

THEY SAID ON THIS DATE

INTRODUCTION:

This is a collection of the sayings of Sri Ramakrishna, Holy Mother Sarada Devi, Swami Vivekananda and the Direct Disciples as they 'said' on a particular date of the year.

The collection has been made by selecting the sayings or extracts from letters or reminiscences as available in the books of the Ramakrishna Order. According to the availability, the number of entries has been single or multiple. However, those entries have been chosen which are related to spiritual or Sangha life in general. Historical events of the Ramakrishna Order have also been included under some dates, but not exhaustively. Those dates which remind us of the birth and passing away of the great souls of the Ramakrishna Movement, like the Direct Disciples and the Lay Disciples of Sri Ramakrishna have also been included.

Entries were not found for some dates. Entries of the next or previous day have been put under these dates. There were some entries whose exact date was not available. Such entries have also been included under the 'no entry' dates.

The references have been given under each entry.

The collection is not exhaustive and is undoubtedly subject to modification and improvements.

JANUARY

January 1

KALPATARU DAY

It was the first day of January 1886. As the Master felt rather well that day, he expressed a desire to come out of his room and have a walk in the garden for some time. It was a holiday and the householder devotees came one by one and in groups, shortly after midday. As soon as they saw him, all got up out of reverence and bowed down to him. He came down to the garden path through the western door of the hall on the ground floor and was slowly proceeding southward to the gate when all followed him at a little distance. When he came to the middle of the path leading to the gate, he saw Girish, Ram, Atul and a few others, sitting under the trees to the west of the path. They also saw him and saluted him from there and came joyfully to him. The Master addressed Girish, all of a sudden before anybody had spoken a word, and said, "Girish, I find, you say to one and all everywhere so many things about 'this' (that I am an incarnation of God); what have you seen and understood

(about me) to make you do so?" Girish remained completely unmoved, and kneeling down on the ground near the Master's feet, said in a choked voice with his hands folded and face turned upwards, "What more can I say of Him, whose greatness Vyasa and Valmiki could not find words to express?" The Master was charmed at the fervent utterance of Girish, and blessing all the devotees assembled there through their representative Girish, said, "What more shall I say to you? May you all be blessed with the spiritual awakening." Beside himself with love and compassion for the devotees, hardly had he said those few words, he entered into Bhavasamadhi. Those words of profound blessing, untouched by the slightest tinge of the ego-sense, directly entered the devotees' hearts, where they raised high billows of bliss. They forgot time and space, forgot the disease of the Master, forgot their previous determination of not to touch him till he recovered, and were aware only that an extraordinary divine Being, out of sympathy for them in their plight, feeling excruciating pain at their misery and overflowing with compassion for them, had come down from heaven and called them affectionately to Him for giving protection, like a mother sheltering her children. They became eager to bow down to him and take the dust of his feet; and filling the quarters with the cries of "Victory to Ramakrishna", began saluting him.

(p.1023-4, Vol-2, Sri Ramakrishna The Great Master)

January 2

On 2nd January 1899, the monastery was moved from the rented Nilambar Mukherji's house to Belur Math.

(p.148, God Lived with Them)

One should not harbor malice towards any person or opinion...A devotee can know everything when God's grace descends on him. If you but realize Him, you will be able to know all about Him. Constantly you have to chant the name and glories of God and give up worldly thoughts as much as you can. You will feel restless for God when your heart becomes pure and your mind free from attachment to the things of the world. Then alone will your prayer reach God. The thing is that one must love God. Through intense love one attains the vision of Him. The attraction of the husband for the chaste wife, the attraction of the child for its mother, the attraction of worldly possessions for the worldly man – when a man can blend these three into one, and direct it all to God, then he gets the vision of God.

(p.374, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to Jaygopal Sen on 2nd January 1884)

January 3

Swami Turiyananda was born on 3 January 1863

One day at Cossipore Harinath (Swami Turiyananda) asked, "Sir, how are you?" The Master replied: "Oh, I am in great pain. I cannot eat anything, and there is an unbearable burning in my throat." Harinath knew that a knower of Brahman is beyond the pairs of opposites, pleasure and pain. He understood that the Master was testing him, so he said to him humbly, "Sir, whatever you may say, I see you as an infinite ocean of bliss." At this, Sri Ramakrishna said with a smile, "This rascal has found me out."

(p.364, God Lived With Them)

Liberated souls do not acknowledge the results of past karma in their lives, although outwardly these do seem to exist. This is because the effects of karma in past lives arise from body consciousness. Devotees abide by the will of God, so they do not use the word prarabdha.

(p. 177, Spiritual treasures, Swami Turiyananda's letter to Bihari Babu dt. 3 January 1917)

January 4

The Lord is living. He is like a blazing flame. You may be ignorant, but your ignorance will be totally burnt away when you pray with great earnestness. The Lord is very kind. He has taken a human form for the good of humanity. Keep thinking like this. You will soon begin to feel his presence within yourself. You will also get peace of mind. If holy men are kind to you, you feel the presence of the Lord within yourself. You also have peace of mind.

(p. 140, Letters For Spiritual Seekers, Swami Shivananda's letter dt 4 January 1918)

There are certain qualities that may be turned as divine. They are faith, love, devotion, knowledge, renunciation, compassion, and so on. I want you to be worthy of them. The son automatically inherits his father's property. What he needs to know is the nature of that property. When I pray, I merely pray that the Lord may kindly let you know what that property is like.

(p.147-8, Letters For Spiritual Seekers, Swami Shivananda's letter dated 4 January 1919)

January 5

As long as a man has desires, there is no end to his transmigration. It is the desires alone that make him take one body after another. There will be rebirth for a man if he has even the desire to eat a piece of sweetmeat. It is for this reason that a variety of foodstuffs are brought to Belur Math. Desire may be compared to a minute seed. It is like a big banyan tree growing out of a seed, which is no bigger than a dot. Rebirth is inevitable as long as one has desires. Only one or two out of many men can be found who are free from all desires. Though one gets a new body on account of desires, yet one does not completely lose spiritual consciousness if one has to one's credit merits from previous births.

(p.89, The Gospel of Holy Mother, The Holy Mother's advice on 5th January 1910)

January 6

"Skill in action is called yoga." This means that the same action, when it is done ordinarily, becomes the source of bondage; and when this action is done in the proper spirit, it purifies the mind and eventually destroys bondage. Thus it becomes yoga. For instance, work done with attachment leads to bondage; and when the same work is done with non-attachment, it becomes the cause of liberation. This attitude of attachment springs from yoga. Therefore, this very skill is called yoga.

(p. 194, Spiritual Treasures, Swami Turiyananda's letter to Phani dt 6th January 1919)

January 7

The first Hindu temple in the Western World was dedicated at San Francisco on 7 January 1906

Trigunatita planned the temple himself, combining ideas from a Hindu Temple, a Christian church, a Moslem mosque, and an American residence. Regarding the future of the temple, Trigunatita said, "I shall not live to enjoy; others will come later who will enjoy"; and, referring to his own participation, he boldly proclaimed: "Believe me, if there is the least tinge of selfishness in building this temple, it will fall; but if it is the Master's work, it will stand." It is amazing that the terrible earthquake and fire of 1906, which destroyed much of San Francisco, did no damage to the temple.

(p.504, God Lived with Them)

January 8

The ideal of all education, all training, should be this man - making. But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow - beings, is a dynamo of power, and when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.

(p.15, V.2, Complete Works of Swami Vivekananda, Swamiji's lecture on "The Powers of The Mind" delivered at Los Angeles on 8 January 1900)

January 9

Never mind anything! Push it on! Begin to contribute articles, all of you who can. It won't do merely to sit idle. You have done a heroic deed! Bravo! Those who falter and vacillate will lag behind, and you will jump straight on top of all! Those that are working for their own salvation will neither have their own nor that of others. Let the commotion that you make be such as to resound to the world's end. There are people who are ready to pick holes in everything, but when it comes to the question of work, not a scent of them can be had! To work! -- as far as in you lies! Then I

shall go to India and move the whole country. What fear! "Even a snake loses its venom if it is insisted that it has none." These people will go on the negative track, till they are actually reduced to nothing! .

(p.356, V.6, Complete Works of Swami Vivekananda, Swamiji's letter to Swami Trigunatitananda dt. January 1896)

January 10

Swami Trigunatitananda left his body on 10 January 1915

Swamiji on Trigunatita: -"Trigunatita has given up his spiritual practices, his meditation and everything, to carry out my orders, and he has set himself to work. Is it a matter of small sacrifice? He will not stop short of success! The Master is our center. Each one of us is a ray of that light-centre. So Trigunatita has started the work by worshipping the Master-he did the right thing...Tell him when you go that I am exceedingly delighted with his work. Give him my loving blessings."

(p.501-2, God Lived With Them)

January 11

In future do not pay any heed to what people say either for or against you or me. Work on, be lions; and the Lord will bless you. I shall work incessantly until I die, and even after death I shall work for the good of the world. Truth is infinitely more weighty than untruth; so is goodness. If you possess these, they will make their way by sheer gravity. You must always remember that every nation must save itself; so must every man; do not look to others for help. Through hard work here, I shall be able now and then to send you a little money for your work; but that is all. If you have to look forward to that, better stop work. Know also that this is a grand field for my ideas, and that I do not care whether they are Hindus or Mohammedans or Christians, but those that love the Lord will always command my service. . . . I like to work on calmly and silently, and the Lord is always with me. Follow me, if you will, by being intensely sincere, perfectly unselfish, and, above all, by being perfectly pure. My blessings go with you. In this short life there is no time for the exchange of compliments. We can compare notes and compliment each other to our hearts' content after the battle is finished. Now, do not talk; work, work, work! There is too much talk, talk, talk! We are great, we are great! Nonsense! We are imbeciles; that is what we are! This hankering after name and fame and all other humbugs -- what are they to me? What do I care about them? I should like to see hundreds coming to the Lord! Where are they? I want them, I want to see them. You must seek them out. You only give me name and fame. Have done with name and fame; to work, my brave men, to work! You have not caught my fire yet -- you do not understand me! You run in the old ruts of sloth and enjoyments. Down with all sloth, down with all enjoyments here or hereafter. Plunge into the fire and bring the people towards the Lord. That you may catch my fire, that you may be intensely sincere, that you may die the heroes' death on the field of battle -- is the constant prayer of Vivekananda.

(p. 64-66, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to G G Narasimhachariar dt. 11 January 1895)

January 12

Swamiji was born on 12 January 1863.

One night Bhuvaneshwari had a vivid dream. She had spent the day in the shrine and, as evening deepened into night, she fell asleep. The household was hushed in silence and rest. Then in the highest heavens the hour struck--the time had come for the pious woman to receive the special grace of the Lord. In her dream she saw the Lord Shiva rouse Himself from His meditation and take the form of a male child who was to be her son. She awoke. Could this ocean of light in which she found herself bathed be but a dream? Shiva! Shiva! Thou fulfilllest in various ways the prayers of Thy devotees! From the inmost soul of Bhuvaneshwari a joyous prayer welled up, for she was confident that her long months of supplication were over and that the vision was an announcement that her prayers were to be answered. Her faith was justified; for in due course a son was born to her. The light of the world dawned for the first time upon the future Swami Vivekananda on Monday, January 12, 1863. It was the holy morning hour--33 minutes and 33 seconds after six, a few minutes before sunrise.

(p.11, V.1, The Life of Swami Vivekananda)

I have a message to give, let me give it to the people who appreciate it and who will work it out. What care I who takes it? "He who doeth the will of my Father," is my own. . . .

My name should not be made prominent; it is my ideas that I want to see realised. The disciples of all the prophets have always inextricably mixed up the ideas of the Master with the person, and at last killed the ideas for the person. The disciples of Shri Ramakrishna must guard against doing the same thing. Work for the idea, not the person. The Lord bless you.

(p. 67-8, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga dated 12th January 1895)

January 13

Swami Brahmananda became the President of Ramakrishna Order on 13-01-1901

One morning at Belur Math, these rules of the Ramakrishna Order were read aloud in Swami Brahmananda's room. The revered Swami was seated on his small cot absorbed in deep meditation. Swami Shuddhananda was the reader. When the reading was over, Brahmananda said: 'Swamiji did not utter these rules from the physical plane; he raised his mind to a higher realm and then gave dictation and Tarak-Da wrote them down. He delineated them with a view to spreading the ideas and ideals of Sri Ramakrishna and for the good of humanity. Everyone, whether man or woman, rich or poor, high or low, has an equal right to the spiritual heritage and service of Sri Ramakrishna. Blessed is he who serves the Master and follows his

teachings.! Accept those instructions of Swamiji with candid faith; practice them in your lives and spread them in all directions. As a result you will see that the evil influence of the Dark Age will diminish and the Golden Age will come in sight.’ When asked to make some rules for the young monks, he replied: “Swamiji has already made the rules for us. We do not need to add any new ones. Add more love, attain more devotion, and help others to move towards the ideal of God.”

(p.96-7, God Lived With Them)

January 14

CONSECRATION OF SRI RAMAKRISHNA’S NEW TEMPLE AT BELUR MATH

On Friday, 14 January 1938, Swami Vijnanananda got up early in the morning and put on a new ochre cloth. He sat quietly in his chair, waiting for the auspicious moment. He said to his attendant: “When I shall install the Master in the new temple, I shall say to Swamiji: ‘Your consecrated deity has now been installed in the temple you planned, you said that you would watch from on high. Please see now that the Master is seated in the new temple.’” He said later, “Then I vividly saw Swamiji, Rakhai Maharaj, Mahapurush Maharaj, Sarat Maharaj, Hari Maharaj, Gangadhar Maharaj, and others standing in the southwest corner watching the consecration ceremony.”

(p.619, God Lived With Them)

UDBODHAN MAGAZINE WAS STARTED ON 14th January 1899.

January 15

The very existence of everything is God. Existence cannot be non existence. The Gita says, “The unreal never is. The Real never ceases to be.” This is the gospel truth. There is no reason that one cannot realize God. It is possible if one has intense longing, right efforts, perseverance, and a true guru...One can test the greatness of a person by observing his small actions or behavior. A straw best shows how the wind blows.

(p.203, Spiritual Treasures, Swami Turiyananda’s letter dated 15th January 1920)

January 16

The Consciousness of Sri Ramakrishna was the consciousness of Ishvara (God) and not of the jiva. According to Advaita Vedanta, the jiva can attain the knowledge of his identity with Brahman by removing his ignorance through spiritual practices culminating in Samadhi. Yet, despite all imaginable efforts, the jiva can never become Ishvara. He who is Ishvara is eternally the Ishvara. Even when he assumes a human body and appears like a jiva, he remains the same Ishvara and does not become the jiva.

(p.205, Letters For Spiritual seekers, Swami Shivananda's letter to Ramesh dated 16 January 1920)

God has the nature of a child. Some beg but He does not give them, while others do not want but He asks them to accept. Perhaps the latter had many meritorious acts to their credit in their past births. Therefore God's grace descends on them.

(p.114, The Gospel of Holy Mother, Mother's advice to a disciple on 16th January 1912)

January 17

Don't be afraid. What work do you expect from men of little hearts? -- Nothing in the world! You must have an iron will if you would cross the ocean. You must be strong enough to pierce mountains. I am coming next winter. We shall set the world on fire -- let those who will, join us and be blessed, and those that won't come, will lag behind forever and ever; let them do so. You gird up your loins and keep yourself ready. . . . Never mind anything! In your lips and hands the Goddess of Learning will make Her seat; the Lord of infinite power will be seated on your chest; you will do works that will strike the world with wonder.

(p.297, V.6, complete Works of swami Vivekananda, Swamiji's letter to Swami Trigunatita dated 17th January 1895)

January 18

Those who seek truth sincerely will surely hold on to it. "Truth alone triumphs, not falsehood!" Truth will be crowned with victory and what is false or counterfeit will be blown away by the wind of truth. Know for certain that those who are sincerely seeking God, the embodiment of Truth, will undoubtedly be led by Him along the right path. They have no reason to be afraid.

(p.29, For Seekers of God, Swami Shivananda's words on 18th January 1927)

January 19

We now see that all the various forms of cosmic energy, such as matter, thought, force, intelligence and so forth, are simply the manifestations of that cosmic intelligence, or, as we shall call it henceforth, the Supreme Lord. Everything that you see, feel, or hear, the whole universe, is His creation, or to be a little more accurate, is His projection; or to be still more accurate, is the Lord Himself. It is He who is shining as the sun and the stars, He is the mother earth. He is the ocean Himself. He comes as gentle showers, He is the gentle air that we breathe in, and He it is who is working as force in the body. He is the speech that is uttered; He is the man who is talking. He is the audience that is here. He is the platform on which I stand, He is the light that enables me to see your faces. It is all He. He Himself is both the material and the efficient cause of this universe, and He it is that gets involved in the minute cell, and evolves at the other end and becomes God again. He it is that comes down and becomes the lowest atom, and slowly unfolding His nature, rejoins

Himself. This is the mystery of the universe. "Thou art the man, Thou art the woman, Thou art the strong man walking in the pride of youth, Thou art the old man tottering on crutches, Thou art in everything. Thou art everything, O Lord." This is the only solution of the Cosmos that satisfies the human intellect. In one word, we are born of Him, we live in Him, and unto Him we return.

(p.211, V.2, Complete Works of swami Vivekananda, Swamiji's lecture on "The Cosmos-The Macrocosm delivered at New York on 19th January 1896)

January 20

Be strong and do not depend upon what this or that one would say about you, but consult the Mother within and act according to her dictates. Be sure whatever binds is not of Mother and that which makes one free is of her. Abide by the same with your whole heart. Have no private selfish end but have sincere love for truth and piety and Mother shall speak from within you. Never let go your ideal, but hold on to It with a firm grip and you will be led rightly to the goal which is the one and same for all.

(p.242, Spiritual Treasures, swami Turiyananda's letter to Ujjwala dt 20th January 1903)

But these are the great turning points in life, and I know that you are unmoved. The surface of the sea rises and sinks alternately, but to the observant soul -- the child of light -- each sinking reveals more and more of the depth and of the beds of pearls and coral at the bottom. Coming and going is all pure delusion. The soul never comes nor goes. Where is the place to which it shall go when all space is in the soul? When shall be the time for entering and departing when all time is in the soul?

(p. 68, V.5, Complete Works of swami Vivekananda, Swamiji's letter to Mrs. Ole Bull on 20th January 1895)

January 21

Swami Brahmananda was born on 21st January 1863

One day Sri Ramakrishna fervently prayed to the Divine Mother: "Mother, it is my desire that a boy with sincere love for God should always remain with me. Give me such a boy." A few days later, sitting under the banyan tree at Dakshineswar, he had a vision of a boy. Sri Ramakrishna had a second vision: "Just a few days before Rakhal's coming I saw Mother putting a child into my lap and saying, 'This is your son.' I shuddered at the thought and asked her in surprise, 'What do you mean? I too have a son?' Then She explained with a smile that it would be a spiritual child, and I was comforted. Shortly after this vision Rakhal came, and I at once recognized him as the boy presented by the Divine Mother."

(p.75, God Lived With Them)

January 22

The more the mind becomes pure, the more a person realizes that there is nothing outside, and that everything is within himself. The only barrier to the vision of God is the impurity of the mind. Do we not know what has held us back and is not allowing us to realize God? We know it very well – if not always, at least from time to time. Again, what good is this knowledge? Our attachment for the world is so strong that we are hypnotized by maya; it is as if we are sleeping while awake. We don't really want complete awakening. God is real and the world is unreal – if we were fully convinced of this, we would renounce the unreal for the real; but we are reluctant to sever our attachments. That is why we are sleeping while awake."

(p.137-9, Spiritual Treasures, Swami Turiyananda's letter to Bihari Babu dt 22 January 1916)

January 23

The world is just like that. Take note of this and live accordingly. There is no reason to be upset. Surrender to the Master and go on doing your duty. The world is what it is, yet you attain Self-knowledge from this world. It is very interesting. And when you attain that knowledge you are free. The world can no longer bind you. Know this for certain. Whatever you do, remember God first. What is most important is love of God and faith in him. You have both pleasure and pain in the world. No one is always happy in this world. No one is always unhappy either. If you are a true devotee, keep your mind fixed on God. Treat both pleasure and pain as transient and overlook them.

(P.77-8, Letters For Spiritual seekers, Swami Shivananda's letter dated 23rd January 1914)

January 24

A Sadhaka should first learn about the spiritual path from some great soul, then methodically follow it. If he does it haphazardly, he cannot achieve much success. Again, if he gives it up, he will have to put forth double the usual effort to gain the desired result. But no endeavour is lost. Lust, anger and greed gradually leave him who leads the spiritual life. Don't waste your time any more. Now the senses are strong and must be kept under control. This is no doubt a troublesome task. But practice Sadhana continually for seven or eight years; then you will enjoy the fruits of your practices, and peace and bliss thereof. Is meditation an easy affair? Only regular practice will bring perfection in it. Remember, it is next only to Samadhi. Self-surrender and everything will manifest from within through your Sadhana. Leave everything to God. Resign yourself wholly to Him.

(P.149-152, Eternal Companion, Swami Brahmananda's instructions on 24th January 1921)

January 25

The longest night seems to be passing away, the sorest trouble seems to be coming to an end at last, the seeming corpse appears to be awaking and a voice is coming to

us -- away back where history and even tradition fails to peep into the gloom of the past, coming down from there, reflected as it were from peak to peak of the infinite Himalaya of knowledge, and of love, and of work, India, this motherland of ours -- a voice is coming unto us, gentle, firm, and yet unmistakable in its utterances, and is gaining volume as days pass by, and behold, the sleeper is awakening! Like a breeze from the Himalayas, it is bringing life into the almost dead bones and muscles, the lethargy is passing away, and only the blind cannot see, or the perverted will not see, that she is awakening, this motherland of ours, from her deep long sleep. None can resist her any more; never is she going to sleep any more; no outward powers can hold her back any more; for the infinite giant is rising to her feet...Great works are to be done, wonderful powers have to be worked out, we have to teach other nations many things, as has been said already by your Highness. This is the motherland of philosophy, of spirituality, and of ethics, of sweetness, gentleness, and love. These still exist, and my experience of the world leads me to stand on firm ground and make the bold statement that India is still the first and foremost of all the nations of the world in these respects... Let us all work hard, my brethren; this is no time for sleep. On our work depends the coming of the India of the future. She is there ready waiting. She is only sleeping. Arise and awake and see her seated here on her eternal throne, rejuvenated, more glorious than she ever was -- this motherland of ours.

(P.145-154, V.3, Swamiji's reply to the address of welcome at Ramnad on 25th January 1897)

January 26

Those that blame others -- and, alas! the number of them is increasing every day -- are generally miserable with helpless brains; they have brought themselves to that pass through their own mistakes and blame others, but this does not alter their position. It does not serve them in any way. This attempt to throw the blame upon others only weakens them the more. Therefore, blame none for your own faults, stand upon your own feet, and take the whole responsibility upon yourselves. Say, "This misery that I am suffering is of my own doing, and that very thing proves that it will have to be undone by me alone." That which I created, I can demolish; that which is created by some one else I shall never be able to destroy. Therefore, stand up, be bold, be strong. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny. All the strength and succour you want is within yourselves. Therefore, make your own future. "Let the dead past bury its dead." The infinite future is before you, and you must always remember that each word, thought, and deed, lays up a store for you and that as the bad thoughts and bad works are ready to spring upon you like tigers, so also there is the inspiring hope that the good thoughts and good deeds are ready with the power of a hundred thousand angels to defend you always and for ever.

(p.225, V.2, Complete Works of Swami Vivekananda, Swamiji's lecture on 'The Cosmos-The Microcosm' on 26th January 1896 delivered at New York)

January 27

And there we were. "No compromise!" was the watchword. "This is the ideal, and this has got to be carried out. If we meet the king, though we die, we must give him a bit of our minds; if the peasant, the same". Naturally, we met with antagonism.

But, mind you, this is life's experience; if you really want the good of others, the whole universe may stand against you and cannot hurt you. It must crumble before your power of the Lord Himself in you if you are sincere and really unselfish.

(p.83, V.2, Complete Works of swami Vivekananda, Swamiji's lecture on "My Life and Mission" at California on 27th January 1900)

January 28

Explaining the meaning of Thakur's words: "This is the last birth of those who would come here."

Whoever has deep regard for him, is sincerely devoted to him, and has surrendered himself fully to him, whether he has seen him in the flesh or not, will attain liberation and not be reborn. But self-surrender there must be. True liberation calls for complete self-dedication. Whatever you are doing here is certainly his work, and you are doing it all for his pleasure. You are not actuated by any selfish worldly desire. These activities of yours will undoubtedly foster a spirit of renunciation and dispassion.

(p.31-2, For Seekers of God, Swami Shivananda's instruction to a monk on 28 January 1927)

SWAMI VIVEKANANDA'S TEMPLE DEDICATED AT BELUR MATH ON 28th JANUARY 1924

January 29

I believed and still believe that without my giving up the world, the great mission which Ramakrishna Paramahansa, my great Master came to preach would not see the light, and where would those young men be who have stood as bulwarks against the surging waves of materialism and luxury of the day? These have done a great amount of good to India, especially to Bengal, and this is only the beginning. With the Lord's help they will do things for which the whole world will bless them for ages. So on the one hand, my vision of the future of Indian religion and that of the whole world, my love for the millions of beings sinking down and down for ages with nobody to help them, nay, nobody with even a thought for them; on the other hand, making those who are nearest and dearest to me miserable; I choose the former. "Lord will do the rest." He is with me, I am sure of that if of anything. So long as I am sincere, nothing can resist me, because He will be my help. Many and many in India could not understand me; and how could they, poor men? Their thoughts never strayed beyond the everyday routine business of eating and drinking. I know only a few noble souls like yourself appreciate me. Lord bless your noble self. But appreciation or no appreciation, I am born to organise these young men; nay, hundreds more in every city are ready to join me; and I want to send them rolling like irresistible waves over India, bringing comfort, morality, religion, education to the doors of the meanest and the most downtrodden. And this I will do or die.

(p.297-8, V.8, Complete Works of Swami Vivekananda, Swamiji's letter to Dewan Haridas Viharidas Desai on 29th January 1894)

January 30

Swami Trigunatita was born on 30th January 1865.

During his sadhana at the Baranagore monastery, he had a great desire to perform some tantric rituals at midnight in the cremation ground. So one night while the others slept, Trigunatita silently prepared to leave for the cremation ground. To his utter astonishment and disappointment, he heard Vivekananda calling out, "Where are you going?" Trigunatita stood speechless. Vivekananda went on to say: "Sri Ramakrishna appeared to me in sleep and told me where you were going. He said that you should not go, that he has done all these things for us, and that it is quite sufficient for us to keep our minds fixed on him."

(p.492-3, God Lived With Them)

January 31

Do not make any distinction between Sri Ramakrishna and me. Meditate on and pray to the particular aspect of the Divinity revealed to you. Worship ends with absorption in meditation. Start here (the heart) and end here (the head). Neither Mantra nor scripture is of any avail; Bhakti or devotion alone accomplishes everything. Sri Ramakrishna is everything – both Guru and Ishtam. He is all in all. If you can follow even one of his instructions, you will attain to everything in life.

(p.22-3, The Gospel Of Holy Mother, Holy Mother's instruction on 31st January 1913)

FEBRUARY

Feb 1

I do everything to be sweet, but when it comes to a horrible compromise with the truth within, then I stop. I do not believe in *humility*. I believe in *Samadarshitva* – same state of mind with regard to all.

p.70, Vol.5, Complete Works of Swami Vivekananda, Swamiji is his letter to Miss Mary Hale from New York on 1 Feb, 1895.

Feb 2

One must be restless for God. If a son clamors persistently for his share of the property, his parents consult with each other and give it to him even though he is a minor. God will certainly listen to your prayers if you feel restless for him. Since he has begotten us, surely we can claim our inheritance from Him. He is our own Father, our own Mother. We can force our demand on Him.

p.384, The Gospel of Sri Ramakrishna, Thakur's words to the devotees in his room at Dakshineswar on 2 Feb, 1884.

If you desire to work in the right manner, remember these two principles: one, you must possess a profound regard for the work undertaken; and two, you must be quite indifferent to its results. Then alone can you do work in the proper way.

p.246, Eternal Companion, Swami Brahmananda's words on 2 Feb, 1916 in Belur Math.

Only the One exists, nothing else. We see Him as men, animals, birds, insects, plants etc. If we only think correctly, we shall find that there is no such differentiation in Him. How we imagine an ego and slave for its gratification! Each has his own world which accompanies him beyond death. It is enjoyment and the desire for it that obstruct true knowledge; freed from them we can have knowledge this moment. Are we no knowledge itself?

p.283-4, Spiritual Talks, Swami Turiyananda's words on 2 Feb, 1921.

Feb 3

Will other and greater Prophets come? Certainly they will come in this world. But do not look forward to that. I should better like that each one of you became a Prophet of this real New Testament, which is made up of all the Old Testaments. Take all the old messages, supplement them with your own realizations, and become a Prophet unto others. Each one of these Teachers has been great; each has left something for us; they have been our Gods. We salute them, we are their servants; and, all the same, we salute ourselves; for if they have been Prophets and children of God, we also are the same. They reached their perfection, and we are going to attain ours now. Remember the words of Jesus : "The Kingdom of Heaven is at hand!" This very moment let everyone of us make a staunch resolution: "I will become a Prophet, I will become a messenger of Light. I will become a child of God, nay, I will become a God!"

p.134, Vol.4, Complete Works of Swami Vivekananda, Swamiji in his lecture 'The Great Teachers of the World' delivered at California on 3 Feb, 1900

Follow the spiritual path in right earnest. When the mind becomes pure though sadhana you will understand all the truths of the spiritual world. Remember, there is no end to them; they are countless.

p.177, Eternal Companion, Swami Brahmananda's words on 3 Feb, 1921 in Varanasi.

Feb 4

There is nothing wrong in doing work; otherwise how can one have the purification of the mind? It is when one works that one is tested: How much craving for the result of action does one have? How desireless is the mind? How much selfishness has gone and how much still remains? All this can be known only through the performance of work. When divine love dawns in the heart, one no longer considers work as mere work – it turns into worship.

p.36, Spiritual Treasures, Letters of Swami Turiyananda, Swami Turiyananda's letter to Swami Visuddhananda from Gadamukteshwar, Meerut, U.P on 4 Feb, 1908

Feb 5

I believe it (awakening of the Kundalini) can be best done through Japa and meditation. The practice of Japa is specially suited to Kaliyuga. There is no other spiritual practice easier than this. But meditation must accompany the repetition of the mantra.

p.276, Eternal Companion, Swami Brahmananda's words on 5 Feb, 1921 at Varanasi.

Feb 6

Japa and meditation are the food of the mind, and their practice is most essential. Even if you don't relish it in the beginning, you must practice regularly. Even through mere practice, you can gain a good deal. Daily at least two hours of Japa and meditation is required. Solitary retirement is also a great help to the spiritual aspirant. Simply by sitting silently in the secluded nook of a garden or on lonely outskirts of a cast, open field, or shut up within your own room, you can profit much.

p.168, Eternal Companion, Swami Brahmananda's words on 6 Feb, 1918 in Balaram Mandir

Feb 7

Swami Akhandananda passed away in Belur Math (1937)

A few years before his passing away, the swami told a monk his life's philosophy: "The Master has still kept me alive for his work. Distribute your Self among others and bring other souls within yourself. You will see how much joy you will get from it. On the other hand if you are always busy about yourself, you will be entangled within yourself, you will kill your Self, and you will die. The more you disseminate your self among the people, the more you will attain bliss and that will lead you to Self-realization.

p.588, God lived with them.

Feb 8

Girish Chandra Ghosh passed away (1912) in Calcutta

Girish Chandra Ghosh breathed his last on February 8, 1912. His last words were: 'Master, you have come. Please destroy my worldly intoxication. Victory to Sri Ramakrishna! Let us go'.

p.291, They Lived with God.

Feb 9

You must do more Japa and meditation on Amavasya, Purnima, and Ashtami Tithis, and also on the occasions of the worship of Mother Kali, Jagaddhatri and Durga.

p.169, Eternal Companion, Swami Brahmananda's words on 9 Feb,1918 in Balaram Mandir.

Feb 10

All other things may be obtained in the world, but devotion to God is extremely rare. And without devotion, all possessions in life become worthless and serve no real purpose. Everyone knows this fact and understands it. Devotion to God makes life sweet and joyful, otherwise life is merely a burden.

p.140, Spiritual Treasures, Letters of Swami Turiyananda, Swami Turiyananda's letter from Almora on 10 Feb, 1916.

Feb 11

Mine is like a child-like nature. Do I keep meticulous accounts? I give to whoever asks.

p. 157, The Gospel of the Holy Mother, Holy Mother's words at Udbodhan on 11 Feb,1913

Man learns as he lives, and experience is the greatest teacher in the world.

p.292, Vol.8,Complete Works of Swami Vivekananda, Swamiji in his letter to Alasinga from Hyderabad on 11 Feb,1893.

Feb 12

Instead of working for yourself work for the sake of the God. Know that all work you have to do is Sri Ramakrishna's and Swami Vivekananda's. If you can work with this idea, your work will not bind you. On the other hand, it will improve you in every way – spiritually, morally, intellectually, and also physically.

p.235, Eternal Companion, Swami Brahmananda's words on 12 Feb,1921 at Varanasi.

Feb 13

I do not work alone, but He is always with me. What could I do otherwise?

p.397, Vol.8, Complete Works of Swami Vivekananda, Swamiji in his letter to Swami Brahmananda from Madras on **12 Feb**,1897

Feb 14

Whoever takes the name of Ramakrishna, know him to be your Guru. Everyone can play the role of the master, but it is very difficult to be a servant.

p.447, Vol.7, Complete Works of Swami Vivekananda, Swamiji in his letter to Gupta (Swami Sadananda) from Ghazipur on 14 Feb, 1890.

15 Feb

Try to be in touch with Mother always and she is sure to protect you and lead you aright without fail.

p.270, Spiritual Treasures, Letters of Swami Turiyananda, Swami Turiyananda's letter from Varanasi on **14 Feb**, 1920.

