

**A COGNITIVE LINGUISTIC ANALYSIS OF CONCEPTUAL
METAPHORS IN HINDU RELIGIOUS DISCOURSE WITH
REFERENCE TO SWAMI VIVEKANANDA'S COMPLETE
WORKS**

By

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DECLARATION

I, Suren Naicker, hereby declare that this thesis, entitled *A Cognitive Linguistic analysis of conceptual metaphors in Hindu religious discourse with reference to Swami Vivekananda's Complete Works*, is my own, and has not been submitted for any purpose, academic or otherwise, to another university, and is forthwith submitted to The University of South Africa for the completion of the degree Doctor of Literature and Philosophy.

A handwritten signature in black ink, appearing to read 'Suren Naicker', written over a horizontal line.

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ABSTRACT

This thesis investigates the use of metaphorical language in *The Complete Works of Swami Vivekananda*. Vivekananda is one of the most influential modern-day Hindu scholars, and his interpretation of the ancient Hindu scriptural lore is very significant. Vivekananda's influence was part of the motivation for choosing his *Complete Works* as the empirical domain for the current study. Vivekananda's *Complete Works* were mined using AntConc, for water-related terms which seemed to have a predilection for metaphoricity. Which terms to search for specifically was determined after a manual reading of a sample from the *Complete Works*. The data was then tagged, using a convention inspired by the well-known MIPVU procedure for metaphor identification. Thereafter, a representative sample of the data was chosen, and the metaphors were mapped and analysed thematically.

This study had as its main aim to investigate whether Hindu religious discourse uses metaphors to explain abstract religious concepts, and if so, whether this happens in the same way as in Judaeo-Christian traditions. Furthermore, following Jäkel (2002), a set of sub-hypotheses pertaining to *ubiquity*, *domains*, *models*, *unidirectionality*, *invariance*, *necessity*, *creativity* and *focussing* is assessed.

Key findings in this study include a general confirmation of the above-mentioned hypotheses, with the exception of 'invariance', which proved to be somewhat contentious. The data allowed for the postulation of underlying conceptual metaphors, which differed somewhat from the metaphors used in traditional Judaeo-Christian philosophy.

Keywords: *Vedanta; conceptual metaphor; Vivekananda; Ramakrishna; Conceptual Metaphor Theory; religious discourse; The Complete Works of Swami Vivekananda; Cognitive Linguistics*

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CONVENTIONS

Conventions adhered to in this thesis include the use of upper case to represent conceptual metaphors and frames, italics for titles, specific linguistic examples, foreign terms and metalanguage, single inverted commas for translations of foreign terms; double inverted commas denote a direct quote, which alternate with single quotes when there is a quote within a quote. Single inverted commas are for common phrases, idiosyncratic uses of terms, and for common words/phrases, perhaps that are repeated from a quote just cited. Place names (like ‘Kolkata’ versus ‘Calcutta’) are cited as they appear in print.

When there is a parenthesis within a parenthesis, square brackets are alternated with round brackets, like when a reference is cited within brackets: “... (as explained by Naicker [2012])”.

The Complete Works of Swami Vivekananda – Volume 1, will be referenced as CW-1, and ‘CW-1: 18’ will refer to page 18 of the said volume.

Other common abbreviations used throughout the thesis are listed below:

BT = Blending Theory

CL = Cognitive Linguistics

CMT = Conceptual Metaphor Theory

GVAP = Group Verdict After Pragglejazzing

LLBA = Linguistics and Language Behaviour Abstracts

MIP = Metaphor Identification Procedure

MIPVU = Metaphor Identification Procedure – Vrije Universiteit

MRW = Metaphor Related Word

PP = Possible Personification

WIDLII = When In Doubt Leave It In

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CHAPTER 1

INTRODUCTION

1.1 BACKGROUND

The problem of religious discourse was brought to the fore, amongst others, by the logical positivists, a movement made famous by the Vienna Circle, founded in 1929. They claimed that metaphysical assertions and arguments are vacuous, since such assertions cannot be verified. Given the lack of falsifiability in the domain of metaphysics, it was advocated that metaphysics should be rejected *in toto* as a meaningful discipline – and certainly should not fall under the auspices of the sciences. These views were in reaction to the centuries-old dominance of science by various religious philosophies and doctrines. It was no coincidence, then, that most of the members of the Vienna Circle were materialistic atheists. This extreme view is no longer as influential as it once was, not only in the sciences, but also by scholars of religion. Mathematicians like Lennox (2011), for example, argue that scientific facts certainly point to the existence of a Judaeo-Christian God. Physicists like Capra (1983) argue that there are evident parallels between ancient Eastern philosophical thought and findings in modern physics. This relates to the traditional ‘problem’ of religious discourse because the logical positivists were very explicit about precluding *all* discussions on metaphysics from the realm of scientific inquiry. Nevertheless, in the domain of religious philosophy, the Indian saint Swami Vivekananda claimed that the lofty philosophy of the *Vedanta* is so prescient that the “latest discoveries of science seem like echoes” (CW-1: 3, 8). In fact, according to Vivekananda, the *Vedanta* philosophy “agrees with modern science” (CW-1: 9), since philosophy must be amenable to scientific scrutiny. Vivekananda also pointed out that if science refutes certain phenomena beyond reasonable doubt, then these should be refuted by the *Vedanta* too; yet, he was also critical of science, saying that most “scientific knowledge is mere theories” (CW-2: 16). His point is simply that there should be a convergence amongst fields of inquiry like philosophy, religious studies and science. An in-depth discussion of the merits of this argument is beyond the scope of the current study, and is mentioned simply to illustrate the

various contrasting views on this matter and to place this study against the broader background of debates on the nature and complexity of religious discourse.

Aside from the scientific viability of metaphysical paradigms, the complex nature of religious discourse remains a problem worth investigating, in the sense that the language used when talking about topics within the domain of religion often has nuanced connotations. One example could be the standard meaning of ‘consciousness’ in Western psychology, which pertains to an embodied being’s ability to respond to external stimuli. In the context of Hindu philosophy, consciousness does not have to be embodied, and refers to some kind of Intelligent Life Force that pervades the entire cosmos. Hence, when analysing different religious philosophies, there is the problem that the same words are often used to talk about very different concepts, even though there may not be any “clear analogues” for that term (Harrison 2015: 307). One salient example is the word *God*, for which there is literally no analogue in Buddhism, and the same term applied to Hindu philosophy means something very different from the Judaeo-Christian word. When speaking in English, a practising Hindu will use the word *God*; however, “while this conception is also found in the Indian tradition, it stands in sharp contrast to the dominant conceptualisation of knowledge found in traditional East Asian philosophies” (Harrison 2015: 308). These conceptual differences are part of the problem and can stunt inter-cultural and inter-religious dialogue.

Vivekananda, in being tasked with bringing the *Vedanta* philosophy to the West by his guide and guru Sri Ramakrishna, was forced to bridge this gap, beginning with his maiden public address in Chicago, USA, on the 11th of September 1893. Given that the audience comprised many representatives from the Western intelligentsia, including Jewish and Christian religious leaders, Vivekananda had to find a way of being intelligible, and therefore had to adopt the standard Western frame of reference in his discourse.

One of the strategies employed by Vivekananda was to start off with reference to something that the audience was almost certainly familiar with – something known, something concrete. Sometimes it would be a parable, sometimes an excerpt from the

Bible, and often it would be via some kind of analogy with a natural object, concept, or phenomenon. The latter led Vivekananda to employ a number of metaphors in expounding upon his philosophy, defined as understanding “abstract aspects of our experience by means of mapping them onto domains of experience which are more concrete” (Harrison 2015: 313). Within the context of Lakoff and Johnson’s Conceptual Metaphor Theory (CMT), it is understood that metaphors are conceptual in nature, and they therefore have a direct “effect on our thought, experience, and on our everyday activity” (Harrison 2015: 309). Harrison also claims that “different conceptual metaphors underlie the practice of philosophy within different cultures” (*ibid.*). This is in contrast to the idea of universality, inherited from analytic philosophy, “with its emphasis on universality and detachment from contingent details of experience” (Harrison 2015: 320). Chomskyan linguistics clearly adheres to this latter paradigm, with its emphasise of finding a Universal Grammar, common to all languages. Vestiges of this way of thinking are to be found within a linguistic school of thought known as Cognitive Linguistics, with some scholars investigating metaphors which may be universal (cf. Kövecses 1995; 2008). CMT is closely associated with the paradigm of embodied realism, which claims that because the mind is embodied, there will be similar primary metaphors across cultures due simply to the “similarity of human bodies, physical environments, and experience” (Harrison 2015: 311). Given the import of “conceptual metaphor theory, we would expect to find that philosophising, wherever and whenever it occurs, is a complex activity structured by a range of (not necessarily consistent) metaphors” (Harrison 2015: 311). It may also be worth noting that “Lakoff and Johnson’s work has enjoyed a more far-reaching impact within religious studies than it has within philosophy” (Harrison 2015: 321). This makes CMT an apt framework for the current study, which aims to explore the kinds of metaphors Vivekananda, as an influential Hindu philosopher, employed.

If there are candidates in religious discourse for universal metaphors, one contender may well be the GOD IS A LOVING FATHER metaphor, or at least metaphors within the FAMILY frame. A quick electronic search of the words *father* and *mother* within Vivekananda’s *Complete Works* (CW) reveal 2304 hits; 507 hits for *father*, and 1797 hits for *mother*.

Given this, it may be the case that GOD IS A LOVING MOTHER is a more dominant metaphor in Hindu philosophical discourse. This would be unsurprising, given the variety of goddesses, and concomitant reverence for them, within the Hindu tradition. In fact, Harrison (2007a, 2007b) is very critical of the hegemony of the patriarchal and misogynistic metaphors used within the Judaeo-Christian traditions, and ties it in to the societal biases which existed when those religions arose. There are also times when Vivekananda would deliberately employ the GOD IS LOVE metaphor, which would run through an entire discourse, or even through an entire book, like an elaborate metaphorical conceit (as in CW-2: 21-30).

Lakoff (1996: 245-262) postulates two metaphorical models of Christianity, one based on a conservative interpretation, the other based on a liberal one. Within the FAMILY frame, Lakoff claims that the FATHER frame specifically is quite salient. Lakoff's point is that people conceptualise God and His attributes metaphorically, which guides one's interpretation of any sacred text, like the Bible. Lakoff & Johnson (1999: 88 – italics in original) point out that “there can be no science without at least *some* assumptions”, and add that there “can be no assumption-free scientific observations”. Hence, it is assumed here as axiomatic that abstract thought in general cannot dispense with metaphorical language. Lakoff & Johnson (1999: 58-59) point out that people rely on metaphor for thinking, and that without metaphor “abstract thought is virtually impossible” (*ibid.*: 59). It is assumed, then, that abstract religious philosophical discourse will also be rich in metaphorical language, as a contingent fact, though it is in principle falsifiable. What is of more interest here is the particular types of metaphors employed within the Eastern context, and specifically within the Hindu context as expounded upon by Vivekananda.

The motivation to base the study of Hindu religious discourse on the work of Vivekananda will be discussed in the following section.

1.2 VIVEKANANDA AS A HINDU SCHOLAR

1.2.1 Who was Vivekananda?

Swami Vivekananda was a Bengali saint, and social reformer. He was the disciple of the well-known Bengali mystic, Sri Ramakrishna. Following Sri Ramakrishna's death in 1886, Vivekananda, upon Ramakrishna's instruction, led a group of young disciples and founded what is now known as *The Ramakrishna Math and Mission*, “whose wide spreading branches offer shelter and solace to millions all the world over” (Prabhananda 2009: iii). Indeed, *The Ramakrishna Math and Mission* has grown to become one of the biggest and most influential neo-Hindu¹ organisations in the world. Furthermore, Vivekananda deviated from orthodoxy by starting a new order of monkhood, the Ramakrishna Order of Monks. Until this point, females were not allowed to be initiated as monks, and people of lower castes were also barred from entering monastic life (further details on this point are provided in Appendix C). Vivekananda changed that, and many influential religious leaders after him followed suite, like Swami Sivananda, founder of the *Divine Life Society*, Sri Aurobindo, and Paramahansa Yogananda. The headquarters of *The Ramakrishna Math and Mission* is known as Belur Math and is located in the northern region of Kolkata, India. The South African headquarters is located in Glen Anil, Durban, with various branches all over the country. As an aside, Appendix C also illustrates Vivekananda's standing amongst the monastic community, who endorse him unconditionally, if one looks at what they say about his reputation and influence.

Vivekananda travelled all over India and Ceylon, as well as to many countries in the West, spreading his teachings, inspired by Sri Ramakrishna. After travelling throughout the West, having made more inroads in the USA than elsewhere, he was welcomed back to India “as a national hero” (Prabhananda 2009: 231), and “seemed like a veritable Napoleon of the spiritual world” (Prabhananda 2009: 234). Whilst in America, there were several newspaper reports of his lectures which made his efforts there known to the people of India.

¹ In this thesis, the terms ‘neo-Hindu’ and ‘neo-Vedanta’ are used inter-changeably, and understood in light of Vivekananda's version of *Vedanta* discussed in more detail in Chapter 3, specifically section 3.7.

Regarding his life's mission in general, Vivekananda had the following to say (CW-5: 71-72):

[...] to put the Hindu ideas into English and then make out of dry philosophy and intricate mythology and queer startling psychology, a religion which shall be easy, simple, popular, and at the same time meet the requirements of the highest minds — is a task only those can understand who have attempted it. The dry, abstract *Advaita* must become living — poetic — in everyday life; out of hopelessly intricate mythology must come concrete moral forms; and out of bewildering Yogi-ism must come the most scientific and practical psychology — and all this must be put in a form so that a child may grasp it. That is my life's work.

1.2.2 Vivekananda's *Complete Works* as the Empirical Domain for this Study

Lakoff (2002, 2008) has illustrated how CMT can be applied to a religious text like the Bible. Lakoff & Turner (1989) has demonstrated how CMT can be used to gain insight into poetry across different genres, while Lakoff & Johnson (1999) and Lakoff (2014) show how CMT explains the way people think about abstract concepts in everyday discourse (which is, of course, also applicable to religious discourse). Given that Vivekananda's *Complete Works* (CW) encompass all these facets, CMT is regarded as the most apt theoretical framework to use in an analysis of the metaphors used by Vivekananda in the CW.

During his travels in England, Vivekananda advertised for a scribe, and the person who answered the advert was a gentleman by the name of J.J. Goodwin. The bulk of Vivekananda's teachings are a result of Goodwin's efforts, though Vivekananda's CW also include notes which other disciples took during lectures, poems, epistles, essays, 'Q & A' sessions, and various other writings by Vivekananda.

The nine volumes comprising Vivekananda's CW are deemed a seminal piece of sacred literature, not only within the Ramakrishna Mission, but by neo-Hindu organisations the world over. Hence, a study of these texts will shed light on one of the foundational teachings which influence Hindu philosophical thought in general.

Within the context of linguistic theory, Vivekananda's CW, by and large, comprises authentic data, meaning that the language used is geared towards a particular audience, within a particular socio-cultural context. The point is that the communicative function of language is at the fore here, and therefore supports the usage-based thesis, which scholars within the Cognitive Linguistics framework adhere to. Cognitive Linguists "argue that knowledge of language is derived from patterns of language use, and further, that knowledge of language is knowledge of how language is used" (Evans & Green 2006: 108). It is for this reason that Cognitive Linguistics is deemed as a suitable framework within which to study a corpus like that of Vivekananda's CW, and that an authentic text such as the CW of Swami Vivekananda is used as an empirical domain.

The choice to study the metaphors employed by Vivekananda to articulate abstract philosophical tenets is based on the intuitive assumption that when explaining abstract concepts to an audience which are outside their ken, analogies will be used to simplify the understanding of the principle. Furthermore, if Lakoff & Johnson (1999: 59) are right in claiming that people can hardly think of abstract concepts without metaphor, then this should be even more applicable within the field of religious discourse, where the target domain² is almost always very abstract in nature.

With this in mind, this chapter will now go on to provide a short overview of the theoretical framework which will be employed, namely Conceptual Metaphor Theory, within the field of Cognitive Linguistics. Thereafter, the methodology, research questions and hypotheses will be outlined briefly, followed by an outline of each chapter of the thesis.

The specific contribution which this thesis hopes to make, along theoretical, empirical and methodological lines, will then be outlined, followed by the concluding section. Limitations of the current study are not mentioned here, as this is addressed in the final chapter, in the context of avenues for future research.

² The 'target domain' refers to an abstract domain which is conceptualised in terms of a 'source domain', generally assumed to be more familiar to the hearer (or reader) of the metaphor; this will be discussed in more detail in Chapter 2.

1.3 THEORETICAL FRAMEWORK

The theoretical framework of this study is situated within the discipline of Cognitive Linguistics (henceforth CL), using Conceptual Metaphor Theory (henceforth CMT) as its basis. A brief critical comparison will be made to Blending Theory (henceforth BT), though this will not be the focus of the study.

Lakoff & Johnson (1980) popularised the idea that metaphors are conceptual in nature, and their version of the theory is presented here within the broader context of other influential metaphor theories. A refined version of the said theory is put forth, and the various assumptions will be tested in light of the data presented in the current study. CMT is outlined in more detail in Chapter 2. It is to be noted here that many influential scholars within the CMT paradigm are critical of the standard version of the theory. Gibbs (2007, 2010), for example, is very critical of the lack of rigid empirical methods used in the early years of research within the field, and points out that postulating an underlying conceptual metaphor needs to be empirically motivated, not assumed by fiat to exist. Whilst Gibbs advocates more rigid empirical methods, he agrees with the crux of the theory, and is indeed one of the leading scholars in contemporary theories of metaphor. Kövecses (2008: 168) challenges the standard CMT along the following lines:

- i. “the issue of methodology”,
- ii. “the issue of the direction of analysis”, and
- iii. “the issue of the relationship between metaphor and culture”.

Regarding methodology, Kövecses’ concern is similar to that of Gibbs, and points out that “just because we have a few words in the dictionary which pertain to anger”, CMT researchers conclude that there exists a conceptual metaphor which “we can call ANGER IS A HOT FLUID IN A CONTAINER” (Kövecses 2008: 169). On this point, Kövecses’ caveat is that researchers ought to be empirically responsible before making claims like this, and carefully delineate the criteria applied when citing linguistic data as the basis for a conceptual metaphor. Regarding the issue of direction of analysis, it is a valid question as

to whether the analyst starts with the hypothesised conceptual metaphor, and then finds linguistic evidence for such, or whether the analyst looks at the data first and then builds a basis for postulating a conceptual metaphor. On the issue of the relationship between ‘metaphor and culture’, Kövecses (2008: 171) raises the concern that scholars are often too presumptuous in postulating metaphorical universals, because “irregular metaphorical expressions [...] have often emerged from and have been shaped by certain culture-specific factors, and therefore, they cannot be explained by larger, often universal conceptual metaphors”, and adds that there are “many cases where no global conceptual metaphors can be discovered”. Though this is an important point to note, it is not of direct relevance here, as the aim of the current study is not to find universals of any kind, but to do an empirical study of the conceptual metaphors employed in the religious discourse of an influential Hindu scholar.

CL has been defined as “an enterprise” (Evans *et al.* 2007: 2-3), without a particular founder, or a single theory tied in to it; however, scholars like Pinker (2007: 245) have hailed Lakoff as not only the “founder of Cognitive Linguistics”, but also the “messiah of metaphor”. Others, like Fauconnier (2010: 122), refer to Lakoff’s contribution to shifting the emphasis of metaphor studies as “the Lakoff revolution”. It is for this reason that the starting point of discussion in Chapter 2 is with his take on metaphors used within the religious context to conceptualise God.

1.4 RESEARCH QUESTIONS AND RESEARCH HYPOTHESES

In light of the discussion above, the intention here is to use previous work on conceptual metaphor research as the basis to see how applicable CMT is to Hinduism. Hence, the following questions will be explored in this thesis:

1.4.1 Research Questions

1. Is all religious discourse characterised by conceptual metaphors?
2. What are the specific conceptual metaphors used to conceptualise Hindu philosophy?

3. Is the FAMILY frame as pervasive in Hindu thought as it is believed to be within the Judaeo-Christian traditions?
4. Are the mechanisms and hypotheses of CMT confirmed or rejected by the empirical descriptive work of conceptual metaphors in Hindu philosophy?

1.4.2 Research Hypotheses

The above-mentioned research questions could be answered by postulating the following hypotheses:

1. All religious discourse is characterized by conceptual metaphors.
2. A specific set of conceptual metaphors characterise and structure Hindu philosophical thought. (These will be postulated based on the corpus study of the CW of Swami Vivekananda, as the main empirical descriptive work of this thesis).
3. The FAMILY frame is as pervasive in Hindu thought as it is in the Judaeo-Christian traditions.
4. The mechanisms and sub-hypotheses of CMT are confirmed by the empirical descriptive work on conceptual metaphors in Hindu philosophy.

These questions and hypotheses will be explored using CMT as a key theoretical framework (to be outlined in more detail in Chapter 2). Corpus linguistics, together with a method for metaphor identification (to be outlined in more detail in Chapter 5), will be used as methodological tools in the descriptive empirical work. The method for metaphor identification has been inspired by the works of the Pragglejaz Group (2007), and Steen *et al.* (2010), and has come to be known as ‘MIPVU’ by those working in the field. The specific (sub-) hypotheses which make up CMT will be expanded on at the end of Chapter 2.

1.5 METHODOLOGY

CL is fast becoming an empirically-orientated discipline, with its emphasis on actual language use as well as authentic data collection and analysis (cf. Gonzalez-Marquez *et al.* 2007). Empiricism as a philosophical school of thought is not explicitly advocated, but empirical methods are certainly becoming a *sine qua non* within the enterprise. Hence, a variety of empirical tools are employed in the collection and analysis of data, and with the advent of computing, corpus linguistics is fast becoming a popular means of analysing data, not only within the CL tradition (cf. Sampson 2002). It is for this reason that corpus linguistics will be used as part of the method to mine the various metaphors from the *Complete Works* of Swami Vivekananda, as discussed. The edition used here is the *Mayavati Memorial Edition* published in 1977.³

Metaphors will be identified during a manual reading of a representative sample of the corpus, and grouped under themes. It is assumed that there will be a degree of coherence within the various metaphors found. After the manual reading, key terms which seem to have a high predilection for metaphoricity will be noted, and searched for electronically within the entire corpus. The task will then be to isolate instances whereby these terms are used metaphorically. An adapted tagging system, developed by Steen *et al.* (2010), will be used to identify the metaphors. It is expected that the new metaphors found as a result of the electronic search will enhance the themes already found during the manual reading, though it is certainly possible that new themes will emerge.

For a metaphor to be deemed conceptual in nature, it is expected that there will be a variety of related linguistic instantiations of the underlying conceptual metaphor, and as such, a conceptual metaphor will only be postulated after numerous instances of linguistic

³ Vivekananda's CW are available online at several sites, including

http://www.ramakrishnavivekananda.info/vivekananda/complete_works.htm.

metaphors are found to instantiate it. The pervasiveness of these conceptual metaphors within the Hindu philosophical tradition in general will also be investigated.

After the conceptual metaphors are identified, a hermeneutic analysis will be done to explain the import of the various metaphors, mostly in light of Vivekananda's teachings. This analysis will be used as a basis for postulating the main conceptual metaphors in the CW.

1.6 CONTRIBUTION

This thesis aims to make a contribution on three levels: empirical, methodological and theoretical.

Empirically, a comprehensive descriptive analysis of the conceptual metaphors in Vivekananda's CW will be done. Using CMT as a theoretical framework, these volumes will be analysed with the goal of shedding some light on the way in which philosophical and religious concepts are framed within a specific school of thought. Vivekananda is an extremely influential figure in both the East and the West. His birthday is celebrated as *National Youth Day* in India, when the nation celebrates his life's mission, regardless of race, colour or creed. Many scholars from various disciplines have admitted to being directly influenced by his thinking, including Gandhi, Einstein, Herbert Spencer, Arthur Schopenhauer, Max Müller, Rabindranath Tagore, J. N. Tata and John D. Rockefeller, many of whom have met Vivekananda in person. Hence, the depth of his influence worldwide can scarcely be exaggerated, making a study of this kind is important at least insofar as it contributes to an understanding of his teachings. As mentioned, a study like this has never before been conducted, in which a systematic overview is done of how Vivekananda conceptualized Hindu philosophical thought through metaphors. Hitherto, there have been piecemeal excerpts from his various writings on various common themes, but never a comprehensive analysis of this kind with the emphasis on metaphors.

The methodology employed here is also novel, whereby a manual reading of a representative sample of the corpus is done in order to get a preliminary idea of the various

kinds of metaphors used, which are then placed in specific frames, or grouped under superordinate metaphors; relevant key words are then extracted for subsequent electronic searches in the remaining volumes, which are tagged accordingly. A descriptive and empirical study of the metaphors which Vivekananda employs in the CW is unprecedented, despite the scholarly attention his various writings have inspired over the last century. The methodology will be discussed in more detail in Chapters 4 and 5.

On a theoretical level, CMT will be critically evaluated in light of the data found in the corpus. One of the more contentious hypotheses with the CMT framework is the invariance principle, which aims to explain what restricts the mapping from the source to target domains. According to Jäkel (2002), and Abdulmoneim (2006), the invariance principle, for example, does not apply to many metaphors used in the Bible and the Koran. Another contentious aspect of CMT is the claim that the mapping between source and target domains is necessarily unidirectional. This is part of the motivation behind Blending Theory, where mappings and projections are bi-directional, and in fact, it is noted that CMT in general does not preclude alternative theoretical models like those proposed by Fauconnier (2010). These theoretical issues will be further elaborated on in Chapters 6 and 7.

1.7 OVERVIEW OF THE REMAINING CHAPTERS

Chapter 2 will outline the theoretical foundations upon which this thesis is based. The field of CL within the broader context of Linguistics will be introduced, and CL will be shown to be a suitable paradigm for the present study, given its emphasis on contextualised, data-driven, meaning-orientated research, thereby justifying the more holistic, semasiological approach (as opposed to the more mainstream onomasiological approach). Thereafter, metaphor theory will be introduced, with reference to the history of metaphor studies in general, and CMT specifically. This will include a working definition of ‘metaphor’ as a restricted mapping across two conceptual domains, often from a concrete source domain to a more abstract, abstruse and/or arcane target domain. A brief critical comparison will be made with BT, although this will not be the focus of the study.

Chapter 3 will provide an overview of Hinduism. The chapter will first outline the six schools of orthodox Hindu thought, and will also briefly mention the six non-orthodox schools. Given the sheer vastness of the field of Hindu philosophy, this will necessarily have to be a somewhat broad overview of the tradition, since the aim will be primarily to contextualise the empirical research domain of Hindu philosophy and the chosen corpus of the CW of Swami Vivekananda; hence, it is not intended as a treatise on Hindu philosophy as such. Thereafter, the *Vedanta* philosophy will be outlined, since this sub-school is the one with which Vivekananda aligned himself. The three sub-schools of Vedanta will be briefly described as the dualist, the qualified dualist, and the non-dualist, founded by Madhva, Ramanuja and Sankara respectively. Vivekananda felt that there is merit in each, and did not align himself specifically to one over the other; hence, an outline of the purports of each sub-school will be necessary. *The Ramakrishna Math and Mission* will also be introduced, and Vivekananda's role in making it a world-wide movement will be mentioned.

Chapter 4 will outline the methodology which will be employed in the thesis. Before going on to the specific methods used, the assumptions inherent in both quantitative and qualitative research methods will be outlined, as well as the theoretical paradigms within which these are embedded. Positivism, as the foundation upon which quantitative methods are premised, will be introduced, and contrasted with opposing paradigms within which qualitative methods are more suitable. The chapter concludes with a rejection of methods used within the hard sciences, such as statistical modeling, as relevant for the current study, and advocates a more qualitatively orientated method as the basis for metaphor analysis.

A well-known method for linguistic metaphor identification will be outlined in Chapter 5, and an adapted version of the said method will be motivated for. A broad overview of corpus linguistics, as a suitable basis for the empirical work, within the context of the current study, will be presented. Appendix A provides an overview of the initial findings, which paved the way for the more detailed analysis to be found in Chapter 6.

Chapter 6 is the core of the current research project as it is here that the metaphors will be grouped under various themes, and the metaphorical mappings will be discussed, together with a brief discussion of the implications of each metaphor. The chapter will focus on water-related metaphors, as these were found to be the predominant metaphorical theme in the CW. Chapter 6 will be supported by Appendix D, which is the main repository of the data. In Appendix D, firstly, the general theme will be mentioned, followed by the superordinate metaphor(s) which illustrates a concept within that theme. Thereafter, a representative sample of subordinate metaphors, illustrating the linguistic manifestations of the underlying cognitive mappings, will be listed, which will form the basis for the overall analysis presented in Chapter 6. Appendix D also expounds upon the metaphorical imports in more detail. Appendix B shows the original data, together with the tagging, which formed the basis for the detailed analysis found in this chapter as well as in Appendix D.

The concluding chapter (Chapter 7) summarises the findings of the thesis as a whole, and explains the limitations associated with the findings. A detailed analysis of the theoretical implications of the empirical work for CMT is undertaken in this chapter. Recommendations for future research in this field will also be presented in the final chapter.

Note that although it is customary to number appendices mechanically in the order in which they are first mentioned in the main text, the appendices in this work were numbered (A-D) in a manner which reflects the logical unfolding of the research from the preliminary data to the in-depth analysis.

1.8 CONCLUSION

Having provided the rationale behind choosing Vivekananda's CW, the choice to work within the framework of CL, specifically CMT, was motivated as a suitable paradigm for the kind of qualitative descriptive analysis intended in this study. The theoretical framework was very briefly outlined, followed by the research questions and hypotheses.

An outline of the structure of the thesis was provided thereafter.

The next chapter will outline the broader field of CL in more detail, and will focus on theories of metaphor, culminating in CMT. Specifically, hypothesis 4 (repeated below), will be elaborated into the following detailed sub-set of theoretical sub-hypotheses which will be investigated in the thesis and the results of which will be discussed in Chapter 7:

The mechanisms and sub-hypotheses of CMT are confirmed by the empirical descriptive work on conceptual metaphors in Hindu philosophy:

- a. Conceptual metaphors are ubiquitous and necessary to express abstract religious concepts
- b. Conceptual metaphors in Hindu religious discourse are based on domains originating in embodied experience, and can be represented using models, analogous to Idealized Cognitive Cultural Models (ICCMs).
- c. Metaphorical mappings take place unidirectionally, from the source to the target domain.
- d. Metaphors allow for creativity in linguistic expression.
- e. The mapping of conceptual metaphors is subject to constraints such as the invariance principle, motivated by phenomena like focusing.

CHAPTER 2

OVERVIEW OF COGNITIVE LINGUISTICS AND CONCEPTUAL METAPHOR THEORY

2.1 INTRODUCTION

The previous chapter provided an overview of the thesis, and this chapter is intended to give a more comprehensive overview of the field of CL, followed by an overview of cognitive theories of metaphor, culminating in CMT. Corpus linguistics, used in this study as a methodological tool, will be presented in section 5.3, and will therefore not be dealt with in this chapter.

This chapter will outline the key assumptions inherent to CL. The theoretical framework for this study is premised on CMT, as initially outlined by Lakoff & Johnson (1980). Emphasis will be placed on their version of the theory, although reference will be made to its roots, as well as to the broader philosophical framework within which the theory is rooted. Furthermore, an updated version of CMT is presented in light of recent work done within CL. Reference will also be made to BT, and a critical comparison will be made between the two theories.

2.2 COGNITIVE LINGUISTICS – A GENERAL OVERVIEW

Some claim that CL was born as a reaction to the Chomskyan school of Generative Linguistics (henceforth GL). Whilst the influence of GL is profound, CL is becoming more influential and can be seen as a rival paradigm. However, it is argued here that CL in fact ante-dates the GL tradition, and that CL should not simply be seen as a result of a rebellion against ‘Chomskyan hegemony’. Furthermore, many ideas inherent in the GL tradition also ante-date the so-called Chomskyan revolution, and will be alluded to in the discussion below. A comprehensive outline of the CL paradigm and the assumptions inherent within the field are beyond the scope of this chapter, in the sense that it is not directly relevant to

the general point of the current study. As such, this section provides a general overview of the field.

2.2.1 The Roots of Generative and Cognitive Linguistics

Both CL and GL actually subscribe to tenets that are rooted in very old philosophical and linguistic traditions, dating back to Panini (Bhatta 1991: x; Kiparsky 1979). This shows that many of the tenets characteristic of Chomskyan linguistics actually ante-date the tradition.

Bundgaard (2003: 5) writes about one of the earlier precursors to GL, and traces some of the fundamental claims arrogated to Chomsky back to the German philosopher Edmund Husserl, as expounded in his famous *Logical Investigations*. The said work pointed out that language reveals “a lot about the mind”, and that language is a discrete combinatorial system. A distinction is also made between *Unsinn* (‘senselessness’) and *Widersinn* (‘nonsense’). An instantiation of the former would be a statement like *Shop a go to car be in*, where both the word-order and syntagmatic juxtaposition make no sense; an instantiation of the latter would be a statement analogous to *Colourless green ideas sleep furiously*, where the grammar is acceptable, but the statement is devoid of meaning. Chomsky used the latter example to illustrate the dichotomy between syntax and semantics, and pointed out that an *Unsinn*-type statement is not logically possible, whereas a *Widersinn*-type statement is (Pinker 1994). Whilst Husserl would not endorse Chomsky’s insistence on treating semantic phenomena almost as an epiphenomenon, it is clear that the distinction between syntax and semantics is not an original one, nor is the paradoxical distinction between a logically well-formed, yet semantically vacuous, statement.

Bundgaard (2003) cites Husserl as stipulating that scholars need to strip language of superfluous verbiage, and find out according to which principles language combines its constituent parts into meaningful wholes. Chomsky takes this to imply that ultimately what is needed is to reduce rules of grammar to a finite set of phrase structure rules, analogous to mathematical formulae, which will generate all possible sentences in *any* language (Chomsky 1966). The Chomskyan idea that anything which can be generated via a rule,

should be excised from one's knowledge of language as it is redundant, is rejected by some scholars, and is called the "rules/list fallacy" (Langacker 1987: 29).

Bundgaard points out that what is needed is to "find *a priori* rules that specifically govern the combination of linguistic elements" (Bundgaard 2003: 14). Bundgaard (2003:10) points out that Husserl however did not believe that an analysis of this kind should exclude semantic considerations; rather, it should be "semantic through and through".

Husserl's analysis, then, may be regarded as a semantic combinatorial system, which is an enterprise Chomsky would indeed be averse to endorsing. In fact, it is precisely this fact that caused the rather acrimonious rift to ensue between George Lakoff and Noam Chomsky, and their subsequent ideas (Harris 1993; Botha 1989). Lakoff never intended to work 'outside' the generative school by developing what he then called "generative semantics", but Chomsky saw this as a threat to his own ideas and heavily criticised Lakoff for questioning the axioms upon which generative grammar was based, as documented in Harris (1993).

Bundgaard (2003: 66) goes on to detail why it is important to outline various 'syntactic templates', analogous to abstract phrase structures, and illustrates how these said templates cannot dispense with what he refers to as "global semantics" (i.e. 'context' or 'pragmatics'). He then draws parallels between the approach suggested by Husserl and that of Leonard Talmy, pointing out that the latter claimed that a study of semantics as a genuine combinatorial system must be a systematic study of the kind of structure specified by closed-class elements, i.e. linguistic elements which do not admit new members to its set (Goldberg 1996). Bundgaard illustrates this with regard to how using different prepositions form different conceptual structures; hence, the said preposition does more than just fulfil a *grammatical* role, as traditionally assumed. For example, compare the following sentences:

(1) *The yacht is on the water.*

(2) *The yacht is in the water.*

These refer to the exact same set of affairs in the world, but alternate the way in which the respective set of events are schematised. In example (1), water is viewed as a surface, and in example (2), water is viewed as a mass surrounding an object – a volume. Thus, two different situations are construed, and in the process, various other factors, like perceptual salience, come into play.

In his concluding remarks, Bundgaard (2003: 74) points out that any analysis of language would have to account for “principles of syntactic combination”, but one should not reduce the linguistics enterprise only to this and relegate other aspects of the combinatorial system to epiphenomena; the point is to understand and formalise how such combinations serve as a facilitating, two-way vehicle between thought and the world. It is also important to note that it is incorrect to equate a discrete combinatorial system with universal phrase structure rules, since this misconception stems from the Chomskyan hypothesis that embedding, recursion and various combinatorial rules are best instantiated syntactically in the form of universal phrase structure rules. Whilst this may be true, the concomitant idea that syntax should be seen as separate from semantics is a *non sequitur*; and as mentioned, semantic elements can indeed employ a combinatorial system of a different kind.

Bundgaard (2003) illustrates that although one would traditionally take Husserl’s approach to be a precursor to generative grammar, it would actually be more commensurable to draw the analogy between CL and the said approach. This background is relevant since it serves to illustrate how a relatively modern approach to the study of language has its roots in a tradition which ante-dates Chomskyan linguistics, and should not be viewed solely as a reaction to the latter, as many scholars have assumed – cf. Fauconnier (1999).

Sampson (1997, 2000, 2007) has provided a comprehensive and cogent critique of GL, but failed to provide an alternative theory. Hence, the CL movement has filled an evident gap in this regard, as pointed out by Naicker (2012: 118), and more recently by Evans (2014). These scholars have comprehensively looked at and critiqued the GL paradigm *as a whole*, though many other cognitive linguists have looked critically at various other sub-aspects of GL. Turner (1996), for example, specifically looks at the origin of language thesis, and

compares his account to Pinker & Bloom's nativist account (Pinker & Bloom 1990; Pinker 1994). Evans & Green (2006: 55-56) point out relevant aspects of GL, like the assumption of universals, specifically Universal Grammar (UG), and explain that the very assumption biases the way research is conducted, and as such this view is "controversial", since "quite radical cross-linguistic variation has been ignored by formal linguists".

Geeraerts (2010a: 71) claims that CL is currently "overtaking the generative enterprise in terms of scholarly productivity and appeal". He justifies this, in part, with reference to searches done in "the LLBA [Linguistics and Language Behaviour Abstracts] bibliography", showing a marked increase from 81 in the year 1998 to 916 in the year 2007.

2.2.2 Assumptions regarding Meaning Construction within the Cognitive Linguistics Paradigm

"CL is an enterprise quite unlike other schools of thought in that it covers a variety of themes, and the movement cannot be pinned down to a single founder" (Naicker 2013: 346), although, as mentioned in Chapter 1 (section 1.1), some scholars disagree (Pinker 2007: 245). Geeraerts (2010a) explores these facts, and asks very relevant questions about whether researchers within the CL paradigm share enough in terms of underlying assumptions to be called affiliates of the same school. Cognitive linguists adhere to the paradigm of embodied realism, as put forth initially by scholars like Merleau-Ponty (1962: 220), who pointed out that human behaviour "creates meaning", and that "speech is able to settle into a sediment and constitute an acquisition for use in human relationships", which speaks to the usage-based, context-driven approach which cognitive linguists prefer (embodied realism is discussed in more detail in section 4.2.4). Furthermore, according to Janda (2010), Cognitive Linguists share the following assumptions about language:

- Language is part and parcel of general cognition, and linguists should work closely with cognate disciplines to inform their research;
- The notion of modularity is generally rejected, certainly in the strict sense;

- Language cannot be studied in isolation from the context in which it is embedded.

Janda (2015) reiterates these commitments in light of new research in the field. Geeraerts (2010a: 72) concurs with the tenets outlined by Janda, emphasising that “language is about meaning”, combined with four specific assumptions about the nature of linguistic meaning: it is flexible and dynamic, it is encyclopaedic and non-autonomous, it is based on usage and experience, and that it is perspectival in nature. In fact, “one of the overall goals of CL is ultimately to show how language can give scholars insight into human nature and thought. Explaining the relationship between language and the brain, therefore, is meant to explain a substantial part of human nature” (Naicker 2013: 346).

Geeraerts’ general point here is that the Chomskyan revolution de-contextualised language in that it came to be seen as a dry, disembodied computational system, which does not do justice to the true nature of language. According to Fauconnier (2010: 2), linguistics ought to “shed light on general human thinking”, and furthermore that a “great mistake of generative grammar, which was popular in the 1970s and 1980s, was to isolate language and study it as a separate kind of thing, different from other things that humans do. And that prevented linguistics from actually connecting to the other deeper aspects of meaning”. Hence, one of the contributions of the CL enterprise is to treat language as part and parcel of other aspects of cognition. Metaphor studies within the framework of CL follows this trend, and scholars like Charteris-Black (2004: xiii) say that metaphor studies “is always going to be about both thought and about language forms – it is therefore primarily about meaning”. Another consequence of studying language from a usage-based perspective is the appreciation of diversity, which ought to be expected. The attempt to see human language as a homogenous entity, manifesting from a single, underlying mental competency, is also one of the serious short-comings of the GL paradigm (Sampson 2007).

Geeraerts (2010a: 84) outlines the various strands that have developed within CL, and the strand this study falls into would be what he describes as the “social and cultural basis” as a motivation for the nature and structure of language, which would include an analysis of

metaphors within a given tradition, though not limited to that. He further points out that metaphors are not necessarily only analysed for its own sake, but sometimes take “on an evaluative stance” (Geeraerts, 2010a: 85), which is why metaphorical framing can inform political and religious discourse – cf. Lakoff (2002; 2006; 2008) and Naicker (2011), for example.

Regarding metaphor, it is generally understood as an implicit comparison between two disparate domains, whereby one is understood in terms of the other. In classic rhetoric, these two domains are called the ‘tenor’ and the ‘vehicle’. A domain is a general term which refers to organised, conceptual entities. For example, “expressions like *hot*, *cold* and *lukewarm* designate lexical concepts in the domain of TEMPERATURE” (Evans & Green 2006: 230). There is no relevant distinction here between domains and frames, since the theory of domains is clearly “very much like Fillmore’s theory of frames” (Evans & Green 2006: 230), and these terms are therefore used synonymously in this thesis. Likewise, it is to be noted that the terms ‘script’ and ‘frame’ are often used interchangeably, and it is assumed here that they are cognitively the same. The term ‘domain’ is also often conflated with these in CMT, since a metaphor is defined either as a ‘cross-domain mapping’, or a ‘frame-to-frame’ mapping. Schemata are understood as abstractions that allow for generalisations in other contexts, and defined as such, function in the same way frames do. Hence, in this study, these terms are used more or less interchangeably, unless it becomes necessary to draw a meaningful distinction amongst them. In a CL context, metaphor is defined as mappings from a source domain onto a target domain. For example, the sentence *John_(target) is a pig_(source)* could be interpreted in a variety of ways, depending on the context. If someone named John is at a restaurant, and perhaps eating with his hands, very greedily, making a mess, etc, then that aspect of a pig’s stereotypical behaviour (voracious, sloppy, uncouth) acts as the source domain, which could map onto John’s current or general eating behaviour.

Mappings between the source and target domains are restricted, and must be “consistent with the inherent structure of the target domain” (Lakoff 2007: 279). According to Evans &

Green (2006: 435), “the hallmark of metaphor” is precisely this kind of “frame-projection asymmetry”, which means that elements which are mapped onto the target domain must remain consistent across the domains; just because people may use an OCEAN metaphor in some context, it would not make sense to map *every* aspect of the entity onto the target domain. For example, when one speaks of an *ocean of consciousness*, it may not make sense to map the quality of ‘saltiness’ onto the target domain. In addition, metaphorical mappings refer to a more fundamental conceptual level, “in which metaphorical mapping is used to construct and structure the conceptual domain and to project structures between domains” (Sørensen 2007: 51). This is done “in order to understand a less ordered and more abstract domain by means of structures from a more ordered and more experientially concrete domain, so mappings are produced in order to create or extend meaning in a target domain by mobilising inferential structures from a source domain” (Sørensen 2007: 51-52). The general point is that whenever an abstract concept needs to be understood, one way in which this understanding takes place is by drawing a comparison between aspects of something that is known (a source domain), and some aspect of this better-known domain gets transferred onto a less well-known domain (a target domain), which ought to enhance the understanding of the new domain. If one wishes to describe an exotic dish to a person who has not tasted such a dish, one could perhaps say ‘It tastes like salt, sprinkled with chilli’. In doing so, the familiar gustatory sense of ‘saltiness’ and ‘spiciness’ gets mapped onto the taste of the unknown dish (the target domain).

By this broad definition of metaphor, “phenomena like simile, personification, pathetic fallacy, allegory and parable are conflated. These are rhetorical devices which serve the same purpose *conceptually*. Attempts have even been made to integrate metonymy into CMT” (Naicker 2013: 346). Goossens (1990), for example, coined the term ‘metaphtonymy’ in an article discussing how metaphor and metonymy interact. Littlemore (2009: 110-111) points out that it is indeed sometimes “difficult to tease them [metaphor and metonymy] apart”; this is because a “great deal of metaphor actually starts life as metonymy”, as with the expression ‘hot under the collar’, which would have initially been a literal association with anger, represented as ANGER FOR FEELING HOT UNDER THE COLLAR. In

discussing the role of metonymy in complex tropes, Ruiz (2011: 172) explains how conceptual metaphor is used as a mitigating factor to motivate metonymic tropes with respect to associating sex with eating. An example like Spur restaurant's *Hug in a Mug* offering also illustrates this principle (from: House of Coffees, SA):



The rhetorical devices at play here include paronomasia (juxtaposing rhyming words), parallelism (creating a structural similarity in the text), assonance (repeating the medial vowel sound), consonance (repeating the end syllable), and metaphor – since there is a cross-domain mapping between the warm feel of the drink, to be associated with the loving warmth of a hug (signalled both by the word *hug* and the heart). Of course, an element of catachresis is at play here, since there obviously is no literal hugging taking place in the mug, nor is there any hugging taking place as a result of drinking its contents; this could be precisely what motivates a metaphorical reading. The effect of the structural similarity and the rhyme serves to create a link between the two, which supplements the effect of the metaphorical link. Like this, a variety of rhetorical devices can be employed to understand language and its persuasive force, but this is not the focus of the current study.

As with the differences between metaphor and simile, and indeed the many other tropes which have been identified in rhetoric, the current study assumes that it may be counter-

productive to focus on the differences between them. In the field of rhetoric, a variety of tropes have been identified, including zeugma, syllepsis, polysyndeton, asyndeton, prolepsis, paronomasia, anaphora, cataphora, congeries, litotes, irony, sarcasm, meiosis, pathetic fallacy, personification, anthropomorphism, alliteration, assonance, consonance, synecdoche and many more. Ruiz (2011: 178-189) discusses irony, oxymoron, overstatement, understatement, and euphemism/dyphemism more in the context of CL, though with the intention of demonstrating these tropes as being motivated by metonymy. These are often conflated, in various ways, depending on the discipline and the aim of the study, but to focus on the details and differences in a study like this would be unnecessarily pedantic. This is why for “a cognitive linguist, the definition of metaphor is *very broad*. A metaphor is a mapping from a source domain to a target domain. In other words, when a person takes a concept that has been formed in one domain and tries to implement it in another, a metaphor has occurred” (Janda 2015: 140 – italics added).

Regarding the contention on the relation of simile to metaphor, the following can be noted: Scholars from other disciplines have addressed the study of metaphor from different angles. Philosophers still draw a distinction between the literal and the figurative, defining metaphor as “a poetically or rhetorically ambitious use of words”, and adds that the study of metaphor “has attracted more philosophical interest and provoked more philosophical controversy than any of the other traditionally recognised figures of speech” (Hills 2012). Johnson (1981: xi) summarises the field from a philosophical perspective, but does concede that his approach deviates from the traditional philosophical one, and indeed marked the inception of what came to be known as CMT. His mentors, both influential in the field of metaphor studies, include Paul Ricoeur and Ted Cohen. Ricoeur (1976; 2003) and Cohen (1999; 2008) are amongst the popular works by these two philosophers, both of whom did not adhere to the CMT approach on metaphor. Johnson (1981: xi) acknowledges this, conceding that “neither man would be completely comfortable” with his current views. On this note, perspectives on metaphor from other traditions tend to focus on aspects of metaphorical language from a different perspective. Ricoeur (2003), for example, deals

with simile and metaphor separately, yet sees nothing wrong in viewing simile as “subordinate” to metaphor (Ricoeur 2003: 27).

Scholars working in the field of robotics and artificial intelligence study metaphor with the intention of emulating the processes ‘behind’ metaphorical parsing. Glucksberg (2011) proposes that similes and metaphors can be modelled differently, and can account for the differences between similes and metaphors by invoking different levels of abstraction. The sentence *My lawyer is a shark* can be understood as invoking the superordinate category of ‘shark’ and a type of predator (Glucksberg 2011: 5). This would explain where the implication of ruthlessness and the like come from, by virtue of placing the lawyer and a shark in the same category. A simile, on the other hand, is simply a literal comparison between two things. For Glucksberg, this dual referencing is the distinguishing factor that makes metaphors unique. The distinction, then, between *Scotties are Kleenex* and *Scotties are like Kleenex* is that the former refers to Kleenex as a superordinate category, whereas the latter calls for an explicit consideration of the literal similarities between the things being compared, which is why literal properties are “more likely to come to mind” when a simile is used (Glucksberg 2011: 6). Because of this, metaphors are more amenable to creative mappings and emergent meanings, governed by the context in which the discourse takes place. Glucksberg (2011: 7) cites a study in which “many more emergent properties” were listed by subjects who had to state the import of a metaphor like *some ideas are diamonds*, compared to the more literal simile, *some ideas are like diamonds*.

This will explain why the simile *She sings like an angel* will call for an explicit, literal comparison between what is known about angels, and what is known about her singing ability. Most people would, however, concede that they do not know how angels are meant to sound, and context (together with background knowledge) would dictate what we know about someone’s talent in singing. The equivalent metaphor, *She is an angel*, allows for more leeway in terms of how these domains map. If one were at a Taylor Swift concert, and someone leans over and says (just after the singing starts), that *She is an angel*, one may map the metaphor in a similar manner, if uttered in the same context. So, despite the fact that “the content remains substantially the same” (Glucksberg 2011: 8), the simile would

restrict focus on the singing ability, but the metaphor may allow for other angelic qualities to be mapped onto Swift, like physical appearance. This is what Glucksberg (2011: 7) means when he says that “metaphors are more ‘metaphorical’ than similes”. Elsewhere, Glucksberg & Keysar (1990: 15) pointed out that people make use of similes when there is a need to “hedge or qualify the underlying metaphor”.

Israel *et al.* (2004: 129) point out that similes are overtly marked this way, whereas metaphors are not. Given that the mapping that takes place “is largely a matter of construal – it all depends” on what one is focussing on, meaning that similes prompt the hearer to “search for similarities” (*ibid.*: 129). However, they concur that simile and metaphor can be viewed as “twin manifestations of a single basic phenomenon” (Israel *et al.* 2004: 123).

O’Donoghue (2009: 138) agrees that similes invite “comparison in a more considered” way, but disagrees with others by contending that this is what makes the reading of a comparison in simile-format “potentially richer” (*ibid.*: 138). Furthermore, she adds that “translation of a metaphor into a simile will facilitate accessing the intended meaning” (O’Donoghue 2009: 138). Importantly, O’Donoghue sees simile as a trope, not as a literal comparison, and further points out that similes are “no more literal” than metaphors (O’Donoghue 2009: 142). That being said, O’Donoghue (2009: 125) does at the outset concede that metaphors and similes “are likely to lead the hearer to the same broad kinds of judgements”.

Simile can be seen to draw on the same kind of analogical mapping process that metaphor does, though it is the case that similes call for an explicit consideration of two domains, motivated perhaps by a conscious decision to draw the hearer to specific aspects of the relevant domains which may not have been considered. In this way, the analogy in “simile form encourages us to make such stretches that it works”, meaning that it guides the mapping and invites the hearer to engage in the analogy (O’Donoghue 2009: 125).

“It is therefore not clear whether these are distinct processes, or whether one may be subsumed under the other – and if so, *which* is to be subsumed” (Naicker 2013: 346). For the purposes of this study, it is assumed that metaphor is an instantiation of analogical

mapping: a manifestation of a more general mapping process which involves restricted mapping across two domains. This is why the standard definition employed by cognitive linguists like Janda (2015) is suitable and will be adhered to in this study. Evans & Green (2006: 294) point out that “for the most part, they [referring to Lakoff & Johnson] do not make use of the [classic] linguistic formula A is B” to describe linguistic metaphors, and add later that the use of the classic A is B form to describe conceptual metaphors is “simply a convenient shorthand for a series of discrete conceptual mappings” (*ibid.*: 295).

Regarding the issue of conflating personification and metaphor, Steen *et al.* (2010: 105) point out that “encyclopaedic knowledge” must always be “taken into consideration to help the analyst out”. This is why a contextual analysis is necessary after a lexical item is tagged as a possible metaphor. This is also why the tagging system employed in this study allows for *potentially* metaphorical lexemes to be tagged as such. Regarding the metaphor/simile distinction, Steen *et al.* (2010: 21 – italics added) point out that they “conceptualize metaphor as a matter of cross-domain mappings in conceptual structure which are expressed in language”, and therefore they “do not restrict” their “attention to indirect expressions of metaphor, but also include direct expressions (*other forms of metaphor such as simile, analogy, and so on*)”, and further add that “substitution and ellipsis” are also included in this. The latter would conflate tropes like zeugma, syllepsis, transferred epithets, and so on – though these nuances are not really a concern in the field of CL, and particularly so within the Pragglejaz Group’s MIPVU methodology. Regarding the coding of data, Steen *et al.* (2010: 57) further add that all metaphor-related language, whether direct or not, has to be identified “as metaphor-related language”, even though the language itself may take the form of a simile, parable, allegory, or a generally indirect statement which has a potentially metaphorical import.

Fauconnier (2010: 4) points out that “metaphor is one of the cornerstones of cognitive linguistics and human thought”, and adds later that metaphor is one of the “central aspects of cognitive linguistics” (Fauconnier 2010: 119). Hence, CMT is one of the key sub-themes within the CL paradigm.

The next section goes on to provide an overview of various cognitive theories of metaphor, showing how they formed the basis for what has now come to be known as CMT.

2.3 AN OVERVIEW OF THEORIES OF METAPHOR AS A CONCEPTUAL PHENOMENON

2.3.1 Metaphor and Thought

Research on conceptual metaphor goes as far back as Aristotle's *Poetics*. Chapters 21 and 22 of the said work focus specifically on the conceptual basis of metaphor. Aristotle defines metaphor as "the application of a strange term either transferred from the genus and applied to the species or from the species and applied to the genus, or from one species to another or else by analogy", and adds that metaphor is specifically the act of "giving the thing a name belonging to something else, the transference being on the grounds of analogy" (Levin 1982: 24, quoting Aristotle's *Poetics* XXI, 1457b). Thus, Aristotle sees metaphor essentially as the process of applying concepts from one thing to another, and goes through various examples citing what we would now call mapping between the genus and species, species and genus, etc. Turner (1995: 179 – italics added) pointed out that the claim that metaphor is conceptual in nature "is ancient", and that Aristotle meant by transfer nothing other than "its conceptual role", or metaphor specifically as "*motivated by conceptual relations*". It may be worth noting that Lakoff and Johnson (1999) explicitly disagree with Turner on this specific point, aligning Aristotle to the more traditional view seeing metaphor as a literary phenomenon. On that note, Levin (1982: 25) says that "although Aristotle is concerned to describe the contribution made by metaphor to the force and beauty of poetry", that "is not his primary motive", because "his larger purpose is to explain how metaphor promotes to consciousness an awareness of relations that subsist between the objects and concepts that make up our universe", making the latter seem more ambitious, and arguably more in line with what Turner attributes to Aristotle.

Within the Occidental context, more recently, the study of metaphor can be seen as having "three relatively unrelated 'waves of fame' in the 20th century; the first brought about by the reflections on metaphor by Ivor A. Richards and Max Black, published between 1930

and 1960, the second instigated by Roman Jakobson's work on metaphor and metonymy, and the third, more recent one, triggered by George Lakoff and Mark Johnson's book *Metaphors We Live By* in the 1980s" (Nerlich & Clarke 2001: 40). However, "work within the cognitive linguistics tradition" is "still probably the dominant strand within metaphor research today" (Low *et al.* 2010: vii), hence, it is the latter that serves as the theoretical framework for the current study.

It may be worth noting that the idea that there should be no distinction between the use of the term 'metaphor' to refer to literary tropes, and 'metaphor' to refer to everyday expressions, is also not entirely novel. Gerber (in Nerlich & Clarke [2001: 44]) pointed out in the nineteenth century that there ought to be "no difference between literal and figurative speech" and furthermore "that words are tropical in nature from the very start and will always remain tropical" (the word 'tropical' here is being used unusually as the adjectival form of 'trope'). Other German scholars like Biese and Vico, as far back as 1893, "rejected the literal/figurative distinction and regarded metaphor as a necessary form of intuition". And in fact, as far back as 1857, Vischer "analysed metaphor as a mixing or blending of spheres or domains" (Nerlich & Clarke 2001: 49). Much like Turner, in his various works, who arrogates the phenomena of pathetic fallacy, personification, and the like to kinds of blending, Biese saw metaphor as "mainly based on anthropomorphisation, on analogies between the inner and the outer, the body and the mind" (Nerlich & Clarke 2001: 49).

Sharma (1993) looks at ancient Eastern thought, in texts like the *Saundaryalahari* and the *Mahimnastava*. The former comprises 103 stanzas, and makes extensive use of metaphorical language; the "language and metaphor" employed in these stanzas have quite a few "common characteristics" (Sharma 1993: 227). The latter consists of 31 stanzas, and is distinguished by rich metaphorical descriptions of Lord Siva, and "is characterized by verbal and semantic depth conducive to the depiction of divine Greatness" (*ibid.*: 227). Both these texts are attributed to Adi Sankara, who died as far back as 820 AD. It is further pointed out that texts like the *Drig Drishya Viveka* as well as the *Tattva Bodha*, both of which were said to have been penned by Adi Sankara, make explicit use of various metaphors, like the KNOWING IS GRASPING metaphor, meaning that this conceptual metaphor

was part of an ancient linguistic and cultural tradition quite divorced from modern-day English, making this a candidate for a universal conceptual metaphor. Whether it was understood as such at the time is not known.

Chong (2006) looks at the nature of metaphor within the Chinese tradition, which also dates back thousands of years. He specifically looks at the role of metaphor and “thought” (Chong 2006: 370), and does a comparative analysis of Chinese and contemporary theories of metaphor, ranging from the philosophical tradition of Donald Davidson, to the CMT tradition within CL.

Scholars such as Giambattista Vico, Johann Wolfgang von Goethe, and Jean Paul laid the foundations for “the conceptual basis of metaphor”, which was refined by later thinkers like Gustav Gerber, Alfred Biese and Friedrich Nietzsche. These German philosophers also “proposed a close link between the body and the mind as the basis for metaphor” (Nerlich & Clarke 2001: 39). Smart (1831: 210) also pointed out that many thinkers, including John Locke, said that “there is no such thing as an express and direct image of thought”.

2.3.2 The Inception of CMT – some Basic Assumptions

As defined conventionally within the CL paradigm, Lakoff and Johnson (1980) is taken to be the seminal text on which CMT is based. Similar to the thinkers described in the previous section, Lakoff and Johnson also assumed a conceptual basis for metaphor, which entailed cognitive mapping from one conceptual domain to another conceptual domain; more specifically, from the source to the target domain. A fundamental principle of CMT is that metaphor operates at the level of thought. CMT acknowledged that one’s spatio-temporal bodily awareness played a big role in metaphorical thought, though not all the aforementioned theorists may have considered themselves embodied realists *per se*. Johnson (1987) took the notion of embodiment further, and showed that people think the way they do because of the contingent arrangement of the human body: because people happen to be vertical, the UP IS MORE and UP IS BETTER metaphors happen to be more prominent. This position has also come to be known as ‘experiential realism’, and

‘experientialism’. Lakoff (1987: xv) uses the word ‘realism’ to stress the points on which he agrees with traditional views, which include:

- A commitment to the existence of the real world;
- A recognition that reality places constraints upon concepts;
- A concept of truth that goes beyond mere internal coherence;
- A commitment to the existence of stable knowledge of the external world.

Of course, many philosophical traditions, including the one Vivekananda aligns himself to and advocates, would not agree with these views, but a critique would be digressive at this point. The point to note here is that Lakoff puts forth ideas which contrast with dominant strands of even Western philosophy, and this includes the following:

- The idea that human reason is made possible by the body;
- People’s experiences are the result of genetic inheritance, the environment, as well as social interaction.

Enlightenment philosophy held that human reason is just a limited form of transcendent reason, and as such the function of human reasoning is to provide access to abstract, transcendental concepts. Lakoff & Johnson (1999: 75-88) go on to draw a distinction between what they call ‘first-generation’ cognitive science, aligned with the Enlightenment, rationalism, Chomskyan linguistics, and so on, and contrasts this with ‘second-generation’ cognitive science, aligned with empirical science, embodiment, and the like. The latter, he feels, has an upper hand since its tenets are to be taken as hypotheses to be tested and critically evaluated.

2.3.3 Conceptual Metaphor Theory

Lakoff’s more recent work (2002; 2008) focuses on the political implications of his theory, emphasising how conservative politicians have manipulated facts by using rhetorical techniques like repetition, invoking certain frames that become part and parcel of people’s

thinking. Thought is not universal because metaphors and frames, which are key to thinking, are created by speakers and other role-players within the speech community. Embodied realism predicts that people's bodies are the primary reference point by which they understand the world, which is why it is found that many metaphors use the human body as a source domain. For example, with regard to metaphors for morality, one of the most pervasive is that GOOD IS UP, and the contrary BAD IS DOWN, so the example *He's an upright person*, would mean that he is a good person. This is simply because if someone is down on the floor, he is probably not very well off (tired, sick, having fainted perhaps), and if they are standing upright, they are *better* off – healthy, more in control, etc. The upshots that follow from conceptual metaphors are known as 'metaphorical entailments'. Of course, the spatio-temporal awareness that people have regarding their bodies is not the sole criterion by which they build metaphors. Morality may also be understood in terms of accounting, such that people feel the need to give, take and *balance* it all out: if John did a favour for Mary, she might consider John a creditor such that she is in John's *debt*, and therefore *owes* him one. If it was a very big favour, the question *How can I ever repay you?* simply alludes to an insurmountable debt, based on the accounting metaphor, as if something concrete like money was given, which needs to be 'repaid'. In this context, people in most Western cultures always try and *balance* the moral books. If someone does something wrong, they need to balance the books somehow, which can be done as follows:

- i. By making up for it (restitution).
- ii. By paying back in kind (retribution).
- iii. By forcefully taking something away (revenge).

Metaphor works in people's thoughts, not just in language – hence the term *conceptual* metaphor. Metaphor is one form of thought, and another form of thought is called *framing*. Framing refers to the fact that a single lexical item is very rich, and calls to mind a variety of things, leading to all kinds of expectations, which links to the general view within CL, referred to as the encyclopaedic theory of meaning (Evans & Green 2006: 206-246).

Lakoff & Turner (1989), looking mostly at poetic metaphors from modern English literature, showed that there are superordinate metaphors, under which subordinate metaphors get subsumed; the LOVE IS A JOURNEY metaphor encompasses the LOVERS ARE TRAVELLERS metaphor, for example. Lakoff, in his various subsequent works on framing, added to this a broader conceptual level, claiming that there is a generic frame into which these various metaphors slot. In the example just mentioned, one could say that this belongs to a JOURNEY frame. What the frame does, then, is to create in the mind certain expectations: people expect there to be a path along which the relevant people will travel, they typically expect some sort of vehicle to be used, and there is the expectation of a destination (marriage), etc. Within this frame, certain metaphors will make sense, and others will not.

Pinker (2007: 249) cites psycholinguistic evidence showing that metaphors which are used outside of the frame just invoked are not comprehended as efficiently as those which fall within the parameters of the said frame – though Pinker was being *critical* of the idea that metaphors are essential to abstract thinking, his point was that the informants understood the new metaphors “more quickly” when given a particular context, thereby lending support to CMT.

Various scholars have provided an empirical basis for the embodied nature of metaphorical thought, amongst them Williams & Bargh (2008), who demonstrated that physical warmth is linked to kinder behaviour, and to a more generous projection of kindness onto others, whether real or fictitious. Bargh & Shalev (2012) later confirmed these findings in a similar experiment.

Jäkel (2002) has refined CMT, which he refers to as ‘the cognitive theory of metaphor’, and outlines the following hypotheses within the theory:

1. Ubiquity hypothesis;
2. Domain hypothesis;
3. Model hypothesis;
4. Diachrony hypothesis;
5. Unidirectionality hypothesis;

6. Invariance hypothesis (also called the invariance principle);
7. Necessity hypothesis;
8. Creativity hypothesis;
9. Focussing hypothesis.

Most of these hypotheses are expected to be borne out by the data, given that some arguably border on truisms. However, any empirically minded researcher would still take the time to check these against a body of relevant data, which is partly the aim here.

2.3.4 Various hypotheses in CMT

The invariance principle and the idea of unidirectional mapping, however, though part of the standard theory, are acknowledged to be problematic by many scholars, including Jäkel. It remains to be seen whether these hold true in the data-set analysed in this study. The idea of invariance and mapping has generally received more attention in the literature than the other aspects mentioned above, perhaps owing to their key role in metaphor comprehension/parsing. Hence, the invariance hypothesis and the unidirectionality hypothesis will be outlined in more detail than the others.

