

My Master, Swami Brahmananda (Maharaj)

Reminiscences by Swami Prabhavananda

Edited by Gopal Stavig

Introduction

For the most part this material is not found in the biography written by Swami Prabhavananda, *The Eternal Companion: Brahmananda His Life and Teachings*. What follows was compiled by Gopal Stavig from twenty-four of Swami Prabhavananda's lectures transcribed by Swami Krishnananda (1904 - 1997). They were delivered in Southern California between the years 1948 and 1976. Also utilized is material from a cassette of a Sunday oral presentation entitled "My Master" given by Swami Prabhavananda on January 24, 1971, in the Hollywood Vedanta Society Temple. In addition, seven of Prabhavananda's lectures on Holy Mother were consulted.

Swami Prabhavananda (1893 - 1976) was born in the village of Surmanagar and brought up in Vishnupur. Greatly motivated by his devotion to Swami Brahmananda (1863 -1922), he first met Maharaj in 1911 and later joined the Belur Monastery of the Ramakrishna Order in December 1914 and became a brahmachari in January of the following year, receiving the name of Bhakti Chaitanya. While in India, he had a number of opportunities to be in Swami Brahmananda's holy company, where he remained until 1923 before departing for the United States. Prabhavananda met Maharaj at the Belur Math and in Kankhal at the foot of the Himalayas before becoming a monk, and then was stationed at the Belur Math, Mayavati for two years where he was an assistant editor of the *Prabuddha Bharata*, in Puri and at the Udbodhan Office in Calcutta for a short time, in Madras for four years (c. 1917-21) where he received Sannyas and worked on the staff of the *Vedanta Kesari*, one year at Bhuaneswar, and then he returned to the Belur Math.

Swami Prabhavananda's Lectures

"Om Hari Om. Him I bow down to the perfect guru, who is absorbed in the bliss of Brahman. Who can bestow that bliss upon others, who is free from earthly bondage, who is the Self of highest wisdom, who is beyond life's sweet and bitter, who is untouched by evil. Of whom the scriptures describe his nature saying, "That Thou Art." Changeless, pure, Eternal, one without a second, the witness of all the

mind's moods and motions. How shall thought compass and tongue describe Him? Om Tat Sat. Om shanti shanti, shanti, peace, peace, peace.”ⁱ

This describes my Master about whom I am going to speak, though the mind cannot compass or words cannot express. When I think of my Master, I am reminded of a pen picture drawn by the great seer philosopher Shankara called “Salutations to the Guru.” He describes the perfect guru as young, luminous in body, sitting silently under a tree. The guru is youthful because the truth is ever-new and young. The disciples are old because they are heavily laden with karmas of the past, old superstitions and doubts. There were disciples seated around him, all in silence. Without speaking words the doubts in the minds of the disciples were dissolved, there is the dawn of knowledge in their hearts, and the bliss of God is experienced within each one of them. There was no question asked, no answer given, but they began to feel the ineffable joy. This picture I have seen, I have had the blessed privilege of witnessing this from day to day in the presence of my Master. He would be sitting silently. There would be a crowd of people seated around him. Sometimes he would be talking but not of God, not of spiritual disciples, but he would make fun, cut jokes, make us laugh or talk about gardening. Then as this crowd would disperse from his room, the problems with which they were burdened suddenly became solved. Each one had a problem and each one's problem was solved and they felt bliss, a joy within themselves. Five minutes in his company, you were a changed person. A sinner would come and sit in his presence and would feel purified.ⁱⁱ

And in his presence, my own experience had been that there is no question that would occur in our minds. Is there a God? Can we see him? Such questions would not arise. There would be no need to convince us of the truth of the existence of God, by reason or by argument. I have asked my brother disciples and they said the same thing. If you had been in the presence of a God-man who lived in that blissful consciousness like I had the privilege to, you would feel that God is. And not only that, you would feel that God is easy to know and see. He could transmit spirituality through silence, that was the power in him. The disciples of Ramakrishna that I met were the embodiments of their own teachings; religion is something they could transmit to others. In the presence of my Master whose servant I am, we felt that God is the supreme goal of human life. It is simple, so easy, as if God is a fruit we are holding within the palm of our hands. Wherever he would go, there would be joy and festivity. It would be a unique experience. And we would be renewed in spirit, would feel purified. There was that one ideal placed before us, realize God, see Him, talk to Him, be His companion for eternity, realize your union with him.ⁱⁱⁱ

It is really very difficult to talk about him. In order that a great-illuminated soul can be understood, one has to be illuminated himself. The appreciation is possible only when you have attained to the same height of realization. You see, we were young, then we thought we knew everything. But as we grow older in experience, we begin to get a little glimpse, we see the vastness, the greatness, the impossibility to explain or express what he stood for.^{iv}

Maharaj with Sri Ramakrishna (Thakur) and Swami Vivekananda (Swamiji)

One time my Master whom we all lovingly used to call Maharaj told me that when bad thoughts arose in him he was afraid to approach Sri Ramakrishna. Then Thakur said, "Come here. Hold out your tongue," and he wrote something on it. Maharaj said, "Then all that was gone." I told him, "When it comes to Sri Ramakrishna, he did everything for you, but when it comes to us, you only scold us." Then he said, "No. I see that Thakur is doing everything for you." Three times he repeated that.^v

Sri Ramakrishna asked Rakhali [Swami Brahmananda] to gently massage his feet. You see Rakhali came from a very rich family, and he thought that it is the duty of servants to massage and so he said, "Sir, I can't do it." Then Sri Ramakrishna said, "Why don't you just touch my feet with your hands?" And then he touched his feet, and saw the Divine Mother in the form of a little girl going around him.^{vi}

He lived with Sri Ramakrishna as father and son. If you ever go to Dakshineswar where Sri Ramakrishna lived you will find there are two beds, in the higher bed Sri Ramakrishna slept and in the lower bed Swami Brahmananda, Rakhali slept.^{vii}

At one time Sri Ramakrishna said to Rakhali, "Prepare a betel leaf for me." "Oh I do not know how to do it." Then Latu-Maharaj [Swami Adbhutananda] said, "Why don't you follow the guru's words?" Rakhali replied, "Why don't you do it?" So they fought. Ramakrishna asked Ramlal his nephew, "Who is the greater devotee?" He said, "Of course Rakhali is a greater devotee." Then Latu said, "Rakhali is a greater devotee who would not obey the guru's orders." Then Sri Ramakrishna explained to him, "You see he did not lose his temper before his guru, but you lost your temper." From that day on Latu-Maharaj never lost his temper before anybody, he had such control over himself.^{viii}

Sri Ramakrishna taught Swamiji and Maharaj many kinds of spiritual disciplines, and to no other disciples. Now they are forgotten. You see Rakhali came to look after