16 Feb

Have patience, my son - it will grow beyond all your expectations.... Every work has got to pass through hundreds of difficulties before succeeding. Those that persevere will see the light, sooner or later.

p.104, Vol.5, Complete Works of Swami Vivekananda, Swamiji in his letter to Alasinga from U.S.A on **17 Feb**, 1896.

17 Feb

The life of renunciation is the only life that can make us truly happy. No other life can ever do so. It is certain that one day we shall have to give up everything whether we want to or not. It is much better to give it up gladly and freely before we are compeller to do so. But if one cannot do that, the next best course is to turn everything over to Mother and abide by her decree.

p.251, Spiritual Treasures, Letters of Swami Turiyananda, Swami Turiyananda's letter from Rishikesh on 17 Feb,1914.

18 Feb

BIRTH OF SRI RAMAKRISHNA (1836)

All the sins of the body fly away if one chants the name of God and sings His glories. The birds of sin dwell in the tree of the body. Singing the name of God is like

clapping your hands. As, at a clap of the hands, the birds in the tree fly away, so do our sins disappear at the chanting of God's name and glories.

p.181-2, The Gospel of Sri Ramakrishna, Thakur's words to devotees on 18 Feb, 1883 at Govinda Mukherji's house at Belgharia.

19 Feb

Rani Rasmani passed away (1861) in Calcutta.

Shortly before her passing away she was brought to the bank of the Ganga. Seeing some lamps lighted in front of her, she exclaimed: 'Remove, remove these lights. I don't care for this artificial illumination anymore. Now my Mother has come and the brilliance of her form has illumined the whole place'. After a short pause she passed away, saying, 'Mother, you have come!'

p.16, They lived with God.

Shake off despair, shake off disappointment, shake off doubt. Make no compromise. Have infinite tenacity, and infinite energy. 'To do or die' – let this be your motto. God you must realize, now, in this very life you must see Him.

p.242, Eternal Companion, Swami Brahmananda's words on 19 Feb, 1922 at Calcutta.

20 Feb

Swami Shivananda passed away in Belur Math (1934)

If anyone ever asked where he would go after leaving the body, Swami Shivananda replied that his rightful place would be in Ramakrishnaloka with the Master. One day he humbly said to a monk: "Look, I am my Master's dog. As a dog protects the precious wealth of its master from robbers, so I am protecting the valuable spiritual treasures [discrimination, renunciation, knowledge, devotion] of the master in this monastery. He who stays here like a faithful dog will attain the greatest good.

p.178, God lived with Them

We may read books, hear lectures, and talk miles, but experience is the one teacher, the one eye-opener. It is best as it is. We learn, through smiles and tears we learn. We don't know why, but we see it is so; and that is enough.

p.493, Vol.8, Complete Works of Swami Vivekananda, Swamiji in his letter to Miss Mary Hale from Pasadena on 20 Feb, 1900

Man is merely an instrument, and the Lord is the operator. Blessed is he through whom the Lord gets his work done. Everyone has to work in this world, no one can escape from it. But he who works for his own selfish ends – his work, instead of liberating him from the trap of maya, binds him. On the other hand, the wise man, working for the Lord, cuts the fetters of work.

p.62, Spiritual Treasures, Letters of Swami Turiyananda, Swami Turiyananda's letter to Suresh (Swami Yatiswarananda) from Varanasi on 20 Feb, 1913.

21 Feb

Learning and wisdom are superfluities, the surface glitter merely, but it is the heart that is the seat of all power. It is not the brain but in the heart that the Atman, possessed of knowledge, power, and activity, has Its seat....The more heart you will be able to manifest, the greater will be the victory you achieve.

p.425, Vol.6, Complete Works of Swami Vivekananda, Swamiji in his letter to Swami Akhandananda from California on 21 Feb, 1900

22 Feb

Do not lose heart, do not lose faith in your Guru, do not lose faith in God. So long as you possess these three, nothing can harm you, my child.

p.74, Vol.5, Complete Works of Swami Vivekananda, Swamiji in his letter to Alasinga from New York on Feb, 1895

23 Feb

The dawn of the New Age is breaking over the world – the blessed day that will illumine our hearts with the glory of its effulgence is at hand. Knowingly or unknowingly the human race is moving forward along the path of liberation inspired by Sri Ramakrishna's message of the harmony of all religions and by his unique realization of the essential oneness of karma, action, bhakti and yoga. The day is not far off when the whole world will witness the establishment of a universal kingdom of peace, and when in loving response to the call of the Master, all people, forgetting their religious differences, will unite together and glorify the master's message. "As many faiths, so many paths." Then only will the meridian light of the Master's advent illumine the hearts of humanity. May the citizens of the world, on this blessed day, understand the meaning of the Master's coming and be hallowed. This and this alone is my fervent prayer.

p.587, God lived with Them, from Swami Akhandanandaji's inaugural message for the centenary celebrations of the birth of Sri Ramakrishna given on **24 Feb**, 1936 in Belur Math.

24 Feb

Laxmi Devi passed away (1926) in Puri

Once before she passed away, she described to Swami Saradananda a vision she had had: 'I saw a mountain of dazzling mica. On one side of that mountain were Lakshmi and Narayana, and on the other side was Sri Ramakrishna. I saw that the Master was surrounded by Holy Mother, Swamiji, Rakhal Maharaj, and others. Then I saw Yogin-didi and Golap-didi, and they told me: "O Lakshmi, here there is no problem of food and sleep or disease and grief. Living with the Master gives us interrupted bliss."' "

p.69, They lived with God.

What will a man gain by knowing many scriptures? The one thing needful is to know how to cross the river of the world. God alone is real, and all else illusory.

p.392, The Gospel of Sri Ramakrishna, Thakur's words to devotees on 24 Feb,1884 in his room in Dakshineswar.

25 Feb

God cannot be realized through scholarship. Who, indeed, can understand the things of the Spirit through reason? No, all should strive for devotion to the Lotus Feet of God.

p.183, The Gospel of Sri Ramakrishna, Thakur's words to devotees on 25 Feb,1883 at Govinda Mukherji's house at Belgharia.

26 Feb

Work on with energy. India is a rotten corpse inside and outside. We shall revive it by the blessings of Shri Maharaj.

p.444, Vol.8, Complete Works of Swami Vivekananda, Swamiji in his letter to Swami Ramakrishnananda from Belur math on **25 Feb**,1898.

27 Feb

Believe in the existence of God, and never feel He does not exist. I tell you, my child, God is. Therefore hold fast to Him in sincere devotion and humility, and pray and pray! No more speculations, no more waste of time, no more idleness. Begin now, this very day, and move forward.

p.135, Eternal Companion, Swami Brahmananda's words on 27 Feb, 1913 at Varanasi.

28 Feb

Girish Chandra Ghosh was born (1844) in Calcutta

I find that it is not difficult to obey him, love him, or worship him. But indeed it is difficult to forget him.

p.290, They lived with God, Girish's words about Sri Ramakrishna

29 Feb

The Master is Rama and Krishna, and the Mother is Sita and Yogamaya. As the king visits his subjects sometimes in royal dress and sometimes in disguise to evaluate

their need, so the Master came this time in disguise... It is true: the master will come back soon.

p.609, God lived with Them, Swami Vijnananandaji words about Sri Ramakrishna in Feb,1938 at Varanasi.

MARCH

1 March

Go forward. Push on. You will discover the forest of sandal-wood. Go farther and you will find the silver-mine. Go farther still and you will see the gold-mine. Do not stop there. Go forward, and you will reach the mines of rubies and diamonds. Therefore, I say, go forward.

p.712, The Gospel of Sri Ramakrishna, Thakur's words to Mahimacharan, a devotee in his room at Dakshineswar on 1 March, 1885

GAURI-MA PASSED AWAY (1938)

As Gauri-ma grew older, her body began failing, but she passed her days in various kinds of spiritual moods. One day she told two nuns, 'Look, I shall go to Vrindaban, so don't cry for me'. At this time if anyone asked any mundane questions she told them: 'Don't talk to me about the world anymore. Talk only about the Master so that I will get joy and you will attain blessedness.' Neither attachment nor delusion nor fear of death could touch Gauri-ma. She was absorbed in the bliss of the Self. On March 1, she was quite cheerful the whole day and talked frequently about the Master. That evening she uttered aloud three times, 'Guru Sri Ramakrishna', and then started repeating her mantram silently. At 8.15 she passed away.

p.170-1, They lived with God.

2 March

All doubts disappear when one sees God. It is one thing to hear of God, but quite a different thing to see Him. A man cannot have one hundred per cent conviction through mere hearing. But if he beholds God face to face, then he is wholly convinced.

p.396. The Gospel of Sri Ramakrishna, Thakur's words to the devotees in his room in Dakshineswar on 2 March, 1884

3 March

The great conclusion is that Ramakrishna has no peer; nowhere else in the world exists that unprecedented perfection, that wonderful kindness for all that does not

stop to justify itself, that intense sympathy for man in bondage. Either he must be the Avatara as he himself used to say, or else the ever-perfected divine man, whom the Vedanta speaks of as the free one who assumes a body for the good of humanity. This is my conviction and certain; and the worship of such a divine man has been referred to by Patanjali in the aphorism: " or the goal may be attained by meditating on a saint."

p.231-2, Vol.6, Complete Works of Swami Vivekananda, Swamiji in his letter to Pramadas Mitra from Gazipur on 3 March, 1890.

Think of me as one who has done all his duty and is now dead and gone. Think that the whole work is upon your shoulders. Think that you, young men of our mother land, are destined to do this. Put yourselves to the task. Lord bless you. Leave me, throw me quite out of sight. Preach the new ideal, the new doctrine, the new life. Preach against nobody, against no custom. Preach neither for nor against caste or any other social evil. Preach to let "hands off", and everything will come right. My blessings on you all, my brave, steadfast, and loving souls.

p.360, Vol.4. Complete Works of Swami Vivekananda, 'What we believe in'- written to Kidi on March 3, 1894 from Chicago.

4 March

There is only one way out, and that is faith.

p.262, For Seekers of God, Mahapurush Maharaj's words at Belur Math on 4 March, 1932

5 March

Elephants have two sets of teeth, one outside – the tusks, and another inside, to munch food. The activities of our Mission are like the elephant's tusks. Whatever work you may do – conducting Sevashramas or doing relief work, unless you have character, all will be in vain. What is wanted is character, purity, steadfast devotion to God. If you have them, you will prosper, otherwise you will totally fail.

p.78, Spiritual Talks, Swami Premananda's words at the annual general meeting of the Ramakrishna Mission on 5 March, 1916.

6 March

Every work should be made thorough..... You need not insist upon preaching Shri Ramakrishna. Propagate his ideas first, though I know the world always wants the Man first, then the idea... Do not figure out big plans at first, but begin slowly, feel your ground, and proceed up and up. Work on, my brave boys. We shall see the light some day.

p.75, Vol.5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga from U.S.A on 6 March, 1895.

7 March

Why has God made me lead this kind of life? (referring to his monastic life) Chaitanyadeva became a sannyasi so that all would salute him. Whoever salutes an Incarnation, even once, obtains liberation.

p.717, The Gospel of Sri Ramakrishna, Thakur's words to the devotees in his room at Dakshineswar on 7 March, 1885

8 March

The life of the Master is the living, flaming Upanishad.

p.81, Spiritual Talks, Swami Premananda's words to the monks and lay devotees in the visitors' room at Belur Math on 8 March, 1916.

9 March

Why doesn't God free us from the world? Ah, He will free us when the disease is cured. He will liberate us from the world when we are through with the enjoyment of 'woman and gold'. Once a man registers his name in the hospital, he cannot run away. The doctor will not let him go away unless his illness is completely cured.

p.185, The Gospel of Sri Ramakrishna, Thakur's words to the devotees in his room in Dakshineswar on 9 March, 1883

Devote yourself to the service of the others. Nothing is dearer to the Master than this.

p.61, Letters for Spiritual Seekers, Swami Shivananda's letter from Belur Math on 9 March, 1912.

10 March

First, have faith in yourselves. Know that though one may be a little bubble and another may be a mountain-high wave, yet behind both the bubble and the wave there is the infinite ocean. Therefore there is hope for every one. There is salvation for every one.

p.444-5. Vol.3, Complete Works of Swami Vivekananda, from Swamiji's introduction to Sister Nivedita's lecture at the Star Theatre on **11** March, 1898.

11 March

Mother, everyone says, 'My watch alone is right.' The Christians, the Brahmos, the Hindus, the Mussalmans, all say, "My religion alone is true.' But, Mother, the fact is that nobody's watch is right. Who can truly understand thee? But if a man prays to Thee with a yearning heart, he can reach Thee, through Thy grace, by any path.

p.93, The Gospel of Sri Ramakrishna, Thakur's words to the Divine Mother Kali at Dakshineswar sitting on the steps of Shiva temples along with M on 11 March, 1882.

In the scriptures you will find the way to realize God. But after getting all the information about the path, you must begin to work. Only then can you attain the goal.

p.729, The Gospel of Sri Ramakrishna, Thakur's words to the devotees in Balaram Bose's house on 11 March, 1885.

12 March

Victory to the Guru! Victory to the Guru ! You are my only refuge – you are my only refuge! Now that my mind is steady, let me tell you that this resignation is the permanent attitude of my mind. All other moods that come are, you should know, only disease.

p.500, Vol.8, Complete Works of Swami Vivekananda, Swamiji's letter to Swami Brahmananda from San Francisco on 12 March, 1900

13 March

The Lord is watching over us; there is no fear; do not lose your nerves, keep your health and take things easy. It is always good to give a few strong strokes and rest on your oars.

p.448, Vol.8, Complete Works of Swami Vivekananda, Swamiji's letter to Swami Ramakrishnananda from Belur Math on March, 1898

14 March

M. was seated by his side. Sri Ramakrishna asked him by a sign to come nearer. The sight of his suffering was unbearable. In a very soft voice and with great difficulty he said to M. "I have gone on suffering so much for fear of making you all weep. But if you all say: 'Oh, there is so much suffering! let the body die', then I may give up the body." These words pierced the devotee's hearts. And he who was their father, mother and protector had uttered these words! What could they say? All sat in silence. Some thought, "Is this another crucifixion - the sacrifice of the body for the sake of the devotees.

p.941, The Gospel of Sri Ramakrishna, the Master at Cossipore on 14 March, 1886

15 March

God becomes a man, an Avatar, and comes to earth with His devotees. And the devotees leave the world with Him.... A band of minstrels suddenly appears, dances, and sings, and it departs in the same sudden manner. They come and they return, but none recognizes them.

p.943, The Gospel of Sri Ramakrishna, Thakur's words to the devotees at Cossipore on 15 March, 1886

16 March

It is all nonsense. I am nothing, the world is nothing, the Lord alone is the only worker. We are simply tools in His hands.

p.15, Vol.9, Complete Works of Swami Vivekananda, Swamiji's in his letter to Mrs. G.W Hale from Detroit on 16 March, 1894.

It is easy to take the vow of monasticism, but a person cannot have supreme devotion and knowledge without God's grace. The Lord is sure to grant the desire of one who sincerely yearns for devotion and knowledge. What shall it profit a man to have the ochre cloth if he does not possess knowledge and devotion?

p.56, For Seekers of God, Mahapurush Maharaj's words to the newly ordained monks in Belur on 16 March, 1929

17 March

If you always think of him, then life in the world becomes smooth and easy. You remember, don't you, what Sri Ramakrishna used to say in this connection? 'If you smear yourself with a mixture of turmeric and oil, you are safe against crocodiles. They will keep away from you.'

p.280, Letters for Spiritual Seekers, Swami Shivananda's letter from Belur Math on 17 March, 1930.

18 March

Even today we hear of supernatural ways in which the devotees leave their bodies. It is reported that they get divine visions at that time, and that some leave their bodies with the Master's name on their lips. All the devotees of the Master will have a higher state hereafter; there's no doubt about that.

p.267. For Seekers of God, Mahapurush Maharaj's words at Belur Math on 18 March, 1932.

Face a picture of Sri Ramakrishna and keep thinking of him. That will certainly be as good as meditation.

p.245, Letters for Spiritual Seekers, Swami Shivananda's letter from Belur Math on 18 March, 1926

19 March

We, as a nation, have lost our individuality, and that is the cause of all the mischief in India. We have to give back to the nation its lost individuality and raise the masses. The Hindu, the Mohammedan, the Christian, all have trampled them underfoot. Again the force to raise them must come from inside, that is, from the orthodox Hindus. In every country the evils exist not with, but against religion. Religion is not to blame, but men.

p.255, Vol.6, Complete Works of Swami Vivekananda, Swamiji in his letter to Sashi (Swami Ramakrishnananda) from Chicago on 19 March, 1894.

All have to go. That is the world. We meet only for a couple of days, and then nobody knows the whereabouts of others. Only the ever-blissful Mother is real; everything else is ephemeral. Creation goes on eternally like a current; there is no break in it. The eternally blissful Mother is beyond this creation, beyond speech and mind – “That failing to reach which speech turns back together with the mind.

p.199, For Seekers of God, Mahapurush Maharaj’s words to a monk in Belur on 19 March, 1929

20 March

We have blessings only – no curses. We have nothing but blessings, my child.

p.58, For Seekers of God, Mahapurush Maharaj’s words to a monk in Belur on 20 March, 1929

21 March

We must plunge heart and soul and body into the work. And until we be ready to sacrifice everything else to one *Idea* and to one alone, we *never, never* will see the light. Those that want to help mankind must their own pleasure and pain, name and fame, and all sorts of interests, and make a bundle of them and throw them into the sea, and then come to the Lord. This is what all the Masters *said* and *did*.

p.302, Vol.6, Complete Works of Swami Vivekananda, Swamiji’s letter to Mrs. Bull from New York on 21 March, 1895

22 March

The Master gives a shaking to his order now and then to awaken its dormant power of collective effort and to show that his work cannot be carried on by anyone individually; it must be performed by the monks of this Order in unison, and then only will it be well done. The more storms and stresses these will be, the more the power of the Master’s Order(sangha-shakti) will be roused.

p.200, For Seekers of God, Mahapurush Maharaj’s words at Belur Math on 22 March, 1929

23 March

The grace of God falls alike on all His children, learned and illiterate – whoever longs for Him. The father has the same love for all his children. Suppose a father has five children. One calls him 'Baba', some 'Ba' and some 'Pa'. These last cannot pronounce the whole word. Does the father love those who address him as 'Baba' more than those who call him 'Pa'? The father knows that these last are simply too young to say 'Baba' correctly.

p.407, The Gospel of Sri Ramakrishna, Thakur's words to the devotees in his room at Dakshineswar on 23 March, 1884

Go on saying, "I am free". Never mind if the next moment delusion comes and says, "I am bound." Dehyptonise the whole thing.

p.501, Vol.1, Complete Works of Swami Vivekananda, from Swamiji's talk on 'The Soul and God' delivered in San Francisco on 23 March, 1900.

24 March

I feel Dakshineswar is Varanasi itself - nothing else. That is why I go there from time to time. As I cannot visit it often I salute it from here very day. Is there any other place like Dakshineswar? Even as Varanasi, it doesn't belong to this mundane world.

p.22, For Seekers of God. Mahapurush Maharaj's words to devotees in Belur on **23** March, 1924.

25 March

We are always in a hurry. But if any great work is to be done, there must be great preparation.

p.482, Vol.1, Complete Works of Swami Vivekananda, from Swamiji's talk on 'Mohammed' delivered in San Francisco on 25 March, 1900.

26 March

Think of Sri Ramakrishna as your teacher and your saviour. Think thus and then all your old tendencies will die out. The spirit of renunciation will automatically appear. The only way is prayer. There is no other way.

p.171, Letter for Spiritual Seekers, Swami Shivananda's letter from Belur Math on **25** March, 1920.

27 March

Our Master is the protector and redeemer of the lowly. He was born as man to redeem the lowly.... We do not know anything other than the name of the Master. We

know that he who was Rama and Krishna is Ramakrishna in this age. Our Master is the veritable embodiment of all ideals and of all divine manifestations.

p.61, For Seekers of God, Mahapurush Maharaj's words to a devotee in Belur Monastery on 27 March, 1929

28 March

SWAMI YOGANANDA PASSED AWAY AT UDOBODHAN, CALCUTTA(1899)

Just before Yogananda's death, Sivananda had asked him, "Jogin, do you remember the Master?" Yogananda replied, "Yes, I remember the Master more - even more - much more."

p.241, God lived with Them.

He is unfortunate, indeed, who does not gain my compassion. I do not know anyone, not even an insect, for whom I do not feel compassion.

p.160, The Gospel of Holy Mother , Holy Mother 's words at Jairambati on 28 March, 1913.

We put all our energies to concentrate and get attached to one thing; but the other part, though equally difficult, we seldom pay any attention to - the faculty of detaching ourselves at a moment's notice from anything. Both attachment and detachment perfectly developed make a man great and happy.

p.430, Vol.6, Complete Works of Swami Vivekananda, Swamiji's letter to Nivedita from San Francisco on 28 March, 1900.

Be brave and face something - come good, come evil, both welcome. Both of you my play. I have no good to attain, no ideal to clench up to, no ambition to fulfill; I, the diamond mine, am playing with pebbles, good and evil; good for you - evil, come; good for you - good, you come too. If the universe tumbles round my ears, what is that to me? I am Peace that passeth understanding; understanding only gives us good or evil. I am beyond, I am peace.

p.505, Vol.8, Complete Works of Swami Vivekananda, Swamiji's letter to Miss Mary Hale from San Francisco on 28 March, 1900.

29 March

Afflicted with miseries at home, one may put on the ochre cloth of a monk; but that renunciation doesn't last long. Again, a man out of work puts on an ochre wearing-cloth and goes off to Benares. After three months he writes home: 'I have a job here. I shall come home in a few days. Don't worry about me.' Again, a man may have everything he wants. He lacks nothing, yet he does not enjoy his possessions. He weeps for God alone. That is real renunciation.

p.195, The Gospel of Sri Ramakrishna, Thakurs' words to the devotees in his room at Dakshineswar on 29 March , 1883.

30 March

BIRTH OF SWAMI YOGANANDA (1861) AT DAKSHINESWAR

Jogin Maharaj was so absorbed in meditation most of the time that his face would always look serene luminous. Even when he would come from his bath, one would feel that he had just come out of his deep meditation.

p.235, God lived with Them, Swami Shuddhananda's reminiscences about Swami Yogananda.

31 March

This national ship of ours, ye children of the Immortals, my countrymen, has been plying for ages, carrying civilization and enriching the whole world with its inestimable treasures. For scores of shining centuries this national ship of ours has been ferrying across the ocean of life, and has taken millions of souls to the other shore, beyond all misery. But today it may have sprung a leak and got damaged, through your own fault or whatever cause it matters not. What would you, who have placed yourselves in it, do now? Would you go about cursing it and quarrelling among yourselves! Would you not all unite together and put your best efforts to stop the holes? Let us all gladly give our hearts' blood to do this; and if we fail in the attempt, let us all sink and die together, with blessings and not curses on our lips.

p.461. Vol.3, Complete Works of Swami Vivekananda, from Swamiji's lecture on 'The Religion we are born in' delivered at Dacca on 31 March, 1901.

APRIL

1 April

We are always after truth, but never want to get it. We simply want the pleasure to go about and ask.

p.439, CW. Vol.1, 'Krishna' – lecture delivered by Swamiji in California on 1 April, 1900.

2 April

The best way to forget the past is not to think of those events again. Better think of Mother if you are to think anything. That way by her grace one may become lost in her thought entirely.

p.259, Spiritual Treasures, Letter of Swami Turiyananda from Belur Math on 2 April, 1917.

3 April

We all struggle ... If we cannot reach the Absolute, we will get somewhere, and it will be better that we are now.

p.233, C.W Vol.4, 'Meditation' Lecture delivered by Swamiji at the Washington Hall, San Francisco on 3 April, 1900.

A true devotee feels that way, for God is his dearest. Whom else should he feel offended or angry with? His claims are on God and none else. He loves none else but God. If he has to quarrel to anyone, he will quarrel with God. Don't give up God. Cling to him – with love or without it. If you have accepted Sri Ramakrishna with all your heart even for a while, you may want to give him up, but he will not give you up. Know this for certain.

p.62, Letters for Spiritual Seekers, Swami Shivanandaji's letter from Kankhal Ashrama on 3 April, 1912.

4 April

Work on this line at present... Know that every time you feel weak, you not only hurt yourself but also the Cause. Infinite faith and strength are the only conditions of success.

p.77-8, C.W. Vol.5, Swamiji's letter to Alasinga from U.S.A on 4 April, 1895.

Whatever path the lord has earmarked for you, follow it without any doubt. Your duty, my duty, and everyone's duty is to tread the path of God. There is no other duty.

p.177, Spiritual Treasures, Letter of Swami Turiyananda from Belur Math on 4 April, 1917.

5 April

Nothing is gained except by sacrifice.

p.520, C.W, Vol.1, 'Practical Religion: Breathing and Meditation', Lecture delivered by Swamiji in San Francisco in 5 April, 1900.

6 April

Every one has the power to judge of good and evil, but he is the hero who undaunted by the waves of Samsara – which is full of errors, delusions, and miseries – with one hand wipes the tears, and with the other, unshaken, shows the path of deliverance.

p.127, C.W, Vol.5, Swamiji's letter to Smt. Sarala Ghosal, Editor of Bharati from Darjeeling on 6 April, 1897.

7 April

Call upon Sri Ramakrishna with all your heart. You will surely get peace of mind.

p.81, Letters for Spiritual Seekers, Swami Shivanandaji's letter from Almora on 7 April, 1914.

8 April

Call upon the Master and take refuge in him. Our Master is living and is bound to respond if you pray to him earnestly. For the good of the many, God – the Universal Spirit – incarnated Himself in this age as Sri Ramakrishna. You have nothing to worry about, as you have come under the shelter of Sri Ramakrishna, the Incarnation of the age.

p.64, For Seekers of God, Swami Shivanandaji's words on 8 April, 1929 in Belur Math.

Go on doing your to the best of your ability and knowledge, and never mind the consequences. Leave them all at the feet of the Lord. He is the embodiment of goodness and will do nothing but good. If one sets his mind on God, need he fear going astray? He is the polestar of our life. He is the goal, he is the means, and he is the consequence.

p.45, Spiritual Treasures, Letters of Swami Turiyananda, Swami Turiyananda's letter to Swami Sharvananda (Tejnarayan) from Kankhal on 8 April, 1912.

9 April

Don't hurry too much. Go slow. This is a path in which your progress will be stalled if you are impatient. Everything depends on his grace. If he is gracious, then only will you find your mind always fixed on his feet.

p.161, Letters for Spiritual Seekers, Swami Shivanandaji's letter from Belur Math on 9 April, 1919.

10 April

SWAMI BRAHMANANDA ATTAINED MAHASAMADHI ON 10 APRIL, 1922

Once in Belur Math, a young monk asked Brahmananda : "Maharaj, does Sri Ramakrishna exist even now?" Maharaj answered: "I see you have lost your mind. Having renounced hearth and home, why are we leading such a life? He exists always. Pray to him day and night for his vision. He will dispel all your doubts and will make you understand his true nature."

"Do you see the Master nowadays?"

"Yes," replied Maharaj, "I see him whenever he shows himself out of his mercy. Anyone who has his grace can see him. But how many people have that love and longing to see him?"

p.128, God Lived with Them.

11 April

Take up every one with sympathy, whether he believes in Shri Ramakrishna or not. If anybody comes to you for vain dispute, politely withdraw yourselves... You must express your sympathy with people of all sects. When these cardinal virtues will be manifested in you, then only you will be able to work with great energy. Otherwise, mere taking the name of the Guru will not do.

p.305, C.W. Vol.1, Swamiji's letter to Shashi (Swami Ramakrishnananda) from U.S.A on 11 April, 1895.

The mantra is one of the names of God. The name and that which is named are one and the same. There is no need of knowing the meaning. It is the name of God – repeat the name with this thought in mind.

p.295. Mahapurush Maharaj as We Saw Him, Mahapurush Maharaj's words to Swami Dharmeshananda in Belur Math on 11 April, 1932

12 April

Judge people not. They are all mad. Children are (mad) after their games, the young after the young, the old (are) chewing the cud of their past years; some are mad after gold. Why not some after God? Go crazy over the love of God as you go crazy over Johns and Janes. Who are they?

p.73, C.W. Vol.6, 'Divine Love' Swamiji's lecture delivered in San Francisco on 12 April, 1900.

13 April

BALARAM BASU PASSED AWAY ON 13 APRIL, 1890

Balaram Babu would save money from his household budget and use it to serve the monks. His relatives thought he was a miser. I never knew how rich he was! One day, seeing him lying on a narrow bed, I said: "Why don't you find yourself a larger bed? This one is too narrow for you." Do you know what he said? "This earthly body will one day return to the earth. Why should money be spent for my bed when it can be much better spent in service to holy people?"

p.149, God Lived with Them, Swami Adbhutananda's reminiscences of Balaram Babu

14 April

The masses will always have the person, the higher ones the principle; we want both. But principles are universal, not persons. Therefore stick to the principles he taught, let people think whatever they like of his person... Truce to all quarrels and jealousies and bigotry! These will spoil everything.

p.362, C.W. Vol.6, Swamiji's letter to Sarada (Swami Trigunatitananda) from New York on 14 April, 1896.

Go on bravely. Do not expect success in a day or a year. Always hold on to the highest. Be steady. Avoid jealousy and selfishness. Be obedient and eternally faithful to the cause of truth, humanity, and your country and you will move the world. Remember it is the person, the life, which is the secret of power – nothing else.

p.108, C.W. Vol.5, Swamiji's letter to Dr. Nanjunda Rao from New York on 14 April, 1896.

Very few people in this world are fortunate enough to get completely favourable conditions. Disease, grief, pain, and anxiety are constant companions in human life. Call on God in whatever circumstances you are; otherwise it is extremely difficult to make any progress in spiritual life.

p.70, Spiritual Treasures, Letter from Swami Turiyananda from Kankhal on 14 June, 1914.

15 April

Dull periods often come at first, and that is not bad. Because it brings in the heart of a true devotee the zeal for greater endeavours.

p.172, Mahapurush Maharaj as We Saw Him, Mahapurush Maharaj's letter to Swami Ranganathananda (Shankar) from Belur Math on 15 April, 1928.

If we can live in this world as witnesses, then we can enjoy fun and merriment, otherwise not. But it is extremely difficult to remain as witness in everything we do. We identify ourselves with our activities, and as a result experience happiness and misery. May the Divine Mother always keep us closer to her and not allow us to run away and get entangled in the meshes of maya.

p.213, Spiritual Treasures, Letter of Swami Turiyananda to Bashiswar Sen from Varanasi on 15 April, 1920.

16 April

The Gerua robe is not for enjoyment. It is the banner of heroic work, not for enjoyment. You must give your body, mind, and speech to "the welfare of the world".

p.283, C.W. Vol.6, Swamiji's letter to Swami Akhandananda, April, 1894.

17 April

Slowly and gradually we are to train ourselves. It is no joke – not a question of a day, or years, or maybe of births. Never mind! The pull must go on. Knowingly, voluntarily, the pull must go on. Inch by inch we will gain ground. We will begin to feel and get real possessions, which no one can take, the wealth that nobody can destroy, the joy that no misery can heart any more...

p.249, C.W. Vol.4, 'The Practice of Religion', Lecture delivered by Swamiji at Alameda, California, on 18 April, 1900.

18 April

Be resigned to God. Nothing can be accomplished without His grace. Can man realize Him by spiritual practice alone? If He reveals Himself out of compassion, then alone can one realize Him, otherwise not. Who is competent to reach Him?

p.66, For Seekers of God, Swami Shivanandaji's words on 18 April, 1929 in Belur Math.

19 April

Doubts in the mind cannot be removed by correspondence or by studying books; one has to make an effort. One should follow the instructions of the scriptures and the guru; thus one develops faith, and from faith comes purity of heart. Only then are all doubts dispelled from the mind.

p.214, Spiritual Treasures, Letter of Swami Turiyananda from Varanasi on 19 April, 1920.

20 April

If a devotee is in trouble, his trust in the Lord increases. It does not diminish. The Lord pushes him into an adverse situation so that he may have more love and faith in the Lord.

p.224, Letters for Spiritual Seekers, Swami Shivanandaji's letter from Bhuvaneshwar Math on 20 April, 1923.

A single utterance of the Lord's name is as effective as a million repetitions of it, if you do it with a steady, concentrated mind. What is the use of repeating a million times with an absent mind? You must do this wholeheartedly. Then only can you deserve His grace.

p.14, Spiritual Talks, Holy Mother's words at Koalpara on 20 April, 1919.

21 April

Study the Ramakrishna literature well. You will then be able to serve him well.

p.150, Letters for Spiritual Seekers, Swami Shivanandaji's letter from Belur Math on 21 April 1919.

22 April

By all means one should continue one's sadhana; superficial tasting does not work. Momentary zeal does not bring success – try to make it permanent.

p.216, Spiritual Treasures, Letter of Swami Turiyananda from Varanasi on 24 April, 1920

23 April

In a way it is good if you have problems in the world, for the more problems you have, the more you will think of the Lord. Again, the more you think of the Lord, the closer he will draw you towards himself by removing all your obstacles. Know this for certain. The problems you face are only incentives to love God. This is how devotees progress towards God.

p.65, Letters for Spiritual Seekers, Swami Shivananda's letter from Ramakrishna Adviat Ashrama, Benaras on 23 April, 1913

24 April

SWAMI ADBHUTANANDA ATTAINED MAHASAMADHI ON 24 APRIL, 1920

Toward the end of Lata Maharaj's life, a devotee asked him, "Do you feel now that the world is a burden?" He answered: "Look, when you dive deep into the Ganges, though there are thousands of pounds of water above you, you don't feel that weight. Similarly, if you plunge into God's creation yet still hold onto Him, you will not feel its burden. Then the world becomes a place of merriment.

p.436, God Lived with Them.