Ubiquity pertains to the claim that metaphor is not only part and parcel of everyday speech, but pervades it. The domain hypothesis states that linguistic metaphors are to be seen as surface manifestations of underlying conceptual domains, which are mapped in the conceptual system, and are stable and consistent entities created by conditioning. As an upshot of this, the model hypothesis claims that people ought to be able to construct an 'ICCM' (an 'idealised cognitive cultural model') which serves as the basis for understanding the surface (linguistic) metaphors. The diachrony hypothesis claims that one will see evidence of conceptual metaphor in the sociolinguistic study of the history of any language, by way of once-metaphorical words becoming lexicalised, dead metaphors, and the like. However, the diachrony hypothesis will not be addressed in the current study, as it is only tangentially relevant. Unidirectionality claims that mappings between the source domain and the target domain happen in one direction, from the source to the target;

implied here is the assumption that the source domain will be more concrete, more understood, and more closely linked to sensory perception, and conversely that the target domain will be less understood and more abstract. The necessity hypothesis claims that metaphors are indispensable in conceptualising certain concepts, in the sense that it would be impossible to explain or discuss certain abstract concepts “without recourse to conceptual metaphor” Jäkel (2002: 22). Lakoff & Johnson (1999: 59) point out that although people can think without conceptual metaphors in theory, “it almost never happens”, and that people “do not have a choice as to whether to acquire and use primary metaphor”. Creativity pertains to the claim that since metaphorical statements cannot be ‘reduced’ to a literal paraphrase, it allows people to productively “restructure ingrained patterns of thinking” (Jäkel 2002: 22). Of course, the assumption that metaphors cannot be reduced to literal propositions is itself a theory-laden claim, and philosophers like Donald Davidson (Davidson 1978) and John Searle (Searle 1986) have certainly claimed otherwise. However, within the context of CMT it is assumed that metaphors are not figurative versions of an underlying literal statement, since if one were to ‘translate’ them into literal language, essential elements of the meaning would be lost. Regardless, the traditional Donaldson-Searle view of metaphor is premised on the idea that there is a meaningful distinction between literal and figurative language, which CMT rejects. Finally, metaphors provide a way of understanding an aspect of the target domain, meaning that different metaphors with different focuses can be used to explain the different facets of a particular concept.

The invariance hypothesis is less straightforward, and requires some contextualisation, as mentioned. It can be taken as a given that the mapping between the source and target domains are restricted in some fashion, and the invariance hypothesis is an attempt at explaining what exactly constrains this mapping. In light of this, Jäkel (2002: 22) defines this as a process whereby “elements get mapped from the source domain onto the target domain without changing their basic structure”, meaning that the structure must get mapped with all its entailments. Put another way, Lakoff (1990: 54) defines the invariance principle as metaphorical mappings which “preserve the cognitive typology of the source domain”,

but later adds that this must happen “in a way consistent with the inherent structure of the target domain” (Lakoff 1993: 216), and refers to this notion as ‘target domain override’, whereby the “inherent target domain structure limits the possibilities for mappings automatically”. Turner (1990: 254) defines the invariance principle with more emphasis on the role of the target domain, which could be why Lakoff (1993) refined his definition later, stating that in metaphorical mapping, what matters is that the structure of the target domain must be preserved, and that the structure from the source domain must be consistent with that preservation. If the target domain plays such a role in restricting the mapping from the source, then it poses a problem for hypothesis 5 above, yet Lakoff explains this away by saying that “it is important not to think of mappings as algorithmic processes that *start* with source domain structure and wind up with target domain structure. Such a mistaken understanding of mappings would lead to a mistaken understanding of the Invariance Principle, namely, that one first picks all the image-schematic structure of the source domain, then one copies it onto the target domain unless the target domain interferes. One should instead think of the Invariance Principle in terms of “constraints on fixed correspondences” (Lakoff 1993: 215). However, it seems like Lakoff is being somewhat disingenuous here, because if the target domain has a role to play in constraining the mapping process, and this process ought *not* to be considered ‘algorithmically’ as originating in the source domain, then it follows that the mapping cannot be a unidirectional one, and indeed the “central point is the *unidirectionality* of the isomorphism” (Stockwell 1999 – italics in original), which begs an alternative explanation, at least insofar as this assumption is concerned. Turner (2014: 44) mentions, in the context of BT (to be discussed in more detail in section 2.3 below), that the ‘projections’ (somewhat analogous to the mapping which takes place between source and target domains in a conceptual metaphor) which are made between the various input spaces into the blended space are indeed controlled, but simply says that people “are adept at adjusting what we project to the blend”, without really explaining *what* motivates this restriction, though he says later that sometimes “we adjust the projection because of feedback”; to illustrate, he says that if “we are old and tall, we do not project what goes with those features to a blend we make for a child”. He was speaking specifically about the case of

superimposing the idea that other entities have minds, and proposes conceptual integration as the only plausible explanation. In addition to feedback, Turner (2014:44) says that “we can vary projections from the input mental spaces to the blend”, meaning that people may have the same input space for different blends, so what gets projected finally would vary, which relates to hypothesis 9 (focusing), whereby different elements are focused on resulting in varying emergent structure. To illustrate, Turner talks about the various emergent structures which emanate from the cartoon characters Goofy, Pluto and Scooby-Doo, all of whom are dogs yet have very different abilities, resulting from different projections. Given that blends may need to be reified, we need to consider that they ought to not be too specific, and therefore only “the general principles” should be projected (Turner 2014: 50). In addition to feedback and the criterion that ‘general principles’ should be projected, Turner also says that “as we mature in life, we benefit from learning how to moderate, govern, and lessen the projections from ourselves to the blend” (*ibid.*: 61). The concept of projection in BT *à la* Turner is mentioned here because it was Turner, together with Lakoff who originally proposed this principle, and claimed that this principle “constrains all basic metaphors”, and account for it in terms of overall coherence, and, in fact, they never used the term ‘invariance’ at all in the said work (Lakoff & Turner 1989: 82).

Jäkel (2002: 37) says that “there must be something wrong with the invariance hypothesis”, and Abdulmoneim (2006: 35) concurs, saying that it appears “not borne out” by his own research, based on conceptual metaphors within the Islamic tradition. It must be noted that Jäkel qualifies his rejection of the said hypothesis by conceding that there are different versions of it, but thinks that the later versions relegate the principle to a vague purport of minimal explanatory value, and even claims that the invariance principle has been “in fact weakened almost beyond recognition” (*ibid.*: 37). This is strange, because he concludes that “the target domain has a greater role to play in constraining the mapping than the invariance hypothesis admits” (*ibid.*: 37), yet this is precisely what later versions of the principle state, at least in part. Nevertheless, this ties in to inference patterns, and when conceptual metaphors are mapped, it is important that inference patterns are preserved

because “the preservation of inference is the most salient property of conceptual metaphors” (Lakoff & Johnson 1999: 58).

Lakoff (1990: 72) indeed concedes, in his initial conceptualisation of what later came to be called a ‘principle’, that it “is still an empirical hypothesis”, and furthermore that “its status is anything but clear”, referring perhaps either to the then lack of empirical support for its specific purports, or to the vagueness of its formulation. Nevertheless, it remains to be seen what kinds of constraints are to be found in the metaphors which Vivekananda employs, and whether the explanation proffered above suffices.

Hypotheses 1 (ubiquity) and 7 (necessity) above are to be seen as related, if not redundant, as the reason for metaphorical ubiquity is indeed the fact that it is necessary. Hypotheses 6 (invariance) and 9 (focusing) are also related, since these deal with aspects pertaining to the mapping process, and the concomitant restrictions between the source and target domains. Hypotheses 2 (domain), 3 (model) and 5 (unidirectionality) are also related since they postulate aspects of the structure pertaining to the conceptual system underlying the source and target domains forming the basis of conceptual metaphor.

2.3.5 The neural basis of metaphor

CMT’s latest ambition is to find empirical evidence for this neural basis of metaphor. Arguably, research in this sub-field is best summed up in Feldman’s (2006) book, *From Molecule to Metaphor*. Feldman (2006) argues that there is indeed a neural basis for metaphor, in that the associations made between the two parts of the brain get stronger and stronger with exposure. ‘Stronger’ here refers to the notion that the minimal neural pathway between the two portions fire more readily, making the said metaphor more parsable. This is motivated by a low-level neural phenomenon known as long-term potentiation (LTP), whereby groups of neurons are trained to fire more readily if they are constantly caused to do so via exposure, because there is “a marked increase in neuronal firing that occurs during repetitive stimulation”; this happens because the predilection to fire is greater since this results in “increased efficiency of transmission” (Lømo 2003: 617). Hence, if people

are exposed to this type of analogical language, day in and day out, it becomes part and parcel of the physical brain, and this will form a neural network which motivates a particular way of thinking; this is what is referred to as ‘common sense’.

Feldman bases his theory on ideas that he started with Lakoff as far back as 1988, and draws on other key theorists who have worked in this field as well, specifically Regier (1996) and Narayanan (1997), and Lakoff sums up these findings in Lakoff (2012, 2014). Again, it is worth pointing out that the idea of finding a neural basis for metaphorical thought, and the idea of creating a research programme premised on the neuropsychology of metaphor is also not new, though not much attention seems to have been paid to it when it was proposed, due perhaps to a dearth of technology and the concomitant advancement in methodological tools that such technological advancement brings. In this regard, Buck (in Nerlich & Clarke [2001: 51]) is quoted as saying in 1898 that metaphor must be studied in terms of “contemporary psychology”, and that “a new face should be put upon this figure [of speech]”, and furthermore that we must understand that it is not a “mechanical structure” but “a biologic [sic] organism”.

Three points made by Lakoff (2012) are worth nothing:

- i. Conceptual metaphors have an underlying bodily basis, and then a cascade of other metaphors, referred to in recent work as ‘cascade theory’;
- ii. The hypothesis that people have mirror neurons which fire according to a ‘script’, the term now used in terms of what to expect when someone perceives, for example, a banana: all the neural firings that would normally fire when one does whatever one does with the said item within that culture, will at least partially fire;
- iii. Imagining a novel concept like ‘a flying pig’ is something all people can do, because they have the knowledge structures and schemata which can re-combine in novel ways due to the phenomenon of neural binding, where neuronal pathways fire in new patterns, resulting in novel concepts being formed.

Regarding point i., it would be interesting to see if the current study finds metaphors which rely on the bodily basis for metaphor. If point ii. is valid, it would explain why metaphors are so powerful, since hearing a word would activate a script which automatically comes with a range of entailments which can be tapped into if expressed as a metaphor, enabling people to conceptualise a target domain in a way they may not have thought of until then. This point is important as it speaks to the cognitive commitment, which advocates the need for psychologically real theories. Evidence that this kind of repetition results in neural pathways which are predisposed to fire more readily has been demonstrated, and is referred to as ‘long-term potentiation’ (LTP), as discussed above. This lends support not only to the psychological reality of CMT, but also to the neural theory of metaphor specifically. Point iii. is interesting because almost exactly the same phenomenon is explained by Turner as a *blend*. In fact, Turner uses the term cascade specifically to refer to people’s ability to personify in general, and to conceive of others as having minds – what he calls “cascading ideas of other minds” (Turner 2014: 68). Interestingly, Turner discusses the same example, saying that “when we have a flying pig”, it goes beyond conjunction, beyond just cutting and pasting, and of course explains it with reference to BT (Turner 2014: 160). Lakoff (2014: 1) claims that “metaphorical thought is formed via a neural binding mechanism”, which “bind together schemas in different parts of the brain” (*ibid.*: 5), and then argues that it is precisely this mechanism of neural binding which “creates ‘blends’ ” (*ibid.*: 11).

Steen (2000) points out how Lakoff and Johnson, with their ideas on conceptual metaphor, bring us to question the very foundations of Western philosophy. Chomsky (1966; 2003a; 2003b) makes no secret of the fact that he draws very heavily on the Cartesian mind-set that was so rife during the times of the Enlightenment, with its emphasis on rationalism. Lakoff & Johnson (1999) point out that many of the assumptions embedded in this philosophical school of thought have been refuted in light of contemporary cognitive science. Contrary to what Enlightenment philosophers believe, Lakoff and Johnson claim the following: that people do not make up their minds based solely on the facts they encounter, and that people’s thoughts are dictated by what has been traditionally referred to as ‘cognitive

schemata' or 'frames'. They also claim that human thought is mostly unconscious, and that people's thinking by and large is *not* literal.

Lakoff and Johnson (1999) explain the development of conceptual metaphor by theorising that the human brain is structured in such a way so as to project activation patterns from sensori-motor areas to higher cortical areas; this is how people are able to create metaphors. This ability to project enables people to understand abstract concepts which they otherwise would not. This line of thinking has a Kantian ring to it, which claims that the phenomenal world consists of *noumena* (things-in-itself) which people can never know in its true form as their minds are structured in a way that superimposes their own categories upon things; likewise, people cannot even begin to think about concepts like 'time' without understanding it in terms of a concrete source domain – in other words, without appealing to some kind of metaphor. This allows people to reason from the source domain to the target domain in a way that they otherwise would not. For example, in saying that time was *spent*, a TIME IS MONEY metaphor is employed, which provides an understanding of time which is not necessarily something which is a quality of time-in-itself, to use the Kantian phraseology alluded to earlier. As this kind of thinking is physically located in the brain and structured by human physiology, Lakoff and Johnson label the human mind as *embodied*. It must be pointed out, however, that Lakoff & Johnson (1999: 415) are cautious in dealing with Kant's philosophy, and certainly do not accept that there is an objective world, analogous to Kant's *noumenon*. Rather, the human brain creates what we perceive as reality, and this is all that can be said about the 'truth', from an embodied realist's perspective. An ostensibly digressive, yet important, point needs to be made at this juncture regarding the philosophy upon which CMT is based. Lakoff & Johnson (1980; 1999) premises CMT on the philosophy of embodied realism, and claims that since people are embodied beings, all their thinking is based on bodily awareness, which expands to other entities and to the world as one grows older. There are some interesting debates pertaining to the nature of conceptual metaphor, with some scholars defending a universal, physiologically based approach, in keeping with Lakoff's assumptions (Geeraerts & Grondelaers 1995), whereas others argue that conceptual metaphors are best explained as

being socially and culturally conditioned (Kövecses 1995). People start off learning conceptual metaphors, based on physical, social, conceptual and other experiences, which becomes part of the way they think. The current study follows Wallington (2010: 239) in not making any “assumptions [...] about embodiment”.

2.3.6 Practical applications of CMT

Frames shape people’s worldviews, and one way of understanding people’s worldviews is to look at the metaphors they use. Lakoff & Johnson (1980) document various conceptual metaphors which people use in their everyday lives. For example, by saying *I spent an hour on the computer*, people are employing a TIME IS MONEY (which itself is a special case of TIME IS A SCARCE RESOURCE) metaphor, whereby one can ‘spend’ it. In later works, Lakoff (2009a; 2012; 2014) explains how research in the field of neuroscience is trying to trace the neurological bases of conceptual metaphor. For example, according to this line of thinking, when people see books being piled on top of each other, they see the *height rising*, which activates one part of the brain; at the same time they also notice the amount getting *more*, which activates another part of the brain. When people see such things often enough, they start to form a minimal neural pathway between these two brain centres, and a metaphor is born. From then on, they automatically start to associate ‘up’ with ‘more’, hence the metaphor UP IS MORE, such that people understand what a statement like *The price of fuel went up again* means, even though there is no necessary link between the two. Likewise, people start to associate ‘up’ with ‘good’, such that if someone is *low down*, it is understood that he is immoral; when talking about God, who is the Ultimate Good, people look *up*, etc. Hence, people’s sense of morality also has its basis in conceptual metaphor (Lakoff 1996).

As this study focuses on the use of metaphors in religious discourse, some of the typical frames and metaphors that are used to express common views on morality and religion (in the West) will be discussed here. In terms of morality, the metaphor NATION AS FAMILY would perhaps be foremost. One may have different ideas of a NATION, and there might also be different notions of FAMILY. According to Lakoff (2002), there are two types of family:

- a. A strict father family (henceforth SF), and
- b. A nurturant parent family (henceforth NP).

People in all societies grow up with both models of the family. One may not agree with or like the other model, but it is certainly understood. Because both views are understood, both frames can be employed on various issues, just not for the same issues. For example, someone may be very NP-like in their family environment, but very SF-like in their work environment.

Right-wing conservatives have a worldview that is based on strict morality (the SF family): children need a strict father because there is evil in the world, and the father needs to protect the child from it (which also presupposes the theistic notion of sin, temptation, etc.). The point is to foster internal discipline in the long run so as to preclude external discipline. This is the only way for a child to become a moral, disciplined and prosperous being (creating a link between *obedience* and *prosperity*).

Furthermore, a strict father is seen as a moral authority; such that people who are powerful, are moral. They are the disciplined ones who worked hard to get where they are. Lakoff (2009b: 98) argues that this worldview is expressed via the Moral order metaphor (MORALITY IS MAINTAINING ORDER WITHIN A HIERARCHY OF POWER) and explain that right-wing conservatives see the moral order as hierarchical along the following lines: “God above Man, Man above Nature, Adults above Children, Western Culture above Non-Western culture, America above other nations, Men above Women, Whites above Non-whites, Straights above Gays, Christians above Non-Christians (or majority religion over minority religion)” (Lakoff 2009b: 99). The crucial point here is the link to religion, seeing that the entity at the top of this hierarchy is often God.

Within a NP family, both parents are equal. Parents must have responsibility and empathy, and teach their children to have that too. From this, many things follow. If one cares for children, one protects them from various things, including drugs, smoking, cars without seat-belts, poison in the environment, etc. Hence, these are the things liberal-minded people

expect the government to protect, which is why they lobby for things like environmental protection, worker protection and consumer protection. Clearly then, morality, and what it means to behave in a moral way in society, is shaped by people's understanding of the FAMILY frame

Another arena where an abstract subject matter has to be explained to people with the intention of persuading them one way or the other is in the religious domain. Lakoff (2006; 2008; 2009b) argues that right-wing morality is very closely linked to right-wing religious thought. As such, religious thought can also be divided into two camps: the NP-type, and the SF-type. Of more direct relevance here, is Lakoff's claim that people employ conceptual metaphors in understanding God. In fact, the claim is that literal modes of thought and literal language are "simply not adequate for characterising God and the relation of human beings to God"; furthermore, there is no "fully literal interpretation of the Bible" (Lakoff 2002: 246). If the assumed link between right-wing morality and right-wing religious thought is accurate, religious metaphors in a conservative Western society would relate to some sort of FAMILY metaphor, since people's first experiences are conditioned by exposure to adult authority figures, which primes the association between, say, PARENTS and AUTHORITY. A study of the metaphors in the Judaeo-Christian tradition (Lakoff 2002: 246) yielded the following results:

- GOD IS A FATHER; humans (or specifically Jews) are his children.
- GOD IS A KING; human beings are his subjects.
- GOD IS A MALE LOVER; humanity (or the Jewish people) is his female lover.
- GOD IS A SHEPHERD; humans are his flock of sheep.
- GOD IS A VINEYARD-KEEPER; humans are his vineyard.
- GOD IS A WATCHMAN; humans are the treasure he guards.
- GOD IS A POTTER; humans are his clay.
- GOD IS A GLASSBLOWER; humans are his glass.
- GOD IS A BLACKSMITH; humans are his metal.
- GOD IS A HELMSMAN; humans are the rudder (or ship).

These metaphors for God form a radial category, with GOD AS FATHER at the centre. The GOD AS FATHER metaphor is the only metaphor that overlaps in one way or another with each of the other metaphors:

- The father and king metaphors both attribute authority to God.
- The father and lover metaphors both attribute nurturance to God and posit mutual love between God and human beings.
- The father, king, shepherd, and watchman metaphors all attribute protectiveness to God.
- The father, vineyard-keeper, potter, glassblower, and blacksmith metaphors all attribute to God a causal ontological relationship: bringing people into being.
- The father, lover, and choice metaphors all see the relationship as between two volitional beings.

These necessarily have to be the most pervasive metaphors used for government, authority and religion since people's first exposure to these concepts are in the form of parenting, which shapes people's worldviews as the frames and conceptual metaphors that they acquire are superimposed on other institutions. Lakoff (2008; 2009) goes on to explain that the metaphors can be divided into two models of Christianity, which he calls Strict Father Christianity and Nurturant Parent Christianity, as mentioned earlier. A practical example of how these models feature in society is the debate that took place in America between lobbyists for and against slavery (between 1850 and 1920). The idea that slaves should be freed and given either partial or full rights of citizenship tapped into an NP frame of morality and religion. In this case, God would see all of mankind as his children, and care for them all. However, the conservative side, based on an SF frame, would remind the relevant parties that not everyone is saved, especially those of pagan origins (as the slaves would have been), as they have hitherto still not accepted the 'Word of God'.

Barcelona (2003: 10) adds to this discussion by explaining that "the human notion of family" is "projected onto the notion of the Holy Trinity", whereby fatherhood is used as a source domain to "gain some understanding about the nature of the First Person of the Holy

Trinity”. Later, he also refers to other metaphors, including the notion of motherhood. According to Barcelona (2003: 2) “religious language has to be figurative because it deals with conceptual domains and entities which are not conceptually and linguistically apprehensible in an immediate, direct way”. Vivekananda (CW-1: 511) seemingly thought as much, when he declared that “the vast majority of mankind must deal with things that are concrete”. As a result, Vivekananda often illustrated his metaphysical theories using metaphor, analogy, simile, etc. As mentioned in Chapter 1, it is assumed as axiomatic in the current study that abstract thinking, in general, is not only metaphorical, but also conceptual, and therefore it is expected that there will be rich metaphorical data in any corpus that deals with subjects of an abstract nature, such as in religious discourse, which forms the empirical basis of this thesis.

Before concluding this chapter, a brief introduction to BT follows, before a critical comparison is made between CMT and BT, with the intention of justifying the former as a preferred framework for the current study.

2.4 A BRIEF INTRODUCTION TO BT

In their book *The Way We Think – Conceptual Blending and the mind’s hidden complexities*, Fauconnier & Turner (2002) proposed that their theory of conceptual integration, also known as ‘blending’ subsumes CMT.

Coulson & Oakley (2000: 175) refer to BT as an attempt to account for dynamic, “online meaning construction”. Likewise, Fauconnier & Turner (2002: 40 – italics added) refer to BT as a theory which is meant to account for conceptual ‘packets’, which are “constructed as we think and talk *for purposes of local understanding and action*”. Metaphor is understood as mappings between domains or frames, which are generally assumed to be “latent in long-term memory” (Zawada 2005: 171). The ability to blend, on the other hand, most probably resulted in an “expansion of working memory”, which now uses blending “as a platform” (Turner 2014: 215). Furthermore, blends “are usually novel and generated in the moment of thinking, speaking and interpreting in working memory, but they recruit

entrenched mappings and frames from long-term memory” (Zawada 2005: 183), the latter perhaps falling under the auspices of CMT, and the former under that of BT.

Many assume that the kind of mapping found across disparate domains can be seen as a kind of conceptual integration.

There are numerous examples cited in the literature of blending taking place in real-time, like a group of children imagining a basketball court with a piece of paper and a wastepaper basket, thereby blending two very disparate mental spaces (Fauconnier 2010: 186). Fauconnier & Turner (1998; 2002) expanded on BT, and illustrate blends diagrammatically. They postulate a ‘generic space’, followed by (at minimum) two input spaces, and a blended space. The basic diagram of a blend follows in figure 2.1:

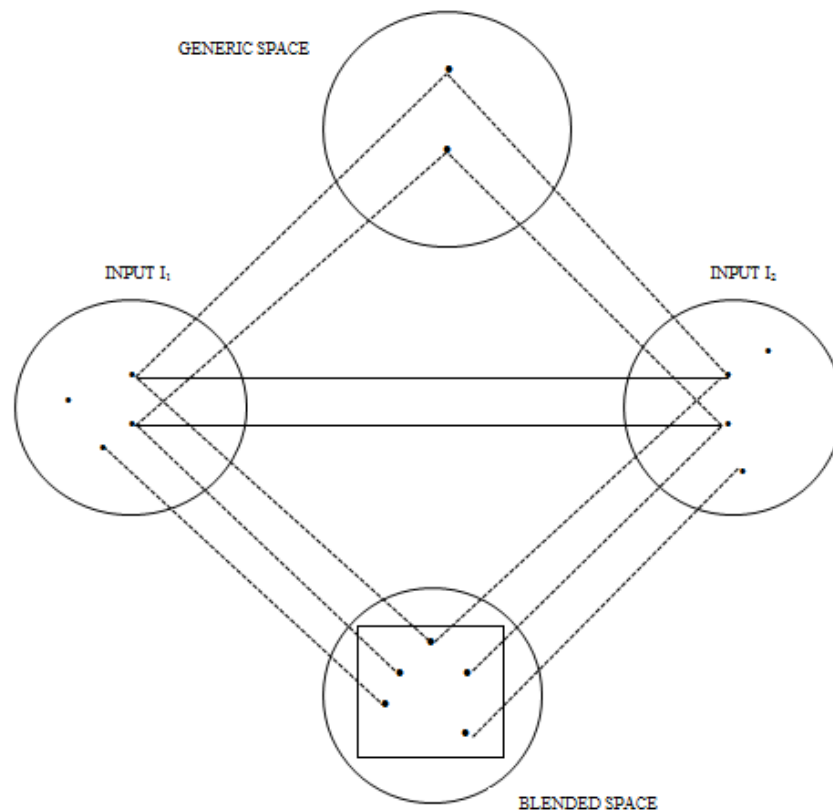


Figure 2.1: A general conceptual integration network schema; adapted from Fauconnier & Turner (1998: 143)

Turner (2010: 20) concedes that the circles representing input spaces are “theoretical constructs”, which may or may not change as the theory develops, and further adds that “there is no such circle in our brain”. Blending theorists consider diagrams like the one depicted in Figure 2.1 as mnemonic aids, in that they represent a hypothetical model of how thinking takes place. Turner (2010: 27) even says that “conceptual integration does not look like this fetish four-space diagram”. Hence, a rudimentary schema of a prototypical blend is presented simply for illustrative purposes. In figure 2.1, the generic space represents one’s general knowledge schema within a particular context, and selective aspects from the generic space get projected into the respective input spaces. The contents of these mental spaces are dictated by the context. The input spaces are “partitioned mental packets” which can be “connected together” (Fauconnier 2010: 4). It is assumed that these input spaces are commensurable, in the sense that there are “counterpart connectors” between them that can be mapped (Sørensen 2007: 57). These input spaces then project selected aspects of each input space into the blended space, which results in emergent structure. This process is referred to as ‘running the blend’. The counterpart connectors are bidirectional, and this implies that information is mapped both ways, meaning that the mental spaces are dynamic, and constantly updated in light of new projections/mappings being made. People can even “adjust the projections” made, because of feedback (Turner 2014: 44).

Consider the following example from Rasulic (2010):

(3) *Long time, no buzz*

This is a blend of the common phrase *Long time no see* and the common use of the word *buzz* to refer to some kind of bustling activity. Driving passed a nightclub which seems particularly quiet on a Saturday night, one could comment...*Long time, no buzz*. In order to comprehend this blend, two commensurable mental spaces must be created, with relevant aspects mapped on to its counterpart in the other mental space. This construction is illustrated in figure 2.2:

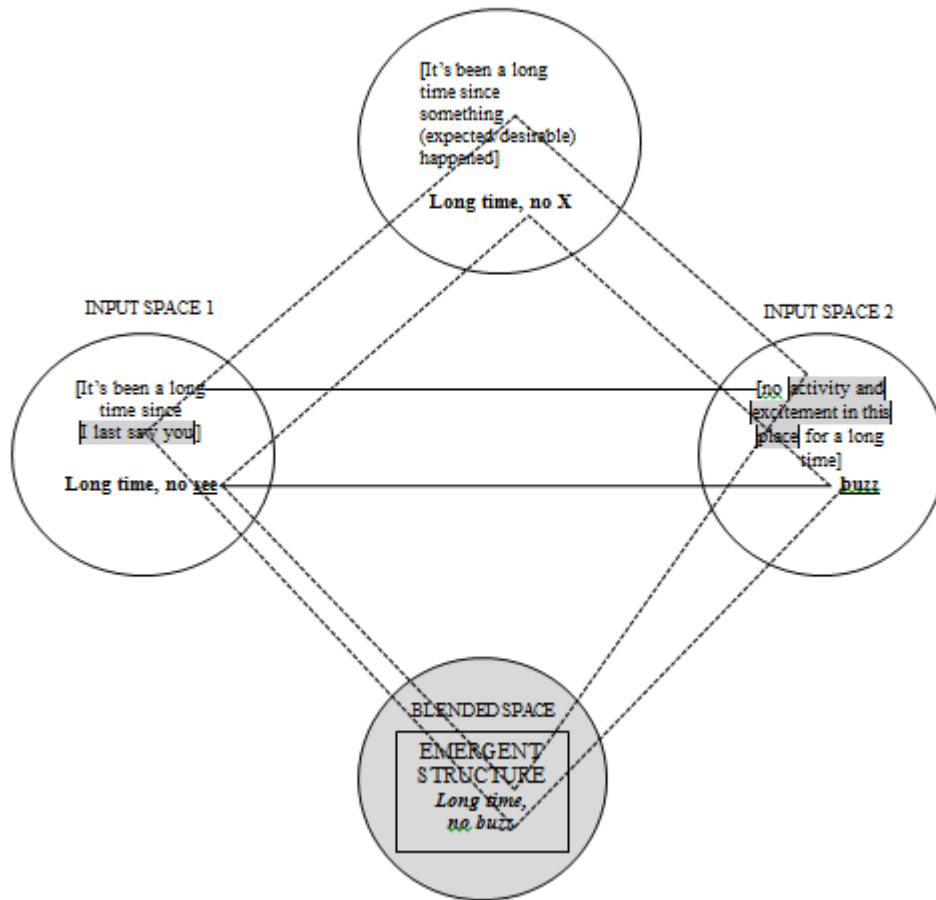


Figure 2.2: Conceptual integration network for *Long time, no buzz*
 Adapted from <http://cognitextes.revues.org/356>

Fauconnier (2010: 141) says that scholars “need to study not just the superficial mapping, but the underlying networks that really are responsible for these metaphors”, implying that the complexity ‘behind’ metaphors can be explained via BT. Fauconnier & Turner (2008: 53) agree, pointing out that because scholars now have a “richer and deeper understanding of the [cognitive] processes underlying metaphor”, the complexity behind metaphorical mappings can be better understood. The standard distinction between input spaces as online, transitory, mental packets, and frames/domains as entrenched schemas of knowledge stored in long-term memory is assumed here. The mappings being investigated in this thesis in the form of metaphors are carefully constructed in the context of often formal disquisitions on Hindu philosophy; as explained in Chapter 3, the original audience

Vivekananda addressed on various platforms was certainly not familiar with the teachings he expounded.

Within a BT context, it is not clear what exactly restricts the projections made from the various input spaces. Furthermore, it is not clear where the emergent structure comes from – in a blend like the character *Spiderman*, it is not clear how the webs which Spiderman shoots are so tough, nor is it clear how the predilection to spin complete webs gets blocked. Furthermore, people can vary the projections they make, depending on the context. The characters Goofy, Pluto and Scooby-doo all have different characteristics because people project different elements into the blended space (Turner 2014: 45). People have to constantly adjust what gets projected into the blended space, and people who cannot do so are deemed “mentally reduced” (Turner 2014: 84). People suffering from Asperger’s Syndrome tend to project too much, for example (Turner 2014: 64-66), and certain psychological phenomena like post-traumatic stress disorder is explained as an “overprojection of a previous self into the present” (Turner 2014: 85). Fauconnier & Turner (1998: 135) point out that the nature of projection and mappings between domains “has enjoyed sustained attention as a central problem of cognitive science, and voluminous literatures have developed in this area”, yet they “do take a stand on issues and problems of cross-space mappings” in the cited study, possibly because this is a very complicated phenomenon, which is not well understood. To be fair, Fauconnier & Turner (1998: 39) have proposed what they refer to as ‘optimality constraints’, and actually make reference to the invariance hypothesis as well (*ibid.*: 59). It is pointed out that organising frames are “modified and elaborated as the integration network is constructed” (*ibid.*: 42), although the governing principles are merely *ex post facto* explanations of how the blend has been reified. Given the method employed in constructing blends generally, and specifically in the details regarding the projections that create the blended space, these optimality constraints have no predictive power. Fauconnier & Turner (2002: 309-352) refer to these constitutive and governing principles again as “guiding constraints”, yet Turner (2014) makes no explicit reference to these principles, though goes in to some detail as to how projections are varied in different contexts. These authors, in recent works cited here, do not discuss

these principles as a whole. The principle of ‘completion’, for example, is evoked to account for information not found in any of the inputs, and merely declared to have come “from a pre-existing frame” (Fauconnier & Turner 1998: 11). This can be critiqued on the basis that is an *ad hoc* declaration, instead of a satisfactory *explanation* as to how the new information is recruited. The specifics are amenable to several critiques, but these will not be dealt with in detail here as it would entail an unnecessary digression.

2.5 A CRITICAL COMPARISON BETWEEN BT AND CMT

In his comparative critique of BT and CMT, Tendahl (2009: 134) states that “two claims could be made regarding the relationship between conceptual metaphor theory and blending theory. First, blending theory could be viewed as an extension of conceptual metaphor theory; and secondly, the study of conceptual metaphors is nevertheless still essential”, and concludes that “blending theory and conceptual metaphor theory are not to be seen as opposite theories with the same goals, but rather as complementary perspectives”.

It would be useful to recap and expand on the relevant, commensurable points between BT and CMT, with the intention of illustrating their key similarities and differences, along the following parameters – adapted from Evans & Green (2006: 435-437):

- Not all blends are metaphorical;
- Unidirectional mappings;
- Spaces versus domains;
- Dynamic versus conventional;
- Difference in methodological emphasis;
- Emergent structure.

It is evident that BT covers a much wider range of phenomena than does CMT. Hence, many instances of blends will not fall under even a rather loose definition of ‘metaphor’. Turner claims that blending is “used when navigating at sea or catching a fly ball” (Turner 2014: 211-212), can “explain the diatonic scale in music” (*ibid.*: 217), can explain how the concept of a *number line* is a blend which “originates in cultural time through blending”

(*ibid.*: 220-221), and says that in doing almost any kind of mathematics, “we use standard mathematical blending” (*ibid.*: 225). Finally, even the example *Paul is the father of Sally* is claimed to be a blend, where “Paul is blended with father and Sally with daughter” (*ibid.*: 226).

Projection from input spaces in BT is seen as analogous to mapping in CMT. Regarding the directionality of the mapping process, standard CMT assumes that mapping takes place from a source domain, onto a target domain. The source is assumed to be more concrete, or at least should refer to a domain which is more familiar to the context, whereas the target is assumed to be less known, and generally more abstract. Just as projections from input spaces are selective, so too are the mappings between domains. According to Kövecses (2008: 174), “we can say, for example, that ‘The theory has a solid foundation,’ but we cannot say that ‘The theory has long corridors and high windows’. This means that it is not the case that each element of the source can be utilized to talk about the target” (Kövecses 2008: 174). This restriction is called the ‘invariance principle’ in CMT. As mentioned, projection in BT takes place dynamically, and projects selective information bidirectionally.

Domains in CMT are stored in long-term memory, and the mappings between them, are seen as stable knowledge structures. In contrast, BT postulates mental spaces, which are dynamic, ephemeral conceptual ‘packets’ constructed ‘on-line’ during discourse. However, it is to be noted that Evans & Green (2006: 436) point out that “blends can [also] become conventionalized”, though this is not assumed by default. For Turner (2014: 13), any “two things activated in the mind” at the same time “are candidates for blending”; if they do not project, they simply pop, “like a transitory bubble”.

What follows from this is the idea that BT “emphasises the dynamic and mutable aspects” of “meaning construction”, whereas CMT emphasises the idea that there is a conceptual system in which metaphors interact, providing “stable structure and organisation to the human conceptual system” (Evans & Green 2006: 436). It is clear, then, that CMT

emphasises mapping conventional patterns, entrenched in conceptual structure, between disparate domains, whilst BT is more focused on investigating conceptual integration as a result of online meaning construction.

As a result of the aforementioned contrasts, there is also a methodological import: while CMT looks to generalise across a broad range of metaphoric expressions, BT typically focuses on the particulars of specific examples. This is because BT “places emphasis upon a process of meaning construction rather than a system of knowledge” (Evans & Green 2006: 436). In the current study, the former is clearly more the focus.

Finally, it is said that CMT cannot account for the emergent structure which is found in the blended space. This is a contentious claim, since BT accounts for such by finding instances of novel structure, and then works ‘backwards’ to infer what must *have been* projected into the blended space. It is not clear where exactly the emergent structure comes from – in the Spiderman blend, it is not clear where the web gets its ‘strength’ from – it is simply listed as a property in the blended space. This feeds in to the standard example used to illustrate BT’s edge over CMT, which is in the mapping of the quality of ‘incompetence’ in the following example, taken from Grady *et al.* (1999):

(4) *The surgeon is a butcher.*

It is claimed that CMT cannot explain how that quality gets mapped, as there are only two input spaces, and in the target domain, the behaviour which would make a butcher very *competent*, is interpreted as being the very opposite. BT can account for this since there are three input spaces: a generic space, as well as the two input spaces, as well as a blended space. As mentioned, the mapping is not unidirectional, as it is in standard CMT. Fauconnier (2010: 189-191) describes how BT accounts for various kinds of analogical mappings, including ones done in a CMT-type way. Hence, it accounts for emergent and creative phenomena in a way CMT does not.

Lakoff (2009a) explains that even with the well-worn *surgeon is a butcher* example, a conceptual metaphor explanation has an advantage over a blending account, because the latter may result in incorrect inferences, despite the fact that it is generally taken as a given that the account using BT has more explanatory power, as mentioned by scholars like Grady *et al.* (1999) and Evans & Green (2006). Evans & Green (2006: 435) do concede, though, that despite “providing complementary perspectives, each theory addresses certain phenomena not accounted for by the other theory” (Evans & Green 2006: 435). It is clear that not all blends are metaphorical, and the assumption that all metaphors can be also analysed as blends is also contentious, because there are “conceptual metaphors that are not blends” (Evans & Green 2006: 435). These include, but are not necessarily restricted to, what has been referred to as primary metaphors in CMT circles. A primary metaphor like LOVE IS WARMTH is one such example, and is not considered a ‘sub-blend’ because such primary metaphors “are established on the basis of close and highly salient correlations in experience which give rise to a pre-conceptual correlation rather than a matching operation at the conceptual level” (Evans & Green 2006: 437). The point here is simply that whether metaphors in general can be interpreted as instances of blends is a contentious one, and is also beyond the scope of this thesis, as the aim here is not to do an in-depth comparative analysis of the two theories. Suffice to say that mappings “of this kind, which are thought to be among the most foundational aspects of conceptual structure, are not blends, and are not therefore addressed by Blending Theory” (Evans & Green 2006: 435).

In addition to the diverse range of phenomena which can be accounted for within BT, as discussed with reference to Turner (2014: 211-226) above, Gibbs (2010: 10), and Coulson & Oakley (2000: 175) point out that it is generally agreed that BT has more descriptive and explanatory power than CMT (see critique below regarding this). However, Lakoff disagrees with this. In fact, Lakoff (2009a) suggests that the example *My surgeon is a butcher* is best understood within the context of the conceptual metaphor A PERSON WHO PERFORMS ACTIONS WITH CERTAIN CHARACTERISTICS IS A MEMBER OF A PROFESSION KNOWN FOR THOSE CHARACTERISTICS. Thus, the source domain of the metaphor is a frame containing relevant information about the manner in which people work in their said professions (for

example, a surgeon needs to work with precision, otherwise the results could be disastrous; a butcher, on the other hand, is known for working less accurately, but *without* the connotation of incompetence). With this in mind, people are able to understand the import of novel metaphors within the same frame, like *My lawyer presented my case with surgical skill* versus *My lawyer butchered my case*. In addition to showing that a conceptual metaphor account suffices in terms of an explanatory framework, Lakoff goes on to argue that such metaphorical concepts are necessary in order to constrain inferences which are logical but untenable within the given context. Otherwise, an utterance like *My surgeon is a Russian* would be understood in the same way as *My surgeon is a butcher*, meaning the metaphoricity of the former could be over-emphasised – common stereotypes of Russians, such as being very emotional and sentimental, would be predicated of the subject and therefore the interpretation of this utterance would be that the particular surgeon carries out his duties in a very sentimental and emotional way. It is certainly conceivable that the sentence could be parsed that way, but it needs to be explained what constrains a simple literal interpretation when it is perhaps meant that way.

Lakoff (2014: 12) also points out that neural binding, based on pre-established neural circuits, is important in understanding the role of the surgeon in the example above, so the conceptual metaphor A PERSON WHO PERFORMS ACTIONS WITH CERTAIN CHARACTERISTICS IS A MEMBER OF A PROFESSION KNOWN FOR THOSE CHARACTERISTICS, used as the basis for understanding *My surgeon is a butcher*, will activate different inference patterns in a sentence like *My surgeon is Russian*, because being Russian does not fit the source domain of the conceptual metaphor A PERSON WHO PERFORMS ACTIONS WITH CERTAIN CHARACTERISTICS IS A MEMBER OF A PROFESSION KNOWN FOR THOSE CHARACTERISTICS, so it will block the metaphorical mapping from the source domain precluding the hearer from parsing the sentence as a metaphor. Furthermore, the difference between *My surgeon is a butcher* and *My butcher is a surgeon* can be better understood as conceptual metaphors, since the relevant characteristic ('way of cutting') gets mapped differently in each case. Lakoff does agree that this may be called a blend so simplistically, but that this must be understood as a metaphor that also comprises "a neural binding across the source and target"; this

“metaphor plus the binding is called a ‘blend’ ” (Lakoff 2014: 12). Should these metaphors be represented as conventional blends, it would simply entail changing some of the labels within the input spaces, and the contents of the blended space will contain something new, without a proper account of *how*. The mapping from the source domain matters, and it is therefore crucial which *is* the source domain: with the BUTCHER frame as the source domain, the quality of ‘harsh/fast/imprecise cutting’ gets mapped onto the way the surgeon cuts, whereas with the SURGEON frame as the source domain, the quality of ‘measured/precise cutting’ gets mapped, and if a butcher has to work like this, he would certainly be deemed *incompetent* for a variety of obvious reasons. Given that directionality of mapping matters, and given that there are consequences to changing the source and target domains, it is clear that this difference matters, and therefore a CMT account explains the import of the metaphor more accurately. Within a BT account, where it does not matter which input space is labeled ‘1’ or ‘2’, there would be no account for why information from one input space projects into the blended space, except to assume so by fiat, *ex post facto*.

The point here is that Lakoff (2009a: 26) believes “that a pure blending account would not be able to consider these different inference patterns”, and Tendahl (2009: 137) concurs, saying that the “neural theory of metaphor, with its emphasis on enduring neural circuits, provides a good motivation for the conceptual metaphor account”. In light of this, it is evident that the view claiming metaphor to be one of many instances of a blend is contentious. As an aside, Lakoff (2009a: 21 – italics in original) draws a clear distinction between metaphors, and “*metaphorical blends*”. The example discussed above is further referred to in Lakoff (2014: 12), where the process is explained as an amalgamation of three processes: “A metaphor, a binding, and two frames that are special cases of Profession in the source domain of the metaphor”, thereby explaining the metaphorical blend in terms of neural binding.

As mentioned, the nuances of this debate are not the focus of this thesis, and engaging in the details runs the risk of straying into the realm of what Popper (1989) called ‘word fetishism’, in fixating on the labels instead of the import of the theory. The fact is that many

metaphors may also be called blends, and may even be presented as such, since “blending gives rise to what are known as *basic metaphors*” (Turner 2014: 281 – italics in original). This is a debatable issue, and the choice of whether to present the data using the lens of one or the other may also be seen as arbitrary. In fact the data in BT is interpreted *ex post facto*, giving BT its incredible explanatory power, but it makes no predictions, and is actually not falsifiable. This violates the demarcation criterion, which requires that scientific theories should be falsifiable and makes predictions (Popper 1972; 1980; 1989). These matters are discussed in detail in Chapter 4, and will therefore not be delved into here. It has been noted that not every *blend* can be seen as a *metaphor*, and in fact the converse is also not true. There are also “conceptual metaphors that are not blends” (Evans & Green 2006: 437), which is interesting since some scholars advocate subsuming one theory under the other *in toto*, and clearly this is impractical. As mentioned below, Turner believes that CMT should be subsumed under BT, whereas scholars like Lakoff & Johnson (1999: 46-47) believe that “Fauconnier and Turner’s *theory of conceptual blending*” comprise the fourth wing of CMT.

It is telling that Gibbs (2010: 4) talks about the versatile applicability of metaphor as infiltrating “synaesthesia”, perhaps inspired by the work of scholars like Ramachandran, who first proposed the link between the said phenomenon and metaphor, arguing that there is a common basis for both, claiming that “the nonarbitrariness both of synaesthesia and of metaphor (and their directionality) arise because of constraints imposed by evolution and by neural hardware” (Ramachandran & Hubbard 2003: 51). It is telling that Turner specifically cites Ramachandran’s work as bolstering the case for the phenomenon of blending, though Ramachandran himself refers to CMT and *not* conceptual integration *à la* blending (Turner 2014: 281).

In their critique of BT, Coulson & Oakley (2000: 175) say that it is precisely “because of its descriptive power” that “blending theory runs the risk of being too powerful, accounting for everything, and, hence, explaining nothing”. The vast array of data accounted for within BT is therefore seen as problematic. Gibbs (2000) concurs, and adds elsewhere that the goal of

finding a ‘grand unified theory of everything’ within metaphor studies is attainable (Gibbs 2010: 10), though, whilst supporting the idea, he is sceptical, and instead thinks that different types of metaphors might be more amenable to different theoretical frameworks: “Different theories will be required to handle different types of metaphor”, but “there may be a single theory of metaphor, and anyone advocating such a position must openly account for how different aspects of metaphor” are understood. In addition to arguing that “conceptual blending theory” calls for some scepticism (Gibbs 2007: 7) adds that blending theory predicts that “various sorts of blending processes should occur when people understand certain kinds of complex linguistic expressions”, and that although this may be testable in some ways (for example, one could predict that the more complex the blend, the longer the comprehension threshold), the main concern/caveat is that “many other theories of linguistic processing would predict the very same finding, meaning that it is not quite practical to assess competing theories. Thus, it is not clear that conceptual blending theory, despite its different conceptual and terminological perspective, *is sufficiently unique to be considered the most viable psychological theory*” (Gibbs 2007: 8 – italics added). Becker & Hager (2005: 93) also concur, citing one of the most influential philosophers of science to date, Karl Popper: “Popper concluded that a theory that explains everything explains nothing. If Popper is right, then theories that “at first sight seem to have very wide scope may actually have none”. Gibbs (2010: 10) adds that “many cognitive linguists contend that Conceptual Blending Theory [...] has the greatest power and flexibility to provide this kind of comprehensive account”, with the caveat that “its lack of falsifiable predictions” is a problem, and that the theory as a whole would need to be founded on a more empirical footing.

In light of this, it has been pointed out that several principles of conceptual blending are “beginning to be less and less satisfied” (Terkourafi & Petrakis 2010: 162). Glebkin (2015: 109) concurs, citing the “lack of experimental data”, and the fact that “the authors [Fauconnier & Turner] are prone to unreasonable generalisations”.

In addition to the fact that the theory as a whole makes claims that are unfalsifiable, partly because conceptual models are always constructed *ex post facto* via a kind of ‘reverse engineering’, the theory has an added weakness as it aims to unify and arrogate blending to phenomena which are very diverse. Turner (2014: 51) refers to people being offended when a tree is damaged as a type of blend, because people attribute human properties to it, due to the fact that the tree looks humanoid. (Turner does not explain the fact that people also would feel affronted should a house be damaged, and reasons other than blending may be at play for this feeling). He furthermore refers to various tropes as cases of blending: “Classical rhetoricians noticed many different blending patterns [...] and gave them names like metonymy, synecdoche, and metaphor” (Turner 2014: 150), and later repeats that “metaphor, metonymy, synecdoche, and many other rhetorical figures of thought are analysed as compression brought about by blending”, and even claims that these labels actually obscure the underlying mental process, and points out that a blend “may be given one or other” of these various labels (*ibid.*: 151). That is well and good, and as discussed, CMT theorists make a similar claim, as did the nineteenth century German philosophers, discussed by Nerlich & Clarke (2001) above. However, Turner goes further in claiming that “the cyclic day, the Buddhist Monk, the lionman [...] do not [...] strike us as metaphoric”, but are all types of blends. Like the flying pig example, Turner refers to an artefact, a figure with the head of a lion and the body of a man, and explains how via the process of blending people come to a new understanding of the entity, one which can be called a ‘lionman’; the Buddhist monk refers to a riddle of a monk who goes up a mountain in the morning, and comes down in the evening after a day-long meditation, and asks the question *Is there a point at which the monk meets himself?* – the answer lies in the phenomenon on blending: if one takes the upward journey as one input space, and the downward journey as another, the input spaces can be blended by superimposing the images onto each other, so that it can be ‘seen’ where the monks meet (sic); regarding the cyclic day, Turner explains that people blend the various days of the week/month/year via compression into a blend, so that they can speak of each day as if it were the same day, and this is done via analogy and disanalogy. Compression is a very important sub-component of BT, because “what otherwise would lie beyond human understanding is compressed via blending to human

scale” (Turner 2014: 183). These were referred to as ‘dino compressions’ in Fauconnier & Turner (2002). However, Turner (2014: 200) goes so far as to refer to an advert proscribing the feeding of bears as a “phonological compression”, since the slogan “A *fed* bear is a *dead* bear” creates a blend between the feeding and the dying, a link which shows emergent structure which would not otherwise have been there. This would traditionally be analysed as an instance of the trope ‘assonance’.

BT and CMT are cognates in that they both account for the same phenomena, with different emphases and interpretations. Mark Turner is of the opinion that CMT is subsumed by BT, with the caveat that we should not get too hung up on terminology – what is more important is the process being described (Turner 2011 – personal communication). Lakoff & Fauconnier (2010: 4) state that “the binding mechanisms proposed within Neural Linguistics, in which neural bindings of metaphors, metonymies, and blends, *appear to be able to cover the same range of cases*” (my italics), and that furthermore, “there would be no conceptual blending framework without conceptual metaphor theory” (*ibid.*: 5). According to Coulson & Oakley (2005: 1512), the same “set of partially compositional processes operate in analogy, metaphor”, and in fact in “many other semantic and pragmatic phenomena”. Furthermore, Coulson & Oakley (2005: 1516) see an evident connection between the two theories, and postulate a ‘presentation space’ (within the context of blending) which they claim “is akin to the notion of source domain in conceptual metaphor theory”, and then they go on to analyse specific examples of metaphor in the said study. Fauconnier (2010: 141) concedes that metaphors “are usually double-scope conceptual blends”, but adds that scholars “need to study not just the superficial mapping, but the underlying networks that really are responsible for these metaphors”, implying that his theory of conceptual integration explores in further detail the mechanisms behind the manifestation of metaphors.

Lakoff & Fauconnier (2010) are of the opinion that BT and CMT are only *ostensibly* competing theories, but should be seen as complementary. They concede that “there would be no conceptual blending framework without conceptual metaphor theory” (Lakoff &

Fauconnier 2010: 5), implying that CMT is to be seen as the foundation on which BT is built – something which Turner would not quite agree with. Regardless, later on, Lakoff & Fauconnier (2010: 5) say that:

If you are a researcher, you generally have to choose detailed methods of analysis. If there is a need to choose, the choices appear to the chooser to be in conflict. They aren't. You can choose both, for different aspects of your analysis, depending on what is needed for your purposes.

In light of the above, BT is acknowledged as a powerful theory with a lot of explanatory potential, but given the nature of the analysis to be done in this study, CMT, will suffice as a theoretical framework, and the version assumed here is in line with the one initially expounded by Lakoff & Johnson (1980). Steen *et al.* (2010: 8) concur, and point out that if a decision has been made to focus on an analysis of metaphors on a linguistic level, there should be no need to choose between two competing mental models of these metaphors, although some may deem this an interesting extra step.

In this study, the data will be grouped into metaphors which pertain to the same theme. Thereafter, following the trend in CMT, an underlying conceptual metaphor will be postulated. Obviously, linguistic metaphors are the basis of the analysis in this study, and it remains to be seen if there is viable reason to abstract away from these linguistic metaphors and postulate higher-level (conceptual) metaphors. It is important to note, following Charteris-Black (2004: xiii – italics in original), that metaphor as a figure of thought, and metaphor as a figure of speech, are both acknowledged to exist, but it is not “productive to give primacy to *either one* of these perspectives. Metaphor is always going to be about both thought and about language forms – it is therefore primarily about meaning”. Steen *et al.* (2010: 8) concur on this point, citing scholars like Cameron and Charteris-Black, who make “a methodological separation between identifying the linguistic forms of metaphor as opposed to specifying it [sic] conceptual structures”. This study takes the identification and analysis of *linguistic metaphors* in the CW as the starting point, fully cognisant of caveats like the fact that “the delimitation of conceptual metaphors is not sufficiently constrained to allow for the precise identification of specific linguistic items as related to them” (Steen *et*

al. 2010: 1). In fact, Steen *et al.* (2010: 2) point out that key scholars like Murphy, Glucksberg, Jackendoff and McGlone “have questioned the need for postulating conceptual metaphors in the first place”. It might be argued that these are critiques from those outside the discipline of CL, but “views of what counts as an underlying conceptual metaphor have radically changed”, which makes this issue “a matter of controversy” (Steen *et al.* 2010: 2).

Of relevance here is the fact that data from the CW will be tagged and grouped according to themes, as they emerge from the context. The aim then, as mentioned, will be to provide an analysis of these metaphors as they emerge under the various themes. It is an accepted trend in the Human Sciences for scholars to “favour a hermeneutic approach to the understanding of distinct people, events and phenomena”, which is the approach favoured here. It is acknowledged that “there remains a big gap between cognitive and social-scientific research on metaphor on one hand, and other approaches to metaphor, on the other” Steen *et al.* (2010: 3). If the current study is unable to follow the CMT trend of abstracting away from the linguistic data and postulate viable underlying conceptual metaphors (either pre-established or new), then a certain methodology and trend favoured by scholars like Charteris-Black, Steen and Cameron is favoured. If the standard trend of finding universal underlying conceptual metaphors is followed (and indeed if the data allows for that), then that would be in keeping with standard practice within the CMT tradition.

It is conceivable that the data may yield some linguistic metaphors which are conceptual, and some which are not. Charteris-Black (2004: 89) uses a method whereby “quantitative data were collected on metaphors, it was then possible to undertake qualitative analysis in order to explain their conceptual bases”. A similar method is used here, which will be elaborated upon in Chapter 5. It is mentioned here because of the theoretical import: Charteris-Black sees a qualitative hermeneutic analysis of linguistic metaphors as explanation of “their conceptual bases”, and does not take it further than that. If necessary, then, the current study will follow Charteris-Black’s method of identifying and grouping linguistic metaphors into superordinate metaphors, without necessarily committing to their conceptual status, unless the data calls for it.

Once the metaphors are grouped into superordinate metaphors, it is predicted that more and more examples ought to turn up, both in the corpus used in this study, as well as corpora from other sources within the same socio-cultural framework. It remains to be seen which conceptual metaphors and frames fit into the themes found, if at all.

2.6 CONCLUSION

This chapter introduced CMT, which claims that the metaphors people see expressed in language are actually indicative of an underlying conceptual mapping process. This new understanding conflates any kind of trope or process which exhibits a mapping between two disparate domains. Furthermore, it is to be understood that CMT is one of the key theories found under the banner of the field of CL, which is more often than not seen as an enterprise, and not a theoretical framework *per se*, although there are certain key assumptions which most, if not all, cognitive linguists adhere to in their research practices and philosophical paradigms.

In light of the framework outlined in this chapter, the research hypotheses presented in Chapter 1 can be restated as follows:

1. All religious discourse is characterised by conceptual metaphors.
2. There are specific conceptual metaphors used to conceptualise Hindu philosophical thought.
3. The FAMILY frame is as pervasive in Hindu thought as it is in Judaeo-Christian traditions.
4. The mechanisms and sub-hypotheses of CMT are confirmed by empirical descriptive work on conceptual metaphors in Hindu philosophy (as represented by the CW of Swami Vivekananda).

Hypothesis 4 will be explored via a set of sub-hypotheses, aligned with the hypotheses proposed by Jäkel (2002). These sub-hypotheses are:

- a. Conceptual metaphors are ubiquitous and necessary to express abstract religious concepts.
- b. Conceptual metaphors in Hindu religious discourse are based on domains originating in embodied experience, and can be represented using models, analogous to ICCMs.
- c. Metaphorical mappings take place unidirectionally, from the source to the target domain.
- d. Metaphors allow for creativity in linguistic expression.
- e. The mapping of conceptual metaphors is subject to constraints such as the invariance principle, motivated by phenomena like focussing.

These hypotheses will be returned to in Chapter 7, and will be either confirmed or rejected in light of the data mined from the corpus.

The next chapter will now go on to provide an overview of Hinduism, starting with a very broad summary of the tradition, and culminating in Vivekananda's role within the tradition, as a motivation for choosing his CW as a representative corpus for Hindu philosophical thought.

CHAPTER 3

OVERVIEW OF HINDU PHILOSOPHY

3.1 INTRODUCTION

The last chapter introduced CMT, and contextualised the theory within the broader context of CL. This chapter aims to provide a broad overview of Hindu philosophy with the purpose of contextualising the current study and explaining where the philosophy and teachings of Swami Vivekananda fit into the broader context of Hindu philosophy, and why the CW of Vivekananda were chosen as an empirical domain for this thesis.

Vivekananda's influence and reputation within modern-day Hinduism is thus foregrounded in this chapter, as a justification for choosing his CW as the basis for this study. From a linguistic perspective, it is also important to note that the bulk of the original texts are in English.

After introducing the broadest possible definition of Hinduism, along the lines of orthodoxy versus heterodoxy, details of the former are outlined with reference to the six systems of Hindu philosophy, culminating in the *Vedanta* and Vivekananda's role in reviving it. Given that this is the case, the goal here is not to present a detailed, nuanced, scholarly overview. The outline presented below is not meant to be an 'objective' attempt to capture the Hindu philosophies mentioned, but rather to contextualise it generally from the perspective of Vivekananda's teachings (cf. sections 4.2.5 and 4.3 on the issue of bias in this regard). Hence, a detailed academic critique is not the point here, since to do justice to a task of that magnitude will require a more comprehensive study, which is beyond the scope of the current thesis. In this regard, most of the sources drawn upon belong to the neo-Hindu school which Vivekananda laid the foundation for, with excerpts taken from Vivekananda's CW to supplement these views. Section 3.9 explores the influence Vivekananda had on other modern-day saints, most of whom have explicitly acknowledged Vivekananda as having a direct influence on them; it is in this way that Vivekananda's work is deemed 'foundational'.

3.2 ORTHODOX VERSUS HETERODOX HINDUISM

Hinduism is said to be “the oldest of the world’s living religions”, and has “no founder” (Sarma 1996: 3). Other idiosyncrasies, like not being a ‘book-based’ religion, make it rather “difficult to distinguish between its essentials and nonessentials” (Sarma 1996: 3). Even so, broadly speaking, Hindu philosophy can be divided into two main branches, each comprising six sub-schools, which are further divided into various schools. The two main branches are the “heterodox” and the “orthodox” systems (Sivananda 1977: 110). According to Harshananda (2011: 38), the primary distinguishing feature of these two systems is that the former does not accept the authority of the *Vedas*, and are therefore classified as *nastika* (‘heterodox’), whereas the latter does, and are classified as *astika* (‘orthodox’). The *Vedas* are said to be “the primary scriptures of Hinduism” revealed by God to ancient saints and seers who transcribed these revelations (Raghavan 1996: 265). The emphasis here is on orthodox Hinduism, since Vivekananda used this branch of Hinduism as the basis for his teachings.

The six heterodox systems are as follows:

1. The system of materialism;
2. The systems of the Jains and Buddhists;
3. The school of presentationists;
4. The school of representationists;
5. The school of idealism;
6. The school of nihilism.

The six orthodox systems are as follows:

1. The *Nyaya*;
2. The *Vaiseshika*;
3. The *Sankhya*;
4. The *Yoga*;
5. The *Mimamsa*;

6. The *Vedanta*.

As mentioned, “the criterion for orthodoxy here is acceptance of the *Vedas* and vedic literature as the ultimate authority” (Naicker 2013: 349). In fact, most Hindus would not recognize the tenets premised on heterodoxy as being part of Hinduism, and certainly the Jains and Buddhists would not consider themselves to be Hindus. Scholars like Mason (2012: 28) have addressed this question, asking whether Buddhism emerged “within Indian philosophy out of the rejection of the tradition”. This is a question which is worth noting, but given the fact that Buddhism flourished more outside of India than within leads one to question whether India rejected Buddhism, or the other way round; as this is a contentious matter, it will not be delved into here, and indeed Vivekananda’s opinion on this particular matter is especially controversial. The converse, however, is not in question (meaning the question as to whether Hinduism arose out of, or as a reaction to Buddhism), given the temporal precedence, and the rarely disputed fact that the Buddha himself was Indian, and Hindu. As mentioned, in Appendix D, under metaphor 6.4.5.7, whether the Buddha was indeed the ninth avatar of Hinduism (Krishnananda 1994: 61) is a contentious matter and beyond the scope of this thesis. Perhaps this disparity stems from the fact that the word ‘Hindu’ simply was a term used by influential British Indologists like William Jones and John Woodroffe to refer to the people who lived along the Indus Valley (Sivananda 1977), and the term was later adopted by Max Müller and Paul Deussen, both influential German Indologists who translated many of the original Hindu scriptures from Sanskrit to English – and both of whom were good friends of Vivekananda (tributes to them are to be found in CW-4). Laine (1983: 165) points out that “the concepts ‘Hinduism’ and ‘religion’ were part of the intellectual baggage packed off to India with the eighteenth century British, and with their introduction into Indian thought, Indians themselves used these terms in their efforts at self-definition and understanding *vis-à-vis* the alien Englishmen. Even if the categories did not quite fit, the process of cultural translation thus sparked” a need for such. According to Sivananda (1977: 26), the term ‘Hinduism’ is not to be found in any original so-called Hindu text, which used the term *Sanatana Dharma* (‘Eternal Religion’) instead. The term Hindu is now used to denote precisely what the term *Sanatana Dharma* was intended to

denote (based on the *Vedas*); strictly speaking, the term applies to all of the above-mentioned systems of thought.

Regardless, there are mutually exclusive doctrines within the orthodox schools as well. Even within the Vedic tradition, there is a distinction between *srutis*, meaning “that which is heard”, connoting a primary revelation, and *smritis*, meaning “that which is remembered”, connoting a secondary revelation (Raghavan 1996: 265-266). The former “constitute that body of literature which always takes precedence over the latter, since the *smritis* are written for a particular society at a particular time, and therefore not necessarily applicable to all people for all time” (Naicker 2013: 349).

3.3 AN OUTLINE OF THE *VEDAS*

“Since these six orthodox schools of thought are all premised on Vedic literature, it is necessary to understand exactly what this refers to. The word ‘*Veda*’ simply means ‘knowledge’, and some would not even want to commit to using this term in any sense which would classify a certain body of work” (Naicker 2013: 349). However, for the purpose of contextualising the current study, it would be necessary to understand what exactly the *Vedas* and Vedic literature refers to. A study of the *Vedas* forms “generally the beginning of an advanced learning in the philosophical and religious literature of India” (Krishnananda 1973: 3). Given this definition, any advanced learning, whether written or orally transmitted, would count as ‘Vedic’, although the traditional, more limited, definition of what counts as Vedic will be outlined below shortly.

The Vedic hymns can be a means of connecting with the beings of the celestial world, such as gods, deities, ancestors or disembodied spirits. These entities are propitiated in various ways, sometimes premised on the idea that if they are not, some kind of misfortune will ensue. These entities are also called upon to assist with various problems (some mundane and some not). Ancestor worship is very much part of the Hindu tradition as well, though this is not strictly part of the Vedic tradition. There are also mantras addressed to “the Universal Being or the Absolute” (Krishnananda 1973: 4). There are specific rituals prescribed, which would determine which deity is invoked.

According to Nowbath *et al.* (1960: 29), there are four main *Vedas*: the *Rig-Veda* (comprising 10 chapters and 10 589 mantras), the *Yajur-Veda* (comprising 40 chapters and 1 976 mantras), the *Sama-Veda* (comprising 29 chapters and 1 875 mantras), and the *Atharva-Veda* (comprising 20 chapters and 5 977 mantras). The *Rig-Veda* is concerned with panegyrics to the deities. The *Yajur-Veda* is divided into the ‘black’ and ‘white’ portions (as is the *Atharva-Veda*). It contains sacrificial formulae, in both prose and verse, to be chanted at the performance of a sacrifice. The *Sama-Veda* comprises sections from the *Rig-Veda* in song form, meant to be *sung* during various sacrificial rites. The *Atharva-Veda*, said to be the ‘youngest’ of the four, comprises mainly spells and incantations. As mentioned earlier, if one reads the *Atharva-Veda*, one would certainly understand why orthodox scholars would want to discount this as being part of Hindu sacred literature – it is filled with spells and sacrificial rituals, many of which are for worldly gain, like wooing a lover, material success, along with charms and spells to drive away diseases and “to injure the enemy” (Nowbath *et al.* 1960: 27); furthermore, there are certain portions of the *Atharva-Veda* and the *Yajur-Veda* which “are concerned with black magic” (*ibid.* 26). There are also certain mantras to bind your lover to you, which seem to be adaptations from the mantras of the *Rig-Veda*, used during marriage ceremonies (another reason some think this scripture must have come into the literature at a much later stage). However, despite the ritual aspect, it must be noted that the 15th chapter (there are 20 in this *Veda*) is highly philosophical and speaks of the glories of the Supreme Being.