Sri Ramakrishna, but Rakhai came to a stage when Sri Ramakrishna had to look after him.^{ix}

Maharaj and some others, six of the disciples of Ramakrishna were considered as Ishvarakotis. They are associates for eternity with the Avatar or Divine Incarnation. And they are ever-free souls, Nityasiddhas; ever perfect they were never bound in life. They come again and again with a Divine Incarnation, for the good of humanity to help mankind attain liberation. They are still living and are still helping everyone who seeks for that help.^x

A disciple asked Maharaj, “Won’t you please tell us something about Sri Ramakrishna.” His answer was, “What can I say and how would you understand? Unless he reveals himself to you it is not possible to know and to understand him.” I would say the same thing about my Master, Maharaj.^{xi}

You see Sri Ramakrishna in a picture for example, but some disciples saw him transfigured into many forms. Swami Saradananda came to him and said, “Maharaj there is a statue of Sri Ramakrishna. Would you please come and look at it.” Then he said, “Which form? I have seen him transfigured in so many forms.” Then he explained to him the form you see in the picture. He said, “Oh yes.” Maharaj approved the statue that was in Benares. Unfortunately it was broken, and they have polished it, but it does not look the same.^{xii}

Swami Brahmananda wrote a little book called, *The Words of the Master*, and that was the teachings of Sri Ramakrishna as he learned from him. In this connection, I am reminded of what he told us about the book that he wrote. He said when Sri Ramakrishna was living, at one time he wanted to write down what he was saying, and Sri Ramakrishna saw him taking notes and asked, “What are you doing?” “Oh, I am taking notes of what you are saying.” “Oh no, don’t do that, listen to what I am saying.” Then Maharaj told us, “I forgot many things. But now I get these teachings, I think of them, and he comes and tells me again what to write.” So those teachings that you find in that little book, *The Words of the Master*, were really directly heard from Sri Ramakrishna, and he just jotted them down again.^{xiii}

This I have heard from another disciple who was present at the time. Swamiji called a meeting of his brother disciples and they were together, and he already had written certain rules for the conduct of the monastery. He asked every disciple to read it and give their opinion. So all the brothers read it and they liked them, but some criticized one or two of the rules, so the discussion went on. Maharaj was

keeping silent and then Swamiji asked, “Raja, how is it that you have not said anything. Don’t you like the rules?” He said, “No Swamiji, I don’t like them.” Then what did Swamiji do? He tore up the rules and threw them in the wastebasket.^{xiv}

This is a very interesting story that I heard this time when I went to India. Swamiji and Maharaj were seated together, and Swamiji was talking about how to organize the Order. Then suddenly Maharaj made a little remark. And as soon as he said that, Swamiji took out his notebook and wrote it down, what Maharaj had said. Then Maharaj told him, “Swamiji, I didn’t consider that matter, it just came out of me. You must not pay attention to that.” You see, Swamiji knew that what came out of Maharaj were the words of Ramakrishna.^{xv}

I happened to find a letter Swamiji wrote to Sister Nivedita. It is very interesting. He wrote to Nivedita, “I recommend none, not one except Brahmananda. That old man’s judgment never failed, mine always does. If you have to ask any advice or get anybody to do your business, Brahmananda is the only one I recommend, none else, none else. With this my conscience is clear. Vivekananda.”

In this connection let me point out to you how close Swami Vivekananda and Swami Brahmananda were to each other. What love and admiration and reverence they had for each other. Now again you find one time Swamiji told him, “Raja you have given all these young boys to serve me. What do they know about serving? I cannot sleep at night. You serve me.” And you know what Maharaj did. It was a hot night and so he began to fan him. He fanned him all night, because Swamiji asked him to, he did not say to stop. He had a wonderful sleep. Then as Swamiji got up in the morning and saw he was still fanning him, he then took away the fan and embraced him.^{xvi}

After the passing away of Sri Ramakrishna, all his disciples went out to practice severe austerities. Maharaj was practicing austerities at one time in Vrindavan, and Vijay Krishna Goswami who was regarded as a great saint was living there. He had met Sri Ramakrishna. When Vijay met Maharaj he asked, “Raja why are you practicing severe austerities, you have everything already, didn’t Sri Ramakrishna give you everything?” His answer was, “Yes I got everything, but what I got I must try to make that my very own.” In other words he was not satisfied in attaining samadhi occasionally, he wanted to have control as it were of that samadhi.^{xvii}

At Belur Math one time Swami Premananda was telling Maharaj that Swamiji said to him (in Bengali), "I have become the purifier of the fallen ones." And Maharaj replied, "I have also become purifier of the fallen ones."

Holy Mother and Maharaj

Now I will tell you how Swamiji and Maharaj would touch Holy Mother's feet. Swamiji would dip himself in the Ganges six or seven times. He thought he was not pure enough to touch her feet. And then only he would go and touch her feet. But you see we didn't know. We went under any condition. Maharaj would go just like a little boy who had done something wrong and was afraid to approach his mother. So he would compose himself first by saying, "Hello Radhu, how are you?" Then he would bow down to her and try to go away. And the Mother would say, "Rakhal sit down." On other occasions, Swami Brahmananda would approach Holy Mother with spiritual emotion and fervor and his whole body would be shaking. That is, he would be in ecstatic consciousness whenever he would approach to touch the feet of Holy Mother. Of course, all this happened after Thakur passed away.^{xviii}

When we were students in Calcutta, they gave word to us that Holy Mother will be coming to the Belur Math and they needed volunteers. So many of our college boys went there. We stood in rows at the Belur Math. It was not the present big monastery, so there was very little room there. Holy Mother was carried in a palanquin up to the gate, and then they had a chair prepared for her. There were four disciples of Sri Ramakrishna: Swami Brahmananda, Swami Saradananda, Swami Premananda, and Swami Shivananda. They carried her on their shoulders. Then Maharaj gave the order that nobody should bow down before Mother at that time. But we saw Khoka Maharaj, Swami Subodhananda. He just rolled on the ground before her. Maharaj asked, "Who is that, who is that?" Of course, Khoka Maharaj in the meantime disappeared. So Mother was carried by these four Swamis upstairs to the shrine room. I believe she was worshiped at that time by these disciples. One thing I know that while she was living, she was worshiped by hundreds and thousands of people as a living Goddess.^{xix}

They all went to visit Sarnath near Benares. Sarnath is the place where they went underground, dug and found the relics of Buddha, and then they built a Buddhist temple there. So Maharaj went by motorcar and Holy Mother went in a horse carriage to Sarnath. Maharaj somehow realized when Mother returns by horse carriage, there will be a spook on the side of the road. The horse will shy and the carriage will fall down. Maharaj told Holy Mother, "You take the motorcar and I'll go in

the horse carriage.” As they were coming by carriage, the horse shied and it fell down. Of course, there was not much injury to anyone. Holy Mother remarked, “You see, Rakhai was ready to sacrifice his life for my sake.”^{xx}