25 April

SWAMI VIJNANANANDA ATTAINED MAHASAMADHI ON 25 APRIL, 1938

A monk asked the Swami, "Do you see the Master even now?" Pointing to the picture of Sri Ramakrishna, Swami Vijnanananda replied: "The Master is there. He is always near me. Of course I see him, whenever it is necessary. He is guiding me."

p.621, God Lived with Them.

26 April

One should not think oneself worthless. Know that you are protected by God and that he is your very own – only then will you make progress.

p.46, Spiritual Treasures, Letter of Swami Turiyananda to Swami Nirupamananda (Sridhar) from Kankhal on 25 April, 1912.

27 April

Never show temper, or harbour jealousy, or backbite another in secret. It would be the height of cruelty and hard-heartedness to take note of others' shortcomings instead of rectifying one's own.

p.495, C.W. Vol.7, Swamiji's letter to the members of Alambazar Math from Reading on 27 April, 1896.

28 April

Go on practicing hard. At first spiritual practices appears to be drudgery – like learning the alphabet. By and by you will have peace...There is nothing to be worried about. Practise for two or three years. Then you will see for yourself.

p.30, Spiritual Talks, Swami Brahmananda's words at Belur Math on 30 April ,1913.

29 April

Wherever the Lord keeps you that will be for your good. He knows best. Leave everything to him and don't forget him – that is your duty. It is his responsibility where and in what condition to keep you and what he will make you do. For your part, just see that you may not forget him.

p.47, Spiritual Treasures, Letter of Swami Turiyananda from Kankhal on 29 April, 1912.

30 April

It is not an easy thing to realize the unreality of the world. One cannot have that realization without the grace of God. Cry to Him and pray and you will have His grace. He is right inside. You will realize Him the moment He lifts the veil of ignorance. It is grace and grace alone that we need. There is no other way.

p.70, For seekers of God, Swami Shivanandaji's words on 30 April, 1929 in Belur Math.

MAY

May 1

Starting the Ramakrishna Mission

"Let this association be named after him in whose name, indeed, we have embraced the monastic life, with whom as your Ideal in life you all toil on the field of work from your station in family-life, within twenty years of whose passing away a wonderful diffusion of his holy name and extraordinary life has taken place both in the East and the West. We are the servants of the Lord. Be you all helpers in this cause."

(Talks, p.51, Swamiji in the meeting convened at Balaram Bose's house on 1st May, 1897)

"My child, I bless you from my heart that you live long, attain devotion, and enjoy peace. Peace is the principal thing. One needs peace alone"

(Holy Mother on 1st May 1912, p. 126, The Gospel of the Holy Mother)

"Well, so long as one has a body one must suffer, I never even ask him (Sri Ramakrishna) to do away with my troubles. But surely he can appear and comfort us in our sorrows"

(p.72, In the Company of the Holy Mother, Mother's instruction given on this date)

May 2

"The Master said he would come again, after a hundred years. For these hundred years he would remain in the hearts of those who loved him... One must never lose faith...Whoever seeks refuge with the Master finds everything. His renunciation was his glory...His was a complete renunciation"

(p.74-76, In the Company of the Holy Mother)

"...the other is Swamiji's first night at Camp Taylor, May 2,1900. I close my eyes and see him standing there in the soft blackness with sparks from the blazing log fire flying through it and a day-old moon above. He was weary after a long lecture season, but relaxed and happy to be there. 'We end life in the forest,' he said, 'as we begin it, but with a world of experience between the two states.' Later after a short talk, when we were about to have the usual meditation, he said, 'You may meditate on whatever you like, but I shall meditate on the heart of a lion. That gives strength.' The bliss and power and peace of the meditation that followed could never be described."

(p.369, Reminiscences of Swami Vivekananda, Ida Andsell reminiscences about Swamiji)

May 3

“What is important is that you never stop trying to do Japam and meditation. You may feel sleepy or otherwise, it doesn’t matter. Sri Ramakrishna is that Yogeshwara, Lord of Yoga. He is also the Yogaguru, the teacher of yoga. By his grace, all the obstacles in the path of your yoga will go. Not only that, you will even be able to immerse yourself in meditation and Japam. Never lose heart. Always be optimistic about your success...I sincerely pray that you may do better and better spiritually.”

(p.272, Letter for Spiritual Seekers, Swami Shivananda in his letter dated 3rd May 1927)

“Why do you complain that you are unfit? You are the Lord’s dear children. You may be unfit, and you may have many faults too. But you are under His care. Since you have found shelter under Him, you will in due course be free from all your shortcomings. Be sure of this... Always bear in mind that the purpose of life is to love Him.”

(p.287, Letter for Spiritual Seekers, Swami Shivananda in his letter dated 3rd May 1932)

May 4

“Call on the Master with your whole being, and remain pure. The Master is the father, mother, husband, friend and everything...repeat mentally the mantra of the Master that you have received. You may study or you may do whatever you like, my child, but know it for certain that that the ultimate goal of life is to see God. Keep your eyes always tuned towards Him. The world is after all ephemeral: It lasts just for a few days. The only eternal reality is God. Live a pure life. Purity is the basis of a spiritual life.”

(p.204, For Seekers of God, Swami Shivanandaji’s instruction to a devotee on 4th May 1929)

May 5

“Above all, one needs to practise sadhana. Experience of Vedantic truths is the most important thing, and that depends on Sadhana. The study of the scriptures is only an indirect help.”

(p.48, Spiritual Treasures, Letter of Swami Turiyananda dated 5th May 1912 to Swami Yatiswarananda)

“When the cyclone blows, people become perturbed; but at that time one should try to be calm. Likewise, a storm also arises in the mind. At that time if one can hold onto the Lord firmly, the storm can do nothing. Take refuge in Him wholeheartedly. The storm is not eternal. Good thoughts will come again to the mind and you will experience peace. Never give up the Lord who is the embodiment of peace...Never deviate from the path of blessedness. At last all good will attend you.” (p.179. Spiritual Treasures, Letter of Swami Turiyananda dated 5th May 1917)

May 6

"I pray that your love and faith in the Lord may grow stronger and stronger every day and also that you may always be in good health...You have sacrificed yourselves to serve the Lord through others. The only thing you want in return is knowledge and devotion. Why should you worry? The Lord is looking after you. He is always with you"

(p.142, Letters for Spiritual Seekers, in a letter dated 6-5-1918)

"The Lord is always present in the heart; we must keep our attention on Him. God is the Soul of our souls, the Life of our lives; it is through His grace that we are alive and functioning in this world. Therefore He is truly the first object of our love. Without knowing this, we undergo endless suffering. When we realize this fact, all of our troubles cease to exist. May the Master always keep this awareness awake in your heart. Then your life will be blessed."

(p.147, Spiritual Treasures, Swami Turiyananda's letter dated 6th May 1916)

"Be very meditative, my dearest. Do not lose your time (and) energy. Live well; prove your life well. Behave yourself most spiritually. Life is short. Now or never. Try to make best use of me – your dear friend... Don't lose opportunity."

(p.181, Swami Trigunatita: His life and works, Swami Trigunatita in a letter dated 6th May 1903 written to Ujjwala)

May 7

"... I sincerely pray that you may have devotion, faith and love of God. If I have offered someone at the feet of the Lord, it is my habit to pray that he or she may have love, devotion, and faith. Know this for certain. .. When you pray to Him, pray like a small girl. Pray for love, purity, faith and devotion. He is the embodiment of kindness, love and purity. He loves his devotee. He assumes a human body for the sake of his devotees. Rest assured that you enjoy his love very much" (p.230, Letters For Spiritual Seekers, Swami Shivananda's letter dated 7 May 1925)

May 8

"... all that can be said in religion can be counted on a few fingers. That does not matter; it is the man that results that grows out of it. You take a lump of mist in your hand, and gradually, gradually, it develops into a man. Salvation is nothing in itself, it is only a motive. All those things are nothing, except as motives. It is the man they form, that is everything....After all, this world is a series of pictures, and man-making is the great interest running through. We were all watching the making of men, and that alone."

(p.272, Reminiscences of Swami Vivekananda, Swamiji told this to Nivedita on 8 May 1899)

May 9

SWAMI NIRANAJANANANDA ATTAINS MAHASAMADHI (09-05-1904)

"He (Niranjan) made no mention of the approaching end, but was like a tearful child clinging to its mother. He insisted that the Holy Mother do everything for him, even feed him, and he wanted only what she had made ready for his meal. When the time came for him to leave her, reluctantly he threw himself at her feet, weeping tears of tender sadness; then silently he went away, knowing that he would never see her again."

(p.166, Apostles of Ramakrishna, A devotee describes his last meeting with Holy Mother.)

Swami Niranjanananda wished to complete the journey of his life alone. Towards the end, he was stricken with cholera. Like a hero he took shelter on the bank of the Ganges and surrendered himself to God. When his attendant offered to serve him, Niranjanananda declined. When the attendant nevertheless insisted, he said, "Don't you want me to die in peace?" Then the attendant reluctantly departed. Swami Niranjanananda, a heroic monk of Sri Ramakrishna, passed away in samadhi on 9 May 1904.

Sri Ramakrishna used to tell of Niranjan: "...Look at Niranjan. He always keeps his accounts clear. He will be able to go whenever he hears the call."

(p.260, God lived with Them)

May 10

"Bear it in mind that neither talking, nor learning, nor study, will lead you to realization. You will have to practice and live what you hear and learn. But that is not possible without Brahmacharya and Sadhana....Human birth is a rare privilege. Getting it, if you do not strive after God, you are surely very unfortunate. Your human birth will be in vain....However much you read or hear, nothing will leave a more profound impression on your mind and benefit you so greatly and practically as the company of the holy men. You learn just by watching their daily life...You must also observe their life in detail and model yours by what you see in them."

(p.186-190, Eternal Companion, Swami Brahmananda's instruction to a disciple.)

"The omniscient Lord makes everything favorable for one who has resolved to sacrifice his life for God...The main thing is to have intense longing to attain God, and to engage oneself wholeheartedly in that task. Then success will come automatically...Surrender yourself to the Lord. He will make you do what is good for you. Don't be impatient. He will show you the way. Wherever you are, if you hold onto God, there is nothing to fear...Offer your past, present, and future to Him. Do not plan for yourself. You will see, He will arrange everything for you..."

(p.216-7, Spiritual Treasures, Swami Turiyananda's letter to Swami Sadananda Dt. 10 May 1920)

May 11

"The more you are able to fill your heart with thoughts of the Lord, the more worldly thoughts and worries will move away. You will not have to make any extra effort to drive them away. One should cultivate the recollectedness of God in one's heart with love and care constantly over a long period; only then will it become permanent. It is necessary that one should always be prayerful. If one supplicates his inner feelings to the Lord again and again, the Lord listens to him. ...One should pray to Him for love, faith and devotion. These are rare things, and once you have them you lack nothing. Then the heart becomes full of bliss, and under all circumstances one experiences perfect peace. One should wait at the door of the Lord with patience, then everything turns out all right. He makes everything favorable... Be at rest surrendering yourself completely to God. There is no higher blessedness than this."

(p.180, Spiritual Treasures, Swami Turiyananda's letter dated 11 May 1917)

May 12

"...But, my brother, our ideal of life is to hide, to suppress, and to deny. We are to give up and not to take....The Sannyasin must not have self defence.. " Living in a room covered with black soot – however careful you may be – some spots must stick to your clothes." So, however one may try to be good and holy, so long he is in the world, some part of his nature must gravitate downwards. The way to god is the opposite to that of the world. And to few, very few, are given to have God and mammon at the same time."

(p.466-7., Letters of Swami Vivekananda, Swamiji's letter dated May 1894 to Prof Wright.)

"The eternal, the infinite, the omnipresent, the omniscient is a principle, not a person. You, I , and everyone are but embodiments of that principle, and more of this infinite principle is embodied in a person, the greater is he, and all in the end will be the perfect embodiment of that and thus all will be one as they are now essentially. This is all there is of religion, and the practice is through this feeling of oneness that is love. All old foggy forms are mere old superstitions."

(p.498-9, Letters of Swami Vivekananda, Swamiji's letter dated May 1896 written to Mary Hale)

May 13

"The Master is certainly holding us by the hand; otherwise who knows where and when we would have fallen? One should therefore earnestly pray : " Lord, may you hold our hand! Weak as we are, we are in danger of having lapses at every step, but we shall be safe if you hold us by the hand." He is the life of our life dwelling within. Sincere prayer will certainly bring response from him."

(p.74, For Seekers of God- Spiritual Talks of Swami Shivananda, Swami Shivanandaji's instruction to devotees on 13 May 1929)

May 14

"... No body here understands "my beloved". Religion to these people is reason, and horribly stony at that. I do not care for anybody who cannot love my "Beloved"....they (referring to some) never were much of religious men – i.e. they only wanted to talk and reason, and did not struggle to see the Beloved; and until one does that I do not say that he has any religion. He may have books, forms, doctrines, words, reasons, etc., etc., but not religion; for that begins when the soul feels the necessity, the want, the yearning after the "Beloved", and never before."

(p.22, Letters of Swami Vivekananda, Swamiji in a letter dt. 14th May 1894 written to Mrs. G W Hale)

"The Lord is your helper. Don't worry. All troubles will pass away. Be firm and devoted to the Master – there is nothing to be afraid of."

(p.63-4, Spiritual Treasures, Letter of Swami Turiyananda dated 14th May 1913 to Swami Yatiswarananda)

May 15

"These blows must come upon us all. They are in the nature of things, yet they are so hard to bear. The force of association makes out of this unreal world a reality; and the longer the company, the more real seems the shadow. But the day comes when the unreal goes to the unreal, and ah, how sad to bear. Yet, that which is real, the Soul, is ever with us, omnipresent. Blessed is the person who has seen the real in this world of vanishing shadows."

(p. 184, Letters of Swami Vivekananda. Swamiji in a letter to Mme. Emma Calve on 15th May 1902)

May 16

"This is the world my brother – this illusion of Maya- the Lord alone is true. The forms are evanescent; but the spirit, being in the Lord and of the Lord, is immortal and omnipresent. All that we ever had are round us this minute, for the spirit can neither come nor go, it only changes its plane of manifestation."

(p.500, Letters of Swami Vivekananda, Swamiji in a letter to Prof. John Henry Wright on 16th May 1896)

"Try to do everything in His name and dedicate to Him whatever work you do. Get up early every morning, spend some time in meditation and pray to Sri Guru Maharaj to enable you to do all the work in the course of the day in a detached way. In the night also, before you retire, meditate upon God and dedicate to Him all that you did in the course of the day"

(p.204-5, Mahapurush Maharaj As We Saw Him, Extracts from the diary of Prince Ravi Varma as on 16th May 1924)

May 17

“Religion did not consist of pamphlets or books; it consisted of looking into the human heart, and finding there the truths of God and immortality. To be a prophet was all there was of religion....a man who is truly religious rises above the petty quarrels of sects or creed. If a man believes that he is a spirit, a soul, and not a body, then he is said to have religion and not till then.”

(P. 491-2, Complete works of Swami Vivekananda V-2,Swamiji’s two lectures delivered on May 17 1894)

May 18

“Those who are pure always in body, mind and speech, who have strong devotion, who discriminate between the real and the unreal, who persevere in meditation and contemplation – upon them alone the grace of the Lord descends...He on whom His grace descends, in a moment goes beyond all law. For this reason there is no condition in grace. It is as His play or sport. All this creation of the universe is like His play....Only get your mind cling to Him as far as you can. For then only the great magic of this world will break of itself....By self exertion will come true reliance on Him, and that is the goal of human achievement.”

(p.58-9, Talks With Swami Vivekananda, Swamiji’s conversation with Saratchandra Chakravathy in May 1897)

May 19

“Yearning is necessary, but it can not be artificially created... Tenacity is what is required. If a man’s restlessness results from sincere love for God, he cannot have a Godless life, even if he fails to realize Him. Millions of births may pass without attaining Him, yet he will persist in calling upon Him steadily and quite unmoved.”

(p.172, Eternal Companion, Swami Brahmananda’s instruction to a devotee)

“We all live in a world of love, and Sri Ramakrishna is presiding over this world. He wanted all of us to be together, and this is why we, his followers, are here. He attracted us by his pure, divine love. He brought this love down to earth, and it is because of this love that we have come together. And our number will keep growing by virtue of this love.”

(p.239, Letters For Spiritual Seekers, Swami Shivananda’s letter dated 19 May 1925)

May 20

“The secret is God’s grace. Only His grace can give you liberation. However much you struggle, you will not realize God unless He Himself, by His own grace, grants you your prayers. He owes no obligation to anybody. But that is no guarantee that He will grant you your prayers. But it is a different matter if, as a token of His favour

to you, He makes you embark on spiritual practices. The Lord will flood your heart with His grace.

(p.163-4, Letters For Spiritual Seekers, in a letter dated 20-5-1920)

"...give my greetings to everybody and tell them that though I am not physically present there, yet my spirit is where the name of our Lord is sung... because you see, the Atman is omnipresent."

(p.403, Vol.8, Complete works of swami Vivekananda, Swamiji's letter to swami Brahmananda dt. 20th May 1897)

"... Duty has no end, and the world is extremely selfish. Be of good cheer. 'Never a worker of good came to grief'..."

(p.415, Vol.6, Complete Works of Swami Vivekananda, Swamiji's letter to Nivedita dt. 20th May 1898)

"Even while engaged in great activities you make time to talk about God, and you devote your leisure hours to his contemplation. All time belongs to the Lord – what to speak of noon and evening? One's entire life belongs to Him. Besides, one should have faith that if one takes refuge in God wholeheartedly even for a moment, one's life will be pure and blessed and all imperfections will disappear."

(p.149, Spiritual Treasures, Swami Turiyananda's letter to Bihari babu dt. 20 May 1916)

May 21

"Days pass through happiness and misery, good and bad. But if the day goes by without worshipping God, it is a great waste...Surrendering yourself to God, try to be at rest. He is doing everything. Man is deluded and thinks he is the doer; consequently he becomes bound...It is common to have ups and downs in the mind...But he who continues his spiritual practices under both good and bad conditions and does not neglect his sadhana, gradually his mental fluctuations go away and one blissful current flows in his mind. Then the mind is constantly engaged in the recollectedness of God, and joy and sorrow cannot perturb him anymore. He continues his sadhana under all circumstances and experiences great joy within. By God's grace, when a person attains this state, he becomes blessed."

(p.151-2, Spiritual Treasures, Swami Turiyananda's letter dated 21 May 1916)

May 22

"Often and often, we see that the very best of men even are troubled and visited with tribulations in this world; it may inexplicable; but it is also the experience of my life that the heart and core of everything here is good, that whatever may be the surface waves, deep down and underlying everything, there is an infinite basis of goodness and love; and so long as we do not reach that basis, we are troubled; but having once reached that zone of calmness, let winds howl and tempests rage. The house which is built on a rock of ages cannot shake...May the blows that you have

received draw you closer to that Being who is the only one to be loved here and hereafter, so that you may realize Him in everything past, present, and future, and find everything present or lost in Him and Him alone. Amen"

(p.296-7, Vol.8, Complete works of swami Vivekananda, Swamiji's letter written to Haridas Viharidas Desai dt. 22nd May 1893)

"Don't be too impatient. By His grace, the mind will slowly merge at His feet. The old habits of the mind will slowly die out, and you will always feel pure joy in the mind. Everything depends on the Lord's grace. Always pray for His grace. There is no other way. May the Lord bestow His grace on you!"

(p.174, Letters For Spiritual Seekers, Swami Shivananda's letter dt.22nd May 1921)

May 23

"The 23rd of May, 1909, is a red letter day in the annals of the premises No.1, Udbodhan Lane, Baghbazar, Calcutta; for on that day the Holy Mother set her sacred foot there....The Mother was overjoyed to see the house and blessed Swami Saradananda heartily."

(p.230, Holy Mother Sri Sarada Devi)

"...Because it is during these moments of visitations when the heart is wrung by hands which never stop for the father's cries or the mother's wail, when under the load of sorrow, dejection, and despair the world seems to be cut off from under our feet, and when the whole horizon seems to be nothing but an impenetrable sheet of misery and utter despair – that the internal eyes open, light flashes all of a sudden, the dream vanishes, and intuitively we come face with the grandest mystery in nature – Existence."

(p.344, V-354, Complete Works of Swami Vivekananda, Swamiji wrote this to D R Balaji Rao on 23rd May 1893)

May 24

"One cannot completely get rid of the six passions: lust, anger, greed, and the like. Therefore one should direct them to God. If you must have desire and greed, then you should desire love of God and be greedy to attain Him. If you must be conceited and egoistic, then feel conceited and egoistic thinking that you are the servant of God, the child of God. A man cannot see God unless he gives his whole mind to Him....God can be seen. By practicing spiritual discipline one sees God, through His grace."

(p.428, The Gospel of Sri Ramakrishna, The Master's advice to an actor on May 24, 1884)

"Always resign yourself to the Lord. Always remember that we are but puppets in the Lord's hands. Remain pure always. Please be careful not to become impure even in thought, as also in speech and action; always try to do good to others as far as in you lies."

(p.246, V-6, Complete Works of Swami Vivekananda, Swamiji's letter dated 24 May 1893 written to Smt Indumati Mitra)

May 25

"Do your worldly duties with a part of your mind and direct most of it to God. A sadhu should think of God with three quarters of his mind and with one quarter should do his other duties. He should be very alert about spiritual things. The snake is very sensitive in its tail. Its whole body reacts when it is hurt there. Similarly, the whole life of a sadhu is affected when his spirituality is touched."

(p.440, The Gospel of Sri Ramakrishna, Dt. 25 May 1884)

May 26

"A monk must be beyond all attachments. Golden chains are as much of a bond as iron chains. A monk must have no attachments"

(p.61, In the Company of the Holy Mother)

A Brahma Devotee : How can one realize God?

Sri Ramakrishna : "By directing your love to Him and constantly realizing that God alone is real and the world illusory."

(p.220, The Gospel of Sri Ramakrishna)

"...Our yellow garb is the robe of death on the field of battle. Death for the cause is our goal, not success....Black and thick are the folds of sinister fate. But I am the master. I raise my hand, and lo, they vanish! All this is nonsense. And fear? I am the Fear of fear, the Terror of terror, I am the fearless secondless One, I am the ruler of destiny, the Wiper-out of fact..."

(p.522, V.8, Complete Works of Swami Vivekananda, Swamiji's letter dated 26th May 1900 Written to Nivedita)

May 27

"Pulling you free from worldly tribulations the Lord has placed you at His holy feet. Is this not a rare fortune...This is the time for such practices. One must do them at a young age. And you shall do so, of course."

(Holy Mother to Sw. Shantananda, p.218, The Gospel of the Holy Mother)

"If people feel sincere longing, they will find that all paths lead to God. But one should have nishtha, single-minded devotion. It is also described as chaste and unswerving devotion to God...The devotion of the wife to her husband is also an instance of unswerving love. She feeds her brothers-in-law as well, and looks after their comforts, but she has a special relationship with her husband. Likewise, one may have that single-minded devotion to one's own religion; but one should not on

that account hate other faiths. On the contrary, one should have a friendly attitude towards them.”

(p.222-3, The Gospel of Sri Ramakrishna, The Master’s advice on May 27 1883)

“Nothing please me so much as to know that you are treading on and on in the path of religion you have once begun and that you are following your Ideal as best as you can. May Mother bless you all and keep you close to Her embrace.”

(p.246, Spiritual Treasures, Swami Turiyanandaji’s letter dated 27th May 1903)

May 28

“Great things can be done by great sacrifices only. No selfishness, no name, no fame, yours or mine, nor my Master’s even! Work, work the idea, the plan, my boys, my brave, noble, good souls – to the wheel, to the wheel put your shoulders! Stop not to look for name, or fame, or any such nonsense. Throw self overboard and work...The Lord’s blessings on you all – as I believe it is already...Up, up, the long night is passing, the day is approaching, the wave has risen, nothing will be able to resist its tidal fury. The spirit, my boys, the spirit; the love, my children, the love; the faith, the belief; and fear not! The greatest sin is fear.”

(p.34-5, V.5, Complete Works of Swami Vivekananda, Swamiji’s letter dated 28th May 1894 written to Alasinga)

“Fight it out, whatever comes. Let the stars move from the sphere! Let the whole world stand against us! Death means only a change of garment. What of it? Thus fight! You gain nothing by becoming cowards...Taking a step backward, you do not avoid any misfortune. You have cried to all the gods in the world. Has misery ceased? The masses in India cry to sixty million gods, and still die like dogs. Where are these gods? The gods come too help only when you have succeeded. So what is the use? Die game...This bending the knee to superstitions, this selling yourself to your own mind does not befit you, my soul. You are infinite, deathless, birth less. Because you are infinite spirit, it does not befit you to be a slave...Arise! Awake! Stand up and fight! Die if you must. There is none to help you. You are all the world. Who can help you?”

(p.461, V-1, Complete Works of Swami Vivekananda, Swamiji’s lecture on ‘The Gita II’, delivered in San Francisco, on May 28, 1900)

May 29

“Have you realized that you are the spirit? When you say, “I do,” what is meant by that – this lump of flesh called the body or the spirit, the infinite, ever blessed, effulgent, immortal? You may be the greatest philosopher, but as long as you have the idea that you are the body, you are no better than the little worm crawling under your foot! No excuse for you! So much the worse for you that you know all the philosophies and at the same time think you are the body! Body – gods, that is what you are! Is that religion? Religion is the realization of the spirit as spirit. What are we doing now? Just the opposite, realizing spirit as matter.”

(p.468-9, V-1, Complete Works of Swami Vivekananda, Swamiji's lecture on 'The Gita III', delivered in San Francisco, on May 29, 1900)

May 30

"Another truth I have realized is that the altruistic service only is religion, the rest, such as ceremonial observances, are madness – even it is wrong to hanker after one's own salvation. Liberation is only for him who gives up everything for others, whereas others who tax their brains day and night harping on "my salvation", "my salvation", wander about with their true well-being ruined, both present and prospective; and this I have seen many a time with my own eyes."

(p.395, V-6, Complete Works of Swami Vivekananda, Swamiji's letter to Pramadadas Mitra dated 30th May 1897)

May 31

"She (Rani Rasmani) had the installation of the Divine Mother performed with great pomp in this new temple on Thursday, May 31 A.D. 1855, the day of the Snanayatra. It is said that on that occasion the temple was continuously filled day and night with the noise and bustle of feast and festivities... There flowed a current of bliss in the temple on that day on account of the performance of the Yatra, the singing of the glory of Kali, the reading of the Bhagavata and of the Ramayana, and so on. There was no cessation of that current of bliss even during the night. The Master used to say, 'Going around the temple, one felt that the Rani had brought the silver mountain and placed it there.'

(p.138, Sri Ramakrishna The Great Master Vol.1)

"Thinking "I am body," I become identified with the body. Then why should I not be the atman if I think " I am the Atman, I am the Atman"? The cause of our suffering is the acceptance of untruth as truth. If we could know the truth as truth, then all of our misery would go away and happiness would come to us. To experience the Truth, one needs long practice with infinite patience. Patience and renunciation are the main supports. If one has steadfast devotion, everything becomes easy by God's grace."

(p.218, Spiritual Treasures, Swami Turiyananda's letter to Sw. Atulananda dated 31 May 1920)

JUNE

1 June

"You must first purify your mind by keeping company with holy men and devotees and receiving instructions from your Guru. Next you must undertake hard spiritual discipline. Only then will you feel a yearning for God."

p.42, Spiritual Talks, Swami Brahmanandaji's instruction to a devotee at Belur Math on this date.

There is no condition for meditation. All that it requires is solitude. It must be practised not for an hour or for a day. The more you practice, the more benefited you will be. Go wherever you choose. If you find a place with good scenery, immediately sit for meditation. Seek Him and Him alone. Give up lust and greed. First practice renunciation of the mind, drawing away the mind from earthly things.

p.209, Eternal Companion, Swami Brahmanandaji's instruction on 1 June, 1913.

The grace of the Lord is always there; it is never absent. When the mind is purified, one experiences and tastes fully that divine grace. Self-knowledge is ever existent; it has no past or future.

p.152-3, Spiritual Treasures, Swami Turiyanandaji's letter to Swami Prajnananda on 1 June, 1916 from Almora.

2 June

Sri Ramakrishna had been invited to visit the homes of his devotees Balaram, Adhar, and Ram in Calcutta. Devotional music had been arranged by Adhar and Ram. The Mater was accompanied in the carriage by Rakhal, M. and others. As they drove along, Sri Ramakrishna said to the devotees : " You see, sin flies away when love of God flows in a man's heart, even as the water of the reservoir dug in a meadow dries up under the heat of the sun. But one cannot love God if one feels attracted to worldly things.

p. Saturday, June 2, 1883, The Gospel of Sri Ramakrishna

3 June

"...If Mother wishes, in a moment she can dissolve everything and create everything anew. She not only can – she has done it and is still doing it...This is not the fancy of a madman; this is the truth. Everything belongs to God. He is the ocean of mercy and beyond all 'whys.' He is the wish fulfilling tree and our past, present, and future. Why should we accept anything but him as ours?...Let us pray : May our minds be fully absorbed in God. If we forget Him, may He not forget us. May He endow us with discrimination and dispassion."

p.93-4, Spiritual Treasures, Swami Turiyananda's letter dated 3rd June 1915

4 June

M. PASSED AWAY ON 4 JUNE, 1932

On June 4 , 1932, M. left his body in full consciousness. He breathed his last saying this prayer, 'Mother – Gurudeva – take me up in thy arms.'

p.206, They lived with God.

YOGIN-MA PASSED AWAY ON 4 JUNE, 1924

On Wednesday, June 4, 1924, at 10:25 P.M., when all the activities of the monastery were over, Yogin-ma passed away at Udbodhan house, next to the room where Holy Mother had lived. Swami Saradananda sat near her head at the time of her death and repeated Sri Ramakrishna's name, while a monk recited from the second chapter of the Bhagavad Gita. Yogin-ma's body was then cremated on the bank of the Ganga according to the Hindu custom, with the chanting of Vedic mantras.

p.154, They lived with God.

A devotee: "Sir, where shall I meditate on God when I perform my daily worship?"

Master: "Why, the heart is a splendid place. Meditate on God there."

p.?, Monday, June 4, 1883, The Gospel of Sri Ramakrishna.

"You will succeed through practice. Don't give up your practice of Japa, even if your mind doesn't become steady. Do your spiritual practice ardently. Repeating his name will make your mind steadfast like the flame of a lamp protected from wind."

p.219, The Gospel of Holy Mother, Mother's instruction to a disciple at Koalpara on 4 June, 1919.

5 June

SHODASHI PUJA

The new-moon night of 5th June, 1872, was the auspicious time for the worship of Kali in her aspect as Phalaharini (destroyer of the effects of past deeds). In Sri Ramakrishna's mind grew the desire of worshipping that night the Mother of the Universe as Shodashi...The Master had asked the Mother to be present at the worship. She entered the room and looked on intently as the worship proceeded...The Master beckoned the Mother to the decorated seat and worshipped her duly with the usual sixteen kinds of offering. He then offered himself to the Deity; and then laying himself, the fruits of all his disciplines, and his rosary at the feet of the Goddess, he uttered the salutation.

p.49-50, Holy Mother Sarada Devi.

If you want to be a Sannyasin, you must give up altogether the habit of planning for your self. You must depend on Him fully; you must completely surrender yourself to Him. It will not do to keep anything at your own disposal. Body, mind, heart, soul – everything should be given away to Him – to be done with, as He likes. If the body needs looking after, he will do it.

p.316, Spiritual Talks, Swami Turiyananda

6 June

The first great thing to accomplish is to establish a character...Do not fret because the world looks with suspicion at every new attempt, even though it be in the path of spirituality...Religion is its own end. That religion which is only a means to worldly well being is not religion, whatever else it may be;...Truth, purity, and unselfishness - wherever these are present, there is no power below or above the Sun to crush the

possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition. Above all beware of compromises...You have to hold on to your own principles in weal or woe and never adjust them to other 'fads' through the greed of getting supporters. Your Atman is the support of the universe - whose support do you stand in need of? Wait with patience and love and strength; if helpers are not ready now, they will come in time.

p.278-9, V.4, "On Professor Max Muller", Complete Works of Swami Vivekananda, Swamiji writes in an article written to Brahmavadin on 6 June 1896

7 June

There is no refuge other than God, because he alone is true and eternal. Everything else is impermanent - it exists this moment and disappears the next. It is therefore meaningless to depend on impermanent objects; furthermore, this inevitably causes misery.

p.153-4, Spiritual Treasures, Swami Turiyanandaji's letter on 7 June, 1916 from Almora.

My ideal can be put into a few words and that is : to preach unto mankind their divinity, and how to make it manifest in every movement of life.... Bold words and bolder deeds are what we want. Awake, awake, great ones! The world is burning with misery. Can you sleep? Let us call and call till the sleeping gods awake, till the god within answers to the call. What more is in life? What greater work? The details come to me as I go. I never make plans. Plans grow and work themselves. I only say, awake, awake!

p.501, V.7, Complete Works of Swami Vivekananda,, Swamiji's letter to Miss Noble (Sister Nivedita) from London on 7 June, 1896

8 June

A devotee: Mother , I cannot concentrate my mind in meditation at all.

Mother: It does not matter much. It will be enough if you look at the picture of the Master.

p.164, The Gospel of the Holy Mother, Mother's instruction to a devotee on 8th June, 1913 at Jairambati in Her Old House.

Call on Sri Ramakrishna with all your heart. He is your soul, your Spirit. He is the life of your life. Treat him as your nearest and dearest. That will give you real peace of mind. Our Lord is very kind, full of love.

p.246, Letters for Spiritual Seekers, Mahapurush Maharaj's letter on 8 June, 1926.

9 June

Pray to God with your whole heart. Say with great sincerity, 'Oh Lord, remove my narrowness.' If you call on him with your whole heart, he will remove all your imperfections. And read the descriptions in the Gita of the glories of God. They can be found in the ninth and tenth chapters; read these two chapters. But if you simply read them, nothing will be gained. You must meditate on them. Then only will you assimilate them.

p.283-4, Mahapurush Maharaj as we saw Him, Mahapurush Maharaj's instruction to Swami Dharmeshananda in his room, Belur Math, 9 June p, 1928.