Each *Veda* has another four divisions, known as the *Samhita*, *Brahmana*, *Aranyaka* or *Upanishad* respectively (Raghavan 1996: 265). The *Samhita* portion comprises various hymns for the deities. The *Brahmanas* detail how sacrificial rites ought to be carried out. These are loosely designated as *Karmakanda*, the ritualistic portion. The *Samhitas* and the *Brahmanas* are meant to complement each other, since the hymns from the former are generally meant to be chanted during the latter’s rites. The *Aranyakas* and the *Upanishads* are the portions dealing with mystical contemplation. The rites mentioned in the *Vedas* can be performed for material gain on earth, or for spiritual edification, for which the practitioner will be rewarded in the ‘hereafter’. Emphasis upon the latter lead to the

philosophic mysticism referred to as *Jnanakanda* ('knowledge-section'), the portion dealing with supreme knowledge, whereas the converse is referred to as the *Karmakanda* ('ritual-section').

The literal meaning of the word *Veda* denotes knowledge, but as it pertains to spirituality, actually connotes a superior, transcendent kind of knowledge. Traditionally, one associates the word *Veda* with the above-mentioned distinctions, that being the various *Vedas* above. These scriptures belong to the ancient Indo-Aryans who crossed the Indus River around 5000 BCE, though scholars disagree on the exact dates, given that many contend that Vedic literature ante-dates the arrival of the said people (Nowbath *et al.* 1960). These books are transcribed in classical Sanskrit, and are said to be a direct revelation from God. They are believed to embody supreme and sublime truths beyond the ken of the human mind.

It is worth noting that some authorities do *not* accept the *Atharva-Veda* as an authentic division. Some point to the grammar used, claiming that it is a much later form, others infer this from the fact that the word '*trayi*' is often used to refer to Vedic literature in the ancient scholarship, which denotes a tripartite distinction. This interpretation is not categorically accepted either, since Vedalankar (1965: 128) claims that this could refer to the fact that these texts deal with "the three aspects of human nature: *Jnana* ['knowledge'], *Karma* ['action'] and *Upasana* ['meditation']". In other words, those who prefer hands-on activities would prefer the path of *karma*, or work; those who are of an intellectual bent, would prefer the path of *Jnana*, or knowledge – philosophical contemplation on the Divine; and those who are of a mystic temperament would prefer the path of worship and meditation. These are all described as different paths to the same goal.

3.4 THE SUB-CATEGORIES OF THE *SMRITIS*

The scriptures classified as *smriti* are "generally listed under five headings: *Vedangas*, or limbs of the *Vedas*, *Dharma Sastras*, which include codes of laws, commentaries and digests and manuals; *Nibandhas*, [which are] rituals and domestic rites; *Puranas*; and the epics" (Raghavan 1996: 269). These are discussed in turn below.

The *Vedangas* refer to the explanatory limbs which need to be studied in preparation for an in-depth study of the *Vedas*. These are said to deal with “phonetics, grammar, etymology, prosody, astronomy, and ritual codes” (Raghavan 1996: 269). A classic example of the *Vedangas* is the *Asthadhyayi* (‘eight books’), written by Panini.

The *Dharma Sastras* are “concerned with conduct, the way of righteousness, dealing even with personal hygiene, manners and polite behaviour”, issues of diet, and so on (Raghavan 1996: 269). The *Manu Smriti* is one such scripture which falls under this category, and as scriptures which are not primary revelations, these scriptures are always interpreted in light of the *srutis*, which take precedence whenever there is a contradiction between the *sruti* and the *smriti* (CW-3: 67). This is because these scriptures were written for a particular purpose, within a particular socio-cultural climate – not strictly meant to apply to all persons at all times. For example, most Hindus would agree that a scripture like the *Manu Smriti*, is largely anachronistic, since most modern-day Hindus are very much against the practice of beef-eating; despite this Chapter 5, verse 30 of the *Manu Smriti*, says that: “It is not sinful to eat meat of edible animals, for Brahma has created both the eaters and the eatables”.

It ought to be noted though that later on it does qualify such statements by restricting the sanctioning of meat-consumption to ritualistic contexts.

The *Nibandhas* are extensions of the *Dharma Sastras*, and are “digests and manuals” which codify the Vedic laws “and encyclopaedic discussions of all aspects of conduct, even including such topics as gifts, pilgrimages, vows, worship, auspicious features of the human body, and descriptions of articles of utility”; however, owing to the unnecessarily long-winded language and length of the *Nibandhas*, what happened was that over time people reverted to the *Dharma Sastras*, as well as the “epics and *Puranas*”, which devoted extensive attention to these very topics (Raghavan 1996: 270).

The *Puranas* are texts written by various saints for specific times, which attempted to fill various lacunae or ambiguities inherent in the original *Vedas*, and as such are seen “as a reinforcement and amplification of the *Vedic* teachings”. One of the *Puranas*, namely the *Vishnu Purana*, speaks of the significance of Lord Vishnu, the preserver of all aspects of

the universe, it is said that the original *Vedas* comprised 100 000 verses and had four divisions. Over time, these divisions got confused and fell into obscurity. Lord Krishna, who is believed to be an incarnation of Lord Vishnu, then “resuscitated the study of the *Vedas*”, which were subsequently classified into four books by the sage Veda Vyasa (Nowbath *et al.* 1960: 25). Lord Krishna is the protagonist in the well-known epic, *The Bhagavad Gita* (‘the song celestial’), which is said to comprise the essence of the teachings in the *Vedas*.

The epics, which also fall under the *smritis*, also known as the *itihasas* (‘thus happened’) They are many in number, but the “two great epics of Hinduism are the *Ramayana* and the *Mahabharata*” (Raghavan 1996: 271). The *Ramayana* is a well-known epic which details the life of Lord Rama, said to be the seventh divine incarnation (*avatar*) of Lord Vishnu. The *Mahabharata* tells the story of Lord Krishna, and a sub-section of it, Book 6, is treated as a separate scripture, detailing Lord Krishna’s discourse on the battlefield of Kurukshetra, where he advises his friend Arjuna on matters pertaining to warfare; this scripture is known as the *Bhagavad Gita* (Raghavan 1996: 374). Scriptures like the *Bhagavad Gita* and the *Ramayana* are meant to be interpreted allegorically, and one would find that they converge with the precepts espoused in the Vedantic schools of thought. Hence, these texts are to be seen as story-like illustrations of abstruse philosophical tenets for the layman.

3.5 AN OVERVIEW OF THE SIX ORTHODOX SYSTEMS OF HINDU PHILOSOPHY

The Indian philosophical systems are referred to as *Darsanas*, so-called because “unlike the Western philosophical systems, they do not depend solely on logic and reasoning, but on ‘darshana’ or ‘seeing’ ” (Harshananda 2011: 38).

The six aforementioned systems of philosophy are to be understood as being inter-related, even though they may seem to be ostensibly premised on mutually exclusive doctrines. According to Raghavan (1996: 273), these systems are paired together as follows:

- i) The *Nyaya* and the *Vaiseshika*;

- ii) The *Sankhya* and the *Yoga*;
- iii) The *Mimamsa* and the *Vedanta*.

Sivananda (1977: 111) explains that this is done because the “*Vaisesika* is a supplement of the *Nyaya*. The *Yoga* is a supplement of the *Sankhya*. The *Vedanta* is an amplification and fulfilment of the *Sankhya*”. Furthermore, a study of all these systems is actually “necessary to understand the *Vedanta*” (Sivananda 1977: 218). The *Nyaya*, for example, sharpens the intellect and enables the seeker to grasp the fine philosophical precepts found in the *Vedanta*.

Regardless, the *Vaisesika* system has fallen out of favour in contemporary Hinduism, and because “later writers started dealing with” the *Nyaya* and *Vaisesika* systems as “if they were one system”, the lack of enthusiasm for the one, entailed the concomitant falling away, in practice, of the other as well (Harshananda 2011: 21). Chatterjee (1996: 215) seems to concur, as he discusses these systems under the same heading as “The *Nyaya-Vaisesika* Theory”, and refers to them as “allied systems” to be “considered together”. The *Nyaya* (“theory of inference”) and the *Vaisesika* (“study of ultimate particulars”) “gives an analysis of the physical world. The world is arranged into various categories, and God is said to have made the universe out of atoms and molecules” (Naicker 2013: 353). After an analysis of the physical world is done, the exponents of the *Nyaya* and *Vaisesika* systems prescribe various methods for knowing God. Perhaps this theory fell out of favour because it “does not admit the possibility of man’s attaining liberation in this life and in this world” (Chatterjee 1996: 220). Be that as it may, given its non-relevance to contemporary Hinduism, and therefore in Vivekananda’s CW, these system(s) will not be dealt with in any detail here.

The *Sankhya*, *Yoga* and *Mimamsa* systems will now be outlined in turn, with reference to the key exponents of these systems, as well as key scriptures, followed by a superficial outline of the key postulates within each system.

3.6 AN OUTLINE OF THE SANKHYA, YOGA AND MIMAMSA SYSTEMS

3.6.1 The Sankhya System

The etymology of the term ‘*Sankhya*’ is not clear, but some have said that the word could either connote ‘knowledge’, since it is a system which advocates knowledge as a means to liberation, or ‘number’, since the system postulates 24 ‘cosmic principles’ which serve as the basis for the creative evolution of the universe (discussed below). In his *Glossary of Sanskrit Terms*, Sivananda (2015: 113) simply defines the word as “A system of philosophy propounded by Kapila”.

The *Sankhya* was said to be “attributed to the sage Kapila”, who founded the system, and is in fact “a system of dualistic realism which is the basis of a religion without belief in God”; like the other systems of orthodox thought, the aim “of the *Sankhya* religion is the liberation of man’s self from bondage to the body and the material world” (Chatterjee 1996: 208). The most important scripture within this system is known as the *Sankhyasutras*, and contains six chapters comprising 526 *sutras* (‘aphorisms’) altogether. A commentary on this work was written by Vijnanabhiksu, a scholar of the 16th century, and is known as the *Sankhya-pravacana-bhasya*. The oldest text attributed to the *Sankhya* tradition is the *Sankhyakarikas*, written by Isvarakrishna, a scholar of the 6th century.

The *Sankhya* postulates three methods of knowledge: *pratyaksha* (‘direct perception’), *anumana* (‘inference’), and *sabda* (‘testimony’). *Pratyaksha* refers to the direct sensory perception of an object, and is further sub-divided into *nirvikalpaka* (‘indeterminate’) and *savikalpaka* (‘determinate’) perception, the former being something like seeing a table, and then upon closer inspection recognising it to be a wooden table, perhaps used for dining, and whatever other details transpire after a closer examination of the percept. *Anumana* is used to refer to knowledge gained via abductive inference, for example, upon seeing smoke, one can infer that there must be a fire causing it. Finally, the testimony of a reliable person (*sabda*) is taken to be the third source of knowledge – known as *aptavakya*. In this regard, the *Sankhya* recognises the insights given in the *Vedas* as the ultimate knowledge,

since we are relying on the testimony of the great sages who transcribed their spiritual insights, which are “supersensuous realities” otherwise beyond our ken (Harshananda 2011: 31).

According to the *Sankhya*, the *purusha* (‘individual soul’) and *prakriti* (nature) are the only “fundamental realities”, without a need for a Supreme Being transcending these two (Harshananda 2011: 39). The basic argument behind this conclusion is based on something called *Satkaryavada* (‘the effect pre-existing in the cause’). This relates to the idea that when moulding a pot out of clay, for example, the pot, in a sense, already ‘existed’ in the clay, just in a different shape. Based on this idea, given that the qualities of pleasure, pain and indifference seem to occur quite pervasively in the world, “the *Sankhya* comes to the conclusion that there must be three basic subtle substances from which these three characteristics are derived” (Harshananda 2011: 32-33). These qualities are called *gunas*, and it is believed that they “can never be separated” because they always exist together, in other words, every person is an admixture of these qualities in different proportions (Harshananda 2011: 33). These three qualities are said to be *tamas* (‘inertia’), *rajas* (‘active nature’), and *sattva* (‘calm nature’).

Prakriti, being the basic, primal material from which the universe was said to have manifested, is said to be in a state of *jada* (‘having no consciousness’), but exists in a state of equilibrium between these three states. When there is contact between the *purushas*, of which there is said to be an infinite number, then this state of balance is disturbed, and this sets in motion the creative process, leading to the evolution and manifestation of the universe.

As a result of the *gunas* mixing with one another, the first thing to manifest as a result is the *Mahat Buddhi* (‘Cosmic Intellect’), from which evolves the *ahankara* (‘principle of individuation’), from which also evolves *Manas* (‘Cosmic Mind’), the *jnanendriyas* (‘organs or knowledge/perception’), the *karmendriyas* (‘organs of action’, like the hands and feet). Altogether, there are 24 such principles manifesting themselves through a process of evolution due to the interaction of the *prakriti* and *purusha*, and due to the “permutation”

and “combination” of such, everything one sees in the universe evolves; finally, “each *purusha* gets involved with a psycho-physical complex (body) as per his karma” (Harshananda 2011: 35). Hence, the individual soul must now strive for liberation by freeing itself from the karmic bonds which cause rebirth in this manner.

“The *Sankhya* outlines the Hindu concept of the mind, and since *Yoga* deals with thought control and meditation techniques, the link between the two systems is evident. *Sankhya* is also seen as an anachronistic system, since *Yoga* is said to be based on the *Sankhya* principles, and has, in a sense, taken its place. *Yoga* is practiced by many in its practical form, though there is an over-emphasis on *Hatha Yoga*, which is the physical aspect of it based on certain *asanas* (‘postures’), and has regrettably been equated with *Yoga* in its entirety in Western popular culture” (Naicker 2013: 353). This is why, according to Harshananda (2011: 39), the *Yoga* system has been referred to as *Sesvara-Sankhya* (‘Sankhya with God’).

Vyasa, said to be the key exponent of the *Vedanta*, which will be discussed below, was very critical of the *Vaiseshika* and *Sankhya* systems especially.

3.6.2 The *Yoga* system

The etymology of the word derives from two verbal roots, *yuj* (to yoke), or it could also refer to its homograph meaning ‘to concentrate’. The former could connote the process of fixating oneself on a point of concentration by various practices, just as an animal is ‘yoked’ and made to tread a particular path.

According to Harshananda (2011: 40-41), although there are references to the system of *Yoga* in “the Rig-Veda (5.81.1) and some of the *Upanishads*, like the *Katha* and the *Svetasvatara* [*Upanishads*] (6.10,11; 2.12)”, as well as the “*Bhagavat Gita* (6.11, 13, 20 and 35)”, it is actually the *Yogasutras* of Patanjali which systematically and coherently elucidates the *Yoga* system we know today as such. Scholars opine that Patanjali “might have lived during the period 200 BC-AD 300” (Harshananda 2011: 41).

As outlined by Johnston (2001), the *Yogasutras* of Patanjali comprise 195 sutras, and span four chapters. The first chapter contains 51 *sutras*, and is called *Samadhipada*; the second, 55 *sutras*, is called *Sadhanapada*; the third, also 55 *sutras*, is called *Vibhutipada*; and the last, 34 *sutras*, is called *Kaivalyapada*.

There are several commentaries on the *Yogasutras*, and amongst the most well-known is the *Bhasya* of Vyasa. There is another commentary by Sankara, called the *Yogabhasyavivarana*, but “whether this work is really that of the famous teacher of *Advaita Vedanta* or not, scholars do not seem to agree” (Harshananda 2011: 42). As an aside, Swami Vivekananda also wrote a detailed commentary in Patanjali’s *Yogasutras*, in a book called *Raja-Yoga* (CW-1: 68-183). The book ends with various excerpts from other schools of thought, to illustrate what “*other systems of Indian Philosophy have to say upon Yoga*” (CW-1: 183 – italics in original).

The *Yogasutras* are very practical, in that the system is orientated towards a very specific and rigid system of spiritual practice. It is premised on the ideas inherent in the *Sankhya* system, and “its Sankhyan background is necessary to understand it” (Harshananda 2011: 43). It is important to note that in addition to the premises upon which *Sankhya* is built, the *Yoga* system also seems to accept the idea of a Personal God, though this Being is referred to as *Purusavisesa* (‘Unique Soul’), and some scholars do disagree as to whether this can be equated with the notion of a Personal God. Regardless, it is by this Being’s Will, in accordance with the karma which the individual souls have, that *prakriti*, comprising the three *gunas*, evolves into this universe, as described in the *Sankhya* system.

It is the *purusas* (‘individual souls’) karma that separates them from the *Purusavisesa*, and as a result the *purusas* get caught up in this world of “births, deaths and transmigration” (Harshananda 2011: 44). Essentially, Patanjali propounds a system, which, if followed, is said to provide a practical, step-by-step, systematic way of transcending this world, called *kaivalya* (‘transcendental independence’).

There are eight steps in the *Yoga* system, each step aimed at progressively reducing the outgoing tendencies of the sense organs, resulting in *chittavrittis* (‘mind-waves’). The

various kinds of sensory input resulting in these *chittavrittis* can be classified into five groups: *pramana* ('true knowledge'), *viparyaya* ('false knowledge'), *vikalpa* ('mental image formed upon hearing a word'), *nidra* ('sleep'), and *smriti* ('memory'). *Pramana* refers to the tripartite means of acquiring knowledge, as per the *Sankhya* system. *Viparyaya* would refer to something like mistaking a rope for a snake when the lighting is a bit dim. *Vikalpa* refers to the fact that most people cannot help but form a mental image in their mind's eye of a word that has been heard, even if it refers to a non-existent entity, like 'pink elephant'. *Nidra* refers to the mental activity that one undergoes whilst sleeping, and *smriti* refers to the recollection of previous experiences. As an aside, it is no coincidence that many of Vivekananda's metaphors for the mind are similar to those employed by Patanjali (as in concepts like *chittavrittis*), since Vivekananda often made reference to Patanjali either explicitly, like when he wrote a commentary on his *Yoga Sutras*, published under the title *Raja Yoga* (CW-1), or with reference to other related aspects pertaining to the mind/yoga.

This mental activity results in *klesa* ('affliction') due to *avidya* ('ignorance') and *asmita* ('egoism'), and the goal of *Yoga* is to not only mitigate this suffering, but nullify it since this *klesa* is a result or karma due to acting on one's desires.

The graded discipline comprising eight steps (*astangas*) are as follows:

- *Yama* ('restraint');
- *Niyama* ('observances');
- *Asana* ('posture');
- *Pranayama* ('control of vital currents');
- *Pratyahara* ('withdrawal of the senses');
- *Dharana* ('concentration');
- *Dhyana* ('meditation');

- *Samadhi* ('total absorption').

The first five steps are referred to as *bahirangas* ('external aids'), and the last three are called *antarangas* ('internal aids').

The first step is divided into five sub-steps, comprising *ahimsa* ('non-injury'), *satya* ('truthfulness'), *asteya* ('non-stealing'), *brahmacharya* ('celibacy'), and *aparigraha* ('non-acceptance of gifts').

The second step includes *sauca* ('cleanliness'), *santosa* (contentment), *tapas* (austerity), *svadhyaya* ('study of scriptures'), and *Isvarapranidhana* ('devotion to God'). The disciplines of *santosa*, *svadhyaya*, and *Isvarapranidhana* have been collectively referred to as *kriyayoga* by Patanjali. Paramahansa Yogananda, founder of the *Self-Realisation Fellowship*, has based his teachings exclusively on this aspect of the *Yoga* system (cf. Yogananda 2000; Yogananda 2005)

The third step is a series of physical exercises designed to keep the body in good physical condition. It also requires the practitioner to choose a posture in "which one can sit steadily and comfortably" in, in preparation for the subsequent stages (Harshananda 2011: 49).

Pranayama refers to a series of exercises aimed at control of the breath, which is believed to affect the thoughts as well as the energy centres found along the spinal column, known as the *chakras*. *Pratyahara* refers to a state where one is able to completely withdraw the senses from any stimulation, thereby calming the mind.

Dharana, *dhyana* and *samadhi* are actually "three continuous steps of the same process", and are collectively referred to as *samyama*, which are various meditation techniques designed to assist in concentration and meditation (Harshananda 2011: 50). Works like Adiswarananda (2011) provide a detailed overview of these aspects of the *Yoga* system specifically.

3.6.3 The *Mimamsa* system

Sivananda (2015: 82) defines the *Mimamsa* as “the science of philosophical logic enquiring into vedic knowledge”. Hence, “it primarily aims at giving a methodology of interpretation with the help of which complicated Vedic injunctions regarding rituals may be understood and given effect to” (Harshananda 2011: 53).

The basic text of this system is the *Mimamsasutras* of Jaimini, going as far back as 200 BCE. It contains “2500 aphorisms, divided into 12 chapters and 60 sub-sections” (Harshananda 2011: 54). There are several commentaries on this text, as well as other secondary works.

The method of knowledge upon which the *Mimamsa* system is based has been adopted “by other schools, especially the *Vedanta*”, making it an important aspect of the system (Harshananda 2011: 53).

This method of knowledge upon which the *Mimamsa* system is based states that for knowledge to be valid, three conditions need to be met:

- i) It should yield some new information previously unknown;
- ii) It should not be contradicted by any other knowledge;
- iii) The conditions which generate such knowledge should be free from defects.

Generally, there are two kinds of knowledge: *pratyaksha* (‘immediate’), which pertains to direct perception of something, and *paroksha* (‘mediate’). Regarding the latter, there are five different kinds, which are defined as follows:

Anumana (‘inference’), *sabda* (‘verbal testimony’), *upamana* (‘analogy’), *arthapatti* (‘postulation’), *anupalabdhi* (‘non-perception’). The first two have been dealt with above under the *Sankhya*. *Upamana* refers to seeing something, for example a rat, which activates in one’s mind everything that a rat connotes, as well as other rodents which bear a resemblance to a rat. *Arthapatti* refers to proffering a tentative explanation for something,

similar to the method of *anumana* in the *Sankhya* system. *Anupalabdhi* refers to making abductive inferences in the absence of something: if there are no trees where there was once a forest, one could try and explain why.

In the *Mimamsa*, attention is especially given to the method of *sabda*, and a distinction is drawn between *pauruseya* ('personal') and *apauruseya* ('impersonal') testimony. The latter is the kind of testimony relating to the *Vedas*, since the belief is that the teachings are eternal, and not of human origin, and further provide for knowledge of "unseen and unknown truths" (Harshananda 2011: 57).

It is further acknowledged that incorrect inferences can be drawn. For example, seeing a rope as a snake, but then realising it is a rope later are seen as both real, relative to the subjective experience at the time; this is known as *akhyativada* ('denial of illusory perception'). Another kind of error is known as *viparitakhyativada*, where one relates something incorrectly to something else, like confusing the names of two people.

With regard to the metaphysics of the *Mimamsa*, unlike the *Vedanta*, the empirical reality of the world is accepted. It is also believed that there are an infinite number of souls, but the soul by itself has no consciousness; this arises due to its association with the mind, sense organs, and various objects which are perceived – which explains why there is no consciousness in the state of deep-sleep. Regarding the idea of liberation, it seems to "not be supported" in any straightforward manner in current literature (Harshananda 2011: 61), but emphasis is placed on correctly conducting the various Vedic rituals, so as to ensure expiation of sins, and it might even suffice to preclude rebirth if done correctly. Finally, the *Mimamsa* does not admit the existence of God. Since all things on earth exist eternally, it is concluded that there is no need to invoke a God of any kind, despite accepting the supremacy of the *Vedas*.

Scriptures like the *Upanishads* are meant for the final two stages of life, when one has gathered enough life experience and is ready to transcend the world of material attachment. It is only in this context that a reading of the said scriptures, together with their moral implications, makes any sense. This is why *Vedanta* entails having a rather sophisticated

view of the world, and requires standards of discipline not otherwise expedient. The rules and regulations governing each stage of life are called *ashrama-dharma* ('duties pertaining to the four orders or stages of life'). Hence, "Hinduism prescribes the kind of discipline which will suit their condition and will enable them to pass on to the next stage" (Sarma 1996: 4-5). There are four stages in Hindu life, known as *brahmacharya* ('[celibate] studenthood'), *grihastha* ('married life'), *varnaprashta* ('forest dweller') and *sannyas* ('renunciation'). The first is the life of the student, where one is required to be celibate; the second is the householder life; the third, is when one is expected to engage in solitary spiritual practices (after having completed the duties of a householder, when the children are independent, and the married couple purify themselves by becoming more focused on practices like meditation and chanting of God's name); and the latter entails complete renunciation of the world by donning the ochre robe, following a strict vegetarian diet and cutting off all ties with family – relying completely on God for everything (Sarma 1996: 19-20). It is believed that every person is meant to go through these stages. There are various scriptures meant to be specifically for students, with concomitant rules and regulations. Just as school students find appeal in the universal charm of story-telling, some scriptures are in the form of stories, which is why we have so many epics, and the richness in symbolism is there simply because students appreciate the symbolism in a more sophisticated manner the more advanced they get. Likewise, in the stage of married life, which is the second one mentioned above, there are various scriptures which tell of how to conduct oneself as a householder. This includes the rites and rituals that ought to be performed during the wedding ceremony, what being a good mother entails and so on (cf. Sivananda 2001). There are guidelines on being a good husband/wife, together with the duties and prayers each has to do to maintain a spiritual atmosphere in the home. Key to a healthy marriage is a healthy sex life, which is what the *Kama-Sutra* is meant to address. There are scriptures dedicated to each and every aspect of life, even one with advice on how to fulfill your partner sexually – known as the *Kama-Sutra*: *kama* meaning 'lust', and *sutra* meaning 'aphorisms'.

Furthermore, there are four wings to every person's psyche, known as the *chaturvarga* ('fourfold aims'), and these are *artha* ('object of desire'), *kama* ('lust'), *dharma* ('righteous living') and *moksha* ('liberation'). The first three are "related to man's empirical life", whereas the latter "refers to his spiritual life" (Dandekar 1996: 135). These are somewhat analogous to Maslow's hierarchy of needs, that being: physiological, safety and security, belongingness, self-esteem, cognitive, aesthetic and the need for self-actualisation (Weiten 2007). These aspects of human nature are also not neglected in the Hindu scriptures. The tantric scriptures, for example, advocate using the pleasures of the world to heighten your awareness and therefore your consciousness. This is not very different to the Shamans who use peyote during various rituals to get more in touch with nature. In addition to other worldly pleasures, *tantra* advocates using sex as a means to heighten your energy levels. It claims that by concentrating on something particular whilst engaged in sex, one exchanges and heightens one's energy levels to such an extent that one experiences exactly what one would experience during conventional meditation. This rudimentary overview overlooks the subtleties and complexities of the technique and philosophy behind the practice. The point is simply that such things exist, and are actually more widely practised than some may assume (cf. Chapter 25 in Krishnananda 1990).

Hinduism, given the magnitude and broad ranging panorama of philosophies and scriptural texts, has been described by some as a 'way of life', because there is a proper and approved means to fulfil every human need. The *Vedanta* is, however, to be understood as not only the culmination, but also the transcendence of everything else.

The Vedantic ideal is, therefore, to completely do away with ritualistic tendencies of any form. Vivekananda describes this ideology very boldly and unambiguously as such (CW-1: 502):

This is the religion of non-dual philosophy. It is difficult. Struggle on! Down with all superstitions! Neither teachers nor scriptures nor gods exist. Down with temples, with priests, with gods, with incarnations, with God Himself! I am all the God that ever existed! There, stand up philosophers! No fear! Speak no more of God and [the] superstition of the world. Truth alone triumphs, and this is true. I am the Infinite.

Vivekananda was of the view that the *Vedanta* should form the basis of the reformed version of Hinduism that he advocated, and as such felt that an in-depth study of the *Vedanta* is all that is required to know what the Hindu philosophy in general is about, for it “was (and is) the boldest system of religion” (CW-2: 60), and later adds that: “I think that it is *Vedanta*, and *Vedanta* alone that can become the universal religion of man” (CW-3: 103). Sivananda (1977: 112) concurs, calling it “the most satisfactory system of philosophy”.

Some scholars contend that studying the ritual-based forms of Hinduism, as per the *Mimamsa*, only serve to learn that “sacrificial rites cannot lead to any permanent good”, and this paves the way for a “study of the *Vedanta*”, which is really “the final means of liberation” (Chatterjee 1996: 232). As discussed below, the *Vedanta* is the name of the system of philosophy based on the *Upanishads*.

The next section outlines the *Vedanta* system of philosophy:

3.7 THE VEDANTA PHILOSOPHY AS THE BASTION OF VIVEKANANDA’S ‘NEW HINDUISM’

An ancient sage by the name of Vyasa is said to be the founder of the *Vedanta* school of thought. The *Vedanta* system is based on the writings to be found in the *Upanishads*, and, as explained earlier, it contains the doctrines set forth in the “closing chapters of the *Vedas*”, which is literally what the *Upanishads* are (Sivananda 1977: 270). This sub-section will go on to outline the *Vedanta* in further detail, with reference to the three main sub-schools of *Vedanta* that have come into being, as well as tenets which they share.

There are several books which “go by the name *Upanishad*, although “the orthodox tradition accepts only a handful of them” (Harshananda 2011: 66). Vivekananda concurs, saying that “the *Upanishads* are many, and said to be one hundred and eight”, but also adds that in some of these texts, like “the *Allopanishad*”, God is praised from an Islamic perspective as “Allah”, and the Islamic prophet, “Mohammed is called the Rajasulla” (CW-3: 190). In his classic translation of the *Upanishads*, Radhakrishnan (1994) selected eighteen as being the principal Upanishadic texts. Within the *Divine Life Society*, a neo-

Hindu organisation much like the *Ramakrishna Mission*, 13 of these *Upanishads* are considered the “major ones” (Krishnananda 1973: 87), omitting the *Subala*, *Jabala*, *Paingala*, *Kaivalya* and *Vajrasucika Upanishads*, which Radhakrishnan included. Within the *Ramakrishna Mission*, 11 of these are considered the principal *Upanishads*, omitting the *Subala Upanishad*. Sankara himself wrote commentaries on ten of these, and this forms the basis of what is now known as the *Advaita Vedanta* (Harshananda 2011: 71).

Vivekananda said that “the *Vedanta* philosophy, as it is generally called at the present day, really comprises all the various sects that now exist in India” (CW-1: 357). He later goes on to say (in the same discourse, entitled *The Vedanta Philosophy*), that *Vedanta* really has become one and the same as Hinduism itself. The *Upanishads*, then, from a practical purview, forms the scriptures of the Hindus, and all systems of philosophy that are orthodox have to take it as their foundation, according to Vivekananda. Vivekananda also pointed out that “the *Upanishads* are our Bible”, when addressing a group of American devotees in California (CW-9: 240). Others have also referred to the *Upanishads* as “the most important portion of the *Vedas*” (Sivananda 1977: 9).

The most well-known commentators on the *Vedanta* are Sankara, Ramanuja and Madhva. They founded the schools known as *Advaita* (‘non-dualism’), *Visishtadvaita* (‘qualified non-dualism’), and *Dvaita* (‘dualism’) *Vedanta*. These three divisions are assumed here simply because these are the sub-schools which Vivekananda expounded upon in his various teachings.

The word *Vedanta* can be broken up into two constituent words: *veda* (‘knowledge’) and *anta* (‘end of’). Hence, we could take the word ‘*Vedanta*’ to literally refer to the end section of the *Vedas*, namely the *Upanishads*, or some scholars like to give it a more poetic connotation, and explain it as the culmination of all others philosophies within the Hindu tradition.

One of the distinguishing features of Vedantic philosophy, according to Vivekananda, is the idea that “nothing in the universe is permanent”, in contradistinction to the *Mimamsa*. Furthermore, he adds that “Satan did not have much chance in India” (CW-1: 496),

meaning that the belief in a devil which functions as the antithesis of God did not and still does not make sense to the Eastern mind. Nature comprises two components: *akasha* ('fine substance', where this connotes 'inert', or 'insentient'), and the other is called *prana* ('animating force', with the connotation of sentience, being the force behind the *akasha*). All material substances manifest as a result of *akashic* actions, some finer (like the mind) and some more material (like solid objects). Both these aspects (matter and spirit) pervade the entire cosmos. (The Sanskrit terms for 'matter' and 'spirit' are *prakriti* and *purusha* respectively, and this is what is being referred to here). One can imagine *akasha* as the ocean, and *prana* as the force which gives form to 'portions' of this otherwise formless mass, creating something like blocks of ice in various shapes and animating it. In fact, "the whole universe is a combination of *prana* and *akasha*" (CW-1: 223).

If one conceptualises the universe as such, it is obvious why there is little room for Satan: evil, damnation, etc. was never part of the Hindu belief system. Hinduism has never been a fear-based, 'do-as-I-say' type philosophy.

There are three main sub-schools of thought which grew out of *Vedantic* thinking. Each proponent commented on the *Upanishads* in his own way and built his own philosophy.

3.7.1 The Three Main Schools of Metaphysical Thought within Vedantic Philosophy

What follows now is an overview of the sub-schools within Vedantic philosophy, presented in chronological order. An outline of the founding saint will be presented, followed by mention of the key scriptures with the paradigm, as well as an outline of the metaphysical philosophy within the tradition:

3.7.1.1 The non-dualism of Sankara (*Advaita Vedanta*)

Although the exact date of when he lived is not known, the "dates assigned to him vary from the sixth century BC to the eighth century AD" (Mukhyananda 2006: 3). Sankara was said to have been born as a boon to his parents, Shivaguru and Aryamba, who prayed to Lord Shiva to grant them a son, after ardent supplications for such. The Lord was said to have appeared to Shivaguru, and asked him to choose "between an all-knowing, scholarly

and virtuous son” whose life would be short-lived, or between a mediocre son who would have a long life, “but without any special quality” (Rukmani 1994: 18). Shivaguru chose the former. It is said that Sankara was a precocious child, and “at the age of eight he mastered” all the *Vedas*, and wrote his commentary on the *Brahmasutras* “at the age of sixteen” (Rukmani 1994: 18). During his life, spanning thirty two years, he travelled the length and breadth of India, giving public lectures, partaking in debates with scholars and priests, invariably defeating them, and winning them over as followers or disciples. He also wrote his commentaries, and established four *Maths* (‘monasteries’) in the north, south, east and west of India, each one dedicated to keeping the integrity of one division of the *Vedas* intact. These were established at “cardinal points of India to serve as headquarters for carrying on the work in the four zones: at Puri in the East of Orissa, at Dwaraka in the West of Gujarat, at Badrinath in the North in the Himalayas, and at Sringeri in the South in Karnataka” (Mukhyananda 2006: 11). This has been achieved by committing to memory the contents, and passing it down to resident monks in an unbroken chain of succession.

Sankara also formalised the institution of monk-hood, and established the ten orders of monk-hood (Mahadevan 1957). This is known as the *Dasanamis* (‘ten orders’). Traditionally, to become a swami, one must “receive initiation from men who themselves are swamis” (Yogananda 2000: 223), and there is an “unbroken line of saintly teachers” from Sankara’s time to date (Yogananda 2000: 222). Even though Ramakrishna did not initiate his disciples formally (Nikhilananda 1974: 384), many would agree with Sivananda that “[t]he Sannyasins [monks] of the Ramakrishna Mission belong to the order of Sri Sankara”, since “[t]hey have the name Puri” (Sivananda 1977: 192) and thus align them with the principles of *Advaita Vedanta*.

In addition to his commentaries on the *Upanishads*, Sankara also wrote commentaries on the *Bhagavad Gita*, and the *Brahmasutras*, and collectively these are known as the *Prasthanatrayi*, which have become “the pillars of” the *Advaita* philosophy (Rukmani 1994: 44).

However, Vivekananda pointed out that “most of the authorities cited [by Sankara] are from the *Upanishads*”, and notes later on that this is what gives the *Advaita Vedanta* an upper hand over the other schools, who “take refuge more and more” in the *smritis* (CW-3: 128). He does not say whether by ‘other schools’ he means within the *Vedanta*, or within the broader context of the six orthodox schools.

Sankara’s main idea can be summarised as follows: “*Brahman* alone is real; this world is only an illusory appearance. The *jiva* is verily *Brahman*, and is not different from Him” (Harshananda 2011: 85). He categorises *Brahman* (‘Absolute Reality’) into two, *Para-Brahman* (‘Great Absolute Reality’), and *Apara-Brahman* (‘Lower Absolute Reality’), where the former refers to the underlying Consciousness which manifests the illusion of the world, the latter refers to the name and form superimposed on *Brahman*. This multiplicity of names and forms is referred to as *vivarta vada* (‘apparent modification’), as opposed to *vikara vada* (‘permanent modification’), both of which arise as a result of *avidya* (‘ignorance’).

The universe arises partly because people superimpose their concepts onto *Brahman*. Mukhyananda (2006: 61 – italics in original) clarifies this idea by pointing out that “we always superimpose *our conceptions* of the universe”, based on our conceptual system, and our current state of mind.

The basic idea is thus that the universe is a false entity, manifesting as a result of *maya* (‘illusory power’), and as such it is our duty to “find out about its true nature”, and the idea is that when we realise the world is ‘false’, in a sense, we will reject a life of sense-indulgence, renounce the world, and establish ourselves as one with *Brahman* (Mukhyananda 2006: 63). This kind of inquiry into the nature of ‘Transcendental Truth’ is called *Brahma-vichar*. Sankara established prerequisites and disciplines for the “seeker of the Highest Truth”, and this essentially comprises his teachings and methods for achieving the goal (Mukhyananda 2006: 84-85).

The idea behind *Advaita* is essentially that there is One Reality, and everything else is a false superimposition on It. By the practice of *viveka* (‘discrimination’) and other such

sadhanas ('spiritual practices'), one can come to realise that the ephemeral nature of the world, the human body, this earthly existence, and so on are essentially like a passing dream, and eventually come to the realisation of *tat tvam asi* ('That thou art'), referring to the idea that one's *jiva* ('individual soul') is one and the same as *Brahman*. As such, Sankara established "the highest spiritual philosophy which declares the Oneness of all Existence and the Divinity of humanity" (Mukhyananda 2006: 133).

3.7.1.2 The qualified-non-dualism of Ramanuja (*Vishishtadvaita Vedanta*)

According to legend, "Ramanuja lived a very long life [...] from AD 1017 to 1137" (Tapasyananda 2009: 1). He was trained in the philosophy of the *Vedas* and in Sanskrit literature, and was sent to a guru named Yadava to study the *Vedanta*. His guru belonged to a lesser known school of *Vedanta*, known as *Bhedabheda*, propounded by Bhaskara and Yadava from 996-1000 AD (Harshananda 2011: 84). The system is not discussed here simply because Vivekananda does not mention it in his CW. Tapasyananda (2009: 3) points out that Yadava did not leave behind any written texts, and Ramanuja addresses his teachings in one of his works only with the intention of refuting it, since Ramanuja puts it forth "as *purvapaksha* ('the opposing view')". Differences of opinion regarding interpretations of the *Vedanta sutras* annoyed his teacher to the point where he was asked to leave.

Thereafter, Ramanuja's career began, and he wrote his own commentary on the *Brahmasutras*, known as *Sribhasya*. In addition, he composed two smaller commentaries, also on the same text, "known as the *Vedantadipa* and the *Vedantasara*" (Harshananda 2011: 87).

One example of the different interpretations between Ramanuja and his guru, mentioned above, is illustrated by Tapasyananda (2009: 4) as follows: there was a disagreement on the import of the following verse from the *Chandogya Upanishad*, interpreted as 'Brahman is Truth, Knowledge, and Infinity' by Yadava, which Ramanuja disagreed. Ramanuja said that the import should be read as follows: 'Brahman is endowed with the qualities of Truth,

Knowledge and Infinitude’ – just as we have a body, we cannot say we *are* the body. This marked an essential difference between Sankara’s non-dualism, and Ramanuja’s system.

Like Sankara, Ramanuja accepts Brahman as “the highest” Reality (Harshananda 2011: 87). However, the individual souls, *jivas*, as well as the world, are included as properties of Brahman, and are under ‘His’⁴ “absolute control” (*ibid.*). What makes this system ‘qualified’ is that although Brahman is acknowledged as the Highest Reality, the world is seen as eternally connected to ‘Him’, as are the individual souls, which are “infinite in number” (Harshananda 2011: 87). These souls can become liberated from bondage to the world by *bhakti* (‘devotion’) and *prapatti* (‘surrender’), usually by singing God’s name. Hence, Ramanuja’s system is suited for more extroverted, emotional aspirants, whereas Sankara’s system requires austere discipline, and intellectual self-inquiry, and is therefore more suited for those who have a predilection for solitude, and a penetrating intellect. In fact, Tapasyananda (2009: 33-34) points out that Ramanuja is “totally hostile” to an *Advaitic* approach, and although his metaphysical framework is based on “relentless logic and philosophical methodology”, he essentially saw his mission as “to effect a rational and natural mingling of the rapturous devotion” of those in the *Bhakta* tradition, who believed the best way to liberation is to sing the Lord’s praises out loud, if possible in the company of others. He wanted to create a system which provided some kind of “intellectual support” for those who have a “passionate love for God” (Tapasyananda 2009: 76). Sankara’s system allows for this, but postulates *Saguna-Brahman* (‘causal Reality’) for this purpose, and this ‘being’ is put into the same category as the “world of the many that are said to be His creation” (Tapasyananda 2009: 34). This seems to give the sentimental, devotional manner of worshipping God, and attaining liberation thereby, an inferior place, and Ramanuja did not agree with that.

To understand Ramanuja’s metaphysics, in terms of the relation between the individual souls and *Brahman*, one can think of the analogy of the human body. If one can imagine the

⁴ The use of the masculine pronoun is simply a convention, without any intention of arrogating anthropomorphic patriarchal qualities onto God – this is simply a limitation imposed by language; the single quotation marks are used to show this short-coming.

various cells in the body as analogous to the individual souls, and the entire body as *Brahman*, it is evident that although the body in a sense depends on the cells, if a few die off it would not affect the entire body, and although the cells are a property of the body, they also *comprise* the body in its entirety. However, the body as a whole is a gestalt, and is therefore ‘greater than the sum of its parts’. Despite the inter-dependence, the body as a whole is in total control, even though the millions of cells also exist independently. In this regard, just as one could not conceive of separating the cells from the body as a whole totally, Ramanuja is averse to separating *Brahman* and *jivas* (as Madhva does). Furthermore, he is also averse to attributing any kind of false reality to the ‘cells’ (as Sankara does in relegating everything in this phenomenal world to *maya*, for example). This is what is referred to as Ramanuja’s *sarira-sariri* (‘body-soul’) analogy, which reconciles the idea of *Brahman* being both immanent in the universe, but also transcending the universe.

Ramanuja was the first to proffer a comprehensive critique of the *Advaita Vedanta*, and served as the foundation for subsequent schools of thought following the *Bhakti* tradition, one of which is the dualistic school founded by Madhva, which is briefly discussed in the next section:

3.7.1.3 The dualism of Madhva (*Dvaita Vedanta*)

Madhva was said to have lived till the age of 79 “from 1238 to 1317” (Tapasyananda 2012: 2). He grew up at a time when “the path of pure devotion to God” was becoming neglected, even frowned upon, as the result of the influence of *Advaita* (Tapasyananda 2012: 2). At the age of sixteen, Madhva was initiated as a monk, and whilst it is not clear which order he was initiated into, it was said in the *Madhvacvijaya*, a text written by Madhva’s disciple shortly after his death, that upon initiation he was told that the doctrine claiming that the soul was one with God, and that the world is illusory, “were all devoid of truth”, and he was instructed to love God and sing His praises with devotion (Tapasyananda 2012: 2). Hence, he developed a system “of realism and a monotheistic theology centering on devotion to” God (Harshananda 2011: 89).

Madhva composed 37 texts, known collectively as the *Sarvamula*, in addition to a commentary on the *Brahmasutras* from a dualistic perspective.

Dvaita advocated “a complete separation of God from *Jiva*”, partly in an attempt to protect the perfect Brahman from being connected in any way to the imperfections of the world (Tapasyananda 2012: 39). Brahman is the independent Reality, but the individual souls, which are infinite in number, are “coeval realities and entirely dependent on him” (Harshananda 2011: 89). Souls which are bound by karma can only get liberated by the grace of God, and as such, the only thing to do is to praise God and ask for grace, whether by song, chanting or prayer. In Madhva’s system, God is personalised as Vishnu or Narayana, the preserver of the universe. According to Vivekananda, there “is no place for reasoning in Madhva’s” system, making it very averse to the method advocated by Sankara (CW-7: 23). Vivekananda was also critical of the emotional nature of those within the Bhakti tradition, and criticised Madhva’s tendency to “quote mostly from the *puranas*” (CW-7: 23), which as established, belongs to the category of *smriti*, making it inferior to the *sruti*, which Sankara relied on to build his philosophy.

More detail on Madhva’s system will not be presented here, mostly because Vivekananda was very critical of his brand of *Bhakti*. In fact, he says that as a result of this thinking, “the whole nation has become effeminate — a race of women!”, and adds that India has become “a land of cowards”, who have “lost all sense of manliness! The people are very good only at crying and weeping; that has become their national trait” (CW-5: 229). In a discourse expounding the *Vedanta* system, Vivekananda mentions that to know Brahman, one need not invoke a Personal God, then praise Him, and say how beautiful He is, and sing and cry in an attempt to earn His grace, and even if this method earns His grace, and allows us to become liberated, or even to know Brahman, “you could have done it better without that weeping and crying. And we have seen that along with this idea of a Personal God comes tyranny and priestcraft” (CW-3: 237).

In conclusion, Madhva’s philosophy has laid the foundation for modern movements like the *Hare Krishna* movement, and his influence cannot be denied. However, Vivekananda sees

his brand of dualism as the starting point for religious inquiry, from which each aspirant must grow out of, sooner or later; the same applies to communities following this tradition. Likewise, Vivekananda points out that Ramanuja's qualified-non-dualism is also to be seen as "a step towards Advaita" (CW-7: 36). Vivekananda uses various water-related metaphors to illustrate how and why one should transcend a basic dualistic paradigm, and aspire to what he considers a more advanced paradigm culminating in strict non-dualism, as will be discussed in Chapter 6.

Vivekananda advocated a synthesis of the three above-mentioned Vedantic schools, which will be the focus of the next section:

3.8 VIVEKANANDA'S RECONCILIATION OF THE THREE SCHOOLS OF VEDANTA

Advaita Vedantins do not see any contradiction in simultaneously practising various approaches, or even in switching between the three sub-schools of *Vedanta*, because "real Vedantist must sympathise with all" (CW-7: 17). Vivekananda advised his followers to "be able to sympathise fully with each particular [sub-school of thought], then at once to jump back to the highest monism. After having perfected yourself, you limit yourself voluntarily. Take the whole power into each action. Be able to become a dualist for the time being and forget *Advaita*, yet be able to take it up again at will" (CW-7: 58).

One of his disciples commented that "while proclaiming the sovereignty of the *Advaita* Philosophy, as including that experience in which all is one, without a second", Vivekananda "also added to Hinduism the doctrine that *Dvaita*, *Vishishtadvaita*, and *Advaita* are but three phases or stages in a single development, of which the last-named constitutes the goal" (CW-1: 4). Of course, for beginners, the idea is that one path should be adhered to, but knowing of and studying the other paths can only be a good thing; the only caveat being that if one wants to attain a certain goal, one should follow a particular path and stick to it. There are various spiritual practices prescribed for various things within the Hindu tradition, yet methods from outside the conventional folds of Hinduism are not frowned upon, and are often assimilated into the culture and tradition. In *The Gospel of Sri*

Ramakrishna, it is documented that Vivekananda's guru, guide and mentor, Sri Ramakrishna, underwent various spiritual practices for periods of time, where he lived as a Muslim, a Christian, a tantrika, etc. (Nikhilananda 1974). Ramakrishna would point out that whilst living as a Muslim, he could not enter the Kali temple, of which he was the presiding priest.

Vivekananda was critical of the founders of the three sub-schools of the *Vedanta*, and even said that they were "at times 'conscious liars' in order to make the texts suit their philosophy" (CW-7: 23), because "they were guilty of torturing those of the apparently conflicting Vedic texts which go against their own doctrines" (CW-7: 252). Ultimately, the various schools of thought are seen by Vivekananda as stages of spiritual development, starting with a dualistic purview, and culminating in a non-dualistic one, and ultimately all the schools of Vedantic thought "lead to the same conclusions as the *Advaita*" (Sooklal 1993: 40). In this way, Vivekananda's neo-*Vedanta* is said to have "brought about a reconciliation" of the three schools of Vedantic thought, seeing these merely as different perspectives enunciated from different "levels of human experience"; furthermore, a synthesis of these various points of view is necessary "if we are to get a full view of the thing" (Sooklal 1993: 40). Radice (1999) compiled an authoritative volume detailing various aspects of Vivekananda's thought which successfully modernised an otherwise anachronistic Vedantic philosophy, and demonstrated categorically the relevance of the ancient system to modern life, not just in Vivekananda's native West Bengal, but throughout India, and indeed the world.

It is therefore said of Vivekananda that he regarded his movement as "dedicated to the service of Shri Ramakrishna, and that he held up Ramakrishna before his brother-servants as a divine manifestation, incarnate for the good of all mankind", and this was "in no way incompatible with his unflinching adherence to *Advaita* as the movement's philosophy, inspiration and fulfillment. It was indeed Shri Ramakrishna himself who taught Vivekananda to experience the ultimate truth of *Advaita* whilst being at the same time a lover of God" (Ananyananda 1979: 541).

“Vivekananda also teaches that people should not see a discrete, tripartite arrangement which perceives the world differently, depending on which school of *Vedanta* one happens to adhere to, but rather as rungs on a ladder, each one necessary for understanding the other. A simple illustration of the ostensible differences between the three sub-schools of Vedantic thought would be someone who looks at the ocean and sees a massive body of water. The *Advaita Vedantin* would declare that there is only one ocean, and that the waves are ephemeral, constantly changing and certainly not real; the only reality is the ocean, from which the various waves emanate. The *Visishtadvaita Vedantin* would say that though the waves may have an ephemeral existence, as long as they are there in that form, people have to acknowledge their existence. The *Dvaita Vedantins* would claim that it is silly to imagine that waves and the ocean as the same thing. This might be true in some sense, but a surfer cannot go to the depth of the ocean and expect to surf – he needs the waves, and for him, their ontological status is given as axiomatic. The same goes for people studying wave-patterns, or for children who go to the beach especially to splash in the waves” (Naicker 2013: 357). The ladder metaphor relates to these water metaphors in the following way: the first step is the beginning, and the final step is the culmination of the upward journey, like a wave merging into the ocean can be seen as the culmination of a process; however, to strain the parallel here would be to mix the metaphor as these are disparate source domains.

More technical aspects which distinguish the sub-schools of Vedantic thought will now be delved into in more detail than was discussed earlier, before concluding with an excerpt from Vivekananda which reconciles these various aspects of the *Vedanta*. The aim in doing so is to conclude that the contradictions seen in these philosophies are only apparent:

In this regard, dualism could be seen as a more pragmatic philosophy. Furthermore, the dualists would argue that there needs to be a separation between the ocean and the waves, as they serve different purposes, though they are connected in some way by the same underlying medium. Using another analogy, it may be said that “the water of the ocean appears as blue when viewed from a distance but has no colour when held in the palm of the hand” (Sooklal 1993: 40).

Ramakrishna used to refer to this metaphor, in an attempt to explain the “relationship of duality to the non-dual”; many opine that Ramakrishna managed to “reconcile these apparently contradictory views”, and Vivekananda was tasked with formalising and continuing this philosophy (Crangle 1996: 26). As such, Vivekananda is said to have become “the first major representation of Hinduism in America” (Dorman 2011: 604). In fact, on some occasions Vivekananda would advocate a missionary-like preaching of the teachings of the *Vedanta*, which no doubt assisted in spreading the philosophy all over the modern world (Ganeri 1996).

“The different *Vedanta* systems have one common psychology, namely the psychology of the *Sankhya* system. The *Sankhya* psychology is very much like the psychologies of the *Nyaya* and *Vaisheshika* systems, differing only in minor particulars. This is also why the latter two systems are seen as redundant today – as mentioned, these systems have fallen away in practice. The *Vedanta* and the *Sankhya* are to be seen as complementary, though the latter is an atheistic system” (Naicker 2013: 358).

The *Vedantists* agree on two points, in that they see their aim as trying to understand the nature of God, and they see the *Vedas* as divine revelations. Vivekananda adds that *Vedantists* generally tend to believe in the cyclical nature of the universe, and explains it as follows: all matter throughout the universe is the result of primal matter (*akasha*), and all the forces acting upon each other, are the outcome of one primal force (*prana*). Spirit, acting on matter, is what causes the projection of the universe. To use the word ‘creating’ in this context would be inaccurate, because the eastern concept of creation is not the same as that of the western one – whereby there was a big bang and something manifested out of nothing. No sect in India advocates such a belief, which is why the term ‘projection’ is preferred to the term ‘creation’ (Sooklal 1993: 38). Hindus believe that there is an underlying stratum to all creation which has always existed, but manifests itself cyclically through the process of expansion and contraction (or ‘creation and destruction’, or ‘the big bang’ and ‘big crunch’, or ‘evolution’ and ‘involution’).

Within the Vedantic context, however, there is something beyond *akasha* and *prana*. Both can be resolved into a third thing called *Mahat* ('Cosmic Mind'). This *Mahat* expands both the *akasha* and *prana* into more varieties of manifestations or projections. It ought to be evident now why the English word 'God' is problematic within the Vedantic context (Sarma 1996).

The *Dvaita Vedanta* is dualistic, in the sense that it advocates a separation between man and God. This system/school clearly states that there must be a God which pervades the universe, and is indeed the material cause of it. The difference between the *Dvaita* approach and *Advaita Vedanta* is that the former postulates a tripartite distinction, namely: God, soul, and nature. Though 'nature' and 'soul' can be construed as extensions of God, they are distinct and must remain so forever. These forms manifest themselves at the inception of each age, which starts with the creation of the universe as we know it, and when it ends they coexist in a subtle state, but maintain their separate identities. From a non-dualistic purview, this is not the case.

There is a strong element of inductive inference within the *Advaita* philosophy. Just as by knowing the constitution of a piece of paper, one can infer things about every other piece of paper, so the question is asked: what is it that knowing which, all else is known? Of course, this presupposes that there is indeed an underlying entity that imbues and pervades all of creation, and is yet very subtle – but if one can understand what this is, all else will be understood for this is the material of which everything else is constituted.

Hence, the belief (of the non-dualists) is that this one underlying formless substance manifests itself in *ostensibly* different forms, and by the process of negation and elimination, one can get to the underlying 'formlessness'.

In *Sankhya*, what is referred to as 'nature' is accepted in the *Vedanta*, except that nature is seen as a different manifestation of God – one that is necessarily ephemeral. In the *Vedanta*, this Being ('God') manifests Itself as the various components of the universe. This is not, however, to be misconstrued as a pantheistic theory, especially since Hinduism is sometimes stigmatised with the apparent worship of various deities. Vivekananda clearly

states that “there is no polytheism in India” (CW-1: 14), and in fact that the people of India “rejected polytheism” (CW-7: 261), even when exposed to it. It would have to be explained how an infinite, subtle, unperishable Being manifests Itself into that which is precisely the opposite: a material universe which is finite, substantive and perishable. Here, *Advaita Vedantins* postulate the concept of *vivarta vada* (‘apparent manifestation’). This means that whilst the dualists (both the *Dvaita Vedantins* and the *Sankhya* followers) see the world as an evolution of *Brahman* and/or nature, strict *Advaita Vedantins* see the universe as only an apparent evolution of *Brahman*. So whilst *Brahman* is the material cause of the universe in one sense, it only appears as such, much like the crystal placed in front of a red cloth would appear red. It is not that the ‘redness’ of the crystal does not exist – it is there as long as one’s senses are duped. Some may in fact still choose to enjoy the chromatic play for whatever reason, though knowing that it is, in a sense, unreal. This is, crudely put, the paradigm adhered to by the qualified non-dualists.

The changes brought about when the universe is projected are initiated by *desha* (‘space’), *kala* (‘time’) and *nimitta* (‘causation’), and this gives rise to *nama* (‘names’) and *rupa* (‘forms’). This phenomenon is illustrated in Figure 3.1:

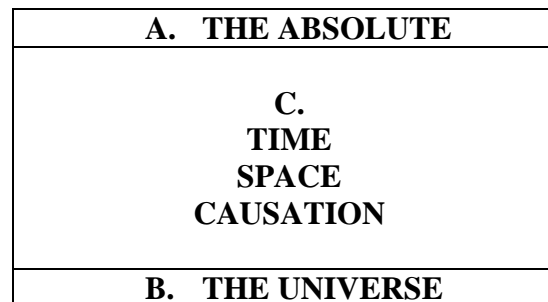


Figure 3.1: Illustration of how *desha-kala-nimitta* acts as an interface between the Absolute and its manifestation as the phenomenal universe. Source: Sooklal (1993: 37).

It is this process which causes differentiation amongst various things in the universe (or apparent differentiation, in keeping with non-dualistic parlance). There is a parallel here with Kantian philosophy, which draws a distinction between the ‘noumenon’ and the ‘phenomenon’ (Krishnananda 1998: 47-55).

According to the *Vedanta*, the mind is a tool which can be used to transcend even the spatio-temporal limitations it finds itself in – a feat deemed impossible in Kantian philosophy. The world is often described as *maya* (‘magic’ or ‘illusion’), and compared things experiences within the dream-state, whereby upon waking we understand that what we saw, experienced, etc. was completely false – yet perceived as true whilst it was happening. It was as a result of ignorance that we thought the dream was real while it was happening. It is said that advanced souls are aware of the fact that they are dreaming, and can even manipulate events within the dream. Likewise, advanced saints, seers and prophets can do so in this world, hence the numerous stories of miracles.

It would be a mistake to see these various systems of Vedic, or specifically, Vedantic thought as contradictory or mutually exclusive. It would be more accurate to see these as complementary: they are meant to be graded in a series of spiritual experiences. The dualists see man as a servant of God. The qualified non-dualists want to elevate man to a divine state such that he is worthy to serve in the house of God, which presupposes that one needs to edify oneself in various ways in order to attain that state. The non-dualists hold as their ideal a complete merging with God, thereby becoming one with ‘Him’. The latter holds that the entire cosmos is essentially a manifestation of that primal energy called God, and not at all separate – God pervades every aspect of the cosmos, yet also transcends it.

All the orthodox systems of Hindu philosophy have one goal in view, the liberation of the soul through perfection. The soul is seen as trapped in a body, therefore separated from its source, even if there is disagreement on the exact nature of this separation, and whether there can be any ‘un-separation’ in the literal sense.

Within the non-dualistic philosophy, everything is God, and God is everything, so in the context of this study, any metaphor that is used with the intention of getting the mind focused on God or some aspect of Divinity would be deemed an apt metaphor for conceptualising God. The illusory universe is seen as an extension of God much like a mini-‘world’ is created as an extension of the dreamer’s mind when in the dream-state.

The *Paramatman* ('Supreme Soul') becomes individualised as various *jivatmas* ('individual souls'), and it is this individuality which is created by ignorance or illusion. An ice block thrown into the ocean is understood to exist as a separate entity, but only in a limited sense – the import of this metaphor is similar to that of the wave in relation to the ocean, though the metaphors can map in different ways to illustrate different points, since the source domains allow for manipulation in different ways, allowing for focus on different aspects of the target domain. Nevertheless, the soul, ego, intellect, mind, body and matter are not to be seen as separate entities: it is the same thing, in descending order of subtlety. The *jivatman* is qualitatively the same as the *Paramatman*, similarly, the dense ice-block, like the embodied soul with name and form, also appears separate from the surrounding water. When one's soul is purified by various spiritual practices, it is like the ice block melting and merging with the ocean – the individual soul merges with the Universal Soul. Just as ice blocks in various shapes, placed in the ocean, are construed as separate entities, we can also construe it as water, only in a denser form. This metaphor helps one understand what Vivekananda meant when he said: "What is meant by the world is God as seen as all things by our senses" (CW-1: 505). This is in line with the kind of thinking that Krishnananda (2010: 10) advocates in saying that "there can be nothing unspiritual in a world animated by the universal consciousness". Sooklal (1993: 36) concurs on this point, saying that Vivekananda's neo-*Vedanta* specifically does not draw a distinction "between the sacred and secular life".

As mentioned, both the *Sankhya* and *Mimamsa* systems of philosophy do not postulate a God; and furthermore, for example, Vivekananda says that a *Karma-Yogi* ('action-orientated practitioner of yoga') "need not believe in any doctrine whatever. He *may not believe even in God*, may not ask what his soul is, nor think of any metaphysical speculation. He has got his own special aim of realising selflessness; and he has to work it out for himself" (CW-1: 111 – italics added). It is therefore this ideology which helped his followers realise that it does not matter which school of *Vedanta* is adhered to.

Regarding the all-embracing nature of the *Vedanta* philosophy, Vivekananda had the following to say, quoted from (CW-5: 55):

Now I will tell you my discovery. All of religion is contained in the Vedanta, that is, in the three stages of the Vedanta philosophy, the Dvaita, Vishishtâdvaita and Advaita; one comes after the other. These are the three stages of spiritual growth in man. Each one is necessary. This is the essential of religion: the Vedanta, applied to the various ethnic customs and creeds of India, is Hinduism. The first stage, i.e. Dvaita, applied to the ideas of the ethnic groups of Europe, is Christianity; as applied to the Semitic groups, Mohammedanism. The Advaita, as applied in its Yoga-perception form, is Buddhism etc. Now by religion is meant the Vedanta; the applications must vary according to the different needs, surroundings, and other circumstances of different nations. You will find that although the philosophy is the same, the Shâktas, Shaivas, etc. apply it each to their own special cult and forms.

Vivekananda summarises the whole of Hindu philosophy in the following excerpt, from his talk entitled *The Hindu Religion*⁵ (CW-1: 191):

We believe in a God, the Father of the universe, infinite and omnipotent. But if our soul at last becomes perfect, it also must become infinite. But there is no room for two infinite unconditional beings, and hence we believe in a Personal God, and we ourselves are He. These are the three stages which every religion has taken. First we see God in the far beyond, then we come nearer to Him and give Him omnipresence so that we live in Him; and at last we recognise that we are He. The idea of an Objective God is not untrue — in fact, every idea of God, and hence every religion, is true, as each is but a different stage in the journey, the aim of which is the perfect conception of the *Vedas*. Hence, too, we not only tolerate, but we Hindus accept every religion, praying in the mosque of the Mohammedans, worshipping before the fire of the Zoroastrians, and kneeling before the cross of the Christians, knowing that all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realise the infinite, each determined by the conditions of its birth and association, and each of them marking a stage of progress. We gather all these flowers and bind them with the twine of love, making a wonderful bouquet of worship.

3.9 SWAMI VIVEKANANDA'S REPUTATION

There have been many influential modern sages and saints who taught Hindu philosophy, like Sri Aurobindo, Ramana Maharishi, Swami Sivananda, Paramahansa Yogananda,

⁵ This excerpt being from a talk delivered in English to an American audience. See Footnote 1 above, as it is believed that Vivekananda used the GOD AS FATHER metaphor simply to make his message intelligible to a Western, mostly Christian, English-speaking audience.

Neem Karoli Baba, Satya Sai Baba, Sri Sri Ravi Shankar, and Swami Chinmayananda, all of whom have founded international organisations, with representation in South Africa. These sages also taught *Yoga* within the context of *Advaita Vedanta*, so their philosophy is premised on the same ideals as that of Vivekananda. According to Melton (2003), Yogananda's *Self-Realisation Fellowship* has only recently overtaken Vivekananda's *Ramakrishna Math and Mission* in terms of representation country-wide (in the USA). Nevertheless, these teachers of Hinduism all have massive followings worldwide and in South Africa, and none would dispute the status of Swami Vivekananda as a God-man, saint and scholar, and these influential neo-Hindu teachers have formally paid homage to him. Kumar (2012) documents *The Ramakrishna Centre of South Africa* as well as the *Divine Life Society of South Africa* as the two largest Hindu organisations in the country, confirming what Nowbath *et al.* (1960) predicted many years earlier, where it was documented that these two organisations are the fastest growing in the country.

Sri Aurobindo, a great saint in his own right, said the following of the role Vivekananda played in his own spiritual awakening: "Vivekananda came and gave me the knowledge of the intuitive mentality. I had not the last [sic] idea about it at that time. He too did not have it when he was in the body. He gave me detailed knowledge illustrating each point. The contact lasted about three weeks and then he withdrew" (Purani 1958: 209). Aurobindo was referring here to a mystical vision he had of Vivekananda whilst the former was a political prisoner. In Yogananda (2000), Chapter 47 records a story where Vivekananda predicted the role Yogananda would play in the future teachings of Hinduism in the West. Osborne (2013: 112) documents that Ramana Maharshi, another influential Indian saint, used to "read a lot of books by Swami Vivekananda", and this later influenced him to also become a monk, like the author "of that book". Raghavan (1996: 44) is therefore certainly not alone when he says that the "true renaissance of Hinduism [...] begins with the teachings of Sri Ramakrishna", who was Vivekananda's mentor, guide and guru.

Swami Vivekananda's birthday, 12th January (1863), has been declared as National Youth Day by the Indian government, and is celebrated the world-over, especially by disciples of the *Ramakrishna Math and Mission*, which Vivekananda founded in his guru's honour.

