

Vedanta

375 JANUARY - FEBRUARY 2014

Swami Vivekananda and Neo-Vedanta

Swami Bhajananda

The Destiny of Man

Rev. M. Guy Labergb





*We wish our readers
everywhere,
a Peaceful Christmas
and
a Joyous New Year.*

Divine Wisdom

Teachings of Swami Abhutananda

ADVICE TO A DEVOTEE

A Devotee: "Maharaj, why are there so many ups and downs in the mind of a householder?"

Latu Maharaj: "Because the mind of a householder is too involved with worldly objects. Sometimes it goes up as a result of spiritual practices, but it falls back again. The Master used to say: if one ties a rope with a brick at the end of it to the tail of a mongoose, it will be able to climb a wall only as far as the loose rope permits but no farther, because of the weight of the brick. Likewise, the mind of a householder may move toward God, but the weight of worldly objects pulls it back.' To keep the mind always in God is a great tapasya', such a mind does not fluctuate between high and low. A thread with stray fibers cannot pass through the eye of a needle; similarly, a mind with desires cannot be absorbed in God.

Continued on the inside back cover

Vedanta

375 JANUARY - FEBRUARY 2014

Contents

- | | |
|----|---|
| 2 | Editorial
<i>Prayer: Conditions and Fulfilment</i> |
| 5 | Swami Vivekananda and Neo-Vedanta
<i>Swami Bhajanananda</i> |
| 14 | The Destiny of Man
<i>Rev. M. Guy Labergb</i> |
| 22 | The Ego in its Extreme Expansion
<i>Editorial from Vedanta kesari 1976</i> |
| 30 | Nama-Japa, The Divine Path
<i>Sri P. Chandrasekhara Menon</i> |
| 36 | God is also Mother
<i>Hans Torwesten</i> |
| 40 | The Synthesis Of Yogas In Swami
Vivekananda
<i>Swami Nityabodhananda</i> |
| 46 | Leaves from an Ashrama: 44
Angling for the Large and Beautiful Prize
<i>Swami Vidyatmananda</i> |
| 48 | Programme |
-

ISSN 1355 - 6436

Editorial

Prayer: Conditions and Fulfilment

We have mentioned that every prayer, if certain conditions are fulfilled, is answered. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). It would be an unbearable world for all of us, if our unwise prayers did not often have "No" for their answer.

Longfellow says: "What discord should we bring into the universe if our prayers were all answered? Then *we* should govern the world and not God. Do you think we should govern it better? Often God answers our prayers in ways that we do not expect, recognize, like; we may not welcome them. But a true devotee accepts the will of the Lord and is content with whatever answer he gets. Let us earnestly ask God to help us accord our *Will* with His *Will*."

Before we pray let us pause and reflect :

Am I in earnest?

Many times we feel like praying but our heart is not in it. If we get what we wish for it is fine; if not that is also fine. This is a callous attitude. Let us find out if that is what we desire and pray deeply, earnestly with intense longing.

Do I need the object I pray for?

Let us find if we really need what we pray for. This includes spiritual prayers asking God for devotion, knowledge, etc. By reading books or hearing lectures we feel like praying. It is easy to make such prayers. But let us not forget if God grants our prayers it is our responsibility to maintain them. Our entire life must turn into an appropriate channel for the expression of God's gifts.

Prayer: Conditions and Fulfilment

Prayer is the last resort

Prayer is the last and most potent weapon, hence we should not use it lightly. Let us first explore other means like hard work etc available to us and if nothing helps then only let us use prayer. One reason for our denied requests is that we continually try to make prayer a substitute for intelligence and work. Often if we are in earnest God helps us by showing us the right means.

Does my prayer harm anyone?

Prayers are of two types, worldly and spiritual. They can be classified further into two types—selfish and unselfish. Some people pray purely for their own selfish ends, even if it means loss or injury for others. Even if we are selfish we need to see that they do not injure others; otherwise suffering is bound to follow us sooner or later.

Patience and Perseverance

Henry Ward Beecher (A famous American preacher) stated with characteristic humour what is often a very serious truth in the practice of prayer. "A woman," he said, "prays for patience and God sends her a green cook." That is, we seek for a thing, and God gives us a chance. So let us ask ourselves: Am I prepared to wait with patience, perseverance and persistence even if my prayer takes a long time to get an answer? What we consider a 'long time' is really a 'right and proper time' from God's point of view.

Faith

Do I have that tremendous faith that God exists, he loves us, listens to our prayers, knows our needs better than ourselves and is sure to grant what is good for us. He knows when, where and in which way to answer our prayers. So we must go on praying

Prayer: Conditions and Fulfilment

earnestly and wait with faith, hope and love. It would be a disaster to expect God to fulfil our prayers in the exact way we expect to see. The day God answers everybody's prayer that day (do we not pray for each other's destruction?) would be the end of the world!

Acceptance:

Let us accept what God grants us with joy like children. Let us have deep faith that whatever he gives us is for our own good and is the best for us. Prayer is not a way of changing God's will; it is the way of merging our will in God's will.

Gratefulness

After we get whatever God gives us we should be happy and offer thanks and remain ever grateful to the Lord, for I must look upon it as *Prasada* from God.

Fulfilment

If all these conditions are met with, our prayers will be answered. Let us not entertain any doubts about it. Sri Ramakrishna says:

When mind and speech unite in earnestly asking for a thing, that prayer is answered. Of no avail are the prayers of that man who says with his mouth, 'These are all Thine. O Lord', and at the same time thinks in his heart that all of them are his.

If our prayer is sincere and earnest, long before its fulfilment our hearts will be filled with joy, purity and strength. God's answer to our prayers will always be for our good in the long run even if we are unable to understand it. This is the experience of every spiritual aspirant. So let us pray and wait with faith and joy.

Swami Dayatmananda

Swami Vivekananda and Neo-Vedanta

Swami Bhajanananda

Change is an essential attribute of life. Human society too is not an exception to this rule. Culture is a result of this change. As Arnold Toynbee has pointed out, culture is not a natural phenomenon. It is something created by man in response to the challenges of environment. The pattern of culture thus developed varies from country to country. Though, as many modern sociologists have shown, religion is foundational to culture, in India alone did the two become inseparable integrated. In the words of Swami Vivekananda, 'religion is the backbone of the nation.' Any change in Hindu Society must therefore begin with religion first.

Changes are of several types: some are evolutionary, some revolutionary, some retrograde and some destructive. The reform movements in India during the nineteenth century were not evolutionary. They belonged to the other three types of change. Evolution is the law of growth, and any process which goes against this law cannot survive long. The reform movements did not represent the natural growth of Hinduism as a whole, and soon lost their initial momentum. Having understood all this in the right perspective, Swamiji said: I do not believe in reform. I believe in growth. I do not dare to put myself in the position of God and dictate to our society: This way thou shouldst move and not that'. My ideal is growth, expansion, development on national lines ... I only ask you to go forward and complete the practical realization of the scheme of human progress that has been laid out in the most perfect order by our ancestors.

From his own spiritual intuition, his study of Hindu scriptures and his first hand knowledge of the conditions of Hindu society at the grass roots level, Swami Vivekananda came to the conclusion that not only was Hindu religion not the cause of India's degradation but it was the way of least resistance to bring about changes in the socio-politico-economic life of the

Swami Bhajanananda

nation. He discovered that Hinduism had certain life-giving principles which, when put into practice, could lead to a rejuvenation of India. It was because these dynamic principles had not till then been properly applied in solving individual and national problems that India's fortune declined and she became a slave to foreign powers. The corpus of these life-giving principles and the technique of their practical application taken together is called Neo-Vedanta.

Before we proceed further we must understand the meaning of the term Neo-Vedanta. The word neo does not mean a new philosophy or religion, it only means a new interpretation and a new application of some of the age-old doctrines of Hinduism. Again, the word Vedanta was used by Swamiji to denote the whole of Hinduism. Though, strictly speaking, the word applies only to the Upanishads and the philosophy of Badarayana based on these, after the time of Sankaracharya and mainly due to his efforts, Vedanta triumphed over all the other schools of philosophy and came to be identified with the philosophy of the Hindu religion. The process of integrating various other philosophical elements into Vedanta was carried further by Ramanujacharya, Madhvacharya and others. Swami Vivekananda was only one of the latest of such divine integrators. Speaking about the role of Vivekananda in the 'new' Vedanta, Sister Nivedita declares:

He stands merely as the Revealer, the interpreter to India of the treasures that she herself possesses in herself. The truths that he preaches would have been as true, had he never been born. Nay more, they would have been equally authentic. The difference would have lain in their difficulty of access, in their want of modern clearness and incisiveness of statement, and in their loss of mutual coherence and unity. Had he not lived, texts that today will carry the bread of life to thousands might have remained the obscure disputes of scholars. He taught with authority, and not, as one of the Pundits. For he himself plunged to the depths of the realization which he preached, and he came back

Swami Vivekananda and Neo-Vedanta

like Ramanuja only to tell its secrets to the pariah, the outcaste, and the foreigners.

What are the life-giving principles of Vedanta of which Swamiji spoke? Again we quote Nivedita for the sake of authority and clarity.

Swami Vivekananda says:

Man is not travelling from error to truth, but climbing up from truth to truth, from truth that is lower to truth that is higher'. This, and the teaching of Mukti—the doctrine that 'man is to become divine by realizing the divine', that religion is perfected in us only when it has led us to 'Him who is the one life in a universe of death, Him who is the constant basis of an ever-changing world, that One who is the only soul, of which all souls are but delusive manifestations'—may be taken as the two great outstanding truths which, authenticated by the longest and most complex experience in human history, India proclaimed through him to the modern world of the West.