10 June

Try to have the company of that Sat, or Eternal Existence (Brahman) who is within you. One should pray deeply and sincerely from one's heart. Always be prayerful. The Lord will protect you. Have no fear. At present do your duty perfectly; again, when the Lord puts you to some other work, heartily submit to his will. Practice seeing God's will and power in all actions. By doing so you will be free from all worries.

p.48-49, Spiritual Treasures, Swami Turiyanandaji's letter to Swami Nirupamananda on 10 June, 1912 from Kankhal

The whole world will some day go to pieces, but the Lord will always remain the same – not only he, but also his devotees. Know this for certain. Their gross bodies will perish, but they will continue in their subtle forms. In other words, they do not care for nirvana.

p.164, Letters for Spiritual Seekers, Mahapurush Maharaj's letter on 10 June, 1920.

11 June

Satya Yuga has begun since the birth of the Master. Many luminaries have accompanied him. Jewels among men come along with the Incarnation for the sake of His mission.

p.167, The Gospel of the Holy Mother, Jayrambati, 11 June, 1913.

12 June

One should learn how to be united with God; and through practice, when it becomes one's second nature, one attains the goal. Then one perceives the presence of the Lord within and without, and consequently the changing circumstances of the world cannot perturb one anymore. It is not that disturbing elements do not arise, they do; but they come and go away without having any effect.

p.154-5, Spiritual Treasures, Swami Turiyanandaji's letter to Swami Prajnananda on 12 June, 1916 from Almora.

13 June

If one takes shelter with God and prays to Him with great longing, God will surely listen; He will certainly make everything favourable.

p.793, The Gospel of Sri Ramakrishna

If you want to preach, you must also give something. Preaching is not merely lecturing to a class or explaining a book. You have to *give* them something. Therefore you must accumulate spiritually beforehand... And never pride yourself on your having gained control over the passions. If you do, they will at once raise their heads. Ever pray to him, 'O lord, save me from them.'

p.92, Spiritual Talks, Swami Turiyananda.

14 June

Every day the body is moving slowly towards destruction – none can stop it. But the mind continues eternally. Body after body will come and go, but the mind will persist and take up bodies again and again until one attains complete illumination. Therefore, the main task is to make an effort to purify the mind.

p.70-71, Spiritual Treasures, Swami Turiyanandaji's letter on 14 June, 1914 from Kankhal.

15 June

The sum and substance of the whole matter is that a man must love God, must be restless for him. It doesn't matter whether you believe that God incarnates Himself as man. But you will realize Him if you have that yearning. Then He Himself will let you know what He is like. If you must be mad, why should you be mad for the things of the world? If you must be mad, be mad for God alone.

p.449, The Gospel of Sri Ramakrishna.

Lay the burden of your mind before Sri Ramakrishna. Tell him your sorrows with your tears. You will find that He will fill up your arms with the desired objects.

p.11, The Gospel of the Holy Mother, Her advice to some devotees on 15 June, 1912 at Udbodhan.

Work, work, work – I care for nothing else. Work, work, work, even unto death! Those that are weak must make themselves great workers, great heroes – never mind money, it will drop from the heavens. If in the attempt to carry morsels of food to starving mouths, name and possession and all be doomed even – thrice blessed art thou! It is the heart, the heart that conquers, not the brain. Books and learning, Yoga and meditation and illumination – all are but dust compared with love. It is love that gives you the supernatural powers, love that gives you Bhakti, love that gives illumination, and love, again, that leads to emancipation. This indeed is worship, worship of the Lord in the human tabernacle...This is but the beginning, and unless we spread over the whole of India, nay, the whole earth, in that way, where lies the greatness of our Lord!

p.400-1, V.6, Complete Works of Swami Vivekananda, Swamiji's letter dated 15 June, 1897 from Almora to Swami Akhandananda.

It is not good merely working. Work is drudgery if there is no spiritual feeling behind it.

p.93, Spiritual Talks, Swami Turiyananda.

16 June

An important and yet easy way of concentrating the mind is this: Sit before Sri Ramakrishna's picture, keep your eyes fixed on him, and start repeating his name. While you do so, have the firm belief that Sri Ramakrishna is looking at you, that he is listening to you repeating his name, and that the only purpose of his sitting there is to help you. Do this and you will see your mind becoming calm. You will find your trust in him growing, and you will also have peace of mind.

p.196, Letters for Spiritual Seekers, Mahapurush Maharaj's letter from Belur Math on 16 June,1922.

A little casual reading of the scriptures and a little meditation are not enough to realize the Lord. You must yearn to see Him. The heart must pant and pine for Him....If there is sincere longing for God, everything becomes favourable.

p.93-4, Spiritual Talks, Swami Turiyananda

17 June

Love of God is the one essential thing. A true lover of God has nothing to fear, nothing to worry about. He is aware that the Divine Mother knows everything. The cat handles the mouse one way, but its own kitten a very different way.

p.252, The Gospel of Sri Ramakrishna

18 June

Too much study of the scriptures does more harm than good. The important thing is to know the essence of the scriptures. After that, what is the need of books? One should learn the essence and then dive deep in order to realize God.

p.255, The Gospel of Sri Ramakrishna

The guru is realized as the Chosen Deity; in other words, the Chosen Deity is perceived in the guru. As power, both are the same – this becomes revealed to one through spiritual disciplines.

p.199, Spiritual Treasures, Swami Turiyanandaji's letter on 18 June, 1919 from Varanasi.

19 June

The mind naturally dwells on one's daily activities. If you don't succeed in meditation, practise Japa. Japa leads to perfection. One attains perfection through Japa.

p.213, The Gospel of the Holy Mother, Mother's instruction on 19 June, 1912 to a disciple at Udbodhan.

Good is near Truth, but is not yet Truth. After learning not to be disturbed by evil, we have to learn not to be made happy by good. We must find that we are beyond both evil and good; we must study their adjustment and see that they are both necessary.... Really good and evil are one and are in our own mind. When the mind is self-poised, neither good nor bad affects it. Be perfectly free; then neither can affect it, and we enjoy freedom and bliss. Evil is the iron chain, good is the gold one; both are chains. Be free, and know once for all that there is no chain for you. Lay hold of the golden chain to loosen the hold of the iron one, then throw both away.... In the world take always the position of the giver. Give everything and look for no return. Give love, give help, give service, give any little thing you can, but keep out barter. Make no conditions, and none will be imposed. Let us give out of our own bounty, just as God gives to us.... The lord is the only Giver. All the men in the world are only shopkeepers. get his cheque, and it must be honoured everywhere.

p.3-5, V.7, Complete Works of Swami Vivekananda, Inspired Talks

20 June

The devotees who come here may be divided into two groups. One group says, 'O God, give me liberation.' Another group, belonging to the inner circle, doesn't talk that way. They are satisfied if they can know two things: first, who I am; second, who they are and what their relationship to me is.

p.459, The Gospel of Sri Ramakrishna

21 June

The impossible becomes possible by his grace. Sri Ramakrishna is an Incarnation of the age, its teacher, God incarnate. He is the Self of all. Think that he is present in your heart. This will fill your heart with consciousness.

p.225, Letters for Spiritual Seekers, Mahapurush Maharaj's letter from Belur Math on 21 June, 1923

Man is trying hard to make himself happy. But nothing succeeds unless He wills it. Freedom can be realized in two ways, by identifying oneself with Him and by living in eternal self-surrender to Him. There can be no freedom of will away from Him.

p.96, Spiritual Talks, Swami Turiyananda.

22 June

All beings from Brahma down to a clump of grass will attain to liberation-in-life in course of time, and our duty lies in helping all to reach that state. This help is called religion; the rest is irreligion. This help is work; the rest is evil-doing – I see nothing else.

p.311, V.6, Complete Works of Swami Vivekananda, Swamiji's letter to Swami Ramakrishnananda

23 June

This life is short, the vanities of the world are transient, but they alone live who live for others. The rest are more dead than alive.

p.363, V.4, Complete Works of Swami Vivekananda, written from Chicago to H.H the Maharaja of Mysore on June 23, 1894.

Be brave and be sincere; then follow any path with devotion, and you *must* reach the Whole. Once lay hold of one link of the chain, and the whole chain must come by degrees. Water the roots of the tree and the whole tree is watered; getting the Lord, we get all.

p.6, V.7, Complete Works of Swami Vivekananda, Inspired Talks.

24 June

Let nothing stand between God and your love for Him. Love Him, love Him, love Him; and let the world say what it will.

p.9, V.7, Complete Works of Swami Vivekananda, Inspired Talks

25 June

Let me tell you that the realization of Self is possible for all, without any exception.
p.256, The Gospel of Sri Ramakrishna

The world for me, not I for the world. Good and evil are our slaves, not we theirs. It is the nature of the brute to remain where he is ; it is the nature of man to seek good and avoid evil; it is the nature of God to seek neither, but just to be eternally blissful. Let us be God. Make the heart like an ocean, go beyond all the trifles of the world, be mad with joy even at evil; see the world as a picture and then enjoy its beauty, knowing that nothing affects you. Children finding glass beads in a mud puddle, that is the good of the world. Look at it with calm complacency; see good and evil as the same -- both are merely 'God's play'; enjoy all.

p.13, I V.7, Complete Works of Swami Vivekananda, Inspired Talks

26 June

Those who give themselves up to the Lord do more for the world than all the so-called workers. One man who has purified himself thoroughly accomplishes more than a regiment of preachers. Out of purity and silence comes the word of power.

p.16, V.7, Complete Works of Swami Vivekananda, Inspired Talks

God was born in this age as Ramakrishna. Come and take refuge in him. Repeat his name again and again. Study his life, and continually speak of his greatness. He manifested himself in a special way in Swami Vivekananda. Study his character and his works. And do as best as you can the work that he liked. This will do you much good. Given these conditions, you will have no reason to worry about your salvation.
p.227, Letters for Spiritual Seekers, Mahapurush Maharaj's letter from Belur Mathm on 26 June, 1923.

27 June

Get freedom, even at the cost of life.

p.18, , V.7, Complete Works of Swami Vivekananda , Inspired Talks

Take my word; nowhere do the scriptures advocate a stupefied state, a cessation of all activities, and mechanical withdrawing of the hands and feet from work. In the state of ignorance, people work with the idea that it is *their* work. When one attains knowledge and devotion, one gets rid of that egoistic idea. The devotee works for the Lord. The jnani, even while working, knows that he is not he doer and is at perfect rest.

p.221, Spiritual Treasures, Swami Turiyanandaji's letter on 27 June, 1920 from Varanasi.

Pray hard. Pray like a child. Go to a quiet place and keep crying for the Master. Don't let others know of it. Do it secretly. Cry, cry hard. The Master will grant you a vision.
p.92, Letters for Spiritual Seekers, Mahapurush Maharaj's letter from Almora on 27 June, 1915.

28 June

What are instructions? Repeat the name of Sri Ramakrishna. That name uplifts the fallen. Meditate on his holy form, worship him, read books about him, sing songs dedicated to him, talk about his holy life with his devotees and love and serve all living beings.

p.196, Letters for Spiritual Seekers, Mahapurush Maharaj's letter from Belur Math, 28 June, 1922.

29 June

If your freedom hurts others, you are not free there. You must not hurt others.

p.20, V.7, Complete Works of Swami Vivekananda, Inspired Talks,

Our God is only a verbal affair. A little meditation, a little Japa this is a poor sort of life. The heart must burst hungering for Him. An intense anguish must fill it and life should seem to go out without Him – only then it will be right.

p.101, Spiritual Talks, Swami Turiyananda.

30 June

God is the Kalpataru, the Wish-fulfilling Tree. You will certainly get whatever you ask of Him. But you must pray standing near the Kalpataru. Only then will your prayer be fulfilled. A man gets the fulfillment of the desire he cherishes while practicing sadhana. As one thinks, so one receives.

p..481, The Gospel of Sri Ramakrishna

Do not say, 'You are bad'; say only, 'You are good , but be better.'

p.22, V.7, Complete Works of Swami Vivekananda, Inspired Talks

When you worship with love, you do not have to make it elaborate. Finish your worship and then recite some hymns, sing some songs, and repeat the Lord's name as much as you can. Follow this procedure. Your life will be blessed.

p.152, Letters for Spiritual Seekers, Mahapurush Maharaj's letter from Belur Math on 30 June, 1910

JULY

July 1

“Remember these few points:

1. We are Sannyasins, who have given up everything-Bhakti, and Mukti, and enjoyment, and all.
2. To do the highest good to the world, everyone down to the lowest – this is our vow. Welcome Mukti or hell, whichever comes of it.
3. Ramakrishna paramahansa came for the good of the world. Call him a man, or God, or an Incarnation, just as you please. Accept him each in your own light.
4. He who will bow before him will be converted into purest gold that very moment. Go with this message from door to door, if you can, my boy, and all your disquietude will be at an end. Never fear – where is the room for fear? – Caring for nothing whatsoever is a part of your life...The Lord is with you. Take heart!

(p.266, V.6, Complete Works of Swami Vivekananda, Swamiji’s letter to his brother disciples in 1894)

July 2

“...Mother knows, as I always say. Pray to Mother. It is hard work to be a leader – one must crush all one’s own self under the feet of the community...”

(p.433, V.6, Complete Works Of Swami Vivekananda, Swamiji’s letter to Nivedita dt. 2nd July 1900)

July 3

“Here is a peculiarity: When you serve a Jiva, it is Daya (compassion) and not Prema (love); but when you serve him with the idea that he is the Self, that is Prema. That the Atman is the one objective of love is known from Shruti, Smriti, and direct perception. Bhagavan Chaitanya was right, therefore, when he said, “Love to God and compassion to the Jivas”. This conclusion of the Bhagavan, intimating differentiation between Jiva and Isvara, was right, as He was a dualist. But for us, Advaitins, this notion of Jiva as distinct from God is the cause of bondage. Our principle, therefore, should be love, and not compassion. The application of the word compassion even to Jiva sees to me to be rash and vain. For us, it is not to pity but to serve. Ours is not the feeling of compassion but of love, and the feeling of Self in all.

(p.133, V.5, Complete Works of Swami Vivekananda, Swamiji’s letter to Sarat Chandra Chakravarthi dt. 3rd July 1897)

“Brahman doesn’t act in consultation with others. It is Brahman’s pleasure. Brahman is self-willed. Why should we try to know the reason for Brahman’s acting this way or that? You have come to the orchard to eat mangoes. Eat the mangoes. What is the good of calculating how many trees there are in the orchard, how many thousands of branches, and how many millions of leaves? One cannot realize Truth by futile arguments and reasoning. I am asking you not to indulge in futile reasoning. But

reason by all means, about the Real and the Unreal, about what is permanent and what is transitory. You must reason when you are overcome by lust, anger, or grief."

(p.496, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to Pratap on 3rd July, 1884)

July 4

Swami Vivekananda's Maha Samadhi

"On the day of the Mahasamadhi itself, whether consciously or intuitively, his actions were most deliberate and full of meaning. His solitary meditation for three hours in the morning from eight to eleven was the most striking. He rose rather early that day and, after partaking of his tea, entered the chapel of the monastery. After some time it was noticed that he had closed all the windows and bolted all the doors. What transpired there, no one will ever know. In his meditation his own Master and the Divine Mother -- to his own realization One and the Same Personality -- must have been present, for, when he had finished, he broke forth in a touching song in which the highest Jnana mingled with the highest Bhakti.

Descending the stairs of the shrine, he walked back and forth in the courtyard of the monastery, his mind withdrawn. Suddenly the tenseness of his thought expressed itself in a whisper loud enough to be heard by Swami Premananda who was nearby. The Swami was saying to himself, "If there were another Vivekananda, he would have understood what Vivekananda has done! And yet, how many Vivekanandas shall be born in time!!" This remark startled his brother-disciple, for never did the Swami speak thus, save when the flood-gates of his soul were thrown open and the living waters of the highest Consciousness rushed forth.

Another unusual incident took place, when the Swami, who was not in the habit of taking his food with his brother-monks and disciples, dined with them in the refectory. Still more strange was his relish of food. He had never felt better, he said.

At 1 p.m., a quarter of an hour after the midday repast, the Swami entered the Brahmacharis' room and called them to attend the class on Sanskrit grammar.

Some time later the Swami, accompanied by Swami Premananda, went out for a long walk, as far as the Belur Bazaar, and spoke with his brother-disciple on many interesting subjects, particularly on his proposed scheme of founding a Vedic college in the monastery. In order to have a clearer understanding of what the Swami felt on the matter, Swami Premananda asked, "What will be the good of studying the Vedas, Swamiji?" To this the Swami replied, "It will kill out superstitions!"

After meditating and telling his beads for about an hour, he laid himself down on his bed on the floor, and calling the disciple, who was waiting outside, asked him to fan his head a little. He had the rosary still in his hand. The disciple thought the Swami was perhaps having a light sleep. About an hour later, his hand shook a little. Then came two deep breaths. The disciple thought he fell into Samadhi. He then went downstairs and called a sannyasi, who came and found on examination that there was neither respiration nor pulse. Meanwhile, another sannyasi came and, thinking him to be in Samadhi, began to chant aloud the Master's name continually, but in no way was the Samadhi broken! That night an eminent physician was called in. He examined the body for a long time and afterwards said that life was extinct. The next morning it was found that the eyes were bloodshot and that there was a

little bleeding through the mouth and nostrils. Other doctors remarked that it was due to the rupture of a blood-vessel in the brain. This clearly leads to the conclusion that, in the process of Japa and meditation, his Brahmarandhra [aperture in the crown of the head] must have been pierced when he left the body!
(p.652-656, V.2, Life of Swami Vivekananda)

July 5

“Continue remembering the Master as you are doing now. Try to keep yourself busy worshipping him, repeating his name, meditating on him, reading books about him, and so on. He will surely be gracious enough to grant you peace of mind. Pray to him like a child, and pray with greater fervor, asking for love, devotion, and faith. If you pray with great yearning, he will surely respond...With this belief in your mind, worship the Master, repeat his name, and meditate on him. Continue with this and you will get peace of mind”

(p.198-9, Letters for Spiritual Seekers, Letter of Swami Shivananda dated 5th July 1922)

July 6

“You will be pleased to know that I am also learning my lessons every day in patience and, above all, in sympathy... I think I am slowly approaching to that state when I should be able to love the very "Devil" himself, if there were any.

At twenty years of age I was the most unsympathetic, uncompromising fanatic; I would not walk on the footpath on the theatre side of the streets in Calcutta. At thirty - three, I can live in the same house with prostitutes and never would think of saying a word of reproach to them. Is it degenerate? Or is it that I am broadening out into the Universal Love which is the Lord Himself? Again I have heard that if one does not see the evil round him he cannot do good work -- he lapses into a sort of fatalism. I do not see that. On the other hand, my power of work is immensely increasing and becoming immensely effective. Some days I get into a sort of ecstasy. I feel that I must bless every one, everything, love and embrace everything, and I do see that evil is a delusion... I bless the day I was born. I have had so much of kindness and love here, and that Love Infinite that brought me into being has guarded every one of my actions, good or bad, (don't be frightened), for what am I, what was I ever, but a tool in His hands, for whose service I have given up everything, my beloved ones, my joys, my life? He is my playful darling, I am His playfellow. There is neither rhyme nor reason in the universe! What reason binds Him? He the playful one is playing these tears and laughters over all parts of the play! Great fun, great fun, as Joe says.

It is a funny world, and the funniest chap you ever saw is He -- the Beloved Infinite! Fun, is it not? Brotherhood or playmatehood -- a school of romping children let out to play in this playground of the world! Isn't it? Whom to praise, whom to blame, it is all His play. They want explanations, but how can you explain Him? He is brainless, nor has He any reason. He is fooling us with little brains and reason, but this time He won't find me napping.

I have learnt a thing or two: Beyond, beyond reason and learning and talking is the feeling, the "Love", the "Beloved". Ay, sake, fill up the cup and we will be mad.

Yours ever in madness,
Vivekananda

(p.366-7,V.6, Complete Works of Swami Vivekananda, Swamiji's letter to Francis Leggett on 6th July 1896)

July 7

"Karma alone is responsible for our misery and happiness. The result of karma is inevitable. But by repeating the name of God, you can lessen its intensity. If you were destined to have a wound as wide as a ploughshare, you will get a pinprick at least. The effect of Karma can be counteracted to a great extent by Japa and austerities.

(p.133, The Gospel of the Holy Mother, from Holy Mother's conversation on 7 July 1912)

"Pray to Sri Guru Maharaj wherever you be; only through his grace you can gain peace; you need not travel here and there. Do not give up work; try to combine it with prayer and meditation. Idleness in the name of meditation and Japam, I do not like. For your salvation, cannot you depend on Him? How can you become Him unless you surrender yourself entirely to Him. What work you do is equally efficacious as the Japam and meditation."

(p.174, Mahapurush Maharaj As We Saw Him, Swami Shivananda's letter to Swami Ranganathananda dt. 7th July 1930)

July 8

"Why do you consider yourself so worthless. Please shun this negative feeling completely. Knowing your strong relationship with God, you have to move towards him. Never forget that you are his child. Human relationships are casual and momentary, but the relationship with the Lord is eternal. "The ever-free Atman takes a human birth in order to taste the bliss of liberation-in-life and not for the fulfillment of any worldly desires". I can hardly convey to you what a wonderful joy and light dawned on me when I first read this verse of Shankara (actually Narahari). Then the purpose of life shined forth before me, and all problems were solved automatically. Truly there is no reason for the ever-free Atman to assume a human body, except that It likes to enjoy freedom while in the body."

(p.156-7, Spiritual Treasures, Swami Turiyananda's letter dt. 8th July 1916)

July 9

"I am quite satisfied with my work. I never planned anything. I have taken things as they came. Only one idea was burning in my brain-to start the machine for elevating the Indian masses- and that I have succeeded in doing to a certain extent...He is with me, the Beloved, He was when I was in America, in England, when I was roaming about unknown from place to place in India...I feel my task is done -- at most three or four years more of life are left. I have lost all wish for my salvation. I never wanted earthly enjoyments. I must see my machine in strong working order, and then knowing sure that I have put in a lever for the good of humanity, in India at least, which no power can drive back, I will sleep, without caring what will be next; and may I be born again and again, and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls -- and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship.

My time is short. I have got to unbreast whatever I have to say, without caring if it smarts some or irritates others. Therefore, my dear Mary, do not be frightened at whatever drops from my lips, for the power behind me is not Vivekananda but He the Lord, and He knows best. If I have to please the world, that will be injuring the world; the voice of the majority is wrong, seeing that they govern and make the sad state of the world. Every new thought must create opposition -- in the civilised a polite sneer, in the vulgar savage howls and filthy scandals.

Even these earthworms must stand erect, even children must see light. The Americans are drunk with new wine. A hundred waves of prosperity have come and gone over my country. We have learned the lesson which no child can yet understand. It is vanity. This hideous world is Maya. Renounce and be happy. Give up the idea of sex and possessions. There is no other bond. Marriage and sex and money are the only living devils. All earthly love proceeds from the body. No sex, no possessions; as these fall off, the eyes open to spiritual vision. The soul regains its own infinite power.

(p.135-8, V.5, Complete Works of swami Vivekananda, Swamiji's letter to Mary Hale dt. 9th July 1897)

July 10

"Praying to Sri Guru Maharaj to increase your hankering to know Him and to have a pure and holy life...We are all human; temptations and bad thoughts come. Shall we have to weep for them? Let them come, we shall have to pray with double the energy to the Lord. They come, as it is the will of the Lord; and when it will be His will again, they won't come. Know you to be his children-so you cannot be impure and unholy. Knowing this pray to Him. Never indulge in these bad thoughts and evil deeds. Throw them away as soon as they come.

(p.172-3, Mahapurush Maharaj As We Saw Him, Swami Shivananda's letter to Swami Ranganathananda dt.10th July 1928)

"Come, be men! Kick out the priests who are always against progress, because they would never mend, their hearts would never become big. They are the offspring of centuries of superstition and tyranny. Root out priestcraft first. Come, be men! Come out of your narrow holes and have a look abroad. See how nations are on the march! Do you love man? Do you love your country? Then come, let us struggle for higher and better things; look not back, no, not even if you see the dearest and nearest cry. Look not back, but forward!... India wants the sacrifice of at least a thousand of her young men -- men, mind, and not brutes."

(p.10-1, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to his Madras Disciples dt. 10th July 1893)

July 11

"The Master used to say, "I am and my mother is." That is all. Whom else do you want? The main thing is to adhere to the ideal with patience. If you can do that, gradually everything will be favourable. Hold on to the Master; you will be surprised at the result that will follow. Just make up your mind to engage yourself in the Lord's work. Let others go wherever they please. Let your body and mind be absorbed in him. Days are passing by, never to return. Don't forget your main task. Make the

master your very own. Then everything will follow by itself...Gird your loins and plunge into the task
(p.98-9, Spiritual Treasures, Swami Turiyananda's letter dated 11 July 1915)

"The sheer power of the will do everything. . . . You must organise a society which should regularly meet, and write to me about it as often as you can. In fact, get up as much enthusiasm as you can. Only, beware of falsehood. Go to work, my boys, the fire will come to you! The faculty of organisation is entirely absent in our nature, but this has to be infused. The great secret is -- absence of jealousy. Be always ready to concede to the opinions of your brethren, and try always to conciliate. That is the whole secret. Fight on bravely! Life is short! Give it up to a great cause."
(p.37, V.5, Completer Works of Swami Vivekananda, Swamiji's letter to Alasinga dt. 11th July 1894)

July 12

"I am happy to hear that you are keeping well. Why should you be otherwise, seeing that you are under his protective care? He is an incarnation of God born for this age. He is living, transparent, watchful. He assumed a human form to lead mankind to salvation in this kali yuga. Look around. You can see his power as a saviour working everywhere in the world. But this is only the beginning. There is no way of telling how much more is yet to happen! Those who have taken refuge in him will certainly prosper. This is only the beginning of the golden age."
(p.68, Letters For Spiritual Seekers, Swami Shivananda's letter dt 12th July 1913)

July 13

"If a man gathers his whole mind and fixes it on me, then, indeed, he achieves everything. But what am I? It is all he. I am the machine and He is its operator. It is God alone who exists in this (meaning his body). That is why so many people are feeling more and more attracted to it. A mere touch is enough to awaken their spirituality. This attraction, this pull, is the attraction of God and of none else."
(p.798, The Gospel of Sri Ramakrishna, Sri Ramakrishna to M. on 13th July1885)

It was winter when the Master arrived at the Cossipore Garden House. Once, in the middle of a cold night, Shashi left the Master's room to clean the commode; he wore only a thin cloth. On his return he saw that Sri Ramakrishna, who was very sick, had somehow crawled across the room and was reaching up for a shawl that was hanging on a clotheshorse. At this painful sight Shashi thought to himself:Alas! In my hurry I forgot to cover him sufficiently, so perhaps he is cold and is trying to get a shawl. "What are you doing, sir?" Shashi asked him in a scolding tone. "The air is very chilly, and you should not be up. Why did you not ask me for the shawl?" Filled with love and concern, the Master held out his shawl, and then said in a feeble voice:"I felt cold as you went out almost barebodied on such a cold night, so I picked up this shawl for you. Please take this." Shashi was overwhelmed.
(p.271, God lived with Them; **Shashi Maharaj, i.e. Swami Ramaskrishnananda was born on 13th July 1893**)

July 14

"As long as a man analyses with the mind, he cannot reach the Absolute. As long as you reason with your mind, you have no way of getting rid of the universe and the

objects of the senses – form, taste, smell, touch, and sound. When reasoning stops, you attain the knowledge of Brahman. Atman cannot be realized through this mind; Atman is realized through Atman alone. Pure Mind, Pure Buddhi, Pure Atman – all these are one and the same. When the mind is annihilated, when it stops deliberating pro and con, then one goes into Samadhi, one attains the knowledge of Brahman.”

(p.802, The Gospel of Sri Ramakrishna, Sri Ramakrishna to Hari on 14th July 1885)

“The mind is rendered pure as a result of many austerities. God who is purity itself cannot be attained without spiritual practices. What else does a man obtain by the realization of God? Does he grow two horns? No, his mind becomes pure, and through such a pure mind one attains knowledge and spiritual awakening.”

(p.172-3, The Gospel of The Holy Mother, Mother instruction on 14th July 1913)

July 15

“One can see God’s form. One sees God when all upadhis disappear and reasoning stops. Then a man becomes speechless and goes into samadhi...Perfect Jnana and perfect bhakti are one and the same thing. A man reasons, saying, ‘Not this, not this’; he rejects the unreal. When his reasoning comes to an end, he attains the knowledge of Brahman. Then he accepts what he rejected before. A man carefully climbs to the roof, rejecting the steps one by one. After reaching the roof he realizes that the steps are made of the same materials as the roof, namely, brick, lime and lime dust.

(p. 810-1, The Gospel of Sri Ramakrishna, Sri Ramakrishna’s advice on 15th July 1885)

“What is the use of man’s receiving basketfuls of instruction? He must understand it and act accordingly. Otherwise nothing will avail. They go on repeating, “The mind is very restless.” Yet, they will not act upto my advice. Can restlessness be removed thus? You may associate with holy men and study the scriptures; but unless you practise spiritual disciplines, nothing will avail...Stick to the Master and follow him in your own way; and you will get everything in time...It does not all come in a day. It needs introspection, and along with that regular practice. One need have no worry if one but does regular spiritual practice; peace is bound to come.”

(p.245-6, For Seekers of God, Swami Shivananda’s instruction to a devotee on 15th July 1930)

July 16

“The body does not remain the same all through life. If one does not have discrimination, dispassion, and intense love for sadhana, one feels uncomfortable living on alms; and his mind rushes towards physical comforts. Then one seeks good food, gathers devotees, and contemplates saving money. Thus he slackens his sadhana, and gradually his scattered mind ruins his meditation. During this time, it is very beneficial to have the association of a great soul who has self-control and renunciation....try to engage yourself constantly in spiritual disciplines, have the company of the holy, and study the holy scriptures. If you can continue this way for some days, you will get peace by his grace and your mind will taste the joy of sadhana again.”

(p.200-1, Spiritual Treasures, Swami Turiyananda’s letter dt 16th July 1919)

July 17

“Struggle alone does not lead to peace; one must surrender and submit. Through the grace of the Lord everything will gradually be resolved...One should continue spiritual practices on a regular basis. It is important to follow a routine. But one must try to maintain the spiritual current within constantly.”

(p.223, Spiritual treasures, Swami Turiyananda’s letter to Swami Madhavananda dt. 17th July 1920)

“What you need is to dive deep into God. If you need something more, the all-powerful Mother will provide it at the right moment. A devotee has no one to depend upon but the Mother. By Her grace the devotee gets all he needs. The scriptures are all in the Mother’s mind, alive, afresh, and ready for use. If he has Her feet always clearly in his mind, what has he to worry about? She is the embodiment of all knowledge. She is all the scriptures.”

(p.155, Letters For Spiritual seekers, Swami Shivananda’s letter dt. 17th July 1919)

July 18

“Continue your spiritual practices as you are doing at the present. Don’t relax your efforts and concentration. The mind normally passes through good and bad conditions; don’t let that keep you from performing your spiritual disciplines. As you go on with your spiritual practices, the condition of the mind will improve. No need to worry. Always cultivate holy thoughts and try to have uplifting conversations. Don’t allow your mind to harbor impure thoughts. Practice humility. You should neither jump with elation nor give in to depression. In short, try to have constant recollectedness of God and spend your days in humble submission to His will.”

(p.49, Spiritual Treasures, Swami Turiyananda’s letter dt. 18th July 1912)

July 19

“Discrimination about the right or wrong food is for beginners in spiritual life. Those whose minds are absorbed in God are not affected by anything. The main thing is to fix the mind on Him...Try to focus your whole mind on God, and everything else will come afterwards. All rules, regulations, and spiritual practices are meant for God-relaization. All these mechanical rules and routines are meaningless if one’s mind is not focused on God. In whatever circumstances w find ourselves, if we can live a God-centred life, no miseries can touch us. Even in the great calamities of life if one can feel God’s presence in the heart one experiences infinte joy. So we need Him. Once we attain Him, we have everything; we require nothing else.

(p.158-9, Spiritual Treasures, sami Turiyananda’s letter dt. 19th July 1916)

July 20

“You have renounced everything. Come! Now is the turn for you to banish the desire for peace, and that for Mukti too! Don’t worry in the least; heaven or hell, or Bhakti or Mukti – don’t care for anything, but go, my boy, and spread the name of the Lord from door to door! It is only by doing good to others that one attains to one’s own good, and it is by leading others to Bhakti and mukti that one attains them oneself.

Take that up, forget your own self for it, be mad over the idea. As Sri Ramakrishna used to love you, as I love you, come, love the world like that. Bring all together.” (p.266, V.6, Complete Works of Swami Vivekananda, Swamiji’s letter to his brother disciples)

July 21

Holy Mother attains Maha Samadhi on 21st July 1920

A woman devotee known as Annapurna’s mother came to see the Mother. She stood at the doorway. Just then the Mother turned over to a side and noticed her there, beckoned her to enter... Mother told her slowly and softly, “But one thing I tell you – *if you want peace, my daughter, don’t find fault with others, but find fault rather with yourself. Learn to make the world your own. Nobody is a stranger, my dear; the world is yours.*” These were the last words of the Mother of the Universe to those afflicted souls for lightening whose burden She incarnated Herself out of Her infinite compassion undergoing all these ordeals of life on earth. For three days preceding the departure, she hardly spoke, but remained merged in her Self; she felt disgusted at any attempt to drag down the mind to the physical plane. At last at 1.30 am on July 21, 1920, she drew a few heavy breaths and then entered into Mahasamadhi. The long disease had made her frame skeletal, the eyes sunken, and complexion dark. But in the peace and silence of the final departure her face became free from all signs of affliction and regaining its usual fullness shone with eternal lustre which lasted even the body became cold.