In Benares, when Maharaj saluted Holy Mother as he came down the stairs, Golap Ma asked, “Mother wants to know why you have to worship her?” Then he danced like a little boy and said, “Because she holds the key to the knowledge of Brahman.”^{xxi}

One time, I think it was on the birthday of Ramakrishna, Holy Mother came to the Belur Math to attend the celebration. As she arrived my Master, Swami Brahmananda went into ecstasy, into deep samadhi. Just think, just feeling her presence he went into deep samadhi. All the other brother disciples were a little concerned about him, because he stayed in that samadhi for a long time, and nobody could bring him out of that deep contemplation. Then Holy Mother received a report about it and said, “Do not be concerned about him, he will come out all right.” After a while she came herself, touched his hand and said, “My son, I have brought some sacramental food for you, wake up and eat.” And immediately Maharaj came back to normal consciousness and prostrated himself before her.^{xxii}

In this connection I shall tell you something. Holy Mother asked one of her disciples to buy some clothing for the disciples of Sri Ramakrishna. Then she said, “But get one silk cloth for Rakhai.” Then this disciple asked her, “But Mother are not all these disciples your sons? Why make a difference and ask for a silk cloth for Maharaj? Holy Mother said, “Yes, true they are all my sons, but Rakhai is my son.”^{xxiii}

While living on earth, I saw Holy Mother only once more when I became a monk and three of us [Prajnan Maharaj and Satyen (Swami Atmabodhananda)] were going to Mayavati. Maharaj said to us, “Go and take the blessings of Holy Mother.” So we went. At that time, she did not have a veil and of course, she kissed like our mother’s kiss, by placing her fingers on his chin and then putting them to her lips. Then she offered us each one flower. I do not know what the others did but when the flower dried up, I threw it away.^{xxiv}

During the period of Holy Mother’s mahasamadhi when she was passing away, Maharaj did not come. He was at Bhubaneswar. Swami Saradananda was asked, “Why is it that all of you disciples are present and only Maharaj is not present?” Swami Saradananda said, “Maharaj is not like us.” You see Maharaj had the power to stay wherever he was and yet come [in subtle form] and visit anyone. So he visited her.

Mother knew. Swami Saradananda also knew and that's why he said, "He is not like one of us." At exactly the time of her death Maharaj told Swami Nirvanananda, "Mother just left her body." The telegram came exactly at that hour. At that time Holy Mother's beauty came out. While living, that beauty was not there, because people might look at her with impure eyes and that would harm them. So her real beauty came out when she passed away.^{xxv} Now Swami Saradananda felt very bad that he had taken away a plate of food from Holy Mother because of her illness. When Maharaj came to Calcutta, Swami Saradananda told that story and said, "Maharaj you have to eat this food and let her eat through your mouth." Then he prepared that same thing, and Maharaj in an ecstatic mood took that food.^{xxvi}

Maharaj once told me that no one can really understand Mother unless she reveals herself to that person. She is still living, and she reveals herself even to those who are not worthy. She showed her unbounded grace and appeared before a disciple of Maharaj in this country. The whole world disappeared, and there was only Mother and what power she bore.^{xxvii}

Swami Prabhavananda Prior to Brahmacharya

After graduating from High School and coming to Calcutta, I used to visit Belur Math. You know strange as it is, before I met Maharaj when I was fourteen years old I read *The Gospel of Sri Ramakrishna* in its original form in Bengali. Then I was attracted by two names, Naren and Rakhal [Maharaj's original name], and I had a picture of Maharaj before I saw him. So in 1910 I when I was sixteen, I came to Calcutta to study in College run by the Brahma Samaj. At that time I used to go and visit Belur Math, but Maharaj was not there. One year passed and then Maharaj came. So on a weekday I went to see him, because I knew at other times there would be a crowd of people. Maharaj was seated upstairs in an easy chair on the veranda facing the room that is preserved in honor of Swami Vivekananda. I was standing there feigning that I was looking at Swamiji's room, and he watched me, and I just side-glanced at Maharaj. He watched me for a few minutes, then he said, "Come here. Sit down" and he asked, "Have I not seen you before?" "No Maharaj." Holy Mother had asked me the same question when I first met her. But you see when Maharaj accepted anybody as his disciple; he accepted them on first sight. I wanted to touch his feet. Then he asked me, "Can you take off my stockings?" He allowed me to give him service immediately. On the veranda, on the porch, there was sun shining, so I put his maroon colored stockings there. Then he asked, "Do you know how to massage?" I said, "Yes." So he gave me the privilege to massage his feet, which I did every Saturday and Sunday. When I would massage his hands, he would hold my

thumb in such a way that I couldn't get lose. Maharaj used to tease Swami Premananda, his brother disciple, through me. Premananda would not let anyone massage his feet. So Maharaj told me, "Go to Swami Premananda and massage him." When I went to him he would not allow me to massage his feet. But I said, "Maharaj gave me the order, I must obey." And so he said, "I can't get anywhere with you" and then he let me do it. At the same time, that way I got the blessings of Swami Premananda. When I saw Maharaj, in my mind there came a complete fulfillment. I needed no instructions, nothing. I have seen him, that's everything. He was a magnet a great attraction who changed my life. I never before experienced such love from my parents or from my friends. I asked another disciple of Ramakrishna, Swami Subodhananda, "How is it that there is such love in them? And he said, "God is love, and in whom God is unfolded, there that love is most manifested." ^{xxviii}

As Christ has said, "Ye have not chosen me, I have chosen you." And this I have seen with Maharaj, my Master, all his disciples will tell you that at the very first meeting he accepted you. I have taken many of my friends to him and they could not see anything. So the disciple has to be ready. Yet, now these very people, strange as it may sound come to us to become disciples. Maharaj made very few disciples only a little over one hundred. But those whom he accepted, he accepted at the very first meeting. And it is, I will say "a grace unconditional." ^{xxix}

This reminds me of a brother disciple of mine who is in St. Louis, Swami Satprakashananda. He told me that Maharaj asked him, "Have you a room for me?" He didn't understand so he replied, "Yes, Maharaj we made a place for you." Maharaj said, "No I don't mean that. I mean here (in your heart) have you room for me?" Then he understood. But again he thought it would take a long time to get initiation from Maharaj, he might have to wait for years. So he decided to go to Holy Mother. As he went half the distance, he got dysentery, he couldn't proceed, so he had to come back. At long last he had to take initiation from Maharaj. ^{xxx}

