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Reach

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SAYINGS AND TEACHINGS

Sri Ramakrishna: On Guilelessness and Simple Faith

He alone enters the kingdom of Heaven who is not a thief of his own thought. In other words, guilelessness and simple faith are the roads to that Kingdom.

Source: *Great Sayings: Words of Sri Ramakrishna, Sarada Devi and Swami Vivekananda*; (Kolkata: The Ramakrishna Mission Institute of Culture, 2013), 10.

Sri Sarada Devi: On God-Consciousness

What does a man become by realizing God? Does he grow two horns? No, what happens is that he develops discrimination between the real and unreal, obtains spiritual consciousness, and goes beyond life and death. God is realized in spirit. How else can one see God? Has God talked to anyone who is devoid of spiritual fervour? One envisions God in spirit, talks to Him and establishes a relationship with Him in spirit.

Source: *Teachings of Sri Sarada Devi, The Holy Mother* (Madras: Sri Ramakrishna Math, 1982), 16

Swami Vivekananda: On Education

What is education? Is it book learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education. Now consider, is that education as a result of which the will, being continuously choked by force through generations, is now well-nigh killed out; is that education under whose sway even the old ideas, let alone the new ones, are disappearing one by one; is that education which is slowly making man a machine?

Source: *Teachings of Swami Vivekananda* (Kolkata: Advaita Ashrama, 2006), 50.

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We 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 involve yourselves and actively participate in the propagation of the Universal Message of Vedanta.

Special Announcement

Passing Away of Swami Atmasthanandaji Maharaj

15th President of the Ramakrishna Math and Ramakrishna Mission



With deep sorrow we announce the passing away of **Swami Atmasthanandaji**, President of Ramakrishna Math and Ramakrishna Mission, on **Sunday, 18 June 2017** at about 5:30 pm at Ramakrishna Mission Seva Pratishthan hospital, Kolkata. He was 98. He was admitted to the Seva Pratishthan hospital on 21 February 2015 for the treatment of old-age ailments. In spite of the best medical attention, his condition grew worse over the last few days.

The cremation took place at Belur Math on Monday, 19 June 2017 at 9.30 p.m. The gates of Belur Math remained open all through the night of the 18th and the 19th till the last rites were completed.

He was born on the holy Buddha Purnima day in May 1919, at Sabajpur, near Dhaka. He received *mantra diksha* from Swami Vijnananandaji Maharaj (a monastic disciple of Sri Ramakrishna) in 1938 and joined the Ramakrishna Order at Belur Math on 3 January 1941 at the age of 22 years. In 1945, Swami Virajanandaji Maharaj, the sixth President of the Order, gave him Brahmacharya vows, and in 1949, Sannyasa vows, and the name Swami Atmasthananda.

After serving the Order at Belur Math and the branches at Deoghar (Vidyapith) and Mayavati (Advaita Ashrama), he got the opportunity to serve Swami Virajanandaji, the then President of the Order, for a long time. He spent several years in his holy company in the solitude of Shyamla

Tal in the Himalayas. In 1952, he was posted to the branch at Ranchi where there was a TB Sanatorium as an Assistant Secretary. He worked hard to expand the Sanatorium's services in many ways. He was sent to Rangoon (Yangon) Sevashrama as its Secretary in 1958. He developed the Sevashrama hospital and it soon became the best hospital of Burma (Myanmar) at that time. When military rulers took over Rangoon Sevashrama, he returned to India in 1965. He was posted to Rajkot branch as its head in 1966. The beautiful temple of Sri Ramakrishna at Rajkot Ashrama was built during his tenure on his initiative.

He was elected a Trustee of the Ramakrishna Math and Member of the Governing Body of the Ramakrishna Mission in 1973. In 1975, he was appointed an Assistant (General) Secretary of the twin organizations. Under his stewardship as Relief Secretary, the Math and Mission conducted massive relief and rehabilitation operations in various parts of India, Nepal and Bangladesh. He became the General Secretary of the Math and Mission in 1992 and continued to be in that post for five years till 1997 when he became a Vice-President of the Order. He was elected President of the Ramakrishna Math and Ramakrishna Mission on 3 December 2007.

Swami Atmasthanandaji travelled extensively in various parts of the country and visited many branches of the Order and some unaffiliated centres. In 1998, he visited various places in the USA, Canada, Japan and Singapore. He also went to Malaysia, Fiji, Sri Lanka and Bangladesh at different times. In all those places, he spread the message of Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda and Vedanta and also gave *mantra diksha* to many spiritual seekers.

He was one of the key persons to organize Pallimangal (integrated rural development) activities in Kamarpukur and Jayrambati, a youth training centre at Saradapitha (Belur) and many other social service programmes.

—Swami Suvirananda, General Secretary

1. NEWS FROM AUSTRALIAN CENTRES — APRIL TO JUNE 2017

ADELAIDE

506 Glynburn Road, Burnside, SA 5066

Email: vedanta.adelaide@gmail.com

Contact: Dr Raman Sharma on (08) 8431 9775

Mrs Pathma Iswaran on (08) 8379 5336

URL: <http://vedantaadelaide.org>

Daily Activities:

- The Centre is open every evening from 6:45pm for *aratrikam* starting at 7:00pm which is undertaken by the local devotees.

Regular Activities:

- Swami Sridharananda visited the Centre and delivered discourses on the *Srimad-Bhagavad Gitā* for three days in April, May and June. A dedicated group of devotees attended his talks, which are recorded.
- Reading of *The Gospel of Sri Ramakrishna*, including discussion on relevant points, was held on the first and third Sunday of the month.
- Some devotees have been providing community based support for meeting the educational needs of children from under-privileged backgrounds on a weekly basis at the Centre.

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 were conducted between 6:15 am and 7:15 am on all days except on Sundays when it is held from 8 am. to 8:30 am.
- Vesper service (aratrikam)*, *bhajans*, and readings from *The Gospel of Sri Ramakrishna* were held between 7:00 pm and 8:00 pm.

- Members were encouraged to visit the Centre and discuss topics concerning spiritual life.

Regular Activities:

- Sunday mornings:- a) *Yoga class* (8:30am—9:45 am). b) *Srimad-Bhagavad Gitā Class* (10:00 am—11:00 am). (c) *Bala Sangha or children's classes* (10:00 am—11:00 am during school term).
- A discussion group met on the first Monday of the month at Sunnybank Hills (7:00 pm — 8:30 pm).
- Sanskrit classes were held every Tuesday (6:00 pm — 7:00 pm).
- Religious classes were held every Wednesday at West End Primary School for children (3:00 pm — 4:00 pm).
- Classes on *Meditation and Spiritual Life* (7:00 pm — 8:00 pm at 134 Fleming Rd, Chapel Hill, QLD 4069) and the *Ramayana* (7:15 pm — 8:15 pm) were held on alternate Fridays.
- Chanting of the Sri Ramanama Sankirtanam* was held fortnightly at the Centre on *ekadashi* days (7:30 pm — 8:15 pm).
- Prayer meeting (satsangs)* were held on the first Saturday of every month.
- Devotees took turns in decorating and worshipping Sri Ramakrishna's image every week at the Sri Selva Vinayakar temple, South Maclean, QLD.
- Swami Atmeshananda conducted *Vivekachudamani* classes at Toowoomba on the first Thursday of every month.