(p.519, Holy mother Sharada Devi)

Swami Turiyananda throws away his body on 21st July 1922

The night before his death, he said to his attendants, “tomorrow is the last day.” Towards the end he chanted, “Om Ramakrishna, Om Ramakrishna.” Then he asked an attendant to help him sit up. With folded hands he saluted the Master, and then drank a little holy water. He then summed up his life’s experience: “Everything is real. Brahman is real. The world is real. The world is Brahman. The life force is established in Truth. Hail Ramakrishna! Hail Ramakrishna! Say that he is the embodiment of Truth, and embodiment of Knowledge.” He then recited an Upanisadic mantram along with Akhandananda “Satyam jnanam anantam Brahma” (Brahman is Truth, Knowledge, and Infinity.) Slowly he closed his eyes, as if merging into Brahman. Sri Ramakrishna had once remarked about Turiyananda, “He comes of that transcendent region whence name and form are manufactured.”

(p.392, God Lived With Them)

July 22

“Sri Ramakrishna was a perfect soul. Certainly one can be free from sin by confessing it to one like him. And one thing more, if at a certain place people talk of virtue and vice, those present there must take a share of those qualities...imagine a man confessed to you his virtue or vice. Whenever you think of that man you will remember his virtuous or sinful acts. And they will thus leave an impression upon your mind.”

(p.37, The Gospel of The Holy Mother, Holy Mother’s conversation with Nalini dt. 22nd July 1918)

"Those who sincerely wish to realize him, do so. In fact, he, the Truth, attracts them to himself. They may not reach him by the same path, however. This Truth, The lord, is the inmost Self of all. He is born in this age as the saviour of humanity. He is born with his disciples in order to preach love, faith, and devotion. He has drawn you to the true path. There is no reason for you to worry."
(p.255, Letters For Spiritual Seekers, Swami Shivananda's letter dt.22nd July 1926)

July 23

"Oh, to live even for a day in the full light of freedom, to breathe the free air of simplicity! Is not that the highest purity? In this world we work through fear of others, we talk through fear, we think through fear, alas! We are born in a land of enemies. Who is there who has been able to get rid of this feeling of fear, as if everyone is a spy set specially to watch him? And woe unto the man who pushes himself forward! Will it ever be a land of friends? Who knows? We can only try."
(p.509-10, V.7, complete Works of Swami Vivekananda, Swamiji's letter to Nivedita dt 23rd July 1897)

July 24

"The sun=Knowledge. The stormy water=Work. The lotus=Love. The serpent=Yoga. The swan=the Self. The Motto=May the swan (the Supreme Self) send us that. It is the mind-lake. How do you like it? May the Swan fill you with all these anyway."
(p.528, V. 8, The Complete Works of Swami Vivekananda, Swamiji's letter to Miss Macleod explaining the design of the Ramakrishna Math and Ramakrishna Mission seal, dt.24th July 1900)

"One needs faith (shraddha). By God's grace, when faith dawns in the heart one becomes fearless...It does not matter what other people say-one realizes this peace oneself; one feels it within...The Power of Brahman is our Mother. What fear could we have? Why should we be weak? He who thinks himself weak becomes weak. You are Mother's child. How can you be weak? You are all-powerful. By her grace, what can you not accomplish? How long does it take to get rid of the sense of "I and mine"? Mother, out of mercy, can illumine the heart in a moment - and truly she does.""

(p.102-4, Spiritual Treasures, Swami turiyananda's letter dt. 24th July 1915)

July 25

"He who is alone is happy. Do good to all, like everyone, but do not love anyone. It is a bondage, and bondage brings only misery. Live alone in your mind-that is happiness. To have nobody to care for and never minding who cares for one is the way to be free."

(p.414, V.8, Complete Works of Swami Vivekananda, Swamiji's letter to Marie Halboister dt 25th July 1897)

July 26

"You know, when pots that are together are moved, friction is inevitable. Do not take it seriously. Misunderstandings are bound to occur sometimes and they are straightened out eventually. It takes two hands to clap. Let him say whatever he

wishes. Just endure it all quietly. That will prevent misunderstandings. You will have to be a little humble. You will have to sacrifice a little. You have dedicated your body, mind and soul to the Master's work. You have renounced everything for his sake. You will have to do this much also for his work. You should practice forbearance, you should sacrifice-for his work. The Lord will bless you abundantly...you have come here renouncing everything for his sake. There is nothing that he will withhold from you. How will his work go on if you all do not live at peace in one place? Temporary misunderstandings are inevitable when several work together. They aren't something to be blamed for.; it is quite natural. Such misunderstandings come and go; they cannot touch your inner Self, because the main objective of your life is the realization of God. Such petty matters as attachment and aversion cannot deeply affect you. This is what we feel"

(p.80-1, For Seekers of God, Swami Shivananda's instruction to a Sadhu)

July 27

"Weep before the Master, call on him; all will be granted in time. My son, does peace come to the mind without any effort? Call on him and weep with all sincerity. Just see how finely the boat glides upstream with the help of southern breeze. Do you understand that? The guru's blessings help one in one's spiritual endeavor. Now dive deep into prayer and meditation etc...Call on him with heart and soul. Perform your duties, but keep your mind fixed at the lotus feet of Hari."

(p.290-1, For Seekers Of God, Swami Shivananda's instruction on 27th July 1932)

"If you really feel sad for not having God-realization, rest assured that your auspicious moment is at hand. The more intensely you feel like that, know that the Lord's grace is approaching. But if any other desire lurking in the mind creates this sort of depressed mood, try to remove it immediately. Do not neglect this, because such as mood is the greatest obstacle in the path of spiritual life. Always try to become competent for your spiritual journey, then the Lord will be pleased and make you the recipient of all bliss...Try to love God with all your heart and soul. Why do you care so much about joy and sorrow? Surrender to him, and know that wherever he keeps you is good for you. Pray wholeheartedly that the attitude of self-surrender may be firmly established in your mind. Then everything will be fine."

(p.105-6, Spiritual Treasures, Swami Turiyananda's letter to sw. Yatiswarananda on 27th July 1915)

July 28

"He is the Lord of all. He can do everything. He who has made the law can also change it. There is a view that a man's inner spirit is not awakened unless he is through with enjoyment. But what is there to enjoy? The pleasures of 'woman and gold'? This moment they exist and the next moment they disappear. It is all momentary. And what is there in 'woman and gold'? It is like the hog plum - all stone and skin. If one eats it, one suffers from colic. Or like a sweetmeat. Once you swallow it, it is gone."

(p.817, The Gospel of Sri Ramakrishna, Sri Ramakrishna's instruction to Nanda Lal Basu on 28th July 1885)

"The Lord has come. There is no doubt that this time is a great blessing for the world. In one way or another, the world is bound to reap the benefit of his coming."

(p.96, Letters For spiritual Seekers, Swami Shivananda's letter dt 28th July 1915)

July 29

"Friendship with many is best at a distance, and everything goes well with the person who stands on his own feet."

(p.512, V.7, Complete Works of swami Vivekananda, Swamiji's letter to Miss Noble on 29th July 1897)

"There will be enough men to carry on the work here after this winter if the Lord is kind. Each work has to pass through these stages -- ridicule, opposition, and then acceptance. Each man who thinks ahead of his time is sure to be misunderstood. So opposition and persecution are welcome, only I have to be steady and pure and must have immense faith in God, and all these will vanish...."

(p.91, V.5, Complete Works of swami Vivekananda, Swamiji's letter to the Maharaja of Khetri dt 9th July 1895)

July 30

"Go on working at top speed. Never fear! I, too, have determined to work. The body must go, no mistake about that. Why then let it go in idleness? It is better to wear out than rust out. Don't be anxious even when I die, my very bones will work miracles. We must spread over the whole of India in ten years, short of this it is no good. To work like an athlete! Victory to the Guru! Money and all will come of themselves, we want men, not money. It is man that makes everything, what can money do?-- men we want, the more you get, the better. . ."

(p.405, V.6, Complete Works of SwamiVivekananda, Swamiji's letter to Sw Akhandananda dt 30th July 1897)

When Saradananda came from Udbodhan, Premananda said to him, "You know, I have a great desire to put on a cloth of pure yellow and to eat rice white as jasmine." Saradananda understood. That is the symbolic description of Radha – the aspect of God of which Sri Ramakrishna had said he was a part. The next day Premananda asked for his attendant to call Brahmachari Jnana (a disciple of Swamiji) from Belur Math, who was then supervising the monastery. In a feeble voice, Premananda asked, "Jnana, could you do one thing for me?" "Anything sir." "Will you be able to serve the devotees?" "Yes, sir, I promise I shall do it." "Remember, let there be no negligence towards the devotees!" Premananda entreated....after a while Brahmananda returned again and said loudly, " Brother Baburam, Brother Baburam, do you remember the Master?" Premananda opened his eyes, looked with a smile at the oil painting of the Master hanging on the wall, and saluted him with folded hands. He uttered feebly "grace, grace, grace", and then passed away. Brahmananda told the devotees, "Belur math has lost its mother" (p.218, God Lived With Them, Swami Premananda passed away on 30 July 1918)

July 31

"However spiritual a man may be, he must pay the tax for the use of the body to the last farthing. But the difference between a great soul and an ordinary man is this:

The latter weeps while leaving the body, whereas the former laughs. Death seems to him a mere play."

(p.41, The Gospel of The Holy Mother, Holy mother on 31st July 1918)

"Stick to God! Who cares what comes to the body or to anything else! Through the terrors of evil, say -- my God, my love! Through the pangs of death, say -- my God, my love! Through all the evils under the sun, say -- my God, my love! Thou art here, I see Thee. Thou art with me, I feel Thee. I am Thine, take me. Do not go for glass beads leaving the mine of diamonds! This life is a great chance. What, seekest thou the pleasures of the world?-- he is the fountain of all bliss. Seek for the highest, aim at that highest, and you shall reach the highest."

(p.262, V.6, Complete Works of Swami Vivekananda, Swamiji's letter to Hale sisters dt. 31st July 1894)

AUGUST

1 August

Birth of Swami Niranjananandaji

Sri Ramakrishna recognized Niranjan as one of his inner circle, an ishwarakoti – a godlike soul who is perfect from his very birth and is never trapped by maya. Once in a vision Ramakrishna saw the luminous form of Niranjan playing with a bow and arrows. Later he remarked that Niranjan had been born as a partial incarnation of Sri Ramachandra.

God lived with Them, p.245 (Swami Niranjananandaji was born probably in August,1862-exact date is unknown)

2 August

If one takes the name of the Lord and starts on a journey, one will not come to grief. By the strength of His name even distress is transformed into a blessing.

For Seekers of God,p.84, Mahapurush Maharaj's words to Swami Yatiswarananda in Belur on this date in 1929.

3 August

The important thing is somehow to cultivate devotion to God and love for him. What is the use of knowing many things? It is enough to cultivate love of God by following any of the paths. When you have this love, you are sure to attain God. After wards, if it is necessary, God will explain everything to you and tell you about the other paths as well. It is enough for you to develop love of God. You have no need of many opinions and discussions. You have come to the orchard to eat mangoes. Enjoy them to your heart's content. You don't need to count the branches and leaves on the trees.

p.506, The Gospel of Sri Ramakrishna

Always be engaged in some work or other. It is conducive to the health of both the body and mind.

p.7, The Gospel of the Holy Mother

4 August

This toy world would not be here, this play could not go on, if we were knowing players. We must play blind-folded. Some of us have taken the part of the rogue of the play, some heroic - never mind, it is all play. This is the only consolation. There are demons and lions and tigers and what not on the stage, but they are all muzzled. They snap but cannot bite. The world cannot touch our souls. If you want, even if the body be torn and bleeding, you may enjoy the greatest peace in your mind.

p.467, CW.Vol.8, , Swamiji's letter to Miss Marie Halboister

5 August

In the Kaliyuga,, man, being totally dependent on food for life, cannot altogether shake off the idea that he is the body. In this state of mind it is not proper for him to say, 'I am He.' When a man does all sorts of worldly things, he should not say, 'I am Brahman.' Those who cannot give up attachment to worldly things, and who find no means to shake off the feeling of 'I', should rather cherish the idea, 'I am God's servant; I am His devotee.' One can also realize God by following the path of devotion.

p.103, The Gospel of Sri Ramakrishna,. During the Master's visit to Vidyasagar.

6 August

"Be you holy and, above all, sincere; and thee not for a moment give up your trust in the Lord, and you will see the light. Whatever is truth will remain forever; whatever is not, none can preserve. We are helped in being born in a time when everything is quickly searched out. Whatever others think or do, lower not your standard of purity, morality, and love of God;..Holiness is the highest and divinest power in earth and in heaven...Do not care for a moment who joins hands with you or not, be sure that you touch the hand of the Lord, That is enough..."

p.381-2, C.W Vol.8, Swamiji's letter to Kripanda.

7 August

Everything depends upon the will of the Master. One can do only as much as the master graciously permits one to do. Blessed is the person whom the master selects as an instrument for his work. The Master is God Himself born as a world teacher for the establishment of religion in this age. Is it an ordinary privilege to be an instrument for his work?

p.85. For Seekers of God, Mahapurush Maharaj's words to Swami Sharvananda in Belur on this date in 1929.

8 August

Great work requires great and persistent effort for a long time. Neither need we trouble ourselves if a few fail. It is in the nature of things that many should fall, that troubles should come, that tremendous difficulties should arise, that selfishness and all the other devils in the human heart should struggle hard when they are about to

be driven out by the fire of spirituality. The road to the Good is the roughest and steepest in the universe. It is a wonder that so many succeed, no wonder that so many fail.

p.383, C.W.Vol.8, Swamiji's letter to J.J Goodwin on 8th August, 1896.

In this struggle for life there will always be hope and fear. Life without struggle is no life at all. If man has a continuous flow of happiness and sense-enjoyment, then he will never think of higher things – about God, soul, etc. And how does such a life differ from that of the brutes? But if there are only fear and misery, they dwarf the growth – they do not allow him to progress.

p. 336, Spiritual Talks, Swami Shivananda

Combine spiritual practices with social service. Do both with equal enthusiasm. Both should go on simultaneously. Service is also a kind of spiritual practice. You have to be convinced of this. It is wrong to think they are contradictory...Beware that none among you make the mistake of thinking that selfless service and spiritual practices are two different paths. You reach Sri Ramakrishna's realm if you continue these two paths.

p..205-6, Letters for Spiritual Seekers, Letters of Swami Shivananda,

9 August

One's spiritual consciousness is not awakened by the mere reading of books. One should also pray to God. The Kundalini is aroused if the aspirant feels restless for God. To talk of Knowledge from mere study and hearsay! What will that accomplish?
p.830, The Gospel of Sri Ramakrishna

10 August

I want work, I want vigour – no matter who lives or dies. What are death or life to a Sannyasin?

p.469, C.W. Vol.8, Swamiji's letter to Swami Brahmananda on 10th August, 1899.

11 August

Hold on, boys, no cowards among my children...Are great things ever done smoothly? Time, patience, and indomitable will must show. I want iron wills and hearts that do not know how to quake. Hold on. The Lord bless you.

p.93, CW.Vol.5, Swamiji's letter to Alasinga.

12 August

There is no other way than remembering him always. Repeat his name – that alone is the way. Call on him. Call on him with love, with devotion. Concentrate on this. He will surely bestow his love on you. Believe me, there is no doubt about this.

p.184, Letters for Spiritual Seekers, Letters of Swami Shivananda,

13 August

You may say that there are many errors and superstitions in another religion. I should reply: Suppose there are. Every religion has errors. Every one thinks that his watch alone gives the correct time. It is enough to have yearning for God. It is

enough to love Him and feel attracted to Him. Don't you know that God is the Inner Guide? He sees the longing of our heart and the yearning of our soul. Suppose a man has several sons. The older boys address him distinctly as 'Baba' or 'Papa', but the babies can at best call him 'Ba' or 'Pa'. Now, will the father be angry with those who address him in this indistinct way? The father knows that they too are calling him, only they cannot pronounce his name well. All children are the same to the father. Likewise, the devotees call on God alone, though by different names. They call on one Person only. God is one, but His names are many.

p.112, The Gospel of Sri Ramakrishna

Without His grace one becomes averse to His name, finds no taste for it, and all talk about God becomes unbearable. The Lord's grace is already on him in whose mind thoughts about God arise spontaneously. There is nothing like higher or lower as between God without form and with form. Everything is He.

p.338, Spiritual Talks, Swami Shivananda

14 August

What is this body? It is nothing but three pounds of ashes when it is cremated. Why so much vanity about it? However strong or beautiful this body may be, its culmination is in those three pounds of ashes. And still people are so attached to it. Glory be to God!

p.49, The Gospel of the Holy Mother

The realization of God depends on his grace and not on my spiritual practices – one should have this strong conviction in his mind. Practicing spiritual disciplines is only to 'make the wings tired.' When the wings of the bird are tired, it wants to rest somewhere. If it finds no other resting place, it is forced to perch on the mast of the boat. Until one is deeply convinced that there is no other resting place but God, one cannot wholly surrender oneself to him.

p.164, Spiritual Treasures, Letters of Swami Turiyananda

15 August

The Master is the crystallized embodiment of all gods and goddesses. All the divine manifestations that have been in the past and will be in the future are within the master. Therefore, if you meditate upon Sri Ramakrishna it is as good as meditating on all divine forms.

p.88, For Seekers of God

16 August

SRI RAMAKRISHNA'S MAHASAMADHI. (1886)

During the Master's last day at Cossipore, we all thought he was better because he ate so much more supper than usual, and he said nothing of going. In the afternoon, he had asked Yogin (Swami Yogananda) to look in the almanac and see whether it was an auspicious day. Also he had been telling us for some time that the vessel which was floating in the ocean was already two-thirds full of water, and soon the rest would fill up and plunge into the ocean. But we did not believe that he was really going. He never seemed to mind the pain. He never lost his cheerfulness. He used to say that he was all well and happy, only there was a little something here (pointing

to the throat). "Within me are two persons," he would declare. "One is the Divine Mother, and the other is her devotee. It is the devotee that has been taken ill."

When Sri Ramakrishna gave up his body I think it was the most blissful moment of his life. A thrill of joy ran through him. I myself saw it. I remember every incident of that last day. Our Master seemed very well and cheerful. In the afternoon he talked for fully two hours to a gentleman who had come to put some questions to him about yoga.

On that night Ramakrishna was talking with us to the very last. For supper he had drunk half glass of payasam (pudding) and seemed to relish it. There was, no doubt, a little heat in the body, so he asked us to fan him, and some ten of us were all fanning at once. He was sitting up against five or six pillows which were supported by my body and at the same time I too was fanning. This made a slight motion and twice he asked me, "Why are you shaking?" It was as if his mind was so fixed and steady that he could perceive the least motion. Narendra took his feet and began to rub them and Sri Ramakrishna was talking to him, telling him what he must do. "Take care of these boys," he repeated again and again as if he were putting them in Naren's charge. Then he asked to lie down.

Suddenly at one o'clock (in the morning) he fell towards one side. There was a low sound in his throat, and I saw all the hairs of his body stand on end. Narendra quickly laid his feet on a quilt and ran downstairs as if he could not bear it. A doctor, who was a great devotee and who was feeling his pulse, saw that it had stopped and began to weep aloud. "What are you doing?" I asked, impatient with him for acting as if the Master had really left us.

We all believed that it was only samadhi, so Naren came back and we sat down, some twenty of us, and began repeating all together: "Hari Om! Hari Om!" In this way we waited until between one and two the next day. Still the body had some heat in it, especially around the back, but the doctor insisted that the soul had left it. About five o'clock the body had grown cold, so we placed it on a cot. Covered it with garlands, and carried it to the burning ghat.

p.157-8, Ramakrishna as we saw Him, Reminiscences of Swami Ramakrishnananda

Every night, just before going to bed, the Master would say, " Hari Om Tat Sat [Verily the Lord is the only Reality]. " That last night [at Cossipore Garden House] he uttered this as I was fanning him. It was nearly eleven o'clock at night. Then he heaved a sigh and seemed to go into samadhi. Brother Loren (Swami Vivekananda) asked us to chant "Hari Om Tat Sat." We continued to chant until one o'clock, when the Master came down from samadhi. Then he ate a little farina pudding which Sashi (Swami Ramakrishnananda) fed him. Suddenly he went into samadhi again. Seeing this Loren grew worried. He called Gopal dada (Swami Advaitananda) and asked him to get Ramlal Dada.

Gopal Dada and I left immediately for Dakshineswar, and Ramlal Dada came back with us. He examined the Master and said: "The crown of his head is still warm. Please call Captain [Vishwanath Upadhyay]."

Shortly after that Captain arrived. He asked us to rub the Master's body with ghee. Shashi rubbed his body and Vaikuntha massaged his feet, but it was to no avail. Later that morning Doctor Mahendra [Doctor Mahendralal Sarkar] came to examine the Master and said, "He has given up the body."

Holy Mother was unable to restrain herself. When she came to the Master's room, she cried, "O Mother Kali, what have I done that you have left me?" Seeing the Mother weeping, Baburam (Swami Premananda) and Yogin [Swami Yogananda] went up to her, and Golap-ma took her to her room.

In the meantime the Calcutta devotees had received the news, and one after another they began to arrive. A photograph (actually two) was taken of the Master with the devotees. By that time it was afternoon.

The Master's body remained on a cot, beautifully decorated, until it was carried to the cremation ground at Cossipore. Ram Babu told me to stay at the garden house until Akshay Babu returned from the cremation ground. So I stayed there while the others went. Only once did I hear Holy Mother weeping. After that she was silent. Never have I seen a woman with such strength.

That night I went to the cremation ground. I saw many people sitting quietly on the bank of the Ganga. Shashi was near the funeral pyre with a fan in his hand, and Sharat [Swami Saradananda] was with him. Both Sharat and Loren sought to console Shashi. I took him by the hand and tried to lift his spirits a little, but he remained motionless with grief. Then Shashi collected the ashes and bones of the Master and put them in an urn. He placed the urn on his head and carried it to the garden house, where it was kept on the Master's bed.

p.96-7, Ramakrishna as we saw Him, Reminiscences of Swami Adbhutananda.

17 August

Whenever you talk to other people, never speak ill of others. You should avoid even hearing criticism of other people. If you have to hear criticism of others, quietly hear it but never join in. Take special note of this. If you criticize others or hear others being criticized, your mind will be polluted and it will go down. It will then be difficult for you to love God.

p.208, Letters for Spiritual Seekers, Letters of Swami Shivananda

18 August

In this age, whoever will take the name of Sri Ramakrishna and try to advance spiritually, modeling his life after that of the Master, will find it easier to make progress.

p. 90, For Seekers of God

19 August

Swami Saradananda's Mahasamadhi.(1927)

A devotee asked Swami Saradananda, 'Swami, why do you love us so much?

Swami Saradananda did not say anything. After a few days when that devotee came to Udbodhan, the Swami said, 'A few days ago I went to Belur Math and prostrated before Sri Ramakrishna. The Master appeared before me and said, "You love all because you find me in all." That is the answer I would give today.'"

p.355, God lived with Them

To feel that one is a free soul is very good. By constantly repeating, 'I am free, I am free', a man verily becomes free. On the other hand, by constantly repeating, 'I am bound, I am bound', he certainly becomes bound to worldliness. The fool who says only, 'I am a sinner, I am a sinner', verily drowns himself in worldliness. One should rather say: 'I have chanted the name of God. How can I be a sinner? How can I be bound?'

p.274, The Gospel of Sri Ramakrishna

If you start doing some work, it is very likely that you will get attached to it, and so on. But this world of Sri Ramakrishna, Swamiji, and Holy Mother is a different matter altogether. Here the work you do is work that will contribute to the mission of ushering in a new era. The world is not exclusively a world of practicing austerities, meditation, japam, renunciation, and hardship. Here you have to combine selfless service with spiritual practices. If you do something because we, the direct disciples wanted you to do it, there is no question of you getting attached to it. The Lord himself is responsible for such people. They will never get attached.

p.229, Letters for Spiritual Seekers, Letters of Swami Shivananda

20 August

Do your duties in the world, and also fix your mind on the Lotus Feet of the Lord. Read books of devotion like the Bhagavata or the life of Chaitanya when you are alone and have nothing else to do.

p.281, The Gospel of Sri Ramakrishna

We are the sons of Light and children of God. Glory unto the Lord, we will succeed. Hundreds will fall in the struggle; hundreds will be ready to take it up. ...Life is nothing, death is nothing, hunger nothing, cold nothing. Do not look back to see who falls – forward – onward! Thus and thus we shall go on, brethren. One falls, and another takes up the work.

CW, Vol.5, p.17, Swamiji's letter to Alasinga on 20 August, 1893

21 August

Swami Ramakrishnanandaji's Mahasamadhi.(1911)

"What Saint Paul declared in his Epistle to the Galatians, 'Yet not I, but Christ liveth in me,' perfectly described Swami Ramakrishnananda's attitude towards himself and towards that one whom he called guru. He was wholly dead to himself and alive only in Sri Ramakrishna."

p.308, God lived with Them

22 August

Everything is His. What are we? Is He dead? Is He sleeping? He, without whose command a leaf does not fall, a heart does not beat, who is nearer to me than my own self. It is bosh and nonsense - to do good or do bad or do fuzz. We do nothing. We are not. The world is not. He is. He is. Only He is. None else *is*. He is.

CW. Vol.9, p.35, Swami's letter to Mrs. G.W hale on **23 August**, 1894.

23 August

Always remember, "I have at least a Mother, if none else."

p.55, The Gospel of the Holy Mother

24 August

One need not fear anything if one has received the grace of God. It is rather easy for a child to stumble if he holds his father's hand; but there can be no such fear if the father holds the child's hand. A man does not have to suffer any more if God, in His grace, removes his doubts and reveals Himself to Him. But this grace descends upon

him only after he has prayed to God with intense yearning of heart and practised spiritual discipline. The Mother feels compassion for her child when she sees him running about breathlessly. She has been hiding herself; now she appears before the child.

p.116, The Gospel of Sri Ramakrishna

25 August

Do not work yourself out. It is no use; always remember – “Duty is the midday sun whose fierce rays are burning the very vitals of humanity.” It is necessary for a time as a discipline; beyond that, it is a morbid dream. Things go on all right whether we lend them our helping hands or not. We in delusion only break ourselves.

p.417, CW.Vol.6, Swamiji’s letter to Margot (Nivedita) on 25 August, 1898.

26 August

My children must plunge into the breach, must renounce the world - then the firm foundation will be laid. Go on bravely - never mind about designs and other details at present - "With the horse will come the reins." Work unto death - I am with you, and when I am gone, my spirit will work with you. This life comes and goes - wealth, fame, enjoyments are only of a few days. It is better, far better to die on the field of duty, preaching the truth, than to die like a worldly worm. Advance!"

p.114-5, CW, Vol. V, Swamiji's letter to Nanjunda Rao dt. 26th August 1896

27 August

Well, now great things are to be done! Who cares for great things? Why not do small things as well? One is as good as the other...We play our parts here – good or bad. When the dream is finished and we have left the stage, we will have a hearty laugh at all this – of this only I am sure.

p.436, CW.Vol.6, Swamiji’s letter to Nivedita on **28 August**, 1900

28 August

Never expect anything from anyone. But always give. Otherwise a sense of dryness will overtake you...But you must not give your mind to anyone. That you must give only to God.

p.115-6, Spiritual Talks, Swami Turiyananda

Seek in the inner chamber of your heart. That is the essence of all teachings. Be resigned to the Mother. Pray to Her earnestly, crying like a child, and you will discover the light.

p.95, For Seekers of God

29 August

Advance towards God, my child; the more you go towards Him, the more peace you will get. There is no peace in anything in this world. At the feet of God alone does one find the abode of peace.

p.99, For Seekers of God

30 August

Are you sincere? Unselfish even unto death? And loving? Then fear not, not even death. Onward, my lads! The whole world requires Light.... Now the time has come. Have faith that you are all, my brave lads, born to do great things! let not the barks of puppies frighten you – no, not even the thunderbolts of heaven – but stand up and work!

p.43, CW.Vol.5, Swamiji's letter to Alasinga on **31 August**, 1894

31 August

Pray to him with all heart, asking him to tell you how you can live in the world without being attached to it. Keep praying like this for some time, and then it will occur to you what to do. Do whatever strikes you as the right thing to do. If you follow this, you will never go astray.

p.262, Letters for Spiritual Seekers, Letters of Swami Shivananda

SEPTEMBER

September 1

I have come to this conclusion that there is only one country in the world which understands religion -- it is India; that with all their faults the Hindus are head and shoulders above all other nations in morality and spirituality; and that with proper care and attempt and struggle of all her disinterested sons, by combining some of the active and heroic elements of the West with the calm virtues of the Hindus, there will come a type of men far superior to any that have ever been in this world.

(p. 322, V.8, Complete Works of swami Vivekananda, Swamiji's letter to Haridas Viharidas Desai in Sept. 1894)

What if you don't get Mukti? What childish prattle! Lord! They say even the venom of a snake loses its power by firmly denying it. Isn't it true? What queer humility is this to say, "I know nothing!" "I am nothing!" This is pseudo - renunciation and mock - modesty, I tell you. Off with such a self - debasing spirit! "If I do not know, who on earth does!" What have you been doing so long if you now plead ignorance? These are the words of an atheist -- the humility of a vagabond wretch. We can do everything, and will do everything! He who is fortunate enough will heroically join us, letting the worthless mew like cats from their corner. A saint writes, "Well, you have had enough of blazoning. Now come back home." I would have called him a man if he could build a house and call me. Ten years' experience of such things has made me wiser. I am no more to be duped by words. Let him who has courage in his mind and love in his heart come with me. I want none else. Through Mother's grace, single - handed I am worth a hundred thousand now and will be worth two millions. . . . There is no certainty about my going back to India. I shall have to lead a wandering life there also, as I am dong here. But here one lives in the company of scholars, and there one must live among fools -- there is this difference as of the poles. People of this country organise and work, while our undertakings all come to dust clashing against laziness -- miscalled "renunciation"-- and jealousy, etc.

(p.315, V.6, Complete Works of swami Vivekananda, Swamiji's letter to Swami Brahmananda in September 1895)

September 2

"...Life is a series of fights and disillusionments. . . . The secret of life is not enjoyment, but education through experience. But, alas, we are called off the moment we begin really to learn. That seems to be a potent argument for a future existence. . . . Everywhere it is better to have a whirlwind come over the work. That clears the atmosphere and gives us a true insight into the nature of things. It is begun anew, but on adamant foundations. . ."

(p. 150, V.5, Complete Works of Swami Vivekananda, Swamiji's letter dated 2nd Sept. 1899)

September 3

"A monk is like a bleached cloth, and the householder is like a black one. One does not notice the spots in a black cloth so much, but even a drop of ink looks so prominent on white linen. The monk's life is always beset with dangers. The whole world is engrossed in lust and gold. The monk must always practice renunciation and dispassion. Therefore Sri Ramakrishna used to say, 'A monk must be always alert and careful.'"

(p.57, The Gospel of Holy Mother, Holy Mother's advice on 3rd dt. September 1918)

"My child, if you cannot perform spiritual practice, you can at least think of him and sing his glory. The world has not bound you day and night. If you cannot do even this much, how can you expect any result? In any event, one should feel drawn towards God; somehow or other one should be devoted to Him. Without some longing for god spiritual progress is impossible. So long as you are attached to this world, you will not see Him. It will be most unfortunate if you do not avail yourself of the blessed privilege of being born a human being."

(p.46, For Seekers Of God, Swami Shivananda's instruction to a devotee on 3rd September 1927)

September 4

"My child, you have been extremely fortunate in getting this human birth. Have intense devotion to God. One must work hard. How can one achieve anything without effort? One must devote some time for prayer even in the midst of one's household duties...In the fullness of spiritual realization, one will find that He who resides in one's heart, resides in the hearts of others as well-the oppressed, the persecuted, the untouchable and the outcast. This realization makes one truly humble. ...My child, this mind is just like a wild elephant. It races with the wind. Therefore one should discriminate all the time. One should work hard for the realization of God."

(p.60-1, The Gospel of Holy Mother, Holy Mother's advice to a devotee on 4th September 1918)

September 5

"In reply to a question 'What did Sri Ramakrishna mean when he said that he who would come to him would not be born again?'

First, devotees do not bother about this question whether this is the first, second, or third birth. A good devotee is only concerned with the question of how he can love God, how he can have true devotion to God, how he be pure at heart. This is all that worries him. He also completely surrenders to the will of God. Life or death makes no difference to him. He thinks what God wills must happen.

Second, this is what I understand by the coming of the devotee to Sri Ramakrishna in his last birth: He who believes with all his heart and soul that Sri Ramakrishna is an Incarnation of God will come to him, and he alone will not be born again."

(p.157-8, Letters For Spiritual Seekers, Sami Turiyananda's letter dt. 5th September 1919)

The only sign of life is going outward and forward and expansion. Contraction is death. Why should you do good to others? Because that is the only condition of life; thereby you expand beyond your little Self; you live and grow. All narrowness, all contraction, all selfishness is simply slow suicide, and when a nation commits the fatal mistake of contracting itself and of thus cutting off all expansion and life, it must die.

(p.476, V.7, Complete Works of Swami Vivekananda, Swamiji's letter to Manmathanath Bhattacharya dt. 5th Sept 1894)

September 6

What I mean by mentioning all this is that there were many good things in the ancient times, but there were bad things too. The good things are to be retained, but the India that is to be, the future India, must be much greater than ancient India. From the day Sri Ramakrishna was born dates the growth of modern India and of the Golden Age. And you are the agents to bring about this Golden Age. To work, with this conviction of heart!