In other words, the life-giving principles of Vedanta according to Swamiji are:

1. The Potential divinity of the soul.
2. The Principle of *sakshatkara*, i.e., direct intuitive experience of God.
3. The principle of harmony.

The traditional Hindu concept of man is that he is a soul bound in matter, a prisoner languishing in the cage of flesh. For the Buddhist, man is an unreal self caught in a real world of sorrow and change. The Christian concept is less philosophical: he is a born sinner with the curse of Adam upon his head, constantly under Satan's black-mail. It was against all these dismal pictures of man that Swami Vivekananda preached his doctrine of the potential divinity of man. For him man is spirit, a spark of divine light and puissance, triumphing over matter. For him life is not a prison-house but a battle-field, and the achievements of man in religion, art, science and social life are the victorious shouts of the cohorts of the spirit advancing in spite of countless obstacles put in their way by Nature.

Swami Bhajanananda

The word 'potential' in this context implies two things: in the first place, it means that the real self of man in its present state is either in a contracted state or is eclipsed by ignorance; and secondly, it means that there is a teleological urge in man to break his bonds. As Sister Nivedita has pointed out, this doctrine is connected with the concept of freedom, Mukti. For Swamiji Mukti is not merely the ultimate reward of several lives of suffering, too far away to be meaningful for the modern man, but it is an immediate existential concern. It is the main motive power driving every activity of man. Religion only points to the most perfect form of freedom, and 'God' represents that highest ideal. In fact Swamiji identifies freedom with life itself. In his lecture on 'What is Religion?' he compares a small worm to a huge locomotive and continues:

How can we make the distinction between the living and the dead? In the living there is freedom, there is intelligence; in the dead all is bound and no freedom is possible, because there is no intelligence. This freedom that distinguishes us from machines is what we are all striving for. To be more free is the goal of all our efforts, for only in perfect freedom can there be perfection.

It should be pointed out here that Swamiji uses the word 'Divine' not in the sense of a Personal God like Narayana, Siva, Allah or Jehovah. For him it means Brahman, the ground and support of the universe, the 'God beyond god' of Paul Tillich. 'Personal God, gods and goddesses, Avatars --' all these derive their meaning and reality from the Impersonal Absolute.

The doctrine of the potential divinity of man is essentially a restatement of the Upanishadic doctrine of the integral relationship of soul with Brahman. All schools of Vedanta are agreed on this point. But in the hands of Swamiji it has become a powerful instrument of social change. For him the doctrine provides a new definition of life, viz. 'Religion is the manifestation of the potential divinity in man'; a new ideal for the nation, viz., 'renunciation and service'; and finally, a new philosophy of work.

Swami Vivekananda and Neo-Vedanta

The world is at present in need of a satisfying philosophy of work reconciling the conflict between selfishness and altruism ever present in all men. Karl Marx's ideal of work as self-realization has great popularity in certain parts of the world, but its sinister materialistic basis makes it unsuitable for the majority of the people all over the world, especially in India. Swamiji's doctrine of the potential divinity of man bridges the gulf between man and the Divine, the sacred and the secular, and integrates the highest goal of life even into the smallest kind of work. This means, as Sister Nivedita has beautifully put it:

No distinction henceforth between the sacred and the secular. To labour is to pray, to conquer is to renounce. Life itself is religion. To have and to hold is as stern a trust as to quit and to avoid. This is the realization which makes Vivekananda the great preacher of Karma not divorced from but as expressing Jnana and Bhakti. To him the workshop, the study, the farmyard and the field are as true and fit scenes for the meeting of God with man as the cell of the monk and the door of the temple.

The second important doctrine of Vedanta is the principle of direct super-sensuous experience of the Ultimate Reality. This is an ancient and familiar concept for Hindus but a rather strange doctrine for the Semitic culture. In the Judaeo-Christian and Islamic religions the test and criterion of religion is faith in the unique power of the founding prophet, and also obeying the moral commandments. It is true that in these religions a small group of saintly people called the 'mystics' have through the centuries struggled to attain God-realization, but dogmatic theology has never accepted the doctrine that direct experience of God is a necessary pre-condition for salvation. This makes God, soul, angels, resurrection, hell, heaven, salvation, etc., hypothetical postulates without any chance for verification in this life.

On the contrary, in Vedanta God is an existential and verifiable postulate. It begins with the incontrovertible fact of the

Swami Bhajanananda

existence of one's own self, and invites every man to undertake an adventure into the realm of the spirit by following the trail of the self. Such a self-enquiry leads to the discovery of the higher dimensions of the self and to the final realization of the unity of the self with the Ultimate Reality of the universe. Explaining this important Vedantic doctrine, Swamiji says:

If there is one universal truth in all religions, I place it here, in realizing God. Ideals and methods may differ but that is the central point. There may be a thousand radii but they all converge to the one centre, and that is the realization of God: something behind the world of sense, this world of eternal eating and drinking and talking nonsense, this world of false shadows and selfishness.

This concept of the verifiability of religion has tremendous significance in the world today. The most important aspect of this is the recovery of faith. Swamiji points out that if one religion is true then all the other religions must be true. Vedanta is thus acting as a vindication and support of all the other religions of the world. That is why thousands of bewildered and frustrated people, especially in the West, are now turning to Vedanta. The certitude and promise that they find in Vedanta enable them to understand their own religions better.

The third principle of Vedanta is that of harmony. Unlike the dogmatic approach of dogmatic religions and even of science, Vedanta provides a relativistic approach to beliefs, creeds, ideals etc. This approach has enabled Hinduism to survive centuries of foreign conquests and internal schisms by accommodating all these within her fold. This is the approach that the peoples of this fast-shrinking world, threatened with nuclear holocaust, urgently need now. Inter-religious harmony is now being more and more accepted as an important need all over the world. The question is how to bring this about. Here comes the importance of Sri Ramakrishna's religious experiments and experiences interpreted to the modern world by Swami Vivekananda. Swamiji's ideal is

Swami Vivekananda and Neo-Vedanta

that every religion should accept the best elements in other religions without losing its own distinctive motif. Religions of the world should accept the principle of 'unity in diversity', and cease to be fanatical and intolerant. 'We must learn, says Swamiji, 'that the truth may be expressed in a hundred ways, and that each of these ways is true as far as it goes'. He further concludes:

My idea therefore is that all these religions are different forces in the economy of God, working for the good of mankind, and that not one can become dead, not one can be killed.

Another important problem facing the modern man is the antagonism between science and religion. The principle of harmony, the relativistic approach of Vedanta to reality, alone can solve this. Vedanta accepts three degrees of reality -- the absolute, the empirical and the illusory. The Neo-Vedanta of Swami Vivekananda is ready to accept the suzerainty of science in the plane of empirical reality. It accepts the laws and discoveries of science to be valid in the physical world. The goal of Vedanta being God-realization, its own special fields are at the supersensuous and superconscious levels, and it has its own well-tested techniques for the attainment of these. Hence there is no actual confrontation between science and Neo-Vedanta. Not only that, some of the modern theories of science like the theory of evolution and the law of conservation of energy give additional support to the Hindu theory of cyclic projection and involution of the universe. By its concept of intra-cosmic God, Vedanta resolves the contradiction between the extreme naturalism of science and the extreme supernaturalism of Semitic religions.

We now come to the practical application of the principles we have so far discussed. Karl Marx said: ' The philosophers have only explained the world. The question is how to change it.' Swami Vivekananda understood the truth of this statement more than anybody else. He was neither a philosopher nor a sociologist,

Swami Bhajanananda

though he had in him the genius for both. He was first and foremost a prophet with a mission, a religious leader determined to bring a new message of hope to suffering humanity in the East and the West alike. His main interest lay in making religious beliefs and philosophical convictions issue forth in action. But he knew that the problems of the man had to be tackled on the ideological plane first. The theoretical principles of potential divinity of the soul, direct intuitive experience of God, and the harmony of all fields of human endeavour together form the manifesto of Swami Vivekananda's plan of campaign for the welfare of the world, which he called 'Practical Vedanta'. Here we must point out that Swamiji used this term in two different senses.

Swamiji knew that the modern problems of India were different from those facing the Western countries. In India more than eighty per cent of the population was utterly poor. What the hungry millions in India immediately needed was food and other bare necessities of life. The problem of poverty here was complicated by the fact that the poorest people belonged to the lowest caste. So India's problems were predominantly socio-economic. The main problem that faced Swamiji was: Could Neo-Vedanta be applied in life to solve these problems? He was confident that by properly putting the life-giving principles of Vedanta into practice the individual, social and national problems of India could be solved in the best way possible. This is one aspect of 'Practical Vedanta', and it may be more appropriately called 'Vedanta in Practical Life'. This is the type of Practical Vedanta that Swamiji preached in India.

According to him if the fisherman thinks he is the Self and tries to manifest his divinity within he will become a better fisherman. Similarly a lawyer could become a better lawyer, a student a better student. Vedanta is thus applicable in all walks

Swami Vivekananda and Neo-Vedanta

of life. Now the main problem is how to bring these noble ideas to the door of the farmer, the fisherman and the factory worker. Swamiji knew this could be done only through education. Secular education is essential to prepare the way for religious education; in fact both must go hand in hand.