Other Activities:

- Swami Atmeshananda was invited to be the guest of honour at a classical dance concert in Brisbane on 8 April 2017.
- The Kannada Association of Queensland invited Swami Atmeshananda to deliver a talk at the Ugadi celebrations on 29 April 2017.
- Swami Atmeshananda participated and spoke at the Hindu heritage camp organised for children at the Sunnybank Primary school on 30 April 2017.
- Swami Sarvarupananda, Secretary, Rama-



Swami Sarvarupananda at Springfield

krishna Mission, Sri Lanka, visited the Centre from 30 April to 4 May 2017. During his visit, he gave a public lecture at the Mount Ommaney library and another at the Centre on 1 and 3 May, respectively.

- Swami Atmeshananda participated in a meeting of community leaders from different Indian organisations organised by the Queensland Transcultural Mental Health Centre. The Centre, a government body, discussed methods and means of providing support to families in terms of mental health, abuse and associated social and cultural issues. The Centre agreed to organise regular workshops and talks on mental health based on spiritual and moral values.

Celebrations:

- Sri *Ramanavami* was celebrated on 5 April 2017 with worship, singing of *Sri Ramanam Sankirtan* and distribution of prasad.
- The birthday of Sri Sankaracharya was celebrated at the Centre on 30 April 2017. A talk on the life and teachings of Sri Sankaracharya, chanting of hymns and singing of devotional songs and worship were held on the occasion.



Buddha Purnima

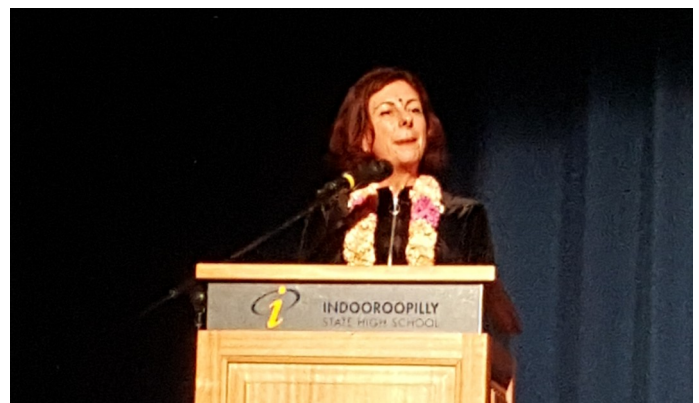
- *Buddha Purnima* was celebrated on 10 May at the Centre with worship, chanting of hymns, reading from the *Dhammapada* and distribution of *prasad*. Subsequently, on 14 May, a talk on the life and teachings of Buddha was organised at the Centre.

- The Annual celebration of the Centre was organised on 27 May at the Indooroopilly State High school. The programme consisted of devotional hymns by the children of Bala Sangha (Sunday school), speeches by Dr. Ashim Majumdar, Vice President, Brisbane Chapter of Vedanta Centre of Sydney, Swami Sridharananda, Jennifer Howard, MP, the Honourable Member for Ipswich and Assistant Minister of



Children of Bala Sangha at the Annual Day

State Assisting the Premier, and Steve Minnikin, MP, the Honourable Member for Chatsworth, Shadow Minister for Aboriginal and Torres Strait Islander Partnerships and Multicultural Affairs. The programme consisted of dances by students of the Nadananjali school of dance and Eswaralaya Kalaikoodam from



Jennifer Howard, MP, Honourable Member for Ipswich and Assistant Minister of State Assisting the Premier

Brisbane and Klassical Rhythms, a troupe from Dubai. Food was served to all the attendees. Around 450 persons attended the event.

Forthcoming Programmes:

- *Guru Purnima* will be celebrated at the Centre on 9 July 2017.
- *Krishna Janmashtami* will be organised on 14 August 2017
- *Sri Sri Durga Puja Ashtami* will be held on 28 September 2017.

Other News

- The Centre has appointed a builder to construct a multipurpose building at 96, Vedanta Drive, Springfield Lakes. We are hopeful that the building construction would start by August 2017 and is expected to be completed in 9 months' time.
- The Centre, in collaboration with the Gold Coast Hindu Association, organised a dance concert by Klassical Rhythms from Dubai on 26 May 2017 at the Nerang Bicentennial Community Centre.
- On 28 May 2017, the Centre organised a dance concert by Klassical Rhythms at the University of Southern Queensland Arts theatre. Cr. Paul Antonio, the Honourable Mayor of Toowoomba was the guest of honour. Gitie House, President, Toowoomba International Multicultural Society, gave a welcome speech. A large audience enjoyed the classical and folk dances.



Cr. Paul Antonio, the Honourable Mayor of Toowoomba, with Klassical Rhythms at USQ

CANBERRA

17 Bean Crescent, Mckellar, ACT 2617

Email: vedacanberra@gmail.com

Contact: Mr Jaishankar Venkataraman 6258 7612 / 0433 593 860

Regular Activities:

- Swami Sridharananda conducted monthly classes on the *Srimad-Bhagavad Gita* at the Belconnen Community Centre, 2 Chandler Street, Belconnen, Canberra. Gita talks were held on 21 May and 18 June.
- Swami Sunishthananda represented the Vedanta Centre of Sydney at the High Commission of India in Canberra to deliver a talk in connection with the International Yoga Day on 3 June 2017.



Swami Sunishthananda at the High Commission of India

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 and 8:00 pm.

Regular Activities:

- Swami Sridharananda continued to deliver monthly discourses on the *Srimad-Bhagavad-*

Gita at the Centre from the Thursday to the Saturday of a prescheduled week

Celebrations:

- To mark the holy occasion of *Ramanavami* (Lord Rama's birthday), a *satsanga* (prayer meeting) was held on Sunday, 9 April 2017 at 10:30 am at the Centre. The programme included chanting, *bhajans*, flower offerings and readings. .

Other Activities:

- Swami Sarvarupananda, Secretary, Ramakrishna Mission, Colombo, Sri Lanka, visited the Melbourne Chapter of the Vedanta Centre of Sydney from Friday, 5 May to Tuesday, 9 May 2017. A 'meet and greet' session was held with Swami Sarvarupananda, at a special *satsang*, on Saturday 6 May 2017. He spoke about 'Spiritual Life', which was well received and followed by a Q&A session. He also spoke at the Vinayagar Temple at Basin in Tamil on 'The Quartet (Four saints) of Righteous Living'



Swami Sarvarupananda in Melbourne

Forthcoming Programmes:

- Guru Purnima* will be observed on 9 July 2017.
- Durga Puja* will also be observed. The date will be circulated later.

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 and 8:00 pm.

Regular Activities:

- Satsangas* were conducted on the first Sunday of every month. The programme included chanting, *Gita dhyanam*, *bhajans*, readings and *prasad* distribution.
- Swami Sridharananda continued to deliver monthly discourses on the *Srimad-Bhagavad-Gitā*.

Other Activities:

- A working bee session was held once every month.
- The Vedanta Multipurpose hall is used about 5 days a week by Prana Yoga which is led by an acclaimed yoga teacher who is a member of the Yoga Australia.

Celebrations:

- Swami Vivekananda's birth anniversary was celebrated on 22 January 2017 from 11:00 am to 12:00 noon with readings from Swami Vivekananda's life, followed by *bhajans* and *aratrikam*.

SYDNEY

2 Stewart Street, Ermington, NSW 2115

144A Marsden Road, Ermington, NSW 2115 (Entry)

Email: vedasydney@vedantasydney.org

Contact: 02 8197 7351

URL: www.vedantaaustralia.org

Daily Activities:

- The shrine was open from 6:30 am to 1:00 pm and 4:00 pm to 8:30 pm seven days a week.
- Meditation from 6:30 am to 7:30 am and chanting from 7:30 am to 8:00 am.
- Vesper service (*aratrikam*), *bhajans*, and readings from *The Gospel of Sri Ramakrishna* were conducted from 7:00 pm to 8:00 pm. The times change on special occasions.