Whilst abroad, Vivekananda also corresponded with famous philosophers like Herbert Spencer and politicians like Robert Ingersoll, and on more than one occasion “discussed religious and philosophical matters with him [Spencer]” (Ananyananda 1979: 448). After his talks at the World Parliament of Religions, where he first gained a reputation as a world teacher, he was invited for dinner by the famous scientists Lord Kelvin and Hermann von Helmholtz. He also befriended famous singers like Emma Calvé, Emma Thursby, and Antoinette Sterling; and most notably, he was visited by J.D. Rockefeller, whom Vivekananda inspired in an admonitory manner to share his wealth with the needy – resulting in “his first large donation to the public welfare” (CW-9: 329) – details of Vivekananda’s interaction with them is further documented in Ananyananda (1979); it was in this context that the world-famed Rockefeller Foundation was founded.

Vivekananda was good friends with Max Müller and Paul Deussen, whom he paid tribute to in CW-4 (pp. 148-153). After meeting Vivekananda, William James wrote his classic book, *The Varieties of Religious Experience – a study in human nature* (James 1902). Another famous book inspired by Vivekananda was W. Somerset Maugham’s *The Razor’s Edge*, whose title is borrowed from one of the *Vedantic* scriptures, *The Kathopanishad*.

Jamshedji Tata, founder of *Tata Industries*, met Vivekananda on a train on the way to Chicago, and after learning that this affluent businessman was investing in steel companies all over Europe, Vivekananda inspired him to invest in India, and in addition to being the inspiration behind the Tata brand in India, the *Indian Institute of Science* in Bangalore, founded by Tata, was also dedicated to Vivekananda.

Vivekananda makes nine references to ‘energy and matter’ as being essentially the same (cf. CW, volumes 1-5). For example, he says that “The mind-stuff takes in the forces of nature, and projects them as thought. There must be something [...] *where both force and matter are one*” (CW-1: 117 – italics added), from his commentary on Chapter 1 of Patanjali’s *Yoga Aphorisms*, the seminal text detailing the *Yoga* system of philosophy. Vivekananda was friends with an Austrian scientist named Nicola Tesla, with whom he had regular discussions on the relation between *Vedanta* and science. In a letter written in 1896

to Tesla, Vivekananda says: “Mr. Tesla thinks he can demonstrate mathematically that force and matter are reducible to potential energy. I am to go and see him next week, to get this new mathematical demonstration” (CW-5: 169). Vivekananda added that the time will come when all scientists will accept as axiomatic that energy and matter are essentially different expressions of the same underlying substance. Ten years later, Einstein’s theories of relativity, which has revolutionised the scientific world, was put forth, and demonstrated precisely that which Tesla did not seem to. Although Einstein and Vivekananda never met personally, they did know about each other. Einstein wrote, three years before Vivekananda’s death, that “there is one Kananda [sic]⁶ who predicted that energy and matter are interchangeable” (Murthy 2012: 41).

Vivekananda was also reputed to have had a phenomenal memory: he knew the entire contents on Encyclopaedia Britannica by heart, such that he could cite anything from any page, and could even tell which page and volume a particular excerpt was from when arbitrarily read to him (Sivananda 1998: 117). It is recorded that nobody could outdo Vivekananda in debate, even though he was challenged by the greatest intellectuals from the best universities in America and the United Kingdom. In fact, he was even offered the position of chair of Oriental Philosophy at Harvard University, after he gave a talk entitled *The Vedanta Philosophy* at the Graduate Philosophical Society of Harvard on 25th March 1896 (CW-1: 205), which he declined since he felt it was “inappropriate for a monk to assume such a position” (Dhar 1976: 837). As an aside, Vivekananda has two brothers, who wrote over a hundred books between them – details are documented in Sankar (2011).

Furthermore, there is a vast body of literature documenting Vivekananda’s influence in various arenas, including but not limited to science, industry, academia, religious thought and politics – details can be found in works like Burke (2000), Tapasyananda (2011), Satprakashananda (1978), Bodhasarananda (2008), Chaudhuri (2005), Dasgupta (1991) and Mumukshananda (2003).

⁶ There are 163 references to Vivekananda as ‘Kananda’ (in volumes 3, 5, 7, and 9 of CW), because many American newspapers wrote of ‘Vive Kananda’ as two separate words, making it seem like separate names, hence the incorrect reference.

In addition to what the literature says, the current study incorporated, semi-structured interviews with Hindu monks from various orders (see Appendix C), but the data proved too ‘thick’ for the current study, and warrants a separate study. The following responses to the question asking about their opinion regarding Swami Vivekananda’s reputation were recorded and serve as support for the fact that Swami Vivekananda is an influential and representative Hindu scholar, and furthermore that his CW make a valid domain of study. This is all the more so, since not all the monks interviewed were from the Ramakrishna Order. Their responses are cited in Table 3.1 below:

Table 3.1: Opinions gathered from Hindu monks about Vivekananda’s reputation

S1:	“Hinduism, I don’t believe, has ever had a better spokesman. I think Swami Vivekananda would be acknowledged by all to be supreme; not just in the Ramakrishna Math, but amongst all Hindus as the greatest exponent”.
S2:	“He is one of <i>the</i> greatest souls on earth, not just for Hindus. He was fearless going to the world, and he had a Divine command from within to inspire the world. People who don’t even know much about him will agree with closed eyes [that he is one of the greatest and most influential Hindu saints]”.
S3:	“Swamiji embodied true humility and simplicity, and from that we all have a universal lesson to learn. What stands out for me is the kind of language he used. It is fresh and accessible, giving us the pearls of wisdom from the ancient scriptures”.
S4:	“He simplified and presented ancient wisdom in modern language to a Western audience. He quoted from the <i>srutis</i> , and in that sense authenticated his message, so yes in that sense he was an authoritative voice of God; these truths were revealed to him in meditation”.
S5:	“That is not an exaggeration at all [to say that he is the most influential modern-day Hindu saint]; he was truly an authentic voice [of God] for the modern age for sure”.
S6:	“[He was] a dynamic world leader. He had a mission to fulfil, and Ramakrishna was to be the guide and mentor in getting him started on that mission”.
S7:	“Vivekananda was a real ‘crest jewel of discrimination’. Aside from being a great saint, he was also a great intellectual. He approached the study of religion very scientifically and intellectually”.
S8:	“He was the first one to bridge the gap between East and West, and he made us truly proud as a nation interacting amongst the intelligentsia of the Western world”.
S9:	“Yes, of course; otherwise Ramakrishna would not have hand-picked him as a leader, with specific instructions to his other disciples to ‘follow Naren’s lead’.”
S10:	“Vivekananda was the most important saint in modern times, a spiritual giant. One of his most important contributions was not only to bring <i>Vedanta</i> to the layman, but to bring it to the West, where materialism and hedonism was becoming so rampant. He also inspired a sense of patriotism in his countrymen, not in a nationalistic sense, but in a spiritual sense”.
S11:	“[...] there are a few things to be said. One is that he was the Master’s chosen leader, and my first allegiance is to him, Sri Ramakrishna. Of course, he has a great

	intellect as well, and was perhaps chosen for that reason too, amongst others. Regardless, he is indeed an authentic voice of the Divine, and I think few would disagree”.
S12:	“We forgot the life eternal, and Swamiji brought it back. That’s not only for Hinduism, but for the whole of life and to <i>all</i> religions. Surely God spoke through him, just as He did through Sankaracharya; he brought the truth, and Vivekananda updated it and brought it to the common people”.

The swamis labelled S1, S2, S6, S7, S8, and S10 were not monks of the Ramakrishna order, and were mostly (with the exception of one) full time residents in ashrams not belonging to the Ramakrishna Mission; it is therefore telling that they, as the religious leaders of the Hindu community, would hold Swami Vivekananda in such high regard. The others were monks of the Ramakrishna Mission, and serving full time in that capacity in ashrams around the world.

In conclusion, to cite Ananyananda (1979: 422):

[...] his greatest service was to India, for by revealing the unity of Indian religious ideals, a unity that had not yet found self-conscious expression in the communal consciousness of Hinduism, he conferred a great dignity upon the Hindu outlook on life. Definitely stated, the principle contribution to Hinduism [...] was: first his philosophical and religious synthesis of the faith of his forefathers; second the idea of the Mother-Church, embracing all the forms, from the lowest to the highest, of its religious vision; and third, though not least, the unshakeable position that he won for Hinduism by his scholarly and spiritual interpretation, thus giving it prestige among the enlightened thinkers and theologians of the West and raising it in the estimation of the whole Western world. And the most eloquent elements in all these triumphs were his commanding personality, his supreme personal realization, and the unimpeachable authority of his statements.

3.10 CONCLUSION

This chapter provided an overview of Hinduism, with the intention of contextualising the *Vedanta* philosophy as a system within the six orthodox schools of Hindu philosophy. This is important since Vivekananda explicitly aligns himself with the *Vedanta*, and even says that what is considered *Vedanta* today ought to be seen as tantamount to Hinduism, meaning that the heterodox as well as the non-*Vedantic* Vedic texts (the *karmakanda* section of the *Vedas* dealing with ritual worship) ought to be seen as inapplicable, obsolete

and anachronistic within contemporary Hinduism, although some argue there is a place for it within certain communities. Importantly, Vivekananda helped to shift the focus of modern-day Hinduism towards the less ritualistic *Vedanta*. Finally, Swami Vivekananda's standing within the context of modern-day Hinduism was discussed, and it is fair to conclude that he is indeed one of the most influential Hindu scholars in the history of Indian philosophical thought. It is therefore concluded that his CW can be regarded as a valid basis for a textual study of Hindu philosophy.

CHAPTER 4

METHODOLOGY: PART 1 – PHILOSOPHICAL FOUNDATIONS AND METHODOLOGICAL FRAMEWORKS

4.1 INTRODUCTION

The previous chapter provided an overview of Hindu philosophy, starting broadly with the various systems of thought, and then focussing more on the system known as the *Vedanta*. Vivekananda's role in reviving this system, and in fact reforming it for the modern-day practitioner was also highlighted. This chapter now focuses on the underlying philosophies and frameworks which inform various research methodologies, together with the concomitant, often tacit assumptions, therein. The specific methodology used to analyse Vivekananda's CW will be the focus of Chapter 5; here, the focus is to provide a general overview of the philosophical paradigms underlying methodological frameworks, and to motivate the paradigmatic stance adopted in the current study.

When conducting research, there are two broad approaches, “under which all other methods and approaches [...] can be subsumed” (Rasinger 2010: 49). These are commonly referred to ‘quantitative’ and ‘qualitative’ methods. If one is to give a very broad, admittedly over-simplified definition of these terms, quantitative could refer to an approach where data is analysed using numbers, whereas qualitative refers to an approach whereby data is analysed more subjectively via some explanatory, exegetical or narrative process. The former is deductive, whereas the latter is more inductive. Depending on one's epistemological bias regarding the notion of objective truth, one could even argue that quantitative methods are more objective, or at least lend themselves to a greater degree of inter-subjective verifiability through replication, whereas qualitative methodologies may not have this property, though qualitative methods certainly have an important role to play in, *inter alia*, the interpretation and analysis of data. For example, consider the first volume of the corpus used in this study: if one wants to know how many times the word *river* appears in the first

chapter, it is a matter of *fact*, and this can be ascertained in different ways – by searching for the term using computer software, or by doing it manually.

If, however, one wants to determine how many times the word *river* were used in a metaphorical context, the identification process gets a bit more complex. One would have to define the criterion being used for ‘metaphoricity’, operationalise it in searchable criteria, and then find some way of searching for the relevant term in light of the set criteria; this process would also represent a quantitative analysis. However, the success of this process would rely on the possibility of the criteria to exclude grey areas, and to ensure that they identify all the instances of metaphor, and only the instances of metaphor required. On the other hand, if one relies on an expert in metaphor analysis to read through the text and manually identify the metaphorical instances of the word *river*, with some kind of explanation/justification to motivate the identification, this could be seen as a qualitative process. Using this method, it is clear that the analysis done on that set of data may be unique, since the researcher brings his/her own knowledge, skills and biases in interpreting the data. Of course, it is possible to achieve a degree on inter-subjective reliability, even in a qualitative context like this; however, this would entail having a number of people doing the analysis independently, and then aggregating the data, with the intention of seeing at which points the data ‘converges’, and perhaps relegating the differences to the status of ‘outliers’, or the researcher could see that as interesting differences which need to be explained. This process would of course be both costly and time-consuming, and various other variables, like fatigue and disinterest would have to be factored in. This is primarily why this route was not chosen for the current study.

These two ways picking out metaphors should not be seen as mutually exclusive. In fact, the ‘mixed methods’ approach, which employs both quantitative and qualitative methodologies is becoming more and more popular within the social sciences, with “a large number of studies” falling “somewhere between the two ends of the continuum” (Miles and Huberman 1994: 6). The method being used here, described in Chapter 5, is best understood along these lines, since concordance software is employed to search the corpus

(quantitative analysis), which is supplemented by a manual sifting and interpretation of the data (qualitative analysis).

4.2 PARADIGMATIC POSITIONS

The ‘standard’ scientific paradigm is rooted in the modernist, positivistic approach. An example would be a paradigm which takes it as a given that there is an objective world, which functions according to systematic laws – classical physics subscribes to this. Post-modern philosophies are seen as a reaction to this type of research, as the latter argues that the former simplifies, de-contextualises and even ‘de-humanises’ (if people are the subject of the research) the subjects of study. Inherent in post-modern theories are the assumption that there is no such thing as objective truth, and everything is but a construction of such – multiple interpretations of history, for example, are seen as all equally valid. These paradigms are further expounded upon below.

A comprehensive overview of various paradigms is beyond the scope of the current study, so all the nuances and details of the philosophical paradigms will not be delved into in much detail. For the sake of contextualising this research within the broader research enterprise, a brief discussion of *positivism*, *critical rationalism*, *phenomenology*, and *embodied realism* follows. This is important because each school of thought is linked with a set of underlying, often tacit, assumptions, and these assumptions are in turn linked with concomitant methodologies and research methods which are often mutually exclusive and have different if not antipodal aims in mind.

CMT is premised on the philosophy of embodied realism, which in turn is an off-shoot of the phenomenological school of thought. Lakoff & Johnson (1999: xi) express the book’s “obvious debt to Maurice Merleau-Ponty”, who is a well-known philosopher and one of the founding exponents of phenomenology. Hence, the methodology employed here is commensurable with these philosophies, and based largely on the assumptions inherent thereof.

Phenomenology is to be seen as a reaction to the schools of thought which preceded it, and therefore an understanding of these paradigms and their key exponents is necessary.

4.2.1 Positivism

The term ‘positivism’ was used for the first time by Saint-Simon “to designate the exact method of the sciences and its extension to philosophy” (Abbagnano 2013: 1). Social positivism (*à la* Comte and Mill) can be distinguished from evolutionary positivism (*à la* Spencer, who, as an aside, happened to be a personal friend of Swami Vivekananda), which in turn can be distinguished from logical positivism.

The ideas underlying positivism can be summarised as follows – adapted from Abbagnano (2013):

- The methods found to be part of the standard scientific enterprise, especially objectively verifiable repeatable experiments, are to be the only means of acquiring knowledge, which reduces to vacuity all the ‘non-scientific’ endeavours that occur in the humanities, for example, in sub-branches of philosophy like metaphysics, ethics and aesthetics;
- Science is meant to describe the facts objectively, and seek laws which explain the various phenomena we observe;
- Scientific methodology should govern all fields of inquiry, as it is the only reliable way of gaining an understanding of the world.

What came to be known as ‘logical positivism’ arguably started with the now-famous Vienna Circle, founded in 1929, when they published their manifesto, entitled *The Scientific Conception of the World*. The Vienna Circle’s main aim was to ground research, regardless of the discipline, on a solid, scientific foothold. One of their main gripes was that of philosophy, especially insofar as metaphysical theorising was concerned. In fact, many of the founding members were against the very idea of metaphysical inquiry, as it precludes

any form of empirical verifiability. For example, Muslims believe that on each shoulder sits an angel, named *Kiraman* and *Katibin* (cf. Surah 50: Verses 17-18, and Surah 82: Verse 11 of the Koran, where reference is made to such). Each one is placed there by God to record all the activities you take part in on earth, one dedicated to writing down your ‘good’ deeds, the other dedicated to writing down your ‘bad’ deeds. In fact, when one observes a Muslim in prayer, one would see that at the conclusion of each prayer (that being *salaah*, the five compulsory prayers prescribed), all the members would look to their right, utter a greeting, then look to the left, and utter another greeting – they are greeting the angels they believe to be residing on their shoulders. Now, to prove this, what kind of test would one need to conduct? Of course, the devout Muslim would simply refer to the relevant verses, but the logical positivists would ask: why would someone who is not a Muslim believe this, if you cannot *prove* it in any way? For the Muslim, the reference to what they consider a Divinely Revealed text suffices; to the scientist, there should be some kind of empirical means to verify this. In the absence of such, these musings are relegated to the realm of metaphysical speculation, and outside the realms of scientific inquiry. Others felt that metaphysics might be interesting in and of itself, but ought to be kept separate from scientific inquiry. The fact that millions of Muslims may sincerely and ardently believe in these two angels may be an interesting fact in and of itself, but the claim that these angels exist is unscientific, since there is no way to test it, and therefore it remains a metaphysical speculation (Bunge 1996).

Hypotheses need to be both testable and falsifiable, and hence ought to be considered seriously only when these conditions are met. The goal of scientists, then, is to find *confirming* evidence for their hypotheses, which will then show that the hypotheses are confirmed. In this context, hypotheses are seen as the building blocks of theories, which explain a given phenomenon.

Logical positivism held that the only kinds of propositions which ought to be given scientific worth and merit are those which are either premised on empirical verifiability, or which are grounded in logic and mathematics (like logically deductive syllogisms, or Euclidean proofs).

Chomskyan Linguistics is based on a positivist framework, which also accepts and assumes the ideas embedded in the rationalist school of thought. This includes the following, according to Penke & Rosenbach (2007):

- The axiomatic assumption of an objective reality, and therefore objective truth;
- The idea that our epistemological framework taps into a world of knowledge that is in essence independent of us;
- Researchers are seen as separate from the object of their research, and must be neutral and objective when testing their theories so as to draw more accurate conclusions.

Within the context of Generative Linguistics, we see a similar model being applied – scholars in this tradition claim that the aim of theoretical linguistics is to describe a set of underlying rules that are not only common to all languages, but will be able to generate all possible sentences in *any* language. This is premised on the assumption that there exists such a thing as ‘Language’, which is independent of the *actual* language people happen to use. There is an assumption of an ideal-speaker hearer, within a homogenous language community (Chomsky 2000). In light of this, Chomskyan nativism/rationalism can be subsumed under the banner of positivism.

Generative linguistics assumes, *a priori*, and axiomatically, that there is a Universal Language which underlies all languages that are actually spoken. Where this ‘Language’ comes from nobody knows, though scholars like Pinker (1994), and Pinker & Bloom (1990) have quite strongly defended an evolutionary explanation, but we can see how this kind of thinking ties with famous rationalist thinkers like Plato, who postulated a world of ‘forms’ of which this physical world is an imperfect manifestation (cf. Plato’s famous ‘theory of forms’, as expounded upon in Krishnananda 1998: 6-10). Likewise, there’s an underlying ‘Language’ which serves as the blueprint of all other *actual* languages, which are imperfect by their very nature – they are spoken by people who have limited memories, who speak in stops and starts sometimes, who do not know all the lexical entries in the

language, etc. Sometimes this ‘Language’ is distinguished from i-language and e-language (Chomsky 2000). Sometimes, ‘Language’ is equated with Universal Grammar (UG), the Language Acquisition Device (LAD), and the ‘Language Faculty’; though lately a distinction has been drawn between the ‘Faculty of Language Broad’ and the ‘Faculty of Language Narrow’, aka ‘FLB’ versus ‘FLN’ (Chomsky, Fitch & Hauser 2002). Van Rooy (2008: 10) took this question up, examining the nature of language from two perspectives, the formalist, and the usage-based; the former being attributed to Chomsky, who advocates “internalised linguistic representation”; this, Van Rooy postulates, is a shared focus between generative and cognitive linguists, since Langacker shares “a very similar view about the existence of language than Chomsky”, namely that it is situated in the speaker’s mind (Van Rooy 2008: 12). Although Langacker will be averse to advocating a sense of i-language, which Chomsky invokes, it could be taken as such if one assumes that language is a starting point to understanding the mind’s conceptual structures – it is not clear if Van Rooy means to draw this distinction. His point is simply to put forth various ideas of what language is, within different schools, and then offers a solution to such by invoking Popper’s idea of ‘different worlds’. Popper (1980) postulated three worlds, world one being the physical world we see before us; world two being the subjective world of ideas and theories, and world three being the world of objective knowledge. World three is a product of the human mind, that being theories and ideas that have hitherto not been refuted, since Popper “concedes freely that it is man-made, that it originates as product of human activity”, but at the same time he maintains that we can accept its autonomy and reality (Van Rooy 2008: 26).

Van Rooy (2008: 25) believes that “Popper’s pluralist ontology” provides the solution to the debate on whether language is a social product, or whether it exists in the individual mind. The solution is simply that language can be taken as a world one, two, or three product, and as such, it would be treated differently, and studied differently. The English language, with all its prescriptive rules and with its literary heritage, would be taken as a world three object. Studying spontaneous natural discourse could be seen as taking language as a world two object, and the physical texts written in or about the English

language could be taken as world one objects. Cognitive linguists are “concerned with the second world”, whereas structuralists are concerned with the “first world”, although language is a “key dimension of Popper’s third world” (Van Rooy 2008: 25-26). Van Rooy (2008: 31) then says that “formal theories like generativism and particularly Optimality actually model E-language”, despite saying earlier that “Optimality Theory provides a very interesting take on what the nature of language in world three can be like”; Van Rooy sees nothing wrong with re-interpreting OT as an attempt to understand language from a world three perspective (Van Rooy 2008: 28), though his earlier position seemed to connote an agreement that language is a product of the mind, and therefore a world two product. As an aside, Van Rooy is advocating a theory which has been deemed unscientific by some scholars due to its unfalsifiable postulates (cf. Ploch 2001, who concomitantly postulates an alternative theory in this regard).

Furthermore, Van Rooy cites Sampson (2005) as providing an alternative account for the hierarchical nature of language. This specific point is discussed in Naicker (2012: 59), where Sampson’s opposition to the entire generative enterprise, including Optimality Theory and its assumptions, is highlighted. Van Rooy (2008: 29) refers to Sampson as providing “a plausible account”, but then fails to incorporate Sampson’s critique of OT. Furthermore, it is not clear what Van Rooy means when he talks about ‘usage-based’ linguistics. In short, most scholars within the CL tradition would see their approach as usage-based, though not necessarily with the same assumptions that Van Rooy makes.

Nevertheless, the methodological practice employed within formal linguistic circles, and theories within the sub-fields thereof, seems to be acceptable within a positivist paradigm, because it ties in to the version of realism known as model-dependent realism, alluded to above (as opposed to naïve realism, which asks us to accept the phenomenal world as it is without any caveats – the former at least justifies itself by claiming that such models have explanatory power and concomitant practical applications).

The problem with postulating models necessarily entails certain simplifying assumptions. This can be problematic for two reasons:

1. We tend to simplify reality to fit our model, thereby excluding interesting phenomena;
2. Postulating a certain model to explain a certain phenomenon does not have to be empirically justified, but is justified based on rationalistic argumentation limited to the model only.

In linguistic theory, elaborate models are created to explain the behaviour of reflexive pronouns, for example, with creative metaphors claiming that the pronoun and the noun to which it is linked were ‘born in the same uterus’, and therefore have an association which is never to be broken (in fact, a principle like this would be hypothesised to be part of ‘Language’), as argued by Oosthuizen (2013). Regarding claims about language, one would think that counter-examples would necessitate a revision of the theory, but with the *a priori* (axiomatic) assumption that ‘Language’ is something disembodied, actual counter-examples are easily discounted as being flawed since language as spoken by people is an imperfect manifestation, ‘linguistic performance’, of what is actually perfect, ‘linguistic competence’ (Penke & Rosenbach 2007).

In generative linguistics, the need to speculate about general language principles is premised on the hypothetical assumption that a Universal Grammar *exists*. The very enterprise, then, is biased towards thinking in that direction, and which, in Popperian terms, creates pseudo-problems, i.e. problems which only exist because of the theoretical assumptions embedded in the paradigm which had created the model, and concomitant pseudo-problems.

The idea within the field of generative linguistics of finding a Universal Grammar which will accurately describe the range of all possible (human) languages, is much like the aim for a ‘Grand Unified Theory of Everything’ in theoretical physics (Einstein 1950; Planck 1968). Much like the aim of theoretical physics is to arrive at a set of laws, expressible in coherent equations, which will accurately predict and describe the behaviour of all bodies in the cosmos, so too is the ultimate aim of generative linguistics to have a set of finite rules which will generate all possible human languages (Chomsky 1965).

The general point is that quantitative research methods was borne within the context of positivism, modernism, realism (particular sub-types) and rationalism, and that many of the assumptions that go with this kind of research may be problematic as there is a tacit adoption of the underlying assumptions common to these schools of thought. This might not necessarily be so, but the limitations that go with the assumptions that quantitative research necessitates need to be acknowledged.

In light of this, Dörnyei's (2007: 32) observation that "quantitative social research had grown out of the desire to emulate the 'objective' procedures in the natural sciences" is justified. Given that this is the case, the merits in doing so are questionable since there are some fundamental differences between the natural and human sciences (cf. Shavelson & Towne 2002).

Most quantitative researchers would agree that the following key characteristics guide their research – adapted from Dörnyei (2007: 33-34):

1. Using numbers, which include but are not limited to statistical analyses;
2. *A priori* categorisation and criteria;
3. Variables rather than cases;
4. Standardised procedures to assess objective reality;
5. Quest for generalisability and universal laws.

In light of the discussion above, it would be evident why these assumptions exist. For example, tenet 4. aims at dispensing with the subjective experience of the researcher in order to objectively test whether a theory is true or not. The presupposition that there is indeed a reality 'out there' which can be objectively understood ought to be seen as exactly that – a presupposition. Hence, different researchers studying a particular phenomenon using standardised measures *expect* converging results, which necessarily bias the outcome. This has indeed been questioned by many researchers who adhere to alternative paradigms, since the assumption of an objective reality is not to be taken for granted (Bachman 2004).

It is also evident (in light of the examples pertaining to Chomskyan Universal Grammar and the drive in physics to find a ‘grand unified theory of everything’) how tenet 5. is based on positivist principles. However, in trying to find universal laws, we not only assume that there *are* such laws, but also rather presumptuously presuppose that such laws “actually exist with regard to the social behaviour of humans”; furthermore, the questions remains: “*if they do, how universal*” are they (Dörnyei 2007: 34 – italics added)?

As will be discussed below, this ‘quest for generalisability’ is not shared by phenomenologists – not necessarily so; this is why phenomenological inquiry in general abides by qualitative research principles. Furthermore, the requirement of *a priori* categorisation is another idiosyncrasy of quantitative methodology, based on the positivist (and rationalist) notion that objective categories actually pre-exist. Within post-modern and phenomenological paradigms, *ex post facto* categorisation is the norm.

In fact, it might be worth noting that even the hard sciences have lately come to reject the standard assumptions which most quantitative researchers adhere to (Rothman 1995).

According to Bunge (1996: 317):

To conclude, logical positivism was progressive compared with the classical positivism of Ptolemy, Hume, d’Alembert, Comte, Mill, and Mach. It was even more so by comparison with its contemporary rivals—neo-Thomism, neo-Kantianism, intuitionism, dialectical materialism, phenomenology, and existentialism. However, neo-positivism failed dismally to give a faithful account of science, whether natural or social. It failed because it remained anchored to sense-data and to a phenomenalist metaphysics, overrated the power of induction and underrated that of hypothesis, and denounced realism and materialism as metaphysical nonsense. Although it has never been practiced consistently in the advanced natural sciences and has been criticized by many philosophers, notably Popper (1959 [1935], 1963), logical positivism remains the tacit philosophy of many scientists. Regrettably, the anti-positivism fashionable in the metatheory of social science is often nothing but an excuse for sloppiness and wild speculation.

This last point is quite important to note as the general opinion, according to quantitative-minded social scientists, is that qualitative research in general is seen as unsystematic and ‘sloppy’. This is an unfair and inaccurate characterisation, and does not account for the fact

that the world itself is not grouped neatly into categories and models, with pre-assigned homogenous experimental and control groups; these have to be assumed to exist, or initiated in an experimental context; and in so doing an artificial construct is created. The merits of creating such artificial constructs can be debated within the general discourse of research within the social sciences, the obverse is also debatable: when qualitative researchers choose to work within the ‘real world’, they embrace the world with what may be called its ‘sloppiness’. It is to be noted here that it is assumed that linguistics is a social science, just as those within the generative tradition assume linguistics should be a natural science; however, there are also those who regard linguistics as part of the humanities, which puts the narrative discursive research traditions at the centre. This debate will not be entered into here, as it would require contextualisation which falls outside the scope of this thesis.

Since Popper was mentioned as one of the prominent figures who criticised positivism, a brief discussion of the paradigm he advocated, which has been labelled *critical rationalism*, will follow. Higgs & Smith (2000) have used the term to describe Popper’s philosophy, and as is mentioned below, it is not a term Popper would have been averse to.

4.2.2 Critical Rationalism

In his various writings, Popper (1972; 1980; 1989; 1994a; 1994b) has advocated the need for a sound scientific framework, based on the principles of the natural sciences. Popper has been referred to as a ‘critical rationalist’, as mentioned above. Popper (1994b: 40 – italics added) himself has the following to say:

One of the main tasks of human reason is to make the universe understandable to ourselves. This is the task of science. There are 2 components to this. The first is poetic inventiveness, myth-making and story-telling. The second is the invention of critical discussion. These things can lead us to different conjectures and therefore *critical rationalism*”.

Possibly, then, since Popper used the term in this context, the label has been used to describe his paradigm.

Though agreeing with the ideas of an objective reality, and therefore of objective truth, Popper was averse to the general methods used in theory-formation within the positivist paradigm.

Popper puts forth the idea that the need to categorise and generalise is an inherent, psychological predilection, which probably evolved via Darwinian evolution, which had survival value at one stage, but should never be employed as a research methodology. The “fallacy of induction” which was born from this causes us to seek to prove our ideas and theories by looking for confirming evidence. As will be explained below, this methodology is necessarily flawed (Okasha 2002: 28).

Popper uses a fishing metaphor, where theories are conceptualised as nets which we use to ‘catch’ the truth, and whilst we can make the net finer and finer, there will always be something that escapes our understanding; we can therefore never be sure of knowing anything – we can only have tentative knowledge (Popper 1989).

Popper also postulates the existence of three worlds; as discussed earlier, Van Rooy (2008) applies this idea to the ontology of language: world one is the physical, phenomenal world; world two is the world of ideas and theories; and world three is the world of objective knowledge (Popper 1972).

Although we can never know the world of objective knowledge directly, we can always get closer to what this world must look like by actively seeking falsifying evidence. Naicker (2012: 105-108) discusses this in further detail, but the general point is that hypotheses, according to Popper, must not only be universal, but also falsifiable, and there must therefore be no room for ignoring data which contradicts one’s theory. Popper’s point regarding this is simply that it would not be acceptable to insert arbitrary *ad hoc* hypotheses, or to conveniently adapt the theory in light of new evidence, as Chomsky has been doing over the years (cf. Chomsky 1965; 1968; 1976; 2000). Other renowned scientists, like Feynman (1985: 343), insist that “we have a *responsibility* to have a sense of integrity. We need to bend over backwards to show how you’re maybe wrong [...]. This is our responsibility as scientists, certainly to other scientists, and I think to laymen”. Feynman

illustrates this by saying that “[i]f you’ve made up your mind to test a theory, or you want to explain some idea, you should always decide to publish it whichever way it comes out. If we only publish results of a certain kind, we can make the argument look good. We must publish *both* kinds of results” (Feynman 1985: 343 – italics in original).

When postulating hypotheses, it would seem obvious that common sense would be the most viable starting point. If the evidence overwhelmingly points in the direction of a paradigm that is at odds with common sense, then we obviously need to change our beliefs; otherwise not. Popper (1972: 34) agrees that we should use common sense as a starting point, and use it as a foundation to build on, but with the proviso “that our great instrument for progress is criticism”. He adds that “science, philosophy, rational thought, must all start from common sense” (Popper 1972: 33), and that “*all science, and all philosophy, are enlightened common sense*” (Popper 1972: 34 – italics in original). Most would agree that we ought to accept the common sense view of the world, unless there is convincing evidence to the contrary.

The burden of proof obviously lies with the party that makes a new claim, which is certainly encouraged if scientific progress is to be made; but if their respective arguments fail, or if their arguments are persuasive but unsound, then one should revert to the initial hypothesis since the new one does not do any better.

If we take an example from generative linguistics, we will notice that scholars working within this framework do not adopt the Popperian method of scientific inquiry in general, based on conjectures and refutations. For example, with regard to the so-called initial state of the Language Acquisition Device (LAD), Chomsky proposed many principles which were supposed to be present in all languages, and found many languages in which these principles held. Later it was discovered, often by “accident”, that some languages do *not* have these apparently universal properties (for example, not all languages have adjectives, not all phrases are headed, the island constraint makes false predictions, etc.) However, if they started out by identifying potential falsifiers, and then *looked* for counter-examples, it would avoid this problem. This point is discussed in detail in Naicker (2012: 104-108).

Sampson (2005) also recommends this approach, and Evans (2014: 78-79) enthusiastically and explicitly supports Sampson's empiricist stance, based on Popperian methodology. The fact that later on in the same book, Evans (2014: 180-189) also advocates the theory of embodied realism in the context of CMT, shows that he does not view Popper's critical rationalism, Sampson's empiricism, and Lakoff & Johnson's embodied realism as mutually exclusive. It is also to be noted that Chomsky's version of rationalism is considered by Evans (2014: 4 – italics in original) to be “*completely wrong*”. As mentioned, Sampson has long been an outspoken critic of rationalism generally, and Chomskyan linguistics specifically (Sampson 2005). Lakoff & Johnson (1999: 469-512) specifically attack Chomsky's theory of language, and its philosophical underpinnings, as well as standard mainstream analytic philosophy as a whole, which laid the foundations for formal linguistics (Lakoff & Johnson 1999: 440-468). From this it is clear that rationalism, and the assumptions that go with it, are at odds with the paradigms known as embodied realism, empiricism, and critical rationalism.

Turner (1998: 115), commenting on the scientific status of the Chomskyan school of thought, says that “hard sciences do not lump apparently odd events into the category of what we don't need to explain, but rather give them special attention. It is not clear that someone in the cognitive sciences who hopes her discipline will attain to the prestige of the hard sciences should behave any differently”. In fact, many of Chomsky's key doctrines rest on “unfalsifiable foundations” (Cowley 2001: 80), which violates Popper's principle of testability. Metaphor is not addressed directly in any of Chomsky's original writings, this is presumably because metaphors are viewed in the traditional manner as linguistic tropes, a product of the literary hand: it is seen as interesting, but outside the scope of what linguists should be studying. When the current researcher asked Chomsky directly about his take on CL generally, and CMT specifically, the answer was a curt: “I don't know much about either” (Chomsky 2009)⁷.

⁷ Personal communication

Critical rationalists, then, tend more towards quantitative methodologies, as the research enterprise is more commensurable with their goals and objectives. Popper (1980) was very derisive about disciplines which did not make falsifiable predictions, and cited the theory of relativity as a case in point, contrasting this with Freud's psychoanalysis and Marxian socialism – saying that the latter should not fall under the domain of 'science', and should not be called a 'theory'. Advocating scientific methods does not necessarily entail adherence to critical rationalism, nor is it meant to be implied that critical rationalists *only* lean towards quantitative methods. In fact, Naicker (2012: 104) points out that although critical rationalists are averse to rationalism in many ways (cf. Popper 2013), they would not have a problem with armchair theorising: "Regarding testability, there does not necessarily have to be some actual, empirical test that could prove your hypothesis wrong. Thought experiments are just as valid as actual ones, provided we can be sure that *if* we had to conduct the relevant tests (which may not be possible in reality, for whatever reason), it would yield the results that we predict...etc. Einstein's revelations regarding his theories of relativity, for example, were based on thought experiments."

Although rationalists like Chomsky are not known for doing quantitative work, in the sense of statistical analyses, he did at one stage dabble in the now defunct field of mathematical linguistics (Kornai 2008), and as discussed, is of the opinion that linguistics ought to be modelled as an object of inquiry, like the world is modelled as such in particular domains within the natural sciences. Taking the 'hard sciences' as the apotheosis of intellectual inquiry, and arrogating such methods onto other domains, does not necessarily entail advocating empirical fieldwork, or rigid statistical analyses. In fact, many influential exponents of rationalism, like Descartes, Spinoza, Leibniz, Russell, Whitehead, etc., were mathematicians – and this is no coincidence, since the method advocated by these philosophers often entailed 'armchair theorising' (Okasha 2002), which is acceptable in the disciplines of mathematics and logic, but dubious when applied to a discipline like linguistics.

To consolidate what was said above, a brief overview of the quantitative research enterprise follows:

If the quantitative-qualitative divide can be conceptualised along a continuum, the two above-mentioned paradigms (positivism and critical rationalism) will swing towards the quantitative side, whereas empiricism could be seen as falling anywhere in between, and phenomenology and embodied realism arguably swinging towards the qualitative side. In a volume entitled *Cognitive linguistics – the quantitative turn*, Janda (2013) documents what she considers a recent shift in emphasis from what was once a more qualitatively-orientated discipline to a more mixed/quantitative one. One of the entries in the said work is a statistical analysis on conceptual metaphors by Falck & Gibbs (2013: 81-103), which shows a statistically significant difference between two groups in support of the conceptual metaphor thesis. Scholars like Falck & Gibbs certainly advocate more stringent, and more scientific, methods when it comes to metaphor analysis, although they would certainly not consider themselves rationalists. It should be noted that just because rationalists advocate stringent scientific methods to be applied in any domain (including metaphor analysis), the converse is not logical – it does not follow that advocating stringent scientific methods aligns one to the rationalist camp: just because every dog has four legs, does not mean that every animal with four legs is a dog.

The above-mentioned schools of thought then can arguably be associated in varying degrees to what is commonly referred to as both “qualitative and quantitative research”, and is perhaps justifiably referred to as “the most general and best-known distinctions in research methodology” (Dörnyei, 2007: 24). Given that this is the case, it would be necessary to outline each approach, followed by the ideological differences inherent with each approach.

Although the approach in this thesis is primarily qualitative in nature, an overview of the quantitative paradigm will nonetheless follow shortly, simply to illustrate why an exclusively quantitative approach was not deemed suitable for the current research project. It is to be noted, though, following Charteris-Black’s (2004: 89) method, that “once quantitative data were collected on metaphors”, a “qualitative analysis in order to explain their conceptual bases” was carried out. Hence, the current research does make use of quantitative procedures, since the concordance program used produced a certain number of

hits per lexical entry, which was in turn tagged to indicate the ratio for metaphoricity (cf. Appendix B). The initial quantitative analysis forms the basis for the subsequent thematic analysis, which is a qualitative semantic analysis. Further details regarding this will be outlined in sub-sections 5.2 and 5.3.

Finally, it is important to note the key characteristics of each of these (the qualitative and quantitative) approaches: quantitative research procedures involve numerical data which is typically analysed using statistical methods; qualitative data procedures, by contrast, are non-numerical and therefore analysed by non-statistical methods. The latter does not necessarily not ‘use numbers’, but the point is that even when data is presented numerically, the *analysis* is not done numerically – it is ‘what you do’ with the numbers that marks your approach as belonging to one side or the other. Richards (2005), for example, points out that the numerical versus non-numerical distinction does not give us any clear indication because qualitative researchers would almost always collect some information in numbers, and quantitative researchers would have to collect non-numerical information as well, at least information that pertains to the demographics of the informants. Hence, it is to be noted that these definitional differences come with the caveat that such a binary distinction is necessarily artificial, and therefore not an accurate reflection of research in practice, and “has been the source of a great deal of discussion in the past at every conceivable level” (Dörnyei 2007: 25). However, just because either extreme may not exist in ‘reality’, it is still worth noting that researchers fall closer to either end of the qualitative-quantitative continuum, with more and more studies falling “somewhere between the two ends of the continuum” (Litosseliti 2010: 29).

A striking parallel with the two schools of linguistic thought (introduced in Chapter 2) is worth alluding to here, which will explain why qualitative research methods are so often described or defined negatively, in *opposition* to quantitative methods, because the former was borne as a reaction to the latter, much the same way CL was borne as a reaction to generative linguistics. It has often been said, for example, that “qualitative research gained paradigmatic status as a reaction against quantitative research” (Dörnyei 2007: 25). However, both ‘reactionary’ schools can be seen as complementary to the Goliath against

which it has stood, and in-depth research will reveal that their relevant roots ante-date the hitherto mainstream schools of thought regardless (cf. 2010a who has shown this to be the case for CL, for example). It is necessary to note that CL as a paradigm, and qualitative research methods, should not necessarily be seen as isomorphic just because they were both borne out of a reaction to the hegemony of Chomskyan Linguistics and quantitative research methods respectively; that is not at all the point being made here. Even the claim that they might share a similar history is debatable if one looks beyond the 20th century Anglo-American world. The so-called ‘Chomskyan revolution’ never happened in German, French and Continental European linguistics, to the same extent as the English-speaking world, and as such a ‘reaction’ was therefore not necessary. However, this is another contentious issue, of which a thorough justification is beyond the scope of this thesis – and too far off the topic at hand.

In sum:

The rationale behind theory-formation is premised on an objectivist ontology within the paradigms discussed hitherto, namely positivism (including rationalism) and critical rationalism. These paradigms assume not only the existence of the world (sic), but the existence of an objective reality, which can be understood and perceived by postulating laws and theories – cf. discussion of Popper’s world one versus world two above. As will be seen below, these assumptions are indeed just that – *assumptions* which are not accepted universally even by contemporary scientists (within the physical and natural sciences).

These above-mentioned approaches to research have dominated academia for quite some time, until this “hegemony [...] started to change in the 1970s as a result of the challenges of qualitative research” (Dörnyei 2007: 25). That being said, it ought to be noted that Popper’s critical rationalism has never really become a popular approach in the sciences, but that is a digressive point. The general idea here is not to equate quantitative methodology with positivism or critical rationalism in a one-to-one manner, but to point out their shared tenets premised on ‘scientism’, defined as “the over-reverential attitude towards science found in many intellectual circles” (Okasha 2002: 121). With the

qualitative challenge that came in the 1970s, also came the philosophical challenge to the hegemony of logical positivism, and as mentioned, it was around this time that the ‘linguistics wars’ were born, which paved the way for the birth of CL (Harris 1993). Again, this does not imply that CL, qualitative methods, and the anti-scientism of paradigms like post-modernism are to be conflated as being the same thing, or even necessarily related in any way; it is simply telling that these schools of thought/methods/paradigms gained influence at around the same time, and it is at least significant that positivism, logical positivism, rationalism, and critical rationalism all strove to be ‘scientific’, in the sense that there was an assumed objectivism, and the belief was that, regardless of the field of inquiry, methods must necessarily be modelled on those used in the hard sciences. In quantitative research, the research instruments as well as the data collection techniques have to be explicitly outlined, to the extent that any quantitative study should produce results that are both valid and reliable, meaning that it should measure what it claims to, and that if the test is administered again, the results should at least be similar, if not the same. This element of consistency assumes a degree of objectivity, and tries to limit the influence of factors like the experimenter bias, the idea being that anyone who conducts a particular test should get the same results – different researchers should not elicit different kinds of data from participants, for example. In *this* regard, there is a shared assumption of objectivity, subject-object distance (meaning a separation between the perceiver and the perceived), and consistency (in the actual world ‘out there’), as is assumed within the paradigms of positivism, rationalism and critical rationalism. Furthermore, the criticisms against these paradigms, and those levelled against quantitative methods, have in common a questioning of the assumptions inherent in them: standardising methods, dispensing with researcher bias, the (im)possibility of ‘objective’ research, and so on. The anti-rationalism inherent in CL was borne, in part, out of the objection to reducing natural language, with all its vagaries and eccentricities, to a set of formulaic rules, based on symbol manipulation; likewise, the anti-scientism inherent in qualitative research, at least in the beginning, was a reaction against the idea of creating a homogenous group, reducing people ‘to a number’, ignoring inconvenient data as ‘outliers’, etc. To this extent, there is a parallel between qualitative research methods and the paradigms that follow; this does *not* imply any kind of

association otherwise, except for the idea that the methods of scientific practice do not necessarily have to be superimposed onto other disciplines. This is evident in Lakoff & Johnson's (1999: 78) ardent support for rigid scientific methods, though they define their paradigm as one which does not adhere "to the tenets of formalist analytic philosophy"; and they justify their critique along methodological lines (Lakoff & Johnson 1999: 79). They are obviously not averse to quantitative methods *per se*, but would question some of the underlying assumptions taken for granted by such researchers in the field of linguistics, like the assumption that all human beings reason in the same way, using literal language; these assumptions are spelt out in detail in Lakoff & Johnson (1999: 78-79). In this regard, a parallel is drawn, but it does not imply that there is a concomitant aversion to quantitative research, once these caveats are heeded.

Be that as it may, there are evident strengths and weaknesses in quantitative research, and some of the weaknesses include the fact that, given the emphasis on averaging out variety, "it is impossible to do justice to the individual variety of human life". Things that result in similar scores from either an experimental or a control group could result from quite disparate underlying processes, and quantitative methods are generally not very "sensitive in uncovering the reasons for particular observations or the dynamics underlying the examined situation or phenomenon" (Dörnyei 2007: 35). Because of this, qualitative researchers often view the quantitative research enterprise as "overly simplistic, decontextualized, reductionist in terms of its generalisations, and failing to capture the meanings that actors attach to their lives and circumstances" (Brannen 2005: 177). The emphasis on seeking statistical significance is particularly problematic in the context of the current research, which will be described in more detail below. For now, it is to be noted that quantitatively minded researchers would see it as significant that the number of hits per lexical entry, and the proportion of those hits which pass the test for metaphoricity, matter in that the higher the number, the better. This is not necessarily true, since a particular term, which may have a high predilection for metaphoricity, may only occur 7 times, and another term may occur 100 times; nothing in principle precludes the former from being more significant within the general context of the discourse, but this can only be ascertained after

looking at the text from a qualitative hermeneutic view. That being said, it is not meant to detract from the fact that there are many strengths inherent in the quantitative research enterprise; it is just that these methods are not suitable for the kind of research being done in the current study; likewise, many of the assumptions and requirements within this paradigm are void, and inapplicable here.

Finally, a diagrammatic representation (Figure 4.1) illustrates nicely the relation between paradigms, and its concomitant research methods and practices, showing that there is a continuum, and that certain philosophies tend to favour deductive, quantitative methods on the one hand (like positivism), whereas radical structuralism favours inductive, qualitative methods on the other extreme; this diagram has come to be known as *Saunders' Research Onion*:

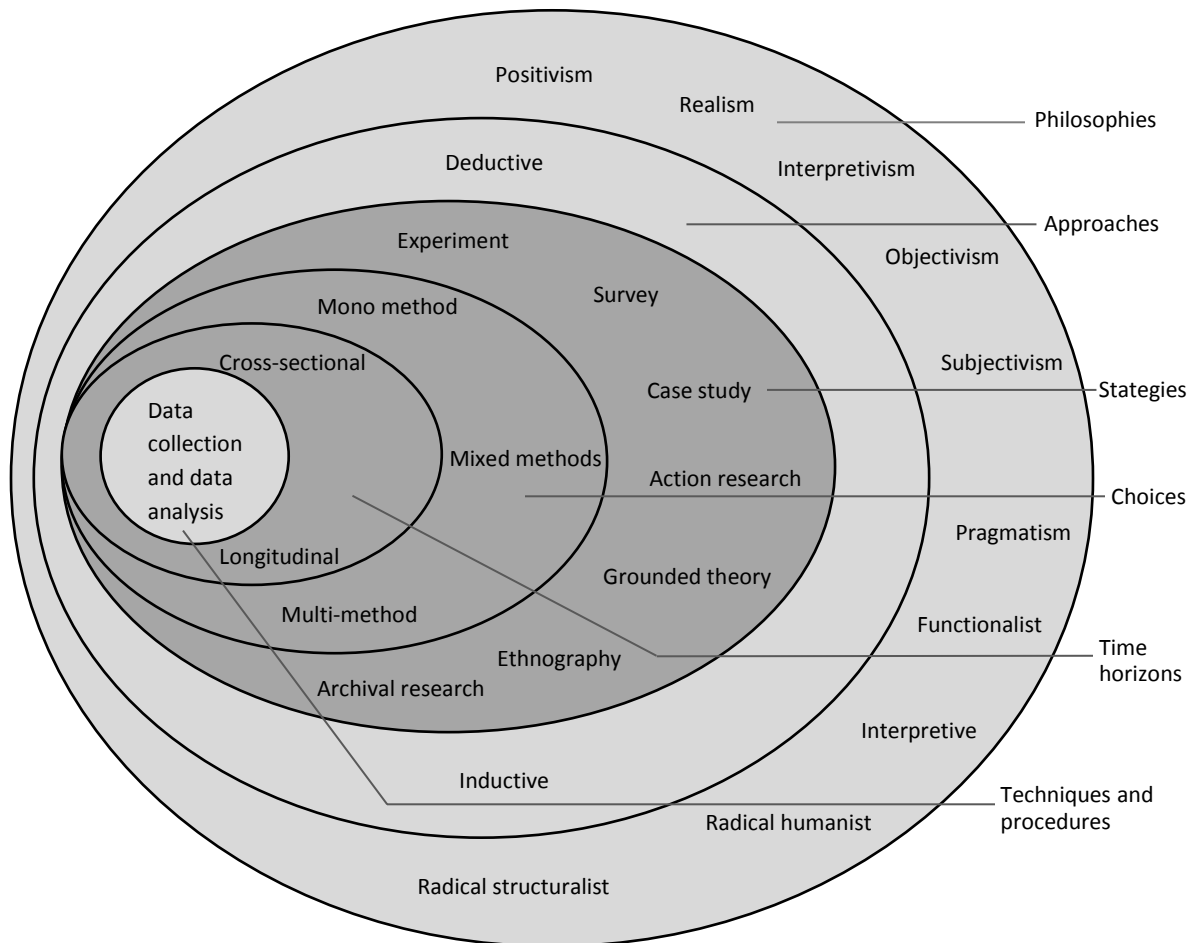


Figure 4.1 Saunders' research onion; adapted from Saunders *et al.* (2009: 108)

Wagner *et al.* (2012) concur with the import of Saunders' 'research onion', in that the paradigm chosen often tends to favour certain data collection strategies, as well as methods, with concomitant ontological, epistemological, and axiological assumptions. Hence, it is importance to understand these assumptions so as to not conflate mutually exclusive paradigms. In light of this, before outlining the qualitative research enterprise which will form the basis of the current study, two schools of thought which *are* commensurable with the method of research employed in the current study will be outlined, namely empiricism and embodied realism.

4.2.3 Empiricism

Though not anti-objectivist, empiricists are certainly anti-rationalist, mainly because they apply Ockham's Razor quite strictly, ruling out by fiat speculation about abstract entities for which there is no physical evidence, hence the famous dictum *There is nothing in the mind which was not first in the senses*. Strictly speaking, for example, this rules out any kind of innate, pre-determined knowledge based on *a priori* categories (Waldron 2002). It must be noted that linguists from the generative school of thought openly distance themselves from empiricism, and Chomsky goes so far as to condemn even the political implications of empirical thought (see Chomsky & Ronat [1977] for a detailed interview where he unambiguously expresses his critique of empiricism, and Stich [1979: 329] who refers to Chomsky's paradigm as "anti-empiricism"). Cartesian dualism is not adhered to, generally, as the need to postulate a 'mind' will have to be justified, the same way as one would have to justify the existence of a 'soul', and so on.

For now, it ought to be noted that the implication in terms of methodology here is that for claims to have any scientific or intellectual merit, it needs to be empirically defensible, i.e. there needs to be evidence to support your claim, whatever form that evidence might take.

4.2.4 Embodied Realism

Embodiment, as originally envisioned by Merleau-Ponty (1962), ties in to the general paradigm of phenomenology. Merleau-Ponty's ideas inspired Lakoff & Johnson (1999) to call for a rejection of enlightenment philosophy, and aim for a more empirically responsible philosophy. The standard assumptions within Enlightenment philosophy are that knowledge is disembodied, that reason is a uniquely human phenomenon, that our ability to reason is universal, that reason is a conscious process, that reason is literal, and that reason is something which is divorced from emotions (Lakoff & Johnson 1999: 4). These are assumptions which are widespread within the positivist and rationalist paradigms discussed above, and which "were not based on empirical results" (Lakoff & Johnson 1999: 79). Lakoff & Johnson (1999: 21-41) refer to the "three major findings of cognitive science" to motivate a new approach to cognitive science, based on a rejection of previous paradigms:

1. That the mind is inherently embodied;
2. That thought is mostly unconscious;
3. That abstract concepts are largely metaphorical.

According to them, there “is no Cartesian dualistic person”, no “Kantian radically autonomous person”, no “utilitarian person”, no “phenomenological person”, (in the sense that research in this domain presupposes that the subject has direct access to his ‘mind’ and therefore all his thoughts and experiences; this is false because a large part of our ‘minds’ is unconscious), “no poststructuralist person”, “no Fregean person”, no “computational person”, and “[f]inally, no Chomskyan person” (Lakoff & Johnson 1999: 5-6).

Their views are the results of converging evidence from a variety of fields, and therefore they call for an “empirically responsible philosophy” (Lakoff & Johnson 1999: 14), where “assumptions that predetermine the results of the inquiry before any data is looked at” are avoided (Lakoff & Johnson 1999: 79). Assumptions without any empirical basis are tantamount to wild speculation, and should not be taken seriously, since we have no way of cross-checking their viability. The embodied nature of metaphor, for example, is justified with reference to converging evidence from various fields, and outlined in a fair amount of detail in Lakoff & Johnson (1999: 81-86). Converging evidence refers to the fact that various kinds of data all lead to the same conclusion. In this case, Lakoff & Johnson refer to phenomena like novel-case generalisations, whereby the “very same mappings” can account for novel instances of a hypothesised conventional metaphor, psycholinguistic studies where response times were faster if a particular metaphor was primed, historical semantic change, where words change meaning depending on the metaphorical mapping – “words from the domain of vision change to acquire additional meanings in the domain of knowledge”, and in the field of language acquisition, where it has been shown that “the acquisition of conceptual metaphors goes through two stages”, in that the metaphorical meaning is always acquired later. These types of evidence show ‘different things’, but all point to the psychological reality of conceptual metaphors.

In light of the above, *a priori* speculation is frowned upon, and Lakoff & Johnson (1999: 79) call for “general methodological assumptions”, which can form the basis of any research enterprise, and which can therefore carry more scientific viability than “specific philosophical assumptions”. The commitments “required for an empirically responsible inquiry”, according to Lakoff & Johnson (1999: 79-80), include:

1. The ‘cognitive reality’ commitment;
2. The ‘convergent evidence’ commitment; and
3. The ‘generalisation and comprehensiveness’ Commitment.

Commitment 1 simply means that the model or theory proposed must be a realistic one, with some degree of empirically verifiable psychological reality; commitment 2 states that “the skewing effects of any one method will be cancelled out by the other methods. The more sources of evidence we have, the more likely this is to happen” (*ibid.*: 80). Finally, commitment 3 calls for the highest level of generality, and specifically that aspects of each domain of linguistic inquiry (i.e. phonetics, phonology, morphology, syntax and semantics) should be generalisable to other levels; in other words, there should be nothing seen as somehow unique within the sub-field of syntax, or any other sub-field.

The main departure from traditional philosophical thought is that “*a priori* philosophical assumptions from analytic philosophy, generative linguistics, and so on” are resisted, and these three “basic methodological commitments” are given precedence (Lakoff & Johnson 1999: 80).

4.2.5 Hermeneutics

There have been arguably two rather disparate approaches to explaining phenomena within the humanities, and they differ primarily over a distinction between explanation and understanding on the one hand, and cause and meaning on the other (Von Wright 1971).

We could illustrate this distinction by considering from the perspective of the *why*-question: the question *Why did x happen?* could be interpreted as ‘What caused x to happen?’; or

‘Why did the relevant agents act in a way to bring the current state of events about?’ From a discursive hermeneutic perspective, the fundamental issue is the meaning we attribute to an action, text, linguistic/semiotic expression, etc.

Our lives as a whole are meaningful because we are embedded in a particular context. Meaning is by and large socially constructed, and linguistic norms comprise a large part of this, in addition to other social and cultural norms. In light of this, the humanities almost axiomatically need to use a hermeneutic approach in understanding just about any aspect involving meaning construction. Key exponents who expounded this purview include Dilthey (1989), Weber (1949), Ricoeur (1976) and Gadamer (1977). Scholars like Sherratt (2006) look at hermeneutics within the social sciences in general, but essentially come to the same conclusion.

One of the paradigmatic shifts that hermeneutics inspired is the idea that human affairs in general are not governed by a set of natural laws, as modernist, positivist thinkers would assume. Instead, there is a layer of human interpretation inherent at every level of meaning-construction, which dispenses altogether with the concept of an unmediated, objective reality. According to Ringer (1997), Wilhelm Windelband was one of the first scholars to draw a distinction between the *nomothetic* goals of the natural sciences, aimed at finding and describing universal laws and the *idiographic* goals of the human and social sciences, which fit in more comfortably within the qualitative research framework. Dilthey and his successors put forth an interpretive paradigm within the human sciences which is diametrically opposed to the conventional models within the positivist, model-dependent paradigm within the natural sciences. Macrolinguistic approaches, which try to look at meaning in language from various perspectives, including cultural and religious discourse, fall within this kind of paradigm, and include approaches found in Discourse Analysis (Gee 2005), Critical Discourse Analysis (Wodak & Meyer 2009), and Critical Metaphor Analysis (Charteris-Black 2004), all of which consider the social aspects necessary in meaning-construction.

The sociologist, Max Weber, also positioned himself within the hermeneutic tradition. He defined his discipline as explaining the meaning behind social action; interpreting the actions of persons within a given social context as what creates meaning. This method (called *verstehen* in German) is meant to allow the researcher the freedom to arrive at hypotheses or explanations about the meanings behind the actions for the persons concerned within the given context (Ringer 1997). This approach gives precedence to the *interpretation* behind meaning as the central point of enquiry. In fact, its methodological tools are premised and based on the tradition of biblical interpretation going back to thinkers like Dilthey and Rickert. Kertész *et al.* (2012) focus on the applicability of such techniques in general, in terms of the domains that cognitive theories of metaphor can apply to, given the disparities within the various theories. Furthermore, they acknowledge that one cannot detach the paradigm within which data is collected, as well as the theory used to analyse the data, and as such, point out that “the thesis of the theory-ladenness of data is one of the few tenets which in one version or other all approaches to the philosophy of science seem to accept” (Kertész *et al.* 2012: 715). This is especially important to note in the context of biblical interpretation, since the way the texts are analysed will always be influenced by the motives, and background – be it cultural, intellectual, political etc. – of the researcher doing the interpretation. Given the emotive nature of religious discourse, and the fact that often one’s rational faculties are suspended in religious contexts, it is important to declare one’s bias beforehand so as to contextualise the interpretation, in keeping with Popper’s recommendation (Popper 1972). It is in this spirit that the current researcher declares that, although not formally a member of Vivekananda’s organisation, he nonetheless is a practising Hindu, and has been raised with a deep sense of awe and reverence for the sage.

Nevertheless, Ringer (1997) points out that Dilthey and Rickert also adapted this tradition to fit into the norms of the human sciences by talking of the text as an active entity: sense is made of the various parts at various levels with many facts being considered along the way. In line with this thinking, one of the challenges faced has been labelled the ‘hermeneutic circle’ – the fact is that there are no bias-free perspectives within the sense-world of

perception, where everything is mediated at every level of input, be it by active interpretation, or by simply using the sense organs which have evolved to perceive the world in a particular way. Interpretation does not begin and end with the text, and this compromises conventional quantitative norms like reliability, and therefore precluding one's analysis from inter-subjective verifiability. Should this be of concern for the researcher, as it is in the context of the current research, then some kind of alternative interpretation strategy needs to be employed, which is why semi-structured interviews are also conducted to see if there is any convergence amongst the informants' perspectives and the current researcher's own on the corpus being analysed. Although the ethnographic component comprising the interviews grew to a point where it could not be included into the main thesis, it did inform the analysis implicitly (cf. Appendix C). This approach became quite prominent in light of Geertz' (1971; 1983) and Turner's (1974) work. Turner (1974) particularly is quite interesting in the current context as he speaks about the importance of symbolism in understanding contextual meaning, which includes metaphor as a tool in meaning-construction.

Qualitative researchers often draw a distinction between 'thin' data and 'thick' data; the former connotes data which is superficial and somehow needs to be supplemented, whereas the latter is what the researcher should strive for as this provides rich enough data for the basis of analysis. Geertz applies the notion of 'thick description' within the field of anthropology, saying that this is how knowledge needs to be depicted (Geertz 1971: 4). He goes on to say that "[b]elieving, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore *not an experimental science in search of law but an interpretative one in search of meaning*. It is explication I am after, construing social expression", which may seem enigmatic on the surface (Geertz 1971: 5 – italics added). Meaning-construction in various contexts requires a fairly detailed hermeneutic study, which includes historical, cultural and political backgrounds of the researcher.

The analysis of the data in this thesis will have to move beyond a conventional corpus-linguistic approach, since once the metaphors are found, it would have to be explained what

they *mean* in the context of the Indian philosophical tradition of *Advaita Vedanta*. The age-old philosophical question, used to illustrate the difference between a ‘type’ and a ‘token’, is quite relevant here: *If John and Mary go to the library to take out a copy of Tolstoy’s War and Peace, did they take out the same book?* Whatever the answer is, it is certainly not a simple ‘yes’ or ‘no’, and requires qualification either way. Likewise, people who read Vivekananda’s teachings, including but not exclusively his use of metaphorical language, will interpret it differently. Those who are not familiar with the broader cultural and philosophical context may well interpret his teachings differently, since they will somehow have to incorporate that which does not fall into their frames of reference by either discarding notions that are outside their frames, or by incorporating them into their existing frames. Recognising this fact is part of what it means to become open-minded, as the ability to see beyond the frames one has embedded in one’s own culture is part of the process of being able to understand other cultures.

In light of the above, a solely hermeneutic interpretation of a given phenomenon is not relied upon in the current study. Hence, an eclectic approach is seen as a more viable approach, incorporating a variety of explanatory theories and mechanisms, provided there are no underlying mutually exclusive assumptions inherent in these.

4.3 QUALITATIVE RESEARCH METHODS

According to Denzin & Lincoln (2005: 6-7), it is very difficult to define qualitative research since it “has no theory or paradigm which is distinctly its own”; furthermore, there are no distinct “methods or practices which are entirely its own”. Silverman (1997) concurs that there are no agreed doctrines underlying all qualitative social research. The ostensible quagmire which has become the qualitative research enterprise can in fact be defined negatively and being united “in their fight against the quantitative paradigm” (Dörnyei 2007: 35).

Apart from the biblical hermeneutics mentioned earlier, qualitative research became more pervasive within the disciplines of sociology and anthropology (Denzin & Lincoln 2005). The first text which overtly defined qualitative methods is arguable Glaser & Strauss (1967:

15), who expressly said that research is nonsystematic and nonrigorous, and that detailed descriptions led to “very small amounts of theory, if any”. It would be fair to say, then, that the formulation of theoretical positions, hypotheses, assumptions, or the testing thereof, is not the point here, but rather an understanding of some phenomenon in the world, in this case that would be Swami Vivekananda’s use of the water-related metaphors in his CW.

The main characteristics of qualitative research as follows can be summarised as follows – adapted from Dörnyei (2007: 37-38):

1. Emergent research design;
2. The unique nature of the data;
3. The research setting;
4. Insider meaning;
5. Small sample size;
6. Interpretive, hermeneutic and discursive analyses.

Regarding point 1., ‘emergent research design’, it is accepted that the study is kept “open and fluid” so that “new details or openings” may emerge during the research process; this flexibility applies even to the research questions (traditionally pre-determined at the outset within the quantitative paradigm), which indeed “may evolve, change, or be refined during the study”. Furthermore, the analytic categories are defined “during, rather than prior to, the process of the research” (*ibid.*: 37). In fact, Glaser & Strauss (1967) take this quite literally, in that they advocate conducting one’s research without reference to *any* previous research so as to not ‘contaminate’ your current study with categories that may bias the researcher; their point was that emergent themes may not arise as the researcher may be primed to use themes/categories from previous research. Though this tenet need not be *applied* literally, it may be worth noting that the current study, for example, evolved in response to what the data displayed from a preliminary textual analysis. After deciding to test whether the FAMILY metaphor would be used as pervasively in Vivekananda’s teachings as they are in Judaeo-Christian scriptures (cf. Lakoff 1996: 245-262, discussed in Chapters 1 and 2), it turned out that references to FAMILY were minimal; hence, an exploration of metaphors

which *were* pervasive had to be conducted, and the decision then to base my analysis on Vivekananda's use of WATER metaphors was an *ex post facto* one. If a purely quantitative rationalist approach was used, based on a pre-determined theory-driven hypothesis, a whole study could have emerged based on metaphors within the FAMILY frame, which would have given a very different focus, and a distorted picture of metaphors used in Vivekananda's CW; the significance of metaphors within the WATER frame may never have even featured.