There was a schoolteacher of mine, Sharot Sen who told me that, "I understand you go to Maharaj. Would you take me to him?" So I took him with me and introduced him to Maharaj. He wanted certain preliminary instructions, which Maharaj gave to him. Then Maharaj asked me, "Don't you want to ask for instructions?" I said, "No Maharaj" because I found fulfillment in him. I thought there is no other so great; mother, father, or friend, so what is there I have to get? Later when we were going back on a boat Sharot Sen scolded me, "He wanted to give you instructions, why didn't you accept them?" Then I said, "All right, I'll go back," so the next day I came back. Maharaj asked, "Why have you come back?" "Yes Maharaj, I

want instructions.” Then he gave me my very first instructions and gave me beads. His chief disciple Swami Sankarananda had the beads strung together. Then he asked me to get a bell to hang around the neck of his pet calf that he was very fond of. He saved the calf from the hands of some people who were going to butcher him. That was I think Guru-dakshina, the fee for the guru, which is the custom.^{xxx1}

Before becoming a monastic, I went to see Maharaj at Kankhal without getting his written permission. When I arrived at four in the morning, Maharaj came out as if He was expecting me. He said, “So you have come.” His secretary and disciple Swami Sankarananda who later became the President of the Ramakrishna Order also came out, and he told him, “Make room for this young Brahmachari.” There were four of us together in one large room, including Swami Madhavananda who also later became the President of the Ramakrishna Order. One day Maharaj came to see how we were situated. He said, “Too bad four of you have to stay in one room.” Then he made the remark, “Fifty sadhus, holy men can live under one blanket, but in one kingdom two kings cannot live!”^{xxxii}

During the Durga Puja held at Kankhal, monks of different Orders were invited. He gave me the privilege to be his attendant for a month and during that time I received his grace, he initiated me. His regular attendant was learning the worship of Mother Durga. Maharaj told me not to have any special seat for him, “because there are four knower’s of Brahman coming from different Orders.” There was an easy chair where Maharaj use to rest, which I carried into the open field and had it turned down so that nobody could sit on it. Then I saw an old monk picking up the chair and sitting on it comfortably. So I went to him and said, “Holy sir you cannot sit in that chair.” “Why not?” “That’s Maharaj’s chair.” “O Maharaj won’t mind.” I said, “But I do mind.” So I took his hand, he did not resist at all but smiled and got up. Then what did I see? Maharaj was seated and right next to him this old monk was seated. I stood up to see them being served. They were speaking in Hindi, which I did not understand at that time; and having a hearty laugh looking at me.^{xxxiii}

After the Durga Puja two boats were hired, and the Swamis and Brahmacharis were taking the image of the Divine Mother to be immersed in the river. In the evening Maharaj was standing on the bank of the river Ganges. I was standing by him and he asked me, “Aren’t you going?” I said, “No Maharaj.” And then he told me, “Get a little water from the Ganges and sprinkle it on me,” which I did. It was his habit at that time during the evening to bow down with folded hands and salute the Lord. While he was bowing down, I took that opportunity to bow down and take the

dust of his feet. He just looked at me for a moment, did not say anything and went on. I value that moment in my life, because every day I think of that!^{xxxiv}

My name was Abani. One day in fun Maharaj said, “Abani you miss sweetmeats, don’t you, Bengali sweetmeats. All right you will get it within an hour.” So he sat down and just a few times he chanted the name of the Lord. Then after about 15 or 20 minutes there came three women from Mirat, and with Bengali sweets they had prepared for Maharaj. I was a doubting Thomas and asked them, “Do you come often to Maharaj?” They said, “Yes.” Then I asked them, “Do you ever bring sweets?” The answered, “No, this is the first time we brought sweets we wanted to surprise him.” Maharaj knew, think of that. I wanted to join the monastery, but he told me to finish my university education, then come.^{xxxv}

After Becoming a Monastic

My friend Parish and I were seated before Maharaj who told us, “You two do not have to go and get permission, you take vows of Brahmacharya.” He later became a Swami Amriteswarananda but unfortunately he passed away quite young. He was a great soul. We were monastics only for one month; while most of the other twenty-one or twenty-two monks who were given Brahmacharya vows at that time, were there one or two years and they had to ask Swami Premananda for permission.^{xxxvi}

Maharaj carried on this work as President of a large organization, the Ramakrishna Order based on love. I remember I was present near him when I first joined the monastery, and a disciple of Vivekananda came to him and said, “Maharaj we need to make some new rules and regulations for the conduct of the young monks, who just joined the monastery.” About twenty-four of us joined the monastery, the largest number up to that time. And then Maharaj said, “But didn’t Swamiji make some rules and regulations?” “Well, yes, but that was not enough.” Then Maharaj added, “Look here we have enough rules and regulations to guide these young men. What we need is love and more love.” That was his way of conducting the whole organization. Now I understand they are making some new rules and regulations. It happened gradually you know.^{xxxvii} Also, in the whole organization all the disciples were bound together by the cord of love. There was no such distinction that this person is a disciple of one guru and someone else is another guru’s disciple, we never knew of that.^{xxxviii}

Maharaj told me this very interesting story. He was visiting Swami Vijnanananda's Ashrama and a young boy came who wanted instructions from him. Maharaj said, "There is the abbot, you go to him." So he went to Vijnanananda who told the boy, "I am the abbot here, but look, Maharaj is the head of the whole organization, you go to him." So he returned to him, and again he sends him back to Swami Vijnanananda. And then Maharaj told me, "Do you know what he did? Vijnanananda said, 'Wait, I will give you instructions, and he went to his room, opened a trunk and brought out a photo of me [Maharaj]. He gave it to this boy and said, 'Everyday before this photo you pray to be guided, to be instructed, I do not know of any higher teaching than that.' " And Maharaj said to me, "Do you see what a great devotee of Ramakrishna he is?"^{xxxix}

In the case of Maharaj we have seen how he would teach each disciple according to his capacity, what he could do, he would not say anything impossible. I have heard him say to some disciples to sit and meditate for fifteen minutes a day and that will do. And to another he would say you have to meditate sixteen hours a day. You see it depended on the individual capacity. He would not teach anybody something that would be impossible for that person to practice. Maharaj would make it simple and easy for each individual and at the same time, it was a fact that if that same individual practiced those simple truths in his life, he was bound to get unique results in spiritual life.^{xi}

Now I shall tell you what I saw in my Master. Maharaj was to sign a document and after three days his private secretary Swami Sankarananda came to him and said, "Maharaj this is the last day that you have to sign this." He had the deed ready before him, with the pen in hand, but he said to Sankarananda addressing him by his first name, "Yes, yes I am trying to sign it but I can't remember my name." You see he was so identified with Sri Ramakrishna, completely absorbed.^{xii}

After a few months Maharaj decided to send me to the Mayavati Ashram. He told me, to keep my mind high like the Himalayas. During that time I was feeling lonely for Maharaj, so I came directly to Puri where he was staying at the time. I will tell you an incident I do not think I mentioned it anywhere. I was at Puri in a large house belonging to the brother of Balaram Bose a wealthy disciple of Sri Ramakrishna. And so Maharaj who was their guest, another disciple Swami Turiyananda, and all his retinue were present and I happened to be there. Two young ladies who were disciples of Maharaj came. It was a huge building, so in another part of the house these two young girls lived for a few days. Maharaj asked me to take them to bathe in the ocean and to take them to the Temple and see them around.