Regular Activities:

- Swami Sridharananda conducted his chapter-wise study of the *Srimad-Bhagavad Gitā* on Sundays between 9:30 am and 10:30 am.
- *A Class for Ladies* was held every Monday between 10.30 am and 12.30 pm. Swami Sunishthananda initiated discussion on *Meditation and Spiritual Life* and the *Katha Upanishad*.
- *Bala sangha classes* which include moral and spiritual lessons, drama and movement were conducted for children every Saturday between 4:45 pm and 6:45 pm during the school term.
- *Meditation sessions* were conducted by Swami Sunishthananda on Sundays between 5:00 pm and 5:30 pm. Classes on *Patanjali's Yoga Sutras* were conducted between 5:30 pm and 6:15 pm.
- Parlour talks were conducted by Swami Sridharananda at 1/98 Condamine Street, Balgowlah, NSW 2093, near Manly Beach on Tuesdays between 7:30 pm and 8:30 pm.
- Classes on the *Vivekachudāmani* were conducted by Swami Sunishthananda every Wednesday between 7:30 pm and 8:30 pm.
- Classes on the *Bhāgavata* were conducted by Swami Sunishthananda every Friday between 7.30 pm and 8.30 pm.
- *Sri Rāmanāma Sankirtanam* was conducted on *ekadashi* days after the vesper service.
- Sanatan Satsang Sabha sang *Ram Katha*, once every month.
- Devotees also received spiritual counselling and guidance.
- 'Yoga for Everybody' was conducted by qualified Yoga Teachers on Tuesdays and Saturdays.
- Broadband for Seniors, under the auspices of

Adult Learning Australia, was conducted with training and advice to those who sought help.

Other Activities:

- Swami Sarvarupananda, Secretary, Ramakrishna Mission, Colombo, Sri Lanka, visited and resided at the Vedanta Centre of Sydney from 18 April to 26 April 2017. He was in Sydney on invitation from *Abhaya Karam* which raises funds for the orphanage at Batticaloa under the Ramakrishna Mission. On 19 April



Swami Sarvarupananda with Swami Sridharananda

2017, he spoke at the Vedanta Centre of Sydney on the 'Teachings of the Holy Trinity'.

- A spiritual retreat was held at the Vedanta Centre of Sydney on 29 April 2017 from 8:30 am to 5:30 pm. The retreat included talks, chanting, music, discussion and presentations by group leaders. The retreat was led by



Spiritual Retreat at VCS

Swami Sridharananda and 41 people attended the full day event.

- The Annual Day of the Vedanta Centre of Sydney was held on 20 May 2017 at the Redgum Function Centre at Wentworthville. The Annual Day commemorates the founding of the Centre. It included an invocatory dance by

Isha Deodhar, depiction of Bhakta Prahlada by the children of the Bala Sangha, Sarod recital by Sandipan Ganguly and students from Mayura Academy, Ruchi Sanghi Dance Company, Samarpan School of Fine Arts and Samskriti School of Dance presented the harmony of the four yogas as embodied in the logo of the Ramakrishna Math and Ramakrishna Mission. Over 400 people attended.

- Swami Vedamrittananda, from the Vedanta Society of Southern California, visited and resided at the Vedanta Centre of Sydney from 10 March 2017 to 5 June 2017.
- Swami Sunishthananda represented the VCS as a speaker at the International Yoga Day organized by the Hindu Council of Australia at the NSW State Parliament on 21 June 2017.

Celebrations:

- *Ramnavami* was celebrated on 5 April 2017 at the Vedanta Centre of Sydney. The celebration included *puja*, chanting of the *Sri Ramanam Samskirtan* and other *bhajans*. There were 110 people who attended and had prasad.
- *Buddha Jayanti* was observed on 10 May 2017. The programme included the recitation of the *Pragyaparamita stotram*, talk on Buddha and Buddhism by Swami Sunishthananda and *bhajans* by Ms Surmani Saniya Patankar.

Forthcoming Programme:

- *Special Puja of Sri Ramakrishna in honour of Swami Atmasthanandaji Maharaj on 2 July 2017*
- *Guru Purnima on 9 July 2017*
- *Spiritual Retreat on 29 July 2017*

From the Annual day of the Vedanta Centre of Sydney



(L) From Left: Christine Rigby, Parramatta Council, Vanlalvawna, Consul General of India, Swami Sridharananda, Dr. Geoff Lee, State Member for Paramatta and others



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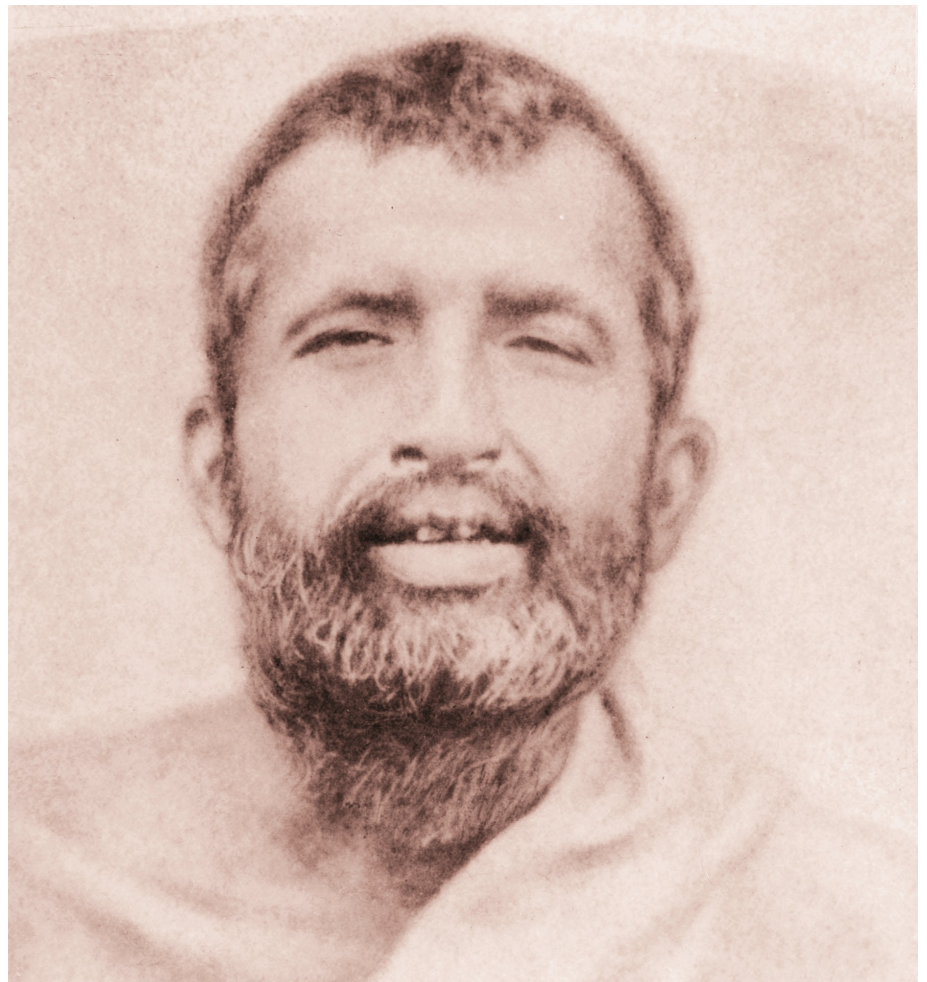
2. FEATURE ARTICLES