In the West the problems are not poverty or illiteracy. There the main problem is to find the true meaning of life and existence, to satisfy the hunger of the soul for higher forms of happiness. Vedanta not only points to higher levels of happiness and consciousness but teaches how these could be attained. Self-realization and God-realization are not theories but can be attained even while living in this world. This side of Practical Vedanta may be more accurately termed 'Practicable Vedanta'. This is the type of Practical Vedanta that Swamiji preached more in the West, and is the main theme of the little book bearing that title. Its aim is the attainment of superconscious experience, and through that to make a Hindu a better Hindu, to make a Christian a better Christian, a Mussalman a better Mussalman. Neo-Vedanta has thus a message for all people and has a universal role to play.

In no other religion or philosophy and in no other period of human history has the relation between the soul and God found so practical and universal an application in life as in Neo-Vedanta in modern times. That is precisely what makes it really 'new'.

(Reprinted from Vedanta Kesari, January 1977)

If you see compassion everywhere, you will witness his infinite compassion. It all depends on your own mind.
Always remember that to the pure mind all things are pure.

Swami Adbhutananda

The Destiny Of Man

Rev. M. Guy Labergb

‘What is man that thou art mindful of him’?

This question was asked many hundreds of years ago and is still asked today. Before we can possibly know the destiny of man, we must know who and what we are. Man has gone to many authorities to ask that question and every authority has given him a different answer. The materialistic scientist answers that man is about 90% worth chemicals and minerals, that he is but a thinking animal, and like all animals, he is born, he lives, and he dies, and that’s the end of it. On the other end of the scale, we find the highest answer—that man is an incarnation of God. Every man must continue to ask this question until the very highest revelation is individually experienced.

We hear many voices all around us attempting to answer this one question. We hear the voice of anthropology telling us that the earliest records of man are found in the Java man, the Pekin man, the Neanderthal man, etc.. These were supposed to be the very earliest records of man, but like all scientific concepts these, too, have been superseded. They have just dug up the remains of a man who was supposed to have lived on this earth 1750,000 years ago which is beyond former estimates. They call this discovery the Zinjanthropus man. How accurate are these records? We cannot help but wonder. In Australia, we have at the present time the Australian bushman who closely resembles the stone-age man. What if in a million years from now, they uncovered the remains of such a man and declared that this man lived in the twentieth century? The bushman is far from being a true representative of the twentieth century man. It would certainly be wrong to assume that all men in the twentieth century were like him. How can we know for sure that the same thing has not happened with these recent discoveries?

Rev. M. Guy Labergb

Fortunately, it is not important for us to know, because the real nature of man is not his physical body.

Then there is another voice we have heard for centuries. That voice tells us that man is a sinner by nature and that most of us are destined to an eternity of suffering, unless we accept the story that one man made a supreme sacrifice on the cross and by this act all of humanity was saved. It would be so easy if this story was true. It is certainly true that Jesus went to the cross, but it certainly is not true that he let himself be crucified to satisfy the wrath of an angry God who demanded such a sacrifice. Maybe that is the trouble with many of us, we want the easiest way out, and so we invent stories of vicarious atonements. The mission of Jesus was to demonstrate the real nature of man. He had tried for three years to teach that man was immortal. Finally it must have dawned on him that he would never be believed, and so he had to prove it beyond the shadow of a doubt and this called for the crucifixion. Because of his great act of love, the human race has been impressed so deeply that many are now seeking to follow in his footsteps in self-regeneration.

Jesus did not rely on anyone to do it for him and neither must we rely on anyone else to do it for us. What Jesus demonstrated we, in time, will also demonstrate. A book is not going to save us, a teacher is not going to do it for us. This is often a bitter truth to accept. How dearly we want to rely on the consciousness of the practitioner to bring greater prosperity, better health, or greater harmony! The mission of the real practitioner or teacher is to teach the individual how to do it for himself.

We have begun to hear a new voice on the scene, the voice of modern metaphysics, giving to us in terms we can understand the message of Truth. But metaphysics alone is not going to save us. If we hear and understand this latest voice and

The Destiny Of Man

do not strive to practise what it teaches in everyday life it will not save us either. It is we who must save ourselves. Teachers, books, ministers are but helps along the way. In the final analysis, we have to do the work, we are the ones who must open up our consciousness to the spirit of Truth. We must spend the time in meditation and contemplation. We must practise the constructive consciousness in everyday life.

Let us return to our original question. What is man? The highest teaching we have is that man is God made manifest. God has involved Himself within the nature of man. Within him He has planted the seed of perfection. This is not a new discovery. It was taught thousands of years ago.

In Genesis we read: 'God created man in His own image'. In John we read: 'Jesus answered them, is it not written in your law, I said ye are gods? We look around us but we do not see very many gods walking around. Quite the contrary, we see a lot of devils or what appears to be devils. We cannot pick up a newspaper or turn on a TV set without discovering some inharmony going on somewhere in the world. None of these, however, should move us because what we see or hear with our senses does not reveal the true nature of man. Although there is divinity in every man, not every man has discovered this divinity. Ramakrishna said: 'God is in the heart of every man, but not every man is in the heart of God'. That is to say not everyone is aware that God is present within. What we see reported on the TV screen is but a transitory phase of man's experience. There is much more to reality than what appears to our senses which are constantly deceiving us and not giving us the real picture. Our senses tell us that the edge of a razor is a very straight line but under a microscope it resembles a wavy line drawn by a child. Our senses tell us that a piece of steel is very solid, but the X-ray reveals that it is very porous. Our senses tell us that, when a stick

Rev. M. Guy Labergb

is submerged in water, it appears to be bent and, on a hot summer day the highway appears to be flooded with water, but it is just a mirage. Our senses cannot be relied upon to give us a true picture of man. They cannot possibly reveal to us the Absolute. They can only report to us the relative. If we believe what we hear and what we see as absolute Truth then we are on the wrong track.

The senses are thus constantly deceiving us, preventing us from tuning in to man's real identity. If we believe everything on TV as ultimate reality, then there is bound to be confusion. I know of a person who believes in everything he hears and everything he sees and I think he was the one who made this observation: 'It wasn't too bad when man was at a crossroad, but I don't like these clover-leaf jobs'. The negative reports we hear every day are relatively true. These troubles are existing in the world, but only at a surface level. Under these appearances are great forces at work which we do not see. Just as the headlines from a twenty-year old newspaper do not move us, so the current headlines should not frighten us either.

All these apparent evils are the result of man's ignorance concerning his real nature. Ignorantly he sets into motion mental laws which bring into being such results in accordance with his thinking. The senses reveal that there are many powers at work. Because man believes this, his thinking cannot possibly be constructive, and so man manifests according to his thinking. When man stops believing in the power of evil, evil will disappear from the earth. Ernest Holmes, the founder of Religious Science, put it in these words: 'All apparent evil is the result of ignorance, and will disappear to the degree that it is no longer thought about, believed in, or indulged in. Evil is not a thing in itself. It has no entity and no real law to support it. God is love, and love can have no desire other than to bless all alike,

The Destiny Of Man

and to express itself through all.' At this very moment, we are living in the midst of infinite wisdom and infinite love, but our senses do not reveal this to us. At this very moment, in the atmosphere are hundreds of musical vibrations being transmitted by various radio stations. We cannot hear them, because we do not have a radio on. It is not meant for us to pick up these programmes with the senses and neither it is meant for us to pick up the celestial harmonies which are also present here, with just the senses.

We are, however, concerned here with the real nature of man, not with what appears to our senses as man. He is much more than this three-dimensional body. This body is but a vehicle of manifestation. The seed of perfection is within all of us and our destiny is to embody all the perfection that is potentially man's. Let us for ever put out of our minds that man is just a body. Let us forget this over-emphasis on man being a sinner. No good is ever accomplished by condemning man. Let us forget the teaching that man is a fallen creature and see it in its true light. Let us see man rather as a being in the process of becoming an angel, a spiritual son of God.

It is true that a child makes mistakes before becoming a man and it is true that a man makes mistakes before becoming a perfected being. But is the child to be condemned for its shortcomings? Is man to be condemned because he has not yet reached the perfection he is bound to reach? No, but we must all come to the point of understanding that we are liable for our thoughts. All of us understand that, as a man sows, so he reaps. It is very simple. One does not get tomatoes by planting cucumber seeds. One does not sow into this omnipresent mind negation and reap harmony. This much we know. If we are to experience good, we must learn how to think good. This is the great emphasis in Religious Science. We teach this great

Rev. M. Guy Labergb

unfailing law of mind, which brings experiences in accordance with our thinking. If we go out of our way to be loving, love must come into our experience. If we forgive readily we, too, are forgiven for our own shortcomings. Religious Science teaches that God expresses Himself through law. If this was not so, there would be only chaos in the universe. Man likewise expresses through law. He is a free agent. He has planted all kinds of seeds in the garden of his soul. In most cases, he has planted more negative seeds than positive ones. This accounts for all the negative reports on TV of wars, famine, and suffering. No inharmony is ever experienced by any soul, unless some universal law of good has been violated. Man continues to violate, until he finally learns that this law is truly a divine accountant. This is the one law that man cannot avoid.

Eventually man learns this. Just as we are now understanding that this law exists, so will the whole world eventually understand it. We want more good to come into our life, and we are learning how to bring good into our experience unfaithfully by dwelling on good.