Then one day they asked me if they could go to visit the monastery, which was one of the four monasteries that were established by the great Shankara. I had to get permission from Maharaj and so these girls were just hiding behind the door. I asked Maharaj, "Shall I take them to see the monastery of Shankara?" His answer was this, "Shankara will give you liberation! Go and meditate." Then he said to me, "Meditate, meditate, then you will find how there is the mind of bliss in everyone's heart. You will feel how unnecessarily they are suffering." He always emphasized it; as in all scriptures and all great teachers have emphasized it, "Seek for the Eternal amongst the non-Eternals of life. Seek for that highest imbibing joy, in the midst of the fleeting pleasures of life."^{xlii}

Maharaj had the ability to give samadhi just by a touch. There was a fourteen-year-old girl who had a dream of Maharaj and so she came to the Udbodhan office. She was sent by Swami Saradananda at an odd time to Maharaj, who was resting at Balaram Bose's house. So Maharaj got up and asked her to come in and sit down and he gave her a mantra. Immediately she went into samadhi since Maharaj had that power. Then Maharaj asked her to take the gerrua cloth and become a nun. "Stay in one place and young girls will gather around you and you will initiate them." When she passed away her chief disciple said she was in mahasamadhi.^{xliii}

One time I complained to Maharaj, "Well you give us instructions and then you do not help us anymore." And he said, "How do you know I do not help you? If you follow the instructions I ask you to do, you will find that you are receiving help." Today I can say he helps me and others. I believe Ishvarakotis and Avatars are still living and helping all spiritual aspirants. Open your hearts, seek for God. Seek for that Eternal treasure and you will find help coming directly from all these. From Christ, from Buddha, from Ramakrishna, from Swamiji, from Maharaj. It has been made possible and easier in this age to realize God, by the coming of Sri Ramakrishna and his disciples. You will find that help, without your knowing it. If you go one step toward God, he comes a hundred steps to receive you.^{xliv}

Another thing comes to my mind. You ask him something and then he would say, "Oh, wait, wait, come and see me tomorrow." You come to him the next day, he answers, "I don't feel good, you come to me another day." You see, he was waiting to get the direct answer from the Lord, before he would give you his answer. That was his way.^{xlv}

When I was a young Brahmachari, I made the request, "Maharaj give me samadhi." And he said, "You are very impatient my boy." He took a friend of mine to

the library, and then he asked him to touch his hand and he went into samadhi. Then he locked the door and came away. After two hours he brought him out. I do not know what happened to him.^{xlvi}

Another time my Master told me, “You see, you have the grace of God, you have the grace of your guru, you have the grace of the devotees of God, but for the grace of one, you will be ruined.” I said, “What is the grace of one?” He said, “Your own mind.”^{xlvii}

His disciples did not understand him, his brother disciples understood him. When we were sitting at his feet as disciples, we saw with what reverence and respect his brother disciples showed him. When we would feel that majestic greatness in him, he would do something, say something and makes us laugh and makes us forget that. If we had that feeling continued in us, we could not give him the personal service that we had the privilege to give. He would be like one of us. He would bring himself down to our plane and gives us the lift from there.^{xlviii} You know it is very strange, we couldn't understand it. For instance, he was seated and we were there and talking perhaps. And then we thought he was a little unmindful. There was a gaze in his eyes as if he was gazing at the infinite, and he was answering us also. Then later he said he had the vision of Christ, he had talked with him. We didn't see him going into samadhi, so how would we understand such phenomena? You see he lived in that blissful consciousness, and at the same time he was the head of the Ramakrishna Order, the vast organization and he carried on the duties of the Order.^{xlix}

I am sure all of you are acquainted with the life of Christ. How multitudes followed him but then a few intimate disciples stuck by him. He looked at them and said, “Are you also going to leave me?” And Peter said, “No Master you have the words of Eternal life.” Now my Master once said to us, “We have the Eternal treasure to offer. But what do people come to us for, potatoes and onions and eggplants. They want cheap material things. How many really seek that Eternal treasure? Many times Maharaj said to us, “They talk of joy of life, but what can the people of the world understand by the joy of life? Where is the joy of life, only in that which is Eternal. The infinite alone is happiness, there is no happiness in the finite. If one becomes devoted to God, life is full of fun.” He often said to us, “Give up the pleasures of a few days to obtain that Eternal joy, that abiding joy, which knows no sorrow.” He emphasized upon meditation.¹

While at Puri one day I saw Maharaj walking up and down, which meant he was in a very high spiritual mood, and the whole monastery would vibrate. He looked at

me with such compassion in his eyes. The next morning I received a letter from my mother, that father had passed away. I personally believe he knew the day before that my father had died and he was giving him liberation at that time. Maharaj told me, “ You are a Brahmachari you don’t have to observe any regulations.” Then after three or four days he suddenly looked at me and said, “Oh you are still here. Go and see your mother.” He put me in a car with the food from the Jagannath Temple. Maharaj sent something with me spiritually. When I went to visit my mother, brothers and sisters, they said something happened as soon as you came, our grief was turned into joy and it became a festive occasion.ⁱⁱ

After seeing his Mother, Swami Prabhavananda went to Calcutta and then to the Belur Math. Swami Premananda told him, “I am glad you came back to Calcutta, you be the assistant secretary of Swami Saradananda, the General Secretary of the Mission. We are now getting old, you boys will have to take over, so learn from him.” I agreed to that since I was very happy to be working with a direct disciple of Sri Ramakrishna. But as soon as I went to the Belur Math from Calcutta, there was a letter from Maharaj that said, “As soon as you receive this card come away to Puri immediately. Get the money you need from the Udbodhan Office.” So I came and showed that letter to Swami Premananda and he said, “Write to Maharaj that you won’t go.” Then I said, “Maharaj when it comes to obeying my guru and obeying you, I have to obey my guru.” Then he got excited and said, “You won’t listen to me.” You know he had such wonderful love. Later one of the boys said, “Go upstairs, he is waiting for you.” So I went to Swami Premananda, and he asked me to sit down and he inquired what kind of sweets I like. He said, “Sit down and eat. Are you mad at me?” “Why should I be mad at you? Your scolding is a blessing.” Then he said, “We had plans for you; but I can see Maharaj has other plans for you. Go to Maharaj but don’t tell him that I scolded you. This is the last time you will see me.” Then of course I held his feet and began to weep.ⁱⁱⁱ