A. Sri Ramakrishna and the Indian Contribution to World Harmony—Arnold Toynbee

Arnold Toynbee, the famous British Historian of the 20th Century, presents a bird's eye view of the significance behind the advent of Sri Ramakrishna. Sri Ramakrishna's advent occurred at a time when there was exclusivism on a number of fronts, in both the East and the West. Exclusivism of Religion was perhaps an example that occurred in both the East and the West. Sri Ramakrishna's life was an echo of the Vedic declaration: 'ekam sat, vipra bahuda vadanti'—Truth is One, sages call it by various names. Sri Ramakrishna's practice of the different paths within Hinduism and his practice of different religions like Islam and Christianity and perfection in these paths not only re-affirms this Vedic declaration for Hinduism, but for the world at large which continues to be plagued by exclusivism through extremism. Exclusivism, in the arena of religion, holds that one's own religion has a monopoly on Truth. But the Vedas and Sri Ramakrishna's life testify that no single religion has an exclusive claim on Truth. This important dimension of Sri Ramakrishna's life is brought to the fore in this article.

I have been asked to speak, as well as to take the chair. I am much touched and honoured. It is, I think, characteristic of the Indian spirit that an Indian religious order should have invited an Englishman to speak at this anniversary meeting that is a memorial to Sri Ramakrishna.

I speak with diffidence, because I am an outsider. In a few minutes you will be hearing Swami Ghanananda, who will be – speaking from inside. An outsider cannot say anything of much value. Still, I have several things in my mind which I should like to put before you: firstly, whether one is an insider or outsider, one is deeply concerned, because religion is the most important concern of every human being who passes through this world. Secondly, religion knows no barriers of nationality. It may speak through a Hindu mouth or a Christian one or through a Muslim one; but, if the message does truly come from the source of truth, it speaks to each one of us



Sri Ramakrishna (1836-1886)

direct. Thirdly, this [latter point] is the special insight of Hinduism, and the special gift that Indian religion has to give to the world.

The Hindu attitude is the opposite of the exclusive-mindedness; and this is India's contribution to world harmony.



Arnold Toynbee

Some of the religions that have arisen to the west of India are inclined to say, 'We have the truth.' Hinduism would not dispute this but it would go on to say: 'Yes, you have the truth; we have it too, but neither of us has the whole truth or the same piece of it. No human being ever can have the whole truth, because truth has an infinite number of sides to it. One human being will get one glimpse of the truth, another will get a different glimpse. The two glimpses are different, but both are illuminating. Also, two glimpses are more than twice as illuminating as one glimpse. Truth is one, but there are many approaches to it. These different views do not conflict; they supplement each other.'

This recognition of the many-sidedness of religious insight and experience was part of Sri Ramakrishna's message. It was also part of his life, because – if I am right – his life and his message cannot be distinguished from each other. He gave his message by living as he did.

The goal of Sri Ramakrishna's life was union with God. Having been born in India as a Hindu, he approached this goal first along the Hindu road. Later, he approached it along the Muslim road and then the Christian road as well. But all the time he was also a Hindu.

A Muslim or a Christian might say: 'You can't do that. You can't take our road unless you give up all others, because ours is the only right one.' A Hindu will say: 'I can take all these roads and many more, because they are not mutually exclusive.'

On this point, I myself believe that Hinduism has seen further into the truth than the Western religions have. I also believe that this Indian understanding of the truth is of supreme significance and value for the human race today.

"We can measure his (Sri Ramakrishna's) spiritual power, like theirs (Buddha or Christ), indirectly by seeing the force and impetus of the religious movement which he set in motion."

Of course, it always has been, and always will be right and good that we should appreciate and value other people's glimpses of truth as well as our own; but this is particularly important today, when the peoples of the world are facing each other at close quarters, armed with fearful weapons. In this situation, the exclusive-minded,

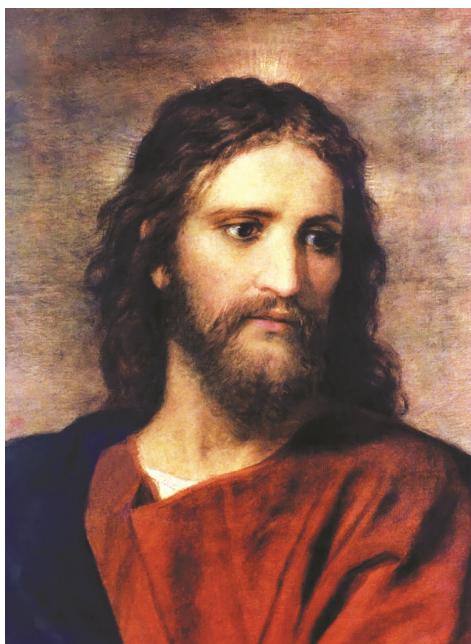
intolerant temper is not more wrong than it has been in the past; it has always been as wrong as it could be, but today it is more dangerous than it has ever been. The Hindu attitude is the opposite of the exclusive-mindedness; and this is India's contribution to world harmony.

Sri Ramakrishna was in the world for half a century: 1836-1886. Look up one of the conventional histories of India dealing with those years. You may not find the name Sri Ramakrishna in the index. You will find a lot about war and politics; the establishment of British rule over India; the Indian Mutiny. You will find something about economics; the digging of irrigation canals; the building of roads and railways.

Now open a life of Sri Ramakrishna. Fortunately he had a disciple who did for him what Boswell did for Dr. Johnson. This book is a very full record of his conversations, with a great



Buddha



Jesus Christ

deal too about his religious experiences, recorded at first-hand by an eye-witness. You will find that this book – called *The Gospel of Sri Ramakrishna* – mentions none of the things that fill the conventional history books about India in those same fifty years.

Sri Ramakrishna was born and brought up in a village in Bengal. He spent most of his life in a temple on the bank of the Ganges, only a few miles away from Calcutta. Outwardly, his life might seem uneventful. Yet in its own field – the field of religion – his life was more active, and more effective, than the lives of his contemporaries – Indian and English – who were building the framework of modern India in Sri Ramakrishna's lifetime. Perhaps Sri Ramakrishna's life was even more modern than theirs, in the sense that his work may have a still greater future than their work will ever have.

Sri Ramakrishna's action was communion with God. It drew to him people of all ages, and a group of his younger disciples, headed by Swami Vivekananda, became the first members of the Religious Order that is holding this meeting here tonight. If I am right, Sri Ramakrishna himself did not found his order in any formal way. You might say that it founded itself after his death through the continuing effect of his life and by the disciples who had lived with him during his later years.

There can be few people alive today who are old enough to have known Sri Ramakrishna personally. Most of us today can know him only at second hand, in the way we know, say, Socrates or the Buddha or Christ or Mohammed. But we can measure his spiritual power, like theirs, indirectly by seeing the force and impetus of the religious movement which he set in motion.

"Indian ideals and Western ideals are not mutually exclusive. There is room for them both, and need for them both. Put them together, and they will be able, between them, to do great things for humanity."

In history books written fifty years or a hundred years from now, I do not think Sri Ramakrishna's name will be missing (not that it very much matters

what does and what does not get a mention.) Future histories of India and of the world will I am sure, have much to say about the practical achievements of modern India. I am thinking particularly of the community development work. This is helping the peasants, in the hundreds of thousands of Indian villages, to realize that they can do something, by their own efforts, to make their lives better. Making them better means making them better materially as a means to making them better spiritually – and this brings us back to religion and to Sri Ramakrishna.