...In you all there is tremendous power. The atheist has nothing but rubbish in him. Those who are believers are heroes. They will manifest tremendous power. The world will be swept before them. "Sympathy and help to the poor"; "Man is God, he is Narayana"; "In Atman there is no distinction of male or female, of Brahmin or Kshatriya, and the like"; "All is Narayana from the Creator down to a clump of grass." The worm is less manifested, the Creator more manifested. Every action that helps a being manifest its divine nature more and more is good, every action that retards it is evil. The only way of getting our divine nature manifested is by helping others to do the same...Beware! All expansion is life, all contraction is death. All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying. Therefore love for love's sake, because it is the only law of life, just as you breathe to live. This is the secret of selfless love, selfless action and the rest...in the Ramakrishna Incarnation there is knowledge, devotion and love -- infinite knowledge, infinite love, infinite work, infinite

compassion for all beings. You have not yet been able to understand him. "[Sanskrit] -- even after hearing about Him, most people do not understand Him." What the whole Hindu race has thought in ages, he lived in one life. His life is the living commentary to the Vedas of all nations. People will come to know him by degrees. My old watchword -- struggle, struggle up to light! Onward!

(p.318-320, V.6, Swamiji's letter to Swami Brahmananda dt. Septeber 1895)

September 7

You must stick to one path with all your strength. A man can reach the roof of a house by stone stairs or a ladder or a rope ladder or a ropeway or even by a bamboo pole. But he cannot reach the roof if he sets foot now on one and now on another. He should firmly follow one path. Likewise, in order to realize God a man must follow one path with all his strength. But you must regard other views as so many paths leading to God. You should not feel that your path is the only right path and that other paths are wrong. You must not bear malice toward others...The aim of spiritual discipline, of chanting God's name and glories, is to realize just that. A man attains everything when he discovers his true Self in himself. The object of sadhana is to realize that. That also is the purpose of assuming a human body. One needs the clay mould as long as the gold image has not been cast; but when the image is made, the mould is thrown away. The body may be given up after the realization of God.

(p.514-521, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to devotees on 7th September 1884)

You are, by the Lord's grace, his devotee, and surrender to him is the chief concern in your religious life. Among your duties are constantly remembering the Lord and devoting every free minute you have to meditation, repetition of his name, prayer, and singing songs of praise to him. In due time he will transform you into a man of full knowledge and at the same time, a man of full devotion.

(p.136, Letters For Spiritual Seekers, Swami Shivananda's letter on 7th September 1917)

September 8

SWAMI ABHEDANANDA LEAVES HIS BODY

On his seventy-third birthday he said to one of his disciples: 'I am only an instrument in the blissful sportive play of the Master, and the moment my life's mission is over, I shall not wait even for a second longer. Abhedananda had played his part in the divine drama of Sri Ramakrishna. Gradually the great yogi made himself ready to return to his beloved guru. One day he said to a disciple, "My body belongs to the Master." Towards the end he indicated that his body should be cremated at the Cossipore cremation ground after his death. In the morning of the 8th September 1939 he felt a little better, and asked his attendant to give him a glass of water. He sat on his bed and lay down after drinking the water. Swami Abhedananda passed away shortly after, at 8:16 a.m. on Friday, 8 September 1939.

(p.482, God Lived With Them)

Whenever a religious organization fell, the root cause was the absence of spiritual practices, renunciation, austerity, and so forth. In this organization also, we have nothing to fear and it will all run smoothly so long as detachment and dispassion shine bright; and so long as each member of the organization believes that God-realization is the only goal of life and accordingly engages himself in spiritual practices and austerity...The monk should remain detached under all circumstances and keep the attitude of austerity flaming within for ever. One need have no fear so long as the ideal remains unadulterated. It is only the inner consecration to ideal that counts... When one performs work as service to Him, one gets rid of the impurities of the mind; there can be no doubt about that. Of course, you have to undertake other forms of spiritual practice along with this, and that intensely.

(p.170-1, For Seekers of God, Swami Shivananda's advice to a monk on 8th September 1923)

September 9

I have worked hard and sent all the money I got to Calcutta and Madras, and then after doing all this, stand their silly dictation! Are you not ashamed? What do I owe to them? Do I care a fig for their praise or fear their blame? I am a singular man, my son, not even you can understand me yet. Do your work; if you cannot, stop; but do not try to "boss" me with your nonsense. I see a greater Power than man, or God, or devil at my back. I require nobody's help. I have been all my life helping others. . . . They cannot raise a few rupees to help the work of the greatest man their country every produced -- Ramakrishna Paramahansa; and they talk nonsense and want to dictate to the man for whom they did nothing, and who did everything he could for them! Such is the ungrateful world! Do you mean to say I am born to live and die one of those caste - ridden, superstitious, merciless, hypocritical, atheistic cowards that you find only amongst the educated Hindus? I hate cowardice; I will have nothing to do with cowards or political nonsense. I do not believe in any politics. God and truth are the only politics in the world, everything else is trash.

(p.595, Vol. 5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga dt. 9th Sept. 1895)

September 10

"Hold this idea constantly in your mind: 'Within me art thou; outside me art thou. I am the machine; thou art the operator. I act according to thy bidding.' What more is needed? Can it be achieved by one stroke? Practice is necessary and through repeated practice comes success. God will then truly be the operator of the body. This is a fact. She is doing everything. Incapable of understanding this, we think we are the doers and thus get bound by action...If you reflect a little you will understand: when a person does not have any ego sense or think "I am the doer," there cannot be any bondage. It is the sense of "I" that binds. "When shall I be free? When I will cease to be." If there is no "I", where is the bondage? "Not I, not I, but thou, thou." He who has no ego-sense sees God only. So he is not bound."

(p.78-9, Spiritual Treasures, Swami Turiyananda's letter dt. 10th Sept 1914)

September 11

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death - knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal.

(p.4, V.1, Complete Works of Swami Vivekananda, Swamiji's reply to the welcome address at the World's Parliament of Religions)

"Practice japam, meditation, and worship.; doing whatever you are doing to the best of your ability; doing all other duties to the family as you are expected to do; and praying to the Lord for faith, devotion, love, knowledge, discrimination, and purity – in other words, self-control. You have to fight against your mind. Keep fighting. You will surely win in the end by his grace. Don't worry."

(p.264-5, Letters for Spiritual Seekers, Swami Sahivananda's letter dt. 11 Sept. 1926)

September 12

Your idea is grand but our nation is totally lacking in the faculty of organisation. It is this one drawback which produces all sorts of evil. We are altogether averse to making a common cause for anything. The first requisite for organisation is obedience. I do a little bit of work when I feel so disposed, and then let it go to the dogs -- this kind of work is of no avail. We must have plodding industry and perseverance...By degrees we must spread the world over. The first thing needed is obedience. You must be ready to plunge into fire -- then will work be done. . . .

(p.321-2, V.6, Swamiji's letter to Sw. Akhandananda dt Sept 1895)

Only that kind of work which develops our spirituality is work. Whatever fosters materiality is no - work. Therefore work and no - work must be regulated by a person's aptitude, his country, and his age. Works such as sacrifices were suited to the olden times but are not for the modern times. From the date that the Ramakrishna Incarnation was born, has sprung the Satya - yuga (Golden Age). . . .In this Incarnation atheistic ideas . . . will be destroyed by the sword of Jnana (knowledge), and the whole world will be unified by means of Bhakti (devotion) and Prema (Divine Love). Moreover, in this Incarnation, Rajas, or the desire for name and fame etc., is altogether absent. In other words, blessed is he who acts up to His teachings; whether he accepts Him or not, does not matter.

No great work can be achieved by humbug. It is through love, a passion for truth, and tremendous energy, that all undertakings are accomplished. [(Sanskrit)]-- therefore, manifest your manhood... . . . Combine seriousness with childlike naivete. Live in harmony with all. Give up all idea of egoism, and entertain no sectarian views. Useless wrangling is a great sin... Whatever the Vedas, the Vedanta, and all other incarnations have done in the past, Shri Ramakrishna lived to practise in the course of a single life.

One cannot understand the Vedas, the Vedanta, the Incarnations, and so forth, without understanding his life. For he was the explanation. From the very date that he was born, has sprung the Satya - yuga (Golden Age). Henceforth there is an end to all sorts of distinctions, and everyone down to the Chandala will be a sharer in the Divine Love. The distinction between man and woman, between the rich and the poor, the literate and illiterate, Brahmins and Chandalas -- he lived to root out all. And he was the harbinger of Peace -- the separation between Hindus and Mohammedans, between Hindus and Christians, all are now things of the past. That fight about distinctions that there was, belonged to another era. In this Satya - yuga the tidal wave of Shri Ramakrishna's Love has unified all.

(p.326-336, Vol.6, Complete Works of Swami Vivekananda, Swamiji's letter to Swami Ramakrishnananda in Sept 1895)

September 13

"Let me write down something for you all:

1. Know partiality to be the chief cause of all evil. That is to say, if you show towards any one more love than towards somebody else, rest assured, you will be sowing the seeds of future troubles.

2. If anybody comes to you to speak ill of any of his brothers, refuse to listen to him in toto. It is a great sin to listen even. In that lies the germ of future troubles.

3. Moreover, bear with everyone's shortcomings. Forgive offences by the million. And if you love all unselfishly, all will by degrees come to love one another. As soon as they fully understand that the interests of one depend upon those of others, everyone of them will give up jealousy. To do something conjointly is not in our very national character. Therefore you must try to inaugurate that spirit with the utmost care, and wait patiently. To tell you the truth, I do not find among you any distinction of great or small: everyone has the capacity to manifest, in times of need, the highest energy. I see it.

If you still entertain any doubt as to Shri Ramakrishna's being a jewel - expert, what then is the difference between you and a madman! Behold, hundreds of men and women of this country are beginning to worship our Lord as the greatest of all Avatars! Steady! Every great work is done slowly. . . .

He is at the helm, what fear! You are all of infinite strength -- how long does it take you to keep off petty jealousy or egoistic ideas! The moment such propensity comes, resign yourselves to the Lord! Just make over your body and mind to His work, and all troubles will be at an end for ever."

(p. 322-4, Vol. 6, Complete Works of Swami Vivekananda, Swamiji's letter to his brother disciples in Sept. 1895)

September 14

Faith in the guru's words. One attains God by following the guru's instructions step by step. It is like reaching an object by following the trail of a thread. He is unknowable by the mind engrossed in worldliness. One cannot attain God if one has even a trace of attachment to 'woman and gold'. But He is knowable by the pure mind and the pure intelligence – the mind and intelligence that have not the slightest trace of attachment. Pure mind, Pure Intelligence, Pure Atman are one and the same thing. One cannot understand the meaning of the scriptures without practicing spiritual discipline.

(p.524, Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to a Sadhaka on 14th September 1884)

Once in a while one should go out and live the life of an itinerant monk, depending solely on the Lord. That is how genuine resignation is acquired. Without this resignation to God, nothing can be accomplished. All the spiritual practices and disciplines have one aim, to develop resignation. He who seeks refuge at the feet of the Lord with undivided mind is fully taken care of and protected by Him...Be sincerely resigned to see the Lord. He will give you all knowledge. In time everything will be revealed through His grace.

(p.16-7, For Seekers Of God, Swami Shivananda's instruction to a monk on 14 September 1923)

September 15

I have never preached personalities. My own life is guided by the enthusiasm of this great soul; but others will decide for themselves how far they share in this attitude. Inspiration is not filtered out to the world through one channel, however great. Each generation should be inspired afresh. Are we not all God?"

Our method is very easily described. It simply consists in reasserting the national life. Buddha preached renunciation. India heard, and yet in six centuries she reached her greatest height. The secret lies there. The national ideals of India are RENUNCIATION and SERVICE. Intensify her in those channels, and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation.

(p.227-8, V. 5, Complete Works of Swami Vivekananda, Swamiji in an interview with the representative of Prabuddha Bharata September 1898)

September 16

The Lord is at the helm of the affairs of this world. We have all manner of experiences in this world, but they are all for our education. We are the wiser for these experiences. Finally we learn to depend upon ourselves. When this happens,

we are able to treat both the joys and the sorrows of the world with equal indifference. The Lord is teaching you to acquire this attitude.

(p.266, Letters for Spiritual seekers, Swami Shivananda's letter to a devotee dt. 16 September 1926)

September 17

I will tell you a great lesson I have learnt in this life. It is this: "The higher is your ideal, the more miserable you are"; for such a thing as an ideal cannot be attained in the world, or in this life even. He who wants perfection in the world is a madman, for it cannot be...There are two sorts of persons in the world. The one -- strong - nerved, quiet, yielding to nature, not given to much imagination, yet good, kind, sweet, etc. For such is this world; they alone are born to be happy. There are others again with high - strong nerves, tremendously imaginative, with intense feeling, always going high one moment and coming down the next. For them there is no happiness. The first class will have almost an even tenor of happiness; the last will have to run between ecstasy and misery. But of these alone what we call geniuses are made. There is some truth in the recent theory that "genius is a sort madness". Now, persons of this class if they want to be great, they must fight to finish -- clear out the deck for battle. No encumbrance -- no marriage, no children, no undue attachment to anything except the one idea, and live and die for that. I am a person of this sort. I have taken up the one idea of "Vedanta" and I have "cleared the deck for action".

(p.389-91, V.8, Complete Works of Swami Vivekananda, Swamiji's letter to Mary Hale dt 17 September 1896)

September 18

One must do some work. Through work alone can one remove the bondage of work, not by avoiding work. Total detachment comes later on. One should not be without work even for a moment.

(p.14-5, The Gospel Of Holy Mother, Mother's advice to a devotee on 18 September 1912)

September 19

Once When Sri Ramakrishna was lying ill at Cossipore, a few devotees brought some offerings for Mother Kali of Dakshineswar Temple. On hearing that the Master was at Cossipore, they offered all the things they had brought before a picture of the Master, and then partook of the prasada. On hearing about this Sri Ramakrishna remarked, "All these things were brought for the great Mother of the universe. And they have offered them all here (meaning himself)!" The Master was referring to this incident again and again. Afterwards at a late hour in the night he said to me, "You will see how in course of time I will be worshipped in every house. You will see everyone accepting this (meaning himself). This is surely going to happen."

(p.62, The Gospel of the Holy Mother, Mother's words on 19 September 1918)

One should learn the essence of the scriptures from the guru and then practice sadhana. If one rightly follows spiritual discipline, then one directly sees God. The discipline is said to be rightly followed only when one plunges in. What will a man gain by merely reasoning about the words of the scriptures? They reason themselves into death over information about the path. They never take the plunge. What a pity!

(p.543, The Gospel of Sri Ramakrishna, The Master's advice to devotees on 19 September 1884)

September 20

You must get rid of these obstructions to preach your doctrines. Through the mercy of the Divine Mother everything is possible. But in my opinion if Brother Tarak goes on starting some societies in the Punjab and Madras, and you become organized, it will be the best thing. It is indeed a great thing to discover a new path, but it is as difficult a task to cleanse that path and make it spacious and nice. If you live for some time in places where I have sown the seeds of our Master's ideals and succeed in developing the seeds into plants, you will be doing much greater work than I did. What will they who cannot manage some ready - made thing do with regard to things that are yet to come? If you cannot add a little salt to a dish almost done, how am I to believe that you will collect all the ingredients? However, I have nothing to say against any particular course which any one may be led to adopt; on the contrary, God - speed --"[(Sanskrit)]-- may your journey be prosperous"...Tell Chuni Babu in private that he has nothing to fear, that those who are protected by the Lord must be above fear. I am a puny man, but the glories of the Lord are infinite. [(Sanskrit)]-- discard fear. Let not your faith be shaken. . . . Has danger any power over one whom the Lord has taken into His fold?

(p.340-2, V.6, Complete Works of Swami Vivekananda, Swamiji's letter to Swami Brahmananda dt 1895)

September 21

Subtle are the ways of dharma. One cannot realize God if one has even the least trace of desire. A thread cannot pass through the eye of a needle if it has the smallest fibre sticking out...During the twilight hour of the dusk you should give up all other activities and remember God...One cannot realize God without sincerity and simplicity. God is far, far away from the crooked heart.

(p.545-56, The Gospel of Sri Ramakrishna, The Master's advice on 21 September 1884)

He is the in-dwelling spirit of us all. In this age, He alone is our saviour. He will show you the way, if you surrender to Him. We are His slaves, and our place is at His feet. This is why those who have received His holy name from us will always be under His care and protection. There is no doubt about this.

(p.267, Letters For Spiritual Seekers, Swami Shivananda's letter to a devotee on 21 September 1926)

September 22

What will one achieve by renouncing only these things? The one thing needful is the renunciation of 'woman and gold'. That renunciation is the real and supreme renunciation. Householders should go into solitude now and then, to practice spiritual discipline in order to cultivate devotion to God; they should renounce mentally. But the Sannyasi should renounce both mentally and physically...It is Satchidananda that comes to us in the form of the guru. If a man is initiated by a human guru, he will not achieve anything if he regards his guru as a mere man. The guru should be regarded as the direct manifestation of God. Only then can the disciple have faith in the mantra given by the Guru. Once a man has faith he achieves all.

(p.289-93, The Gospel of Sri Ramakrishna, The Master's advice to devotees on 22nd September 1883)

The mother's heart, the hero's will,

The softest flower's sweetest feel;

The charm and force that ever sway

The altar fire's flaming play;

The strength that leads, in love obeys;

Far - reaching dreams, and patient ways,

Eternal faith in Self, in all

The sight Divine in great in small;

All these, and more than I could see

Today may "Mother" grant to thee.

(p.526, V.7, The Complete Works of Swami Vivekananda, Swamiji's poem written to Miss Alberta Sturges on her 23rd Birthday on 22nd September 1900)

September 23

Why worry? Sri Ramakrishna will surely attract your mind and keep it fixed on his feet. But practice it every day. Pour out all love of your heart at his feet. Everyone has in his heart some special love for something or other. No one is an exception to this. You also have that love in you. Keep that love reserved for him, and pour it out only on him. You are in a class by yourself. You are not like an ordinary individual. Your life has a special meaning. The special status that you have is the outcome of his grace and of the good work you have done in past lives. What other purpose do you think your life is meant for except what has been already ordained by the Lord?

(p.230-1, Letters For Spiritual Seekers, Swami Shivananda's letter to a devotee on 23 September 1924)

Worship of the Divine mother will bring nothing but good. When she awakens herself in our hearts, we become free from troubles; it is very difficult to achieve anything by self-effort. Her grace does not flow unless a person offers his body and mind to her. Once you realize her, this world and its wiles can do you no harm. Then you can see her presence even in this world. You will realize perfectly that she has become everything, and nothing exists but her. Then all troubles cease.

(p.80, Spiritual Treasures, Swami Turiyananda's letter to a devotee dt 23 September 1914)

September 24

To be spiritual is not an easy thing. Unless one gets purified through the fire of struggle, he is not fit for spiritual progress. So such struggles will come – we need not be at all afraid for that. You are a child of Ramakrishna. Be always conscious of it and brave the struggle. Through His grace I am sure you shall succeed. You are thinking of Sri Ramakrishna – the personification of purity. All impurities will have no hold on you. May you have peace and happiness, purity, viveka, and vairagyam...

(p.175, Mahapurush Maharaj As We Saw Him, Swami Shivananda's letter to Swami Ranganathananda on 24th September 1930)

Have the conviction that you are working for the Lord, and then don't worry anymore. Why do you allow your mind to become disturbed? He is in everything and he is everything – reflecting and meditating thus one attains realization. Imagination will become reality – that is how it happens. At first one has to imagine; afterwards it becomes real.

(p.172, Spiritual treasures, Swami Turiyananda's letter to a devotee on 24 September 1916)

September 25

Nothing can happen without the will of God. Not even a blade of grass can move. When a man passes into a favorable time, he gets the desire to contemplate on God. But when the time is unfavorable, he gets all the facilities for doing evil actions. Everything happens in time according to the will of God. The Master has predetermined what he is going to accomplish. If anyone surrenders himself totally at his feet, then the Master will see that everything is set right. One must bear with everything, because everything is determined by actions (karmas). Past sins can be counteracted by meditation, japa and spiritual thought.

(p.92-3, The Gospel of The Holy Mother, Mother's words on 25 September 1910)

September 26

They are not eight bonds, but eight fetters. But what if they are? These fetters fall off in a moment, by the grace of God. Do you know what it is like? Suppose a room has been kept dark a thousand years. The moment a man brings a light into it, the darkness vanishes. Not little by little. All the knots of ignorance come undone in the twinkling of an eye, through the guru's grace.

(p.298, The Gospel of Sri Ramakrishna, The Master's advice to M on 26 September 1883)

Whatever may be the position of philosophy, whatever may be the position of metaphysics, so long as there is such a thing as death in the world, so long as there is such a thing as weakness in the human heart, so long as there is a cry going out of the heart of man in his very weakness, there shall be a faith in God.

(p.22, V.1, The Complete Works of Swami Vivekananda, Swamiji's lecture on 26 September 1893)

September 27

Self-surrender means: To practice contentment by thinking that wherever the Lord keeps me is for my good; to unify one's will with the will of God; and to practice even-mindedness in happiness and misery, gain and loss, and so on. In other words, one can surrender oneself completely only after liberation. Before that one will have to practice yoga repeatedly. Real resignation to God is liberation. If a person practices this attitude of resignation sincerely and wholeheartedly, he attains liberation by God's grace.

(p.67, Spiritual Treasures, Swami Turiyananda's letter dt 27 September 1913)

September 28

Prayer is immensely helpful. Prayer leads to the realization of his presence. It also enables you to remember him all the time. Sri Ramakrishna will be pleased to help you in many ways. Take me seriously: never lose heart. You have taken refuge in one who is an ocean of love. This love comes naturally, and not because of anything on your part. He has assumed a human form for the good of humanity – not merely for their spiritual well being, but also for their well being in relation to animals and to the elements.

(p.276-7, Letters For Spiritual seekers, Swami Shivananda's letter dt 28 September 1928)

September 29

There are various paths to reach God. Each view is a path. It is like reaching the Kali Temple by different roads. No one else is here, and you are my own people. Let me tell you something. I have come to the final realization that God is the Whole and I am a part of Him, that God is the Master and I am His servant. Furthermore, I think every now and then that He is I and I am He.

(p.572, The Gospel of Sri Ramakrishna, Ramakrishna's advice on 29th September 1884)

The present Hindu society is organized only for spiritual men, and hopelessly crushes out everybody else. Why? Where shall they go who want to enjoy the world a little with its frivolities? Just as our religion takes in all, so should our society. This is to be worked out by first understanding the true principles of our religion and then applying them to society. This is the slow but sure work to be done.

(p.48, V.5, The Complete Works of swami Vivekananda, Swamiji's letter to Alasinga dt. 29th Sept. 1894)

September 30

Swami Akhandananda's Birthday 30 September 1864

One morning Sri Ramakrishna took me to the Kali Temple. Whenever I went there alone I stood outside the threshold, but on this occasion the Master took me into the Sanctum sanctorum and showed me the face of Lord Shiva, who was of course lying on his back while Kali stood over Him. His face was not visible from outside the shrine, where one could only see the top of His head. The Master said, "Look, here is the living Shiva." I felt that Lord Shiva was conscious and breathing. I was astonished. How potent were the Master's words! Up to that time I had thought that this image was just like all the other Shiva images I had seen.

(p.563, God Lived With Them, Swami Akhandananda's account of the experience)

OCTOBER

1 Oct

God assumes forms for the sake of His devotees. Through ecstatic love a devotee sees God with form.... One must accept everything: God with form and God without form.... A man reads a little of the Gita, the Bhagavata, or the Vedanta and thinks he has understood everything. Once an ant went to a hill of sugar. One grain of sugar filled its stomach, and it was returning home with another grain in its mouth. On the way it said to itself, 'Next time I go, I shall bring home the whole hill.

(p, 577, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 1 Oct, 1884)

Some people do the best work when *led*. Not everyone is born to lead. The best leader, however, is one who "leads like the baby". The baby, though apparently depending on everyone, is the king of the household. At least, to my thinking, that is the secret.... Many feel, but only a few can express. It is the power of expressing one's love and appreciation and sympathy for others, that enables one person to succeed better in spreading the idea than others...

(p.428-9, Vol.8, Swamiji's letter to Margo (Sister Nivedita) from Srinagar, Kashmir on 1 Oct, 1897.)

2 Oct

Birth of Swami Abhedananda (1866)

As soon as Kali heard about the Baranagore Monastery he returned to Calcutta and joined the brotherhood. The southernmost room of the second floor was used for meditation and study, and was known as Kali Tapasvi's room, since Kali secluded himself there during most of the day. An ascetic by nature, he ate vegetarian food, wore no shoes, and shunned peoples' company. He spent his time in meditation, studying the scriptures, and composing some Sanskrit hymns on Sri Ramakrishna and Holy Mother. One day Kali visited Holy Mother at her residence at Nilambar Babu's house in Belur, and read a hymn that he had composed about her : Prakritim paramam abhayam varadam, etc. After listening to the hymn, Holy Mother blessed him saying, "May Saraswati, the Goddess of learning, sit on your tongue.

(p.458, God lived with them, Swami Abhedananda was born at 21 Nimu Goswami Lane , Ahiritola, North Calcutta.)

What need is there even to bother one's head about whether God is formless or has a form? It is enough for a man to pray to Him, alone in solitude, weeping, 'O God, reveal Yourself to me as You are.' God is both inside and outside. It is He who dwells inside us. Therefore the Vedas say, 'Tattvamasi - -That thou art.' God is also outside us. He appears manifold through maya; but in reality He alone exists. Therefore before describing the various names and forms of God, one should say, 'Om Tat Sat'. It is one thing to learn about God from the scriptures, and quite another to see Him. The scriptures only give hints. Therefore to read a great many scriptures is not necessary. It is much better to pray to God in solitude.

(p, 587, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 2 Oct, 1884 in His room in Dakshineswar.)

3 Oct

Keep doing your japam with all your heart. It is good idea to look upon Sri Ramakrishna as your real Mother. In reality, he and the Cosmic Mother Kali are one and the same. He himself is the Gayatri, the Saviour. Look upon him the way you like best. The purest and sweetest relationship is that of mother and child. This stimulates meditation and also helps you make quick progress.

(p.232. Letters for Spiritual Seekers, Swami Shivananda's letter from Bangalore Ashrama on 3 Oct, 1924.)

Keep calling on him. He will then grant you his grace. Prayer is essential. Earnestly beg for faith, love, and devotion. You will get love in your heart for this. If, by his grace, some love grows in your heart, the mind will then get attached to him. Love is like glue. You will have that love, I assure you. Don't lose heart. Sri Ramakrishna is a living God. He is always alert. He is like a blazing fire. He is an Incarnation of God, and is the inmost being of all. He is also your inmost being. He is the life of your life, the presiding deity of your consciousness. Try to repeat his name and pray to him regularly, as best you can. That will be enough for you to attract his grace. His grace is there already, only you are not aware of it.

(p.268, Letters for Spiritual Seekers, Swami Shivananda's letter from Ootacamund on 3 Oct, 1926.)

4 Oct

For those that belong to him, I have the utmost love, the utmost confidence. I have no alternative in the matter. Call me one-sided if you will, but there you have my bonafide avowal. If but a thorn pricks the foot of one who has surrendered himself to Shri Ramakrishna, it makes my bones ache. All others I love; you will find very few men so unsectarian as I am; but you must excuse me, I have that bit of bigotry. If I do not appeal to his name, whose else shall I? It will be time enough to seek for a big Guru in our next birth; but in this, it is that unlearned Brahmin who has bought this body of mine for ever.

(p.346, Vol.6, Swamiji's letter to Swami Brhmananda England on 4 Oct, 1895.)

5 Oct

It is enough to know that everything depends on the grace of God. But one must pray to God; it will not do to remain inactive. The lawyer gives all the arguments and finishes his pleading by saying to the judge: 'I have said all I have to say. Now the decision rests with Your Honour.'

p, 599, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 5 Oct, 1884 in His room in Dakshineswar.

We must remember ours is only to work – we never attain results. How can we? Good can never be done without doing evil. We cannot breathe a breath without killing thousands of poor little animals. National prosperity is another name for death and degradation to millions of other races. So is individual prosperity the beggaring of many. The world is evil – and will remain so. It is its nature, and cannot be

changed. Such is truth. The wisdom is therefore in renunciation, that is to make the Lord our all in all.

(p.121, Vol.9, Swamiji's letter to Mother Church (Mrs. G.W Hale) from Ridgely Manor on 5 Oct, 1899.)

6 Oct

No matter how you meditate, if your heart is filled with devotion, you will succeed. But you must make an effort. Thakur used to say, pointing to his heart, 'The heart is a very good place to meditate.' You should think that your guru or chosen deity is looking at you with a gracious gaze. Meditate in this manner.

(p.282, Mahapurush Maharaj as we saw Him, Mahapurush Maharaj's words to Swami Dharmeshananda at Madhupur on Vijaya Day, 6 Oct, 1927)

7 Oct

Inscrutable are the ways of providence. But He is good and kind to us and we have to admit that. May we not lose faith in His dispensation, no matter how we are situated. Let us not think selfishly, but be satisfied with His ordainings knowing full well that whatever He does, it is all for our good only. For in that thought we shall have peace of mind at least.

(p.252, Spiritual Treasures, Letter of Swami Turiyananda on 7 Oct, 1916 from Almora.)

8 Oct

Persevere on, my brave lads. We have only just begun. Never despond! Never say enough!

(p.119, C.W Vol.5, Swamiji's letter to Alasinga from London probably on Oct,1896)

9 Oct

One can know it (whether one is progressing towards God or not) oneself. Others also can know it. All his passions, lust, anger, and greed will wane, his attachment for the objects of the senses will diminish, and he will have peace at heart.

(p.129, Spiritual Talks, Swami Turiyananda's words to a devotee at Varanasi on 9 Oct,1919.)

10 Oct

The whole thing is to love God and taste His sweetness. He is sweetness and the devotee is its enjoyer. The devotee drinks the sweet Bliss of God. Further, God is the lotus and the devotee the bee. The devotee sips the honey of the lotus. As a devotee cannot live without God, so also God cannot live without His devotee. Then the devotee becomes the sweetness, and God its enjoyer. The devotee becomes the lotus, and God the bee.

(p.305, The Gospel of Sri Ramakrishna, Thakur's words to Balaram's father on 10 Oct, 1883.)

This life has no other end. Preach His Name, let His teachings penetrate the world to the very bone. Never forget. Repeat this Mantra in your heart of hearts unceasingly, as you go the round of your daily duties.

(p.411, Vol.6, Swamiji's letter to Swami Akhandananda from Murree on 10 Oct, 1897.)

11Oct

What will you achieve by mere reasoning? Be restless for God and learn to love Him. Reason, mere intellectual knowledge, is like a man who can go only as far as the outer court of the house. But Bhakti is like a woman who goes into the inner court. One must take up a definite attitude toward God. Then alone can one realize Him. Rishis like Sanaka cherished the attitude of shanta; Hanuman the attitude of a servant; the cowherd boys of Vrindavan, like Sridama and Sudama, the attitude of a friend; Yasoda the attitude of a mother; and Radha the attitude of a sweetheart. O God, Thou art the Lord and I am Thy servant'- that is the servant's attitude, a very good one for aspirants.

(p, 610, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 11Oct,1884 in His room in Dakshineswar.)

I have all along been like a hero -- I want my work to be quick like lightning, and firm as adamant. Likewise shall I die also. Therefore kindly do my work for me -- no question of success or defeat enters here at all. I have never retreated in a fight -- shall I now...? There is success and failure in every work. But I am inclined to believe that one who is a coward will be born after death as an insect or a worm, that there is no salvation for a coward even after millions of years of penance. Well, shall I after all be born as a worm?... In my eyes this world is mere play -- and it will always remain a such.... When I fight, I fight with girded loins -- that much I fully understand; and I also understand that man, that hero, that god, who says, "Don't care, be fearless. O brave one, here I am by your side!" To such a man-god I offer a million salutations. Their presence purifies the world, they are the saviours of the world. And the others who always wail, "Oh, don't go forward, there is *this* danger, there is *that* danger" -- those dyspeptics -- they always tremble with fear. But through the grace of the Divine Mother my mind is so strong that even the most terrible dyspepsia shall not make me a coward. To cowards what advice shall I offer? -- nothing whatsoever have I to say. But this I desire, that I should find shelter at the feet of those brave souls who dared to do great deeds even though failed to succeed, of those heroes who never quailed not shirked, of those fighters who never disobeyed orders through fear or pride. I am the child of the Divine Mother, the source of all power and strength. To me, cringing, fawning, whining, degrading inertia and hell are one and the same thing. O Mother of the Universe, O my Gurudeva, who would constantly say, "This is a hero!" -- I pray that I may not have to die a coward. This is my prayer, O brother. Certainly there is, or there will be born one equal to me; some one or other will certainly arise from these thousands of devotees of Shri Ramakrishna who will be like me, and who will be able to understand me.

(p.430-2, Vol.8, Swamiji's letter to Rakhal (Swami Brahmananda) from Murree on 11 Oct, 1897.)

12 Oct

Who says that spiritual practice produces no effect? Surely it does. There is not a shade of doubt about it. People of the world give you wages, if you work for them. Is God so unkind that He will not requite the works done for Him? But you must work in the right spirit. Working haphazardly will not do.

(p.132, Spiritual Talks, Swami Turiyananda's words to a devotee at Varanasi on 12 Oct, 1919.)

God is all-auspicious – this faith brings peace and happiness. If you try to explain the world through intellectual reasoning, you will be in trouble. That is why the Master advised us to realize God first and then try to understand the world. Hold onto the Lord, then all good will attend you.

(p.173, Spiritual Treasures, Letter of Swami Turiyananda on 12 Oct, 1916 from Almora.)

13 Oct

It is all Mother.... All men are good. Only we cannot reach all.... I am never going to teach any more. Who am I that I should teach anyone?

(p.3-4, Vol.5, New Discoveries, Sister Nivedita describing Swamiji's spiritual mood in her letter from Kashmir to Mrs. Ashton Jonson dt.13 Oct, 1898.) (C.W, Vol.9, p.402)

It is very difficult to realize God. The slightest desire blocks the way.

(p.142, Spiritual Talks, Swami Turiyananda's words to a monk at Varanasi on 13 Oct, 1919.)