I got this letter from a monk who is older than me, but was junior in the monastery. At one time he came to Maharaj and said, “I cannot meditate my mind is so restless, please do something for me.” He replied, “Brother Hari, Swami Turiyananda has practiced so many spiritual disciplines, he has performed austerities all his life, he is the one you must go to.” So he goes to him and Swami Turiyananda tells him, “I am at Maharaj’s door living with him to receive his grace. You go back to him and receive his grace.” He returns and Maharaj says, “You know there must be a proper recipient.” This young monk’s answer was wonderful, he said, “Maharaj, you can give that supreme treasure, you have that power to do that, you can make a

recipient fit.” Then Maharaj smiled and said, “All right follow what you are doing and you will achieve it.”ⁱⁱⁱ

Balaram Bose was a rich man and a great devotee with a palatial home, and he used to invite Maharaj to be his guest. There were Oriental carpets, all the luxuries, and Balaram's son Ram gave Maharaj a silk robe. Maharaj was seated on a cushion and a well-known professor from Calcutta University came to visit him. He had read the in the *Gospel of Sri Ramakrishna* how austere and simple Thakur was. With that great ideal he entered the room and expected to see an austere holy man, not with silk robes, but with a rag around his waist and what did he see? So that shocked him and he came out of the room, he didn't prostrate or anything. He sat outside on a bench and began to think about it. Then a personal attendant of Maharaj, Swami Nirvanananda came and asked the professor, “Would you like to see Maharaj?” He didn't know he had already been to Maharaj and the professor replied, “Yes, lead me to him.” So he went again and this time he prostrated before him, and then Maharaj asked, “Didn't I see you a while ago?” He answered, “Yes.” Then they began to talk for a few minutes, and this professor left him and realized, “What a great mistake I would have made in my life, if I had gone away the first time after the shock I received.” And then of course this man became his disciple. So from externality, it is difficult to judge a holy man.^{iv}

At Madras and After

At one time Maharaj was traveling in Madras, South India, not while I was there, it was previous to my time. When he arrived there, some people came and they naturally expected to hear a talk given by the President of the Order. They asked when is President-Maharaj going to speak? And Swami Ramakrishnananda who was the Abbot of the monastery in South India answered, “Lecture, Maharaj giving a lecture. What would you understand if he gives a lecture? He tells us one sentence and I give lectures on that one sentence for three years to you people.” Maharaj didn't make any speeches, he did not give lectures and hardly did we hear him talk about religion. He would talk about gardening, about other matters.^{iv}

I was sent to Madras and after a time when Maharaj arrived, there was a singer with him. He sang this song that was later translated by Swami Ashokananda who was head of the San Francisco Center. It went,

“All my sorrow has been lifted by seeing Thee,
What boundless grace is Thine,

My heart has drunk pure nectar, and is soothed.
 When I do not have Thee, all things seem empty,
 And the sun, and the moon, and the stars, lose their light.
 Companion of my soul, there is none like Thee,
 An ocean of love swells within when I remember Thee.
 Stay Thou with me, day and night, that my life may have its Lord,
 And keep me ever in the shadow of Thy feet, in life and in death.”^{lvi}

At one time I was restless while I was in Madras and not in the company of Maharaj. I thought if I go away to a solitary place, live a life of contemplation and live on alms and walk around, and I might find rest and peace. Later when I asked Maharaj for permission to leave, he became restless as if he could not control me. He said, “Ask brother Tarak” that is Swami Shivananda who was upstairs “to come.” So I had Swami Shivananda come to Maharaj’s room. Then Maharaj said, “You see brother what a foolish boy this one is. He says he will practice austerities. Swamiji did not establish this monastery for you boys to roam about like hundreds and thousands of monks wandering about the streets of India. He established this monastery in order that you can realize that truth for yourself and at the same time serve mankind. That is the ideal for which you have become a monk, and find that within yourself.” Then he added, “Why make yourself restless going here and there?” Pointing to his own heart he emphasized, “He who finds Him here, finds Him everywhere. If he doesn’t find Him here, he does not find Him anywhere.” Thus, it is though he emphasized meditation, he did not minimize service to mankind. As Swamiji pointed out the ideal and Maharaj also emphasized upon that ideal, “See Narayan, see God, and serve God in mankind.”^{lvii}

One time I saw him completely absorbed in samadhi. I have not mentioned this story anywhere because it sounds a little romantic in the ears of the western audience or the western readers. There was a convent run by an old holy man from Maharashtra who had about twenty-four young nuns under him. He invited Maharaj to come and visit them, but this was in Madras. And so Maharaj, Swami Shivananda, and Sri Ramakrishna’s nephew Ramlal, these three, along with Maharaj’s retinue, we all went there. There was a big hall, there were many young nuns, and the chief nun brought a vessel of scented water and placed it at the feet of Maharaj. She dipped Maharaj’s feet in the water and she took away the vessel and wiped his feet with her long hair. Then they began to dance with sticks in their hands, beating to the music. They sang the song that begins with, “Drink this milk, my Lord Gopala” and ends with, “The Lord Krishna drinks the milk from Namadeva [a Maharashtra saint, 1270-1350]. Somehow they knew Maharaj had that attitude of a baby Krishna. Maharaj

was absorbed completely in samadhi. They were singing this song to baby Krishna and feeding him milk by placing the vessel of milk on his lips, but of course he was in samadhi. The whole place was surcharged with something indescribable. He brought samadhi as it were into the normal plane, and this I have reason to believe.^{lviii}

The other time I saw Maharaj in samadhi and that was also in Madras. There was a cot and a seat placed there. He looked at me and said, "You seat me." And then I took his legs, and for a long time he was in a meditation posture and then into samadhi. Then a picture was taken.^{lix}

When I was in the Madras monastery, I was with Maharaj about fourteen hours a day while he was there. There was a professor from Colombo in Ceylon [Sri Lanka] who was staying with us for about ten days and he said, "Look I don't know what kind of people you are, but if you can stand the atmosphere of that man from day to day, you must be great." Then he said, "I can't stand it anymore. I must go out into a worldly atmosphere." He did not stay long in the world and later the professor became a disciple of Maharaj and a Swami of the Order. He did a great service to the cause, a very intellectual man he translated books of Swamiji into Tamil, and he opened many schools and colleges all over Ceylon. These schools have been taken away by the government and unfortunately he died prematurely.^{lx}

Another event occurred at the Student's Home dedication in Madras. Maharaj was to make the dedication, and I was back of him to protect him from the crowd. We sent an invitation to many people including Annie Besant the head of the Theosophy Society. When she came I showed great respect to her and moved away, and she leaned on Maharaj.^{lxi}

