disciple, 'The Master once told me, "I will go wherever you take me, carrying me on your shoulder, be it under a tree or in the humblest cottage." With faith in that gracious promise I my-

self am now carrying him to the site of our future Math. Know for certain, my boy, that so long as his name inspires his followers with the idea of purity, holiness, and charity for all men, even so long shall he, the Master, sanctify this place with his presence.'

Vivekananda was in an ecstatic mood after the consecration. He was relieved to find a permanent place for the Master. Belur Math became the headquarters of the Ramakrishna Order. He told the monks and devotees, 'It will be a centre in which will



An old photo of Belur Math from the Early Days

be recognized and practised a grand harmony of all creeds and faiths as exemplified in the life of Sri Ramakrishna, and religion in its universal aspect, alone, will be preached. And from this centre of universal toleration will go forth the shining message of goodwill, peace, and harmony to deluge the whole world.'

Conclusion

Vivekananda was an embodiment of renunciation and purity, and he reminded the monks that all power comes from those virtues. In the Belur Math rule book, he stated the monk's primary goal, 'This monastery is established to work out one's own liberation, and to train oneself to do good to the world in every way, along the lines laid down by Sri Ramakrishna.' One day one of his disciples expressed a desire to go into seclusion in order to practise austerities. The swami reprimanded him, 'You will go to hell if you seek your own salvation! Seek the salvation of others if you want to reach the highest. Kill out the desire for personal liberation. This is the greatest spiritual discipline.' This statement shows what an unselfish, gigantic heart Vivekananda had.

[The next issue will focus on Swamiji's second visit to the West and the remaining years.]

Source

God Lived With Them: Life Stories of Sixteen Monastic Disciples of Sri Ramakrishna by Swami Chetanananda, Advaita Ashrama, Calcutta, pp. 37-43.