Regarding point 2., 'the unique nature of the data', a wide range of data is permitted, including but not restricted to interviews, written texts, photos and videos. The point is to make sense of a set of meanings within a particular phenomenon, and given that "data should capture rich and complex details", "almost *any relevant information* can be admitted" as data (Dörnyei 2007: 38 –italics added). Though the main focus of the current research is an analysis of a particular type of metaphor from a specific textual corpus, together with interviews conducted with Hindu monks from various orders (though not directly used here – see Appendix C), the current researcher will also be spending time at a few monasteries in South Africa and abroad as a 'participant observer', and information deemed relevant to supplement the analysis and understanding of the Hindu culture as practised in centres dedicated to the teachings and philosophy of Vivekananda will be noted and incorporated. The main focus of this thesis will, however, be on the textual analysis, as mentioned.

The decision to focus on a textual analysis necessarily entails taking into consideration the more general context. This feeds in to point 3., 'the research setting', as research should be conducted in a "*natural setting*" (Dörnyei 2007: 38 – italics in original). In this way, there are to be no attempts to manipulate the situation under study, as happens in a laboratory experiment, for example. This is why the interviews with the monks (to be described in more detail below) will take place at the monasteries in which they live. Although this is not a natural setting *per se*, the current researcher has spent several weeks in Hindu monasteries around the country and in India, with the express intent of observing the behaviour, rituals and other practices in these institutions. Visits were also made to Hindu centres in New York City, one of which is affiliated to the *Ramakrishna Math and Mission*,

and was in fact started by Vivekananda himself. Interviews, with monks from these various institutions, were conducted at the end of the textual, corpus-driven analysis of the CW, and the researcher's academic study was not mentioned until the moment of the interview. Hence, as a member of the cultural group under study, the current researcher fitted into the milieu, and was not treated as 'an outsider'. Furthermore, in addition to interpreting the metaphors in light of the general writings by and about Vivekananda, the criterion of "intense and prolonged contact with", together with "immersion in" the culture to be studied is also fulfilled as the current researcher is a practising Hindu, as mentioned. He has also spent a considerable amount of time in Hindu monasteries dedicated to the philosophy of the *Vedanta*, which Vivekananda aligns himself to; this is in addition to deliberately spending time at institutions of this kind with the intention of gathering data in various forms, which were not just be restricted to interviews and observation, but also include studying texts available at their libraries etc. One could argue that this provided for a degree of 'insider-meaning' to the analysis of the data (Dörnyei 2007: 38). 'Insider meaning' connotes an in-depth exploration of the phenomenon being studied. This is why the metaphors from the texts cannot be isolated from the context of the CW, and the broader context of *Vedanta* and Hinduism, and the 'lived experiences' of those practising it (Kruger 1988), to borrow a phrase used in phenomenological research. As will be expounded regarding point 6., the researcher's *own* lived experience is not precluded from the interrogation of insider meaning.

Regarding the sample size, it may be useful to contrast the purpose of sampling in quantitative research. In a quantitative paradigm, the aim is to find a representative sample, from which we can generalise to the population. A representative sample is studied only because the population itself is too vast to study, and the general rule of thumb is that the bigger the sample, the better, because that allows for more plausible generalisation, especially when using inferential statistics (Litosseliti 2010: 50-51). However, the aim in qualitative research is *not* to generalise – this can be done, no doubt, but that is not to be seen as the *point* of the research – partly because there is no assumption that we are trying to find universal laws/principles applicable to all within that context. The point is to

understand a phenomenon in-depth from the perspective of a group of people, or from the purview of a particular set of texts, or both. This is why a case study can be presented within the qualitative paradigm just for the richness it brings to the understanding of that *person* or *text* within *that* context.

It is coincidental that the concepts expressed by Swami Vivekananda in metaphorical language tend to have universal appeal, but the point is not to aim at generality. However, if it is true that there is a conceptual basis for the linguistic manifestations of these metaphors, it would make sense that other saints, like Paramahansa Yogananda, and Vivekananda's *guru*, Sri Ramakrishna, would also use very rich metaphorical language in their teachings, and if what is found in Vivekananda's CW is anything to go by, they would also tend to use more water metaphors than otherwise expected in commensurable discourses from other traditions. However, this remains to be seen, and an in-depth comparative analysis is not the aim of the current study; however, should this be the case, it would certainly lend credence to the claim that these metaphors are manifestations of underlying structures in the broader conceptual system.

One of the main aims of this study is to look at how *Vivekananda* chose to concretise various abstract concepts; the fact that other influential scholars and saints may happen to use similar metaphors could indeed be seen as serendipitous. That being said, the point of my interviews is not to supplement my data set, but to see what the general consensus is amongst monks who dedicated their lives to the *Vedanta* philosophy regarding their opinion of Swami Vivekananda; the idea, then, is not to interview as many monks as possible, but to continue until 'saturation point' is reached – which is basically when the answers become variations on the same theme. The number, therefore, is not pre-determined.

Point 6., 'interpretive, hermeneutic and discursive analyses', is very important, since it is explicitly acknowledged that the researcher's subjective interpretation of the data is inevitable: the imports of the metaphors are necessarily a result of the researcher's interpretation, which will be expounded on using his own idiosyncratic linguistic norms

and concepts (cf. Section 4.4 below on the issue of researcher bias). Given that there are limited standardised instrumentation and analytical procedures in this particular field, it is the researcher himself who chooses how to interpret the data. In fact, it is the researcher who is “the main ‘measurement device’ in the study” (Miles & Huberman 1994: 7). Furthermore, the researcher’s values, personal history, background knowledge, age, etc. all become an integral part of the inquiry (Haverkamp 2005). The idea of grammatical intuition, in the Chomskyan sense, differs from this in that a native speaker from a given speech community is assumed to have the same ability (which is assumed to be binary) as every other member of that community, in ascertaining whether any given sentence is grammatical or not; this is known as the grammaticality hypothesis (GH). Ploch (2001) provides a cogent critique of this, but the point here is that Haverkamp is simply referring to the fact that in theory, each and every researcher could interpret a qualitative data-set differently; no assumptions of homogeneity are made. Regarding the current research, the metaphors were found after a sample of the text was read manually, and a note was made of the metaphors used. Aside from the possibility of human ‘error’ in missing some metaphors, the rationale for selecting certain parts of the CW would almost certainly differ from person to person – this does not imply any whimsical musings, but rather an acknowledgement of the fact that people are unique, and may differ in their thinking when given the freedom to do so. Although the texts were then mined using concordance software, the output had to be tagged manually, and the decisions that went with that will also vary based on the researcher’s interpretation of what comprises a metaphor, informed by the working hypothesis declared at the outset. Although the tagging of the data is expected to be consistent, provided the criteria outlined at the outset are followed, the actual interpretation of the import of the metaphors may vary from person to person, much like a school teacher who would ‘see’ more in a metaphor from a Shakespeare poem every time he teaches it; the current researcher was a high school English teacher for six years, and each time, in light of new information from learners, from literature, and from life experience, the application of the lessons, conveyed metaphorically, would have a different meaning almost each time it was taught. Likewise, it is plausible that, had the interpretation of the metaphors in CW been done ten years later, it would have been done differently.

Regarding the interviews, even if we were to assume that the exact same questions were asked, it is almost accepted as axiomatic that the responses elicited would *not* be the same; factors influencing this would include the prior relation between the interviewer and the interviewee, the tone in which questions are asked, the interviewees different life experiences at that stage, and so on.

The ‘experimenter bias’ is viewed as a problem by most quantitative researchers. Philosophers like Popper (1989) agree that it is a problem, but argue that since the researcher is so inextricably linked to his work, his biases should be acknowledged at the outset, and the influence this has on the outcome of his research must be explicitly acknowledged. However, qualitative researchers do not see this kind of bias as a problem at all. It is a fact that the researcher’s background knowledge helps him to see and decipher details, complexities, and subtleties, as well as to decide which questions to ask or which incidents to attend to closely (Miles & Huberman 1994).

The strengths of a qualitative approach has been summarised as follows by Dörnyei (2007: 39-40):

- The exploratory nature of the enterprise means that new areas can be looked into, so that a detailed study of a few cases do not need to rely on previous findings;
- It allows us to make sense of complexity as there is no requirement to ‘average out’ findings; participants help the researcher to focus on certain aspects, making them more involved – for example, my interviewees may help me to look for certain things in Vivekananda’s teachings which I have not previously thought of;
- Surprising or contradictory data is welcomed and seen as yielding novel insights into the phenomenon; within quantitative research these are relegated to outliers, or exceptional cases for ‘future research’, or explained away in some other manner;
- The possible repertoire of possible interpretations of human experience is broadened.

Other strengths are mentioned by Dörnyei (2007), but are not directly relevant here. It ought to be noted that one of the most often repeated critiques of qualitative methodology is its lack of methodological rigour. Given that the methodology to be used here will be explained in more detail in Chapter 5, it is hoped that such detail will vindicate it from the charge of *lacking* any methodological rigour.

4.4 THE PARADIGMATIC STANCE ASSUMED AS THE BASIS FOR THE CURRENT RESEARCH

Given the *non sequiturs* inherent within paradigms of positivism, modernism, and rationalism, the current study follows Lakoff and Johnson (1999) in rejecting their key assumptions on the grounds that they are not empirically responsible. Quantitative methods will also not be suited for the study at hand, given the emergent, idiographic nature of the data.

Embodied realists agree, to an extent, with a caveat that there may be an objective reality, but that we cannot know it as such since our bodies are limited in certain ways. An objective reality exists, but what is a construction thereof in our minds is not necessarily commensurate with that; hence, all theories are constructions of the embodied mind, and limited and structured as such by the spatio-temporal orientation of our bodies. Despite this disagreement, Lakoff and Johnson (1999) agree that one needs to follow a methodologically sound and motivated research design based on empirical data. Rationalist philosophers and researchers do not necessarily subscribe to this. Within the field of generative linguistics, the method of introspection, whereby native speaker intuitions are relied upon for data, is often taken as the sole source for data collection; this is premised on the rationalist assumption that the subject has conscious access to his (underlying/unconscious) knowledge of language. As discussed above, this assumption is rejected by embodied realists and empirically orientated linguists, and is seen as informing a methodology which is not sound. Sampson (2000; 2002; 2007) argues in detail against this, and advocates a more empirically responsible approach. His objections centre around

the fact that in the information age, we have access to a plethora of data by way of massive corpora which can be mined using user-friendly concordance software.

Finally, the analysis of the metaphors is essentially a hermeneutic exercise, given that the background, the context and the researcher's knowledge of Hinduism, and possible bias, all play a role in the interpretation of the metaphors. This does imply that different people will understand and interpret a text, especially one rich in philosophical and metaphorical meaning, differently – this should not be surprising, as debate around any philosophical scholar's works attest: people interpret their writings differently. This does not mean that people cannot have meaningful dialogue about the subject matter, any more than the fact that people having different levels of vocabulary knowledge precludes mutual understanding within the same language. Krishnananda (1991: 5-6) explains that people “read only what is capable of being received” by their minds, since the “mental glasses” people wear will dictate what to gloss over, and what to place emphasis on when one interprets any text – it will be “sifted according to the idiosyncrasies, the background of education and the social circumstances of the person”.

In sum: the approach here is a qualitative one, based on a paradigmatic stance which accepts empirical principles based on the methodological commitments put forth by Lakoff and Johnson, as discussed above.

4.5 CONCLUSION

As it follows from the critical discussion above, it was demonstrated that modernism, positivism, and purely quantitative methods are not regarded as suitable for the kind of research being conducted in the present study, given the emergent nature of the data, and the need for a subjective hermeneutic interpretation. Hence, the paradigms more commensurable with this study were embodied realism (for its commitment to methodological principles), empiricism and hermeneutics, which served as the basis for a qualitative thematic and hermeneutic analysis. However, to prevent this analysis from being merely a personal, anecdotal analysis, a motivated methodology was followed to make the metaphor identification procedure, in principle, verifiable and replicable, and to

provide a basis for the subsequent analysis, which required interpretation on the researcher's part.

This study rejects the scientism inherent in a purely quantitative approach, as often advocated by adherents to rationalism and therefore formal linguistics, as well as modernism, positivism and the related paradigms. Embodied realism is accepted, insofar as they form the basis for methodological guidelines, and Lakoff & Johnson's (1999) call for an empirically responsible approach is heeded, in line with Sampson (2002). Likewise, the *a priori* nature of the rationalist paradigm is rejected, together with the concomitant methods inherent in the paradigm, on which the generative tradition is based. Following Charteris-Black (2004: 89), a quantitative corpus analysis forms the basis of a qualitative semantic analysis, using an adapted version of the MIPVU method for identifying and tagging the metaphors in the data-set.

Chapter 5 will now go on to look more specifically at research methods within the field of metaphor analysis generally, and more specifically the specific research method that is employed in this study.

CHAPTER 5

METHODOLOGY: PART 2 – METHODOLOGY IN METAPHOR ANALYSIS

5.1 INTRODUCTION

Chapter 4 provided an overview of various research paradigms and concomitant research methods characteristically used within such paradigms. The assumptions underlying the various research paradigms were made explicit, both within the broader philosophical paradigms, and within the quantitative and qualitative methodologies. Research in linguistics was linked to these various paradigms, and a discussion of how these paradigmatic positions governed research practices was also put forth. Finally, a more qualitative, hermeneutic approach was motivated for in the current study, which is believed to be commensurable with Lakoff & Johnson's methodological commitments, accepted here as representative of the field of CL generally (Lakoff & Johnson 1999).

The paradigms mentioned in Chapter 4 were very relevant since they have methodological imports attached to them, and do not always agree on how data should be gathered, and even what constitutes data; the methods of analysing the data once gathered also varies from approach to approach, and with different aims in mind. The emphasis here is more specifically on methods within the field of metaphor analysis.

This chapter will first introduce previous metaphor studies that employed CMT as theoretical framework and that focused on various topics and looked at metaphors in various domains. Thereafter, the 'Pragglejaz method' will be introduced in detail and expounded upon. However, as will be explained below, an adapted version of the 'Pragglejaz method', which is also known as MIP – 'metaphor identification procedure', later updated to MIPVU – the 'VU' standing for 'Vrije Universiteit' – is one of the key methods used here, since this is a procedure specific to metaphor identification in texts (Steen *et al.* 2010). Charteris-Black's 'Critical Metaphor Theory' will also be referred to in this context as a supplementary method of metaphor analysis and identification. Charteris-

Black (2004: xiii – italics in original) points out that “since the start of modern metaphor studies, there has been an awareness that metaphor has both linguistic and cognitive aspects”, and as such is not productive to make assumptions about, or “give primacy to *either one* of these perspectives”, and the assumption is made that metaphor is always “going to be about both thought and about language forms – it is therefore primarily about meaning”.

5.2 PREVIOUS STUDIES USING CONCEPTUAL METAPHOR THEORY AS A FRAMEWORK

In her study of *Metaphor in fiction*, Dorst (2011) employed the MIPVU approach (explained in more detail below), an adapted version of which is used in the current study. In addition, “a corpus-based approach was used and explicit identification methods were employed to ensure that metaphors were identified in the same way” (Dorst 2011: 381). Krennmayr (2011: 28) focused on *Metaphors in newspapers*, and also employed a corpus-assisted approach. She argues that her approach is better than studies which do not have this component to it, because they focus on “on a set of pre-selected conceptual metaphors” from “a small sample of text”, which she feels might be inadequate (Krennmayr 2011: 17). However, Krennmayr (2011: 28) also pointed out that one important challenge pertaining to the use of corpora is the sheer volume, and “[u]ntil computer programs become more successful, coding by hand using a reliable metaphor identification procedure like MIP is the best option”. El-Sharif (2011) conducted a similar study to the current one, focussing on the metaphors used within the Islamic Prophetic Tradition, using CMT as theoretical framework. He had to refine his corpus, which he compiled himself, “by removing words and expressions which are not necessary to the analysis”, including “Sayings which are not recognised as completely *sound*” (El-Sharif 2011: 95 – italics in original). His method for identifying the metaphors were varied, and he “frequently resorted to” the MIP procedure discussed below, but also used his own intuition since metaphors are quite “obvious to the reader” when one looks at the original Arabic (El-Sharif 2011: 95). He further mentions that he was unable to search for the metaphors electronically because the texts he used were in Arabic, and “the translation of metaphors from Arabic into English failed to preserve the

metaphoric sense”. He also points out that at the time of his study, concordances and text-mining were not supporting non-unicode characters “capable of handling Arabic texts”, which necessitated a manual tagging process (El-Sharif 2011: 96). Under his recommendations for future research, he points out that “a precise translation” of the Prophet Tradition “would make it feasible to perform corpus-based analysis using computer concordance software” (El-Sharif 2011: 367).

The above-mentioned studies all have the following in common:

- They used a corpus assisted approach (see section 5.2 below for a discussion on the difference between ‘corpus-based’ and ‘corpus-driven’ approaches);
- They used CMT as their framework, and MIPVU as at least one of the methods for identifying the metaphors in their respective corpora;
- They all agreed that using concordance software to identify the metaphors is inadequate, and that a manual reading and/or coding based on researcher intuition is essential in metaphor identification.

In light of the importance of the method employed within the field of corpus linguistics, a brief overview of the field, and its relevance to the current study, follows:

5.3 CORPUS LINGUISTICS AS A TOOL IN THE CURRENT STUDY

According to Geeraerts (2010a: 84), there is a clear growth in interest “in corpus-based and experimental studies”, simply because CL aims at analysing real-life, user-based data; this being said, “it would be an exaggeration to say that it has become the standard approach in Cognitive Linguistics”. Be that as it may, there is no doubt that corpus linguistics is a powerful tool which allows us to analyse vast amounts of data in a systematic way that was until a few years ago impossible. Teubert (2005: 1) agrees, adding that “corpus is considered the default resource for almost anyone working in linguistics. No introspection can claim credence without verification through real language data. Corpus research has become a key element of almost all language study. This is an indication that the paradigm

of linguistics is finally becoming again more pluralistic.” However, he also opines that corpus linguistics “offers a perspective on language that sets it apart from received views or the views of cognitive linguistics” Teubert (2005: 2), and later adds that “corpus linguistics and cognitive linguistics are two complementary, but ultimately irreconcilable paradigms” (*ibid.*: 8). He says this because these paradigms aim to achieve different goals, which strengthens the case for a collaborative approach combining them. With regard to metaphor research specifically, Gibbs (2010: 6) says that “one of the greatest advances, in my view, in metaphor research over the past ten years is the development of corpus research”, and later adds that he “would urge that all metaphor scholars incorporate corpus analyses within their respective work” (*ibid.*: 7), a suggestion taken seriously in the current study. As mentioned earlier, with the advent of the computer, came a variety of ways in which to store data. Furthermore, a variety of software/freeware packages were developed, which make data analysis much easier.

According to Johanssen (2005), there are two ways in which one can go about text-mining: one is the bottom-up approach (corpus-driven), and the other is a top-down approach (corpus-based). The former is deemed inductive since the main aim is to explore the corpus and see what the data yields without any theoretical presuppositions. A corpus-based approach, on the other hand, is very theory-laden in that there are very specific hypotheses to test, and perhaps refute, very much in keeping with the theme of empirical linguistics advocated by Sampson (2002), and of course with the Popperian notion of testability. Though in a broad sense, I am testing what Lakoff predicts a religious system to be (an expression of one of the two family models), it is not true that CMT as a whole can be refuted, since it is a given that metaphors of some kind have to be employed in conceptualising an abstract topic. Hence, in a narrow sense, my approach may be deemed corpus-based, but in a broader sense, it is more exploratory and therefore corpus-driven. These approaches need not be mutually exclusive, and can even be seen as complementary – cf. Tognini-Bonelli (2001) for a comprehensive discussion on issues surrounding that. Of course, certain assumptions within the theory are challenged in light of the data presented within the given context. Hence, in a narrow sense, my approach may be deemed corpus-

based, but in a broader sense, it is more exploratory and therefore corpus-driven. These approaches need not be mutually exclusive, and can even be seen as complementary, as argued by scholars like Tognini-Bonelli (2001).

The program chosen for the current study is called AntConc (version 3.2.2.1w). Without software of this kind, a corpus cannot be explored as comprehensively, since manual analyses are prone to obvious draw-backs, not least of which is that of human error. In fact, Anthony (2004:7) goes so far as to say that corpora are “virtually useless without some kind of software tool to process it”, and that in addition to the fact that AntConc is freeware, it was also chosen because other software, like Wordsmith Tools and MonoConc Pro, are not as user-friendly, since they are designed for researchers usually working within a corpus-based approach – and they have “a range of features rarely needed”.

AntConc has an easy-to-use, graphic interface and offers all the features needed: a “powerful concordance, word and keyword frequency generators [...] and a word distribution plot” (Anthony 2004:7). In the current study, the most central tool is the concordancing. A ‘KWIC analysis’ of the CW, comprising nine volumes, will be done. ‘KWIC’ is an acronym which stands for ‘key words in context’. It is a method whereby certain words are searched for within the corpus, and the results are displayed. With AntConc, the *Concordancer Tool* is “designed so that the most common operations are available directly on the main screen” (*ibid.*: 7), which means it avoids the often confusing additional windows, pull-down menus, etc.

Though the creator says that this software was created “specifically for use in the classroom” (Anthony 2004:7), he later says that it can an effective tool researchers also. Aside from the usual, the REGEX (‘regular expressions’) function allows the user to search for recurring expressions, which helps to find salient, recurring metaphors throughout the corpus. There are various levels of complexity with which the KWIC analysis can be done, which may not be relevant to the research at hand, but if the user clicks on a search term, the program automatically opens the *View Files Tool*, which shows exactly which volume

the search item was found in. This is indeed very helpful since all nine volumes will be mined simultaneously.

The *Concordance Search Term Plot Tool* shows the distribution of the search terms in the corpus, which can also be helpful if one considers what type of texts constitute the various portions of the corpus. One problem, though, is that the program does not allow for results to be saved, so one hopes that this will change in newer versions.

Word lists do not tell us “how important a word is in a corpus” (Anthony 2004:10), and when one is looking at conceptual metaphors, this is even more telling since the computer cannot distinguish between metaphorical versus literal use of terms or phrases. The solution is simply to group the key words found into the relevant category manually after having searched and sorted them using the *Keyword List Tool*.

In sum, “AntConc is a lightweight simple, and easy to use corpus analysis toolkit that has been shown to be extremely effective” and “includes many of the essential tools needed for the analysis of corpora” (Anthony 2004:12). It has an easy-to-use, graphic interface and offers all the features needed: a “powerful concordance, word and keyword frequency generators [...] and a word distribution plot” (Anthony 2004:7). The most central tool is the concordance, KWIC analyses of the corpus comprising the nine volumes of the CW will be done. The Concordancer Tool is “designed so that the most common operations are available directly on the main screen”, which means it avoids the often confusing additional windows, pull-down menus, etc. (*ibid.*).

The method used to gather data is of utmost importance, especially if there are theoretical imports embedded in one’s research. Lakoff & Johnson (1980) presented a novel interpretation to metaphor and what it means to use them. However, it is not clear how they gathered their data, and in fact “the bulk of their examples seem to be constructed rather than found”, which raises the question of context (Krennmayr 2011: 12). This is important because scholars like Geeraerts (2010a) are of the opinion that linguistic analysis has lately been studied out of context, due largely to the influence of Chomskyanism, and that one of

the main achievements of the CL enterprise is the *recontextualisation* of grammar. Hence, “it is necessary to move beyond invented examples and decontextualized materials” (Krennmayr 2011: 12). In fact, Grondelaers *et al.* (2007: 150) specifically argue that “corpus research is neither automatic, nor necessarily free from the hermeneutic, interpretative features that are typical of a non-objectivist methodology”, and that corpus research “takes on a helix-like structure of a gradual refinement of interpretations through a repeated confrontation with empirical data”. This is very much in sync with the approach used here, as the aim here is to understand how metaphors and frames are used within a specific school of Hindu philosophy. To analyse the metaphors used by a Hindu scholar in his various writings and teachings necessarily requires a subjective, hermeneutic analysis. Given that Vivekananda was trying to explain abstract philosophical and esoteric notions to an audience unversed in the culture from which it comes, we may take it as a given that there will be ample use of metaphorical language in doing so.

A body of written work is being used for this analysis, and a corpus-driven approach is used as the basis for such. According to Geeraerts (2010b: 84), there is a clear growth in interest “in corpus-based and experimental studies”, simply because CL aims at analysing real-life, user-based data; this being said, “it would be an exaggeration to say that it has become the standard approach in Cognitive Linguistics”. Be that as it may, there is no doubt that corpus linguistics is a powerful tool which allows us to analyse vast amounts of data in a systematic way that was until a few years ago impossible. Teubert (2005: 1) agrees, adding that “corpus is considered the default resource for almost anyone working in linguistics. No introspection can claim credence without verification through real language data. Corpus research has become a key element of almost all language study. This is an indication that the paradigm of linguistics is finally becoming again more pluralistic.” However, he also opines that “offers a perspective on language that sets it apart from received views or the views of cognitive linguistics” Teubert (2005: 2), and later adds that “corpus linguistics and cognitive linguistics are two complementary, but ultimately irreconcilable paradigms” (*ibid.*: 8). He says this because they both aim at achieve different goals, which strengthens the case for a collaborative approach combining both.

The main challenge remains, namely that of metaphor identification. Turner (2011 – *personal communication*) says that when he worked on the book *More than Cool Reason*, he and his co-author employed an intuition-based approach, which entailed a manual reading of the relevant texts, and picking out the metaphors whilst reading. Though this was time-consuming, it was the only methodology the authors had at their disposal. The problem with this approach is three-fold:

1. The researcher will pick out only metaphors he deems important, whether this is consciously done or not; if one's hypothesis is that metaphors within the FAMILY frame is most predominant within religious discourse, then those metaphors will be cognitively more salient when reading for it. The danger here is that the researcher will look specifically for examples which confirm his hypothesis, and gloss over others. Gibbs (2010: 5) cites precisely this as one of the on-going struggles in metaphor research, and specifically asks the question about whether “metaphor identification should be performed relying on the intuitions of individual metaphor analysts, as opposed to through the application of a more objective procedure or assessment”.
2. Manual coding is too prone to human error, in that important metaphors might be missed, and this also assumes that the metaphorical status of terms/phrases/sentences is clear, which is not true as it depends on the working definition the researcher chooses to use.
3. Lastly, and most importantly, it is impractical to examine large amounts of texts, thereby restricting one's analysis. In my case, I wish to text-mine nine volumes of text, each comprising of, on average, 500-600 pages, which amounts to about 5000 pages. If a solely manual reading is to be done, it would take a very long time, with the possibility that much of it will be repetitive.

Whether an intuition based approach is used, or whether there is an explicit set of procedures in place, “going through extensive stretches of discourse is a time-consuming task” (Krennmayr 2011: 27). These challenges are solved by using a combination of

manual coding and concordance software to mine the relevant texts. Fortunately, the corpus did not have to be compiled, as Vivekananda's CW were available electronically. Whether defined as "a database of concrete linguistic utterances" (Mittelberg *et al.* 2007: 20), or as "simply a composition of discourses" (*ibid.*: 21), this body of work is significant for this study either way, and in fact significant in other respects as well, as previously discussed.

CMT is premised on the notion that the embodied nature of our minds means that reason, which is by and large metaphorical in nature, emerges from our bodily experiences. Given that meaning and metaphor derive from our bodily experiences, and are partially based on our experiences in the world, our predilection for metaphorical thought as a means to understand otherwise abstruse and abstract concepts is something we unconsciously do. Metaphor is not a solely literary device, used as a trope, and thereby deviant, requiring construal by literary analysts and school teachers (Lakoff & Johnson 1999).

That being said, we cannot assume that there is no such thing as literary metaphors, and these ought to be distinguished from conceptual metaphors. Literary metaphors are semantically anomalous, and are somewhat jarring when read at first. Upon hearing that *Juliet is the sun*, for example, the student in the tenth grade class has to be told what that actually means. This is not the case with conceptual metaphors; upon hearing the sentence *I see what you mean*, any native speaker would parse it effortlessly. The distinction is academic though, since, because of the conceptual similarity between simile, pathetic fallacy, personification and the like, they are all treated as instances of metaphor. As per the tagging convention outlined below, if the context warranted it, instances of parable, allegory and analogy were also treated as metaphorical.

Another challenge facing scholars in the field of metaphor research is the fact that there is no computer program which is able to search for conceptual metaphors, since the metaphorical status of the item depends on how the human mind perceives it: it is conceptual in nature. Nevertheless, the Pragglejaz Group (2007) formulated an innovative way around this problem. Their main concern was the subjective, unscientific nature of an

intuition-based approach, which led them to attempting another methodology for identifying metaphors.

According to Krennmayr (2011: 25), there are two main approaches “to identifying metaphor in discourse”. It can be top-down, where the researcher starts out with conceptual metaphors, and then searches for expressions compatible with the relevant metaphors, or it can be bottom-up, where lexical entries are searched for without any presumption of conceptual metaphors. In the latter instance, conceptual metaphors are derived from the expressions found *ex post facto*. Scholars like Musolff (2006) prefer the former, where those from the Pragglejaz Group prefer the latter. Steen (2009: 14) points out that metaphor can be analysed as a “system of language, or as a system of thought”. When looked at as a system of language, the conceptual nature is neglected, and nevertheless, “one linguistic form does not necessarily correspond to one clearly delineated concept and may be connected to several levels of generality in conceptual structure” Krennmayr (2011: 26). Hence, in keeping with the philosophy underlying CMT, whereby metaphors are primarily conceptual in nature, and in keeping with my aim of analysing the way in which abstract philosophical principles are represented conceptually, I will not treat metaphor as a system of language, and indeed Steen (2009) does concede that such analyses are more appropriate in the context of academic literary analysis, such as religious discourse. (However, the reader is reminded that this unnecessarily hair-splitting distinction is academic, as discussed in section 5.1 above).

In keeping with an empirical approach, a corpus was selected, that being Vivekananda’s CW, as mentioned. The corpus was chosen because it is not only an authoritative and representative compilation of his teachings, but also because most of his teachings and writings were in English, adding to the authenticity and originality of the data. A few discourses, poems and epistles to be found in the CW were written originally either in Bengali, Vivekananda’s native language, or Hindi. However, in later editions, these have been translated into English, especially in publications meant for Western, English-speaking audiences. This solved the translation problem experienced by El-Sharif (2011) mentioned above. The above-mentioned researchers have also all had the challenge of

compiling their own corpus, which aside from the extra time required, could lead to a selection bias; having the entire corpus electronically available dispensed with that specific problem. Furthermore, Vivekananda's CW is publicly available⁸, making it in principle possible for references to be cross-checked at the touch of a button; the analysis done here is therefore verifiable and replicable.

Before applying the adapted version of the MIPVU procedure described below, a representative sample of the corpus was manually read and the coded metaphors were grouped into frames. This approach was used in Naicker (2013: 359-360), together with the rationale for selecting particular texts for the manual reading, and is explained in more detail in section 5.3 below. After isolating 26 different frames, following Charteris-Black's (Charteris-Black 2004) convention of grouping the basic metaphors under a superordinate metaphor prior to mapping the source and target domains and explaining the import, it was concluded that the "most pervasive frame used by Vivekananda is that of WATER" (Naicker 2013: 370). See Appendix A for further details on the ratio of water-related terms/metaphors in the corpus. Section 2.2.3, in Chapter 2, discussed Lømo's groundbreaking work on long-term potentiation, which occurs as a result of Hebbian learning, and shows that repetition increases the neural pathways' predilection to fire, partly due to the phenomenon of spike-time dependent plasticity, which fires unidirectionally and is primed accordingly (Lømo 2003). Lakoff (2012: 773) points out that low-level neural phenomena like this need to be used as the basis for understanding metaphors, which is partly why it is referred to as "a neural theory of thought and language". Charteris-Black (2004: 55) makes a similar claim, pointing out that when there is a need to persuade an audience of something, there would be "a higher concentration of metaphors" along those themes, as *repetition* is said "to have persuasive power".

After deciding to focus on water-related metaphors, specific lexical items were identified as having a predilection for metaphoricity, based on the way they were used in the sample texts read manually. For example the following excerpt is to be found (CW-1: 262):

⁸ http://www.ramakrishnavivekananda.info/vivekananda/complete_works.htm and <http://cwsv.belurmath.org/>

“ ‘As all the rivers of the world constantly pour their waters into the ocean, but the ocean's grand, majestic nature remains undisturbed and unchanged, so even though all the senses bring in sensations from nature, the ocean-like heart of the sage knows no disturbance, knows no fear.’ Let miseries come in millions of rivers and happiness in hundreds! I am no slave to misery! I am no slave to happiness!’”

From this metaphor, the words *rivers*, *pours*, *waters*, *ocean*, and *ocean-like* can be picked out, and put into a data-base of ‘terms to be searched for’. Once these terms were identified, the nine-volume corpus was loaded onto the concordance program AntConc, and the relevant water-related terms were searched for, and the data was tagged according to the adapted MIPVU convention introduced in the section below. After this KWIC analysis produced raw data from the CW, each output was manually tagged, based on the context within which it was used in the original text, as shown in Appendix B, using the convention described below. The researcher had to make reference to the original text in making a decision as to how to tag each term. Each item’s predilection for metaphoricity is illustrated in Appendix A in the form of pie-charts.

5.4 MIPVU AS A METHOD IN THE CURRENT STUDY

The Pragglejaz Group (2007: 3) outlines a set of criteria by which metaphors can be identified. They call this the ‘metaphor identification procedure’ (MIP), and outlines it as follows:

1. Read the entire text to establish a general understanding of the meaning.
2. Determine the lexical units in the text.
3.
 - a. For each lexical unit in the text, establish its meaning in context, i.e. how it applies to an entity, relation or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.
 - b. For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context.
 - c. If the lexical unit has a more basic current/contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.

4. If yes, mark the lexical unit as metaphorical.

They describe ‘basic meanings’ as:

- More concrete: what they evoke is easier to imagine, see, hear, feel, smell, and taste;
- Related to bodily action;
- More precise (as opposed to vague);
- Historically older.

These properties were determined with reference to denotative semantic content from a dictionary, and not simply on the researcher’s intuition.

This method has been updated into what has come to be known as the MIPVU method by Steen *et al.* (2010), and applied in various ways by scholars like Dorst (2011). Essentially, MIPVU, which is a “revised and extended version of MIP”, varies from the latter in the following ways:

1. The nuanced nature of metaphor is acknowledged, and a distinction is drawn between direct metaphors, indirect metaphors, implicit metaphors, and metaphor flags;
2. A tagging system is thereby suggested, after the text has been read, and the metaphoricity of relevant words (MRWs – or ‘metaphor-related words’) has been determined. *MRW: direct* relates to words that can more or less straightforwardly be explained by some kind of cross-domain mapping; *MRW: indirect* relates to words that can potentially be explained in terms of some kind of cross-domain mapping; *MRW: implicit* relates to pronouns, ellipses, anaphors, etc. which may *imply* some kind of cross-domain mapping within the broader context of the said discourse/text⁹;

⁹ Obviously this means that not all metaphors will follow what some call the ‘classic X is Y’ metaphorical structure.

and *MFlag* is used for terms which signal that some “cross-domain mapping may be at play” (Dorst 2011: 103);

3. This system aims to go through the text with a fine comb, as it were, and asks the researcher to follow a ‘no metaphor left behind’ policy, referred to in the manual as the ‘WIDLII’ principle, ‘WIDLII’ being ‘when in doubt leave it in’ (Dorst 2011: 112);
4. Provision is made for terms which are instances of personification, in which case the MRW should also be marked with a ‘PP’, meaning possible personification – this just flags the term as potentially explicable via non-metaphoric means;
5. Finally, the rest of the manual goes into further detail regarding various issues, including decisions surrounding the basic meaning(s) of MRWs, and how to decide if the usage in the text is ‘sufficiently distinct’ from its conventional use in English and so on.

It is an established fact that “current programs do not yet match human coding abilities” (Krennmayr 2011: 27). Furthermore, using this procedure, a “word may be identified as metaphorically used on a symbolic level while it may or may not be processed metaphorically by a language user. It also may or may not have been intended to be metaphorical by the writer. In other words, the units identified as metaphorically used by MIP are *potential metaphors*” (Krennmayr 2011: 30 – italics in original).

This is why a hybrid approach was necessary here, using both a KWIC analysis and manual tagging. As mentioned, the researcher read through a sample of the corpus manually, making physical notes on the metaphorical language used, in line with step one of the Praggeljaz method. These metaphors were then grouped into different categories (more often than not, into either frames, like WATER or a superordinate metaphor, like UP IS BETTER). The former was necessary when there was a range of disparate information, and the latter when there was more consistent detail pertaining to a particular conceptual

metaphor. In keeping with step 2 (though focussing on a sample, not the entire corpus), this enabled the researcher to isolate lexical items that may or may not be linked to metaphors.

Step 3 was adapted, in that the volumes were searched for the identified water-related terms based on the manual reading, following more or less steps 1 and 2; thereafter the KWIC analysis using the lexical entries identified in steps 1 and 2 was done on the entire corpus of nine volumes.

Hence, the method used here is a slightly tailored version of Pragglejaj's MIP/MIPVU method.

As mentioned above, CMT will be used as the theoretical framework within which to analyse a body of work pertaining to Hindu philosophy, specifically focusing on Vivekananda's CW. Prior to using the AntConc software to mine the data, a manual reading was done of the following texts:

1. Vivekananda's addresses at the Parliament of Religions, convened in Chicago in September 1893, and published in the CW;
2. A series of lectures on the theme of 'work', and what it means within an Eastern, Hindu context – these have been compiled as a separate section in the text (and published elsewhere as a secondary text in book-form) under the title *Karma Yoga*;
3. Vivekananda's commentary on a classical Sanskrit text by the saint Patanjali, compiled into a book entitled *Raja Yoga*;
4. Transcripts of 21 of Vivekananda's discourses/lectures given primarily (but not exclusively) across America and the UK;
5. A text which came to be known as the *Inspired Talks*, which have been published separately, but also comprise a sub-section of volume 7 of the CW.

The above sample was chosen for manual reading with the idea of getting a representative sample of the CW, since the above include Vivekananda's writings, as well as transcripts of

his spoken discourses, to both large and smaller groups in various contexts – some *ex tempore*, some not.

After reading through the above text(s) manually, the various metaphors were noted, and grouped accordingly into related frames. Appendix 2 summarises the results.

Once an idea of the key conceptual metaphors employed by Vivekananda was formed, the general trend of the kinds of metaphors used was noted, as well as key words associated with these various metaphors. These were then used to search the remaining volumes electronically via a KWIC analysis in AntConc.

The tagging convention used here is aimed at subscribing to the WIDLII principle, but will be slightly different from that suggested in the MIPVU manual. This adaptation is solely for the sake of simplicity, since the original tags were deemed too nuanced for the task at hand. Although other coders were not used, the possibility of such was not ruled out; hence, a simpler tagging system would therefore have been more expedient as a means of ensuring a higher inter-rater reliability. A distinction between ‘implicit’ and ‘indirect’ metaphors, for example, would be too subjective and unnecessary, especially when it is expected that there will be no dearth of metaphor-related words. Hence, the tags that were used are listed in Table 5.1:

Table 5.1 Tags used in the AntConc analysis

Tag symbol	Meaning of tag symbol
m/	to indicate a direct, fairly obvious metaphorical use of a term
?/	to indicate an implicit <i>or</i> indirect metaphor
l/	to indicate that an MRW is now being used literally
x/	to indicate a word that happens to appear in the data previously as an MRW, but is now not being used in that sense at all, making it irrelevant (like <i>current</i> , previously used to

	<p>refer to</p> <p>the flow of a river, now being used to refer to electricity, or in the sense meaning ‘contemporary’; or an instance of <i>Ocean</i>, where it refers to the name of a newspaper)</p>
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The tagged data is to be found in Appendix B, and the visual representations thereof in the form of pie-charts are to be found in Appendix A.

5.5 CONCLUSION

This chapter gave an overview of methods employed in conceptual metaphor research, specifically within the context of natural discourse, and an adapted version of the MIPVU method was outlined and put forth as the primary inspiration for the procedure used here to identify the metaphors prior to analysis. The tagging system utilised was explained, and the deviation for the standard tags within the MIPVU system was explained and motivated for. A rudimentary overview of corpus linguistics was presented, as concordances/KWIC analyses are seen as indispensable when dealing with large corpora.

Chapter 6 will now go on to discuss the results of the data which was mined, as well as the implications of the various metaphors, which will be discussed under various themes.

CHAPTER 6

METAPHORS WITHIN THE WATER FRAME IN HINDU PHILOSOPHY

6.1 INTRODUCTION

Chapter 5 outlined the specific methods used to mine the corpus chosen for the current analysis and explained how the raw data was tagged. The paradigmatic assumptions underlying the data gathering process were also made explicit. This chapter will outline the actual data found, based on the manual reading and subsequent KWIC analysis done using the AntConc program.

An overview of the various metaphors found will be presented, followed by an analysis of the metaphors within the WATER frame. The water metaphors will be analysed on two levels. Section 6.3 contains the conceptual metaphors which were derived from the linguistic data, following an inductive and phenomenological analysis of the metaphorical expressions in the corpus. This level is necessarily descriptive, as it includes the mappings that are believed to occur in these metaphors. In section 6.4, an attempt is made to organise the identified metaphors in a conceptual hierarchy (following Charteris-Black 2004), which cuts across the various themes (presented below). At this level of the analysis, ‘generic’ conceptual metaphors are postulated which explain some aspects of the interrelated nature of the metaphors in section 6.3. As it is postulated that these metaphors are conceptual in nature, the chapter will highlight other influential neo-Hindu scholars within the same socio-cultural context, who employ very similar imagery to conceptualise abstract philosophical ideas – lending credence to the claim that these water metaphors are indeed conceptual in nature.

6.2 OUTLINE OF METAPHORS AND METAPHORICAL FRAMES WHICH EMERGED FROM THE ANALYSIS

The metaphors found in the sample can be grouped into 26 frames, of which 36.2% are water-related metaphors. Since this is by far the highest proportion, it was decided that the metaphors within the WATER frame will be the focal point of the data analysis. Other frames, together with a representative sample of metaphors from CW, are listed in Table 6.0 and expounded upon in Appendix A. These metaphors are not discussed, since that would entail an analysis beyond the scope of (even) a doctoral thesis. Appendix A shows the distribution of the metaphors found within the sample text which was read manually, with the express intention of marking words for their metaphoricity, as discussed in Chapter 5; this information is displayed in words, in table form, and in a pie-chart respectively in Appendix A. The frames found in the sample texts were as follows:

Table 6.0 An outline of the various frames found after a manual reading of sample texts from the
CW

Frame	Example	Number of hits (n = 893)	Percentage
FAMILY	<i>God is Mother and has two natures, the conditioned and the unconditioned</i>	33	3.7%
BOOK/LIBRARY	<i>All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind</i>	28	3.1%
WATER	<i>That shows that consciousness is only the surface of the mental ocean</i>	323	36.2%
CIRCUIT/CONDUIT	<i>We can send electricity to any part of the world, but we have to send it by means of wires. Nature can send a vast mass of electricity without any wires at all. Why cannot we do the same? We can send mental electricity. Each man is only a conduit for the infinite ocean of knowledge</i>	19	2.1%

Frame	Example	Number of hits (n = 893)	Percentage
CYCLIC NATURE OF LIFE	<i>Everything in the universe is struggling to complete a circle, to return to its source, to return to its only real Source, Atman</i>	28	3.1%
ANIMAL	<i>The human mind is like that monkey, incessantly active by its own nature</i>	56	6.3%
LIGHT versus DARK	<i>The mind is in three states, one of which is darkness, called Tamas, found in brutes and idiots</i>	54	6%
HEAT	<i>The idea of duty is the midday sun of misery scorching the very soul</i>	7	0.8%
FIRE	<i>Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out</i>	8	0.9%
PHYSICAL ACTIONS	<i>The world is ready to give up its secrets if we only know how to knock, how to give it the necessary blow The world is a grand moral gymnasium wherein we have all to take exercise so as to become stronger and stronger spiritually</i>	12	1.4%
MACHINE	<i>Devils are machines of darkness, angels are machines of light; but both are machines. Man alone is alive. Break the machine, strike the balance, and then man can become free</i>	27	3%
POWER	<i>Knowledge is power. We have to get to this power</i>	4	0.5%
MASTER-SLAVE	<i>They will be slaves in the hands of nature, and will never get beyond the senses</i>	30	3.4%
BUILDING	<i>Modern science has really made the foundations of religion strong</i>	14	1.6%
JOURNEY	<i>The grandest idea in the religion of the Vedanta is that we may reach the same goal by different paths On reason we must have to</i>	19	2.1%

Frame	Example	Number of hits (n = 893)	Percentage
	<i>lay our foundation, we must follow reason as far as it leads, and when reason fails, reason itself will show us the way to the highest plane</i>		
INSTRUMENTS	<i>Just as by the telescope and the microscope we can increase the scope of our vision, similarly we can by Yoga bring ourselves to the state of vibration of another plane</i>	10	1.1%
VERTICAL SCALE	<i>The mind can exist on a still higher plane, the superconscious</i>	69	7.7%
PLANT	<i>There is the lotus leaf in the water; the water cannot touch and adhere to it; so will you be in the world</i>	57	6.3%
INSTITUTIONS AS TRAPS	<i>It is bad to stay in the church after you are grown up spiritually¹⁰</i>	5	0.6%
BONDAGE	<i>Freedom is not here, but is only to be found beyond. To find the way out of the bondage of the world we have to go through it slowly and surely</i>	48	5.4%
FOOD	<i>Those that only take a nibble here and a nibble there will never attain anything</i>	9	1%
STAGE	<i>This world is a play. You are His playmates</i>	3	0.3%
SCHOOL	<i>The very reason of nature's existence is for the education of the soul</i>	12	1.3%
CONTAINER	<i>When this meditation has been practiced for a long time, memory, the receptacle of all impressions, becomes purified</i>	10	1.1%

¹⁰ As discussed in Section 5.4, this would be an instance of what Steen et al. (2010: 15 – italics in original) would refer to as an instance of a metaphor which is “*implicitly* metaphorical”, whereby the “the discourse [...] points to recoverable metaphorical material”. Note also the use of concepts like ‘indirect’ and ‘implicit’ metaphors, used within the MIPVU method, as well as the ‘WIDLII’ principle, advocated so as to include a wider variety of analogical/metaphorical mappings.

Frame	Example	Number of hits (n = 893)	Percentage
DISEASE	<i>Evil thoughts, looked at materially, are the disease bacilli</i>	6	0.7%
ACCOUNTING	<i>We have to bear in mind that we are all debtors to the world and the world does not owe us anything</i>	2	0.2%

It is interesting to note that metaphors within the FAMILY frame only comprised 3.7% of the sample texts altogether, and furthermore, the GOD AS MOTHER metaphor was more prominent than the GOD AS FATHER metaphor, or the BROTHERHOOD OF MANKIND metaphor, in stark contrast to the pervasive metaphors for God within the Judaeo-Christian traditions (cf. section 2.4 of Chapter 2). It is worth noting that although scholars like El-Sharif (2011: 183) have analysed metaphors in Islam within the FAMILY frame, the said scholar is also wont to point out that aside from the concept of Islamic BROTHERHOOD, the FAMILY frame is not really pervasive in the tradition. Of course, this must be said with the caveat that his study focused exclusively on the prophetic tradition, not on classical Islam.

Since water-related metaphors were the most pervasive, all metaphor-related words within the WATER frame were searched for, and each of these lexical entries is represented in the respective pie-charts in Appendix B. Unlike the pie-chart mentioned above (see Appendix A), the ones in Appendix B represent the word's behaviour in the entire corpus, not just a sample thereof.

The water metaphors are grouped according to themes, meaning that metaphors from different time periods in Vivekananda's life will be looked at in terms of the general theme being portrayed, and are grouped together with ideas put forth to different audiences at different times. The source domain will be depicted, and the mappings to the target will be displayed, together with an interpretation of the metaphor's import. The themes were determined *ex post facto*, depending on the ideas put forth within the broader context of the corpus. It is to be understood that metaphor is thereby used as tool to make these abstract

philosophical thoughts more intelligible to people, as discussed extensively in Chapter 2, and also in Chapter 3.

The themes are outlined below, followed by the analyses of the themes in light of the metaphors. The notation employed for the mappings between source and target domains will be in keeping with the convention stipulated by Lakoff & Johnson (1999: 58), “where the source domain is to the left of the arrow” and, “the target domain is to the right of the arrow, and the arrow indicates a cross-domain mapping. In both cases, the notation is just a name for a mapping, that is, a name for a reality at either the neural or conceptual level”. For each of the postulated conceptual metaphors, one linguistic example is provided as part of the analysis. Further examples of linguistic instantiations upon which the relevant conceptual metaphors and mappings are based can be found in Appendix D. These form the basis for the conceptual metaphors listed and discussed here. A brief implication of each metaphor is presented, with a more detailed discussion of the import of the relevant metaphors to be found in Appendix D, sometimes with reference to scriptural authority, but mostly drawing of Vivekananda’s own CW, as well as the researcher’s understanding of the entailments that follow.

6.3 THEMES BASED ON THE WATER-RELATED METAPHORS – AN OVERVIEW

6.3.1 Theme 1: The Human Mind

This theme focuses on the working of the human mind, and how an understanding of it can lead one to a better understanding of oneself. Within the context of the *Vedanta* philosophy, the mind is seen as embedded within the physical body. The soul, ego, intellect, mind, and body are conceptualised as being on a continuum, from the subtle to the gross; though the soul is seen as having a separate existence, the other four are inextricably and ontologically linked. This simply means that the soul is seen as housed within the physical body, with the latter being a function of the former. Furthermore, the soul is said to be eternal, persisting after death, whereas the other aspects of one’s being cease to exist after death. An example

of a conceptual metaphor within this theme is THE MIND IS A LAKE, whereby a thought is conceptualised as *a bubble rising to the surface* (CW-6: 75).

6.3.2 Theme 2: Enlightened Beings

An ‘enlightened being’, from an Eastern perspective, refers to people who have freed themselves from worldly attachment, and have therefore stopped the karmic bond which causes rebirth and misery. It is believed that such persons are able to connect themselves somehow to the ‘Divine Subtle Energy’ (or ‘God’) which pervades the universe, and therefore act as divine luminaries on the earthly plane. Hindus believe that Vivekananda himself was one such being; others include Buddha, Jesus Christ, and the various prophets and saints from the religious traditions around the world. An example of a conceptual metaphor within this theme is JESUS WAS LIKE A GIANT WAVE, one of *the great waves that stood up above* others (CW-6: 78).

6.3.3 Theme 3: The Vedanta Philosophy

Vivekananda explicitly aligned himself with the *Vedanta*¹¹ philosophy, and indeed became one of its leading exponents both in the West and East. Hence, many of the metaphors expounded upon here speak to the *Vedanta* in its various manifestations. An example of a conceptual metaphor within this theme is VEDANTIC THOUGHT IS A FLOOD, and in fact, Vivekananda proclaims, *this perennial flood of spirituality has overflowed and deluged the world* (CW-3: 124).

6.3.4 Theme 4: The Universe

Hindu cosmology is very intricate, due to the fact that many scriptural texts are shrouded in abstruse myths. When Vivekananda addresses topics pertaining to Hindu cosmology, he cuts through these myths and simplifies the Vedantic theories pertaining to the topic by way of innovative metaphors. An example of a conceptual metaphor within this theme is THE UNIVERSE IS AN OCEAN, whereby within this ocean *all forms of existence are so many*

¹¹ Note as mentioned in Section 1.2.1 that Vivekananda’s re-conceptualisation of *Vedanta* is referred to here as neo-*Vedanta*.

whirlpools (CW-1: 84). The import of this metaphor, together with how it is specifically mapped, is expounded upon in Section 6.4.4.1, with a further elucidation in Appendix D.

6.3.5 Theme 5: Man's Place in the Universe

Man's relation to the universe at large has been one of the central themes in philosophy, and Vivekananda addresses the question from various perspectives, showing that man is part and parcel of everything that exists; he is inextricably linked by a common Consciousness which animates everything, both living and non-living entities in the cosmos. An example of a conceptual metaphor within this theme is MAN IS LIKE A BOAT ON THE OCEAN OF LIFE, whereby one needs to cross the *ocean of worldly life*, with all *the fearful currents*, in order to get to the other side, meaning getting to a state of Enlightenment (CW-1: 175).

6.3.6 Theme 6: Swami Vivekananda's Mission

Swami Vivekananda had excessive praise showered upon him by his master, Sri Ramakrishna. Initially he was very embarrassed by these, but as he developed spiritually he came to see himself as a world teacher, and would say things like “We shall crush the stars to atoms, and unhinge the universe. Don't you know who we are? We are the servants of Shri Ramakrishna. Fear? Whom to fear?” (CW-6: 170). Sometimes he would explicitly refer to his mission, often conceptualising it as a sea voyage; these metaphors are explored here. An example of a conceptual metaphor within this theme is VIVEKANANDA'S MISSION IS A VOYAGE TO UNKNOWN LANDS, illustrated by Vivekananda saying things like *I have launched my boat in the waves, come what may* (CW-8: 179).

6.3.7 Theme 7: Religious Harmony

According to the Bible, “All streams flow into the sea, yet the sea is never full” (Ecclesiastes 1:7). The word *ivri*, of Hebrew origin, means to ‘cross over’, and appears in Genesis (14: 13), perhaps symbolising the transition from a worldly to a spiritual life, though the event literally refers to Abraham crossing the Euphrates River. Buddhist lore often uses the same metaphor, and the two main branches of Buddhist thought are divided

into the *Hinayana* ('small vessel') and the *Mahayana* ('large vessel') schools of thought (Sharma 1993). The *Mundaka Upanishad* (3.2.8) indicates that just as the river unites with the ocean, so the soul unites with God. '3: 2: 8' refers to the third 'mundaka', second 'khanda', and the eighth mantra in the book – those being divisions therein. In Surah Muhammad (Surah 47, verse 15) of the Koran, reference is made to four rivers which flow perennially in Paradise, which is there as eternal succour to the inhabitants of Paradise; 'river' here has the connotation of spiritual and physical refreshment. It is interesting to note that only one of these four rivers flow with water; the others flow with milk, honey, and wine. The point is that water, especially in the form of a stream or a river, was used as a metaphor in almost all religious traditions, and often to illustrate the same point.

Vivekananda uses various metaphors, sometimes drawing from ancient scriptures, and sometimes using novel metaphors, to explain the concept of religious harmony, not in the sense of tolerance, but in the sense that each religion has an instrument to play in the universal orchestra of spirituality. An example of a conceptual metaphor within this theme is RELIGIOUS SECTS ARE LIKE CURRENTS, as illustrated by Vivekananda saying that *there has always been an undercurrent of thought* in every society, meaning that people are always *trying to bring about harmony in the midst of all these jarring and discordant sects* (CW-2: 192).

6.3.8 Theme 8: Buddhism

Swami Vivekananda in his various teachings speaks about all the major religions in the world, but seems to have paid more attention to Buddhism, and its role in the Indian philosophical tradition, as well as Indian society at large. Vivekananda considered the Buddha and Christ as the two most influential prophets to date. It is documented that Vivekananda had numerous visions of Buddha during his days as a wandering monk (cf. Dhar 1976 and Ananyananda 1979). His affinity to Buddha is obvious, given the Buddha's Indian origin; and given Buddhism's failure to become the mainstream religion in India, Vivekananda felt that there was an important lesson to be learnt from that.

Vivekananda dedicated numerous lectures to the teachings of the Buddha, both with regard to the Buddhist philosophy, as well as the life of the Buddha himself. A talk entitled ‘Buddhism, the fulfilment of Hinduism’ specifically frames Buddhism as an extension of Hinduism, and starts out with the words: “I am not a Buddhist, as you have heard, and yet I am” (CW-1: 17). He further explains his idea of the Buddhist religion, specifically in the context of the *Vedanta* specifically, and Hinduism generally, in various other places, where he speaks about ‘Buddhistic India’ (CW-3: 289), and ‘Buddhism and Vedanta’ (CW-5: 189).

In addition to contextualising Buddhism within the Indian or Hindu paradigm, Vivekananda spoke at length on Buddhism in general, and though critical at times, was also reverent towards the Buddha as a person, and the positive influence Buddhism has had in the world. These various aspects of Buddhism were addressed by Vivekananda in his talks on ‘True Buddhism’ (CW-2: 271), ‘On Lord Buddha’ (CW-4: 75), ‘Buddhism, the religion of the light of Asia’ (CW-7: 262)¹², and ‘Buddha’s message to the world’ (CW-8: 54).

Hence, the metaphors analysed under this particular theme will draw specifically from these works, comprising a sub-section of Swami Vivekananda’s teachings and published separately (cf. Vivekananda 2011), though all references here will be to the original texts as found in the CW. An example of a conceptual metaphor within this theme is LIFE IS LIKE FLOATING DOWN A RIVER, as illustrated by Vivekananda saying that *we are floating down the river of life which is continually changing with no stop and no rest* (CW-2: 49).

6.4 WATER-RELATED METAPHORS – AN ANALYSIS

Below are the conceptual metaphors from the WATER frame, as well as the mapping between the two domains. Following Kövecses (2010: 9-10), the source and target domains will be stated at the top of each table, prior to the mappings. As will be seen below, the metaphors discussed in 6.3.1.2 and 6.3.3.4 are presented as two juxtaposed metaphors because they are inextricably linked; hence, both domains are presented at the top of the

¹² An allusion to Edwin Arnold’s classic poem on the life of the Buddha entitled *The Light of Asia* (Arnold 2006); available in free PDF form from: http://www.buddhanet.net/pdf_file/lightasia.pdf.

respective mapping tables. Another exception is the metaphors discussed in 6.3.1.4 and 6.3.5.2, as these are more suitably understood as what scholars like Bergen (2012: 199) refer to as ‘metaphorical idioms’. He defines these as conventional expressions with idiosyncratic meanings, but adds that they “have metaphor built into them” (Bergen 2012: 199). However, given the nature of idiomatic language, it will not necessarily map like a conventional metaphor, and indeed the source and target domains may not be clear – hence for these metaphorical idioms the domains are not stated at the top of the mapping tables. After each table the implication of the metaphor is summarised briefly.

Note, as discussed and motivated for in section 2.2.2, that the classic ‘A is B’ formula is not always necessarily adhered to, though it is used in most cases. The current researcher deems cross-domain mappings in any form as a form of metaphor, which can take the surface manifestation form of similes, analogies, personification, or any of the other tropes discussed in Chapter 2 – the point from a CL perspective is to understand and analyse the *underlying* conceptual mappings, and the surface cross-domain mappings are a means to that end.

6.4.1 Theme 1: The Human Mind

6.4.1.1 THE MIND IS A LAKE

Example: *Picture the mind as a calm lake stretched before you and the thoughts that come and go as bubbles rising and breaking on its surface (CW-8: 29)*

Table 6.1 Mapping for THE MIND IS A LAKE

Source: LAKE		Target: MIND
Lake	→	Mind
Surface of lake	→	Conscious awareness
Bubble reaching surface	→	Thought reaching consciousness
Bubble bursting	→	Thought reaching consciousness and possibly resulting in action

Implication of metaphor: This metaphor essentially conceptualises the mind as a water-body, with the bed of the said body being like the brain, from which the mind emanates. Thoughts are created, and then *floats* to the surface, just like a thought starts in the un-/subconscious mind, and reaches a greater degree of conscious awareness as it *floats* to the surface.

6.4.1.2 THOUGHTS ARE WAVES IN A LAKE

Example: *Then there is the state called Sattva, serenity, calmness, in which the waves cease, and the water of the mind-lake becomes clear (CW-1: 112)*

Table 6.2 Mapping for the THOUGHTS ARE WAVES IN A LAKE

Source: WAVES		Target: THOUGHTS
Waves	→	Individual thoughts/feelings
Lake	→	Mind
Current	→	Predilection for recurrence of particular thought
Large wave	→	Prominent thought
Receded wave	→	Subconscious/repressed thought or memory
Stone	→	Factors creating thought-waves
Whirl	→	(Distracting) mental activity

Implication of metaphor: Here, mental activity is conceptualised as whirlpools and waves in a lake, just as a stone thrown into a lake causes activity. Waves that have receded are like thoughts which have been repressed, and may recur in future. The predisposition to think in a certain way is compared to the current flowing in a lake, implying that to think in that manner is most natural for a particular person, and to think in any other way would require some effort.

6.4.1.3 THE MIND IS A BOAT MANIPULATED BY THE WINDS OF SENSE-INDULGENCE

Example: *For the mind which follows in the wake of the wandering senses carries away his discrimination as a wind (carries away from its course) a boat on the waters (CW-9: 257)*

Table 6.3 Mapping for THE MIND IS A BOAT MANIPULATED BY THE WINDS OF SENSE-INDULGENCE

Source: BOAT		Target: MIND
Boat	→	Faculty of discrimination, namely logical/ sensible/ analytical thinking
Winds	→	Sensory stimulation
Lake	→	Mind

Implication of metaphor: The mind is seen as very fickle, and often falls victim to various sensory temptations. Hence, it is compared to a boat here, which simply follows the wind, like a person who simply indulges in sensory pleasures. However, the boat can be controlled, despite the influence of the wind, just as a person can control his desires via self-restraint, or *viveka* ('discrimination').

6.4.1.4 THE MIND'S TENDENCY TO EXAGGERATE IS LIKE PERCEIVING A BUBBLE AS A WAVE

Example: *I only let the wave pass, as is my wont. Letters would only have made a wave of a little bubble (CW-5: 109)*

Table 6.4 Mapping for THE MIND'S TENDENCY TO EXAGGERATE IS LIKE PERCEIVING A BUBBLE AS A WAVE

Source: WAR		Target: BUBBLE
Bubble	→	Faculty of discrimination, namely logical/ sensible/ analytical thinking
Wave	→	Sensory stimulation

Implication of metaphor: This is a play on the well-known English idiom, *making a mountain out of a mole-hill*, and Vivekananda uses it in the context of the death of a good friend of his, and points out that one should not grieve excessively, especially given the Hindu belief that the soul is eternal.

6.4.1.5 THOUGHTS ARE CURRENTS

Example: *We find pleasure in certain things, and the mind like a current flows towards them* (CW-1: 135)

Table 6.5 Mapping for THOUGHTS ARE CURRENTS

Source: CURRENTS		Target: THOUGHTS
Flowing	→	Act of thinking
Current	→	Thought being directed towards something
Stream	→	Predilection to think about something
Stream's destination	→	Indulging in a thought which brings the desired result
Act of floating	→	Being amenable to the natural course of events, in line with one's predilections and karmic/spiritual destiny, as well as natural thought-processes

Implication of metaphor: Just as water flows towards an object when poured over it, so do thoughts move towards an object which one desires. The English idiom *going with the flow* is similar, though the point being here that one should follow a spiritual path which suits one's natural predispositions. Perhaps the mind can be seen as analogous to a vehicle carrying *objects of thoughts*.

6.4.2 Theme 2: Enlightened Beings

6.4.2.1 GOD/ENLIGHTENED BEINGS ARE THE OCEAN

Example: *Christs and Buddhas are but waves on the boundless ocean which I am. I am the whole ocean; do not call the little wave you have made 'I'; know it for nothing but a wave (CW-7: 52).*

Table 6.6 Mapping for GOD/ENLIGHTENED BEINGS ARE THE OCEAN

Source: OCEAN		Target: GOD/ENLIGHTENED BEINGS
Waves	→	People
Ocean	→	God/Enlightened Beings
Waves splashing	→	Temporary separation from ocean

Implication of metaphor: Both God and Enlightened Beings are seen as qualitatively the same, with people being connected to that greater Being, though temporarily separated through splashing and wave action, perhaps also by the wind (cf. Table 6.3).

6.4.2.2 JESUS WAS LIKE A GIANT WAVE

Example: *This concentrated energy amongst the Jewish race found its expression at the next period in the rise of Christianity. The gathered streams collected into a body. Gradually, all the little streams joined together, and became a surging wave on the top of which we find standing out the character of Jesus of Nazareth (CW-4: 78)*

Table 6.7 Mapping for JESUS WAS LIKE A GIANT WAVE

Source: WAVE		Target: JESUS
Ocean	→	God
(Giant) waves	→	Saints/sages/prophets
Things cleared away by a wave	→	Anachronistic beliefs/practices

Current	→	Factors influencing the course of one's life
Streams	→	'Energy' of the Jewish people
Combined streams	→	Collective 'energy' of the Jewish people
Bubbles	→	Ordinary people

Implication of metaphor: Here, Christ is conceptualised as a gigantic wave, which manifested, in part, as a result of the collective energy of the Jewish people at the time. His advent is seen as necessary to wash away the *dross* of ritualism which was so rife at the time – paving the way for a new era.

6.4.2.3 CULTURAL/INTELLECTUAL INFLUENCE IS A WAVE

Example: *Hemmed in all around by external enemies, driven to focus in a centre by the Romans, by the Hellenic tendencies in the world of intellect, by waves from Persia, India, and Alexandria — hemmed in physically, mentally, and morally — there stood the race with an inherent, conservative, tremendous strength, which their descendants have not lost even today (CW-4: 78)*

Table 6.8 Mapping for CULTURAL/INTELLECTUAL INFLUENCE IS A WAVE

Source: WAVE		Target: CULTURAL/INTELLECTUAL INFLUENCE
Waves	→	Influence from outside nations

Implication of metaphor: The influence from other nations were like waves being assimilated in the society into which Jesus was born; these *waves* of influence could no longer be contained in such a small area, and had to *burst forth* in the form of Christ and his subsequent influence.