There is another incident I heard from others that I wish to tell you. There was a disciple of Maharaj he was giving him service for a long time, and then suddenly he got smallpox. So he was taken to the hospital and Swami Ramakrishnananda used to go every day and see him. He would beg Swami Ramakrishnananda, "Please ask Maharaj to come and stand at the door, I want to see him, before I die." When he told Maharaj, he paid no attention to that. And then after he died Swami Ramakrishnananda told Maharaj, "This boy attended you with such care for such a long time, and he wanted to see you before he died, and you did not go." Maharaj responded, "How do you know I didn't go? How do you know I didn't go?"^{lxii}

You see he would not stay in one monastery. He was the head of the whole Order, so he had to go from one place to another, and in each monastery he would

stay for a few months. Wherever he would be going, a special atmosphere would be created of joy and festivity. Every day would be a festive occasion, full of fun. Everyone entering into that would be charged by that air of festivity. They would feel a peculiar joy, a peculiar something, which they never felt before, a peace, a joy. Maharaj would be in light moods and would make such fun, and make us laugh every day. He told us “It’s good to laugh every day, that relaxes the mind and body.” Maharaj was a Brahman, a knower of Brahman. He did not have to undergo any austerities or spiritual disciplines.^{lxiii}

Maharaj said to me at one time, “What is to be done after your death, I have done that for you. If you want to taste that bliss while living here on earth, you have to struggle for yourself.” But through his grace without any struggle, I have tasted that bliss also.^{lxiv}

When one attains the highest samadhi, what we call the nirvikalpa samadhi, one reaches that unitary consciousness. Then as the yogi comes back, there is not the universe of matter, but the universe of spirit. Their eyes have become transformed, their vision is not physical, so they see God in everything. They lived merged, soaked as it were in the bliss of God. I have seen how Maharaj would have to struggle sometimes, to control that samadhi. That state of consciousness was the natural normal state for him. To be unconscious of the world, of course that is samadhi. That he would control in order that he could live and teach us. Often I have seen, you see there are certain marks, preliminary signs one goes through, or one can see expressed physically, before one plunges into that transcendental consciousness. And I have witnessed many times when such signs would be marked in him; he would get up and walk out. At that time nobody could approach him the whole monastery would be like shaking. Just think of that. You and I are struggling hard to reach that state, and he would shun that state, as it were.^{lxv}

Maharaj told me he sees God in every being, with so many sheathes. He said to me, “I see God playing in so many ways, wearing so many masks, the masks of a saint, the mask of a thief, the masks of a lustful person, the mask of a pure soul. Then how can I teach anyone? When I come down from that plane I see your mistakes, then I can try to correct you.” You see if I see God in you and God in myself, how can God teach God? So you see they do not see sin and sinner. No. In God’s eye there is no sin. Even when he came down he would be always living in God. In other words he lived in two states of consciousness—in one state he would see Brahman everywhere, he would be himself Brahman, which is the non-dualistic

experience. Then again in the lower state he would be a devotee of God, there would be a dualistic attitude.^{lxvi}

When he was leaving Madras he said as I prostrated before him, "I feel so bad to leave you here." When he sent a card he used to sign it, "Yours affably, Brahmananda." And then in English on the side he wrote, "I miss you very much." When I arrived at Bhubaneswar he went away to Calcutta. There he attained mahasamadhi and I never saw his physical body any more.^{lxvii}

Maharaj initiated Tara an actress of the theater who had heard of Sri Ramakrishna from Girish Ghosh. You will find Tara's description of Maharaj and his fatherly love in the book I have written on my Master. I came from Madras to Bhubaneswar where she had a house in order to associate with the monks. She found out that I was a disciple of Maharaj she wanted to meet me. At first I hesitated a little, she was an old lady at that time. She insisted on touching my feet and I tell you I felt such soothing influence that I knew she was pure.^{lxviii}

Tantine, Josephine MacLeod told me this story. One time a businessman from England had a dream of Maharaj and he was told to come to Calcutta. So he came to Calcutta and it was easy for him to find where the Belur Math was located. At the Belur Math he was staying in the guesthouse. Tantine came and requested Maharaj, "He has come all that distance, please see him." And he said, "No, no, I won't see him." Then Mahapurush, Swami Shivananda came and asked Maharaj to see him. He replied, "No, no, don't ask me to see him. I will not see him. Ask him to go somewhere else." Completely disappointed in his heart the Englishman went to the Temple of Dakshineswar. When he returned and was about to land, Maharaj suddenly came out and as soon as he saw him he died on the boat. This occurred on the Ganges, on no-mans land. Maharaj knew if he had seen him at the Belur Math, when he died, there would have been an inquiry and complications with the British government.^{lxix}

There was a young Swami and he told me this incident. He told me what a bad thing he had done, and there was a meeting of the trustees. The case was brought up, and they had to unanimously pass the resolution to expel this young monk. Maharaj had to agree, he was the President, but he didn't press the matter, this was done in the afternoon. Next morning, Maharaj dressed early in the morning and came to meet the Secretary, Swami Saradananda who looked at him and asked, "Maharaj, why at his hour are you all dressed up?" Well he said, "You know what you did yesterday was all right because he brings a disgrace to our Order. But I am going to

resign my Presidentship and I'll take a house somewhere and I will have that boy with me." Then Swami Saradananda, replied, "Oh Maharaj, if you want him forget the matter" so he stayed on. And you know when I first went back to this country in 1935, I was three days and three nights with this young Swami, and what a joy he gave me, talking all of the time about Maharaj and his love for him.^{lxx}

After Maharaj's passing away, there was the first monk's conference. It was in that conference, Swami Saradananda another disciple of Sri Ramakrishna who was the General Secretary of the Mission, explained the reason for it. He said to all the monks, "That as long as Maharaj was living we never questioned anything, because whatever he said, whatever came out of his lips came out directly from God. But now I want every one of you to reason out whatever we say and other opinions should be considered. So I am forming this working committee to conduct the work of the future." You see these are the words of a disciple of Sri Ramakrishna. So he made the whole monastery democratic with the votes of many trustees.^{lxxi}

Three of us were celebrating the first birthday anniversary of Maharaj after he passed away, just before I came to this country. Swami Saradananda from the Udbodhan Office was supposed to come and attend the ceremony. But he was busy, so he could not do it and he sent a poem in Bengali which translates as, "On the lotus-blossom he who is dancing with Krishna, who is the leader of all mankind, and also the real true guru, Him I bow to."^{lxxii}

When I was sent to this country by other disciples of Ramakrishna, I was only twenty-nine years old. Swami Shivananda was then the President of the Order. When I told him, "What do I know?" He said, "Never forget you have seen the Son of God [Swami Brahmananda], you have seen God." Religion, I have seen something transmitted through silence. Teachers of that type do more good to mankind than many preachers like myself, becoming hoarse speaking. Yes in silence. It is something that is transmitted and you become renewed in spirit. It is no credit to the disciple.^{lxxiii}