One last word: Indian ideals and Western ideals are not mutually exclusive. There is room for them both, and need for them both. Put them together, and they will be able, between them, to do great things for humanity.

Source:

Arnold Toynbee 'Ramakrishna and the Indian Contribution to the World Harmony' in *Sri Ramakrishna the Great Prophet of Harmony* (Kolkata: Advaita Ashrama, 2000), pp. 429-433

B. DIRECT DISCIPLES: UNITY IN VARIETY—SWAMI VIVEKANANDA

During his first visit to the West, Vivekananda travelled to England three times: from September to November 1895, from April to July 1896, and from October to December 1896. Miss Margaret Noble (later, Sister Nivedita) wrote in her book *The Master as I Saw Him*: “It is strange to remember, and yet it was surely my good fortune, that though I heard the teachings of my Master, the Swami Vivekananda, on both the occasions of his visits to England in 1895 and 1896, I yet knew little or nothing of him in private life, until I came to India in the early days of 1898. “What the world wants today, is twenty men and women who can dare to stand in the street yonder and say that they possess nothing but God. Who will go?” He [Swami Vivekananda] had risen to his feet by this time, and stood looking round his audience as if begging some of them to join him. “Why should one fear?” And then, in tone of which, even now, I can hear again the thunderous conviction, “If this is true, what else should matter? If it is not true, what do our lives matter?”

During his second visit, the swami electrified English audiences with his jnana yoga lectures. In addition he gave a series of lectures at the Royal Society of Painters in Watercolours in Piccadilly, in clubs, educational societies, and in private circles. The British press expressed great admiration for him. Vivekananda wrote to a disciple in Madras, “In England my work is really splendid.” Vivekananda attracted some sincere British followers who dedicated their lives for his mission. Two of them were J.J. Goodwin, who became his stenographer and recorded many of his lectures, and Margaret Noble, who later went to India and established a school for girls and women. Vivekananda left England on 16 December and travelled overland to Naples, the port of departure to India.

‘Unity in Diversity’ is based on a lecture that was delivered by Swami Vivekananda in London, 3 November 1896.

The shift from looking outwards to the innermost reality of our being

“The Self-existent One projected the senses outwards and, therefore, a man looks outwards, not within himself. A certain wise one, desiring immortality, with inverted senses, perceived the Self within.” According to Swami Vivekananda, the first inquiry that we find in the Vedas was concerning outward things, and then a new idea came that the reality of things is not to be found in the external world; not by looking outwards, but by turning the eyes, as it is literally expressed, inwards. And the word used for the Soul is very significant: it is He who has gone inward, the innermost reality of our being, the heart centre, the core, from which, as it were, eve-



London, c. 1890s

rything comes out; The central sun of which the mind, the body, the sense organs, and everything else we have are but rays going outwards. “Men of childish intellect, ignorant persons, run after desires which are external, and

enter the trap of far-reaching death, but the wise, understanding immortality, never seek for the Eternal in this life of finite things.” The same idea is here made clear that in this external world, which is full of finite



Swami Vivekananda in London
c. 1896

“In this world we find that all happiness is followed by misery as its shadow. Life has its shadow, death. They must go together, because they are not contradictory, not two separate existences, but different manifestations of the same unit, life and death, sorrow and happiness, good and evil.”

things, it is impossible to see and find the Infinite. The Infinite must be sought in that alone which is infinite, and the only thing infinite about us is that which is within us, our own soul. Neither the body, nor the mind, not even our thoughts, nor the world we see around us, are infinite. The Seer, He to whom they all belong, the Soul of man. He who is awake in the internal man, alone is infinite, and to seek out the Infinite Cause of this whole universe we must go there. In the Infinite Soul alone we can find it. “What is here is there too, and what is there is here also. He who sees the mani-

fold goes from death to death.” We have seen how at first there was the desire to go to heaven. When these ancient Aryans became dissatisfied with the world around them, they naturally thought that after death they would go to some place where there would all be happiness without any misery; these places they multiplied and called *svargas* – the word may be translated as heavens – where there would be joy forever, the body would become perfect, and also the mind, and where they would live with their forefathers. But as soon as philosophy came, men found that this was impossible and absurd. The very idea of an infinite in place must begin and continue in time. Therefore, they had to give up that idea. They found out that the gods who lived in these heavens had once been human beings on earth, who through their good works had become gods, and the god-heads, as they call them, were different states, different positions; none of the gods spoken of in the Vedas are permanent individuals.

For instance, Indra and Varuna are not the names of certain persons, but the names of positions as governors and so on. The Indra who had lived before is not the same person as the Indra of the present day; he has passed away, and another man from earth has filled his place. So with all the other gods. These are certain positions, which are filled successfully by human souls who have raised themselves to the condition of gods, and yet even they die. In the old Rig-Veda we find the word ‘immortality’ used

with regard to these gods, but later on it is dropped entirely, for they found that immortality which is beyond time and space cannot be spoken of with regard to any physical form, however subtle it may be. However fine it may be, it must have a beginning in time and space, for the necessary factors that enter into the make-up of form are in space. Try to think of a form without space: it is impossible. Space is one of the materials, as it were, which make up the form, and this is continually changing. Space and time are in Maya, and this idea is expressed in the line – “What is here, that is there too.” If there are these gods, the same laws that apply here must bind them, and all laws involve destruction and renewal again and again. These laws are moulding matter into different forms, and crushing them out again. Everything born must die; and so, if there are heavens, the same laws must hold good there.

Duality of existence

In this world we find that all happiness is followed by misery as its shadow. Life has its shadow, death. They must go together, because they are not contradictory, not two separate existences, but different manifestations of the same unit, life and death, sorrow and happiness, good and evil. The dualistic conception that good and evil are two separate entities, and that they are both going on eternally, is absurd on the face of it. They are the diverse manifestations of one and the same fact, one time appearing as bad, and at another time as good. The difference does

not exist in kind, but only in degree. They differ from each other in degree of intensity. We find as a fact that the same nerve systems carry good and bad sensations alike, and when the nerves are injured, neither sensation comes to us. If a certain nerve is paralysed, we do not get the pleasurable feelings that used to come along that wire; and at the same time we do not get the painful feelings either. They are never two, but the same. Again, the same thing produces pleasure and pain at different times of life. The same phenomenon will produce pleasure in one, and pain in another. The eating of meat produces pleasure to a man, but pain to the animal, which is eaten. There has never been anything, which gives pleasure to, all alike. Some are pleased, others displeased. So on it will go. Therefore, this duality of existence is denied. And what follows? We can never have ultimately everything good on this earth and nothing bad.

The history of the world shows that evil is a continuously increasing quantity, as well as good. Take the lowest man; he lives in the forest. His sense of enjoyment is very small, and so also is his power to suffer. His misery is entirely on the sense-plane. If he does not get plenty of food, he is miserable; but give him plenty of food and freedom to rove and to hunt, and he is perfectly happy. His happiness consists only in the senses, and so his misery also. But if that man increases in knowledge, his happiness will increase, the intellect will open to him, and his

sense-enjoyment will evolve into intellectual enjoyment. He will feel pleasure in reading a beautiful poem, and a mathematical problem will be of absorbing interest to him. But, with these, the finer nerves will become more and more susceptible to miseries of mental pain, of which the savage does not think. Take a very simple example. In Tibet there is no marriage, and there is no jealousy, yet we know that marriage is a much higher state. The Tibetans have not known the wonderful enjoyment, the blessing of chastity, the happiness of having a chaste, virtuous wife, or a chaste, virtuous husband. These people cannot feel that. And similarly they cannot feel the intense jealousy of the chaste wife or husband, or the misery caused by unfaithfulness on either side, with all the heart-burnings and sorrows which believers in chastity experience. On one side, the latter gain happiness, but on the other, they suffer misery too.