14 Oct

Work for work's sake. Your whole mind should be fixed upon the work. Let that be your ideal, the be-all and end-all of life. Never mind success or failure.

(p.144, Spiritual Talks, Swami Turiyananda's words to a monk at Varanasi on 14 Oct, 1919.)

15 Oct

A few people in the world really try to do good. Others look on and applaud, and think that they themselves have done great good. Life is love, and when a man ceases to do good to others, he is dead spiritually.

(p.493, C.W. Vol.2, as reported in Baltimore American on 15 Oct, 1894 on Swamiji's lecture .)

16 Oct

When you plunge in the water of the ocean, you may be attacked by alligators. But they won't touch you if your body is smeared with turmeric. There are no doubt six alligators – lust, anger, avarice, and so on - within you, in the 'heart's fathomless depths'. But protect yourself with the turmeric of discrimination and renunciation, and they won't touch you.

(p.125, The Gospel of Sri Ramakrishna, Thakur's words to Narendra and his friends in his room in Dakshineswar on 16 Oct, 1882.)

Human being – today he is, tomorrow he is not. No one will accompany a person after his death. Only his actions – good or bad – follow him, even after death.

(p.144, The Gospel of the Holy Mother, Mother's words at Belur Math during Durga Puja on 16 Oct, 1912.)

17 Oct

As long as you do not feel that God is the Master, you must come back to the world, you must be born again and again. There will be no rebirth when you can truly say, 'O God, Thou art the Master.' As long as you cannot say, 'O Lord, Thou alone art real', you will not be released from the life of the world. This going and coming, this rebirth, is inevitable. There will be no liberation. Further, what can you achieve by saying, 'It is mine'? The manager of an estate may say, 'This is our garden; these are our couches and furniture.' But when he is dismissed by the master, he hasn't the right to take away even a chest of worthless mango-wood given to him for his use. The feeling of 'I and mine' has covered the Reality. Because of this we do not see Truth. Attainment of Chaitanya, Divine Consciousness, is not possible without the knowledge of Advaita, Non-duality. After realizing Chaitanya one enjoys Nityananda, Eternal Bliss.

(p.308 The Gospel of Sri Ramakrishna, Thakur's words to devotees on **16 Oct**,1883.)

18 Oct

As you go nearer to God you see less and less of His upadhis, His attributes. A devotee at first may see the Deity as the ten armed Divine Mother; when he goes nearer he sees her possesses of six arms; still nearer, he sees the Deity as the two-armed Gopala. The nearer he comes to the Deity, the fewer attributes he sees. At last, when he comes into the presence of the Deity, he sees only Light without any attributes.

(p, 853, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 18Oct,1885 at Shyampukur.)

19 Oct

Be firm in one ideal - either in God with form or in the formless God. Then alone will you realize God; otherwise not. With firm and unwavering belief the followers of God with form will realize Him, as will those who speak of Him as formless. You may eat a cake with icing straight or sidewise; it will taste sweet either way.

(p.624, The Gospel of Sri Ramakrishna, Thakur's words to the devotees in Sinthi Brahmo Samaj on 19 Oct,1884.)

20 Oct

Freedom is the first condition of growth. What you do not make free, will never grow. The idea that you can make others grow and help their growth, that you can direct and guide them, always retaining for yourself the freedom of the teacher, is nonsense, a dangerous lie which has retarded the growth of millions and millions of human beings in this world. Let men have the light of liberty. That is the only condition of growth.

(p.115, Vol.2, Complete works of Swami Vivekananda, Swami in his lecture 'Maya and the evolution of the conception of God, delivered in London, 20 Oct, 1896.)

I am Thakur's dog. Just as a dog will do much work for his master, even after eating but little, and will protect his valuable property from thieves and dacoits, so am I Thakur's dog, lying here at the Math. Lying at my Master's door, I safeguard his wealth (discrimination, renunciation, knowledge, and devotion) and his monastic Order. This Math belongs to Thakur, Swamiji, and Maharaj. I am their dog. He who can remain lying down like a dog of the Math will become blessed.

(p.291, Mahapurush Maharaj as we saw Him, Mahapurush Maharaj's words to Swami Dharmeshananda during Mahanavami in Belur Math on 20 Oct,1931.)

21 Oct

What I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, Kshatra-Virya + Brahma-Teja.

(p.117, Vol.5, Swamiji's letter to Alasinga Perumal from London , probably on Oct,1896.)

22 Oct

One realizes God even if one believes Him to be formless. One also realizes God if one believes that God has form. Two things are necessary for the realization Of God: faith and self- surrender. Man is ignorant by nature. Errors are natural to Him. Can a one-seer pot hold four seers of milk? Whatever path you may follow, you must pray to God with a restless heart. He is the Ruler of the soul within. He will surely listen to your prayer if it is sincere. Whether you follow the ideal of the Personal God or that of the Impersonal Truth, you will realize God alone, provided you are restless for Him. A cake with icing tastes sweet whether you eat it straight or sidewise.

(p, 867, The Gospel of Sri Ramakrishna, Thakur's words to Dr. Mahendralal Sarkar on 22 Oct,1885 at Shyampukur.)

That freedom was your nature, and this Maya never bound you. Nature never has power over you. Like a frightened child you were dreaming that it was throttling you, and the release from this fear is the goal: not only to see it intellectually, but to perceive it, actualize it, much more definitely than we perceive this world. Then we

shall know that we are free. Then, and then alone, will all difficulties vanish, then will all the perplexities of heart be smoothed away, all crookedness made straight, then will vanish the delusion of manifoldness and nature; and Maya, instead of being a horrible, hopeless dream, as it is now, will become beautiful, and this earth, instead of being a prison-house, will become our playground; and even dangers and difficulties, even all sufferings, will become deified and show us their real nature, will show us that behind everything, as the substance of everything, he is standing, and that He is the one real Self.

(p.129, Vol.2, Complete Works of Swami Vivekananda, Swamiji in his lecture 'Maya and Freedom' delivered in London 22 Oct, 1896.)

Strike the iron while it is hot. Idleness won't do. Throw overboard all idea of jealousy and egotism, once for all. Come on to the practical field with tremendous energy; to work, in the fullness of strength! As to the rest, the Lord will point out the way. The whole world will be deluged by a tidal wave. Work, work, work – let this be your motto...Our object is to do good to the world, and not the trumpeting of our names...Those that have come under *his* protection, have virtue, wealth, desires, and freedom lying at their feet. Courage! Everything will come about by degrees. From all of you I want this that you must discard for ever self –aggrandizement, faction-mongering, and jealousy. You must be all-forbearing, like Mother Earth. If you can achieve this, the world will be at your feet.

(p.278, Vol.6, Swamiji's letter to Swami Ramakrishnananda from Baltimore, U.S.A dt.22 Oct, 1894.)

23 Oct

One cannot attain divine knowledge till one gets rid of pride. Water does not stay on the top of a mound; but into low land it flows in torrents from all sides.

(p. 874, The Gospel of Sri Ramakrishna, Thakur's words to Dr. Mahendrala Sarkar on 23 Oct, 1885.)

I propound a philosophy which can serve as a basis to every possible religious system in the world, and my attitude towards all of them is one of extreme sympathy – my teaching is antagonistic to none. I direct my attention to the individual to make him strong, to teach him that he himself is divine, and I call upon men to make themselves conscious of this divinity within, That is really the ideal - conscious or unconscious - of every religion.

(p.187-8, Vol.5, Complete Works of Swami Vivekananda, Swamiji in an interview to The Westminster Gazette in London on 23 Oct, 1895.)

It is very good to have a high ideal, but don't make it too high. A high ideal raises mankind, but an impossible ideal lowers them from the very impossibility of the case.

p.385, Vol.4, New Discoveries, From Mr. J.J Goodwin's letter dt. 23 Oct, 1896 to Mrs. Ole Bull, quoting Swami Vivekananda's conversation at Greycoat Gardens in London. (C.W. Vol.9, p.401)

24 Oct

Japa means silently repeating God's name in solitude. When you chant His name with single-minded devotion you can see God's form and realize Him. Suppose there is a piece of timber sunk in the water of the Ganges and fastened with a chain to the bank. You precede link by link, holding to the chain, and you dive into the water and follow the chain. Finally you are able to reach the timber. In the same way, by repeating God's name you become absorbed in Him and finally realize Him.

(p. 878-9, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 24 Oct, 1885.)

Take courage and work on. Patience and steady work – this is the only way. Go on; remember – patience and purity and courage and steady work... So long as you are pure, and true to your principles, you will never fail – Mother will never leave you, and all blessings will be yours.

p.96-7, Vol.5, Swamiji's letter to Alasinga Perumal from London on 24 Oct, 1895.

25 Oct

God incarnates Himself on earth in a human body. He is, no doubt, present everywhere and in all beings, but man's longing is not satisfied unless he sees God in a human form. Man's need is not satisfied without the Divine Incarnation. Do you know what it is like? By touching any part of a cow you undoubtedly touch the cow herself. Even by touching her horns you touch the cow. But the milk comes through the cow's udder.

(p. 883, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 25 Oct, 1885.)

Thakur's charanamrita is our most effective medicine.

(p.297, Mahapurush Maharaj as we saw Him, Mahapurush Maharaj's words on 25 Oct, 1932.)

26 Oct

When a man develops pure sattva, he thinks only of God. He does not enjoy anything else. Some are born with pure sattva as a result of their prarabdha karma. Through unselfish action one finally acquires pure sattva. Sattva mixed with rajas diverts the mind to various objects. From it springs the conceit of doing good to the world. To do good to the world is extremely difficult for such an insignificant creature as man. But there is no harm in doing good to others in an unselfish spirit. This is called unselfish action. It is highly beneficial for a person to try to perform such action. But by no means all succeed, for it is very difficult. Everyone must work. Only one or two can renounce action. Rarely do you find a man who has developed pure sattva. Through disinterested action sattva mixed with rajas gradually turns into pure sattva. No sooner does a man develop pure sattva than he realizes God, through His grace.

(p. 895, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 26 Oct, 1885.)

27 Oct

The heart of the devotee is the abode of God. He dwells, no doubt, in all beings, but He especially manifests Himself in the heart of the devotee. A landlord may at one time or another visit all parts of his estate, but people say he is generally to be found in a particular drawing-room. The heart of the devotee is the drawing-room of the devotee.

(p.133, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on the day of Laxmi Puja, while on a boat-trip on the Ganges arranged by Keshab Chandra Sen on Friday, 27 Oct, 1882.)

You have been born in this world as a human being to worship God; therefore try to acquire love for His Lotus Feet. Why do you trouble yourself to know a hundred other things? What will you gain by discussing 'philosophy'? Look here, one ounce of liquor is enough to intoxicate you. What is the use of your trying to find out how many gallons of liquor there are in the tavern?

(p. 901, The Gospel of Sri Ramakrishna, Thakur's words to the devotees on 26 Oct 1885.)

Unfortunately in this life, the vast majority of persons are groping through this dark life without any ideal at all. If a man with an ideal makes a thousand mistakes, I am sure that the man without any ideal makes fifty thousand. Therefore, it is better to have an ideal. And this ideal we must hear about as much as we can, till it enters into our hearts, into our brains, into our very veins, until it tingles in every drop of our blood and permeates ever pore in our body. We must meditate upon it. "Out of the fullness of the heart the mouth speaketh," and out of the fullness of the heart the hand works too.

(p.152, Vol.2, Complete Works of Swami Vivekananda, Swamiji in his lecture 'God in Everything' delivered in London, 27 Oct, 1896.)

Love never fails, my son; today or tomorrow or ages after, truth will conquer. Love shall win the victory. Do you love your fellow men? Where should you go to seek for God – are not all the poor, the miserable, the weak, Gods? Why not worship them first? Why go to dig a well on the shores of the Ganga? Believe in the omnipotent power of love. Have you love? – You are omnipotent. Are you perfectly unselfish? If so, you are irresistible. It is character that pays everywhere. It is the Lord who protects His children in the depths of the sea. Your country requires heroes; be heroes! God bless you!

(p.51, Vol.5, Swamiji's letter to Alasinga Perumal from Washington on 27 Oct, 1894.)

Only an ignorant person keeps worrying whether he will have to come back to the world again or not. Good devotees are not bothered by such questions. Those who have surrendered to the Lord depend entirely upon him. He knows whether you will come back or not. If they go, they go to him. If they stay anywhere, they stay with him. If they come back, they come back with him. He is with them always, in life and in death.

(p.105-6, Letters for Spiritual Seekers, Swami Shivananda's letter from Almora on 27 Oct, 1915.)

28 Oct

In the body of the Order the spirit of the Master is manifestly present and will be so for many centuries for the good of the world. From now on he will do his work through the instrumentality of the Order. Constantly bear in mind that loyalty to the Order is loyalty to the Master. Swamiji founded this monastery in direct obedience to the wish of Sri Ramakrishna... Those who are in the Order are certainly making spiritual progress, and so are you. Be convinced that our master is gracious to those who take refuge in Him. He protects those in every way who are wholly resigned to Him with their body, mind and soul. You have given up worldly attachments in order to realize God and find peace. Look up to the Master for everything. He will certainly bless you and bring you peace.

(p.2-3, For Seekers of God, Mahapurush Maharaj's words to the gathered monks in his room at Belur on 28 Oct, 1920)

29 Oct

This world is a mixture of sand and sugar. Like the ant, one should discard the sand and eat the sugar. He who can eat the sugar is clever indeed. Build a quiet place for thinking of God – a place for you meditation.

(p.912, The Gospel of Sri Ramakrishna, Thakur's words to the devotees at Shyampukur on 29 Oct, 1885.)

If you pray to Him (Sri Ramakrishna) constantly before His picture, then he manifests himself through that picture. The place where the picture is kept becomes a shrine.

(p.100, The Gospel of the Holy Mother, Mother's words to Swami Arupananda at Udbodhan prayer-hall on 29 Oct, 1910)

This world is nothing. It is at best only a hideous caricature, a shadow of the Reality. We must go to the Reality. Renunciation will take us to It. Renunciation is the very basis of our true life; every moment of goodness and real life that we enjoy is when we do not think of ourselves. This little separate self must die. Then we shall find that we are in the Real, and that Reality is god, and He is our own true nature, and He is always in us and with us. Let us live in Him and stand in Him. It is the only joyful state of existence. Life on the plane of the Spirit is the only life, and let us all try to attain to this realization.

(p.174, Vol.2, Complete Works of Swami Vivekananda, Swamiji in his lecture 'Realisation' delivered in London on 29 Oct, 1896.)

30 Oct

Birth of Swami Vijnanananda (1868)

In the last years of his life, Swamiji's mind was mostly absorbed in God-consciousness. One day Swamiji remarked: "I cannot say anything to Peshan because I see the Master in him." To this Vijnanananda responded: "The Master dwells in every being. It is no wonder that you see the Master in me through your

divine sight." "No, Peshan," said Swamiji. "It is not like that. I see distinctly that the Master has made his habitat in you nicely."

(p.602, God lived with Them. Swami Vijnanananda was born on Friday, 30 Oct, 1868 in Etawah, Uttar Pradesh.)

What is the lesson of the Gita? It is what you get by repeating the word ten times. As you repeat 'Gita', 'Gita', the world becomes reversed into 'tagi', 'tagi' – which implies renunciation. He alone has understood the secret of the Gita who has renounced his attachment to 'woman and gold' and has directed his entire love to God.

p.917, The Gospel of Sri Ramakrishna, Thakur's words to Dr. Mahendralal Sarkar at Shyampukur on 30 Oct, 1885

Don't be impatient. Go slow. Live a pure life. This is very important. The world means gold and lust. There are temptations on all sides. Always pray to the Lord" 'Lord, please see that I do not succumb to the temptation of your power of maya, which bewitches the whole world. May I have faith and love for you, but I do not want anything in return!' Pray like this. The Lord will than direct you along the right path. Know this for certain.

(p.90, Letters for Spiritual Seekers, Swami Shivananda's letter from Almora on 30 Oct, 1914.)

31 Oct

Rama is one, but He has a thousand names. He who is called 'God' by the Christians is addressed by the Hindus as Rama, Krishna, Isvara, and by other names. A lake has many ghats. The Hindus drink water at one ghat and call it 'jal'; the Christians at another, and call it 'water'; the Mussalmans at a third, and call it 'pani'. Likewise, He who is God to the Christians is Allah to the Mussalmans.

p.922, The Gospel of Sri Ramakrishna, Thakur's words to devotees at Shyampukur on 31 Oct, 1885.

NOVEMBER

November 1

"In the realm of religion, shraddha, or faith, alone is the cause of well being. Remember that your faith is the cause of your spiritual growth. Try to practice constant recollectedness of God, and pray to him wholeheartedly so that your mind dwells on him – then he will bestow grace on you. Happiness and misery are inevitable in life. Human life will be fruitful if we have devotion to God; otherwise it is mere suffering."

(p. 68-9, Spiritual treasures, Swami Turiyananda's letter dt. 1 November 1913)

"Life is not meant for the pleasure of the body. Realization of God alone is the goal of life. Now that you have attained this rare human birth, do not allow your life to be spent in vain. Realize the nature of the Self. The Master is your innermost Self; try to realize him. He is not just a man three and a half cubits in length; he is God himself; he is the very Self of all creatures. Once you realize him,. Your worldly bondage will be cut asunder for ever; you will not have to undergo the round of birth and death any more."

(p. 215, For Seekers of God, Swami Shivananda's instruction to a devotee on 1 November 1929)

November 2

"Ours not to reason why, ours but to do and die." Be of good cheer and believe that we are selected by the Lord to do great things, and we will do them. Hold yourself in readiness, i.e. be pure and holy, and love for love's sake. Love the poor, the miserable, the down - trodden, and the Lord will bless you...Be fearless, the Lord is with you, and He will yet raise the starving and ignorant millions of India...Think not that you are poor; money is not power, but goodness, holiness. Come and see how it is so all over the world."

(p. 23-4, V. 5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga dt 2nd November 1893)

November 3

"The important thing is: What is your attitude? If you put your mind one hundred percent on the work, success is bound to come. You need not see what others are doing; you watch yourself and see what you are doing. To the good, everything is good – this is so true!"

(p. 124, Spiritual treasures, Swami Turiyananda's letter to Priyanath dt. 3rd November 1915)

"Mother will not put you to such violent methods in order to gain mastery over carnal desires. They will go away of themselves when your desire for realizing the Mother would increase, as a man would not care to have treacle after he has tasted candy. So when you get real taste for divine pleasure all craving for sense pleasure will cease to trouble you anymore. One thing is needful for you just now is to think of Mother and Mother alone and to look to nothing else for help or guidance. Have absolute faith in the Mother that she will protect you and lead you aright, and you

will be saved for certain...Love for Mother will take away the love for flesh from your mind."

(p.255, Spiritual Treasures, Swami Turiyananda's letter dt 3rd November 1916)

November 4

"You are blessed if you are able to spend your life thinking of God and serving human beings. On the other hand, suppose you get caught in the trap of the Lord's bewitching power, maya, and then become immersed in the sense pleasures of this ephemeral and treacherous world, forgetting God altogether. Wouldn't that be a nightmare? But by good luck you have found refuge in God. What is there to fear now? Rest assured, you have nothing to worry about. "

(p.213-4, Letters for Spiritual Seekers, Swami Shivananda's letter dt 4th November 1922)

November 5

It is weakness, says the Vedanta, which is the cause of all misery in this world. Weakness is the one cause of suffering. We become miserable because we are weak. We lie, steal, kill, and commit other crimes, because we are weak. We suffer because we are weak. We die because we are weak. Where there is nothing to weaken us, there is no death nor sorrow. We are miserable through delusion. Give up the delusion, and the whole thing vanishes. It is plain and simple indeed... This, says the Vedanta, is the only prayer that we should have. This is the only way to reach the goal, to tell ourselves, and to tell everybody else, that we are divine. And as we go on repeating this, strength comes. He who falters at first will get stronger and stronger, and the voice will increase in volume until the truth takes possession of our hearts, and courses through our veins, and permeates our bodies. Delusion will vanish as the light becomes more and more effulgent, load after load of ignorance will vanish, and then will come a time when all else has disappeared and the Sun alone shines."

(p.198-200, V.2, Complete Works of Swami Vivekananda, Swamiji's lecture on "The Freedom of The Soul" on 5th November 1896 at London)

November 6

"Happiness and misery alternate in this world. Have you ever seen anyone completely free from them? It is impossible: this world is made up of the pairs of opposites. By meditating on the Atman one can get rid of them. This does not mean that there will be no happiness or misery, but by God's grace they won't be able to perturb one. There is glory in forbearance. Pain and suffering are inevitable in life, so what good will it do to lament over them? Rather, if one can endure them, one can avoid fruitless moaning."

(p.81-2, Spiritual Treasures, Swami Turiyananda's letter dt 6 November 1914)

November 7

"Bhakti is the only essential thing. One obtains love of God by constantly chanting His name and singing His glories. It is necessary to seek the company of the holy men, practice prayer, and listen to the instruction of the guru. These purify the mind. Then one sees God. After purification of the heart one obtains divine love. Then one

sees God, through His grace. One can teach others if one receives that command from God after seeing Him."
(p.158, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice in November 1882)

November 8

Swami Subodhananda was born on 8 November 1867.

"One can see God as one sees two persons talking together or walking. But one should call on God from the bottom of one's heart. Pray and cry for Him. Demand His vision from Him as children demand toys from their parents with loud cries. Remove all worldly desires from the mind. Always remember: I have a Mother and I am Her son...Those who shall attain spiritual experience will feel comfortable with my ideas and teachings...He who has faith in me, has faith in God; and, again, he who does not have faith in me, does not have faith in God either."
(Sri Ramakrishna to Swami Subodhananda, p. 537, The God Lived With Them)

One night at Belur Math, Vivekananda was meditating in his room; Brahmananda and Subodhananda were sleeping in the next room. When Swamiji finished his meditation, he woke up Subodhananda and asked if he would mind bringing him a pipe to smoke. Subodhananda did so, and Vivekananda was so pleased that he exclaimed impulsively, "Any boon you ask for shall be granted!" "What could I possibly ask for?" said Subodhananda. "The Master gave us everything." But Brahmananda said, "No, khoka, ask for something." So Subodhananda considered carefully and then said, "Grant me this – that I may never, for the rest of my life, miss my daily cup of tea."
(p.546-7, The God Lived with Them)

November 9

I do not care what they say. I love my God, my religion, my country, and above all, myself, a poor beggar. I love the poor, the ignorant, the downtrodden, I feel for them -- the Lord knows how much. He will show me the way. I do not care a fig for human approbation or criticism. I think of most of them as ignorant, noisy children -- they have not penetrated into the inner nature of sympathy, into the spirit which is all love.'

I have that insight through the blessing of Ramakrishna. I am trying to work with my little band, all of these poor beggars like me, you have seen them. But the Lord's works have been always done by the lowly, by the poor. You bless me that I may have faith in my Guru, in my God, and in myself. The only way is love and sympathy. The only worship is love.
(p.328, V.8, Complete Works of Swami Vivekananda, Swamiji's letter to Haridas Viharidas Desai in November 1894)

November 10

"This Atman is first to be heard of." Hear day and night that you are that Soul. Repeat it to yourselves day and night till it enters into your very veins, till it tingles in every drop of blood, till it is in your flesh and bone. Let the whole body be full of that one ideal, "I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever - glorious Soul." Think on it day and night; think on it till it becomes part and parcel of your life. Meditate upon it, and out of that will come

work. "Out of the fullness of the heart the mouth speaketh," and out of the fullness of the heart the hand worketh also. Action will come. Fill yourselves with the idea; whatever you do, think well on it. All your actions will be magnified, transformed, deified, by the very power of the thought. If matter is powerful, thought is omnipotent. Bring this thought to bear upon your life, fill yourselves with the thought of your almightiness, your majesty, and your glory. Would to God no superstitions had been put into your head! Would to God we had not been surrounded from our birth by all these superstitious influences and paralysing ideas of our weakness and vileness! Would to God that mankind had had an easier path through which to attain to the noblest and highest truths! But man had to pass through all this; do not make the path more difficult for those who are coming after you."

(p. 302, V.2. Complete Works of Swami Vivekananda, Swamiji's lecture on "Practical Vedanta-I delivered on 10th November 1896)

November 11

You have your minds pitched high and steady, it will do you no harm. May you have exceeding love for one another among yourselves, and it would be enough to have an attitude of indifference towards public criticisms. Kalikrishna Babu has deep love for the cause and is a great man. Please convey my special love to him. So long as there is no feeling of disunion amongst you, through the grace of the Lord, I assure you, there is no danger for you, "[Sanskrit]-- be it in battle, in the forest, or on the top of mountains". "[Sanskrit]-- all noble undertakings are fraught with obstacles". It is quite in the nature of things. Keep up the deepest mental poise. Take not even the slightest notice of what puerile creatures may be saying against you. Indifference, indifference, indifference!

(p.478, V.7, Complete Works of Swami Vivekananda, Swamiji's letter to Swami Abhedananda in Nov.1894)

November 12

Be free; hope for nothing from anyone. I am sure if you look back upon your lives you will find that you were always vainly trying to get help from others which never came. All the help that has come was from within yourselves. You only had the fruits of what you yourselves worked for, and yet you were strangely hoping all the time for help. A rich man's parlour is always full; but if you notice, you do not find the same people there. The visitors are always hoping that they will get something from those wealthy men, but they never do. So are our lives spent in hoping, hoping, hoping, which never comes to an end. Give up hope, says the Vedanta. Why should you hope? You have everything, nay, you are everything. What are you hoping for? If a king goes mad, and runs about trying to find the king of his country, he will never find him, because he is the king himself. He may go through every village and city in his own country, seeking in every house, weeping and wailing, but he will never find him, because he is the king himself. It is better that we know we are God and give up this fool's search after Him; and knowing that we are God we become happy and contented. Give up all these mad pursuits, and then play your part in the universe, as an actor on the stage.

(p.324, V.2, Complete Works of Swami Vivekananda, Swamiji's lecture on Practical Vedanta -II, delivered at London on 12th Nov. 1896)

November 13

It is not at all in our nature to do a work conjointly. It is to this that our miserable condition is due. He who knows how to obey knows how to command. Learn obedience first. Among these Western nations, with such a high spirit of independence, the spirit of obedience is equally strong. We are all of us self - important -- which never produces any work. Great enterprise, boundless courage, tremendous energy, and, above all, perfect obedience -- these are the only traits that lead to individual and national regeneration. These traits are altogether lacking in us.

(p.349, V.6, Complete Works of swami Vivekananda, Swamiji's letter to Swami Akhandananda dt. 13th November 1895)

November 14

Always be vigilant in spiritual life. Don't be over-daring in any matter. Overconfidence leads to disaster. Vain is your studying the scriptures and futile your association with the holy, if you cannot absorb the teachings and apply them in your life. Reflect on why I am saying all these things to you, and then never hesitate to do what you think to be right.

(p.32, Spiritual Treasures, Swami Turiyananda's letter to Harimohan dt 14th November 1898)

November 15

I find the attention of the people fixed on earthly things. They are all rushing about for the sake of their stomachs. No one is thinking of God...Many people entering the world, become more and more involved in it; they drown in worldliness and suffer the agonies of death. A few only, like Janaka, have succeeded, through the power of their austerity, in leading the spiritual life as householders. Therefore spiritual practice is extremely necessary; otherwise one cannot rightly live in the world.

(p.154, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to the devotees on 15th November 1882)

November 16

Swami Shivananda was born on 16th November 1854

"In those days when we used to visit the Master I frequently had to go to home, because I was married. It was distasteful to me. Somehow or other I would spend the night at home repeating the name of the Lord...I spoke about it to the Master and prayed that my worldly bondage be destroyed. After hearing my story the Master asked me to perform a certain ritual and said in a tone of assurance: "Have no fear. I am here to protect you. Think of me and perform this ritual. Nothing adverse will happen to you. I am telling you that even if you sleep in the same room with your wife, you will be free from danger. You will see it will rather intensify your spirit of renunciation. I went through the ritual as instructed and didn't have any trouble. In the course of conversation I mentioned this incident to Swamiji. He was very much surprised and remarked: "What do you say! It is the characteristic of a Mahapurush. You are certainly one." Since then he started calling me by this name, and others did the same.

(p.131, God lived With Them)

November 17

So is infinite power in the soul of man, whether he knows it or not. Its manifestation is only a question of being conscious of it. Slowly this infinite giant is, as it were, waking up, becoming conscious of his power, and arousing himself; and with his growing consciousness, more and more of his bonds are breaking, chains are bursting asunder, and the day is sure to come when, with the full consciousness of his infinite power and wisdom, the giant will rise to his feet and stand erect. Let us all help to hasten that glorious consummation.

(p.340, V.2, Complete Works of swami Vivekananda, Swamiji's lecture on "Practical Vedanta - III at London on 17th November 1896)

November 18

We have to go beyond the body, and beyond thought too, says the Advaita. And we have also seen that, according to Advaita, this freedom is not to be attained, it is already ours. We only forget it and deny it. Perfection is not to be attained, it is already within us. Immortality and bliss are not to be acquired, we possess them already; they have been ours all the time. If you dare declare that you are free, free you are this moment. If you say you are bound, bound you will remain. This is what Advaita boldly declares.

(p.350, V.2, Complete Works of swami Vivekananda, Swamiji's lecture on "Practical Vedanta - IV at London on 18th November 1896)

Please everybody without becoming a hypocrite and without being a coward. Hold on to your own ideas with strength and purity, and whatever obstructions may now be in your way, the world is bound to listen to you in the long run. . . .

(p.97, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga dt 18th November 1895)

November 19

Always be prayerful. Work with your hands and pray to the Lord with your mind that he always remain in your heart and guide you. This will make you free from fear and anxiety. He is omniscient and all-auspicious. He will do what is good for you. So without holding any doubt in the mind, work for the Lord.

(p.83, Spiritual Treasures, Swami Turiyananda's letter to swami Nirupamananda on 19 November 1914)

Push on with the organisation. Nothing else is necessary but these -- love, sincerity, and patience. What is life but growth, i.e. expansion, i.e. love? Therefore all love is life, it is the only law of life; all selfishness is death, and this is true here or hereafter. It is life to do good, it is death not to do good to others. Ninety per cent of human brutes you see are dead, are ghosts -- for none lives, my boys, but he who loves. Feel, my children, feel; feel for the poor, the ignorant, the downtrodden; feel till the heart stops and the brain reels and you think you will go mad -- then pour the soul out at the feet of the Lord, and then will come power, help, and indomitable energy. Struggle, struggle, was my motto for the last ten years. Struggle, still say I. When it was all dark, I used to say, [struggle](#); when light is breaking in, I still say, struggle. Be not afraid, my children. Look not up in that attitude of fear towards that infinite starry vault as if it would crush you. Wait! In a few hours more, the whole of it will be under your feet. Wait, money does not pay, nor name; fame does not pay,

nor learning. It is love that pays; it is character that cleaves its way through adamant walls of difficulties...Have fire and spread all over. Work, work. Be the servant while leading. Be unselfish, and never listen to one friend in private accusing another. Have infinite patience, and success is yours... Take care! Beware of everything that is untrue; stick to truth and we shall succeed, maybe slowly, but surely. Work on as if I never existed. Work as if on each of you depended the whole work. Fifty centuries are looking on you, the future of India depends on you. Work on.

(p. 367-370, V.4, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga on 19th November 1894)

November 20

Really, there is no greater sin than cowardice; cowards are never saved -- that is sure. I can stand everything else but not that. Can I have any dealings with one who will not give that up? . . . If one gets one blow, one must return ten with redoubled fury. . . . Then only one is a man. . . . The coward is an object to be pitied...I am the servant of the Mother, you are all servants of the Mother -- what destruction, what fear is there for us? Don't allow egoism to enter your minds, and let love never depart from your hearts. What destruction can touch you? Fear not. Victory to Kali! Victory to Kali!

(p.481, V.8, Complete Works of swami Vivekananda, Swamiji's letter to Swami Brahmananda on 20th November 1899)

November 21

Never mind what I have said in previous harsh letters. They would do you good. Firstly, they will make you business - like in the future to keep regular and clear accounts and get the brethren into it. Secondly, if these scolding don't make you brave, I shall have no more hopes of you. I want to see you die even, but you must make a fight. Die in obeying commands like a soldier, and go to Nirvana, but no cowardice.

(p.482, V.8, Complete Works of swami Vivekananda, Swamiji's letter Swami Brahmananda dt 21st November 1899)

November 22

You have not yet understood the wonderful significance of Mother's life -- none of you. But gradually you will know. Without Shakti (Power) there is no regeneration for the world. Why is it that our country is the weakest and the most backward of all countries?-- because Shakti is held in dishonor there. Mother has been born to revive that wonderful Shakti in India; and making her the nucleus, once more will Gargis and Maitreyis be born into the world. Dear brother, you understand little now, but by degrees you will come to know it all. Hence it is her Math that I want first. . . . Without the grace of Shakti nothing is to be accomplished. What do I find in America and Europe?-- the worship of Shakti, the worship of Power. Yet they worship Her ignorantly through sense - gratification. Imagine, then, what a lot of good they will achieve who will worship Her with all purity, in a Sattvika spirit, looking upon Her as their mother! I am coming to understand things clearer every day, my insight is opening out more and more. Hence we must first build a Math for Mother. First Mother and Mother's daughters, then Father and Father's sons -- can you understand this? . . . To me, Mother's grace is a hundred thousand times more valuable than

Father's. Mother's grace, Mother's blessings are all paramount to me. . . . Please pardon me. I am a little bigoted there, as regards Mother. If but Mother orders, her demons can work anything. Brother, before proceeding to America I wrote to Mother to bless me. Her blessings came, and at one bound I cleared the ocean. There, you see.