Understanding this, what is the destiny of man? What eventually happens to a man as a result of making constructive thinking a habit? What happens to a man who has succeeded, after years of effort, to think only constructively? When a man has succeeded in eliminating all negative habits from his subconscious mind--all dislikes, all fear--what happens to such a man? He begins to live a life of grace. His life becomes a heaven on earth. He no longer has to strive to think positively, he no longer has to try to express love, he no longer has to try to be kind, because all of these qualities are being expressed through him automatically. Because he has learned to live in a habitual consciousness of good, only good keeps coming to him. In this consciousness, his expressions are under a higher law with the

The Destiny Of Man

Christ spirit in charge of his consciousness. He lives a life of peace without striving. He is in constant, intuitive contact with the Christ or his real Self. Man does not ever get away from law, not even in Christ consciousness, but the responsibility has now been turned over to this Christ spirit and only good keeps coming forth.

A man, for instance, works very hard at cultivating strawberries. In the beginning, he must do all the work himself. He has to weed the garden. He has to fertilize the ground. He might have to work from daybreak until sunset to make a success of his crop. Because he has worked hard the first year he can afford to hire a man to help him during the second year. His work is then a little easier but he still has to work and watch everything. In the third year, as a result of his steadfastness, he is able to hire several men. In time he is able to hire a superintendent, a business manager, and many workmen. He eventually comes to the place where his work has become so well organized that he no longer has anything to do with the strawberries, for his workmen are all taking care of them for him and the money just keeps coming in without his having to do anything.

Such is the life of grace. This is what eventually happens in our spiritual life. We learn how to set laws into motion which take care of us and we enjoy the fruits of our labour. The destiny of man is to learn how to enjoy the highest spiritual laws in the universe. It is then that we understand such scriptural quotes as: 'Fear not, little children, it is the Father's good pleasure to give you the kingdom.' 'All I have is thine.' 'All that the Father hath is mine.' This is what Jesus meant when he said: 'I have come that their joy might be made full.' This is what he meant

Rev. M. Guy Labergb

when he said: 'The fields are white already to harvest.' He meant that perfection already exists awaiting our individual harvest. Let us all, then, resolve that we are going to do all we can to eliminate the weeds from our own garden and plant only the seeds of Truth. Knowing that infinite joy awaits us as a result of our labour, let us strive more and more for our spiritual advancement.

(Reprinted from Prabuddha Bharata, October 1963)

A devotee: "Maharaj, please tell us about the bliss of Brahman."

Latu Maharaj: "Ah, you see, that bliss cannot be compared with any joy you may find in this world. It is inexpressible. Worldly happiness is the product of maya. Maya operates within the three states—waking, dreaming, and dreamless sleep. But beyond those three is another realm, turiya, which is extremely difficult to reach. The bliss of that realm is free from maya. You know how sweet is the joy within maya. Ordinary people are enchanted by it. They do not even think for a moment how immensely sweeter is God whose maya is so sweet!"

A devotee: "Maharaj. why do you say that maya's so-called joy is sweet? It is nothing but scorching flames."

Latu Maharaj: "But you see. most people love that burning sensation." On another occasion Latu Maharaj said: "Nothing in this world is valuable except bliss. Do you know why people want money, property, wife, children? Because they think they will get physical and mental happiness from them. So they are ready to work day and night for them. If they would divert that energy toward God, they could get the permanent genuine bliss of sat-chit-ananda instead of the transitory happiness of the world."

Swami Adbhutananda

The Ego in its Extreme Expansion

(Editorial from Vedanta kesari 1976)

I

Speaking of the ideal man the Gita says: 'With the mind purified by devotion to performance of action, and the body conquered, and senses subdued, one who realizes one's self as the Self in all beings, though acting, is not tainted.' This calls for elucidation and comment.

The ideal man described here is a person who is equipped with Yoga. His mind is quite pure. He has conquered his self. He has subdued his senses. His Self has become the Self of all beings, from the highest Brahma to the lowliest clump of grass. Such a man alone sees rightly; for his Inner Consciousness, the Self, is indeed the Self of all beings. He literally feels himself at one with every creature in the universe. Such a man is rare even among sages.

The ordinary man is obsessed with and is circumscribed by his individuality. His personality is incapable of extending beyond a very narrow circle. His ego is a very petty and tiny affair. The universe is to him a huge mass of variety. The unity behind it escapes his attention. It is the 'man' that strikes him, not the 'One'. And he feels himself separate and distinct from every thing else. Therefore his interests are limited. His normal attitude to other units in the universe is tinged with the competitive spirit. He stands, not with, but against, everything else. Not homogeneity, but heterogeneity, is the air he breathes. Of such a purblind man does the Upanishad say: 'He who sees as though there is difference here goes from death to death.'

The ego comprising an ordinary individual finds it extremely difficult to blossom out and expand. Even when it does expand it still delights in squeezing itself into narrow confines. For instance the highly individualistic man's ego, when it does tend to broaden out, will not broaden out with an abandon, but will do so only with halting steps and at a hesitant pace. The ego-centrist may become family-centred; his personality may now embrace a few more

The Ego in its Extreme Expansion

individuals than his lone being. But his identification with the family's interests will still be coloured by an indifferent or even inimical attitude to other families. Again a man may feel and function as a zealous unit of a caste or a community or a profession, but here again he will stand against other castes, other communities and other professions. A man may be a noble patriot, but his circle of patriotism may terminate at his national boundaries, and he may be quite unconcerned about and unfriendly and cold to other countries and other peoples in the world. So the ego is an ego all the while; its circumference may shrink or dilate, but it can never get rid of a circumference.

Of all of man's attachments, perhaps the noblest is his attachment to the religion he is born in, to the faith he is heir to. In this sacred region where his thoughts and commitments are all of God and God-men, soul and salvation, any narrowness must have no place whatever. But the ego can make even a healthy influence exude unwholesome airs, and we find that the history of humanity has been marred by religious persecutions, wars etc. One may be very pious, reverence-filled, devoted — but one may be all this only in respect of one's national God, national scripture, national church, and beyond the national bound one may be quite the opposite, abusive of others' Gods, derisive of others' scriptures, condemnatory of others' churches. Sri Ramakrishna has referred to this lack of the cosmopolitan outlook in most men. Swami Vivekananda says, 'My master used to say that these names as Hindu, Christian etc., stand as great bars to all brotherly feelings between man and man. We must try to break them down first. They have lost all their good powers and now only stand as baneful influences under whose black magic even the best of us behave like demons.'

There is the story of a parrot which for a long time was confined to a cage and spent all its time perched on a cross-bar in the cage, feeding from a cup kept in the cage and periodically filled with the food needed by the bird-prisoner. It was a pet and was

The Ego in its Extreme Expansion

lovingly looked after. After a time the new head of the family who had a tender heart decided to set the parrot free as he felt that the engagement was a great cruelty on the bird. He conveyed the glad tidings to the bird only to be told by it, ' My new master, please do not set me free. For, out of the cage, and in the wide open sky, where shall I find a safe perch and a hospitable cup? I shall feel quite lost. There can be no kindlier refuge for me than this cage'. Man too like this parrot loves to stay cribbed, confined and caged, and feels that safety lies within bars, behind walls and inside fences.

The ego is the most potent tool in the hands of Mahamaya, the Cosmic Illusionist, and with it she binds everybody. None can escape being caught in her net. But of Swami Vivekananda it is said by those who knew him intimately that he expanded his ego to such extraordinary dimensions that it grew too big to be caught in Maya's net. The all-knowing and all-seeing Paramahansa Deva used to tell of Swami Vivekananda, even when he was still the young Narendra, 'The Mother, Mahamaya Herself, cannot approach (him) more than within ten feet of him!' The Swami's 'I' was of cosmic proportions. In his great poem 'The Song of the Sannyasin' the Swami has given to humanity these lines of burning illumination:

'The sexless Self! whose father He? Whose child?
Whose friend, whose foe is He who is but one?
The Self is all in all, none else exists;
And thou art That.
There is but One — The Free — The Knower — Self!
In those that dwell on high,
In those that lowly creep, I am the Self in all!
The 'I' Has All become, the All is 'I' and Bliss.
Know thou art That.

Only a Seer established in Brahman alone can sing out such lines of sublime realization. Perfected souls of Swamiji's calibre have their ego unfolded to the farthest possibility of expansion. They know no exclusiveness at all. Their being is all-inclusive. They are

The Ego in its Extreme Expansion

gifted with the unitive vision. Their being is conterminous with the whole creation. Their vision transgresses difference and variety. Of a man belonging to this golden galaxy of utmost ripeness the Gita says that his heart is concentrated in Yoga while his eye is one of evenness for all things, and this enables him to behold the Self in all beings and all beings in the Self. He sees the Divine in all things and sees all things in the Divine, and consequently he never becomes separated from the Divine, and the Divine never becomes separated from him. He resolves all duality in the underlying unity. The Gita pays a remarkable tribute to the man of wisdom who after many lives of incessant effort realizes that all this is Vaasudeva (the innermost self). The Gita says that very rare indeed is that great soul.

The degree of eminence which our scriptures ascribe to the perfected men in whom there is nothing more to be perfected and the laudations they offer to them in profusion may make small mortals like us wonder if all this is only an essay in imagination or if at all such mortals of unbelievable excellence do ever walk on earth. There is enough evidence to substantiate the fact that spiritual super-excellence is not a poetical fancy, but a quite achievable end, that man has potentiality enough to rise to the grandest heights of perfection in which he is practically identified with cosmic unity and divine immanence.