You can argue thus throughout, the higher the ideal you have in the brain, the greater is your enjoyment, and the more profound your misery. One is like the shadow of the other. That the evils are being eliminated may be true, but if so, the good also must be dying out. If good increases in arithmetical progression, evil increase as geometrical progression. And this is Maya. This is neither optimism nor pessimism. Vedanta does not take the position that this world is only a miserable one. That would be untrue. At the same time, it is a mistake to say that this world is full of happiness and blessings. So it



Sister Nivedita

is useless to tell children that this world is all good, all flowers, all milk and honey. This is what we have all dreamed. At the same time it is erroneous to think, because one man has suffered more than another, that all is evil. It is this duality, this play of good and evil that makes our world of experiences. At the same time, the Vedanta says, "Do not think that good and evil are two, are two separate essences, for they are one and the same thing, appearing in different degrees and in different guises and producing differences of feeling in the same mind." So, the first thought of the Vedanta is the finding of unity in the external; the One Existence manifesting Itself however different. It may appear in manifestation.

We find, then, that this world is neither optimistic nor pessimistic; it is a mixture of both, and as we go on we shall find that the whole blame is taken away from nature and put upon our own shoulders. At the same time the Vedanta shows the way out, but not by denial of evil, because it analyses boldly the fact as it is and does not seek to conceal anything. It is not hopeless; it is not agnostic. It finds out a remedy, but it wants to place that remedy on adamant foundations; not

by shutting the child's mouth and blinding its eyes with something which is untrue, and which the child will find out in a few days. I remember when I was young, a young man's father died and left him poorly off, with a large family to support, and him. He had a conversation with a clergyman who offered this consolation, "Oh, it is all good, all is sent for our good." That is the old method of trying to put a piece of gold leaf on an old sore. It is a confession of weakness, of absurdity. The young man went away, and six months afterwards a son was born to the clergyman, and he gave a thanksgiving party to which the young man was invited. The clergyman prayed, "Thank God for His mercies." And the young man stood up and said, "Stop, this is all misery." The clergyman asked, "Why?" "Because when my father died you said it was good, though apparently evil; so now, this is apparently good, but really evil." Is this the one way to cure the misery of the world? Be good and have mercy on those who suffer. Do not try to patch it up, nothing will cure this world: go beyond it.

Vedanta finds out that Unity

This is a world of good and evil. Wherever there is good, evil follows, but beyond and behind all these manifestations, all these contradictions, the Vedanta finds out that Unity. It says, "Give up what is evil and give up what is good." What remains then? Behind good and evil something which is yours, the real you, beyond every evil, and beyond every good too, and it is that



*Swami Vivekananda in London
c. 1896*

which is manifesting itself as good and bad. Know that first, and then and then alone you will be a true optimist, and not before; for then you will be able to control everything. Control these manifestations and you will be at liberty to manifest the real "you". First be master of yourself, stand up and be free, go beyond the pale of these laws, for these laws do not absolutely govern you, they are only part of your being. First find out that you are not the slave of nature, never were and never will be; that this nature, infinite as you may think it is, is only finite, a drop in the ocean, and your soul is the ocean; you are beyond the stars, the sun, and the moon. They are like mere bubbles compared to your infinite being. Know that, and you will control both good and evil. Then alone the whole vision will change and you will stand up and say, "How beautiful is good and how wonderful is evil."

That is what Vedanta teaches. It does not propose any slipshod remedy by covering wounds with gold leaf and the more the

wound festers, putting on more gold leaf. This life is a hard fact; work your way through it boldly, though it may be adamant; no matter, the soul is stronger. It lays no responsibility on little gods; for you are the makers of your own fortunes. You make yourselves suffer, you make good and evil, and it is you who put your hands before your eyes and say it is dark. Take your hands away and see the light; you are effulgent, you are perfect already, from the very beginning. We now understand the verse, "He goes from death to death who sees the many here." See that One and be free.

Going towards the One and be free

How are we to see it? This mind, so deluded, so weak, so easily led, even this mind can be strong, and may catch a glimpse of that knowledge, that Oneness, which saves us from dying again and again. As rain falling upon a mountain flows in various streams down the sides of the mountain, so all the energies, which you see here, are from that one Unit. It has become manifold falling upon Maya. Do not run after the manifold; go towards the One. "He is in all that moves; He is in all that is pure; He fills the universe; he is in the sacrifice; He is the guest in the house; He is in man, in water, in animals, in truth; He is the Great One. As fire coming into this world is manifesting itself in various forms, even so, that one Soul of the universe is manifesting Himself in all these various forms. As air coming into this universe manifests itself in various forms, even

so, the One Soul of all souls, of all beings, is manifesting Himself in all forms." This is true for you when you have understood this Unity, and not before. Then is all optimism, because He is seen everywhere. The question is that if all this be true that that Pure One – the Self, the Infinite – has entered all this, how is it that He suffers, how is it that He becomes miserable, impure? He does not, says the Upanishad. "As the sun is the cause of the eyesight of every being, yet it is not made defective by the defect in any eye, even so the Self of all is not affected by the miseries of the body, or by any misery that is around you." I may have some disease and see everything yellow, but the sun is not affected by it. "He is the One, the Creator of all, the Ruler of all, the Internal Soul of every being – He who makes His Oneness manifold. Thus, sages who realise Him as the soul of their souls, unto them belongs eternal peace; unto none else. He who in this world of evanescence finds Him who never changes, he who in this universe of death finds that One Life, he who in this manifold finds that Oneness, and all those who realise Him as the Soul of their souls, to them belong eternal peace; unto none else. Where to find Him in the external world, where to find Him in the suns, and moons, and stars? There the sun cannot illumine, nor the moon, nor the stars, the flash of lightning cannot illumine the place; what to speak of this mortal fire? He shining, everything else shines. It is His light that they have borrowed, and He is shining through them." Here is another beautiful simile. Those of

you who have been in India and have seen how the banyan tree comes from one root and spreads itself far around, will understands this. He is that banyan tree; He is the root of all and has branched out until He has become this universe, and however far He extends, every one of these trunks and branches is connected.



*Swami Vivekananda in London
c. 1896*

The highest heaven is in our souls

Various heavens are spoken of in the Brahmana portions of the Vedas, but the philosophical teaching of the Upanishads gives up the idea of going to heaven. Happiness is not in this heaven or in that heaven, it is in the soul; places do not signify anything. Here is another passage which shows the different states of realisation: "In the heaven of the forefathers, as a man sees things in a dream, so the Real Truth is seen." As in dreams we see things hazy and not so distinct,

as we see the Reality there. There is another heaven called the Gandharva, in which it is less clear; as a man sees his own reflection in the water, so is the Reality seen there. The highest heaven, of which the Hindus conceive, is called Brahmaloaka; and in this, the Truth is seen much more clearly, like light and shade, but not yet quite distinctly. But as a man sees his own face in a mirror, perfect, distinct, and clear, so is the Truth shining in the soul of man. The highest heaven, therefore, is in our souls; the greatest temple of worship is the human soul, greater than all heavens, says the Vedanta; for in no heaven anywhere, can we understand the reality as distinctly and clearly as in this life, in our own soul. Changing places does not help one much. I thought while I was in India that the cave will give me clearer vision. I found it was not so. Then I thought the forest would do so, then, Varanasi. But the same difficulty existed everywhere, because we make our own worlds. If I am evil, the whole world is evil to me. That is what the Upanishad says. And the same thing applies to all worlds. If I die and go to heaven, I should find the same, for until I am pure it is no use going to caves, or forests, or to Varanasi, or to heaven, and if I have polished my mirror, it does not matter where I live, I get the Reality just as It is. So it is useless, running hither and thither, and spending energy in vain, which could be spent only in polishing the mirror. The same idea is expressed again: "None sees Him, none sees His form with the eyes. It is in the mind, in the pure mind, that He is seen,

and thus immortality is gained.”