6.4.2.4 DESIRE IS THIRST

Example: *There is also the thirst for nature, and there is also the same thirst for power; there is also the same thirst for excellence, the same idea of the Greek and Barbarian, but it has extended over a larger circle (CW-4: 79)*

Table 6.9 Mapping for DESIRE IS THIRST

Source: THIRST		Target: DESIRE
Thirst for _____	→	Desire for _____
Water	→	That which fulfils the desire

Implication of metaphor: This metaphor simply refers to the desire of the Jewish people for a change, prior to Jesus' advent.

6.4.2.5 PROPHETS ARE WAVES

Example: *Krishna, Buddha, Christ, Mohammed, and Luther may be instanced as the great waves that stood up above their fellows (CW-6: 78)*

Table 6.10 Mapping for PROPHETS ARE WAVES

Source: WAVES		Target: PROPHETS
Ocean	→	God
Waves	→	Various prophets
Shore	→	Human society

Implication of metaphor: Vivekananda refers to the role of prophets/spiritual revolutionaries, who come to earth to rejuvenate society, since it is said that every "five hundred years" (CW-6: 78; CW-8: 129), there is a decline in morality, and in order for the imbalance to be rectified, these prophets are sent forth to restore the moral balance of the world.

6.4.2.6 ENLIGHTENED BEINGS ARE BUBBLES IN A KETTLE

Example: *In time to come Christs will be in numbers like bunches of grapes on a vine; then the play will be over and will pass out — as water in a kettle beginning to boil shows first one bubble, then another then more and more, until all is in ebullition and passes out as steam. Buddha and Christ are the two biggest "bubbles" the world has yet produced. Moses was a tiny bubble, greater and greater ones came. Sometime, however, all will be bubbles and escape; but creation, ever new, will bring new water to go through the process all over again (CW-7: 4)*

Table 6.11 Mapping for ENLIGHTENED BEINGS ARE BUBBLES IN A KETTLE

Source: BUBBLES		Target: ENLIGHTENED BEINGS
Kettle	→	Bounded space
Bubbles	→	Prophets/saints/sages
Larger bubbles	→	More influential prophets/saints/sages
Smaller bubbles	→	Less influential prophets/saints/sages
Water	→	The world
Steam	→	Beings who have escaped from rebirth
Atmosphere	→	Realm of unconditioned Being
Kettle coming to a boil	→	Cyclical creation and dissolution of the world

Implication of metaphor: Just as water in a kettle escapes the confines of the kettle when it comes to a boil, so too do prophets come to start the *boiling process*, enabling others to escape, culminating in the dissolution of the world so that the creation process can begin anew.

6.4.3 Theme 3: The Vedanta Philosophy

6.4.3.1 LIFE IS A WHIRLPOOL

Example: *A current rushing down of its own nature falls into a hollow and makes a whirlpool, and, after running a little in that whirlpool, it emerges again in the form of the free current to go on unchecked. Man's experience in the world is to enable him to get out of its whirlpool (CW-1: 58)*

Table 6.12 Mapping for LIFE IS A WHIRLPOOL

Source: WHIRLPOOL		Target: LIFE
Whirlpool	→	Worldly life
'Bound' current	→	Coming into this world; being born
'Free' current	→	Escaping from this world
Escaping whirlpool	→	Transcending the earthly life

Implication of metaphor: Birth into this world is seen as analogous to being caught up in a whirlpool (cf. Table 6.11 where the world is also compared to a body of water), and escaping the whirlpool is tantamount to being liberated from the suffering of the world.

6.4.3.2 VEDANTIC THOUGHT IS A FLOOD

Example: *like the waters of the seashore in a tremendous earthquake it receded only for a while, only to return in an all-absorbing flood (CW-1: 8)*

Table 6.13 Mapping for VEDANTIC THOUGHT IS A FLOOD

Source: FLOOD		Target: VEDANTIC THOUGHT
Waters	→	The <i>Vedanta</i> philosophy
Earthquake	→	Invasions by other religious groups
Flood/deluge	→	Pervasive influence which <i>Vedanta</i> will come to have
Wave (of reform)	→	Buddhist influence upon Indian society
Current	→	Re-awakening of spiritual ideals

Miasmatic pool	→	Impediment to progress
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Implication of metaphor: The main point of this metaphor is to illustrate Vivekananda's contempt for the priestly caste, who abused their power, despite the *wave of reform* which came from the south, referring to Sankara's advent, and Vivekananda points out here that the *Vedanta*, with its ideals of non-exclusive equality, will put an end to this, and will inspire the whole world with its lofty principles. Vivekananda's contempt for the priestly caste was evident in his various writings as teachings; for example, he pointed out that Jesus Christ was a great prophet that "killed the dragon of priestly selfishness" (CW-8: 56), and that Kshatriya caste was responsible for protecting India throughout the ages from "aggressive priestly tyranny" (CW-4: 182).

6.4.3.3 EASTERN THOUGHT IS LIKE DEW

Example: *Slow and silent, as the gentle dew that falls in the morning, unseen and unheard yet producing a most tremendous result, has been the work of the calm, patient, all-suffering spiritual race upon the world of thought* (CW-3: 61)

Table 6.14 Mapping for EASTERN THOUGHT IS LIKE DEW

Source: DEW		Target: EASTERN THOUGHT
Dew	→	Eastern/Vedantic thought
Plants being nourished	→	People benefitting spiritually
Mountains	→	Dogmatic traditions (including materialistic science)

Implication of metaphor: Unlike the *flood* connotation, the point here is that the ideals of *Vedanta* will influence the world in a powerful, yet surreptitious way.

6.4.3.4 NON-VEDANTIC CULTS ARE EPHEMERAL BUBBLES; VEDANTA IS A POWERFUL LIFE-GIVING CURRENT

Example: *the current of national life flowing at times slow and half-conscious, at others, strong and awakened (CW-4: 174)*

Table 6.15 Mapping for NON-VEDANTIC CULTS ARE EPHEMERAL BUBBLES; VEDANTA IS A POWERFUL LIFE-GIVING CURRENT

Source: BUBBLES; CURRENT		Target: NON-VEDANTIC CULTS; VEDANTA
Bubbles forming	→	Creation of ritual-based belief systems
Bubbles bursting	→	Non-Vedantic cults dissipating
Current	→	Resilient, powerful and rejuvenating influence of Vedantic thought
Wave	→	Destructive force of foreign invasion

Implication of metaphor: Other cults, referring to the tribal belief systems which were so rife in India at the time, are contrasted here to the *Vedanta*, which has, and will, stand the test of time, and also survive despite the negative impact of colonialism.

6.4.3.5 EARTHLY TEMPTATIONS ARE LIKE A DRINK BEFORE A THIRSTY PERSON

Example: *Go, mix with them and drink this cup and be as mad as they (CW-6: 102)*

Table 6.16 Mapping for EARTHLY TEMPTATIONS ARE LIKE A DRINK BEFORE A THIRSTY PERSON

Source: TEMPTING DRINK		Target: EARTHLY TEMPTATIONS
Act of drinking	→	Indulging in sensual pleasures
Cup	→	The context in which these temptations are proffered

Liquid in cup	→	The temptations available to us
Thirst	→	Desire to indulge in these pleasures
Slaking of thirst	→	Having senses gratified

Implication of metaphor: Vivekananda wishes to illustrate difficulties involved in overcoming one's desires, by drawing the analogy above. It is to be noted that Vivekananda makes exactly the opposite point when he requests his fellow-monks to pass "the Cup that has satisfied your thirst" (CW-5: 36), since here he is referring to spreading the teachings of Ramakrishna based on his philosophy of *Bhakti*.

6.4.3.6 VEDANTIC THOUGHT IN SOCIETY IS ACTIVITY IN A WATER-BODY

Example: *I fully believe that there are periodic ferments of religion in human society, and that such a period is now sweeping over the educated world. While each ferment, moreover, appears broken into various little bubbles, these are all eventually similar, showing the cause or causes behind them to be the same. That religious ferment which at present is every day gaining a greater hold over thinking men, has this characteristic that all the little thought-whirlpools into which it has broken itself declare one single aim — a vision and a search after the Unity of Being* (CW-8: 207)

Table 6.17 Mapping for VEDANTIC THOUGHT IN SOCIETY IS ACTIVITY IN A WATER-BODY

Source: ACTIVITY IN A WATER-BODY		Target: VEDANTIC THOUGHT
Process of fermenting	→	Process of spirituality influencing Society
Bubbles	→	Pockets of society taking up the call of leading a spiritually inspired life
Whirlpools	→	Individuals being influenced by the <i>zeitgeist</i> of spiritual rejuvenation

Tree	→	Humanity
Roots	→	Belief systems which inspire and sustain humanity
Watering the roots/tree	→	Propagating spiritual ideals
Process of melting	→	Joining society in a uniform cause
Wave	→	Uniform influence the culmination of the spiritual <i>zeitgeist</i> will have

Implication of metaphor: Vivekananda refers here to the fledgling stages of a society which is about to switch from being materialistically minded to more spiritually minded, which will increase the more this metaphorical *fermentation* process takes place.

6.4.3.7 MAN IS A VESSEL FOR GOD’S LOVE

Example: *Bhakti fills his heart with the divine waters of the ocean of love, which is God Himself; there is no place there for little loves (CW-3: 43)*

Table 6.18 Mapping for MAN IS A VESSEL FOR GOD’S LOVE

Source: VESSEL		Target: MAN
Vessel	→	Human body
Water	→	God’s love
Bhakti	→	Instrument through which God’s love flows ‘into’ one
Channels	→	Means through which God pours His Love into the world
Currents	→	Worldly happenings which preclude God’s Love from flowing into the vessel
Tide	→	Tendency to go after worldly love

Implication of metaphor: Man is conceptualised as a vessel which has the potential to be filled with God’s Love, if only the spiritual aspirant is prepared to *empty* himself of worldly

desires and allow the *flow* of God's Love to imbue him. One can understand this within the context of a CONTAINER domain, for obvious reasons, since a vessel is a specific instance of a type of container.

6.4.3.8 MATERIALISM AND SPIRITUALISM ARE LIKE THE RISE AND FALL OF TIDAL WAVES

Example: *Then the world gets new hope and finds a new basis for a new building, and another wave of spirituality comes, which in time again declines (CW-3: 86)*

Table 6.19 Mapping for MATERIALISM AND SPIRITUALISM ARE LIKE THE RISE AND FALL OF TIDAL WAVES

Source: TIDAL WAVES		Target: MATERIALISM AND SPIRITUALISM
Tide	→	Cyclic nature of the spiritual/material world
Flood/deluge	→	Extreme dominance of either spiritualism or materialism
Waves	→	Dominance of either spiritualism or Materialism
Current	→	Happenings in the world

Implication of metaphor: At a time when people, both in India and the West, were becoming excessively money-minded, Vivekananda points out here that the materialism which is so rife will not last very long, and events will follow which will pave the way for spiritual ideals – the *wave of materialism* will come crashing down. Likewise, the same applies when there is an excess of anything, including spirituality, which Vivekananda believes led to the failure of Buddhism in India, with its excessive emphasis on monasticism.

6.4.3.9 EXISTENCE IS A WAVE

Example: *According to Buddhism, man is a series of waves. Every wave dies, but somehow the first wave causes the second. That the second wave is identical with the first is illusion (CW-6: 69)*

Table 6.20 Mapping for EXISTENCE IS A WAVE

Source: WAVE		Target: EXISTENCE
Ocean	→	Underlying Consciousness
Waves	→	Individual souls
Currents	→	Thoughts

Implication of metaphor: Here Vivekananda actually criticises the Buddhist notion of rebirth, which have been addressed by scholars like Mason (2012: 95). Rebirth is the notion which states that a person is reborn due to the impetus of his thoughts/desires from previous births, like the impetus of a wave resulting in a new wave. The critique centres around the fact that the wave cannot exist without the ocean supporting it, likewise individual souls have to be connected to something greater, in order to ensure continuity.

6.4.3.10 THE VEDANTIC SCRIPTURES ARE LIKE AN OCEAN

Example: *Even the Jnana Kanda of the Vedas is a vast ocean; many lives are necessary to understand even a little of it (CW-3: 226)*

Table 6.21 Mapping for THE VEDANTIC SCRIPTURES ARE LIKE AN OCEAN

Source: OCEAN		Target: VEDANTIC SCRIPTURES
Ocean	→	Vedantic lore
Waves	→	Subsidiary texts

Implication of metaphor: As is evident from Chapter 3, the scriptural texts within Hindu philosophy are very vast; this metaphor speaks to that point, meaning that the vast body of scriptural lore within the Hindu tradition can be very intimidating to a scholar or spiritual seeker wanting to study even the core Hindu texts. The implication here is partly to point to the necessity of an experienced mentor (a *guru*) for one who wishes to tread the spiritual path.

6.4.3.11 CREATION IS A FAÇADE/PROJECTION/REFLECTION

Example: *So we are in reality one with the Lord, but the reflection makes us seem many, as when the one sun reflects in a million dew-drops and seems a million tiny suns* (CW-1: 196)

Table 6.22 Mapping for CREATION IS A FAÇADE/PROJECTION/REFLECTION

Source: FAÇADE/PROJECTION/REFLECTION		Target: CREATION
Sun	→	Underlying Reality/Divine Consciousness which projects the universe
Sun's reflection	→	Appearance of variety
Dewdrops/globules/wavelets	→	Medium through which this variety is perceived

Implication of metaphor: The Hindu notion of the world being a manifestation of God's illusory power is made evident here. The appearance of multiplicity is due to faulty understanding, and faulty perception. Logic from scriptural authority is to be found in Appendix D supporting this idea, as well as the discussion of *maya* in Chapter 3.

6.4.4 Theme 4: The Universe

6.4.4.1 THE UNIVERSE IS A BODY OF WATER

Example: *Each form represents, as it were, one whirlpool in the infinite ocean of matter, of which not one is constant. Just as in a rushing stream there may be millions of whirlpools, the water in each of which is different every moment, turning round and round for a few seconds, and then passing out, replaced by a fresh quantity, so the whole universe is one constantly changing mass of matter, in which all forms of existence are so many whirlpools (CW-1: 85)*

Table 6.23 Mapping for THE UNIVERSE IS A BODY OF WATER

Source: BODY OF WATER		Target: UNIVERSE
Ocean/stream/river	→	Universe/world; human life-span
Whirlpools in the ocean	→	Objects in the universe

Implication of metaphor: Vivekananda speaks of everything in the universe as having a temporary existence, much like the dissipation of whirlpools, with the point being that one should not be attached to anything in it.

6.4.5 Theme 5: Man's Place in the Universe

6.4.5.1 MAN IS LIKE A BOAT ON THE OCEAN OF LIFE

Example: *Placing the body in a straight posture, with the chest, the throat and the head held erect, making the organs enter the mind, the sage crosses all the fearful currents by means of the raft of Brahman (CW-1: 175)*

Table 6.24 Mapping for MAN IS LIKE A BOAT ON THE OCEAN OF LIFE

Source: BOAT		Target: MAN
Boat/raft	→	The human body

Person in charge of boat	→	The human soul
Traversing the water-body	→	Duration of the human life-span
Reaching the opposing bank/shore	→	Attaining a goal of life
Current	→	Fate/innate predispositions
Oars	→	Control one has over one's destiny
Anchor	→	Impediment in life
Tempest	→	Trials and tribulations
Water-body	→	Worldly life

Implication of metaphor: Life is conceptualised here as a journey across an ocean, and reaching the other side of this ocean is seen as having attained the goal of life.

6.4.5.2 LIFE IS A DREAM PERCEIVED FROM THE 'SAME BOAT' OF SHARED HUMAN PERCEPTION

Example: *We are all in the same boat here, and all who are in the same boat see each other. Men, women, animals are all hypnotized, and all see this dream because they are all in the same boat (CW-9: 220)*

Table 6.25 Mapping for LIFE IS A DREAM PERCEIVED FROM THE 'SAME BOAT' OF SHARED HUMAN PERCEPTION

Source: DREAM		Target: LIFE
On the same boat	→	Having the same perspective
Off the boat	→	Seeing things differently

Implication of metaphor: People perceive the world in the same way, due to the shared limitations of their sensory organs. However, it is possible to transcend this limitation and see things from a higher perspective. One can understand this within the context of a

CONTAINER domain, since a boat can be seen as a specific instance of a type of container which houses a person going through the experience of life.

6.4.5.3 THE UNIVERSE IS A RIVER

Example: *in reality there is no distance in the sense of a break. Where is the distance that has a break? Is there any break between you and the sun? It is a continuous mass of matter, the sun being one part, and you another. Is there a break between one part of a river and another?* (CW-1: 86)

Note: There are two separate mapping tables because these two metaphors map very differently in context, and therefore have different metaphorical imports.

Table 6.26 Mapping for THE UNIVERSE IS A RIVER (metaphor 1)

Source: RIVER		Target: UNIVERSE
River	→	The universe
Parts of the river	→	Constituents on the universe
Continuing mass of water	→	Continuous nature of the universe

Implication of metaphor 1: This metaphor emphasises the idea that man is part of the Cosmic Consciousness, as is everything else in the universe, driving the non-dualistic theory which states that all is one. The underlying philosophy detailing the idea that ‘all is one’ is to be found in section 3.7.1.1, and further expounded upon in Appendix D under the relevant import.

Example: *Although we appear as little waves, the whole sea is at our back, and we are one with it. No wave can exist of itself* (CW-8: 30)

Table 6.27 Mapping for THE UNIVERSE IS A RIVER (metaphor 2)

Source: RIVER		Target: UNIVERSE
River	→	Universe
Ocean	→	<i>Prana</i> ('animating force')
Waves/bubbles	→	Objects/beings in the universe

Implication of metaphor 2: As per metaphor 1 above, but with a different mapping between the source-target domains. As an aside, it is explained in section 3.7 how concepts like *akasha* and *prana* are indeed 'constructs' of an illusory universe, personified as '*maya*'; this point is further alluded to in section 6.5.2.

6.4.5.4 MAN'S SOUL IS LIKE THE OCEAN

Example: *First find out that you are not the slave of nature, never were and never will be; that this nature, infinite as you may think it, is only finite, a drop in the ocean, and your Soul is the ocean; you are beyond the stars, the sun, and the. They are like mere bubbles compared with your infinite being (CW-2: 97)*

Table 6.28 Mapping for MAN'S SOUL IS LIKE THE OCEAN

Source: OCEAN		Target: MAN'S SOUL
Drop	→	Nature
Ocean	→	The human Soul
Bubbles	→	Various 'heavenly' bodies

Implication of metaphor: Despite the awe-inspiring aspects of nature, Vivekananda reminds his followers that their essential nature is even greater than that. Vivekananda's point in alluding to the various aspects of nature, is to point out that though we have such reverence for nature, though we may even worship aspects of nature, we should know that these manifestations are but *drops* in the *ocean*, the ocean representing that Cosmic Consciousness we may call God. The point here is a more subtle one, since Vivekananda

actually refers to the Soul as the ocean, saying that we ourselves are greater than the ostensibly infinite aspects of nature which we deify. This drives at the Advaitic point that we are, in essence, one with God, except that we are not aware of this since we are lost in the world, and deluded by the false perception that we are one with the body we happen to temporarily inhabit – falsely identifying with the body, not the soul. This is why Vivekananda admonishes his followers to “get rid of the delusion, ‘I am the body’ ”, for “then only can we want real knowledge” (CW-7: 21).

6.4.5.5 THE WORLD IS A KETTLE OF BOILING WATER

Example: *When a kettle of water is coming to the boil, if you watch the phenomenon, you find first one bubble rising, and then another and so on, until at last they all join, and a tremendous commotion takes place. This world is very similar. Each individual is like a bubble, and the nations, resemble many bubbles. Gradually these nations are joining, and I am sure the day will come when separation will vanish and that Oneness to which we are all going will become manifest (CW-2: 101)*

Table 6.29 Mapping for THE WORLD IS A KETTLE OF BOILING WATER

Source: KETTLE		Target: WORLD
Kettle	→	The world
Individual bubbles	→	People
Collective bubbles	→	Nations
Boiling kettle	→	Homogenous mass of movement

Implication of metaphor: This metaphor illustrates the movement of the world as a whole, starting with individuals, towards working together as one, culminating in a unified world without divisions along the lines of caste, religion, etc. This can be linked to the previous discussion which speaks to the inherent inter-connectedness of mankind to the universe.

6.4.5.6 THE EARTH IS A BUBBLE

Example: *This floating bubble, earth — Its hollow form, its hollow name, its hollow death and birth — For me is nothing (CW-6: 103)*

Table 6.30 Mapping for THE EARTH IS A BUBBLE

Source: BUBBLE		Target: EARTH
Bubble	→	Earth
Bubble's surface	→	Name and form
Atmosphere	→	The universe
(Other bubbles)	→	(The planets in the universe)

Implication of metaphor: Just as everything has a temporary existence, so too does the earth, and here Vivekananda makes the point that he has done his job in the world, and is ready to leave the world, which will also only be here for a limited time.

6.4.5.7 MAN IS A CONDUIT

Example: *each man is only a conduit for the infinite ocean of knowledge and power that lies behind mankind (CW-1: 69)*

Table 6.31 Mapping for MAN IS A CONDUIT

Source: CONDUIT		Target: MAN
Ocean	→	Representation of God's power
Ocean's movement	→	Manifestation of God's knowledge and power
Conduit	→	Man
Flow of water through conduit	→	Channelling of God's knowledge and power through mankind

Implication of metaphor: Everything acts a conduit through which God’s energy flows, and sentient beings all act as such, though the limitations of the body restrict this flow. The human being has the ability to expand the body’s capacity to receive more of this energy, and allow it to *flow* through him. Every being strives for greater and greater expansion of consciousness, which is why the process of biological evolution proceeds as it does – each subsequent species allows for a greater expansion of consciousness.

6.4.5.8 MAN IS A VORTEX

Example: *As soon as a current of hatred is thrown outside, whomsoever else it hurts, it also hurts yourself; and if love comes out from you, it is bound to come back to you (CW-1: 221)*

Table 6.32 Mapping for MAN IS A VORTEX

Source: VORTEX		Target: MAN
Current (incoming)	→	Energies which are attracted to you
Current (outgoing)	→	Energies which are sent out to the world
Stream	→	Predilections sending out certain kinds of energies
Centre of the vortex	→	Mind

Implication of metaphor: This metaphor conceptualises the mind as the controlling factor, acting as a vortex which attracts different kinds of energies in the universe, and once this energy is brought to the centre, it is sent out again into the world, creating a *cycle* of thoughts going *in* and *out* of one’s being.

6.4.5.9 GOD’S GRACE IS A REFRESHING DRINK

Example: *But to those whose thirst for life has been quenched for ever by drinking from the stream of immortality that flows from far away beyond the world of the senses, whose souls have cast away the threefold bondages of lust, gold, and fame (CW-4: 179)*

Table 6.33 Mapping for GOD'S GRACE IS A REFRESHING DRINK

Source: REFRESHING DRINK		Target: GOD'S GRACE
Thirst	→	Desire for solace from this world
Quenching of thirst	→	Having the said desire fulfilled
Stream	→	God's grace
Flowing of stream	→	God's grace being available to all who want it

Implication of metaphor: Being *thirsty* for solace from the trials and tribulations of the world, people try to slake this thirst by material indulgence, despite the fact that God's *perennial stream* of grace and mercy is ever available to those who are willing to walk to the *stream* and *drink*. This metaphor can be contrasted with 6.3.3.5 above.

6.4.5.10 SPIRITUAL LIFE IS A VOYAGE ACROSS AN OCEAN

Example: *he who has to steer the boat of his life with strenuous labour through the constant life-and-death struggles and the competition of this world must of necessity take meat* (CW-5: 314)

Table 6.34 Mapping for SPIRITUAL LIFE IS A VOYAGE ACROSS AN OCEAN

Source: VOYAGE		Target: SPIRITUAL LIFE
Boat	→	An individual's life-span
Voyage across the ocean	→	Spiritual journey
Waves/whirlpools/storms	→	Trials and tribulations
Means to get across the ocean	→	Guidance from spiritual texts and preceptors; an appropriate diet etc.
Flow of river	→	God's Grace

Implication of metaphor: Spiritual life here is conceptualised as a journey across a vast body of water, which can be aided by the current, scriptural texts, and a spiritual mentor. Impediments in getting across include living an immoral life, eating an inappropriate diet, and so on. This metaphor can be seen as analogous to 6.3.1.3, discussed above. A well-known Hindu supplication, composed by Sankara, implores the Divine Mother for assistance in getting out of “the boundless ocean of the worldly life”, within which one is constantly “frightened by the great miseries thereof” (Sivananda 2011: 73).

6.4.6 Theme 6: Swami Vivekananda’s Mission

6.4.6.1 VIVEKANANDA’S MISSION IS A VOYAGE TO UNKNOWN LANDS

Example: *I have launched my boat in the waves, come what may* (CW-8: 179)

Table 6.35 Mapping for VIVEKANANDA’S MISSION IS A VOYAGE TO UNKNOWN LANDS

Source: VOYAGE		Target: VIVEKANANDA’S MISSION
Boat	→	Vivekananda’s Mission
Boat’s crew	→	Element inspiring the mission
Boat’s captain	→	Vivekananda himself
Ocean	→	The foreign lands in which Vivekananda finds himself
Waves	→	The struggles he faces in these foreign lands
Harbour	→	His return to India, or even his Cosmic Origin

Implication of metaphor: Vivekananda saw his mission as one fraught with difficulties, and was therefore often conceptualised as a hazardous voyage, knowing that India at the time was frowned upon by the Western world as a ‘conquered nation’, with a belief system that was seen as quaint and primitive at best, and his job was to change that perception.

6.4.6.2 VIVEKANANDA IS AN OCEANIC PROPHET

Example: *Christs and Buddhas are but waves on the boundless ocean which I am* (CW-7: 52)

Table 6.36 Mapping for VIVEKANANDA IS AN OCEANIC PROPHET

Source: OCEAN		Target: VIVEKANANDA
Ocean	→	Pure Consciousness/‘God’
Waves	→	Extensions of that Consciousness (Vivekananda being one such extension)

Implication of metaphor: All great saints are seen as qualitatively the same as God, which is why they are worshipped as such within the Hindu tradition. Vivekananda’s point here was, however, to remind people that they are all divine in their essential nature, and his purpose was to simply help them to realise that. This metaphor can of course be seen as similar to 6.3.2.5 discussed above, with the entailment that God is the ocean (and also discussed also in 6.3.2.1 above). God is not seen as a separate entity who created the universe, and He intervenes in His creation in various ways, like by sending representatives/‘saviours’ to assist, etc.; it is the very same being that self-morphoses into various forms, and manifests different aspects of Itself to restore balance when necessary. Hence, God does not ‘send’ anything to any place, and although the linguistic metaphor cited above may ostensibly sound like ego-driven hyperbole, Vivekananda’s point is that ultimately all *beings* are one and the same as the *ocean of Consciousness* which supports the *waves*, and just as he identifies himself with the ocean, not the wave (regardless of the metaphorical size of such), he encourages all his followers to do the same, imbuing them with the idea that they *are* essentially one with God – just as he is.

6.4.6.3 ADULATION IS LIKE A BUBBLE

Example: *I sought praise neither from India nor from America, nor do I seek such bubbles* (CW-5: 62)

Table 6.37 Mapping for ADULATION IS LIKE A BUBBLE

Source: BUBBLE		Target: ADULATION
Bubbles	→	Superficial praise from people
Temporary nature of bubble	→	Temporary nature of praise

Implication of metaphor: Despite the reputation Vivekananda developed all over the world, his point here is that he did not need the praise, nor did he pay attention to the encomiums showered upon him. In addition to many of these praises being mere lip-service, he also was wary of losing his humility.

6.4.6.4 SENSUAL PLEASURES ARE LIKE BUBBLES

Example: *We have seen enough of this life to care for any of its bubbles (CW-5: 117)*

Table 6.38 Mapping for SENSUAL PLEASURES ARE LIKE BUBBLES

Source: BUBBLE		Target: SENSUAL PLEASURES
Bubbles	→	Temporary pleasure

Implication of metaphor: As per the above, Vivekananda distances himself from pleasures of the world as well, knowing them to be ephemeral.

6.4.6.5 VIVEKANANDA'S LIFE IS A HOMEWARD BOUND VOYAGE

Example: *Open the gates of light, O Mother, to me Thy tired son. I long, oh, long to return home! Mother, my play is done (CW-6: 102)*

Table 6.39 Mapping for VIVEKANANDA'S LIFE IS A HOMEWARD BOUND VOYAGE

Source: VOYAGE		Target: VIVEKANANDA'S LIFE
Waves	→	Cycles of birth and death; time; ups and downs of human emotions

Current	→	Circumstances influencing where one goes in the world
Shore	→	The place from whence Vivekananda hails
Ocean	→	The Divine Mother
Vessel	→	Vivekananda's soul

Implication of metaphor: This is a poem written by Vivekananda where he appeals to God, conceptualised as the Divine Mother, to free him from his worldly sojourn and take him back to a place where he can be at peace, after a period of strife and hard work.

6.4.6.6 INDIAN CULTURE IS LIKE A SINKING CUP

Example: *When the greater part of their number sank into ignorance, and another portion mixed their blood with savages from Central Asia and lent their swords to establish the rules of priests in India, her cup became full to the brim, and down sank the land of Bharata, not to rise again, until the Kshatriya rouses himself, and making himself free, strikes the chains from the feet of the rest (CW-4: 182)*

Table 6.40 Mapping for INDIAN CULTURE IS LIKE A SINKING CUP

Source: SINKING CUP		Target: INDIAN CULTURE
Cup	→	Indian spiritual heritage
Liquid in the cup	→	Factors causing this heritage to fade into veritable oblivion
Liquid medium	→	<i>Zeitgeist</i> of materialism, etc. which entails a shunning of spiritual ideals
Force pulling the cup out	→	The Kshatriya race and their ideals of courage and fortitude

Implication of metaphor: One of Vivekananda's main accomplishments was to restore a sense of national pride in India, which he did by pointing out that the rich spiritual heritage which once made India such a great nation was about to be lost, like a cup sinking into

oblivion, and that the ideals of strength and courage need to be once more fostered by the Indian nation.

6.4.6.7 INDIAN SPIRITUAL IDEALS ARE A CURRENT

Example: *Each nation has a main current in life; in India it is religion. Make it strong and the waters on either side must move along with it (CW-4: 207)*

Table 6.41 Mapping for INDIAN SPIRITUAL IDEALS ARE A CURRENT

Source: CURRENT		Target: INDIAN SPIRITUAL IDEALS
Current	→	Indian spiritual ideals
Impeded flow	→	Various factors which suppress spiritual ideals in India

Implication of metaphor: Vivekananda says here that India has spiritual philosophy as its forte, just as the West has economic success as theirs. However, there are various factors which preclude India from sharing its spiritual gifts with the world, which need to be removed; some of these impediments include social norms (like the caste system), political restrictions (being a British colony), and the concomitant poverty.

6.4.6.8 INDIAN SPIRITUAL THOUGHT IS LIKE A PALLIATIVE CURRENT

Example: *the real life of the Western world depends upon the influx, from India, of the current of Sattva or transcendentalism (CW-4: 227)*

Table 6.42 Mapping for INDIAN SPIRITUAL THOUGHT IS LIKE A PALLIATIVE CURRENT

Source: CURRENT		Target: INDIAN SPIRITUAL THOUGHT
Current	→	Eastern/Western thought
Waves/flood/deluge	→	Western thought
Whirlpool	→	Destructive potential of Western influence

Implication of metaphor: Vivekananda believed that the materialism of the West was indeed destructive, and that it leads to the kind of self-interest policies which cause misery and warfare. In this context, he points out that India’s philosophy, specifically the *Vedanta*, will help people work together harmoniously, with its ideals of tolerance and drive to self-improvement (both material and spiritual) without impinging on the rights of others. In fact, in comparing India’s relations with Japan, Vivekananda points out that the Japanese treat them with “with great sympathy and respect”, as opposed to the Western countries, particularly England and the USA, who are “unsympathetic and destructive” (CW-5: 117); the point here perhaps is to contrast the oriental idea of care and cooperation with the occident’s predilection for militaristic colonialism.

6.4.6.9 INDIA’S SPIRITUAL IDEALS ARE A MAGNANIMOUS OCEAN

Example: *How many gushing springs and roaring cataracts, how many icy rivulets and ever-flowing streamlets, issuing from the eternal snow-capped peaks of the Himalayas, combine and flow together to form the gigantic river of the gods, the Ganga, and rush impetuously towards the ocean! (CW-4: 228)*

Table 6.43 Mapping for INDIA’S SPIRITUAL IDEALS ARE A MAGNANIMOUS OCEAN

Source: OCEAN		Target: INDIAN SPIRITUAL IDEALS
Springs; cataracts; rivulets; streamlets	→	Various schools of spiritual and/or philosophical thought
Currents	→	Effects of these teachings on the country and the people
River	→	Combined effect of a school of thought on the people/country (perhaps with a shared ideology)
Ocean	→	India’s philosophy of acceptance, where all religions and spiritual schools of thought combine to benefit the country as a whole

Implication of metaphor: A similar point is made here as the previous two metaphors, using slightly different source domains. This metaphor emphasises the ‘unity in diversity’ philosophy which India espouses, and which Vivekananda aimed to strengthen. Vivekananda says that this diversity is a good thing, and that the strength that comes with the combined energy of these various philosophies will make India a greater country, provided that each philosophy accepts the other, and works together in harmony. This is why Vivekananda says that “[r]eligious teaching must always be constructive, not destructive”, in the sense that each philosophy, every religion has something worthwhile to teach, and exists to cater for the variegated personalities and tendencies in the world (CW-7: 64). Vivekananda time and again would make the point that he is trying to ascertain “on what ground we may always remain brothers, upon what foundations the voice that has spoken from eternity may become stronger and stronger as it grows. Here am I trying to propose to you something of constructive work and not destructive. For criticism the days are past, and we are waiting for constructive work” (CW-3: 212). Vivekananda, though sometimes taking fairly strong stances against what he considered deviant practices, never criticised other religions, and openly praised the prophets of other religions, and called for unconditional religious acceptance.

6.4.7 Theme 7: Religious Harmony

6.4.7.1 PEOPLE ARE BUBBLES IN A LIQUID MEDIUM

Example: *A bubble of air in a glass of water strives to join with the mass of air without; in oil, vinegar and other materials of differing density its efforts are less or more retarded according to the liquid* (CW-3: 283)

Table 6.44 Mapping for PEOPLE ARE BUBBLES IN A LIQUID MEDIUM

Source: BUBBLES		Target: PEOPLE
Bubbles	→	People
Liquid media	→	Desires/karmic bonds

Density of medium	→	‘Easiness’ of escape
Path of bubble from bottom to top	→	Spiritual path that one follows
Container	→	The world
Bubble reaching the surface	→	Freedom from the world

Implication of metaphor: People are all striving for freedom, just as a bubble strives to reach the mass of air. Some take longer to attain this freedom, because they struggle more for a variety of reasons, just as a bubble in an oil medium takes longer to reach the surface than one in a water medium.

6.4.7.2 RELIGIOUS SECTS ARE CURRENTS

Example: *Whirls and eddies occur only in a rushing, living stream. There are no whirlpools in stagnant, dead water (CW-2: 194)*

Table 6.45 Mapping for RELIGIOUS SECTS ARE CURRENTS

Source: CURRENTS		Target: RELIGIOUS SECTS
Stream/river (water-body)	→	Medium in which the happenings of the world take place (both secular and spiritual)
Whirls/eddies/whirlpools	→	Various sects, not necessarily working/moving in harmony
Undercurrent	→	Subtle ‘force’ working to unify the disparate sects

Implication of metaphor: Religious sects, meant as a drive to find the underlying unity behind ostensibly disparate and variegated phenomena, have always been present in every society, which goes to prove that the drive to find some kind of unity is an inherent predisposition, and is like a current flowing through society, whereby other sects join the current forming a larger one.

6.4.7.3 (VIVEKANANDA'S VERSION OF) VEDANTA IS LIKE THE OCEAN

Example: *As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee (CW-1: 7)*

Table 6.46 Mapping for (VIVEKANANDA'S VERSION OF) VEDANTA IS LIKE THE OCEAN

Source: OCEAN		Target: VIVEKANANDA'S VEDANTA
Ocean's movement	→	Restless energy emanating from the attendees of the conference
Overflowing	→	Overbearing presence of others at the conference
Ocean/water/spring	→	Cosmic energy which is believed to have supported and/or inspired Vivekananda
Floods	→	Eastern and Western thought
(Act of) drenching	→	Widespread slaughter in the name of religion
Wending	→	The sojourn back to the Source
Well	→	Parochial, ethnocentric world-view
Channel	→	Ingrained belief system
River flowing along its natural course	→	People following the tradition they were born into
River being diverted	→	Act of proselytising
Volume (of river)	→	Degree of staunch adherence to a particular system
Vessels's size	→	People's ability to 'imbibe' the energy one receives from the Cosmic Energy

Implication of metaphor: One could argue that the import of this particular metaphor sums up one of Vivekananda's key messages. He argues that as all rivers flow towards the same ocean, so too do all traditions/belief systems/religions lead to God ultimately. The

Vedanta, being non-exclusive, should help people see religion as a unifying force, with any one belief system being capable of serving as a supplement to another system, without compromising either way, thereby expediting the spiritual journey (which for the non-dualist, entails merging with God).

6.4.8 Theme 8: Buddhism

6.4.8.1 LIFE IS LIKE FLOATING DOWN A RIVER

Example: *we are floating down the river of life which is continually changing with no stop and no rest* (CW-2: 49)

Table 6.47 Mapping for LIFE IS LIKE FLOATING DOWN A RIVER

Source: RIVER		Target: LIFE
River	→	Course of one's life
Floating down the river	→	Passively living one's life
Obstacles on the way	→	Trials and tribulations of life
End of river	→	Death

Implication of metaphor: Life is conceptualised as a floating down a river, whereby the person floating is necessarily made to suffer, since obstacles (and therefore suffering) along the way are inevitable. The way to avoid this is to not be passive, and to make a deliberate attempt to eradicate desires, which are the root cause of suffering and rebirth – according to both Buddhist and Hindu thought.

6.4.8.2 ORTHODOXY IS AN OBSTRUCTIVE OCEAN

Example: *And thank God I have crossed that ocean* (CW-3: 291)

Table 6.48 Mapping for ORTHODOXY IS AN OBSTRUCTIVE OCEAN

Source: OCEAN		Target: ORTHODOXY

Ocean	→	Orthodoxy
Crossing the ocean	→	Transcending orthodoxy
Waves/obstacles	→	Things precluding one from crossing; things which make the voyage more difficult

Implication of metaphor: Vivekananda said that the priests at one stage have “dethroned the gods” (CW-1: 253), and referred to them as “charlatans” (CW-1: 269), and even quoted religion as having become “a concoction of wicked priests” (CW-2: 74). It was this orthodoxy, understood here as being a ritualistic practice, always officiated by priests in exchange for money, that the Buddha sought to eradicate. Vivekananda was unequivocal about his condemnation for these priestly practices, and advocated the Buddhist lobby to eradicate ritualistic practices which relied on “the tyranny of the priests” (CW-3: 87). In this way, saints like the Buddha and Vivekananda have overcome the obstacle of orthodoxy, and implore others to do so as well.

6.4.8.3 THE BUDDHA’S LOVE WAS AS VAST AS THE OCEAN

Example: *he gave up his throne and everything else and went about begging his bread through the streets of India, preaching for the good of men and animals with a heart as wide as the ocean* (CW-4: 76)

Table 6.49 Mapping for THE BUDDHA’S LOVE WAS AS VAST AS THE OCEAN

Source: OCEAN		Target: BUDDHA’S LOVE
Ocean	→	Buddha’s care/concern/love for all beings in the world

Implication of metaphor: Vivekananda simply wanted to highlight the Buddha’s magnanimity by comparing that aspect of his personality to the vastness of the ocean.

6.4.8.4 BUDDHISM WAS A MASSIVE WAVE OF LOVE

Example: *It was the first wave of intense love for all men — the first wave of true unadulterated wisdom — that, starting from India, gradually inundated country after country, north, south, east, west (CW-8: 59)*

Table 6.50 Mapping for BUDDHISM WAS A MASSIVE WAVE OF LOVE

Source: WAVE		Target: BUDDHISM
Wave	→	Love for his fellow man
Flood	→	Spreading of this love around the world

Implication of metaphor: Conceptualising the spread of Buddhism throughout the world as a flood is meant to have a positive connotation, and in India had the effect of minimising practices like animal sacrifice, and elsewhere fostering a sense of compassion for all living beings. It was these things that Vivekananda admired about Buddhist philosophy, though was critical of the metaphysics upon which it is based.

6.5 SYNTHESIS OF WATER-BASED CONCEPTUAL METAPHORS IN THE CW

6.5.1 Overview of How Source Domains within the Water Frame are Employed

A representative sample of the various water-related metaphors used by Swami Vivekananda in his CW to conceptualise various aspects of Hindu philosophy were presented above. Lakoff (1993: 210) points out that “a mapping may apply to a novel source domain knowledge structure and characterize a corresponding target domain knowledge structure”. Hence, various aspects of the source domain of water have been used by Swami Vivekananda in order to gain insight into the target domain of various aspects of abstract Hindu philosophy. In the metaphors above, the domain of OCEAN was generally used in a positive light, mapping on to God, God’s love, God’s energy, the human soul (as part of the God-soul), the various prophets of the world, the Vedantic scriptures (with the

subsidiary texts explained in terms of waves), the universe itself (with everything within it described as an ephemeral whirlpool), the vastness of Indian philosophical thought (with ancient and modern trends being conceptualised as a confluence of rivers), and of course as a source domain describing the love which various saints have felt for their fellow man, including Jesus, Buddha and Sri Ramakrishna.

However, the source domain of ocean was not only used with positive import. Sometimes it was used to refer to the vast misery of human life, whereby people need a *boat of spirituality* to help them traverse it. In addition to the challenges presented by the *ocean of life*, the *ocean of orthodoxy* was also conceptualised as one of the main challenges impeding the progress of the Indian people. As documented, Vivekananda faced innumerable challenges from the orthodoxy of the time, who felt he was not suitable to be representative of the Hindu people. His iconoclasm is documented in Chapter 3, and will therefore not be repeated here, but before him the Buddha faced a similar challenge; it is in these contexts that Vivekananda spoke of the *ocean of orthodoxy* which had to be overcome.

The use of the source domain BUBBLES was more versatile. Often used to refer to thoughts in the human mind (without reference to whether these are positive or negative), reference is also made to people as bubbles, and enlightened beings as the *bigger bubbles* in a boiling kettle, leading the world towards revolution, with the *smaller bubbles* (ordinary people) following suite. At other times, enlightened beings are referred to as *waves*, who come along to *wash away the dross* of society at the time (CW-7: 6). When conceptualised as thoughts, the idea is that the *tiniest bubble* is connected to every other *bubble* via the medium of the *ocean*, and that these *bubbles* will eventually *melt* into a *single wave of unity*. Given the nature of *bubbles*, it is also used to depict something which is ephemeral, like fly-by-night religious sects which come and go and never make a lasting impression; compare this to the *life-current of Vedanta* (CW-4: 174), which *ferments and culminates in a flood* (CW-8: 207) of influence, or is at times conceptualised as a *massive wave which will deluge the world* (CW-4: 184). When people are compared to *bubbles*, the implication is always that just as the *bubbles* are supported by the water medium in which they exist, so

too do all people subsist 'in' God. In comparing the various heavenly bodies to *bubbles*, the point is that the world itself is an ephemeral entity; likewise, the earth is also compared to an *ephemeral bubble*. Vivekananda also compares everyday things with which he has no interest to *bubbles*, like praise, wealth, and sensory pleasures. People are also conceptualised as *bubbles* trying to get out of a medium in which they are trapped. In keeping with this theme, Vivekananda refers to beings who have avoided rebirth as *steam*, able to escape the world.

Another frequently used source domain was WAVES. This domain was often used to refer to thoughts, but generally with a negative connotation; if not destructive, then with the import that the thoughts are disturbing and distracting, and need to be calmed by meditation. When this is done, we can connect with the *ocean*, otherwise people get lost in the *waves*; in this regard, *waves* are also compared to the delusive power of the senses, where people focus on the *wave*, and lose sight of the fact that it is part of the *ocean*. If God is seen as the *ocean*, often His prophets are seen as *giant waves*, and ordinary people as *smaller waves*. Prophets come like a gigantic wave which *washes away* the debris of the time; though this may be seen as destructive in a sense (coming as a *flood* which will *wash away* the *status quo*), it is seen as a necessary cleansing process. *Waves* also connote a temporary separation from the *ocean*, like people being born into the world are temporarily separated from God. WAVES is also used to depict the dominance of materialism in one age, and the subsequent dominance of spirituality in another, like *tidal waves* that follow one another. Finally, the destruction caused by invasions from foreign countries are also conceptualised as *waves*, as are the unwelcomed influences from other countries. Like the domain of OCEAN, then, the domain WAVES is not always used to depict positive concepts.

The source domain of FLOOD was used, sometimes positively, to refer to the influence of Vedantic thought, or the influence a prophet may have, but also to refer to the rise of Western materialism, or colonialism, and the concomitant damage that comes with such conduct.

The source domain LAKE is used very often throughout the *CW* of Swami Vivekananda, but almost exclusively to depict the target domain of the human mind, with *ripples* or *bubbles* in the *lake* being thoughts, and an object like a stone thrown into the *lake* compared to some kind of sensory stimuli. When people have calmed all their thoughts, the *lake* of the mind would be clear, allowing them to perceive Reality without distortion. Often, when using the lake metaphor, Vivekananda would expressly ask his audience to be aware of the metaphor, creating an awareness of a mapping which would otherwise be unconscious.

Like *waves*, being the result of the movement of the *ocean*, the domain of CURRENT, also pertaining to the movement of water, was used quite often. Advocating a view akin to the idealists, Vivekananda sometimes compares *currents* to thoughts which cause things to exist. At other times, he uses it to conceptualise the re-awakening of spiritual ideals, or the influence Indian thought will come to have on the world. It is also used to refer to man's innate dispositions, whereby one's *current of character* will dictate how one will behave. The domain CURRENT is also used to explain the initial momentum generated by spiritual strife, by which one can eventually *float on effortlessly* towards God-consciousness. Often this is combined with a comparison to *wading through the waves* to get to the *calmer waters* of God-consciousness.

It is logical that the source domain BOAT will also be used, given that it is a common vessel used to traverse water-bodies. Vivekananda compares *boats* to the human body, with the soul being the boatman. The phrase *being on the same boat* refers to shared human experience, in the Vedantic context of mankind's collectively deluded perception, mistaking the dream-world as reality – a nuanced difference from the similar idiomatic turn of phrase. Spiritual life is seen as a *journey*, whereby one needs to take the *boat of spirituality* across the *hazardous ocean of life*. Finally, Vivekananda compares his own mission to a *boat voyage*, with all the concomitant trials and tribulations.

Lakoff & Johnson (1999: 192 – italics in original) refer to the conceptual metaphor EXTERNAL EVENTS ARE LARGE MOVING OBJECTS, and break this down into a special case pertaining to fluids, illustrated with the following examples:

“You gotta *go with the flow*. I’m just trying to *keep my head above water*. *The tide of events...The winds of change...The flow of history...I’m trying to get my bearings*. He’s *up a creek without a paddle*. We’re all *in the same boat*.”

Related to the way Vivekananda uses the last instantiation of the conceptual metaphor (though not quite the same), Lakoff & Johnson (1999: 192 – italics in original) say that “If ‘We are all *in the same boat*,’ then we are all subject to the same external forces that move the boat this way and that. The forces of the waves will take us to the same final destination – the same final state. If the boat sinks, none of us will achieve our purposes. The entailment is that it is our collective advantage to help keep the boat afloat.” The entailment for Vivekananda, in the context of shared perception, is more that people need to realise that they are limiting themselves to a certain purview, not quite that the boat ought to be kept afloat. Of course, in the context of the *boat of spirituality* helping people to traverse the *ocean of life*, the same (à la Lakoff & Johnson) applies. Furthermore, this can be seen as a special instance of the more general LIFE IS A JOURNEY metaphor.

The domain of RIVER is used to conceptualise the universe, to show there is no break between objects in the world, just as there is no such break in a river. Regarding the *spiritual life is a voyage* metaphor, rivers are used to illustrate this path, one which people *float down*, with obstacles on the way precluding them from reaching the destination. This is not always seen as a good thing, or conceptualised in the same way, since for example in section 5.4.3.7, it is explained that people must *not* let life’s journey take them wherever it is taking them – people must fight and strive for freedom, like the Buddha did while he was *floating on the river of luxury*. Similarly, STREAM is used to show a general trend towards which something is progressing, like the *energy* of the Jews which *thrust* Christ into action.

Thirst is used to refer to unfulfilled desires, with God's succour being compared to a drink provided to a thirsty man. The hackneyed idiom *thirst for excellence* is also used quite often. Lakoff & Johnson (1999: 196) refer to the attainment of a desire as achieving a purpose, which is a variation of this.

The source domain of WHIRLPOOL is used to refer to being trapped in the world, by the *whirlpool of karma*, for example, to little thoughts which coalesce and unify people's perception and understanding of the world, and to various evanescent things within the universe. VORTEX, like the domain of WHIRLPOOL, is used to refer to man's power to attract energy. Many other water-related terms are used metaphorically in the *CW*, though not as pervasively as the ones mentioned above. These include:

- DEW, which refers to the subtle yet powerfully rejuvenating effect of Eastern thought on the world; though ostensibly ineffectual, it nourishes nature, and is able to break the *mountain of dogma*;
- THE PROCESS OF MELTING, used to illustrate *unity* in various domains;
- VESSEL, referring to man's capacity to be filled with God's love;
- REFLECTION (OF THE SUN) IN WATER, used to show that the world is like a reflection on water, which reflects an underlying Consciousness; the water (in the form of dewdrops/globules/wavelets, etc.) being the medium through which the façade of the diversity in the world is perceived;
- CONDUIT, where man is conceptualised as a conduit through which God's energy is channelled;
- SINKING CUP, referring to the decline of Indian culture.

Water, being such a pervasive part of life on earth, is a versatile, concrete and familiar source domain, and it offers various semantic aspects which can be manipulated and mapped onto abstract target domains (which in this case are related to concepts in Hindu philosophy). The claim that people are able to manipulate "unused parts of the source domain" is clearly true in this case, since water manifests itself in such variegated ways

(Lakoff & Turner 1989: 53). Hence, given the pervasiveness of water in everyday life, Vivekananda's predominant use of water metaphors is unsurprising, as is its concomitant connotation of having cleansing, rejuvenating, cyclic, etc. qualities. Allan (1997) goes into a fair amount of detail as to the various water metaphors used in the analects of Confucius, for example, and Lu (2012) discusses the use of water metaphors focussing specifically on the Chinese classic, the *Dao de jing*¹³. Legge (1895) discusses the Chinese classics in general, and documents the pervasive use of water-related metaphors in the various Chinese texts (cf. Legge 1895: 300, 396, 420, 443). Various scholars of Hindu philosophy have also used the water metaphor, as illustrated by Krishnananda (1994; 2014) and Sivananda (2014), and Vivekananda's own use of water metaphors were often taken from the ancient Hindu scriptures, and adapted it to suit a more 'modern'-day¹⁴, often (though not always), English-speaking Western audience. The *Isa Upanishad*, one of the first *Upanishads* studied by scholars of *Vedanta*, starts out with a water metaphor, referring to spiritual practice as a *stream* leading to the *ocean of the soul*. It is therefore unsurprising that this metaphor is so pervasive in Vivekananda's teachings.

In addition to the above, it is worth noting that many other neo-Hindu scholars employ water-related metaphors with a similar import as that of Vivekananda. Five of these will be discussed in section 6.6 below, to show that there is some evidence of independent convergence, in keeping with Lakoff & Johnson's (1999: 80) requirement that an "adequate theory of concepts and reason must be committed to the search for converging evidence from as many sources as possible".

6.5.2 A Hypothetical Conceptual Structure for Water Metaphors in Vivekananda's CW

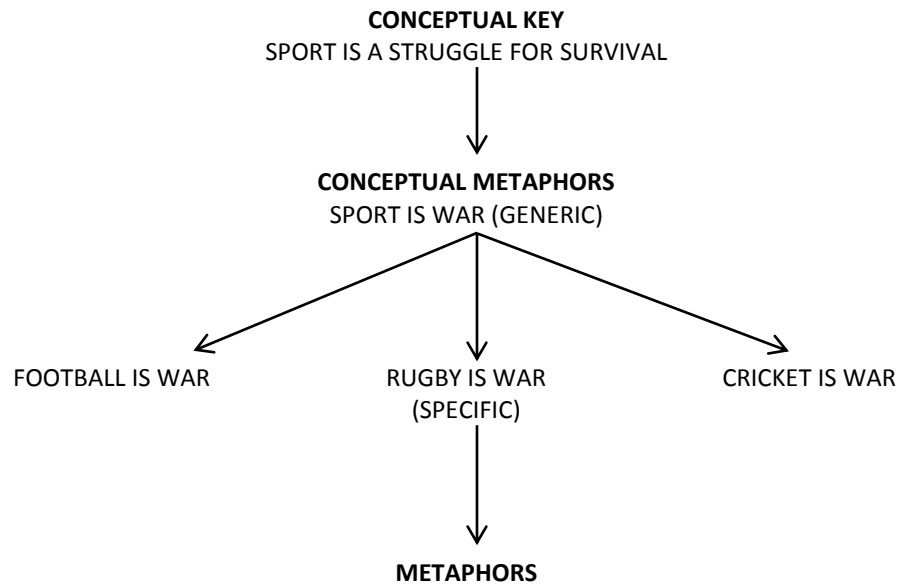
An important point to note with the metaphors analysed in section 6.3 above is that some may question their status as being truly conceptual. It was noted in Chapter 2 that the

¹³ Spelling as it appears in the said article; more commonly spelt as *Tao de Ching*.

¹⁴ Relative to the ancient Indian audiences who would have consumed the original Vedic texts.

criteria for postulating conceptual metaphors are not clear, but one less controversial criterion is the prediction an underlying conceptual metaphor makes, creating the expectation that these hypothetical cross-domain thought structures will inspire other metaphorical linguistic manifestations (hence section 6.6 below). However, sometimes (as with cases like 6.3.1.4), the postulated conceptual metaphors did not prove to be productive. Lakoff & Turner (1989: 72) make a relevant point on that note, saying that “poets lead us to beyond the bounds of ordinary modes of thought and guide us beyond the automatic and unconscious everyday use of metaphor”. Although they claim this, it is agreed that both these influential scholars “are part of the cognitive metaphor tradition, which argues that metaphors are not in fact deviant and decorative but an indispensable tool in both language and thought” – this means that they see “the metaphors in everyday language as primary and the metaphors in literature as creative and novel exploitations of the *same underlying conceptual structures*” (Steen *et al.* 2010: 88 – italics added). This would include idiomatic usage, as well as variations thereof.

Charteris-Black (2004: 129) proposes the following hypothetical conceptual structure which may motivate metaphors on a linguistic level:



a battle for survival; to surrender the first set; armies of supporters; the fight for survival; destroy a bowling attack, etc.

Figure 6.1 A hypothetical conceptual structure for metaphors

Instead of a group of related linguistic metaphors being motivated by an underlying conceptual metaphor, Charteris-Black proposes a more intricate relationship between the linguistic metaphors and the conceptual structures motivating them. The ‘conceptual key’ is analogous to a meta-metaphor, which motivates generic and specific conceptual metaphors, which, in turn, allow for the linguistic metaphors. While the data discussed in this chapter does not quite fit the schema proposed above, it is plausible to propose an adapted version of Charteris-Black’s outline, based on a three-tiered hierarchical structure as follows:

GENERIC CONCEPTUAL METAPHOR

- SPECIFIC CONCEPTUAL METAPHOR
 - *Linguistic instantiation of the underlying metaphor*

The ‘generic conceptual metaphor’ here is analogous to Charteris-Black’s ‘conceptual key’, and the ‘specific conceptual metaphor’ can be seen as tantamount to a superordinate metaphor which motivates the linguistic metaphors seen in the actual data. In light of the

data above, the following generic conceptual metaphors can be extrapolated for the metaphors postulated in section 6.3:

- I. THE MIND IS A BODY OF WATER
- II. THE DIVINE IS A BODY OF WATER
- III. LIFE IS A RIVER
- IV. PARADIGMS ARE WATER-FORMS
- V. (SPIRITUAL) LIFE IS A VOYAGE
- VI. THE UNIVERSE IS A BODY OF WATER

Following the schema above, the generic conceptual metaphors, specific conceptual metaphors and linguistics instantiations of the underlying metaphors can be depicted as follow for the current data:

- I. THE MIND IS A BODY OF WATER**
 - THE MIND IS A LAKE
 - *Thought is like a bubble rising to the surface*
 - THOUGHTS ARE WAVES IN A LAKE
 - *When I am angry, my whole mind becomes a huge wave of anger*
 - THE MIND IS A BOAT MANIPULATED BY THE WINDS OF SENSE-INDULGENCE
 - *For the mind which follows in the wake of the wandering senses carries away his discrimination as a wind (carries away from its course) a boat on the waters*
 - THE MIND'S TENDENCY TO EXAGGERATE IS LIKE PERCEIVING A BUBBLE AS A WAVE
 - *I only let the wave pass, as is my wont. Letters would only have made a wave of a little bubble*
 - THOUGHTS ARE CURRENTS
 - *We find pleasure in certain things, and the mind like a current flows towards them*
 - ADULATION IS LIKE A BUBBLE
 - *I sought praise neither from India nor from America, nor do I seek such bubbles*
- II. THE DIVINE IS A BODY OF WATER**

- GOD/ENLIGHTENED BEINGS ARE THE OCEAN
 - *I am the whole ocean; do not call the little wave you have made 'I'; know it for nothing but a wave*
- JESUS WAS LIKE A GIANT WAVE
 - *Gradually, all the little streams joined together, and became a surging wave on the top of which we find standing out the character of Jesus of Nazareth*
- DESIRE IS THIRST
 - *There is also the thirst for nature, and there is also the same thirst for power*
- PROPHETS ARE WAVES
 - *Then the world gets new hope and finds a new basis for a new building, and another wave of spirituality comes*
- ENLIGHTENED BEINGS ARE BUBBLES IN A KETTLE
 - *This world is like water in a kettle, beginning to boil; first a bubble comes, then another, then many until all is in ebullition and passes away in steam. The great teachers are like the bubbles as they begin*
- MAN IS A CONDUIT
 - *each man is only a conduit for the infinite ocean of knowledge and power that lies behind mankind*
- MAN IS A VESSEL FOR GOD'S LOVE
 - *Bhakti fills his heart with the divine waters of the ocean of love*
- GOD'S GRACE IS A REFRESHING DRINK
 - *to those whose thirst for life has been quenched for ever by drinking from the stream of immortality that flows from far away beyond the world of the senses*
- VIVEKANANDA IS AN OCEANIC PROPHET
 - *Christs and Buddhas are but waves on the boundless ocean which I am*
- THE BUDDHA'S LOVE WAS AS VAST AS THE OCEAN

- *he gave up his throne and everything else and went about begging his bread through the streets of India, preaching for the good of men and animals with a heart as wide as the ocean*
- BUDDHISM WAS A MASSIVE WAVE OF LOVE
 - *It [Buddhism] was the first wave of intense love for all men — the first wave of true unadulterated wisdom — that, starting from India, gradually inundated country after country, north, south, east, west*
- III. LIFE IS A RIVER**
- LIFE IS A WHIRLPOOL
 - *Man's experience in the world is to enable him to get out of its whirlpool*
- MAN IS A VORTEX
 - *Man is, as it were, a centre, and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a big current*
- LIFE IS LIKE FLOATING DOWN A RIVER
 - *we are floating down the river of life which is continually changing with no stop and no rest*
- SENSUAL PLEASURES ARE LIKE BUBBLES
 - *We have seen enough of this life to care for any of its bubbles*
- IV. PARADIGMS ARE WATER-FORMS**
- CULTURAL/INTELLECTUAL INFLUENCE IS A WAVE
 - *Hemmed in all around by external enemies, driven to focus in a centre by the Romans, by the Hellenic tendencies in the world of intellect, by waves from Persia, India, and Alexandria — hemmed in physically, mentally, and morally — there stood the race with an inherent, conservative, tremendous strength, which their descendants have not lost even today*
- (VIVEKANANDA'S VERSION OF) VEDANTA IS LIKE THE OCEAN

- *These, then, were the two mind-floods, two immense rivers of thought, as it were, Eastern and modern, of which the yellow-clad wanderer on the platform of the Parliament of Religions formed for a moment the point of confluence*
- EASTERN THOUGHT IS A FLOOD
 - *Whenever the world has required it, this perennial flood of spirituality has overflowed and deluged the world*
- VEDANTA IS A POWERFUL, LIFE-GIVING CURRENT
 - *That is the national mind, that is the national life-current. Follow it and it leads to glory*
- NON-VEDANTIC CULTS ARE EPHEMERAL BUBBLES
 - *The majority of sects will be transient, and last only as bubbles because the leaders are not usually men of character*
- VEDANTIC THOUGHT IN SOCIETY IS ACTIVITY IN A WATER-BODY
 - *Again, it has always been observed that as a result of the struggles of the various fragments of thought in a given epoch, one bubble survives. The rest only arise to melt into it and form a single great wave, which sweeps over society with irresistible force*
- MATERIALISM AND SPIRITUALISM ARE LIKE THE RISE AND FALL OF TIDAL WAVES
 - *Curiously enough, it seems that at times the spiritual side prevails, and then the materialistic side — in wave-like motions following each other.*
- VEDANTIC SCRIPTURES ARE LIKE AN OCEAN
 - *Even the Jnana Kanda of the Vedas is a vast ocean; many lives are necessary to understand even a little of it*
- INDIAN CULTURE IS LIKE A SINKING CUP
 - *in India, her cup became full to the brim, and down sank the land of Bharata, not to rise again*
- INDIAN SPIRITUAL IDEALS IS A CURRENT

- *Each nation has a main current in life; in India it is religion. Make it strong and the waters on either side must move along with it*
 - INDIA'S SPIRITUAL IDEALS IS A MAGNANIMOUS OCEAN
 - *How many gushing springs and roaring cataracts, how many icy rivulets and ever-flowing streamlets, issuing from the eternal snow-capped peaks of the Himalayas, combine and flow together to form the gigantic river of the gods, the Ganga, and rush impetuously towards the ocean!*
 - RELIGIOUS SECTS ARE CURRENTS
 - *Whirls and eddies occur only in a rushing, living stream. There are no whirlpools in stagnant, dead water*
 - ORTHODOXY IS AN OBSTRUCTIVE OCEAN
 - *And thank God I have crossed that ocean*
- V. (SPIRITUAL) LIFE IS A VOYAGE**
- MAN IS LIKE A BOAT ON THE OCEAN OF LIFE
 - *For the mind which follows in the wake of the wandering senses carries away his discrimination as a wind (carries away from its course) a boat on the waters*
 - LIFE IS DREAM PERCEIVED FROM THE 'SAME BOAT' OF SHARED HUMAN PERCEPTION
 - *We are all in the same boat here, and all who are in the same boat see each other. Men, women, animals are all hypnotized, and all see this dream because they are all in the same boat*
 - SPIRITUAL LIFE IS A VOYAGE ACROSS AN OCEAN
 - *The brutal mania for leading has sunk many a great ship in the waters of life*
 - VIVEKANANDA'S MISSION IS A VOYAGE TO UNKNOWN LANDS
 - *I have launched my boat in the waves, come what may*
 - VIVEKANANDA'S LIFE IS A HOMEWARD BOUND VOYAGE
 - *My boat is nearing the calm harbour from which it is never more to be driven out*

- *Tossed to and fro, from wave to wave
in this seething, surging sea
Of passions strong and sorrows deep,
I long, oh, long to return home!*¹⁵

VI. THE UNIVERSE IS A BODY OF WATER

- THE UNIVERSE IS A RIVER
 - *It is a continuous mass of matter, the sun being one part, and you another. Is there a break between one part of a river and another*
- THE WORLD IS A KETTLE OF BOILING WATER
 - *When a kettle of water is coming to the boil, if you watch the phenomenon, you find first one bubble rising, and then another and so on, until at last they all join, and a tremendous commotion takes place. This world is very similar. Each individual is like a bubble, and the nations, resemble many bubbles*
- THE EARTH IS A BUBBLE
 - *This floating bubble, earth —
Its hollow form, its hollow name,
its hollow death and birth —
For me is nothing*¹⁶
- PEOPLE ARE BUBBLES IN A LIQUID MEDIUM
 - *A bubble of air in a glass of water strives to join with the mass of air without*
- EARTHLY TEMPTATIONS ARE LIKE A DRINK BEFORE A THIRSTY PERSON
 - *Go, mix with them and drink this cup and be as mad as they*

This is obviously not a closed list, and a closer reading of the CW would almost certainly serve to enhance and hone this metaphorical hierarchy. It is actually also possible to

¹⁵ Enjambment due to the fact that this is an excerpt from a poem

¹⁶ Another excerpt from a poem

postulate three main conceptual metaphors, on the same hierarchical level as that of Charteris-Black's 'conceptual keys' mentioned earlier. These are THE MIND IS A BODY OF WATER, GOD IS A BODY OF WATER, and LIFE IS A RIVER. These interact, and can be said to motivate a complex metaphor like CREATION IS A FAÇADE/PROJECTION/REFLECTION, which does not fit neatly into the conceptual hierarchy mapped out above. In fact, this does not necessarily have to be treated, parsed or analysed as a metaphor *per se*, but could be seen as an entailment of the three main conceptual metaphors (which nonetheless does not detract from the contextually motivated import expounded upon):



In like manner, it could be argued that these three metaphors serve to motivate all the other water-related metaphors used by Vivekananda, and interact in interesting ways to allow for novel conceptualisations of abstract themes in Hinduism.

