

# Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise! Awake! And stop not till the Goal is reached.”

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## SWAMI VIVEKANANDA'S VISION

BY SISTER NIVEDITA

Ever since the day he wrote “Kali the Mother,” he has been growing more and more absorbed, and at last he went off quietly, without anyone knowing, from the place where he was living, to a sacred spring called Kshir Bhawani. There he stayed eight days, which seem almost too holy to write about.

He must have had awful experiences, spiritually and physically, for he came back one afternoon with his face all radiant, talking of the Mother and saying he was going to Calcutta at once.

Since then we have hardly seen him. He has been alone and living like a child “on the lap of the Mother”; it was his own expression.

How am I to tell you of things that words seem to sully? But I want you to know it as if you had been here. I know you won't treat it as news or as anything but sacred to yourself.

My own feeling (mind that is all) is that the ascetic impulse has come upon him overwhelmingly and that he may never visit the West or even teach again. Nothing would surprise me less than his taking the vow of silence and withdrawing for ever. But perhaps the truth is that in his case this would not be strength but self-indulgence, and I can imagine that he will rise even above this mood and become a great spring of healing and knowledge to the world. Only all the carelessness and combativeness and pleasure-seeking have gone out of life, and he speaks and replies to a question with the greatness and gentleness of a soul as large as the universe, all bruised and anguished, yet all Love.

To say anything to him seems sacrilege, and curiously enough the only language that does not seem unworthy of his presence is a joke or a witty story at which we all laugh. For the rest one's very breath is hushed at the

holiness of every moment. Can I tell you more? The last words I heard him say were, "Swamiji is dead and gone," and again, "There is bliss in torture." He has no harsh word for anyone.

In such vastness of mood, Christ was crucified. Again he said he had had to go through every word of his poem of "Kali the Mother" in his experience and yesterday he made me repeat bits of it to him. He talked, and because he talked of "the Mother" the words seemed large enough. Before he went away he left one filled with the presence of "the Mother." Yesterday he made me catch my breath and call him God. We are one part of a rhythm, you and I, that is larger than we know of. God makes us worthy of our place!

"Mother is flying kites," he sang, "in the market place of the world; in a hundred thousand she cuts the strings of one or two." "We are children playing in the dust, blinded by the glitter of dust in our eyes." He turned to me suddenly, and said, "These images of the Gods are more than can be explained by solar myths and nature myths. They are visions seen by the Bhakta. They are real."

October 13th, 1898.

## THE MASTER SPEAKS

[FROM THE DIARY OF M.]

### III

#### SRI RAMAKRISHNA IN COMPANY OF THE DEVOTEES OF MANIRAMPUR

Sri Ramakrishna is seated on his own cot after his meal. He has not yet got the opportunity for his siesta. Devotees are gathering. First of all a batch of devotees came from Manirampur. One served in the P. W. D., and now is a pension-holder. A devotee has brought them here. By and by other devotees kept coming in—first, a batch from Belgharia, then Mani Mullick and others. The Manirampur devotees say, "Perhaps, we have disturbed you in your taking rest."

*Sri Ramakrishna:* No, not at all. Such words as "He will now sleep" smack of egotism.

Hearing the words 'Chanak Manirampur' the Master is reminded of his friend of childhood, Sriram. The Master says, "Sriram keeps a shop

there in your village. He was my classmate in the primary school at Kamarpukur. He came here the other day."

The Manirampur devotees are asking the Master, "Please tell us how to realize God."

INSTRUCTION TO THE DEVOTEES OF MANIRAMPUR—"DO SOME SPIRITUAL PRACTICE AND CULTIVATE LONGING FOR HIM."

*Sri Ramakrishna:* A little of spiritual practice is necessary. If you simply say, 'There is cream in milk,' you don't get it. You are to convert it into curd, then churn it to skim the cream off. You must go to a retreat now and then. Spend some days in solitude<sup>1</sup> and gain devotion to Him. Then you can live anywhere. With shoes on, you can walk even over thorns.

The main thing is *faith*. "As you think so you gain. Faith is the very

<sup>1</sup> Living in solitude the Yogi must keep his soul united (with God).—*The Gita*,