Yoga of sense control

The Yoga, which we are now considering, consists chiefly in controlling the senses. When the senses are held as slaves by the human soul, they can no longer control the mind, then the Yogi has reached the goal. “When all vain desires of the heart have been given up, then this very mortal becomes immortal, then he becomes one with God even here. When all the knots of the heart are cut asunder, then the mortal becomes immortal, and he enjoys Brahman here.” Here, on earth, nowhere else.

The heart of life

This Vedanta, this philosophy and other Eastern systems, look only to something beyond, letting go the enjoyments and struggle of this life. This idea is entirely wrong. It is only ignorant people who do not know anything of Eastern thought that believe so. On the contrary, we read in our scriptures that our philosophers do not want to go to other worlds, but depreciate them as places where people weep and laugh for a little while only, and then die. As long as we are weak we shall have to go through these experiences; but whatever is true, is here, and that is the human soul. And this also is insisted upon, that by committing suicide, we cannot escape the inevitable; we cannot evade it. But the right path is hard to find. The Hindu is just as practical as the Western, only we differ in our views of life. The one says, build a good

house, let us have good children and food, intellectual cultures, and so on, for this is the whole of life. And in that he is immensely practical. But the Hindu says, true knowledge of the world means knowledge of the soul, metaphysics; and he wants to enjoy that life. In America there was a great agnostic, a very noble man, a very good man and a very fine speaker. He lectured on religion, which he said was of no use; why bother our heads about other worlds? He employed this simile: “We have an orange here, and we want to squeeze all the juice out of it. I met him once and said, “I agree with you entirely. I have some fruit, and I too want to squeeze out the juice. Our difference lies in the choice of the fruit. You want an orange, and I prefer a mango. You think it is enough to live here and eat and drink and have a little scientific knowledge; but you have no right to say that that will suit all tastes. Such a conception is nothing to me. If I had only to learn how an apple falls to the ground, or how an electric current shakes my nerves, I would commit suicide. I want to understand the heart of things, the very kernel itself. Your study is the manifestation of life, mine is the life itself. My philosophy says you must know that and drive out from your mind all thoughts of heaven and hell and all other superstitions, even though they exist in the same sense that this world exists. I must know the heart of this life, its very essence, what it is, not only how it works and what are its manifestations. I want the

why of everything, I leave the *how* to children.

Each individual is like a bubble, and the nations, resemble many bubbles. Gradually these nations are joining, and I am sure the day will come when separation will vanish and that Oneness to which we are all going will become manifest. A time must come when every man will be as intensely practical in the scientific world as in the spiritual, and then that oneness, the harmony of Oneness, will pervade the whole world. The whole of mankind will become Jivanmuktas – free whilst living. We are all struggling towards that one end through our jealousies and hatreds, through our love and cooperation. A tremendous stream is flowing towards the ocean carrying us all along with it; and though like straws and scraps of paper we may at times float about, in the long run we are sure to join the Ocean of Life and Bliss.

Selected compositions and teachings of Swami Vivekananda

Swami Vivekananda composed the poem titled ‘Peace’ at Ridgely Manor, New York, 1899:

PEACE

Behold, it comes in might,
The power that is not power,
The light that is in darkness,
The shade in dazzling light.

It is joy that never spoke
And grief unfelt, profound,
Immortal life unlived,
Eternal death unmourned.

It is not joy nor sorrow,
But that which is between,
It is not night nor morrow,
But that which joins them in.
It is sweet rest in music,
And pause in sacred art,
The silence between speaking,
Between two fits of passion –
It is the calm of heart.
It is beauty never seen,
And love that stands alone,
It is song that lives un-sung,
And knowledge never known.

It is death between two lives,
And lull between two storms,
And void whence rose creation,
And that where it returns.

To it the tear-drop goes,
To spread the smiling form
It is the Goal of Life,
And Peace – its only home!

Teachings: Happiness

Man thinks foolishly that he can make himself happy, and after years of struggle finds out that true happiness consists in killing selfishness and that no one can make him happy except himself.

We cannot add happiness to this world; similarly, we cannot add

pain to it either. The sum total of the energies of pleasure and pain displayed here on earth will be the same throughout. We just push it from this side to the other side, and from that side to this, but it will remain the same, because to remain so is its very nature. This ebb and flow, this rising and falling, is in the world's very nature; it would be as logical to hold otherwise as to say that we may have life without death.

Then alone can death cease when I am one with life, then alone can misery cease when I am one with happiness itself, then alone can error cease when I am one with knowledge itself.

Brahman or the Supreme Reality

The Brahman, the God of the Vedanta, has nothing outside of Himself, nothing at all. All indeed is He; He is in the universe; He is the universe Himself. "Thou art man, Thou art the woman, Thou art the young man walking in the pride of youth, Thou art the old man tottering in his step."

Source

Swami Chetanananda, *God lived with them: Life stories of sixteen monastic disciples of Sri Ramakrishna* (Kolkata: Advaita Ashrama, 1997), pp. 49-50.

Swami Vivekananda, *The Complete Works of Swami Vivekananda* (Kolkata: Advaita Ashrama,

2012), Mayavati Memorial Edition, vol. 2, pp. 175-188; vol. 4, pp. 395-6.

Swami Vivekananda, *Teachings of Swami Vivekananda*, (Kolkata: Advaita Ashrama, 2013), p103.

Unpublished Spiritual Counsel

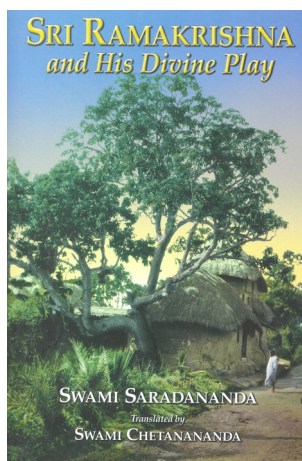
To Kasthoori Ramachandran by Swami Abhayananda on 10 April 1971

I am also happy to note that you are trying to create and maintain an atmosphere of holiness in your shrine with regular worship. So far so good. But you must know the real atmosphere is in the mind. When you raise the level of your mind to the plane of God consciousness or Self – who is the holy of the holies – this Holiness percolates into your mind and flows out creating a holy atmosphere around you! This is the real atmosphere, and the one created by external worship with all its paraphernalia is just temporary. Remembering this, try to lead the life in accordance with the ideals placed before the world by Sri Sri Thakur, Mother and Swamiji.