Vedanta calls the perfect man the Paramahansa. The Paramahansa is an open book of reference for earnest enquirers into the subtleties and magnitudes of Absolute Reality. What he sees and does and declares may well provide for us dependable data to study the Ego which embraces every thing in and behind the manifested universe.

II

Sri Ramakrishna was indeed a phenomenon, and this he was from many points of view. He was quite human, indeed engagingly human, but was also bewilderingly trans-human. A study of him lands one in many a mystic truth of super-earthly significance.

The Ego in its Extreme Expansion

Indeed he was in himself an encyclopaedia of soul-science. We have been talking about the ordinary man's ego in its flimsy allegiances and about the ideal man's Ego in its sweeping dimensions. A few incidents in the life of Sri Ramakrishna provide striking examples of the latter and we mention them below.

One day Sri Ramakrishna was looking at the Ganges in Dakshineswar. He was at that time in a state of trance, which in fact was his almost normal plane and mood. At the river ghat where he was standing lay two boats at anchor. The boatmen had started quarrelling over some point of dispute. The tempo of the quarrel rapidly gathered momentum, and from words it came to blows. The violent and able-bodied boatman severely slapped the other fellow on the back. The slap had strange repercussions. Sri Ramakrishna who was near the scene of the quarrel but had no part in it cried out suddenly with severe pain. His attendant, Hriday, who was then in the Kali temple was able to hear the cry. He ran out and found Sri Ramakrishna's back was red and swollen. He could not understand the cause of it. He naturally thought that a blow had fallen on Sri Ramakrishna from some irreverent hand. Boiling with anger he shouted, 'Uncle, show me the man who has beaten you thus. I shall tear off his head.' It took a while for Sri Ramakrishna to tell Hriday of what took place. Hriday was lost in wonder, thinking, 'How could a blow which landed on another man's back leave its marks on Sri Ramakrishna'? It might not have occurred to him that Sri Ramakrishna was in a mood of at-one-ment with all humanity to such a profound degree that he was in active sympathy with any suffering anywhere and even co-shared it. It was not merely a case of pity, sympathy and compassion, it was a marvellous exhibition of unifiedness, and co-partnership in experience. We who know the impulse of sympathy only as a weak and passing sentiment have to stand aghast at the tremendous intensity which sympathy can assume in men like Sri Ramakrishna.

(It is on record that Sri Ramakrishna himself narrated this incident to his disciple, Girish Chandra Ghosh.)

The Ego in its Extreme Expansion

The perfected man finds kinship not only with all humanity, but also with all nature. Not only in the living beings but also in the world does he sense the throb of the divine immanence. A patch of the yard in the Dakshineswar Kali temple was once carpeted by nature with fresh grass, and presented an enchantingly lovely sight. Sri Ramakrishna was one day happily occupied in drinking the green beauty of the area. As with him seeing a thing of beauty meant a close identification with it, he soon forgot his environment and was in a trance of oneness with the grassy earth. Just then a man, to whom growing grass was as inert as wood or stone, walked across the field of grass treading on it with unfeeling steps. Sri Ramakrishna became restless and his chest was afflicted with a severe pain which was quite unbearable. The pain was exactly like the agony one feels when a person actually tramples on one's chest. For many hours he remained in the grip of the agony. His disciples learnt of this experience of his from his own mouth, for it was his habit to often pass on very revealing things about himself to his close followers. Now what can we do but stand in mute astonishment at a man whose bone and flesh could be tangibly influenced by the sensations caused in the very flora for whose woes no one sheds a tear? And what applied to flora also applied to fauna. It is clearly stated in the biography of Sri Ramakrishna that at the time of his Sadhana he could understand the language of birds and beasts. So utter and absolute was the Paramahansa's identity with all life and all life-forms that he could express himself in the ways noted below: 'I see many forms of the Lord, and this (his own form) too is one of them.' 'Do you know what I see? God has become everything.' 'I see He Himself is the executioner, the victim and the sacrificial post.' 'There sits Latu, leaning his head upon his hand. To me it is as if the Lord were sitting in that posture!' 'My teaching of others is coming to an end. I cannot give any more instruction. I see that everything is Rama Himself. And sometimes I say to myself, " Whom shall I teach?

The Ego in its Extreme Expansion

III

The self-identification of the Sage with all beings sometimes results in very pleasing happenings. One day Sri Ramakrishna went to Calcutta to consult a doctor. When the consultation was over he started back to Dakshineswar. A woman devotee, Golap Ma, and the boy disciples, Latu and Kali, were with him. It was meal-time and all the four felt hungry. Sri Ramakrishna asked if any of his attendants had any money on hand. Only Golap Ma had a little cash which was as small as four pice. The party had to make the best of the situation, and Sri Ramakrishna asked Kali to go to the nearest market and buy something for four pice. A small quantity of sweets was all that could be had for the four pice and there were four mouths to be fed. Sri Ramakrishna acted in a queer way. Without sharing the small quantity of sweets with the companions, he ate all the purchased sweets himself, drank some Ganges water and said, 'Ah, I am satisfied.' The three others in the party could not at first understand why Sri Ramakrishna was so selfish and callous in his behaviour. But when Paramahansa Deva declared that he was satisfied, the three others felt that their hunger had been fully appeased — mysteriously! In giving food to one Sri Ramakrishna had fed four! It is said of Sri Krishna that when once Durvasa mischievously came to the forest-dwelling Pandavas with an army of disciples seeking hospitality at a time of the day when they had no way of feeding such a large number, and Draupadi mentally appealed to Sri Krishna for help in the hour of crisis, Sri Krishna (who also came there hungry) ate just a grain of rice which he managed to discover in the cleaned food-vessel, and made the guests feel sumptuously fed! There is nothing very unbelievable in what Krishna and Sri Ramakrishna did. As Yogis they had access to higher secrets of nature, and they employed subtler means of getting desired things done. By enveloping other

The Ego in its Extreme Expansion

egos in their own ego they could confer on the other egos the fulfilment their own ego had had.

IV

We shall now conclude with the narration of a very remarkable incident relating to the last days of Sri Ramakrishna's earthly sojourn, when he was seriously ill with cancer. Pundit Sasadhar counselled Sri Ramakrishna to cure his physical illness by using his willpower. Sri Ramakrishna flatly refused to employ his dedicated-to-God mind in any mundane undertaking. When the Pundit had left, Narendra and other devotees pleaded strongly with Sri Ramakrishna that he should pray to the Divine Mother — at least for their sake — to cure himself. The Master could not brush aside the earnest pleading. After some time Narendra pursued the matter and asked the Master what he had done and what the Mother had promised. Sri Ramakrishna said in his frank and honest way, 'I said to Mother, "I cannot eat anything because of this pain. Please so arrange that I may eat a little'. She showed you all and said, "Why, you are eating through so many mouths! "I was ashamed and could not utter another word.' Here we see the highwatermark of a total indifference to one's own body, and of the firm stand in a practical knowledge of Oneness. To quote Swami Vivekananda again: The 'I' Has All become.

(Reprinted from Vedanta Kesari, August 1976)

Words cannot really encompass the truth of Brahman, although the scriptures have tried to describe it in that way. Brahman is everywhere.

(Swami Adbhutananda)

Nama-Japa, The Divine Path

Sri P. Chandrasekhara Menon

God is the Supreme Truth. (Nama-Japa) Chanting His name is the supreme path to realize Him. God and His name are as inseparable as milk and its whiteness or as fire and its heat. God is the supreme substance, the one Eternal Existence. His name is the qualification that leads to His realization. This manifested world is one made up of innumerable names and forms, all fleeting in character. Seers of supreme knowledge have compared them to bubbles of water. All lives are whirling through endless rounds of births and deaths. Craving for the fleeting pleasures of this mundane existence binds all living beings to this exhibited world. Ignorance makes all minds seek earthly pleasures, which end in sorrow.

Deliverance from the rounds of births and deaths alone can give supreme joy. Detachment from worldly pleasures, knowing their transitoriness, alone will make one a fit instrument for Supreme Knowledge and for realization. This exhibited world is His divine play. He, by the power of His power of illusion, sports in this world of names and forms. He Himself has assumed these names and forms, and this is His play. So living in this world of names and forms, the seeker, seeking deliverance from the sorrows of life, attains lasting happiness by repeating God's name. Repetition of God's name purifies the mind and makes it a fit instrument for realizing the goal of supreme bliss.

The importance of Name is supreme. God resides in the inner hearts of all beings. By calling Him incessantly by His sweet names, God, the Soul of our soul, is awakened, and the devotee is blessed with His Vision. God reveals Himself to those who chant His names incessantly and with heartfelt devotion. By the repetition of the Lord's names, the mind of the devotee is cleansed of all impurities in the form of negative qualities. The mind becomes an asylum of all positive qualities, as it develops deep

Sri P. Chandrasekhara Menon

devotion for the Lotus Feet of the Lord. The Lord becomes all in all for the devotee, the be-all and end-all of his life, the core of his inner being, the goal of his life, the very joy of his life. All his sorrow, born out of this mundane existence, melts away as he repeats the sweet name of the Lord of his heart. The burdens of his life are removed. His heart becomes softened, and in it his Lord reigns supreme. He overcomes all the sorrows of life, as he enjoys repeating the Lord's names.