(p. 484-5, V.7, complete Works of Swami Vivekananda, Swamiji's letter to Swami Shivananda in 1894)

November 23

Even forgiveness, if weak and passive, is not true: fight is better. Forgive when you could bring legions of angels to the victory. Krishna, the charioteer of Arjuna, hears him say, "Let us forgive our enemies", and answers, "You speak the words of wise men, but you are not a wise man, but a coward". As a lotus - leaf, living in the water yet untouched by it, so should the soul be in the world. This is a battlefield, fight your way out. Life in this world is an attempt to see God. Make your life a manifestation of will strengthened by renunciation. We must learn to control all our brain - centres consciously. The first step is the joy of living. Asceticism is fiendish. To laugh is better than to pray. Sing. Get rid of misery. Do not for heaven's sake infect others with it. Never think God sells a little happiness and a little unhappiness.

(p.227, V.8, Complete Works of Swami Vivekananda, Swamii's lecture on "Jnana and Karma" delivered on 23rd November in London)

November 24

Many many thanks for your second leaflet (leaves from the Gospel). It is indeed wonderful. The move is quite original, and never was the life of a great Teacher brought before the public untarnished by the writer's mind, as you are presenting this one. The language also is beyond all praise, so fresh, so pointed, and withal so plain and easy.

I cannot express in adequate terms how I have enjoyed the leaflets. I am really in a transport when I read them. Strange, isn't it? Our Teacher and Lord was so original, and each one of us will have to be original or nothing. I now understand why none of us attempted his life before. It has been reserved for you, this great work. He is with you evidently.

(p.140, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to "M" on 24th November 1897 about the latter's "Gospel of Sri Ramakrishna")

November 25

You are right when you say that without the grace of the Lord spiritual practice is of no avail. But if someone sincerely practices sadhana, God's grace dawns on him. The Lord is omniscient. If one prays to God wholeheartedly, he fulfills every desire. As longing for him increases, his grace is felt more and more. May you have intense yearning for God, that is my prayer to him.

(p.129, Spiritual Treasures, swami Turiyananda's letter to Bihari Babu dt 25th November 1915)

November 26

But work without any selfish motive is good. It does not create any worry. But it is very difficult to be totally unselfish. We may think that our work is selfless, but

selfishness comes, unknown to us, from no one knows where. But if a man has already undergone great spiritual discipline, then as a result of it he may be able to do work without any selfish motive. After the vision of God a man can easily do unselfish work. In most cases action drops away after the attainment of God.

(p.314, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to Vijay Krishna Goswami on 26th November 1883)

November 27

You said a lot about ancient India. That India still lives, Sturdy, is not dead, and that living India dares even today to deliver her message without fear or favour of the rich, without fear of anybody's opinion, either in the land where her feet are in chains or in the very face of those who hold the end of the chain, her rulers. That India still lives, Sturdy, India of undying love, of everlasting faithfulness, the unchangeable, not only in manners and customs, but also in love, in faith, in friendship. And I, the least of that India's children, love you, Sturdy, with Indian love, and would any day give up a thousand bodies to help you out of this delusion.

(p.519, V.7. Complete Works of Swami vivekananda, Swamiji's letter to E T Sturdy dt November 1899)

November 28

He who has surrendered his body, mind, and innermost self to God is surely a holy man. He who has renounced 'woman and gold' is surely a holy man. He is a holy man who does not regard woman with the eyes of a worldly person. He never forgets to look upon a woman as his mother, and to offer his worship if he happens to be near her. The holy man constantly thinks of God and does not indulge in any talk except about spiritual things. Furthermore, he serves all beings, knowing that God resides in everybody's heart. These, in general, are the signs of a holy man.

(p.327, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice on 28th November 1883)

November 29

By the grace of the Lord, you are under his care. Always think of him-think of him in any way you like. Cry, cry like a child. Whatever you want you will get: love, faith, devotion, purity, everything. He assumed a body because he wanted to give people love, faith, and knowledge. He is the incarnation of the age. Believe this and pray to him. Pray for faith and devotion. This will give you peace and hope. ..Remember him always and love him. These are things closest to your heart. Once you surrender to Sri Ramakrishna you are safe. He will protect you. Be sure of this.

(p.109, Letters For Spiritual seekers, Swami Shivananda's letter dt. 29 November 1915)

November 30

The life of Shri Ramakrishna was an extraordinary searchlight under whose illumination one is able to really understand the whole scope of Hindu religion. He was the object - lesson of all the theoretical knowledge given in the Shastras (scriptures). He showed by his life what the Rishis and Avatars really wanted to teach. The books were theories, he was the realisation. This man had in fifty - one years lived the five thousand years of national spiritual life and so raised himself to

be an object - lesson for future generations. The Vedas can only be explained and the Shastras reconciled by his theory of Avastha or stages -- that we must not only tolerate others, but positively embrace them, and that truth is the basis of all religions. Now on these lines a most impressive and beautiful life can be written. Well, everything in good time.

(p. 52, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga dt. 30th November 1894)

DECEMBER

December 1

What you now need is to concentrate on your spiritual practices. Do as much as you can. I sincerely pray that the Master may grant you all possible strength to call on him. Surrender to him completely. If you do so, he will certainly take pity on you...You are lying at his door step. What is there for you to worry about? Rest assured that he is looking after you.

(p.193, Letters For Spiritual seekers, Swami Shivananda's letter dt 1 December 1921)

December 2

Swami Subodhananda left his body on the 2nd December 1932.

Subodhananda was fully conscious and cheerful until the last. When his attendants asked, "Swami, do you remember the Master, Holy Mother, and Swamiji?" Subodhananda replied, "Yes, I remember them all distinctly." The night before he passed away, Swami Subodhananda said, "My last prayer is that the blessings of the Master be always on the Order."

(p. 555, God Lived With Them)

December 3

Let me remind you again, "Thou hast the right to work but not to the fruits thereof." Stand firm like a rock. Truth always triumphs. Let the children of Shri Ramakrishna be true to themselves and everything will be all right. We may not live to see the outcome, but as sure as we live, it will come sooner or later. What India wants is a new electric fire to stir up a fresh vigour in the national veins. This was ever, and always will be, slow work. Be content to work, and, above all, be true to yourself. Be pure, staunch, and sincere to the very backbone, and everything will be all right. If you have marked anything in the disciples of Shri Ramakrishna, it is this -- they are sincere to the backbone. My task will be done, and I shall be quite content to die, if I can bring up and launch one hundred such men over India. He, the Lord, knows best. Let ignorant men talk nonsense. We neither seek aid nor avoid it -- we are the servants of the Most High. The petty attempts of small men should be beneath our notice. Onward! Upon ages of struggle a character is built. Be not discouraged. One word of truth can never be lost; for ages it may be hidden under rubbish, but it will show itself sooner or later. Truth is indestructible, virtue is indestructible, purity is indestructible. Give me a genuine man; I do not want masses of converts. My son, hold fast! Do not care for anybody to help you. Is not the Lord infinitely greater than

all human help? Be holy -- trust in the Lord, depend on Him always, and you are on the right track; nothing can prevail against you.

(p.56, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga in 1894)

December 4

It is very rare and unlikely that a man will not make any mistake; but by realizing one's fault and desisting from repeating it, one manifests one's manliness. Without brooding over past deeds, if one is cautious about the present and the future, one derives immense benefit. It is very important that one should try to keep the body and mind strong, healthy, and pure; otherwise one is not fit for any noble work. Fix your mind on God and move towards him; then you will not have to be afraid of worldly maya. God will protect you and make you his own. If there is no theft in the chamber of your heart and if your mind and speech are united, then the omniscient Lord will grant what is right for you. Know this to be the undisputed teaching of all scriptures and great souls. Stay away from evil company and be always prayerful. If you can do that, the Lord will guide you while sitting in your heart.

(p.190-1, Spiritual treasures, Swami Turiyananda's letter to Ramesh dt. 4 December 1918)

December 5

As for you, my dear, noble, kind friend, I only would say this--we Indians lack in many things, but there is none on earth to beat us in gratefulness.

(p.91, V.9, Complete Works of Swami Vivekananda, Swamiji's letter to Margaret Nobel dt 5 December 1896)

December 6

If you are really ready to take the world's burden, take it by all means. But do not let us hear your groans and curses. Do not frighten us with your sufferings, so that we came to feel we were better off with our own burdens. The man who really takes the burden blesses the world and goes his own way. He has not a word of condemnation, a word of criticism, not because there was no evil but that he has taken it on his own shoulders willingly, voluntarily. It is the Saviour who should "go his way rejoicing, and not the saved". This is the only light I have caught this morning. This is enough if it has come to live with me and permeate my life. Come ye that are heavy laden and lay all your burden on me, and then do whatever you like and be happy and forget that I ever existed.

(p.521, V.7, Complete Works of Swami Vivekananda, Swamiji's letter to Sister Nivedita dt 6 December 1899)

'Woman and gold alone is the world; that alone is maya. Because of it you cannot see or think of God. None can taste the divine bliss without giving up his animal feeling. A devotee should pray to God to help him get rid of this feeling. It must be a sincere prayer. God is our inner controller; He will certainly listen to our prayer.

(p.670, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to Bankim on 6 December 1884)

December 7

This spiritual path is not like a path to Kashmir or Kedar- Badri that I can tell you how much remains. If a spiritual aspirant progresses a little and asks how much further he must go, then that shows the egotism and bad temper of the questioner. Well, today or tomorrow or someday he will surely attain the goal.

(p.141, Swami Akhandananda As We Saw Him, Swami Akhandananda's words on 7 December 1928)

At the end of the day, even if for a short while, lay aside everything and commune with God. In the beginning you may have some difficulty in practicing meditation in this way, but there is no reason to stop trying. Pray to Him, and He will give you peace. Out of His compassion He will strengthen your heart and make you one with Him. With the practice of meditation peace of mind will grow, and then alone will you be in a position to undertake humanitarian activities in the right spirit. Know for certain that this world and all living beings are His. He is the creator, you are His servants. You are blessed to the extent that He, in His grace, allows you to serve His creatures. Meditation on God will obliterate the ego, and He will then be all in all. Only when your mind reaches this state, will you be able to do genuine philanthropic work.

(p.55, For Seekers of God, Swami Shivananda's advice on December 7 1928 at Belur Math)

December 8

Self-control will come as a matter of course if one repeats God's name constantly, and is earnest in spiritual endeavors. The name of God has such intrinsic power that all the internal and external organs become naturally subdued by it. But then, one has to call on Him with sincere love. If one can somehow acquire love for God, one has nothing more to worry about; one can then advance towards Him very quickly. If one somehow acquires the feeling that God is one's own, one can set one's mind completely at rest. One cannot, however, have real love for God so long as one's mind is preoccupied with sensuous things. How can anyone have love for God, pure and untouched by sin as he is, unless one's own mind becomes purified? For that, one needs intense spiritual practice and sincere yearning for God. The purer the receptacle the quicker is His manifestation. Just try a little with determination, and see whether it happens or not. You have to consider spiritual practice the chief aim of your lives; as for the other work and activities, lectures, discourses, and so on – they are but secondary.

(p.219-20, For Seekers of God, Swami Shivananda's advice on 8 December 1929)

December 9

Swamiji consecrated the Belur Math on 9 December 1898 by worshipping the relics of Sri Ramakrishna. During the auspicious occasion, Swamiji had said to a disciple: "The master once told me, 'I will go and live wherever it will be your pleasure to take me, carrying me on your shoulders – be it under a tree or in the humblest cottage.'" (p.612, God Lived With Them)

Swamiji reached Belur Math after his second visit to the West

Late in the evening of December 9, 1900, the Swami arrived at the Belur Monastery. His brother-monks and the brahmacharis were taking their meal when the gardener, out of breath, came running in to tell them, "A sahib has come!" Immediately there was much excitement and speculation as to who the sahib might be, who had come

at that late hour and what his business with them could be. Then to their great surprise the sahib rushed into their midst, and, when they saw who he was they all cried out excitedly, "Oh, Swamiji has come! Swamiji has come!" They could not believe their eyes. At once an Asana (seat) was spread for him and he was served with a large helping of the Khichuri which was the food prepared for that night. He partook of it with great zest, as it was many months since he had tasted it. Later, the monks enjoyed several delightful hours while the Swami chatted to them about his varied experiences in the West. There was no sleeping that night. They were happy beyond measure; he had come back to them, altogether unexpectedly. No words can describe their feeling. And now, though they knew it not, he was to be with them till the end.

(p.558-9, V-2, Life of Swami Vivekananda)

It is the nature of the mind, unless it be purged of its bad habits by constant prayer and meditation, to drag man down to lower pleasures. You and everybody shall have to infuse in it good ideas and good habits by present acts. Then it will not trouble you. This is the reason when a man wants to be spiritual, he has to remain always on the guard so that the mind goes not back again to its unnatural habits. During this period constant struggle takes place. You are passing through that. If you have faith in yourself and in the grace of Sri Ramakrishna you are sure to come out victorious. He helps him who struggles – that is His nature. Know it always that His helping hand is always guiding you. Otherwise, you would have been vanquished long ago and would have become an ordinary man. Through His blessings, the character of the mind will change and it will be a helping maid by your side. But you shall have to keep a constant watch on the mind till He comes and resides permanently within it. You shall feel it yourself.

(p.170, Mahapurush Maharaj As We Saw Him, Swami Shivananda's letter to Swami Ranganathananda dt 9 December 1927)

December 10

Swami Premananda was born on 10 December 1861 at Antpur

Thakur about Baburam

"Baburam has a feminine nature. In a vision I saw Baburam as a goddess with a necklace around her neck and with women companions about her. He has received something in a dream. His body is pure. Only a very little effort will awaken his spiritual consciousness. Boys like Baburam are pure in heart. They have not yet fallen into the clutches of 'woman and gold.' I need Baburam here. I pass through certain spiritual states when I need someone like him. He is pure, pure to the very marrow of his bones."

(p.184-5, God Lived With Them)

December 11

On 11 December Vijnanananda went to see the famous reclining image of Buddha at Pegu, forty-five miles from Rangoon. He stood motionless in front of the image for a long time. His companions did not dare disturb him. After a while Vijnanananda regained a normal state of consciousness and they returned to the car. He remained silent and serious all the way back to Rangoon. Later, when repeatedly asked by the monks about his spiritual mood, the Swami said: "Today Lord Buddha has graciously vouchsafed me his vision. I clearly saw that the reclining image of Buddha was

living, as it were. How magnificent was the beauty of his luminous form!" After saying this, he again became silent.
(p.611, God Lived With Them)

December 12

Love is a great power – there is no doubt about it. To pray for the welfare of others, to wish that they may have peace, that they may reach the source of joy – if these desires are a cause of bondage then that bondage is of divine love. It will break the bondage of the world, lead one to immortality and make one blessed.
(p.131, Spiritual treasures, Swami Turiyananda's letter to Swami Premananda dt 12 December 1915)

I don't grudge my fate. But oh! now I want a man, one of my boys, to stand by me and fight against all odds! Don't you vex yourself; if anything is to be done in India, my presence is necessary; and I am much better in health; possibly the sea will make me better. My mistakes have been great; but everyone of them was from too much love. How I hate love! Would I never had any Bhakti! Indeed, I wish I could be an Advaitist, calm and heartless. Well, this life is done. I will try in the next. I am sorry, especially now, that I have done more injury to my friends than there have been blessings on them. The peace, the quiet I am seeking, I never found. I went years ago to the Himalayas, never to come back; and my sister committed suicide, the news reached me there, and that weak heart flung me off from that prospect of peace! It is the weak heart that has driven me out of India to seek some help for those I love, and here I am! Peace have I sought, but the heart, that seat of Bhakti, would not allow me to find it. Struggle and torture, torture and struggle. Well, be it then, since it is my fate, and the quicker it is over, the better. Lord bless you; if the Lord has made me His hack to work and die on the streets, let Him have it. I am more cheerful just now after your letter than I was for years -- wah Guru ki Fateh! Victory unto the Guru!! Yes, let the world come, the hells come, the gods come, let Mother come, I fight and do not give in. Ravana got his release in three births by fighting the Lord Himself! It is glorious to fight Mother.
(p.420-1, V.6, Complete Works of Swami Vivekananda, Swamiji's letter to Mrs Bull dt 12 December 1899)

December 13

Renunciation -- non - resistance -- non - destructiveness -- are the ideals to be attained through less and less worldliness, less and less resistance, less and less destructiveness. Keep the ideal in view and work towards it. None can live in the world without resistance, without destruction, without desire. The world has not come to that state yet when the ideal can be realised in society. The progress of the world through all its evils is making it fit for the ideals, slowly but surely. The majority will have to go on with this slow growth -- the exceptional ones will have to get out to realise the idea in the present state of things. Doing the duty of the time is the best way, and if it is done only as a duty, it does not make us attached. Music is the highest art and, to those who understand, is the highest worship. We must try our best to destroy ignorance and evil. Only we have to learn that evil is destroyed by the growth of good.
(p.125, V.5, Complete Works of Swami Vivekananda, Swamiji's letter dt 13 December 1896)

December 14

Never cease thinking of God. Whether you get joy or not, continue your meditation daily on a regular basis. If you can practise steadfastly, you will again experience bliss. One does not taste the joy of spiritual disciplines due to avidya or ignorance. But if one keeps on doing japam and meditation daily with love and zeal, his gloom due to ignorance goes away and the love of God emerges. Therefore, never give up spiritual practices, rather do them wholeheartedly. Eventually you will derive joy from them. Why do you pay so much attention to the fruits of action? Go on doing your work. In this world an employer pays his employees. Will not God give you anything if you work for him?

(p. 59, Spiritual treasures, Swami Turiyananda's letter to Swami Nirupamananda dt 14 December 1912)

December 15

. . . The Mother is our guide and whatever happens or will happen is under Her ordination. . . .

(p.417, V.6, Complete Works of Swami Vivekananda, Swamiji's letter dt 15 December 1898)

A man who has tasted even a drop of God's ecstatic love looks on 'woman and gold' as most insignificant. One gradually obtains that love for God if one but prays to Him with a yearning heart and always chants His name and glories.

(p. 341, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to M on 15 December 1883)

December 16

The knowledge of Brahman cannot be realized if the aspirant is worldly-minded even in the slightest degree. He succeeds in acquiring this knowledge only when his mind is totally free from 'woman and gold'. Weep for God with a longing heart. Tears shed for Him will wash away the clay. When you have thus freed yourself from impurity, you will be attracted by the magnet. Only then will you attain yoga.

(p.343-4, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to Mukherjee on 16 December 1883)

To cast the image means to meditate and contemplate on the Master, to think of the various incidents of his life. By meditating on him, one gets all the spiritual moods. He used to say, "One who remembers me never suffers from want of food or from other physical privations." These are the very words from his mouth. By remembering him one gets rid of all sufferings.

(p.154, The Gospel of Holy Mother, Mother's words on 16 December 1912)

December 17

Don't avoid any work. There is nothing that is unknowable, difficult to understand, or puzzling. Through the intellect, human beings have solved the mystery of deep truths such as: what is God, what is life after death like, is there rebirth, what is the Atman, etc. But if that intellect becomes overwhelmed and confused even when doing small things, then how can one realize God?

(p.142, Swami Akhandananda As We Saw Him, Swami Akhandananda's words on 17 December 1928)

One must call on God with a longing heart. One must learn from the Guru how God can be realized. Only if the Guru himself has attained Perfect Knowledge can he show the way. A man gets rid of all desires when he has Perfect Knowledge. Mad! That's the word. One must become mad with love in order to realize God. But that love is not possible if the mind dwells on 'woman and gold'

(p.346, The Gospel of Sri Ramakrishna, Sri Ramakrishna's advice to M on 17 December 1883)

December 18

Who is able to renounce all for His sake? Even the injunctions of Destiny are cancelled if one takes refuge in God. Destiny strikes off with her own hand what she has written about such a person. What does a man become by realizing God? Does he get two horns? No. What happens is, he develops discrimination between the real and the unreal, gets spiritual illumination and goes beyond life and death. God is realized in spirit. What else is spiritual life besides praying to the Master, repeating his Name, and contemplating on Him?

(p.85-6, The Gospel of Holy Mother, Holy Mother's advice to a disciple on 18 December 1909)

December 19

Through these spiritual disciplines the ties of the past karma are cut asunder. But realization of the God cannot be achieved without ecstatic love (Prema Bhakti) for Him. Do you know the significance of japa and other spiritual practices? By these, the dominance of the sense organs is subdued.

(p.87, The Gospel of the Holy Mother, Holy Mother's advice on 19 December 1909)

An aspirant cannot succeed in this form of spiritual discipline if his mind is stained with worldliness even in the slightest degree. The mind must withdraw totally from all objects of form, taste, smell, touch, and sound. Only thus does it become pure. The Pure Mind is the same as the Pure Atman. But such a mind must be altogether free from 'woman and gold'. When it becomes pure, one has another experience. One does not feel oneself to be absolutely necessary to others either in their misery or in their happiness.

(p.350, The Gospel of Sri Ramakrishna, The Master's advice to M on 19 December 1883)

December 20

...Have patience and be faithful unto death. Do not fight among yourselves. Be perfectly pure in money dealings. . . . We will do great things yet. . . . So long as you have faith and honesty and devotion, everything will prosper. Be bold and fearless, and the road will be clear. . . . If you all stand by me and do not lose patience, I assure you, we shall do great work yet. Mind you, the Guru - bhakta will conquer the world -- this is the one evidence of history. . . . It is faith that makes a lion of a man. You must always remember how much work I have to do. Sometimes I have to deliver two or three lectures a day -- and thus I make my way against all odds -- hard work; any weaker man would die.

. . . Hold on with faith and strength; be true, be honest, be pure, and don't quarrel among yourselves. Jealousy is the bane of our race.

(p.98-9, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga dt. 20 December 1895)

December 21

You are Mother's child just the same and are no less dear to her. You only look up to her for everything and love her with all your heart and soul. She knows better where to keep you and in what manner than you can possibly do yourself. Only stick to Mother and never forget that you belong to her. Do your duty manfully in whatever station of life you may be put and prove yourself a Mother's child by bringing all sorts of circumstances under your feet, having full consciousness that you are above them all, and they have no power to frighten you, far less to gain ascendancy over you in any way. May Mother give you strength and vigor to accomplish this.
(p.35, Spiritual Treasures, Swami Turiyananda's letter dt 21 December 1919)

All that I know is that a man will become free if he but takes the name of Sri Ramakrishna, the incarnation for this age. Anyone who takes shelter with him, will surely be saved by him. This is what is ordained for this age. The name of Sri Ramakrishna is the mantra for this age. Develop a love for God in your heart, be earnest, and call on Him. Then you will find that everything will be fulfilled in time. Make your mind ready.
(p.248-9, For Seekers of God, Swami Shivananda's advice on December 21 1930)

December 22

Holy Mother took birth on 22 December 1853

Once when Shyamasundari Devi was living with her father, she had occasion to sit in the dark beside a potter's oven under a bel tree. There suddenly issued a jingling sound from the direction of the oven, and a little girl came down from the branches of the tree. She laid her soft hands round Shyamasundari's neck, whereupon she fell unconscious. She had no idea how long she lay there thus. On regaining consciousness she felt as though the little girl had entered her womb. Ramachandra was then in Calcutta. One day, before he had decided to start for the city, he was engrossed in that thought. Then he fell asleep and dreamt that a little girl of golden complexion embraced him from behind by throwing her delicate arms round his neck. Ramachandra was greatly surprised and asked, "Who are you, my child?" The girl replied in the softest and sweetest of voices, "Here am I come to you."
(p.16-7, Holy mother Sri Sarada Devi)

December 23

Swami Saradananda was born on 23 December 1865

One day Sri Ramakrishna became a kalpataru and fulfilled the wishes of his disciples. Some asked for devotion, some knowledge, and some liberation. Seeing Sharat silent, the Master asked him: "How would you like to realize God? What divine vision do you prefer to see in meditation?" Sharat replied: "I do not want to see any particular form of God in meditation. I want to see Him in all beings. I do not like

visions." The Master said with a smile: "That is the last word in spiritual attainment. You cannot have it all at once." "But I won't be satisfied with anything short of that," replied Sharat. "I shall strive my best until I am able to attain it." At last the Master blessed him, saying, "Yes, you will attain it."
(p.314-5, God Lived With Them)

December 24

A man is able to see God as soon as he gets rid of ego and other limitations. He sees God as soon as he is free from such feelings as 'I am a scholar', 'I am the son of such and such a person', 'I am wealthy', 'I am honorable', and so forth. 'God alone is real and all else unreal; the world is illusory' – that is discrimination. One cannot assimilate spiritual instruction without discrimination. Through the practice of spiritual discipline one attains perfection, by the grace of God. But one must labor a little. Then one sees God and enjoys bliss.
(p.363, The Gospel of Sri Ramakrishna, Sri Reamakrishna's advice to M on 24 December 1883)

In the middle of December, Baburam's mother, Matangini Devi, invited the young monks to visit her native village, Antpur, during the Christmas vacation. Narendra, Baburam, Sharat, Shashi, Tarak, Kali, Niranjana, Gangadhar and Sarada boarded the Tarakeswar train at Howrah Station. They had taken musical instruments with them; so as soon as the train moved off, Narendra started singing, and the others joined in. They got down at Haripal station, and went to Antpur in a carriage. In the calm and quiet of the village, the spiritual fire in the young monks blazed up into a conflagration. Narendra's enthusiasm fanned the flames. The spirit of the Master as it were spoke and worked through him. He was intensely possessed by the vision of the sannyasi's life and would cry out, "Let man - making be the goal of our lives! Let us make this our only spiritual discipline! Away with vain learning! Let not the glamour of the world captivate our minds even for a moment! Realization of God is the one and only thing in life! That is what Shri Ramakrishna's life represented! We must realize God!" Inspired by these thoughts and fired by a oneness of purpose, the young men became aware of a sense of unity--a feeling that they were all linked by some wonderful spiritual power. During their stay at Antpur they seemed to grow into one body, one mind and one soul. The days passed in sadhana. Ramakrishna was in their minds; his name on their lips. Upon all alike there seemed to descend a spirit of renunciation, a desire to take the sannyasi's vow, each in the presence of the others. The monastic spirit seemed to be intensified in their hearts, both for their own liberation and for the good of the world. Each disciple saw in his brother - disciples a world of spiritual force; and that vision intensified the love among them. This was as it should have been, for the Master's spirit was destined to be perpetuated, not through one or several individual disciples having disciples of their own, which is what happens usually, but in a definite organized form.

Thus at Antpur, in still hours, subtle things were happening, knitting the brothers together. It all found expression one night before a huge Dhuni (sacred fire) in the compound. Overhead was the clear night sky, and all around was quiet. Meditation lasted a long time. When a break was made Narendra began to tell the story of Jesus, beginning with the mystery of his birth, through to his death and resurrection. Through his eloquence, the brother - disciples could catch something of the apostolic fervour that had impelled Paul to spread the Christian gospel far and wide in the face of adversities. Narendra charged them to become Christs themselves, and so aid in the redemption of the world; to realize God and to deny

themselves as Jesus had done. Standing there before the sacred fire, their faces lit up by the flames, the crackling of the wood the sole disturbing sound, they took the vows of renunciation before God and one another. The very air was vibrant with their ecstatic fervour. Strangely, the monks discovered afterwards that all this had happened on Christmas - eve!

(p.195-6, V.1, Life of Swami Vivekananda)

December 25

Night is the ideal time for spiritual practice. Meditation and japa should be performed regularly with great devotion. They purify the mind. Continued for some time, regular practice of this kind is conducive to the establishment of a constant spiritual mood, giving one a taste of inner joy. A person should not leave his seat immediately after meditation, but should sit for a while thinking about the object of his meditation. Then he may recite prayers and hymns along similar lines to intensify and stabilize the meditative mood and inner joy. Even after leaving his seat he should not talk with anyone, but should rather be contemplative and remain by himself for some time. Practice like this fosters a continuous undercurrent of meditation, helping to keep the mind on a high level and bringing to the heart great joy.

(p.5, For Seekers of God, Swami Shivananda's advice on 25 December 1920)

December 26

Every nation must save itself; we must not depend upon funds from America for the revival of Hinduism, for that is a delusion. To have a centre is a great thing; try to secure such a place in a large town like Madras, and go on radiating a living force in all directions. Begin slowly. Start with a few lay missionaries; gradually others will come who will devote their whole lives to the work. Do not try to be a ruler. He is the best ruler who can serve well. Be true unto death. The work we want -- we do not seek wealth, name or fame. . . . Be brave. . . . Endeavour to interest the people of Madras in collecting funds for the purpose, and then make a beginning. . . . Be perfectly unselfish, and you will be sure to succeed. . . . Without losing the independence in work, show all regards to your superiors. Work in harmony. . . . My children must be ready to jump into fire, if needed, to accomplish their work. Now work, work, work! We will stop and compare notes later on. Have patience, perseverance, and purity. If you are really my children, you will fear nothing, stop at nothing. You will be like lions. We must rouse India and the whole world. No cowardice. I will take no nay. Do you understand? Be true unto death! . . . The secret of this is Guru - bhakti -- faith in the Guru unto death! Have you that? I believe with all my heart that you have, and you know that I have confidence in you -- so go to work. You must succeed. My prayers and benedictions follow every step you take. Work in harmony. Be patient with everybody. Every one has my love. I am watching you. Onward! Onward! This is just the beginning.

(p.60-2, V.5, Complete Works of Swami Vivekananda, Swamiji's letter to Alasinga in 1894)

December 27

Swami Trigunatita visited the Master for the first time on 27 December 1884.

He who seeks God plunges headlong; he doesn't calculate about how much or how little he needs for the protection of his body. It is the pure mind that perceives God,

ands at that time this ordinary mind does not function. A mind that has the slightest trace of attachment to the world cannot be called pure.
(p.486, God Lived With Them)

You should undoubtedly bow before all views. But there is a thing called unswerving devotion to one ideal. True, you should salute everyone. But you must love one ideal with your whole soul. That is unswerving devotion.
(p.371, The Gospel Of Sri Ramakrishna, Sri Ramakrishna's advice on 27 December 1883)

December 28

Swami Advaitananda left his body on 28 December 1909

One day Swami Advaitananda stood in front of Sri Ramakrishna's picture and prayed, "Master, please release me from this pain." The Master soon answered the prayer of his disciple. Swami Premananda later said: "Before his death Gopal-da saw the Master carrying the mace on his shoulder. He then asked, 'Master, why are you carrying the mace on your shoulder?' The Master replied: 'I am Gadadhar. In this age I shall rebuild after destroying everything.'
(p.526-7, God Lived With Them)

Human character is formed through true sympathy and love, and not through erudition or intellectualism. If you have real feeling for others, and if your life is pure, stainless, and unselfish, then the Divine Mother will make the impossible possible through you. Merely scholarly lecturing does not bear any result. This is the secret.
(p.34, Spiritual Treasures, Swami Turiyananda's letter to Harimohan dt 28 December 1902)

December 29

What Swami Vivekananda said is true: "Devotion to God is dormant in everyone. It manifests itself when the veil of lust and gold is removed." The attempt to remove that veil is called sadhana, or spiritual disciplines; and when this veil disappears, the kundalini awakens. Nothing will be achieved if you scatter your mind in all sorts of things. Hold on firmly to your chosen path and resolve that you will attain liberation and devotion through it; then only you will succeed.
(p.60-1, Spiritual Treasures, Swami Turiyananda's letter to Swami Nirupamananda dt 29 December 1912)

In this universe where nothing is lost, where we live in the midst of death in life , every thought that is thought, in public or in private, in crowded thoroughfares or in the deep recesses of primeval forests, lives. They are continuously trying to become self - embodied, and until they have embodied themselves, they will struggle for expression, and any amount of repression cannot kill them. Nothing can be destroyed -- those thoughts that caused evil in the past are also seeking embodiment, to be filtered through repeated expression and, at last, transfigured into perfect good. As such, there is a mass of thought which is at the present time struggling to get expression. This new thought is telling us to give up our dreams of dualism, of good and evil in essence, and the still wilder dream of suppression. It teaches us that higher direction and not destruction is the law. It teaches us that it is not a world of bad and good, but good and better -- and still better. It stops short of

nothing but acceptance. It teaches that no situation is hopeless, and as such accepts every form of mental, moral, or spiritual thought where it already stands, and without a word of condemnation tells it that so far it has done good, now is the time to do better. What in old times was thought of as the elimination of bad, it teaches as the transfiguration of evil and the doing of better. It, above all, teaches that the kingdom of heaven is already in existence if we will have it, that perfection is already in man if he will see it.

(p. 354, V.6, Complete works of Swami Vivekananda, Swamiji's letter to Miss S Farmer dt 29 December 1895)

December 30

On 30 December 1894, at the Brooklyn Ethical society, Swamiji declared: "I have a message to the West, as Buddha had a message to the East."

(p. 45, God Lived With Them)

If I am God, then my soul is a temple of the Highest, and my every motion should be a worship -- love for love's sake, duty for duty's sake, without hope of reward or fear of punishment. Thus my religion means expansion, and expansion means realisation and perception in the highest sense -- no mumbling words or genuflections. Man is to become divine, realising the divine more and more from day to day in an endless progress.

(p.332, V.1, Complete Works of Swami Vivekananda, Swamiji's lecture on 'Hindu Religion' delivered at Ethical Society, Brooklyn on 30 December 1894)

December 31

What we want is strength. We Indians, more than any other race, want strong and vigorous thought. We have enough of the superfine in all concerns. For centuries we have been stuffed with the mysterious; the result is that our intellectual and spiritual digestion is almost hopelessly impaired, and the race has been dragged down to the depths of hopeless imbecility--never before or since experienced by any other civilised community. There must be freshness and vigour of thought behind to make a virile race. More. The Advaita is the eternal mine of strength. But it requires to be applied. It must first be cleared of the incrustation of scholasticism, and then in all its simplicity, beauty and sublimity be taught over the length and breadth of the land, as applied even to the minutest detail of daily life. "This is a very large order"; but we must work towards it, nevertheless, as if it would be accomplished to-morrow. Of one thing I am sure--

that whoever wants to help his fellow beings through genuine love and unselfishness will work wonders.

(p.77, V.9, Complete Works of Swami Vivekananda, Swamiji's letter to the editor of The Light of The East in 1896)

Have no fear. All depends upon the will of the Master.

(p.88, The Gospel of Holy Mother, Holy Mother's advice on 31 December 1909)