As we looked at our Master what did we see? Did we see in him a Hindu monk or a Christian minister, or what? I have pondered over that many times, looking at him, and the only answer I could get within my heart was, that he was a man of God, neither Hindu, nor Christian, nor Buddhist, no.^{lxxiv}

The great scientist Albert Einstein read *The Eternal Companion: Brahmananda His Life and Teachings*. One of our brother disciples went to visit Einstein who said, "Maharaj emphasized upon meditation." And the brother disciple added, "Well he

talked about work also.” Then Einstein said, “Well look here, you do not have to ask people to work, they will work anyway.”^{lxxv}

Endnotes

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- ⁱ (Jan. 24, 1971), p. 1 lecture on cassette; (March 3, 1974), p. 1. These lecture transcripts are the property of the Vedanta Archives of the Vedanta Society of Southern California. For each endnote the one that comes first is the most importance, and the last the least important reference. Nearly 40% of this article was published in *Prabuddha Bharata* (Aug. 2011), pp. 523-29.
- ⁱⁱ (Jan. 24, 1971), p. 1, cassette; (Feb. 15, 1970), pp. 1-2; (Feb. 1, 1959), p. 1; (Feb. 23, 1975), p. 1; (Feb. 11, 1951), p. 1.
- ⁱⁱⁱ (Jan. 24, 1971), pp. 1-2, cassette; (Jan. 30, 1966), p. 10; (Feb. 15, 1970), p. 2; (Jan. 23, 1966), p. 1; (Feb. 11, 1951), p. 1; (Feb. 3, 1957), p. 1.
- ^{iv} (Feb. 1, 1959), p. 1.
- ^v (May 18, 1975), p. 12.
- ^{vi} (March 24, 1974), p. 10; (May 18, 1975), p. 9; (March 3, 1974), p. 3.
- ^{vii} (May 18, 1975), p. 9; (Feb. 8, 1976), p. 3; (Jan. 19, 1975), p. 3.
- ^{viii} May 18, 1975), pp. 9-10.
- ^{ix} (May 18, 1975), p. 12.
- ^x (March 24, 1974), p. 7; (Feb. 14, 1965), p. 1; (Jan. 24, 1971) cassette; (Feb. 11, 1962), p. 5.
- ^{xi} (Feb. 14, 1965), p. 2.
- ^{xii} (May 18, 1975), pp. 2-3; (March 24, 1974), p. 10.
- ^{xiii} (Jan. 30, 1949), p. 1.
- ^{xiv} (Feb. 8, 1959), p. 6; (Feb. 1, 1959), p. 5.
- ^{xv} (Feb. 11, 1951), p. 4.
- ^{xvi} (Jan. 24, 1971), p. 9, cassette; (Feb. 1, 1959), p. 6.
- ^{xvii} (Jan. 30, 1955), p. 3.
- ^{xviii} (Sept. 16, 1973), cassette; (Dec. 16, 1951), p. 4; Swami Prabhavananda, "Holy Mother," *Bulletin of the Ramakrishna Mission Institute of Culture* (Dec. 2007), p. 535.
- ^{xix} (Sept. 16, 1973), cassette; Prabhavananda (2007), p. 534.
- ^{xx} (Sept. 22, 1974), pp. 11-12; Prabhavananda (2007), pp. 538-39.
- ^{xxi} (Sept. 22, 1974), p. 11; Prabhavananda (2007), p. 538.
- ^{xxii} (Dec. 4, 1960), p. 1; Prabhavananda (2007), p. 539.
- ^{xxiii} (Jan. 24, 1971), cassette.
- ^{xxiv} (Sept. 16, 1973), cassette; Prabhavananda (2007), p. 534.
- ^{xxv} (Sept. 16, 1973), cassette; (Sept. 21, 1975), p. 12; (Oct. 12, 1975), p. 9; Prabhavananda (2007), p. 537.
- ^{xxvi} (Sept. 16, 1973), cassette; Prabhavananda (2007), p. 537.
- ^{xxvii} (Oct. 7, 1973), pp. 13-14; Prabhavananda (2007), p. 539.
- ^{xxviii} (Feb. 8, 1976), pp. 5-6; (March 3, 1974), p. 5; (Feb. 23, 1975), p. 4; (Feb. 15, 1970), p. 4; (Feb. 14, 1965), pp. 1-2; (Feb. 11, 1962), p. 3.
- ^{xxix} (Jan. 24, 1971), p. 3, cassette; (March 17, 1957), p. 2; (Jan. 27, 1963), p. 6.
- ^{xxx} (Jan. 20, 1974), p. 3.
- ^{xxxi} (Feb. 23, 1975), p. 5; (Jan. 20, 1974), p. 4; (Feb. 8, 1976), pp. 6-7.
- ^{xxxii} (Feb. 23, 1975), p. 6; (Feb. 8, 1976), pp. 8-9; (Jan. 23, 1966), p. 5.
- ^{xxxiii} (Feb. 8, 1976), p. 9; (Jan. 19, 1975), p. 9; (Feb. 23, 1975), pp. 6-7.

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- xxxiv (Feb. 23, 1975), p. 7; (Jan. 19, 1975), p. 8; (March 3, 1974), p. 8; (Feb. 8, 1976), pp. 9-10; (Jan. 20, 1974), p. 6.
- xxxv (Feb. 23, 1975), pp. 7-8; (Jan. 20, 1974), p. 7; (Feb. 14, 1965), p. 4.
- xxxvi (Feb. 23, 1975), pp. 8-9; (Jan. 19, 1975), p. 11.
- xxxvii (Feb. 15, 1970), p. 9; (Feb. 1, 1959), p. 5; (Jan. 30, 1955), p. 2; (Feb. 8, 1959), p. 7.
- xxxviii (Jan. 27, 1963), p. 4.
- xxxix (Jan. 23, 1966), p. 6.
- xl (Jan. 30, 1949), p. 7.
- xli (March 24, 1974), p. 10; (Feb. 18, 1962), p. 2; (Jan. 23, 1966), p. 7.
- xlii (Jan. 24, 1971), p. 5, cassette; (Jan. 19, 1975), p. 11.
- xliii (Jan. 20, 1974), p. 17; (March 24, 1974), p. 8.
- xliv (Jan. 24, 1971), p. 10, cassette; (Feb. 15, 1970), p. 12; (Jan. 27, 1963), p. 8; (Feb. 8, 1970), p. 12; (Feb. 11, 1962), p. 5.
- xlv (Feb. 8, 1959), p. 6.
- xlvi (Jan. 20, 1974), p. 18.
- xlvii (Feb. 18, 1962), p. 4.
- xlviii (Jan. 24, 1971), cassette; (Feb. 8, 1959), p. 1.
- xlix (Jan. 19, 1958), p. 5.
- i (Jan. 24, 1971), pp. 4-5, cassette; (Feb. 11, 1962), p. 4.
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