This path of Nama (God's name) does not prescribe any special qualification for one who repeats the Name. An ignorant man is as well qualified to repeat His name, even without knowing the divine blessedness which it brings to him, as one equipped with the knowledge of all the scriptures. This is the special advantage of Nama-Japa, repetition of God's name. A man with all negative qualities becomes endowed with positive qualities by Nama-Japa. Our mythologies are famous for their touching stories of evil-minded persons, becoming pure and noble-hearted by repeating His name. The story of Ajamila in *Bhagavatam* is a thrilling example. More thrilling is the story of Valmiki, the author of *Ramayana*, one of eternal fame as the first Epic Poet. A robber and murderer at first, he became the sage Valmiki by repeating Rama's Name for a very long period of his life. Freed from all evil instincts and endowed with divine knowledge and divine love, Valmiki composed the Ramayana of eternal fame. Devotion for the Lotus Feet of the Lord is inculcated in the heart of the man who repeats God's name. There is no limit to the pure love thus developed in the devotee's mind. That love exceeds all limits and extends towards all beings. A real devotee of the Lord views all beings as God. Since God resides in the inner temple of all living beings a devotee loves all beings. There is no hatred in his mind even for those who offend him by words or actions. All *Sattvic* qualities develop in him by virtue of

Nama-Japa, The Divine Path

his constant *Nama-Japa*. The Lord blesses this devotee who enjoys His name and whose only aim in life is love for His Lotus Feet, accompanied by supreme knowledge. Thus we see that knowledge seeks a devotee who seeks God's love. The power of *Nama-Japa* is so great and supreme that a devotee does not crave even for liberation, so long as God's name is on his lips. Thus knowledge and liberation seek a devotee instead of the devotee seeking them.

The power of *God's Name* is unlimited and is unimaginable. Actually a devotee does not bother himself to know the power of *God's Name* so long as he can enjoy the repeating of His name. As he chants His name incessantly his heart becomes filled with love for all beings. His heart becomes the abode of all knowledge and bliss. There is nothing more for him to crave for or achieve. *Nama-Japa* takes him to the goal of life. In this iron age beings depend for their existence more on food than in the previous ages. Much of their time is spent in seeking their livelihood for their existence. They are inordinately attached to the pleasures of life without knowing their fleeting character. So the path of meditation is not suited to the Kaliyuga for the seeker of Truth. The path of God's Name which does not prescribe any hard and fast rule regarding qualification, is more suited to the majority of seekers, it can be practised by all seekers. By the grace of God, the devotee attains to supreme blessedness. The Goddess of Knowledge seeks such a devotee.

Nama-Japa is the preliminary stage of devotional path. By incessantly chanting divine names, firstly the positive qualities lying dormant in the inner mind of the devotee are awakened. His heart expands in love as he continues repeating the name of his chosen deity. With a heart mad with love for his Lord he seeks God only. The pleasures of life will have no attraction for him. From this stage the devotee's mind transcends all limitations and

Sri P. Chandrasekhara Menon

attains to the supreme stage of absolute and supreme love for his Lord. Always enjoying the nectar of love for his Lord, his mind becomes sublime and free from all mundane thoughts. This supreme devotion attained through the high devotional practice of Nama-Japa is the most difficult stage of love to be achieved. Srimad Bhagavata points to the feelings of the Gopis as an example of this supreme-devotion.

Repetition of God's name thus endows one with this intoxicating ecstatic love for God. Nama-Japa takes the devotee's mind through the stages of *Bhava* and *Mahabhava* and ends in direct realization of God. The Lord reveals His nature to His chosen devotee and the devotee enjoys the direct realization of the chosen Deity. Thus the Lord reveals Himself finally to one who chants His Name with devotion. So God's Name easily takes one to God. The Name and the Named are inseparable, like milk and its whiteness. Thus the chanter of God's name becomes one with the Named. Nama-Japa is the first and foremost step in the path of devotion . Nama-Japa is the easiest of all paths.

Kaliyuga is predominantly an age of action. In the busy moments of life the seeker of God can easily do Japa along with the performance of his duties. This process of Japa practised with steady application, awakens devotion in an individual in the very process of his carrying out the duties of his life. He becomes selfless and does virtuous deeds. He becomes indifferent to the transitory pleasures of life, knowing their hollowness. Nama-Japa removes the darkness of ignorance and kindles the light of divine love in the devotee's mind. For him *Maya's* power, the thick screen concealing God-awareness, becomes transparent and he can see, through *Maya's* play, the ever-shining divine glory of his Lord. God's Name cuts the rope of materialism and frees the mind to enjoy the love and bliss of God. Thus freed from the bonds of earthly life, the soul swims in the ocean of divine bliss.

Nama-Japa, The Divine Path

By the practice of constant Japa the mind becomes one with the Nama and there remains not a single minute in which the mind stops this Japa. By this practice the inner mind becomes ever alert and is able to identify itself always with Nama, and the Japa continues of its own accord even without conscious effort on the part of the devotee. Thus the practice becomes an effortless one and the devotee enjoys the bliss of doing Japa automatically along with the very breathing. Japa goes on with each heart-beat. Arjuna is said to have attained to this state of Japa. In such a state, even in sleep Japa continues without the seeker's knowledge. The mind remains indrawn and does Japa.

God's supreme love can be enjoyed only by the sublimated inner mind. Narada and Hanuman had this attainment of supreme love by virtue of constant Nama-Japa. The Lord told Narada: 'Oh! Narada! I do not reside either in heaven or in the hearts of Yogis. I reside where My devotees sing My names.' By doing constant *Japa* one crosses the ocean of life as easily as one crosses the water collected in the foot-print of a calf. Hanuman crossed the ocean in one leap to Lanka with Rama-Nama on his lips, whereas Rama had to build a bridge to cross over the ocean to reach Lanka. Such is the power of God's Name.

Japa produces divine sounds which purify the very atmosphere. It rejuvenates all objects, sentient and insentient. It sublimates all lives and beings. As one does Japa, all the cells of one's body get sublimated. All darkness is removed, and the individual becomes aware of his self-luminous soul. There is no limit to the divine power of God's Name. All sweet and melodious sounds are produced by *Japa*. As the indrawn and concentrated mind enjoys the bliss of continuous *Japa*, it travels through many subtle planes.

The entire world is filled with the sounds of tumultuous life which mar the mental equilibrium of an individual soul.

Sri P. Chandrasekhara Menon

Amidst the uproar of busy worldly life, a seeker of God, through the one-pointed, God-intoxicated mind, seeks Him by His sweet names. With aroused nobler instincts, he by the practice of Japa, enjoys finer and sweeter notes of subtle *Nada*. The mother Earth herself in and amidst the uproar of tumultuous sounds enjoys the divine symphony of inner music. As the indrawn mind travels through the subtler planes of *Nada*, sweet and thrilling music as that of flute or *Veena* can be heard by the seeker from the inner recesses of his heart. It is affirmed by sincere seekers of divine *Nada*, that this is indeed true experience, and no fancy.

The divine flute-player, Bhagavan Sri Krishna, reigns supreme in our hearts, playing on His flute the sweet musical notes of divine love. He sends a thrill of ecstatic love into the hearts of all living beings through these sweet notes. The entire nature with all sentient and insentient beings becomes surcharged with the divine instinct of love for the Lord of all beings. The Gopis, says the *Bhagavata*, drunk with the nectar of divine love, on hearing the music of His flute, ran up to Him. Discarding everything else they sought only Him. The divine flute-player, residing in the hearts of all beings, is eternally playing on His flute. Actually it is the sublimated mind that becomes the flute of Lord playing the divine notes of love. The soul drinks deep the music of divine love. May He, the Lord residing in our heart-Vrindavan, the Divine Flute-player, sing the glory of His sweet name to us and make us drink the sweet nectar of His divine love!

(Reprinted from Vedanta Kesari, October 1976)

God is also Mother

Hans Torwesten

(continued from last issue)

It is now interesting to see that Shakti, the Divine Mother, even when she is raised by Hindus to the highest throne and does not act only as a subordinate servant or helper of a male god, does not lose anything of her sphinx-like "seductive" character. This seems to indicate that this seductive element has not been dependent on hardened ascetics and philosophers, who could not cope with her and therefore condemned her as ungodly Maya, but that even pronounced Mother worshippers like Ramprasad and Ramakrishna believed that this was a typical feature of hers and did not in the least prejudice her divinity.

When I speak of "seductive" in this context, I do not at all mean just something coarse and compulsive – instinctive. I can explain this with a simple example: a mystically orientated Christian saint and ascetic, who strives for the highest purity, is instructed and urged towards purity and reserve by a strict Father God, or, expressed in other terms, a code of laws is thrust under his nose. From Mary, however, the Christian "Mother Divinity", this ascetic can receive an impulse, which seduces him to purity, because the purity of Mary has nothing cold about it, at least in the pure cult of Mary, but a spiritual-erotic charm, a warm aura, which captivates the aspirant. The virgin mother looks upon him and even in her purity and clarity is still a "charm", which is just as uncanny to many strict protestants as a full-breasted Durga.

This almost magical attraction of the Mother divinity has many aspects, bright and dark. It is characteristic that artists, when they wished to portray sensuality as such, almost always painted a woman, and when they sought to personify purity also almost always painted a female being. Woman seems to be good enough for the lowest and the highest, and it depends on the

Hans Torwesten

insipidness of many artists if they do not represent purity at least as exciting as sensuality. There is also an Eros of Purity, about which those people know nothing who only see the highest goal in techniques of orgasm. If the Madonna statues are often surrounded by a halo, it is to express the "Shakti", the radiant energy of this concentrated purity and love. She expresses the mercy of God as visibly and comprehensibly as possible. In Hinduism and Catholicism we encounter everywhere the almost material character of this mercy going as far as a caricature-like exaggeration.