In the analysis, it becomes evident that metaphors like THE UNIVERSE IS A BODY OF WATER, and THE UNIVERSE IS A RIVER are nuanced enough in their imports and mappings to justify separate expositions, even though they look similar/the same on the surface. The former, for example, is about the ephemeral nature of the cosmos, whereas the latter is about the inter-connectedness of everything in the cosmos. It should be noted that the source domain of water can and is manipulated in a variety of ways to refer to disparate aspects of the target, whether that is the mind, functions of the mind, the universe, and so on. Mason (2012: 96 – underlined in original), interestingly enough, interrogates the paradox of the illusory nature of the world using a water metaphor by citing J.L. Garfield as explaining that “the illusion of water in a mirage is true in relation to the conditions that give rise to it, i.e. the illusory water is not not a mirage”. To discuss this in any more detail than has already been done in Chapter 3, and in the various imports and implications of the metaphors is, however, beyond the scope of the current study. Likewise, THE WORLD IS A KETTLE OF BOILING WATER and THE EARTH IS A BUBBLE can be seen as variations of THE

UNIVERSE IS A BODY OF WATER, without compromising the specific import of those particular metaphors. The same applies to INDIAN SPIRITUAL THOUGHT IS LIKE A PALLIATIVE CURRENT and INDIA'S SPIRITUAL IDEALS IS A MAGNANIMOUS OCEAN.

The metaphor INDIAN CULTURE IS LIKE A SINKING CUP is not obviously a water metaphor, since the use of cup as source domain makes it something of a mixed metaphor. Regardless, aspects from the WATER frame also form part of the source, and since the metaphor makes an interesting point, it was not excluded from the analysis, following the 'WIDLII principle' proposed by Steen *et al.* (2010: 19), and adhered to in this study – as discussed in section 5.4, this simply entails tagging a lexical item as metaphorical when there is some doubt as to its metaphorical status.

Another complication that arises for a descriptive analysis like this one is that the metaphorical imports are inferred from the mappings which arguably pertain more to the linguistic level of analysis (than to the superordinate level). Thus, it must be conceded that the superordinate metaphors may not be truly conceptual. Lakoff (1993: 211) points out that mappings ought to occur at the superordinate level, which is why it would be better to map *vehicle* onto an aspect of the target domain pertaining to *love*; instead of, say *motorbike* or *car*. The simple reason for this is that using *vehicle* allows for a higher level of generality. However, this mapping only works if one is prepared to presuppose that all aspects of the source domain fit into a superordinate category. This is not necessarily true, since concepts like *bubble*, *wave*, *ripple*, *whirlpool* and the like (all of which are relevant in mapping metaphors like THE MIND IS A LAKE) simply cannot be lumped into some kind of superordinate category. In fact, the very idea that all concepts can be categorised in this way is premised on a nativist doctrine that has been critiqued in detail by scholars like Sampson (2005) and Naicker (2012). Regarding the assumption that basic-level concepts necessarily fit in to superordinate categories (with subordinate categories 'lower down' on the hierarchy), Sampson (2005: 161) specifically objects with the counter-example of *carpet*, which does not obviously fit into the superordinate category *furniture*. It could be the case that the assumption that mappings ought to happen at this level is a relic of this

paradigm. In addition to the fact that this very idea is questionable, the study shows that mappings at this level will not work between the two conceptual domains. This is simply because different aspects of the source domain map in different ways for different metaphors, like *bubble* mapping onto ‘prophet’ in one metaphor (cf. 6.3.2.6), and onto the behaviour of ‘thoughts’ in another (as in 6.3.1.1). Mueller (2010: 329) points out that it is “combining different mappings” in this way that forms the basis of creative metaphors. Hence, it makes sense to map metaphors at the appropriate level, and since the current study focuses on a descriptive analysis based on the *CW*, it makes sense to pitch the mapping on that level. Ahrens (2010: 186) concurs on this point, and says that “specifying a metaphor at its appropriate level of schematicity” helps to “constrain the concepts that can correspond between a source and a target domain”. In fact, without identifying linguistic correspondences, mapping principles in general cannot be postulated (Ahrens 2010: 205). Gibbs (2006: 435) makes a related, more general, point when he stated that metaphor comprehension and analysis is such a complex phenomenon, that there should be a variety of theories to cover it at various levels of analysis. Otherwise, the problem of “comparing a metaphor with earlier metaphors leaves the content of the conceptual schemata rather vague” (Mueller 2010: 329), which is not ideal, and is certainly not the point of the current study.

The next section will explore the water metaphors used by other influential figures within the Hindu tradition.

6.6 RECURRING METAPHORS IN OTHER HINDU SCHOLARS’ TEXTS

If the metaphors postulated in section 6.3 are conceptual in nature, one would expect them to recur in the works of those from a similar cultural background, when they are trying to conceptualise the same subject matter. A close reading of a selection of works by Hindu scholars (all connected somehow to Swami Vivekananda and his movement) revealed that this is indeed the case. Water metaphors used by 1) Sri Ramakrishna, 2) Swami

Saradananda, also a direct disciple of Sri Ramakrishna, 3) Swami Adiswarananda, former president of the Ramakrishna-Vivekananda Society of New York, 4) Paramahansa Yogananda, an influential modern-day saint, and 5) Mahatma Gandhi will be outlined in this section. The above-mentioned ‘scholars’, who were all highly influential exponents, and who contributed directly to the shape of modern-day Hinduism, will be discussed below in turn; the terms used metaphorically in the excerpts are underlined for the sake of salience.

6.6.1 Sri Ramakrishna

Excerpts (1) to (8), as well as all the underlined data in this section, are taken from Nikhilananda (1974):

- (1) The Master said to the Brahmo devotees: ‘In meditation one must be absorbed in God. By merely floating on the surface of the water, can you reach the gems lying at the bottom of the sea?’(p. 52)

Then Sri Ramakrishna sang:

- (2) Taking the name of Kali, dive deep down, O mind,
 Into the heart’s fathomless depths,
 Where many a precious gems lies hid.
 But never believe the bed of the ocean bare of gems
 If in the first few dives you fail;
 With firm resolve and self-control
Dive deep and make your way to Mother Kali’s realm.

Down in the ocean depths of heavenly Wisdom lie
 The wondrous pearls of Peace, O mind;
 And you yourself can gather them,
 If you but have pure love and follow the scriptures’ rule.
 Within those ocean depths, as well,
 Six alligators lurk – lust, anger, and the rest –
 Swimming about in search of prey.
 Smear yourself with the turmeric of discrimination;
 The very smell of it will shield you from their jaws. /
 Upon the ocean bed lie strewn
 Unnumbered pearls and precious gems
 Plunge in, says Ramnad, and gather up handfuls there!” (pp. 52-53).

Then, on p. 54, Sri Ramakrishna adds that “nobody wants to plunge” When talking to another devotee, he asks:

- (3) Do you know what I mean? Think of Brahmin, Existence-Knowledge-Bliss Absolute, as a shoreless ocean. Through the cooling influence, as it were, of the bhakta’s love, the water has frozen at places into blocks of ice. In other words, God now and then assumes various forms for His lover and reveals Himself to them as a Person. But with the rising of the sun of Knowledge, the blocks of ice melt. Then one doesn’t feel anymore that God is a Person, nor does one see God’s forms. What He is cannot be described. Who will describe Him? He who would do so disappears. He cannot find his ‘I’ anymore (p. 78).

Soon after this, he compares the attempt of finding the real ‘I’ to that of peeling an onion, whereby there will ultimately be nothing. In further explaining the experience of merging with God, he cites the story of a salt doll, who “went to measure the depth of the ocean. No sooner was it in the water than it dissolved”, and later he explains that the “‘I’ which may be likened to the salt doll, dissolves in the ocean of Existence-Knowledge-Bliss Absolute and becomes one with It” (p. 79). After saying that we are like grain about to be crushed, and that we should therefore see ourselves as at the mercy of the ‘peg’ [God] and take refuge, he goes on to sing the following song:

- (4) Mother! Mother! My boat is sinking here in the ocean of this world; Fiercely the hurricane of delusion rages on every side! Clumsy is my helmsmen, the mind; stubborn my six oarsmen, the passions; Into a pitiless wind I sailed my boat, and now I am sinking! Split is the rudder of devotion; tattered is the sail of faith; In my boat the waters are pouring! Tell me, what should I do? For with my failing eyes, alas! nothing but darkness do I see. Here in the waves I will swim, O Mother, and cling to the raft of thy name! (p. 86).

It is well-known that Sri Ramakrishna was a disciple of the Divine Mother, who is God conceptualised in the feminine aspect. For this reason, he often referred to God as ‘Mother’. An exposition on this aspect of Sri Ramakrishna’s life will need to be an extensive one, especially considering Vivekananda’s role in it (Harding (1993). Nevertheless, in (4) we see *ocean* used negatively to map onto the world, and vessels like *raft* and *boat* are like God’s saving grace, despite the rain of materialism exacerbating his quandary.

Soon after, Sri Ramakrishna reverts to conceptualising God using the source domain of OCEAN, with an explicit comparison, repeating the metaphor on several occasions:

- (5) Satchidananda is like an infinite ocean. Intense cold freezes the water into ice, which floats on the ocean in blocks of various forms. Likewise, through the cooling influence of Bhakti, one sees forms of God in the Ocean of the Absolute. These forms are meant for the bhaktas, the lovers of God. But when the sun of knowledge rises, the ice melts; it becomes the same water it was before. Water above and water below, everywhere nothing but water. [...] But you may say that for certain devotees God assumes eternal forms. There are places in the ocean where the ice doesn't melt at all. It assumes the form of quartz (p. 125).

Vivekananda often uses OCEAN with a slightly different import, aimed at conceptualising the loss of identity ('self') which comes with spiritual realisation, whereas in (5), Ramakrishna's point is to explain why some people need to superimpose a form onto God before He can be appreciated.

When giving advice to another holy man, Sri Ramakrishna advises him to "dive deep into God-Consciousness". Thereafter, he began to sing the following song:

- (6) Dive deep, O mind, dive deep in the Ocean of God's Beauty;
If you descend to the uttermost depths,
There you will find the gem of Love (p. 525)

The Master continued, "One does not die if one sinks into this Ocean. This is the Ocean of Immortality. Once I said to Narendra, 'God is the Ocean of Bliss. Tell me if you want to plunge into It. Just imagine there is some syrup in a cup and that you have become a fly. Now tell me where you will sit to sit the syrup.' Narendra answered, 'I will sit on the edge of the cup and stretch my neck out to drink, because I am sure to die if I go far into the cup.' But then I said to him, 'This is the Ocean of Satchidananda. There is no fear of death in it. This is the Ocean of Immortality. Only ignorant people say that one should not have an excess of devotion and divine love'". Thereafter, he repeated to the holy man: "Therefore I say to you, dive into the Ocean of Satchidananda" (p. 525).

When discussing the idea that there are various paths leading to God, in the spirit of universal religious acceptance, Ramakrishna says that there “are innumerable pathways leading to the Ocean of Immortality. The essential thing is to reach the Ocean. It doesn’t matter which path you follow. Imagine that there is a reservoir containing the Elixir of Immortality. You will be immortal if a few drops of the Elixir somehow get into your mouth. You may get into the reservoir either by jumping into it, or by being pushed into it from behind, or by slowly walking down the steps. The effect is one and the same. You will become immortal by tasting a drop of that Elixir” (p. 535).

The references here to SPIRITUAL LIFE AS A JOURNEY with variegated paths (Ramakrishna himself having been trained in all the main religious sects of the world), as well as to GETTING SOMETHING TO DRINK IS ATTAINING SOMETHING DESIRED are telling as well, in addition to the pervasive use of *ocean* to map onto the experience of becoming one with God. In fact, Ramakrishna often plays with variations of the latter, asking questions like “Once a person tastes sugarcandy syrup, will he care anymore for the syrup of molasses?” (Saradananda 2009: 8), his point being that once you experience God’s love, you will no longer care for earthly love.

During a later conversation, Ramakrishna asked Naren to sing the following song:

- (7) Upon the Sea of Blissful awareness waves of ecstatic love
arise!
Rapture Divine! Play of God’s Bliss!
Oh, how enthralling! (p.573)

And then again later:

- (8) In Wisdom’s firmament the moon of Love is rising full,
And Love’s flood-tide, in surging waves, is flowing everywhere.
Oh Lord, how full of bliss Thou art! Victory unto Thee! (p. 573).

Waves are used very differently in (7) and (8), to map onto God’s effulgent love, whereas in the earlier song it referred to the trials and tribulations of worldly life.

6.6.2 Swami Saradananda

Swami Saradananda¹⁷ was a raconteur, very much like his Master Sri Ramakrishna, and starts the text used here with the following parable, to expound upon the question ‘How can a finite entity know the Infinite?’:

- (9) There is a beautiful story which illustrates this idea. A scholar tried for a long time to understand and teach all these transcendental principles. Frustrated at his utter failure, he went to the seashore to drown himself. There he saw a small boy engrossed in an unusual kind of play. He had made a small hole in the sand and was bringing water in his tiny palms to fill the hole. The scholar asked the boy what he was doing, and the boy said that he was going to bring all the water from sea and put it in the hole. The scholar then realized that he was doing the same thing by trying to understand *through the mind* something which transcends it (pp. 12-13 – italics added).

It is explained later that *ocean* is to be mapped on to infinite knowledge, and the water held in the little boy’s tiny palms represents the human effort at learning something, and the hole wherein this water is placed represents the human mind and its ability to comprehend/hold a limited amount of knowledge. Later on, Saradananda says that we can only understand life and its meaning when we know ourselves, and that when “someone close to us passes away or when the terrible whirlpool makes a sudden appearance in the stream of our life, uprooting in a stroke all our aspirations, we can keep our balance in such moments of trial only if we have Self-knowledge” (p. 23). Here *whirlpool* and *stream* are being used negatively to refer to worldly struggles. Swami Saradananda often quoted Sri Ramakrishna as well:

- (10) Sri Ramakrishna used to say that the human mind is like a bird perched on the mast of a ship. Once a bird was sitting on the mast of a ship. The ship set sail and went far into the sea. Bored with sitting in one place, the bird flew off to go elsewhere. It saw nothing but water everywhere. It flew for a long time in all directions but was unable to find any place to land. Exhausted at last, it returned to the mast of the ship and sat down. *In precisely the same way*, the human mind also becomes fatigued after its search in different objects and in different places. At last it finds peace when it sees the One within (p. 47 – italic added).

¹⁷ All excerpts taken from Saradananda (2009)

The ship in (10) represents the true home of the soul, and the flight of the bird refers to mankind's pointless search for happiness in the world – like the bird looking for entertainment in the sea, and finally comes back. Likewise, we will all go back to God.

Using the term *bubble* to refer to desires, Swami Saradananda says later that within “us also such desires are always rising. The desires of our numerous lives come bubbling up” (p. 48). This is similar to a metaphor employed by Vivekananda, where he says that “Consciousness is the name of the surface only of the mental ocean, but within its depths are stored up all our experiences, both pleasant and painful”, of course these experiences, within the context of Vivekananda's belief system, are not limited to this birth (CW-4: 104).

Referring to Lord Krishna, who kept calm and collected even amidst a bloody battle as He had to advise his friend and confidante, Arjuna, on-site, it is said that He maintained “an oceanic calmness” throughout (p. 49). Speaking of mankind's inner desire to live a spiritual life, Saradananda points out that we are often misguided by the whims of worldly desires, and are “often get caught in a whirlpool of activity and are unable to decide what we should do” (p. 55).

6.6.3 Swami Adiswarananda

Adiswarananda¹⁸ speaks about the experience of spiritual liberation using the following analogy:

- (11) Communion with our true Self [...] is the most efficacious form of meditation, comparable to bathing in a sacred river: ‘The river of Atman is filled with the waves of self-control; truth is its current, righteous conduct its banks, and compassion its waves. ... Bathe in its sacred water; ordinary water does not purify the inmost soul’ (pp. 5-6 – ellipsis in original).

¹⁸ All excerpts taken from Adiswarananda (2011)

Aside from the obvious import of this metaphor, there is also a cultural reference to the belief amongst some Hindus that one is cleansed of all sins upon taking a bath in a sacred river, like the Brahmaputra or the Ganges.

When discussing mind-calming techniques, he refers to the ideal of focussing ones thoughts on a particular point so that one powerful thought subdues the (little) restless thoughts which may be distracting the practitioner, paving the way for a more perspicacious understanding:

- (12) The psychology of meditation is to cultivate a single thought. A restless mind is like a lake, constantly agitated by the winds of desires, creating thought-waves of a diverse nature. Because of this constant agitation, our true Self at the bottom of the lake cannot be perceived. When, to counter all those many thought-waves, a single thought is consciously cultivated by the repeated and uninterrupted practice of meditation, it develops into a huge wave that swallows up all the diverse ripples and makes the mind transparent and calm. The concentrated mind in meditation is the mind that has taken this form of a single thought-wave (p. 7).

This metaphor was almost certainly inspired by Vivekananda, whom Saradananda knew very well, and who said in one of his talks on the same theme: “Let us take another example. You are dropping stones upon the smooth surface of a lake. Every stone you drop is followed by a reaction. The stone is covered by the little waves in the lake. Similarly, external things are like the stones dropping into the lake of the mind. So we do not really see the external . . . ; we see the wave only” (CW-4: 125). Both scholars may also have been influenced by Patanjali, who is the founder of the system known today as ‘yoga’, and who also conceptualised the mind metaphorically as a *lake, pond*, etc.

More references are made to the *ocean* as mapping onto a negative target domain “with the help of this body you will cross the ocean of life” (p. 212), and that “the sacred texts of Vedanta describe the body as a boat, with the help of which a spiritual seeker crosses the ocean of mortality and sorrow” (p 213). Later, there is another reference made to eating habits, where it is said that “those who have to steer the boat of life with strenuous labour have to eat meat, whereas those following a purely spiritual life ought to follow a vegetarian diet” (p. 220). Perhaps the reference to the Vedantic texts using these same

metaphors also explain the pervasive use in subsequent Hindu religious literature and thought, since these texts, being the *Upanishads*, are the foundation upon which modern-day Hinduism is premised.

In an exposition on the human mind, Adiswarananda explains the need for an underlying consistent substratum, upon which the various states of consciousness can function: “No experience, illusory or otherwise, can exist without a substratum. The mirage cannot exist without the desert. The waves and bubbles cannot exist without the ocean. Likewise, the three states and all the experiences in those states subside into Turiya, their substratum” (p. 234).

On the topic of breath control, being one of the preliminary practices in preparing for meditation proper, Adiswarananda says that “the infinite ocean of prana, this little wave of prana which represents our own energies, mental and physical, is the nearest to us”, before going on to say that we can control all the energy in the universe if “we can control this prana” (p. 272). In the practice of yoga, it is believed that there are seven ‘chakras’, starting at the root, which is below the base of the spine, and culminating in the crown, which is at the top of the head. The energy which joins these ‘chakras’ is called the ‘kundalini’; with reference to this, Adiswarananda says that “when it reaches the crown of the head, the individual consciousness merges in the ocean of all-pervading Pure Consciousness” (p. 287).

In conceptualising the world as a *river* that one needs to cross, Adiswarananda quotes Adi Sankara as saying that whoever “seeks to realize the Self by devoting himself to the nourishment of the body, proceeds to cross a river by catching hold of a crocodile, mistaking it for a log” (p. 290).

Differing from Vivekananda, who avoided high-falutin mystical musings, and using language more commensurable with the language used by Ramakrishna in his moments of inspiration, Adiswarananda describes a particular type of experience as analogous to “hearing sounds at a distance, like ripples produced in a pond” (p. 296). It is not clear what this means, but the implication is that this was an actual sensory experience that these

mystics are trying to relay. In this light, Adiswarananda quotes Sri Ramakrishna, who said: “I saw the visions described in the scriptures. Sometimes I saw the universe filled with sparks of fire. Sometimes I saw all the quarters glittering with light, as if the world were a lake of mercury. Sometimes I saw the world as if made of liquid silver [...]” (p. 299), and later on, that such experiences are akin to being “a fish, swimming in the ocean of divine ecstasy” (p. 303).

6.6.4 Paramahansa Yogananda

Like others of his ilk, Yogananda’s teachings¹⁹ are rife with metaphors, including but not limited to water-related ones. The work chosen here is a collection of various teachings from this influential saint, entitled *The Divine Romance*. In writing about his absence from his centre in Los Angeles during a prolonged visit to India, he says to his disciples: “I never miss you all because I am with you evermore. And when this wave shall be gone from the ocean of the surface of the ocean of life, somewhere else I will be; but whether here or there, we will all be in the same ocean of life in God” (p. 57).

Often during a public sermon, he would go into a spiritual state, known as *Samadhi*, where it is believed that the individual’s soul is connecting with God. During one of these moments of inspiration, Yogananda said the following of God’s beauty:

- (13) O Lord, all things are beautiful because they have borrowed their beauty from Thee. The moon smiles and the stars twinkle because Thou art sparkling there. Because Thou art beautiful, all things are beautiful; without Thee, nothing is beautiful. O Infinite Beauty, Thou art more beautiful than all things beautiful that come from Thee. The beauties of nature are but waves of Thy beauty, dancing in Thee, O Invisible Spirit of Beauty!

Later, during the same discourse, but after resuming ‘normal’ discourse (having reverted to a normal state of consciousness), Yogananda said: “But to meditate, on the one side, and be angry or lead to a desultory life on the other, is like putting your feet in two boats going in

¹⁹ All excerpts taken from Yogananda (2005).

opposite directions. You must not only meditate, but also learn to behave” (p. 87). Further on, he explains that we must let life take us where *it* wants us, but we must make the effort to “not idly let life float you down the stream” (p. 89), a reversal, in a way, of the conventional idiom of *going with the flow*.

In a chapter with a sub-title *Our Little Minds Are Part of God’s Omnipotent Mind*, Yogananda says that our “little minds are part of the omnipotent mind of God. Beneath the wave of our consciousness is the infinite ocean of His consciousness. It is because the wave forgets it is part of the Ocean that it becomes isolated from that oceanic power” (p. 94), conceptualising God’s mind as the ocean, and our individual minds as waves. As if playing with the idea that bubbles can be mapped to thoughts, he compares the human personality to a deep water-body, with various aspects of that personality manifesting itself at different points in time, perhaps brought on by experiences which cause it to manifest fully “Consider the seemingly unfathomable depth of the human personality. Like bubbles, the many facets of our being rise to the surface, coming from somewhere deep below” (p. 300).

In explaining how egoism can preclude one from tapping into the *channel* of God’s energy, he says that “it may drown out intuition and mislead you”, conceptualising the source domain of *water* here as something negative which causes delusion (p. 102). In keeping with this theme, he talks about never being separated from God, and illustrates this idea with the following metaphor:

- (14) But I know that I can never lose Him now, because He is not apart from me. He is ever with me. When the wave melts into the ocean and becomes one with it, the wave cannot feel lost from the ocean anymore. So are we: when we become one with Spirit, we cannot feel separated from God again (p. 106).

There is a sub-title in the text being quoted from named “Let God Flow Through You” (p. 137), which conceptualises living beings as a *conduit*, with human beings being *larger conduits*, and spiritually advanced people are proportionally more advanced, very similar to Vivekananda’s metaphors in section 5.4.4.6, under Theme 5. In keeping with the conduit metaphor, Yogananda says that:

- (15) Like a river, love flows continuously through humble, sincere souls; but it bypasses the rocks of egotistic, selfish sense-bound souls, because it cannot pass through them”; we see here that other aspects of the source domain are included to explain related concepts in the target domain. In keeping with the same theme, he adds later that “One should never block with wrong actions the channel of love in his own soul. Then he will drink with countless mouths of soul-feeling from the divine fountain of love coursing endlessly through all open hearts (p. 297).

Yogananda was more of a dualist than Vivekananda was, and as such he emphasised dualism to a greater extent. Yogananda refers more often to evil, with the import of it being not necessarily a separate entity from God, but certainly as playing a greater role in human affairs than Vivekananda would arrogate to it. In this respect, he warns that “If you have a mind that absorbs everything like blotting paper, you must keep that mind free from evil influences. Just as a blotting paper that has become soaked with spilt oil will no longer absorb water, so must your mind first be saturated with good until it becomes impervious to evil” (p. 113). In keeping with Vivekananda’s philosophy of ‘man-making’, who warns that the only true sin is weakness, and that it is better to be an atheist than to be weak, sycophantic believer in God, and that one should always remind oneself that one is part and parcel of that mighty ocean of God-Consciousness, etc, Yogananda says too that we must stop seeing ourselves as sinners, should “rather say” to ourselves no “matter if my sins be as deep as the ocean and as high as the stars, still I am unconquered, because I am Spirit Itself” (p. 336).

As if directly inspired by Sri Ramakrishna, Yogananda conceptualises the body as having different degrees of manifestations, and explains it thus:

- (16) There is no difference between the body and the mind except in their manifestations. The body is a grosser manifestation and the mind is a finer manifestation. In its elemental form, H₂O is invisible. Condensed, these gases become water, a liquid. When water is frozen, it becomes ice, a solid. However, the invisible H₂O, the water, and the solid ice are essentially not different. And as H₂O can appear as water and ice, so mind can appear as life and body – electrical or *fluid* life, and the *solid* physical body. Mind is the invisible man or soul; life or prana is the liquid mind; and the body is gross or ‘solid’ mind.

Yogananda uses a similar metaphor to describe God's variegated appearances in this world, by saying that "It is His life permeating the universe, rotating the suns and moons and stars in mathematical order. God is visible as these created forms, yet that very visibility makes Him invisible: Gross vibrations hide His infinite nature, His omnipresent invisibility in which everything has its beginning and end. To illustrate, steam is invisible, but when condensed it becomes visible as water; condensed further by freezing, it becomes ice. Steam is a gas; ice is a solid; how different, and yet the same. Similarly, the impersonal God is personal, and the personal God is impersonal. All matter is Spirit, and Spirit has become matter. There is no essential difference" (p. 379), asserting an essentially non-dualistic philosophy.

Referring to the process to reincarnation, as well as the eternity of the soul and the ephemerality of the body, which many Hindus believe we are all subject to, Yogananda explains that "We exist, and that existence is eternal. The wave comes to the shore, and then goes back to the sea; it is not lost. It becomes one with the ocean, or returns again in the form of another wave. This body has come, and it will vanish; but the soul essence within it will never cease to exist. Nothing can terminate that eternal consciousness" (p. 270).

In making the point that God will manifest himself to you if you pray sincerely enough, Yogananda says that: "The walls of silence holding back the reservoir of your consciousness will tremble and crumble, and you will feel that you are flowing like a river into the Mighty Ocean [...]" (p. 321). In keeping with this theme, he says:

- (17) Spirit is the infinite reservoir of wisdom. Each human life is a channel through which that divine wisdom is steadily flowing. Some channels are wide and others narrow. The larger the channel, the greater the flow of God-power", and adds that "We are unique channels, for it lies within our power to make ourselves narrower or wider. We have been given freedom of will and the power of choice. Some choke the channel of their lives with the mud of accumulated ignorance, never allowing themselves to be cleansed by the dredge of knowledge. The ocean of truth attempts fruitlessly to flood in greater volumes through such narrow openings (p. 337).

Then, making a slightly different point than Saradananda (in the parable about the boy digging a hole on the side of the beach), he says that there “are others who keep on digging, widening, deepening the channels of their lives by self-discipline and culture, thus inviting an ever larger volume of God-wisdom to pass through. Jesus the Christ was one of the greatest channels through which the cosmic wisdom flowed. We must remember that each channel is finite and has its limitations. I daresay there shall never be born a prophet who can contain or exhaust the whole ocean of truth in his short span of life. Other prophets shall always come to express truth anew. Though infinite truth must thus suffer measurement even at the hands of prophets, these great souls nevertheless serve to widen the channels of smaller lives, inundating those shores with their unbounded wisdom” (p. 337). This is similar to the point made by Vivekananda, when he referred to the various prophets as “descending upon the plains [...] in all-carrying floods” (CW-4: 184), and elsewhere referred to them as “the great waves that stood up above their fellows” (CW-6: 78).

Playing with a common metaphor, he exhorts parents to remind children to be vigilant by reminding “them that by developing wrong habits they are wading into the cesspool of error” (p. 325). In keeping with the theme of avoiding bad company, he adds that “the water of bad habits” may be dried up by “the sun of good company, wholesome activity, introspection, and willpower [...]” (p. 334).

Like Vivekananda (CW-1: 7-8), Yogananda says that we must not be governed by our limited understanding of the world, and assume it to be the only one: “We are cooped up in a little pen of our own concepts; just like the little frog that lived in a well: When a frog from a huge lake fell into the well, and told him about his vast home, the little frog only laughed and wouldn’t believe him. He had never seen anything beyond the confines of the well, and was thoroughly convinced that his home was the largest body of water that there could possibly be. This is the limited attitude of nations as well as individuals. Each nation thinks its views are best” (p. 349). Vivekananda refers to the frog as “having lived in the sea” (CW-1: 7), but with the same import.

In referring to God as a subtle, omnipresent entity which can be experienced, he refers to such as “a great auroral mist” (p. 322). Vivekananda points out, in keeping with the ideology of the *Advaita Vedanta*, that we are all part and parcel of the ‘ocean of Consciousness’ we call God. Yogananda says something similar, but warns against a *non sequitur* in this thinking by adding that the “wave cannot say, ‘I am the ocean,’ because the ocean can exist without the wave. But the ocean can say, ‘I am the wave,’ because the wave cannot exist without the ocean. It is correct to say that ocean has become the wave. Similarly it is the greatest delusion to say, ‘I am God.’ You must in truth know within, from your own experience, that you are one with Him and can work His miracles”. When you can “feel your consciousness in every atom”, then and only then can you make the claim that your consciousness is one with God’s” (p. 367). This same point is repeated later, when he says that there is “one wave of Life flowing through everything”, and adds that the “wave is the same as the ocean, though it is not the whole ocean. So each wave of the ocean is a part of the eternal Ocean of Spirit. The Ocean can exist without the waves, but the waves cannot exist without the Ocean” (p. 378).

With reference to the comforting effect God’s grace has had on him, Yogananda says that “the silent river of God’s joy has been continuously flowing beneath the sands of my thoughts and experiences of life”, and explains that despite superficial joy or sadness, there is always a “great silent river of joy within” (p. 370). In talking about his own spiritual journey, he admits that initially his desires were scattered, but that they finally “found the silver streamlets of my desires leading to that great Ocean of Consciousness” (p. 404), which perhaps served as the basis for a poem he wrote, referred to later, called ‘Through endless incarnations I called out Thy name, searching by the streamlets of all my silvery dreams’ (p. 451). Whenever he gave sermons, he would say that he would rather not speak if he did not get the inspiration from God: “I would not come unless I felt the inspiration flowing from the Father” (p. 398), and adds later that he is grateful for the “great avalanche of truth that is passing through” him (p. 399). Regarding the immutable nature of God, he says that “no matter how many drops you take from the ocean, it remains the same. God is a spiritual ocean” (p. 398).

In sync with the GETTING SOMETHING TO DRINK IS ACHIEVING A DESIRE metaphor, (Lakoff & Johnson 1999: 196), he talks about achieving fulfilment through his disciples in terms of having a drink:

- (18) As father I drink reverential love from the spring of my child's heart. As mother I drink the nectar of unconditional love from the soul-cup of the tiny baby. As child I imbibe the protecting love of the father's righteous reason. As infant I drink causeless love from the holy grail of maternal attraction. As master I drink sympathetic love from the flask of the servant's thoughtfulness. As guru-preceptor I enjoy purest love from the chalice of the disciple's all-surrendering devotion. As friend I drink from the self-bubbling fountains of spontaneous love. As a divine friend, I quaff crystal waters of cosmic love from the reservoir of God-adoring hearts (pp. 452-453).

In talking about our inherent immortality, he says that “[w]aves rise and fall in the ocean; when they disappear, they are still one with the ocean. Even so, all things are in the ocean of God's presence”, meaning that we always have been connected to that Cosmic Energy we call God, but many people forget this, as when the “wave separates itself from the ocean that it feels isolated and lost” (p. 310). Likewise, when referring to death, he says that the “embodied soul is like the wave on the ocean. When someone dies, the soul-wave subsides and vanishes beneath the surface of the ocean of Spirit, whence it came” (pp. 394-395).

Finally, Yogananda finishes his discourse by saying that “the power of God through the link of the SRF Gurus shall flow into the devotees just the same”, referring to the fact that his death will not affect his beneficence on the organisation, and that he will work through the other leaders with God's grace even after he dies (p. 463).

6.6.5 Mahatma Gandhi

Although less of a spiritual revolutionary, and more of a political one, Gandhi's entire career was premised on his religious ideology. He was very familiar with the works of Yogananda, Ramakrishna and Vivekananda, and even met Yogananda, who wrote about Gandhi in a section entitled *The Mystery of Mahatma Gandhi* (Yogananda 2005: 117-127). Gandhi admittedly wrote less about religion than about his political hopes and aspirations. However, his teachings are linked to the scholars cited here, and his influence on modern-

day Indian society is quite vast. Furthermore, there is an inextricable link between his political thinking and religious ideology, so his works are briefly referred to here in light of some of the water metaphors he used. As this is a multi-volume compilation, Gandhi (1999-1: 19) will refer to ‘Volume 1, page 19’, and so on:

In an open letter distributed in South Africa to the Indian indentured labourers, Gandhi appeals for funds to assist with a famine that was affecting India at the time, and admonishes that it “would not also do to say that what you may give will be of no use to the ocean of sufferers in India”, and adds later that it “is the drops that make the ocean” (Gandhi 1999-2: 19). In keeping with the spirit of religious acceptance, referring to the plight of the people in South Africa, Gandhi advocates the following:

- (19) If the people of different religions grasp the real significance of their own religion, they will never hate the people of any religion other than their own. As Jalaluddin Rumi has said, or as Shri Krishna said to Arjun, there are many rivers, and they appear different from one another, but they all meet in the ocean. In the same manner, there may be many religions, but the true aim of all is the same, and that is to help one to see Khuda or Ishvar. Hence, if we look to the aim, there is no difference among religions (Gandhi 1999-7: 314-315).

This is a common metaphor used by many, partly because it was first used in the Vedas, and used elsewhere in other scriptures like the Bhagavad Gita as well. However, Gandhi used it here to specifically address the issue of Hindu-Muslim unity, because there was a lot of animosity between Muslims and Hindus at the time, bearing in mind that this was before the 1947 partition of India and what was to later become Pakistan. In order to address the veritable hate-speech which went around at the time between Muslims and Hindus, he reminds his fellow Hindus that although “some people see nothing but imperfection in the *Koran-e-Sharif*, others, by meditating over it, fit themselves to cross the ocean of this earthly life”, conceptualising (like Yogananda and Vivekananda) spiritual life as a *voyage across the ocean*, but his point being more that the Koran can be just as inspirational a guiding light on the spiritual journey as are the Hindu scriptures (Gandhi 1999-16: 61).

Like Vivekananda who would often try to raise the patriotic nationalism in the hearts of the then down-trodden Indian people, he would remind them that India has a very bright future, and that they just experiencing a temporary lull: “Our civilization abides even as the ocean in spite of its ebbs and flows” (Gandhi 1999-16: 129).

The source domain of OCEAN is often played with and extended; when speaking about the people he was addressing, on the topic of dispensing with the caste system in India, he says: “Here is a vast assemblage. It is like an ocean. Anyone can use this water for cooking his rice” (Gandhi 1999-16: 135). His point here is that all the people should be viewed as one and the same, without attention to caste distinctions – just as there is no such thing with the water in different parts of the ocean. Water used for cooking in India is usually not the same water used for watering the garden, bathing, or drinking, but the water used for cooking is generally purified and cleaner, meaning that all people are like *clean water, fit for cooking his rice*.

In a letter, Gandhi says that “a drop of water partakes of the nature of the ocean, but it is nothing compared to the ocean. If God may be likened to the ocean, we are infinitely less than ocean drops”, to instil humility whilst not forgetting that we are indeed god-like in many respects (Gandhi 1999-65: 361). Like Yogananda, he uses this particular metaphor with a caveat, so people do not become megalomaniacs premised on a false interpretation of the *Advaita Vedanta*.

In a parable similar to the one referred to by Saradananda (with the boy who tried scoop the ocean with his hands bit by bit and put it into a hole), Gandhi cites Adi Sankara, who also “stressed the importance of patience so much that he has said that we need greater patience to attain *moksha* than to transfer the waters of the ocean to another pit drop by drop with the help of a blade of grass” (Gandhi 1999-95: 38 – italics in original). Of course the former was making the point that this endeavour is completely facile, whereas the latter was using it to illustrate a quality that needs to be developed prior to spiritual liberation.

These scholars, all influential within the world of neo-Hinduism, clearly rely very heavily on water metaphors, though of course their range of source domains, like Vivekananda, are not restricted to the ones mentioned here. However, it is interesting that they all use it, and that they often use the same *aspect* of the source domain to conceptualise the same abstract principle, like drawing comparisons between waves, and thought-processes, for example.

Be that as it may, Vivekananda is said to have revolutionised neo-Hindu thought with his novel interpretation of an ancient Indian tradition, and did so often using metaphors like the ones in this thesis. In so doing, the world has come to understand the *Vedanta* philosophy in a whole new light, and the modern Hindu world has now accepted this as the basis for Hinduism generally in large part because of Swami Vivekananda.

6.7 CONCLUSION

In this chapter, various water-related metaphors used by Vivekananda were analysed – the rationale for this focus was the pervasiveness of metaphors within the WATER frame. The various WATER metaphors were divided into themes, and analysed with their source and target domains. Their specific implications were mentioned briefly here, but the imports of the said metaphors are expounded upon in more detail in Appendix D. Finally, it was shown that the use of WATER metaphors in Vivekananda's *CW* is not unusual in Hindu thought, but seems to be representative of the metaphors employed by other influential Hindu scholars, as shown in section 6.6 above.

While the FAMILY frame seems to dominate Judaeo-Christian religions, the WATER frame could be seen as representative of Hinduism. Just as the GOD IS A LOVING FATHER metaphor could be postulated as being one of having conceptual salience in the Judaeo-Christian traditions within the FAMILY frame, it is perhaps not without merit to try and zoom out and postulate metaphors of higher generality within the current data-set. For example, a metaphor like THE DIVINE IS A BODY OF WATER could include various other sub-metaphors. This must be said with the caveat that it is not to be seen as isomorphic with THE UNIVERSE IS AN OCEAN, or GOD IS AN OCEAN, since there are always nuances to the respective imports because these metaphors map different aspects of the source domain to the target.

Statements like “I may worship the only God that exists, the only God I believe in, the sum total of all souls” (CW-5: 95) speak further to the point that there is the added metaphysical nuance which does not distinguish between the phenomenal world and God.

Likewise, various source domains are utilised to conceptualise the human mind, and various aspects mapped onto the mind, and the various thought processes that go on in the human mind. In light of this, perhaps a more general metaphor, like THOUGHTS ARE MOVEMENT IN WATER, could be postulated in an attempt to unify these disparate metaphors under the same banner. Likewise, thought systems, like the *Vedanta*, which has been conceptualised as a *flood*, and so on, can fall into a more general conceptual metaphor like THOUGHT SYSTEMS ARE MOVEMENT IN WATER. In like manner, EXISTENCE IS AN EPHEMERAL WHIRLPOOL or more generally EXISTENCE IS MOVEMENT IN WATER can also be used to incorporate other sub-metaphors. The idea of postulating isomorphisms between source and target domains at various levels are analogous to the fact that “salient characteristics that unite THEORIES and BUILDINGS are exactly those found as target and source in the two more foundational primary metaphors PERSISTING IS REMAINING UPRIGHT and ORGANISATION IS PHYSICAL STRUCTURE” Evans & Green (2006: 310). Likewise, one could point to similarities between the domains of MIND FUNCTIONING and WATER MOVEMENT. Furthermore, and more relevant to the point at hand, is that THEORIES ARE BUILDINGS, can be said to fall under a more general conceptual metaphor, which might “be called AN ABSTRACT ORGANISED ENTITY IS AN UPRIGHT PHYSICAL OBJECT”. In addition to the tendency to postulate conceptual metaphors of higher generality, Gibbs (2011: 543), for example, points out that the expressions *The argument flared up between them* and *His stupid comment just added fuel to the fire*, mean something different, although they are both motivated by the conceptual metaphor ARGUMENT IS FIRE, which is a subset of the more general conceptual metaphor, INTENSITY IS HEAT.

It is important to point out that the relation between a detailed, accurate description, and that of aiming for the most general conceptual metaphor possible, is an inversely proportional one. One has to, therefore, strike a balance between postulating conceptual

metaphors which aim for the highest generality, and postulating contextually relevant conceptual metaphors with the concomitant mappings – and of course the descriptive analysis of such presented here. From a phenomenological perspective, a thick description of this kind was precisely the goal of this research. Perhaps one can aim for more and more generality, but it is a good idea to appreciate that the more general anything is, the less information is given about a particular domain. The aim to generalise and unify disparate metaphors into meta-metaphors could in fact be seen as a relic of Chomskyan linguistics. In CMT, part of the motivation to find ‘universals’ could be seen as an upshot of the (arguably natural) predilection to categorise and homogenise. Steen *et al.* (2010: 109) concede that “conceptual metaphor identification is a separate step in the process of metaphor analysis”, and can only happen *ex post facto* after a contextually sensitive hermeneutic analysis is carried out. In light of this, an attempt has been made to create a ‘conceptual map’ of water metaphors, based on the inductive analysis. This map represents the hierarchical relations between the metaphors postulated for analysis, and those which underlie them, and therefore call for a higher level of abstraction, which is called a ‘generic conceptual metaphor’, following the terminology used by Charteris-Black (2004). Note however, that the metaphors postulated on the ‘conceptual metaphor’ level of the hierarchy, may in fact not necessarily be strictly conceptual, but serve simply as superordinate metaphors which motivate the linguistic metaphors found in-text.

Casasanto (2009) raises the question of when exactly a linguistic metaphor can be postulated as a conceptual one. This matter is discussed in the next chapter, but suffice to say here that Gibbs (2011: 533) identifies two key problems as a lack of specific criteria for “(a) for identifying what constitutes a metaphor in language, at either the word or phrase level”, and “(b) for defining systematicity among a given set of language expressions referring to a specific abstract target domain”. It may be worth noting here that Casasanto (2009: 127) uses the label ‘Conceptual Metaphor Theory’ to refer to the conceptual nature of metaphor in general, which includes but *is not limited to* its use within the CMT framework (sic). This is also the leitmotif which runs through Chapter 2 (section 2.3 specifically), which outlines various theories of metaphor as a conceptual phenomenon,

including those not traditionally understood as such. Finally, it seems that metaphorical language is indeed pervasive in religious discourse, though the source domains employed seem to differ within each tradition. It is therefore plausible that abstract religious thought will be explained using metaphorical language. It also seems plausible that the type of concrete source domain employed within a specific tradition will be similar, if not identical, due to a shared cultural background within that tradition. The next chapter will summarise the main findings of this thesis, and refer to the theoretical implications in light of CMT, by revisiting the hypotheses and research questions outlined in Chapter 1.

CHAPTER 7

CONCLUSION AND RECOMMENDATIONS FOR FUTURE RESEARCH

The previous chapter provided an analysis of some of the metaphors used by Vivekananda within the WATER frame. The analysis was done with the intention of expounding upon the import of these metaphors, although the mappings as they occur in the linguistic representations of underlying conceptual metaphors should be foregrounded. Chapter 6 ended with a discussion of other influential Hindu scholars, showing that similar metaphors are used in their various teachings, which lends credence to the claim that these metaphors could be conceptual in nature, since these are used independently by exponents within the same tradition. It was noted that metaphors within the FAMILY frame were certainly present in the CW, but are not as pervasive as they are within the Judaeo-Christian traditions.

7.1 HYPOTHESES REVISITED

The various water metaphors discussed in the previous chapter show no obvious uniformity and consistency. This issue is dealt with in section 6.4, since it is noted that *ocean* referred to something large, and *wave* would refer to some kind of activity, etc. Most of the terms invoked as source domains did not always employ the water-related metaphorical term in a positive sense. Sometimes, *whirlpool* will refer to trials and tribulations, or sorrow; at other times it would refer to people as masses of energy, without explicit reference to this as good or bad, but connoting an ephemeral existence. *Ocean*, though often used to refer to God, or God's energy, etc., was also used to refer to the world, connoting the concomitant suffering that is inextricably linked to it. These various readings and mappings are contextually driven. Likewise, it seems to be that it is the aspect of the target domain which really dictates how the relevant aspect of the source gets foregrounded and mapped onto an aspect of the target.

It is evident, then, that water as the source domain did not have any obvious consistency, except that there was a general repetition of similar metaphors throughout the corpus. This

could be significant, but could also be an upshot of the fact that these are utterances by the same person, who is trying to drive home the same point. Furthermore, it was demonstrated that metaphors of this nature were also used by other scholars, and since this is a contingent fact, it requires some kind of explanation. Of course, they are all inspired by the same scriptures, primarily the *Upanishads*, which are rich in metaphorical language. It could be the case that these have become embedded in the culture and discourse, and using such metaphors could simply have been informed by their original use in the scriptures of yore. This postulate is not tenable for many reasons. Firstly, had it been the case that these metaphors were simply repetitions of metaphors used in ancient scriptures, an even greater degree of similarity ought to be expected in the metaphorical expressions, with little or no variation. Secondly, it is not at all clear that these scholars all studied the same core scriptures, since what counts as ‘core scriptures’ within the Hindu tradition is contentious, and even the *Vedanta* has numerous texts which comprise its lore – the *Upanishads* alone, for example, are said to be “formally enumerated as one hundred and eight, but actually there are many more” (Raghavan 1996: 268). Thirdly, Vivekananda was very much against book-based religions altogether, as people become fixated on the book at the expense of critical reason, and felt that the scriptural texts of old were anachronistic and needed to be reinterpreted, which he has done. Lastly, many of these modern-day saints are/were actually illiterate, and though this is not the case with Vivekananda, Yogananda, and Gandhi, it is certainly the case with Sri Ramakrishna. Though he underwent spiritual training under various masters (many of whom were from different religious backgrounds), this training was of an experiential nature, and his own teachings were informed by his spiritual revelations, shared primarily through informal conversations with his disciples, in Bengali patois (CW-4: 98). (Parts of these conversations have been recorded in an influential text, known in English as *The Gospel of Sri Ramakrishna*, translated from the original Bengali *Kathamrita*, from which some data is discussed in section 6.5.1).

It could be the case that these metaphors are an upshot of shared mystical experiences, which led to a similar mind-set and subsequently to similar metaphorical conceptualisations; this is commensurable with the claim that there is an underlying

conceptual basis for the linguistic manifestations of these metaphors, but this would not be an appropriate avenue for investigation from a linguistic perspective, although philosophical scholars and scholars of consciousness may want to venture there. That being said, some researchers also think that not all metaphors are necessarily a result of an underlying conceptual metaphor. (Kövecses 2008: 171) points out that we cannot “claim that there is a global conceptual metaphor behind, or underlying, each and every metaphorical expression”. Of course, the current data drawn from the corpus aims at finding linguistic realisations of conceptual metaphors, meaning that the metaphors postulated as conceptual metaphors in Chapter 6 are indeed hypothetical conceptual metaphors, which is why the linguistic realisations of these hypothetical conceptual metaphors are presented in Appendix D; nevertheless, there are also in the corpus many instances of what seem like single linguistic or literary metaphors, used for a particular purpose in that context, like when Vivekananda spoke of people who are *plunged in doubt*, as if nothing will suffice as proof of anything (CW-6: 317). This single instance of conceptualising *doubt* as an *ocean* (or large body of water), did not justify postulating an underlying DOUBT IS AN OCEAN metaphor. Although in the context of the linguistic metaphor under discussion, *doubt* was not linked to suffering in any way, it may be the case that sometimes it is, and since *ocean* could refer to suffering in the world, *plunging* could therefore be interpreted as an entailment of this metaphor. This interpretation only holds true if one takes *plunge* to be defined as “to thrust or cast oneself into or as if into water”, although the same word is also defined as “to fall or jump suddenly from a high place” (Merriam-Webster 2017)²⁰, thereby denoting a sharp downward movement, which could then be interpreted as being motivated by the well-known conceptual metaphor BAD IS DOWN, as an entailment of UP IS GOOD.

Sometimes, as in a line from a poem, Vivekananda plays with or extends the source domain, saying that people have the potential to have a heart as wide as the ocean, filled with love, but that this *ocean dwindles down to a mere drop* when this love is selfishly motivated (CW-4: 282). Again, this did not suffice to justify postulating an underlying

²⁰ <http://www.merriam-webster.com/dictionary/plunge>

conceptual metaphor. However, this could be seen as an instance of a metaphor motivated by THE UNIVERSE IS LIKE A RIVER, discussed in 6.3.5.3.

Not all linguistic instantiations of conceptual metaphors map exactly the same things in the same way, since they draw on different aspects of the relevant domains; also, there is no objective criterion for how *many* linguistic metaphors are required to postulate an underlying conceptual one. A claim that a metaphor is conceptual in nature means that it is part of the conceptual system for people within that particular community; in this case, for people who think of Divinity in Vedantic terms. A hypothesised conceptual metaphor makes a *prediction* that there ought to be a variety of linguistic manifestations of this metaphor within the corpus under study in particular, and within the tradition generally. Should there be a dearth of such, it would be necessary to relegate the status of the hypothesised conceptual metaphor to that of a linguistic one, perhaps even a ‘once-off’, novel one. It has to also be conceded that there is no way to falsify a claim that a certain metaphor is conceptual in nature, and that evidence for such should come from a variety of sources (like other speakers with shared ICCMs [(‘idealised cognitive cultural models’)]) demonstrating consistent use of the same source-target mapping, resulting in an *a fortiori* argument in favour of the metaphor being conceptual. This concern obviously does not pertain to all conceptual metaphors, and it is well-established by scholars like Williams & Bargh (2008) and Bargh & Shalev (2012) that many metaphors, particularly primary metaphors, have not only a conceptual basis, but a bodily basis as well. Many others have demonstrated this empirically as well, and it is not really disputed within the field. This critique, therefore, is relevant to the *current corpus*, for which such psycholinguistic experiments have not been done. Hence, other criteria have to be employed in determining whether the postulated metaphors are indeed conceptual in nature or not. Furthermore, there are two other problems with the general *modus operandi* of postulating conceptual metaphors.

Firstly, the underlying conceptual metaphor may be different for different people. Although there is a basis for the metaphors postulated in the analysis chapter here, an interesting question would be to give the same raw data, tagged, to a group of analysts with shared

ICCMs, and see how much similarity there is in the grouping of the metaphors. The evidence cited here (in Appendix D) in favour of the conceptual metaphors postulated in Chapter 6 is certainly worth noting, but it is also worth noting that other forms of converging evidence may be recommended. It may even be the case that a superordinate metaphor may simply be mistaken for a conceptual metaphor because many other sub-metaphors seem to fit as instantiations of such. Nevertheless, the current researcher's hypothesis is that any objective measure of trying to find high inter-rater reliability, like 'Cohen's kappa coefficient' (Gwet 2008), will yield a very low inter-rater agreement. However, as that is an empirical question which needs to be tested, it is argued here that an individual, qualitative interpretation is not a bad thing (cf. Chapter 4), and furthermore, that issues of inter-rater reliability matter more in other fields, like that of diagnostic medicine (cf. Viera & Garrett 2005). In fact, researchers like Steen *et al.* (2010: 111) concur on this point, since research on academic discourse has been shown to exhibit "the highest proportion of coder disagreement". Steen *et al.* (2010: 188) proposed a solution which entailed an *ex post facto* group meeting, called 'GVAP' ('Group Verdict After Pragglejazzing'), whereby all coders would discuss their findings and agree unanimously on adjusting the tagging of the raw data. This is certainly recommended should the time and resources allow for it, but such a practice was beyond the scope of the current study.

Gibbs (2010: 9) raises a related critique, citing the instance of IDEAS ARE PEOPLE, and asks how we infer this "from a set of conventional expressions"; when we hear the metaphor *Father of modern biology*, why do you assume PERSON, and not any other biological entity, so the question arises as to how source domains are chosen in general. This is why empirical descriptive metaphor studies such as the one carried out here are important, since a body of knowledge is built, based on a realistic, usage-based corpora, that can eventually contribute to some understanding of this issue. Furthermore, claims can be cross-checked with reference to the CW, which is publicly available.

Secondly, as already mentioned, it is not clear how many linguistic expressions are necessary to justify postulating an underlying conceptual metaphor. The number of linguistic expressions necessary can be explained by incorporating the notion of salience

into conceptual metaphor theory, which will be discussed in more detail below; regarding the postulation of the actual conceptual metaphor, it will have to be conceded that this will always be a subjective decision, though one which metaphor scholars are well aware of. Lakoff & Johnson (1999) address this point in passing by stating that one criterion is that a conceptual metaphor predicts a consistency of linguistic metaphors within that conceptual mapping, and predicts new ones too – however, this does not answer the question as to what motivates/justifies the postulation of a conceptual metaphor, since data is included or excluded by fiat. Scholars of conceptual metaphor should at least be aware of this shortcoming, as the current researcher was, which is why a variety of linguistic metaphors were chosen from various sections of the nine-volume corpus to justify positing a particular conceptual metaphor. This was done by finding linguistic metaphors, which were then grouped into superordinate metaphors. This formed the basis for the analysis seen in section 6.3, augmented by the exposition found in Appendix D. These superordinate metaphors could be understood via a higher level of abstraction, discussed in section 6.4. Although not all the superordinate metaphors discussed are obviously *conceptual* metaphors, these are seen as being motivated by the generic metaphors discussed in 6.4, which are clearly conceptual metaphors.

Jäkel's hypotheses (Jäkel 2002), introduced in chapter 1, are sometimes redundant, and can therefore be streamlined. In fact, it can be said that there is a logical necessity to see some of hypotheses as inextricably linked in an *a priori* fashion, hence they are discussed under the same sub-heading. Nine such hypotheses were mentioned in Chapter 2, viz.:

- 1) Ubiquity hypothesis;
- 2) Domain hypothesis;
- 3) Model hypothesis;
- 4) Diachrony hypothesis;
- 5) Unidirectionality hypothesis;
- 6) Invariance hypothesis (also called the invariance principle);
- 7) Necessity hypothesis;
- 8) Creativity hypothesis;

9) Focussing hypothesis.

For ease of reference, these will be referred to as H1, H2, etc. in the discussion below. H4 will not form part of the discussion here, as mentioned in Chapter 2.

Looking at the (refined) theory of conceptual metaphor (referred to in Chapter 1, and elaborated upon in Chapter 2), it is evident that most of the hypotheses are corroborated by the data in this study. Jäkel's hypotheses will be addressed prior to the five general research questions proposed in Chapter 1, which will be discussed in section 7.2 below.

Each of the hypotheses, discussed in Chapter 2, section 2.6 (a-e) will now be dealt with below:

7.1.1 The 'ubiquity' and 'necessity' hypotheses (sub-hypothesis a.)

Regarding the ubiquity hypothesis, the current researcher contends that it cannot be separated from H7, the necessity hypothesis. It is clear that one follows from the other, that it is due to the necessity of conceptualising abstract phenomena metaphorically that metaphors are ubiquitous, and that prediction is certainly borne out in the current study, since there was actually a surfeit of data, which partly motivated the need to delimit the study by focusing on water-related metaphors only. Despite this, there are a plethora of water-only metaphors both in Vivekananda's and the others' teachings, most of which had to be left out of the current study due to sheer volume. Hence, it is contended that these two hypotheses are always inextricably linked, and are supported by this study. The necessity hypothesis holds especially for abstract religious thought that has to be expressed metaphorically.

7.1.2 The 'domain' and 'model' hypotheses (sub-hypothesis b.)

Hypotheses 2 and 3 are related, and can be dealt with together. H2 states that linguistic metaphors are to be seen as surface manifestations of underlying conceptual domains, whereas H3 postulates that people have an 'ICCM' which serves as the basis for understanding the surface (linguistic) metaphors. It was said above that creating a

conceptual model (H3) based on a range of linguistic data is problematic, but justified. The domain hypothesis (H2) is less obvious, but can be accepted since this is a standard practice in science, where a diverse range of data is generalised to the highest level of generality, and an overarching ('underlying') conceptual metaphor is postulated. This also ties in to the principle of cognitive economy, which requires providing the greatest amount of information at the lowest processing 'cost' (Evans & Green 2006: 261). Although the domain-based models are constructed *ex post facto* in light of the metaphors found, predictions are still made about the types of metaphors we may find in other sources, and the underlying metaphor would have to be adjusted or changed if the data does not fit as predicted. The question here would be at what level of abstraction one should postulate the domains and models. It should be noted that this might differ for different language users, as well as for different researchers, which ties in to one of the key challenges discussed above regarding how conceptual metaphors are postulated and mapped in the first place.

7.1.3 The unidirectionality hypothesis (sub-hypothesis c.)

H5, the unidirectionality hypothesis, makes a two-fold claim: one that the cross-domain mapping which takes place occurs from the source domain to the target domain, and furthermore that the source domain is more concrete, and therefore more amenable to sensory perception, than the target domain, which is more abstract, and less understood. Both these assumptions are not clearly borne out in the current study. The former will be discussed in more detail in the context of the 'invariance principle', and the latter is debatable for a variety of reasons. It is not clear from any objective perspective what exactly would count as 'more concrete' and 'therefore more known' regarding knowledge of the source domain, and conversely with the target. The scholars under discussion are trying to simplify abstract concepts like God, the soul, the mind, etc., which they are very familiar with, and some may argue therefore that their knowledge of such must necessarily be first hand. Obviously, the audience/readers may not be privy to such first-hand knowledge, and there would be a radial category of persons who have varying degrees of knowledge of either domain. Within the Indian tradition, it is believed that to be a true *guru*

(‘ spiritual preceptor’), one has to first get the mandate from God Himself, meaning that mystical experiences would be expected. Their teachings are an attempt to express their abstract experiences and its import in simpler, more accessible terms via metaphor, appealing to concrete source domains which are accessible to all. The paradoxical fact is that for the mystic, the ‘abstract’ is generally more concrete, and that which is ‘concrete’, is generally more abstract. By that it is meant that experiences relating to God are seen and very real, and for the enlightened saint, the world, the body, and all things material are seen as non-entities. This is the main idea behind the *Advaita Vedanta* philosophy, discussed in Chapter 3. Scholars like Garfield (1995: 249) have interrogated the paradox of relative reality being “indistinguishable from absolute Reality”, though the details and nuances, beyond what has already been discussed, is beyond the scope of the current study. Mason (1997), as part of a comparative study on the role of *Yoga* and its influence on the *Mahayana* school of Buddhist thought, also addresses this issues, which again is far beyond the focus of the current study. As an aside, without going into a detailed and critical analysis, one can see God as pervading all aspects of the cosmos, even though it is seen as ‘unreal’, much the same way one can see the dreamer as pervading the events and happenings in a dream – assuming one is willing to accept that the dream is an extension of the dreamer’s mind.

Nevertheless, in a metaphor which employs the source domain OCEAN, it would be reasonable to assume that an oceanographer would have more knowledge of this concept than an average person, as would a marine biologist, fisherman and a Navy SEAL officer. Furthermore, people working in these fields would display different kinds of knowledge of the ocean. However, if the person has some knowledge of English, there would be certain attributes that their knowledge would have in common. The point here is that although the source domain may share certain commonalities for those within the same culture and/or linguistic group, it may be the case that a hearer will emphasise different aspects of the source domain, and may even map the metaphor differently, based on the individual’s level of creativity and level of knowledge of the source domain. Obviously, as one matures intellectually and otherwise, the general ability to conceptualise in novel ways expands, and

Ramachandran (2011) argues that metaphor is in fact the basis for creativity. In addition to arguing that metaphor is a cross-modal phenomenon (*ibid.*: 109), he also argues that it is more common amongst creative people (*ibid.*: 76) and that various brain structures have evolved for metaphor (*ibid.*: 105-180). Hence, nothing in theory precludes one's higher cognitive faculties from linking two abstract concepts, two concrete concepts, or an abstract concept to a concrete one. Of course, not everyone has that "spark of creativity" that Shakespeare had, as Ramachandran & Blakeslee (1998: 198) cite, and perhaps Vivekananda had. Nevertheless, more attention will be given to the concept of mapping restrictions generally under H9 below in section 7.1.6, where it is explained in the context of perceptual salience, and where the issue of directionality of mapping will be discussed in more detail.

It is accepted that primary metaphors most certainly work in terms of understanding an abstract domain in terms of one that is more concrete. When conceptual metaphors are first acquired, they "emerge in two stages": the conflation stage, and the differentiation stage. For example, in acquiring the conceptual metaphor LOVE IS WARMTH, the child, at first, experiences warmth and love simultaneously, conflating the two, and then later starts to conceptualise these as separate domains (Lakoff & Johnson 1999: 49). Obviously, a child in the early phases of metaphor acquisition is more aware of his body, and thinks on a more bodily level, since his higher cognitive faculties are not matured yet. However, this does not mean that "all *linguistic* metaphorical expressions are learnt the way primary metaphors are", and by this it is meant that the metaphor learning process does not necessarily go through the conflation and separation phases (Lakoff & Johnson 1999: 155 – italics in original). Conceptual metaphor is seen generally as "the principal instrument of abstract reason, the means by which the inferential structures of concrete domains are employed in abstract domains" (Lakoff & Johnson 1999: 155). Furthermore, a challenge is issued by Lakoff & Johnson (1999: 187) to try and reify a metaphor like *FDR pulled the country out of a depression*, and argue that it is not even possible to do so without resorting to some kind of bodily-based source domain, which proves that it is "necessary to our conceptualization of forms of abstract causation". Evans (2014: 180-181) points out that our experience of abstract concepts are "built from embodied experience", and that abstract

concepts are “systematically structured in terms of more concrete embodied experiences”. Evans & Green (2006: 15) make the same point, saying that one “of the major findings to have emerged from studies into the human conceptual system is that abstract concepts are systematically structured in terms of conceptual domains deriving from our experience of the behaviour of physical objects”. They argue specifically that a metaphor like *He is in love* is only understood because a more concrete “CONTAINER image schema” gets mapped “onto the abstract conceptual domain of STATES” (Evans & Green 2006: 158). Given that “conceptual structure is meaningful by virtue of being tied to directly meaningful preconceptual (bodily) experience, much research within the cognitive semantics tradition has been directed at investigating conceptual metaphors”, and this assumption is taken further since if our knowledge of abstract domains initially “arise from bodily experience, then we may be able to explain conceptual metaphor on the basis that it maps rich and detailed structure from concrete domains of experience onto more abstract concepts and conceptual domains” (Evans & Green 2006: 164). Sørensen (2007: 51 – italics added) agrees that metaphorical mapping, as a general conceptual process, happens “in order to understand a less ordered and more abstract domain by means of structures from a more ordered and *more experientially concrete domain*”. It may be important to note that embodiment, within the context of embodied realism, does not refer only to the early phase of development where a baby is more bodily orientated, and has less developed abstract reasoning abilities. It in fact refers to the general assumption that conceptual structure “arises from our sensorimotor experience and the neural structures that give rise to it”, and that “our brains are structured so as to project activation patterns from sensorimotor areas to higher cortical areas” (Lakoff & Johnson 1999: 77). It is evident, then, that the directionality of mapping, happening “from a more concrete domain [...] shows there to be a directionality” (Evans 2014: 182), linking H5 to the broader paradigm of embodied realism, since ‘concrete’ is understood as something more amenable to bodily interaction. However, in keeping with Wallington (2010: 239), “no assumptions are made about embodiment” in this thesis.

7.1.4 The creativity hypothesis (sub-hypothesis d.)

H8 refers to the creativity hypothesis. This is not to be mistaken for Ramachandran's understanding of creativity (Ramachandran 2011: 104), which is more in keeping with its use in everyday language, as the basis for creative genius, and motivates artists, poets, novelists and so on. H8 is more mundane, in the sense that it refers to the creative process in meaning-making when understanding one domain in terms of another. The metaphors found in the current corpus were creative indeed on two fronts: one, that their very production, ubiquity and novel applications required conceptualising something in a novel way, and two, that hearers and readers were inspired to think creatively often about an aspect of the target domain that did not occur to them before. Nivedita (1910: 18 – italics added), one of Vivekananda's closest disciples from England, said of Vivekananda's use of metaphors that the “*very newness of these metaphors, and of the turn of thought, made them an acquisition*”. Regarding his lectures given on the theme of God's illusory power, known as *Maya*, she said that “it is only by reading these carefully, that an idea can be formed of the difficulty of the task he undertook, in trying to render the conception in modern English. Throughout the chapters in question we feel that we are in presence of a *struggle* to express an idea which is clearly apprehended, in a language which is not a fit vehicle for it” (Nivedita 1910: 25 – italics in original). It is telling that she considered this Vivekananda's “greatest intellectual achievement” at the time (*ibid.*). Furthermore, when interpreting these metaphors, it also requires creative thought and inspires a new understanding of the target domain. Hence, H8 is confirmed by the current study.