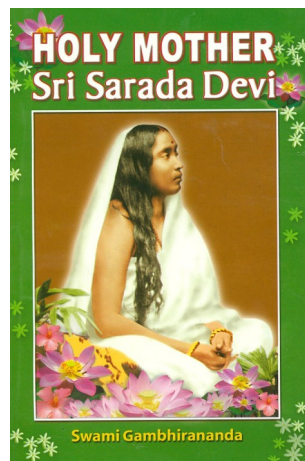


<http://spiritualbookstore.org.au/>

Ramakrishna Vivekananda Literature



Title: *Sri Ramakrishna and His Divine Play*
Author: Swami Saradananda
Price: \$55.00
Cover:Type: HB
Pages: 1007
Language: English
Publisher: Vedanta Society of St. Louis
Weight: 1560 gm

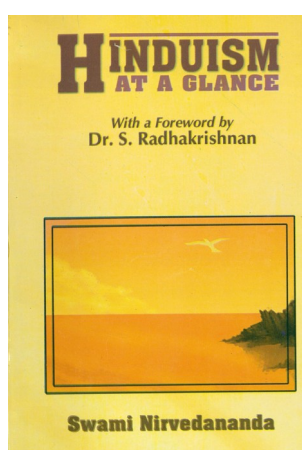


Title: *Holy Mother Sri Sarada Devi*
Author: Swami Gambhirananda
Price: \$12.00
Cover:Type: PB
Pages: 540
Language: English
Publisher: Ramakrishna Math, Chennai
Weight: 540 gm

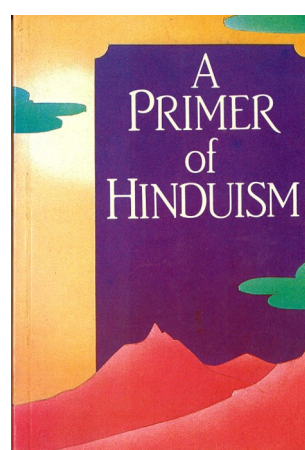
This is a new translation of *Sri Sri Ramakrishna Leelaprasanga*, the most authentic biography of Sri Ramakrishna, written by his disciple Swami Saradananda and translated by Swami Chetanananda. The book presents Sri Ramakrishna's life in 5 parts that focus on the Divine and Human aspects of Sri Ramakrishna's personality.

This is an exhaustive life of Holy Mother incorporating as many facts and incidents from Holy Mother's life as could be gleaned from all reliable sources, oral and documentary. Sri Sarada Devi, the Holy Mother, was the power or energy behind Sri Ramakrishna, like fire and its power to burn. This is a very comprehensive and authentic account of Holy Mother's life which was written by Swami Gambhirananda.

Hinduism



Title: *Hinduism at a Glance*
Author: Swami Nirvedananda
Price: \$8.00
Cover:Type: PB
Pages: 272
Language: English
Publisher: Calcutta Students' Home
Weight: 250gms

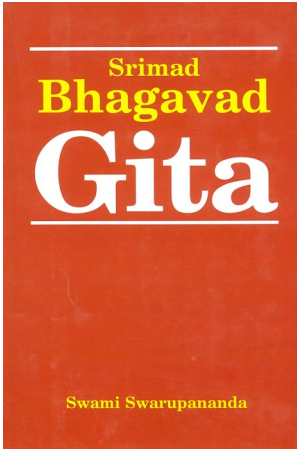


Title: *A Primer of Hinduism*
Author: D.S. Sharma
Price: \$5.00
Cover:Type: PB
Pages: 170
Language: English
Publisher: Ramakrishna Math, Chennai
Weight: 120gms

Hinduism at a Glance, with a foreword by Dr. S. Radhakrishnan provides an introduction into the basic tenets of Hinduism. These tenets include Dharma, Scriptures, Samsara, Mukti, Pravritti Marga and Nivritti Marga and the four yogas.

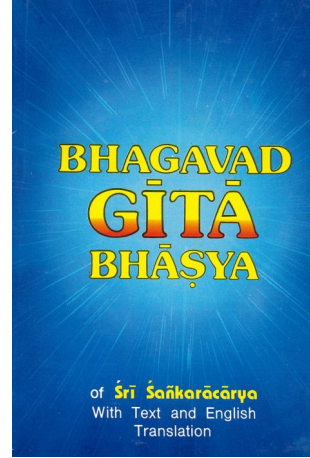
This book touches briefly on the fundamental doctrines of Hindu religion and philosophy through questions and answers. It can also form the basis of a detailed exposition of Hinduism suited to the needs of students at different levels of understanding.

Vedantic Scriptures — Bhagavad-Gita



Title: Srimad Bhagavad-Gita
Translator: Swami Swarupananda
Price: \$10.00
Cover: Type: HB
Pages: 452
Language: English / Sanskrit
Publisher: Advaita Ashrama
Weight: 395 gm

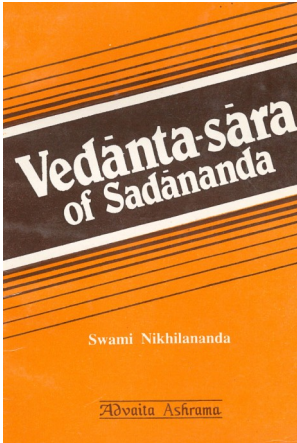
Swami Swarupananda was a direct disciple of Swami Vivekananda. His translation of the Bhagavad-Gita follows mainly Sankaracharya. He not only provides the original slokas and English translation, but also a word for word translation from Sanskrit to English in the Sanskrit prose order. This is a good introductory text of the Bhagavad-Gita, without a detailed commentary.



Title: Bhagavad-Gita Bhasya
Translator: Dr. A.G. Krishna Warriar
Price: \$25.00
Cover: Type: PB
Pages: 652
Language: English/Sanskrit
Publisher: Ramakrishna Math, Chennai
Weight: 640 gm

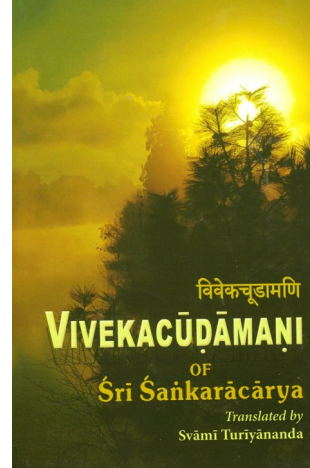
This is an English translation of the Bhagavad-Gita Sankaracharya Bhasya. Sankaracharya is perhaps the most celebrated commentator on the *prastana-tria*, which includes the Bhagavad-Gita. This English translation by Dr. A.G. Krishna Warriar not only provides a translation of the *udgata* or introduction by Sankaracharya but also an English translation of the entire commentary with the original Sanskrit text split (sandhis disjoined) for easy comprehension.

Vedantic Scriptures



Title: Vedānta Sara of Sadānanda
Translator: Swami Nikhilananda
Price: \$5.00
Cover: Type: PB
Pages: 152
Language: English / Sanskrit
Publisher: Advaita Ashrama
Weight: 100gms

The *Vedānta Sara of Sadānanda* follows the traditional Vedantic method of *adhyasa-apavada nyaya*. The second chapter describes the process of superimposition of *avidya* on Brahman resulting in the three bodies in their individual and collective aspects. The fourth and fifth chapters discuss the process of *apavada* or de-superimposition by considering the implied meaning of the *tat tvam asi mahavakya* and *sravana, manana and nididhyasana*.



Title: Vivekacudamani of Sri Sankaracarya
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Sankara's *Vivekacudamani* is a popular Vedantic text which gives its basic principles. This translation, a work by a disciple of Sri Ramakrishna, is based on the notes taken by Ida Ansell, an American devotee who attended Swami Turiyananda's classes at the turn of the century. The text includes the original verses in Sanskrit, transliteration, an English translation and a verse index in Sanskrit.