If one stands in front of the "strong" Madonna pictures, one does not quite understand the concern of many Protestants for their right belief in God, because in front of such pictures or a statue of the Mother of God a quite similar feeling can come over us as Moses may have felt when he took off his sandals in front of the burning bush. One enters the sphere of the holy, one is shy, one would prefer to touch the ground with one's forehead.

But the seductive charm of purity is only one aspect of the Mother. She is also Maya, the seductive power, in good things and bad things. This is of course a feature of the Shakti religion, which morally strict Christians will not get into their heads and which is for them the best proof that we are here in the darkest depths of paganism.

For others, however, this characteristic is a serious reason to turn to the Shakti religion. In all other religions a man prays to God to release him from the seductive Maya even when the expression "Maya" is not literally employed. In the Shakti religion the man, however, turns to Maya herself, as she and God are regarded as one. God Himself is the great seducer, the sphinx with her endlessly large number of veils. The believer asks the Divine Mother to remove her own Maya-mask and not some kind

God is also Mother

of foreign evil which has nothing to do with God and whose origin, in spite of adventurous theories, no theologian can explain.

It is of course nothing but male shortsightedness, when one explains the "demonic" solely on the basis of the female principle. There is not only the male creator God, who overcomes the dragon or the female chaos, but also a Durga and a Mary, who stamps on the head of the evil one. In the great Durga Puja, which lasts for days in India, especially in Bengal, the great Goddess is celebrated as the victor over the demonic forces. When Ramakrishna saw a demonic figure in a vision, he cried out: "Kill him, Mother!"

Nevertheless, Ramakrishna was aware that demonic figures finally came from Her, that there was nothing outside her sphere of reality. Nothing is excluded in this Shakti religion even the most separate and even abyss of evil have a place in her kingdom. In spite of the aggressive deployment there is actually no real "enemy thought", no projection of one's own shadow on to others, because there are no "others". One does not therefore have to embrace evil, but one knows that it also has a part to play in the great world theatre.

We find this attitude of course not only in other religions. We find it in similar form sometimes also in the field of the Krishna cult, and it is known that also in the Old Testament there are passages in which Yahwe behaves almost demonically and is praised or feared as Lord of the Good and Evil. The Yahwe cult doubtless contains irrational features, which we find again in the Shakti religions. Yahwe and Kali are extremely vital divinities, with whom those who approach them have to "wrestle". "The worship of Shakti is no joke", Ramakrishna once said who otherwise "played" with the Mother and we have already pointed out that this very element distinguishes the Shakti religions from the cult of Mary.

Hans Torwesten

It is now often objected that the resolution of all opposites, including the good and the evil, in a great unity, is in no way the final conclusion of wisdom, but on the contrary just the beginning of an as yet "primitive" religion. In the beginning everything is still in a chaotic confusion, and this undifferentiated condition is to be found in all mother religions and at the beginning of the Yahwe cult. In his extremely committed book, "Answer to Job", C. J. Jung pointed out that even God has to go through a consciousness process in order to become at all aware of his monstrous shady side and separate it from Himself. The God who for example in the Book of Job trumps with Leviathan and Behemoth, the crocodile and the hippopotamus, instead of satisfying Job with ethical answers, is still too much like a cosmic camel for it to be possible to regard Him as the light God of a higher religion.

Jung moreover subsequently stresses very strongly the female "wisdom" as a counterweight to this as yet quite undisciplined male God the best proof that not just the male Sun God appears against the female "demonic", but often enough the female has to restrain and tame the male. (In some medieval pictures Mary appears against the angry world judge Christ with bare breast, to remind him of her motherliness and his sonship and perhaps to remind him of the "human" and so reduce his anger inherited from Yahwe).

If, however, we follow further this process of becoming conscious and differentiation, the question again arises as to whether dualism, which this process of differentiation brings about, can be regarded as the last stage of development. What is necessary as this process of becoming conscious is doubtless necessary, is to raise the question as to whether it can be regarded as the last stage in evolution. There are also provisional necessities. Jung was also aware of the dangers of differentiation especially because many of his patients had so radically separated their "shadows", that they were not capable of integrating them into their whole personality.

Translated by John Philips
(To be continued)

The Synthesis Of Yogas In Swami Vivekananda

Swami Nityabodhananda

Swami Vivekananda preferred the term 'synthesis of yogas' to 'harmony of yogas'. And this for very good reasons. Harmony is the combination of parts so as to form a consistent and orderly whole and the peaceableness that issues from this whole. Synthesis is more active and more complete than harmony. It is the action of understanding in combining and unifying data into a whole. The yogas are not parts; they are autonomous wholes in the sense that each one of them, independently of the others, can bring man to the zenith of perfection, though only highly gifted persons can do that. Take for instance Buddha. By *Karma-yoga* alone, by the central teaching of *Karma-yoga*, self-abnegation, he reached the zenith. Once on the summit, Buddha manifested the highest perfections of other yogas like *Bhakti* and *Jnana*. They were made to converge. What shall we, smaller individuals do? We can discover in us the 'dominating sentiment' and strengthen and deepen that sentiment by fervour. Then the other sentiments that represent other yogas will come to join forces with it. This they do because they are autonomous wholes and possess an integrating power innate in themselves. So then synthesis in the present context means three things:

- (1) recognizing the autonomy or completeness of each yoga;
- (2) unravelling the 'dominant sentiment' in us; and
- (3) strengthening the latter so that the other sentiments come to join their forces in a converging and synthesizing effort.

Man is one complete unity. The yoga teaching affirms this unity and the 'wholeness' of the human individual

In the synthesis of yogas taught and lived by Swami Vivekananda, the whole of the Vedic religion and philosophy becomes living and active for the whole man to serve three supreme needs :

Swami Nityabodhananda

I. The Indian need.

II. The worlds' need for spirituality freed from theological strings and bondages but preserving its power and authenticity.

III. The need to show that the India of our own time has produced such a living marvellous synthesis in Sri Ramakrishna.

I. The Indian Need:

In a country where the people eat religiously and drink religiously, it is of paramount importance to emancipate the heart from sentimentalism and yoke it to *Nishtha* (one pointed devotion), the fervour to serve an ideal; to liberate the hands from the tentacles of *Tamas* (lethargy and inaction) and the head from pseudo - intellectualism. 'This is the new religion of this age - the synthesis of yoga, knowledge, devotion and work - the propagation of knowledge and devotion to all, down to the very lowest. The teaching of the new incarnation is that the best points of yoga, devotion, knowledge and work must be combined so as to form a new society.. .' (Comp. Works, Vol. VII, 484).

Vivekananda focussed the torch of synthesis to obtain from his countrymen a man-making religion. What are the constituents of the man-making religion that Vivekananda wanted for his countrymen? A will that can surmount mountain-high obstructions; a faith that is capable of bringing out the God within; a love that opens the most impossible gates; and, last but not least, muscles of iron and nerves of steel. In 'My plan of Campaign' he thunders; 'First, feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates.' (Comp. Works, Vol. III, 225). This is *Bhakti-yoga* in simple, but powerful terms, *Bhakti-yoga* in action. '*Bhakti-yoga* is the science of higher love. It shows us how to direct it; it shows us how to control it . . . how to give it a new aim and from it obtain the

Synthesis Of Yogas In Swami Vivekananda

highest and most glorious results. *Bhakti-yoga* does not say 'Give up. It only says 'Love, - love the Highest'. (Comp. Works, Vol. III, 74)

This love must be accompanied by a will that can surmount mountain-high obstacles. To acquire such a will one must get rid of two weakening factors: arrant superstition and rank materialism. 'That brain which cannot think high and noble thoughts, which has lost all power of originality, all vigour, that brain which is always poisoning itself with all sorts of little superstitions passing under the name of religion, we must beware of. ... I would rather see everyone of you rank atheists than superstitious fools, for the atheist is alive and you can make something out of him. But if superstition enters, the brain is gone, degradation has seized upon the life.' (Comp. Works, Vol. III, 278). And then the great wisdom that comes from the Swami:

' . . . these superstitions, these sores on our body - these have to be cut off, and destroyed - but these do not destroy our religion, our spirituality. Every principle of religion is safe, and the sooner these black spots are purged away, the better the principles will shine the more gloriously. Stick to them.' (Comp. Works, Vol. III, 279).

In his lecture 'The Work before us ' Swamiji reiterates the same point. 'Here in India there are several dangers. Of these, the two, Scylla and Charybdis, rank materialism, and its opposite, arrant superstition, must be avoided.' ' Avoid all mystery. There is no mystery in religion. Is there any mystery in the *Vedanta*, or in the *Vedas*, or in the *Samhitas* or in the *Puranas* ? What secret societies did the sages of yore establish to preach their religion? What sleight-of-hand tricks are there recorded as used by them to bring their grand truths to humanity? Mystery-mongering and superstition are always signs of weakness'. (Comp. Work, Vol. III, 278 and 279).

Swami Nityabodhananda

In the Indian context again Swamiji's genius was to see in every yoga a sovereign autonomy in the sense that by touching the summit of one yoga one touches the summit of all yogas. Synthesis is not a putting together of dependent parts; but the active convergence of autonomous wholes and the sovereignty of the human individual as the possible point of this convergence. In *Karma-yoga* Swami Vivekananda says: ' . . . and so you may find that the philosopher, the worker and the devotee, all meet at one point, that one point being self-abnegation. This is the highest result of good works. Although a man has not studied a single system of philosophy, although he does not believe in any God, and never has believed, although he has not prayed even once in his whole life, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge; and so you may find that the philosopher, the worker and the devotee, all meet at one point, Self-abnegation.' (Comp. Works, Vol. I, 86).

II. The world's need :

Religion's ultimate concern is to help man manifest his inner divinity, his fundamental worth, and work in a world where the oneness of life and existence is progressively realized. Theology and dogma which were originally intended to protect the essentials of religion, even as the husk does conserve the grain, can sometimes make the 'essential' a prisoner. So then, theology and dogmas are to be given a secondary place. In the synthesis of yogas which Swamiji envisaged for the world and for man in general he insisted on this point. In the *Introduction to Raja-yoga* he says :

Synthesis Of Yogas In Swami Vivekananda

'Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal.

Do this either by work or worship, or psychic control, or philosophy, by one, or more, or all of these - and be free.

This is the whole of religion. Doctrines, or dogmas or rituals or books, or temples or forms are but secondary details.'

III. The need to show that the India of our time has produced such a synthesis :

In his letter to the members of the Alambazar Math, who were to become the trustees of the Ramakrishna Math and Mission, Vivekananda wrote on 27th April 1896 from Reading, England:

'The older Incarnations were no doubt good, but this (Sri Ramakrishna) is the new religion of this age - the synthesis of yoga, knowledge, devotion and work - the propagation of knowledge and devotion to all, down to the very lowest, without distinctions of age and sex. The previous Incarnations were all right, but they have been synthesized in the person of Ramakrishna.' (Comp. Works, Vol. VII, 484).

After giving Vivekananda the first experience of *Samadhi* when he wished to remain plunged in its ecstasy, it was the Master who told him that this treasure of *Samadhi* would be kept under lock and key and that Vivekananda would have to plunge into the work of the Divine Mother. And this he did - we know, with what leonine courage and indefatigability. The love of the Gopis, the self- abnegation of the Buddha and the knowledge of the great Sankaracharya: all these are seen reflected in the spirit with which Vivekananda plunged into work at that moment. So then synthesis of meditation and work was a fact of personal testimony. The synthesis of yogas which the Master lived and practised was the position of vantage in the life and teachings of Swamiji.

Swami Nityabodhananda

Conclusion

Man is an emerging phenomenon with Being watering his roots. Producing truth in and by action, self-confidence and certitude by knowledge, and creative imagination and fervour by love, this is the meaning of evolution and emergence for man. This is also the real synthesis of man's powers. When love loses its powers to chase away doubt, its power to feed the capacity to give, when knowledge loses its power to feed will, and action to nourish these two faculties, then life is deprived of its savour. The synthesis of yogas as preached and lived by Vivekananda contains in all grandeur and simplicity the message of this all-round development of man. Even a partial success in this direction is of great value.

(Reprinted from Vedanta Kesari, January 1977)

Only a poor man can love the poor. A rich man cannot feel the sufferings of the poor, for no one can understand the sufferings of others unless he has undergone the same suffering.

If the desire to do charitable works arises in the mind of a rich man, it shows that his heart has started to feel for the poor. God tests a man by making him wealthy, and that is a hard test to pass. Tests devised by men are easy to pass, but divine tests are very difficult. God may give plenty of riches to one man, but so delude him by maya that he will never in his life desire to be charitable. Again. God may give a generous heart to another person, but not give him much money. Blessed indeed are they who are rich yet feel for the poor.

Swami Adbhutananda

Leaves from an Ashrama: 44

Angling for the Large and Beautiful Prize

Swami Vidyatmananda

Recently a national magazine reminded us that we are entering a new decade and of what hazards may lie ahead. Anyone at all reflective must be wondering whether he is going to be fatally sunburned due to ozone deficiency, squeezed unpleasantly by the increasing tide of population, invaded by rising ocean levels, tormented to death by the new wave of "selfishness without guilt", or what. The special issue, published as the decade of the 1980's was drawing to a close, celebrated the juncture with a preview of the 1990's. More than a score of specialists contributed articles describing the prospects as they foresaw them. Not one was enthusiastic, and most viewed the years ahead with misgivings. For the first time since anyone can remember, the citizen of the advanced nations declared himself not sure that the future would be better than--or even as good as--the past.

So we ask ourselves: What is to come, what is going to happen to me and mine? Is there a solution, or if not, can I find some haven of safety and protection out of the storm?

One is reminded of England's situation some three-hundred-fifty years ago, when the outlook was darkened by severe political and religious troubles. And of a man who in the midst of it all discovered how to live in peace. Even today, Izaak Walton's *The Compleat Angler* (first published in 1653, the year when Oliver Cromwell took power) is a reminder, in its simple, fresh-air mood, that while England was passing through a revolution as violent as that which was to overwhelm France a century and a half later, men could go happily to snare some eager creature in a rural stream. "Turn out of the way a little, good Scholar," Walton invited, "toward yonder high honeysuckle hedge; there we will sit and sing while this shower falls so gently upon the teeming earth."

Swami Vidyatmananda

Some of the streams of Izaak Walton's age may be now only conduits for industrial waste, and what the earth teems with today in many places are highways and high-rise apartments. But a kind of alternative solution and a kind of alternative fishing are available to us, unknown to him. Sri Ramakrishna, the guide for our age, gives us answers for our age. It is essential, he said again and again, to retire as often as one can to a solitary place (an *ashrama*, for example) where one can separate oneself from one's usual cares, and there in the company of holy people "put away thoughts of *samsara* and pray to God fervently to give you wisdom." (Just as *The Compleat Angler* puts it: "I have laid aside business and gone a-fishing.") Sri Ramakrishna continues, in a classic description of meditation: "The angler who is anxious to catch a large and beautiful fish will attend calmly for hours together, having thrown his bait and hook in the water, waiting patiently till it is caught by the fish. In like fashion, the devotee who goes on patiently with his devotions is sure to find his God at last."

So if everything proves to be unpleasant "out there", happily we can turn to this fishing expedition "in here". And if we catch the Big and Beautiful Fish, as the Master says we shall, the events of worry-some importance in this or any other decade will recede. We shall have experienced the satisfactions which go with having become in the spiritual sense a Compleat Angler.

The last word, which comes from the 1653 classic, but could as easily have been pronounced by Sri Ramakrishna in his special sense, commends the expedition: "Let the blessings of St. Peter's Master be upon all that are lovers of virtue, and dare trust in his Providence, and be quiet and go a-angling."

Programme for January - February 2014
Sunday discourses begin,
at the
Ramakrishna Vedanta Centre, Bourne End at 4:30 pm
Tel: 01628 526464 - www.vedantauk.com

Jan	1	Holy Mother's Puja	
Jan	5	Patanjali Yoga Sutras 38	Swami Dayatmananda
Jan	12	Patanjali Yoga Sutras 39	Swami Dayatmananda
Jan	19	Swami Vivekananda's Puja	
Jan	26	Patanjali Yoga Sutras 40	Swami Dayatmananda
Feb	2	Patanjali Yoga Sutras 41	Swami Dayatmananda
Feb	9	Patanjali Yoga Sutras 42	Swami Dayatmananda
Feb	16	Patanjali Yoga Sutras 43	Swami Dayatmananda
Feb	23	Day Retreat	

Holy Mother's Puja

Wednesday 1st January
at Bourne End at 4:30 pm

Swami Vivekananda's Puja

Sunday 19th January
at Bourne End at 4:30 pm

Day Retreat

With Swami Dayatmananda and Swami Shivarupananda
at the Vedanta Centre, Bourne End, on 23 February
from 10:00 am until 7:00 pm

Note: Children are not allowed at the Retreat.
Please bring (vegetarian) lunch to share.

"When a man's mind becomes fully concentrated on God, he enjoys the bliss of the Atman. But this is very difficult in the householder's life. Disease, sorrow, enjoyment, desire—all these are constant companions of the householder; also physical lethargy and mental restlessness. In addition to these if the man doubts the existence of God, there is no hope of his getting liberation. Often you will find that worldly people are busy with their families, their children, and other mundane matters, but they have no inclination to think about God. Such distracted minds cannot make progress in spiritual life."

Q: "Then should we give up family life and call on God only?"

A: "Why should you give up your family? Doesn't one's family belong to God? Therefore, call on him who is the real head of the family. One will have to do one's duty in this world. How can you escape it? Wherever you go, the world will follow you. Does it exist outside us? No, everything is in our own minds. If your mind desires enjoyment, you will seek enjoyment even in the forest; and if you don't have that desire for sense objects, you will not want them even if you are surrounded by them."

Vedanta

is a bi-monthly magazine published, since 1951, by the
Ramakrishna Vedanta Centre, Bourne End, Buckinghamshire
SL8 5LF, U.K.

Phone: (01628) 526464

www.vedantauk.com

Subscription rate for 6 issues: £9 or \$17.50 post free.

Editor: Swami Dayatmananda

Editorial Adviser: John Phillips

DESIRES AND SENSE OBJECTS

"Worldly desires have taken up permanent residence in the mind. Sometimes they float on the surface of the mind, and sometimes they are so hidden that it seems they do not even exist. But the closer you are to God, the more you will see the knots of desire hidden in the mind. The more your body and mind are purified, the more the dirt and dross which have accumulated during thousands of lives will be stirred up and will challenge your spirituality. The energy generated by spiritual disciplines forces the impurities to leave the mind, their fort. How can they cope against the power of the Lord's name?

Swami Adbhutananda