7.1.5 The focussing hypothesis and the invariance principle (sub-hypothesis e.)

The fact that mapping of information across domains is restricted somehow requires explanation, and H9 could help answer the question as to how mapping gets restricted. In light of this, the invariance principle is referred to here as a related process.

When we hear about the *ocean of consciousness*, we somehow automatically do not map the quality of salinity, otherwise something so inextricably linked to the source domain

OCEAN onto the target, which is CONSCIOUSNESS, but we are able to map something like ‘vastness’ (of the ocean) onto mental states. As discussed in Chapter 2, an attempt to explain this restriction has come to be known as ‘the Invariance Principle’ (Lakoff & Turner 1989; Lakoff 2007).

Wallington (2010: 211) says that we “should aim at the highest level of generality by ‘factoring out’ the broadest range of correspondences”, and that the “hearer/reader both share knowledge of the core source-target mapping, the types of invariant information that can accompany such mappings”, and “the body of knowledge that allows the relevant inferences to be made [...] will differ across cultures”. It also follows that there will be “an expectation that the reader will make necessary inferences and utilise the core mapping”. This knowledge is governed by the frame, as well as the particular context and discourse, within which the metaphor makes sense. Defined as fixed constraints on fixed correspondences, this helps to explain how mappings will “appear to be systematically related” (Wallington 2010: 211-212). What is needed is “a means of deciding whether an entity is in a domain or not”. There are constraints on these correspondences, “but essentially it is the existence of domain-to-domain mappings that constitutes the productive or generative aspect of metaphor”. These are manifested in a number of source concepts mapped to a number of target concepts. This still does not explain *how* the mapping is restricted; it merely states what this kind of mapping is. Fauconnier & Turner (2002: 327-333) mention some principles which propose how projections can be constrained, though it is debatable what predictive power this has, since the requirement, for example, to “maximize the vital relations” is always something that is done *ex post facto*, reverse-engineered in light of the data (Fauconnier & Turner 2002).

In determining the contents of domains, which is necessary if we are to explain how the relevant aspects get mapped, it might be necessary to reinterpret what a domain is. One common description is “to equate domain with Fillmore’s (1977) notion of a frame and use domain to refer to background (knowledge) necessary to understand a concept” (Wallington 2010: 215). This would make sense, given that frame semantics inspired much of the work in CMT. However, this would entail a paradigm shift in understanding how

metaphorical mapping works. For one, it would entail aspects being mapped which are not necessarily restricted to the conventional parameters of any given domain “boundary” (Wallington 2010: 215). Anything which is “inferentially linked” to the mapping between the source and target domains, would create the link between the domains (Wallington 2010: 220). With regard to the well-known *we’re spinning our wheels* metaphor, understood as an entailment of the LOVE IS A JOURNEY conceptual metaphor, whatever “wheels might refer to, it is a vague and unspecific target domain entity”; so, there can be entities referred to in a metaphorical utterance that “need have no correspondent, or mapping, in any target or literal interpretation of the utterance” (Wallington 2010: 222). It allows us to draw conclusions, and these conclusions transfer – not the mapping per se; like the famous example of *being at a crossroads*: although there is no actual referent for ‘a crossroad’, the inference of ‘having to make a choice’ is still made.

One of the upshots in postulating that the contents of the domains are not fixed is that “further context” may suggest an alternative interpretation to any given metaphor (Wallington 2010: 232). If it is the case that there is no necessary analogue in the target domain, it means that “what is required is just the interaction of a few core source-concept to target-concept correspondences, together with the assumption that anything can be inferentially linked to the source-concepts, given the context” (Wallington 2010: 236-237). Thereafter, this becomes amenable to being part of a metaphorical utterance, which is then subject to being constrained by the context, premised on shared background knowledge. The fact that there are sometimes “no correspondences” in the target, as per the example cited above (*crossroads*), is interesting, and proposes a serious empirical challenge to the conventional domain-to-domain mapping approach, and rethinking metaphorical mapping in this manner entails a “shift in doing metaphor research” (Wallington 2010: 237).

If Wallington is correct, it would mean that the domains, and their contents, are far less stable than hitherto assumed, and furthermore, if context is to determine which aspects get mapped, and that this mapping is an ‘interaction’, then it is indeed possible that this mapping is *not* a unidirectional process. Lakoff tacitly concedes that the target domain must

have some sort of influence on the source domain, since he spoke about the notion of ‘target domain override’, which if we call it a ‘mapping’, will just be a change in terminology. In fact, the idea that bidirectional mapping takes place is not precluded in Lakoff’s latest version of CMT, though with a qualification that there is “*relative asymmetry*” in the mapping process, not absolute asymmetry, motivated by a low-level neurological phenomenon known as ‘spike-time dependent plasticity’, whereby, via the process of traditional Hebbian learning, neuronal pathways are created by strengthening the predilection to fire in one direction, and weakened in the other direction (Lakoff 2014: 8). This creates a preference to parse a metaphor unidirectionally, but does not preclude the converse. Of course, this phenomenon, and its relation to the higher-order parsing of metaphors across domains, requires more empirical research before making the inference that there is a one-to-one correlation; the point here is simply that a kind of bidirectional interaction between two domains is not precluded, even in the standard (latest) version of CMT. Furthermore, it dispenses with the problem of *which* is the source and which is the target, since if they are both informing each other, they may be interchangeable. This predicts that there will be instances where the source and target, or what we would *expect* to be the source and target, may be interchanged. As discussed in section 7.3.3 below, the input spaces postulated in BT does not solve the problem. Forceville (2002: 7) explicitly states that source-target interchangeability is not possible, though this clearly happens in mundane examples, like when referring to a very spiritual person as *god-like* (assume the hearer does not know the person, then the source becomes that quality of God, and the target, that aspect of the person, and if the current proposal has any merit, then both will inform each other leading to an interpretation of the metaphor).

Other examples which may be of this type are discussed by Terkourafi & Petrakis (2010: 157), with terms like *mouse*, *file*, *folder*, etc. being conceptualised within the domain of computing more often as a source domain, instead of the original rodent or paper-based counterparts. Cross (2015) has demonstrated that people will start using metaphorical concepts, represented by lexical items, in a conventionalised manner from either source or target domain, depending on the degree of exposure to the relevant domain. Stockwell

(1999: 129) points out in this regard that “the assignment of ‘base’ and ‘target’ to the two domains underlying a particular metaphorical utterance is assumed in their discussion, on an *ad hoc* and intuitive basis”, and rightly so, since it is based on contextual cues and various background assumptions – on the *researcher’s* part, and later cites an example of source-target reversal with reference to a poem (Stockwell 1999: 138). Terkourafi & Petrakis (2010: 157) point out, with regard to the desktop metaphor, that “source and target seem to be quite reversible”, so there is converging evidence that the distinction may be an artificial one. This does not entail a random reversal, and certainly does not imply that the mapping between the two domains is necessarily bidirectional.

Although one may be wont to critique (and perhaps even dismiss) the counter-examples presented below, claiming that ‘the exception proves the rule’, it was argued in section 4.2.2 that this is not the case; this is in keeping with influential thinkers like Popper (who argued that even one single black swan proves that not all swans are white) and Einstein (1950: 58) who was prepared to reject his own theory *in toto* based on a single prediction. As mentioned in section 4.2.2, this is not an idiosyncrasy from the ‘hard sciences’. Other influential scholars, such as computational linguists like Geoffrey Sampson, and physicists like Richard Feynman, were cited arguing that this is not a discipline-specific requirement, and indeed the cited scholars argued strongly for its applicability across disciplines. Exceptions (i.e. counter-evidence), therefore, should not be relegated to the status of ‘outliers’, and ought to be seriously considered and accounted for, especially if cited from an authentic data-set. The data in the current research is mostly properly accounted for by standard CMT, with the exception of a few outliers from the supplementary data discussed in section 6.5., whereby the mapping did not to adhere to expectations. This deviance is accounted for by accepting that mapping happens both ways, in the sense that there is a transfer of information from the source, as well as from the target, and the ‘source’ domain is simply determined by the speaker/hearers’ knowledge of that domain, which will differ from culture to culture, and from person to person. This means that when Ramakrishna said that *God is like water*, it is plausible that he was thinking of it in terms of WATER IS GOD, whereas the interpreter, who has never had any mystical experience of God, is probably

parsing the metaphor as GOD IS WATER, since he may know more about water. Evans & Green (2006: 297) discuss how the metaphors PEOPLE ARE MACHINES gets a different mapping from MACHINES ARE PEOPLE, though the point they were making was that mapping is indeed one way. The fact that this is followed by a discussion on what exactly motivates what comprises the source and target domains, shows that this is an empirical question – and certainly in the aforementioned examples, few would argue that these are both *concrete* domains. Nevertheless, the point here is that it is possible that the mystic is ‘reverse mapping’ the metaphor before expressing it to his audience, due to his unusual knowledge, understanding and experience of the target domain. As an aside, one needs to explain how metaphors for which one has no knowledge of the target domain are interpreted, like *It’s as hot as hell*, *I’m as thirsty as hell*, *I’m as thirsty as f****, etc. What one needs to explain is also how a metaphor like *hot as hell* can be reinterpreted as sarcastic if it comes to known that it is/was snowing at the time of utterance.

Another example illustrating this is Ramakrishna’s pronouncement that *The water of the ocean looks blue from a distance. Go near it and you will find it colourless* (Nikhilananda 1974: 1156), meaning that God only seems to have a form, a spatio-temporal quality when one does not know enough about Him, when one is ‘far away’ from Him. Intimate knowledge of God will reveal that He is without name, and without form, just as one needs to be close to the ocean to appreciate its lack of colour. Again, Ramakrishna could be superimposing his knowledge of God onto a property of the ocean, whereas a hearer who has never had such an experience, would do precisely the reverse. The argument here is that all metaphors work in this way, and manipulate the *option* of back-and-forth mapping (which is not necessarily one-to-one), as well as the option of giving either domain ‘concreteness’, depending on the hearer’s background knowledge frames. Thus, in contrast to Forceville (2002), it is claimed here that the interchanging of domains is possible, and depends on the context and the individual’s background frame which informs the domains at play. One needs an explanation for the self-evident fact that it is possible to have a metaphor like *John is a pig*, where context can easily call for a re-mapping, depending on whether one is referring to gluttony, untidiness, promiscuity, etc. A metaphor like *Pigs eat*

like John is also not precluded, making it a relevant question as to how source domains are selected, and how mappings are explained and motivated. It is evident that the producer of the metaphor has to have knowledge of both domains, otherwise he would not have been able to conceive of the metaphor in the first place. So, it may be that for the producer who first conceives of the metaphor and who has knowledge of both domains, there is a back-and-forth mapping. But for the person listening and interpreting who does not have knowledge of the abstract domain, the concrete domain is the entry point. Regardless, one has to account for the fact that metaphors are often reinterpreted in light of new knowledge, especially in the context of a philosophical discourse where one is listening to an *ex post facto* explanation of the metaphor just produced. Many high school educators teaching literature would agree that learners almost always reinterpret metaphors following the teacher's explanation, after learning more about the background and context of the work at hand. It is quite possible, for example, that the metaphor *It is the east, and Juliet is the sun* could be seen as motivated by the conceptual metaphor HEAT IS SEXUAL ATTRACTION, implying that Romeo was saying that *Juliet is hot*. However, upon learning more about Act 2, Scene 2 of the play, this interpretation can be immediately revised, as it transpires in this section of Shakespeare's *Romeo and Juliet* that this metaphor pertains to more than just physical attraction.

Evans & Green (2006: 211) point out that a number of influential scholars “have presented persuasive arguments for the view that words in human language are never represented independently of context”, including the likes of Fillmore, Atkins, and Langacker. It is now also taken as a given within the CL tradition “that words are always understood with respect to **frames** or **domains** of experience” (*ibid.* – bolded in original). Cruse (1986) argues that context is necessary to focus on relevant aspects of knowledge domains even at the lexical level, given the potential for ambiguity, and refers to this notion as ‘contextual modulation’. Croft (1993) talks about conceptually ‘highlighting’ aspects of perception, which is similar to Cruse’s notion of contextual modulation.

Given that context is understood to play such an important role in parsing information, it is to be expected that the same would apply when metaphors are parsed, and it is argued here that this is precisely what restricts mapping appropriately to allow for a metaphorical idea to be conveyed as ‘intended’. It is also understood that metaphor is inherently ambiguous, and necessarily requires contextual disambiguation; and this fact serves as the basis for many forms of humour, together with the liberty taken by some to ‘over-map’ aspects of a particular source domain onto a target domain, resulting in a humorous reading of a given metaphor (cf. Cohen 1999). This entails that both the source and target domains ought to be dynamic, to a certain extent, to allow for contextual modulation. It could be argued that the *mapping* may need to be variable, to allow for contextual variation, meaning that the domain could be still seen as a stable, partitioned knowledge domain, with only relevant aspects of it getting mapped, as the context dictates. However, it is also possible that the actual contents of the domains are fluid, which is more what is argued for here. If domains are more dynamic, then there would be “no evidence that native speakers use the knowledge mapping that conceptual metaphors provide”, and furthermore it would not be the case that “the source domain provides properties that are then attributed to the target domain” via a process of online contextual interpretation (Ahrens 2010: 187). Instead, the target will provide properties that inform the source, and prune away irrelevant information. Of course, this predicts that the intended meaning will sometimes not be conveyed, if the hearer filters his domains in a way that the speaker did not intend, which often happens when metaphors are misunderstood, or taken literally by the hearer. It might also be the case that some hearers are not able to interpret metaphors, as Ramachandran (2011: 105-106) has demonstrated, referring to the phenomenon as “metaphor blindness”.

The choice of the source domain by a speaker is significant. Deignan (2010: 361) says that it “is possible to identify and count linguistic metaphors related to a particular source domain, and the researcher can speculate as to entailments that these may have”, which would be culturally and contextually informed. Deignan (2010: 364) further explains that a corpus analysis can help to refine these mechanisms, and to show “which mechanisms are most significant”, in terms of determining which aspects of the source domain get mapped.

In Chapter 6 it was argued that WATER as a choice for a source domain was motivated by the data, presented in Appendix A. Incorporating the above-mentioned ideas into CMT will enhance the theory, and allow for it to accommodate data which otherwise cannot be explained. As mentioned, the standard theory, with the assumption of stable domain structures and unidirectional source-to-target mappings, generally work. However, the fact that hearers update their interpretation of metaphors based on new knowledge, and have to explicitly think about which aspects get mapped how, imply that the neat, final mapping postulate may not be how mapping actually occurs – this may simply be a convenient way for the researcher to present the end-product of a much more complicated process. The idea here is to postulate a psychologically (more) accurate thesis of how metaphors are parsed, as well as one that is more commonsensically commensurable. The idea that domains are not necessarily stable knowledge structures, and that mappings do not necessarily occur *only* unidirectionally from source to target (with all the inference patterns transferred), allows room for various contextual interpretations. Butters (1981: 110) already pointed out that WAR, being so removed from “everyday occurrence” cannot possibly serve as the source domain for having an argument, since it is “something so remote from our everyday experience”. Butters raises the question not only about the concreteness of the source domain, but plants the seed asking whether there is a meaningful distinction between the two domains. Although one may have knowledge of war without actually having experienced it, the point is simply that a common metaphor like SPORTS IS WAR is strange in the sense that most people would have played sports (and therefore have experienced it first-hand), as well as watched it on TV, on the internet, and perhaps in a stadium, making it *relatively* more concrete than war.

Regarding the mapping process, and Lakoff’s ‘target domain override’ principle, Stockwell (1999: 128) raises the following question: “how do we ‘preserve’ the image-schematic structure of something that is currently in the process of being constructed?” Stockwell (1999: 129 – italics in original) further explains that it would make more sense, “rather than being unidirectional” if metaphorical mapping were to be seen as “*interanimating*”,

meaning that the source and target both inform each other in light of the frame within which that metaphor is being used, and together with contextual cues.

The way in which certain restricted properties get mapped may be determined by *subjective perceptual salience*. Stockwell (1999: 137) explains that this “involves a judgment of match between the incoming text and the individual’s expectations and propensities. In other words, it is a readerly notion as well as a text-based one”. Furthermore, Stockwell (1999: 138) adds that this is “peculiar to the individual’s worldview and culture”, meaning that this is something which will be personal, and may or may not tally with other people’s perception of any given metaphor; of course, with shared background, cultural, ontological and epistemological, it would be expected that they would perceive more things in a given domain to be salient. Talmy (2000) talks about linguistic expressions acting as a window which draws attention to important parts of an event-frame, thereby prompting the perceiver to ignore the rest. Although making a general point, the same principle should apply to mapping restrictions in metaphor processing. Sørensen (2007: 56) makes a similar point, saying that “background knowledge and beliefs” link the salient features to each other, and obviously suppress others. The more general phenomenon of attention in modern psychology can be invoked in understanding the concept of salience, which is a special case of attention, both of which are dealt with in works like Bargh & Pratto (1986) and Taylor & Fiske (1975), neither of whom deal with metaphor directly. As mentioned above, most of the data presented in the previous chapter is accounted for in terms of standard CMT, with the assumption that the source domain is the basis for understanding the more abstract target domain; it is for this reason that only overt anomalies from the supplementary data can be used to illustrate this point, though the import on a theoretical level stands. The current discussion serves to explain how other intuitive facts as well, like the re-parsing of a metaphor, happen, and helps to explain how metaphors like the ones in section 6.5.1 can be accounted for. This also serves as a possible explanation, on a theoretical level, how mapping, parsing, and the subsequent interpretation of metaphors take place. An analyst may list the reading of a metaphor in a neat table, as presented in Chapter 6, but the thesis here is that there is a ‘messier’ process that happens prior to the decision to map and

interpret a metaphor in this way, and this step is important in order to understand how metaphorical processing works.

Max Black (1955: 276) used the term ‘focus’ to mean something similar, though with reference to the particular metaphorical word in an utterance. Black talks about the words surrounding the metaphor-related-word as a ‘frame’ (which will be called a ‘discourse frame’ here, in order to distinguish it from the term as used in CL circles). This is interesting given that the same term is now used slightly differently in CL, yet was arguably inspired and informed by its original use by Black and others such as Fillmore (1985). The point in citing Black though is to point out that he was of the opinion that we ought never to strip a metaphor away from its context: “When Churchill, in a famous phrase, called Mussolini ‘that utensil’, the tone of voice, the verbal setting, the historical background, helped to make clear *what* metaphor was being used” (Black 1955: 277 – italics in original). It matters that this speech was delivered in the congressional house in the USA during World War 2 II in order to rally support, as this influences our mapping of the metaphor. Cohen (2008: 5) discusses the same example, and makes the same point, but adds that it is indeed significant that a utensil is not by itself something that has negative import, so the meaning-creation process is governed by the oratory flair of Churchill, who was able to manipulate the mapping of that particular metaphor, and persuade people accordingly.

Black also refers to an account by the philosopher Gustav Stern, who “tries to show how the reader is led by the context to *select* from the connotation of ‘lion’ the attribute (bravery) that will fit Richard the man” (Black 1955: 277). Black (1955: 285 – italics in original) actually advocates a process which is commensurable with the one here; he advocates an “interaction view of metaphor”, which is free from the main defects and other “uses and limitations of metaphor” (Black 1955: 285). Furthermore, Black quotes Richards as saying that “metaphor is fundamentally a borrowing between the intercourse of *thoughts*, a transaction between contexts”, and that this requires “two ideas which co-operate in an inclusive meaning” (Black 1955: 285). Aside from emphasising the role of context, Black

presciently proposes a view which dispenses with the notion of source and target as stable entities/domains, and as restricted to unidirectional mappings. Without saying so directly (perhaps because the notion of ‘mappings’, and the idea that they happen from the source to the target [Black would have known the terms *tenor* and *vehicle*, in relation to literary metaphor], were not yet proposed), Black (1955: 291) said that “to call a man a wolf is to put him in a special light”, and that we must not forget that the metaphor makes the wolf seem more human than he otherwise would”. In other words, the quality of ‘human-ness’ gets mapped from the *target* to the *source*, just as the animal-like quality gets mapped from the wolf onto the man (from the source to the target). Perceptual salience would play a role here as well, and that would be informed by knowledge gained from cultural context and the like; Black’s notion of ‘interaction’ seems analogous, if not interchangeable, with Stockwell’s notion of ‘interanimation’.

Almost as if explaining how mappings are restricted, Black also pointed out that, when understanding the *He is a wolf* metaphor, “the wolf-system of implications to construct a corresponding system of implications about the principal subject”, and that “wolf-metaphor suppresses some details, emphasizes others – in short, *organizes* our view of man” (Black 1955: 288 – italics in original). This is a sound explanation of how the mappings are restricted via the process of salience, though Black does not use these terms specifically. As mentioned above, traditional CMT account suffices to explain how the metaphors are interpreted, but the data which does not fit the traditional model poses a challenge on two fronts: one with respect to the source-target distinction, and the other with regard to how the mapping process happens exactly. The discussion here is at a theoretical level because it seeks to refine the current theory, which others within the CMT tradition have tried to do already with regard to the issue regarding the primacy of the source domain, but less so with regard to how the mapping (as well as mis-mapping) process takes place. Black’s work is cited simply to illustrate that these matters have been given some serious consideration, and is indeed commensurable with CMT in its latest format. The data cited in the previous chapter would not change in light of this new proposal, which is simply an attempt to explain the nuts and bolts in terms of how the metaphors get mapped and reified.

What has been listed under the source domain in tables in Chapter 6 were chosen as such because those concepts captured the attention of the researcher, and the discussion regarding salience is merely an explanation as to *why*. Also, what has already been expounded upon as the metaphorical imports, both in Chapter 6 as well as Appendix D, can be better explained by dispensing with the notion of source and target altogether, and accept that the mapping happens both ways, though there is some motivation for assuming that the mapping starts in one domain.

Black (1955: 288) also spoke about the restrictions between domains as “the law of projection”, and made reference to “primary and subordinate metaphors”, in much the same way as Lakoff’s recent cascade theory (Lakoff 2012), except that even here Black was of the opinion that these metaphors reinforce “one and the same system of implications” within a given discourse (Black 1955: 290).

If we consider the above, it can explain the metaphor mentioned in Chapter 6, one used by Sri Ramakrishna (Nikhilananda 1974: 525):

The Master continued, “One does not die if one sinks into this Ocean. This is the Ocean of Immortality. Once I said to Narendra, ‘God is the Ocean of Bliss. Tell me if you want to plunge into It. Just imagine there is some syrup in a cup and that you have become a fly. Now tell me where you will sit in the syrup.’ Narendra answered, ‘I will sit on the edge of the cup and stretch my neck out to drink, because I am sure to die if I go far into the cup.’

But then I said to him, ‘This is the Ocean of Satchidananda. There is no fear of death in it. This is the Ocean of Immortality. Only ignorant people say that one should not have an excess of devotion and divine love’”. Thereafter, he repeated to the holy man: “Therefore I say to you, dive into the Ocean of Satchidananda”.

Despite the shared cultural background, the young Vivekananda (Narendra) clearly misinterprets what he is being asked, as a result of mapping too much information onto the target domain: that of *stickiness*, and even *mortality* (the fly dying in the syrup). Ramakrishna then had to explain the metaphor, and instruct Narendra *not* to map those onto the target, which is an *Ocean of Immortality* – referring to God.

If the interpretation of this metaphor is to be explained in light of the proposal above, we can see that Ramakrishna seems quite confident in his understanding of the *Ocean of Consciousness*, and indeed he has claimed to know It in more ways than one. He wanted to convey this idea to Narendra, and he did so using the source domain of food; afterwards, Narendra would have had to reinterpret the metaphor in light of the explanation. Here we see the two domains interacting, and the interpretation gets revised online – dynamically. Of course, it is quite plausible that the contents of the domains are also updated, and given the general import of the metaphor, a new understanding of the target domain would come to the fore.

Another example, taken from section 6.5.4, used by Yogananda (2005: 404), reads as follows:

I at last found the silver streamlets of my desires leading to that great Ocean of Consciousness.

Many of you swim towards the Ocean, but stop by the shore. If you keep on following the good in life, you shall flow down the river of desire into the ocean of God's consciousness.

Clearly, the entailment from the source domain, *swimming towards the ocean*, makes no sense if you transfer the typical understanding of swimming – which can only start once you *reach* the ocean. Obviously, he should have said *walked* towards the ocean or something more logical for traversing terrain. If one interprets the act of swimming *towards the Ocean* as happening in the river, then it makes no sense why one would end up at the shore; surely one would continue flowing with the river, culminating in the confluence which is tantamount to *reaching God*. Otherwise, if swimming referred to the swimming in the river, then one would need to account for blocking the mapping of the act of suddenly getting out of the river, thereby ending up on the *shore* – it is a reasonable question to ask why this aspect does not get mapped, and if it does, what does it get mapped on to? It is clear that if one was swimming in the streamlet, then the entailment is that it would take a fair amount of effort to get out of the stream, and end up on the shore; it would not be simply a matter of stopping, and therefore ending up on the shore. However, in this particular discourse, he was comparing the practices of sincere spiritual aspirants who are

following the good life, and therefore floating towards God, and contrasted this with superficial people who pursue spiritual practices just perfunctorily – *they* are the ones who go to the ocean, but stop at the shore. The reference to the RIVER seems to be invoking another metaphor, similar to the one discussed in section 6.4.7.1, which refers to the conceptual metaphor LIFE IS LIKE FLOATING DOWN A RIVER. The point is that in this metaphor, it is the target domain, together with the general context, which governs the mapping, in the sense that the disjunct is often not even noticed.

This lends credence to the idea that the two domains interact online, via the process of interanimation. This interanimation is informed by mapping restrictions governed by contextual salience. Salient aspects of the domains are those which are relevant within the broader context of that particular metaphor. This explains how metaphors can be reinterpreted or revised in light of new information, as well as the intuitive expectation that different people would interpret Vivekananda's various metaphors differently, based on what aspects of the source domain are given prominence, and on what aspects get mapped. However, this was not explicitly tested for in this study.

In conclusion, the hypotheses pertaining to unidirectional mappings, premised on the invariance principle, needs to be either radically revised, or following Stockwell's proposal, abandoned altogether (Stockwell 1999: 132). In addition, the concept of a source and target domain, and the assumption that one is understood in terms of the other, is also not accurate, and a radical revision thereof is called for: perhaps it would be more accurate to simply refer to the domains as D and D'; this will be explained further below. Furthermore, it is arguably not always the case that the source domain is more concrete than the target, and this assumption at any rate should be abandoned, and assessed in an *ad hoc* manner. As mentioned, at the stage of metaphor acquisition, when a young child/baby is exposed to neural priming resulting in primary metaphors, Johnson's theory of 'conflation' is put forth, where it is demonstrated that the two domains are co-active, and that no distinction is drawn between them; domains are only conceptualised as separate at a later, "differentiation stage" (Lakoff & Johnson 1999: 48-49). Lakoff and Johnson (1999) do not elaborate on how it is known which domain is the source, and which is the target, though

directionality is motivated with reference to low-level neural phenomena like Hebbian learning and spike-time dependent plasticity. The point is that it is not clear that the distinction is an empirically justifiable one, even at the primary metaphor acquisition phase. The idea that when the mapping process begins, there might not be an analogue to map onto, as is the case with *wheels* from the LOVE IS A JOURNEY conceptual metaphor discussed above. In this regard, Wallington (2010: 222) adds that entities referred to in a metaphorical utterance “need have no correspondent, or mapping, in any target or literal interpretation of the utterance”, just as “there’s no correspondent given for *crossroad*” in the *Our relationship is at crossroads* metaphor. In this instance, the inference of *choice* is made, regardless, bolstering the claim that metaphor “interpretation is a dynamic process”, and questions the claim “that conceptual metaphors are fixed correspondences” (Wallington 2010: 210). This is an important point, since Cross (2015) argues that this fact explains input dominance, in the context of BT, and if Wallington is correct, then it argues in favour for the mapping process being a dynamic, contextually-driven one.

The source and target domains should indeed be seen as ‘interanimating’, following Stockwell, or ‘interacting’, following Black, in a manner that is duly pruned by contextual cues, and updated online, meaning that metaphorical interpretation can be always updated. If domains are seen as porous, it would mean that they are less conditioned, less stable, and less embedded than traditional CMT would assume. For example, after Ramakrishna’s explanation to Narendra, the mapping was immediately updated, so this shows that even those with shared ‘idealised cognitive and cultural models’ can completely misunderstand and mis-map the metaphor, violating the alleged invariance principle.

This also explains how both domains can be ‘played with’, as in the example *swimming towards the ocean* discussed above (Yogananda 2005: 404); or when Gandhi said that the untouchables whom he was addressing were “like an ocean”, and added that anyone can use this water for “cooking his rice” (Gandhi-16: 135). With the former, one would simply have to think about the general context of what Yogananda means by entering the ocean of *Consciousness*, and in the context of how this is used, it would be clear that both domains inform each other duly and anything that does not make sense within that gets eliminated.

Gandhi delivered speeches in a country where water which is reserved for cooking is seen as clean, pure, and unlike that used for washing clothes, etc. Playing with this idea, perhaps aware of the GOD IS AN OCEAN OF CONSCIOUSNESS metaphor, taps into the aforementioned conceptual metaphor and its import when he refers also to the *amount* of people, implying that they are a political force to be reckoned with, and also that they are clean and pure – also questioning the association of physical cleanliness with moral purity/integrity. Without knowing the Indian political context at the time, given that this was one of the key moments in India’s uprising against British rule, this reference will make less sense. But to those present, it would have had a powerful impact.

Finally, one needs to account for the fact that when people parse a metaphor, they may have an insight as to its import, but the moment one has to think about it metalinguistically, it is not always clear which is to be taken as the source domain. Hence, the current proposal is to dispense with the distinction altogether, in line with scholars like Stockwell. In light of the discussion above, the following revision is proposed:

Figure 7.1 illustrates how a metaphor, if understood as an online interactive mapping between two domains, can be perceived:

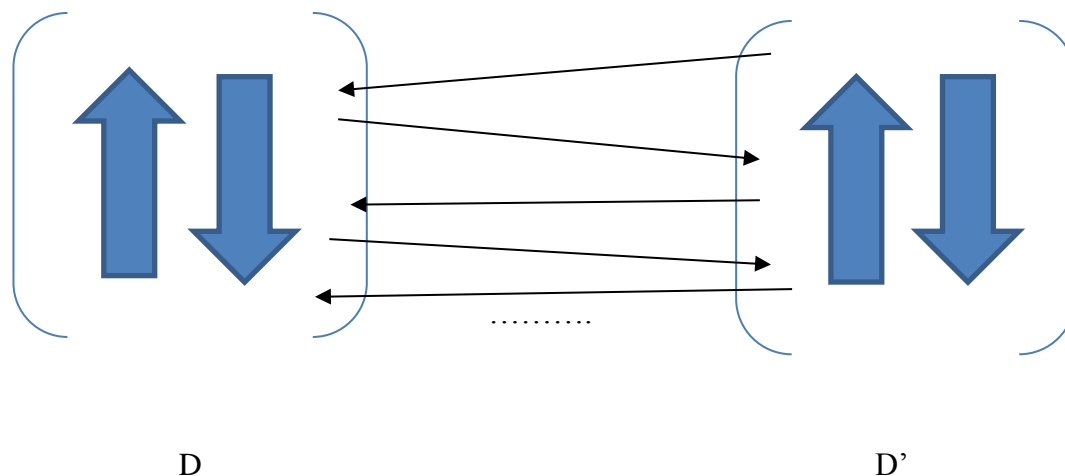


Figure 7.1: An illustration of the on-line mapping process in metaphor parsing

The domains are not completely porous, but the frame within which the hearer is embedded would dictate the contents of that domain, which is updated on-line as the hearer engages in the discourse. As Wallington (2010) pointed out above, the mapping is not one-to-one (which is why they are not parallel), so aspects of one domain are transferred to the other domain, and so on, until the relevant aspects are incorporated into the comparison to lead to some kind of new understanding of whatever is being discussed. To illustrate this point, consider the idiom: *To rub salt in the wound*. This conventionally refers to something negative, namely to exacerbate a situation which is already bad. However, when someone you care about cuts his finger, and he does not have access to any anti-bacterial ointment, one would not see the advice that he should “rub salt on the wound” as anything but an expression of care and concern for the afflicted’s well-being by disinfecting a wound with actual salt. Because this is a high-frequency conventional phrase, it is tempting to parse it as an idiom, but the context dictates otherwise, forcing a new interpretation of what could be meant by the phrase. It is worth noting that Gibbs (1992) argues quite strongly for the position that idioms are largely motivated by conceptual metaphors, and scholars like Bergen (2012: 199-200) have no problem labelling well-known idiomatic expressions as ‘metaphorical idioms’, but an in-depth discussion of this is both digressive and beyond the scope of the current study.

The domains in Figure 7.1 are not numbered, because this would entail some kind of temporal precedence, which is not assumed here, hence the respective domains are labelled a-numerically. However, the domain labelled ‘D’ does presuppose some kind of *perceptual* salience; it is just the case that no assumptions are to be made regarding the exclusion of parallel mapping, since this is not precluded in the metaphor acquisition phase, as claimed by Johnson (cf. Lakoff & Johnson 1999: 49). The ellipses in the centre of the diagram in Figure 7.1 illustrate the fact that the mapping back and forth is ongoing, and depends on various factors, like what new knowledge one has acquired, or which old memories have been evoked to inform this particular domain and concomitant mapping. Just as low-level neural phenomena like ‘gating’ and ‘neuromodulation’ limit the neural activity in the brain,

this back-and-forth mapping would have to be capped in similar fashion, after contextual cues make this necessary.

The vertical arrows represent new knowledge forming part of the domain, and ‘leaving’ the domain, as the context dictates. As an aside, the current researcher, following Black (1955: 286), assumes that there is no objection to “using metaphors to describe metaphors”. For example, this could be what is understood by the phrase ‘being closed-minded’; such a person would limit the incoming knowledge to his domain, deliberately or not, and stick to the same kind of mapping resulting in the same kind of understanding. An ‘open-minded’ person allows new knowledge to inform the content of their domains, leading to richer mapping, and a greater degree of creativity. In fact, a variation of this argument is to be found in Ramachandran & Hirstein (1999), and Ramachandran (2011), who argue that the predilection for metaphoricity is an overactivity of neural networks in the brain. This ability to hyper-connect more domains than other, less creative people (which sometimes can lead to ‘over-mapping’), can take place at both the conceptual and perceptual level. A result of hyper-mapping, some claim that people talk to themselves all the time, or to inanimate objects, or to imagined beings; these predispositions can be useful for novelists, or actors, but can also be seen as a mark of insanity. At the perceptual level, this could manifest in phenomena like synaesthesia. This could be summed up as either too much content being allowed into a given domain, or continuously mapping more than normal. Obviously, one need not mistake the language used in this paragraph to assume that mapping, the flow of content ‘in’ and ‘out’ of a domain-structure are conscious processes – it is accepted within the CL paradigm that most thought happens at an unconscious level, and that language is merely the tip of the cognitive iceberg.

Lakoff (1993: 205) does concede that there are cases where a mechanistic, computational process occurs in the mind when parsing metaphor, his point is generally that this is not “how metaphor works”. Furthermore, with regard to mapping, Lakoff (1993: 210) points out that the process should not be seen as “algorithms that mechanically take source domain inputs and produce target domain outputs”. Of course this is a bit like asking one not to think of an elephant, since mentioning a mechanistic process like this actually seems

like how the theory is ostensibly said to map. Regardless, it is no longer disputed that the computational theory of mind as a whole has come into serious question by influential scholars like Michael Anderson and Gerd Gigerenzer, not just by embodied realists working in the field of CL. Anderson (2014) specifically challenges that the brain works in a way analogous to a computational machine, and argues that the brain is adaptive and responds to environmental needs for particular purposes. Scholars like Gigerenzer & Brighton (2009: 108) argue that people perceive the world heuristically, and decide on a particular course of action when certain conditions are ‘satisficed’. This simply means that when one’s aspiration is met, the other factors influencing decision-making become null and void. What is novel and what scholars like Anderson, Gigerenzer, Brighton and the like propose is that an adaptive, context-driven, heuristic approach is not a compromise based on practical limitations on the brain’s computational abilities; an online heuristic decision-making process might actually be more accurate than an account that is purely computational (as opposed to the former being seen as a pragmatic, expedient compromise). The details are quite technical and nuanced, but the general idea can be applied to metaphor comprehension in the following way: metaphorical mapping can be understood as an online, heuristic mapping process, which may or may not take place in backstage cognition (as this will depend on the degree of familiarity/conventionality of the given metaphor), and one can say that the metaphor is parsed when contextual feedback from the social setting or peer-group leads the hearer/reader to believe that the metaphor has been duly parsed; in other words, the context has led to the conditions being what Gigerenzer & Brighton (2009: 108 – italicised in original) would refer to as “*satisficing*”. Bergen (2012: 123-124) discusses a similar phenomenon in the context of garden-path sentences, and the general trend that people re-interpret sentences online until it makes sense within a certain ‘discourse context’. If there is a disjunct between the context and the initial interpretation of a sentence, then the “parsing machinery grinds to a halt”, and when there is enough information gathered to re-parse the sentence “as it was intended”, it gets re-interpreted (Bergen 2012: 126). The claim here is that the same thing happens when a metaphor is parsed, since it gets mapped, and re-mapped, online in light of new knowledge.

Regardless of the status of the ‘computational theory of mind’ doctrine, traditional CMT is rather bottom-up in its approach, in the way mappings are expected to take place, unidirectionally and systematically. All in all, a semasiological, top-down approach, which embeds everything within a given context and uses that to explain how mapping occurs, is more commensurable with the data in this particular study, as well as an intuitive understanding of the nature of metaphor comprehension. This was argued for on a theoretical level, due to the fact that some metaphors are very obviously either ‘reverse mapped’, or that the mapping process is revised in light of new knowledge. This simply means that context dictates how the metaphors get mapped, and are consequently understood. Of course, the bottom-up and top-down approaches are not seen as mutually exclusive, and can be seen as complementary.

In conclusion, hypotheses a-d are confirmed and hypothesis e to some extent, bearing in mind the above-mentioned caveats.

7.2 RESEARCH QUESTIONS REVISITED

The following research questions were put forth in Chapter 1, and will now be discussed in turn in light of the data:

Is all religious discourse characterised by conceptual metaphors?

Firstly, one has to acknowledge that not all metaphors are necessarily *conceptual* metaphors. Bearing in mind that not all metaphors are necessarily conceptual, there are two criteria to apply when trying to answer this question. Firstly, in order for a metaphor to be deemed conceptual, there would have to be a high number of linguistic manifestations of the hypothetical conceptual metaphor within the given corpus, and secondly, one would expect similar metaphors to be used by others within the same culture, specifically by those who are trying to conceptualise the same target domain.

It was shown that both these predictions seem to be borne out by the data. The CW are replete with linguistic metaphors which fall under various conceptual metaphors, and in fact the detailed analysis had to be limited in this thesis due to a surfeit of data. It was also

shown that a few other scholars use very similar metaphors independently to illustrate similar precepts. Although this lends plausibility to the claim that these are conceptual metaphors, it must be conceded that there could be other variables at play. For instance, it could be that, given Vivekananda's influence, others are just repeating what he said, having encountered such metaphors in his CW. It could also be the case that ancient Hindu scriptures used similar metaphors, meaning they all could have been inspired by the same source. It could even be the case that WATER is such a pervasive concrete domain with so many positive associations that it is often used metaphorically. In the case of Sri Ramakrishna, perhaps the second caveat can be ruled out, since he was illiterate, and his teachings were all *ad lib*, meaning that he probably did not study the scriptures in written form, and therefore cannot be repeating the well-worn metaphors from there – given the fact that he was illiterate, the pervasiveness of water as a concrete domain to use as conceptualisation is telling.

That being said, the assumption that conceptual metaphors would be rife in a field which is very abstract in nature is borne out, as scholars like Harrison (2015) point out. This is demonstrated by the surfeit of data mined from just the water-related metaphors in the text, not all of which could have been addressed and discussed in this study. The reason for the pervasive use of metaphorical language in religious discourse is simply because people speaking about the various topics wish to persuade people to think about the topics and themes in a specific way, and this can only be done by appealing to a concrete vehicle to act as the medium for conveying this knowledge. This is as true for religious discourse in general as it is for Hinduism and the *Vedanta* specifically.

What are the specific conceptual metaphors used to conceptualise Hindu philosophy?

It was shown that Vivekananda uses metaphors from various frames, and a manual reading of a sample of texts from CW revealed that there are 26 frames within which the various metaphors fall. This is, however, not a closed list, and perhaps a closer reading would reveal more frames. Some frames draw on nature, like PLANT, whereas others draw on institutions, like SCHOOL. Many of these frames were not productive at all, like HEAT, FIRE,

CONDUIT, PHYSICAL ACTIONS, and POWER. Superordinate metaphors like ‘LOGICAL REASONING’ IS A GUIDE and INSTITUTIONS AS TRAPS were also not productive, and these frames/superordinate metaphors all featured in less than 1% of the sample texts. The various frames are illustrated in Appendix A.

There was a variety of conceptual metaphors used under each frame listed, though the most productive frame proved to be WATER; hence the decision to focus on the specific metaphors used within that frame.

The metaphors mined in the current study, which were postulated to have some kind of conceptual basis, are listed below, under the relevant themes:

Theme 1 – The Human Mind:

THE MIND IS LIKE A LAKE

THOUGHTS ARE WAVES IN A LAKE

THE MIND IS A BOAT MANIPULATED BY THE WINDS OF SENSE-INDULGENCE

THE MIND’S TENDENCY TO EXAGGERATE IS LIKE PERCEIVING A BUBBLE AS A WAVE

THOUGHTS ARE CURRENTS

Theme 2 – Enlightened Beings:

GOD/ENLIGHTENED BEINGS ARE THE OCEAN

JESUS WAS LIKE A GIANT WAVE

CULTURAL/INTELLECTUAL INFLUENCE IS A WAVE

DESIRE IS THIRST

PROPHETS ARE WAVES

ENLIGHTENED BEINGS ARE BUBBLES IN A KETTLE

Theme 3 – The *Vedanta* Philosophy:

LIFE IS A WHIRLPOOL

VEDANTIC THOUGHT IS A FLOOD

EASTERN THOUGHT IS LIKE DEW

NON-VEDANTIC CULTS ARE EPHEMERAL BUBBLES; *VEDANTA* IS A POWERFUL LIFE-GIVING CURRENT

EARTHLY TEMPTATIONS ARE LIKE A DRINK BEFORE A THIRSTY PERSON

VEDANTIC THOUGHT IN SOCIETY IS ACTIVITY IN A WATER-BODY

MAN IS A VESSEL FOR GOD'S LOVE

MATERIALISM AND SPIRITUALISM ARE LIKE THE RISE AND FALL OF TIDAL WAVES

EXISTENCE IS A WAVE

THE VEDANTIC SCRIPTURES ARE LIKE AN OCEAN

CREATION IS A FAÇADE/PROJECTION/REFLECTION

Theme 4 – The Universe:

THE UNIVERSE IS A BODY OF WATER

Theme 5 – Man's Place in the Universe:

MAN IS LIKE A BOAT ON THE OCEAN OF LIFE

LIFE IS A DREAM PERCEIVED FROM THE 'SAME BOAT' OF SHARED HUMAN PERCEPTION

THE UNIVERSE IS A RIVER

MAN'S SOUL IS LIKE THE OCEAN

THE WORLD IS A KETTLE OF BOILING WATER

THE EARTH IS A BUBBLE

MAN IS A CONDUIT

MAN IS A VORTEX

GOD'S GRACE IS A REFRESHING DRINK

SPIRITUAL LIFE IS A VOYAGE ACROSS AN OCEAN

Theme 6 – Swami Vivekananda's Mission:

VIVEKANANDA'S MISSION IS A VOYAGE TO UNKNOWN LANDS

VIVEKANANDA IS AN OCEANIC PROPHET

ADULATION IS LIKE A BUBBLE

SENSUAL PLEASURES ARE LIKE BUBBLES

VIVEKANANDA'S LIFE IS A HOMEWARD BOUND VOYAGE

INDIAN CULTURE IS LIKE A SINKING CUP

INDIAN SPIRITUAL IDEALS ARE A CURRENT

INDIAN SPIRITUAL THOUGHT IS LIKE A PALLIATIVE CURRENT

INDIA'S VARIEGATED SPIRITUAL IDEALS IS LIKE A MAGNANIMOUS OCEAN

Theme 7 – Religious Harmony:

PEOPLE ARE BUBBLES IN A LIQUID MEDIUM

RELIGIOUS SECTS ARE CURRENTS

(VIVEKANANDA'S VERSION OF) *VEDANTA* IS LIKE THE OCEAN

Theme 8 – Buddhism:

LIFE IS LIKE FLOATING DOWN A RIVER

ORTHODOXY IS AN OBSTRUCTIVE OCEAN

THE BUDDHA'S LOVE WAS AS VAST AS THE OCEAN

BUDDHISM WAS A MASSIVE WAVE OF LOVE

It is clear that the groupings are not discrete, and some feed into others themes more obviously than others. For example, (VIVEKANANDA'S VERSION OF) *VEDANTA* IS LIKE THE OCEAN could just as well fit into theme 6, and THE EARTH IS LIKE A BUBBLE IN THE UNIVERSE could fall under theme 5.

Furthermore, some metaphors are more general than others, though from the context only specific things are meant as the import; GOD/ENLIGHTENED BEINGS ARE LIKE THE OCEAN and THE MIND IS A BODY OF WATER are cases in point. A closer study of the CW could reveal other metaphors that fall into these themes, and indeed more themes may emerge.

Is the FAMILY frame as pervasive in Hindu thought as it is believed to be within the Judaeo-Christian traditions?

It was demonstrated that Vivekananda used metaphors primarily from the WATER frame to explain various aspects of Hindu philosophy, with 36.2% of the metaphors being water-related within the 26 frames found from the manual reading. Individual words within the WATER frame were also shown to display a high degree of metaphoricity. The graphs in Appendix A depict this information.

Hence, although there are many family-related metaphors used by Vivekananda, his use of such was limited to more general target domains, and when speaking or writing about the

Advaita Vedanta philosophy specifically, the water-related metaphors certainly seemed more pervasive.

Are the mechanisms and hypotheses of CMT confirmed or rejected by the empirical descriptive work on conceptual metaphors in Hindu philosophy?

This study concurs with the claim made by Lakoff & Johnson (1999) that abstract, thought is not possible without resorting to metaphorical language. It seems especially true that in an abstract domain like religious discourse, metaphorical language is very rife. This is supported by the fact that there was not only a surplus of metaphors in the CW, but also a wide variety of sources for metaphors. A comparative study with natural discourse in various domains, or within various genres, graded according to ‘concreteness’ of subject matter, could answer the question empirically, and could be an avenue for future research.

Although an enhanced model has been proposed in terms of putting forth an explanation as to how aspects of the source domain are chosen, mapped and interpreted, many aspects of the standard theory suffice for an analysis of the kind of metaphors found here. The issue of source-target domain reversal has been dealt with, as well as the issue of bidirectional mapping, within contemporary CMT literature. Embodiment, and specifically the philosophy of embodied realism, upon which CMT is premised, is not really a suitable paradigm to assume when looking at conceptual metaphors within a tradition which considers the body and the concept of embodiment generally as a phenomenon far removed from the ‘ultimate reality’. Disembodied knowledge, outer-body-experiences and so on are part and parcel of the tradition, and although embodied realism cannot be rejected *in toto*, it is important to note that it is at odds with the *Vedanta* philosophy, and metaphors used in that tradition obviously reflect the ephemerality of the human body, and indeed the phenomenal world generally.

Otherwise, the current data-set, therefore, by and large subscribes to the mechanisms and hypotheses broadly assumed within the CMT tradition. However, it was suggested above in section 7.1 that certain aspects of the current theory need to be re-evaluated.

7.3 MAIN HYPOTHESES REVISITED

Following the research questions outlined and discussed above, the following hypotheses can now be accepted or rejected in light of this study's findings:

All religious discourse is characterised by conceptual metaphors: Accepted, though without making the claim that it is impossible to engage in religious discourse without resorting to conceptual metaphors.

There are specific conceptual metaphors used to conceptualise Hindu philosophy: Accepted, with the caveat that Vivekananda may not be representative of Hinduism in general.

The FAMILY frame is as pervasive in Hindu thought as it is in the Judaeo-Christian traditions: Rejected, as it has been demonstrated in the current study that family-related metaphors do indeed feature in various ways, but water-related metaphors seem to be not only more pervasive, but more productive as well.

The mechanisms and hypotheses of CMT are confirmed/rejected by the empirical descriptive work on conceptual metaphors in Hindu philosophy: Confirmed, with the caveat that there are many sub-aspects of the theory that cannot be lumped together and 'confirmed' or 'rejected' without an appreciation of the nuances and various sub-aspects of the theory. Counter-examples pose a challenge to some aspects of the theory, which have been discussed in some detail above.

7.4 CONTRIBUTIONS OF THE CURRENT STUDY

This study makes a contribution on three levels: methodological, empirically, and theoretically. These contributions are discussed below in turn:

7.4.1 Methodological Contribution

The MIPVU procedure applied here is a tried and trusted method used by many scholars in metaphor research. However, it was adapted in two ways: 1) The tagging used here is

simpler and more intuitive, and 2) Doing a manual reading of a representative sample of the corpus in order to generate source domain vocabulary to be used in a subsequent machine search through the remaining corpus is novel, as far as the current researcher knows.

Arguably, this adaptation works better with a corpus like the CW because it is a well-known resource; having an overview of Vivekananda's teachings helped in deciding how to pick out a sample for reading. Previous work using MIPVU relied on one or the other extreme: a concordance was done, the data was tagged, and that formed the basis for an analysis. Otherwise, a manual reading was preferred, where the metaphors were identified and tagged manually in preparation for the analysis.

There are some who believe that it is necessary to find each and every linguistic and conceptual metaphor relating to a target in a given corpus; scholars like Stefanowitch (2007) avidly advocate this, and tout corpus linguistics as the means to accomplish this daunting task. Others disagree, and point out that the "deeper question that we need to ask in this connection is why, indeed, it is so important for us to find metaphors for particular target domains", and that it is more important to "be able to see to what extent and with which content the metaphors contribute to the conceptualization of abstract concepts" (Kövecses 2008: 173). These can be distinguished as the bottom-up versus the top-down approaches to corpus-related metaphor analyses. In this study, a compromise is reached between these two extremes, and whilst it is agreed that "the identification of linguistic and conceptual metaphors should be as complete as possible", it should also be noted that "quantity does not guarantee that we can achieve our most important goal better", which is to understand how a particular target domain is conceptualised in a given context (Kövecses 2008: 174). In light of this, when the researcher believed that saturation point was reached, to the extent that it sufficed to justify postulating a conceptual metaphor, and provided enough background to expound upon the import of a given metaphor, the search for examples ended.

Perhaps these approaches should not be seen as mutually exclusive, and should be governed by the task at hand. In this case, a top-down approach was favoured more, since the crux of the research was to identify conceptual metaphors and analyse them.

The data that was found served as the basis for an empirical, hermeneutic, analysis of the imports of the various conceptual metaphors. It is important to note, following Charteris-Black (2004), that the metaphors were grouped into either a frame or a superordinate metaphor, on the basis that they served as instantiations of the frame and/or superordinate metaphor. Also, during the tagging phase, it is important to note that the tagging could not be done without reference to the CW, as the context had to be established before a decision was made to tag a hit accordingly; more often than not, the concordance line did not suffice. Then, when expounding upon the import of a particular metaphor, the metaphors *also* had to be looked at within the context of the text. These requirements entailed a kind of ‘forced familiarity’ with the text, enriching the researcher’s understanding of the broader philosophy, which is generally missing in a bottom-up, quantitatively heavy, approach. It is important to note that this kind of analysis has theoretical implications. The main question in CMT which remains unresolved is: when is a metaphor conceptual? The discussion in section 6.5 seeks to shed some light on this question which, however, needs further investigation.

This approach could easily be extended when doing a comparative analysis of other scholars’ work, though in this study the other Hindu scholars referred to in Chapter 6 had their texts read manually. The reason for this was two-fold: 1) The electronic versions of their works were not readily available, and 2) The data generated would have grown to a point where it would have been beyond the scope of the current study, in addition to the obvious time-constraints. There are ways around this, like a randomised sample of each text could have been mined, and perhaps that is something to bear in mind for future research.

7.4.2 Empirical Descriptive Analysis

This thesis makes a contribution to the study of religious discourse in the Hindu tradition. It provides a substantive analysis of the metaphors in *The Complete Works of Swami*

Vivekananda (Chapters 5 and 6, as well as the appendices) which can form the basis for further research both in the metaphors as well as in the religious philosophy of this revered saint.

7.4.3 Theoretical Contribution

As discussed above, the current study demonstrated that the hypotheses proposed by Jäkel (2002) are nearly all supported by the data, although there are some suggestions as to how the theory may be refined to allow for a clearer understanding of how phenomena like mapping occur. Thus, a revision to the standard CMT was proposed, whereby domains should be seen as knowledge structures with varying degrees of conventionality, which are updated regularly in light of context and experience. It is suggested that the mapping between these domains should be seen as a dynamic, online process, constantly updating each other till the relevant interpretation is reached. The restrictions in the mapping process are governed by contextual cues, and background knowledge.

Scholars like El-Sharif (2011: 367), who uses CMT in his analysis of metaphors, concede that “it might be fruitful to use other approaches to metaphor analysis (such as Blending Theory) to analyse instances of Arabic metaphors in which CMT shows some deficiency”. Sørensen (2007: 52) concurs, claiming that “blending is a more general theory supposed to encompass cases of metaphoric projection in a more comprehensive framework explaining all sorts of conceptual mappings.” However, as pointed out above, this is indeed a nuanced and intricate question with both practical and theoretical import. Gibbs’ concern regarding BT, cited in Chapter 2, should not be ignored. Scholars like Alan Cienki, Maity Siqueira, Benjamin Bergen and Luc Steels agree, and in fact have raised similar concerns (2016 – *personal communication*). This includes a general objection is the theory’s method, which entails an *ex post facto* analysis of the data, compromising its predictive power, though enhancing its descriptive power.

Before advocating a BT account, it may be worth noting that the relative bidirectionality which Lakoff (2014) speaks of, and which is referred to here, with the recommendation of

dispensing with the source-target distinction is not quite the same thing as ‘counterpart connectors’ in BT. Firstly, counterpart connectors are postulated to establish commensurability, whereas the dynamic mapping process here entails an actual exchange of information between the domains. The source-target distinction simply implies that the domain which is more established will differ, but this still entails that the mapping should start from one, and map to the other. The more this happens, the more often it makes sense to parse a metaphor in that particular way, and the more readily a mapping of that kind gets primed. Without context we may completely misinterpret a metaphor. For instance *My laptop is a desktop* could mean that the laptop switches off when not plugged in, or that it is connected to a monitor, making it appear like a desktop – these are completely different mappings, based of different contexts. With regard to the data from the last chapter, there is no way to produce an example like this without finding two isomorphic, yet contrasting, examples. However, it is evident Vivekananda telling his disciples to look “at the ‘ocean’, not the ‘wave’ ” (CW-7: 3), needs to be contextualised with reference to the text, and that the very same metaphor used in another context could well mean something else, because context governs the type of mapping and subsequent interpretation that goes with it.

It was also argued that this mapping process is not one-to-one, as required in a standard blending account. In fact, within BT, it has been claimed that the lack of an analogue in the opposing input space could be the motivation for faster projection into the blend, and could show that the blend is becoming conventionalised. Of course, this would require a revision of the standard blending model, which demands isomorphic structure between the two input spaces, and is once more beyond the scope of this thesis.

If metaphors are conventional mappings between stable domains, and a blend is understood as a process that happens online in working memory for the purposes of local understanding, then it is unclear why Fauconnier (2010: 141) would say that we “need to study not just the superficial mapping, but the underlying networks that really are responsible for these metaphors”. Fauconnier’s statement is perplexing, in light of the argument that metaphors draw on stable domains from long-term memory, and BT is understood to be a process postulated to occur online, in working memory (cf. section 2.3),

and that “[a]ny two things activated in the mind” at the same time “are candidates for blending”; if they don't project, they simply pop, “like a transitory bubble” (Turner 2014: 13). Turner (2014: 238) points out that “blending blends blends”, and indeed metaphors, but if there is an “underlying blending network” that serves as the basis for *metaphors*, then it must mean that blending blends metaphors too. Hence, it seems like an open debate as to which process is cognitively more entrenched. Grady (2005: 1596) is of the opinion that metaphoric patterns may provide “ready-made” counterpart connections for the real-time construction of blends — many metaphors are patterns stored in long-term memory, whereas blending is conceived as an opportunistic, online process, which allows us to combine conceptual material with astonishing speed, fluency and freedom. The point is that invoking BT in this context does not solve the problem by fiat, and requires further empirical motivation.

Although the invariance principle failed to account for how some metaphors are parsed, the “governing principles” proposed by Fauconnier & Turner (2002: 327-333) are just as vague. These are purported to explain the factors which constrain projections in BT. On this point, it must be said that Turner (2014) makes several references to projection, over-projection, and under-projection, and admits that the restricting mechanisms are not well known. To repeat and expand upon the examples already mentioned in section 2.3 regarding this point: Turner (2014: 44) says that “we are adept at adjusting what we project to the blend. If we are old and tall, we do not project what goes with those features to a blend we make for a child”. Alluding to the phenomenon of ‘backward projection’, it is claimed that one can “adjust the projection because of feedback” (Turner 2014: 44). Of course the idea of backward projection, whereby the blend is modified in light of new knowledge/exposure, implies that the blended space must receive new information from *outside* the blend, though once again this process is assumed by fiat without reference to how it happens, as in explanations like those put forth by Evans & Green (2006: 410), where it is claimed that “inputs are modified by the blend”. In the context of the characters Goofy, Pluto and Scooby-Doo, it is noted that “we can vary projections from the input mental spaces to the blend”, leading to emergent structure which can vary depending on

what is projected from the various input spaces (Turner 2014: 45). Later in Turner (2014: 168), it is mentioned that projection is “selective”, because “from identical input mental spaces we can develop quite different blends”, as with the case of the cartoon characters. Turner (2014: 131) makes reference to a children’s story where the baby bunny runs away and becomes a fish, and the mother runs after him, and becomes a fisherman who catches him. He says that “the mechanism of this projection is change”. The bunny does not smell like a fish because his identity is still that of a bunny, meaning that ‘smelliness’ is not projected; neither is the expectation that after catching the fish, the fish would die, or be eaten, etc. The prototypical script over-rides the entailment that the mum must catch/kill the fish. As the ‘child’ morphs, there’s a “cascade” of blend upon blend, and the response must *fit conceptually* with the blend (Turner 2014: 131 – italics in original). The idea of ‘conceptual fit’ tallies with the idea proposed above that context governs and restricts how things get mapped (or projected, to use the BT terminology).

One proposal made by Turner is that we leave out the specific details, and project “the general principles” (Turner 2014: 50), though it is not clear why the quality of Goofy talking is projected, and the idea of Pluto not talking is projected. The only explanation proffered by Turner (2014: 61) is that “as we mature in life, we benefit from learning how to moderate, govern, and lessen the projections from ourselves to the blend” (Turner 2014: 61), and then makes the argument that this is part of being mentally normal/sane, since the ability to constrain our projections depends on it. Along these lines, Turner (2014: 64-66) also points out that people suffering from Asperger’s Syndrome tend to over-project and he says that people “who cannot adjust projections count ‘as mentally reduced’ ” (Turner 2014: 84). The other restriction which Turner refers to is the idea of ‘viewpoint and ‘focus’, which he says “leads people to project certain aspects ‘more strongly’” (Turner 2014: 85-86). Turner is referring to a phenomenon similar to the one referred to by Croft (1993) above. Aside from being commonsensically commensurable, this idea ties in nicely with the notion of perceptual salience proposed earlier as a mechanism that restricts the mapping process. Turner points to several other examples, and it is evident that both mappings and projections are obviously restricted in some way, but it is acknowledged that it is not clear

what exactly governs these restrictions. The invariance principle was one such attempt to explain what restricts this mapping, but this seems to be a principle which is necessarily vague and somewhat contentious.

Turner's (2014) notion of conceptual fit also concurs with a general idea in CL. This idea is "that all humans share a common conceptualizing capacity", and as a result "these commonalities are no more than constraints, delimiting a range of possibilities" (Evans & Green: 2006: 101), and one ought to concede that matters pertaining to such, the 'governing principles' proposed by Fauconnier & Turner to constrain BT, and the 'Invariance Principle' proposed by Lakoff and Turner are not well understood as yet. Furthermore, if "words are always understood with respect to **frames** or **domains** of experience" (Evans & Green 2006: 211 – bolded in original), and CL argue that these are "the principles that governed the use of language in interactive contexts" (Evans & Green 2006: 212) with reference to various phenomena, including "contextual modulation" (Evans & Green 2006: 220), not unlike the role of context argued for here, it makes sense to assume that metaphors would be understood in the same way, and furthermore that the mapping restrictions would also be governed in the same way.

Regarding Stockwell's claim that there are instances where the source and target are reversed, simply re-labelling them 'Input space 1' and 'Input space 2' does not solve the problem, since the issue of input dominance governing emergent structure when running the blend has not at all been established, or elaborated upon. If 'Input space 2' dominates, it is like the source domain, and the other is like the target; if 'Input space 1' dominates, the converse applies. The question is, *how* to decide which one dominates, and doing it *ex post facto* does not help in making any predictions, nor does it offer any insights into the way we think. Section 2.3 mentioned the example of *Spiderman* as a blend. This is a well-known character, so most people's prototype would be common. However, Turner (2014) starts out his book with a discussion on a *lionman*, with reference to a work of art. It is possible, when hearing that phrase, that some people would imagine a lion with a man's head, whereas others would imagine a man with a lion's head, and then when running the

blend would project different qualities/abilities onto the final product, the blended space. Again, aside from appealing to context/background frames, it is not clear how to determine which input space structures the blend, and which qualities get projected into the blended space. In the *Spiderman* blend, it is not at all clear why, when the blend is run, that the ‘Peter Parker’ space structures the blended space, resulting in an anthropomorphic spider – other than the brute, banal fact that the screenplay was written that way.

Cross (2015: 186-187) explains the issue of input dominance, in the context of how the desktop metaphor has come to be conceptualised, as follows:

input dominance may be further enforced by the possibility that there may not be commensurable analogues for some items in the input spaces. This means that one input space contains features that are saturated, without an analogue in the other input space. For example, words which have technological meanings, but have no meanings outside of the technology frame are *clipart* and *screenshot*. The input space containing content with no counterpart content would then project more readily and quickly into the blended space, because it bypasses the counterpart connections that happen across input spaces. Consequently, more content would be projected into the blended space from one input space and less content from the other input space, causing dominance of, for example, the computer-based input resulting in a technological blend.

So, in the *Spiderman* blend, the ‘Peter Parker’ input space, with his human qualities, simply projects because there is too much information housed in that mental space. Again, this is in principle not unlike a source domain which one has more knowledge about, or like the D (as opposed to the D’), where the mapping processing starts from, and maps onto each other dynamically in light of the contextual cues and background information, until the metaphor is parsed – and updated if need be.

One critique regarding an analysis of this kind could be that the data mined are metaphors, and since these are metaphors, a metaphor analysis would suffice. Some would say that this is circular, but Mittelberg *et al.* (2007: 33) point out that various “pragmatic factors” shape discourse, since “from the beginning of the cognitive linguistics enterprise, literary texts have served as rich sources for linguistic metaphorical expressions”, and “this kind of

systematic metaphor analysis, essentially consisting of identifying metaphorical concepts and inferences” in light of a particular theory. Steen (1994: 242) concurs, uncritically, that there has always been an “interaction between theory and data”, which concurs with the Popperian argument that there can never be a completely ‘objective’ collection and analysis of data.

Finally, on a theoretical level, it ought to be reiterated that Lakoff (2009a: 25) points out instances where a “pure blending account” does not do justice to the data, and in fact “misses the metaphor”, and compares a Cartesian plane to a number line, explaining how the number line is metaphor without a blend, which acts as the basis for the Cartesian blend. This issue was addressed from a different angle in section 2.4 with reference to the *surgeon is a butcher* example. Another issue addressed in section 2.4 was that of choosing between a BT and a CMT account. It was shown that BT attempts to account for a wide variety of data, and regarding this Gibbs (2007: 8) warns that “cognitive linguists must realize that language understanding is not a single kind of mental process. Thus, the kind of mental activity used when a person listens to real speech, or reads a text in real-time, is quite different from the processes involved when a person reflects on what one is hearing or reading”, and argues that the former calls for a BT account, and the latter for a CMT account; the analysis done here is clearly with reference to a text which is read and reflected upon as a literary text is.

Furthermore, there are differing views on the relation between BT and CMT. Cross (2015: 9) argues that BT “provides a means” for studying conceptual metaphors, whereas Lakoff & Johnson (1999: 46-47 – italics in original) see “Fauconnier and Turner’s *theory of conceptual blending*” as the fourth leg of an “integrated theory of primary metaphor”. Lakoff & Fauconnier (2010) hold that either theory may be chosen, depending on what the researcher wishes to achieve in his analysis. Scholars like Grady (2005: 1596) feel that “the two theories are complementary in several respects”, but conclude that primary metaphors are certainly the basis for blending to occur. Grady *et al.* (1999) and Tendahl (2009) concede that it is not clear *how exactly* these theories complement each other, though they

acknowledge the potential for such. As mentioned, Fauconnier (2010: 141) believes that conceptual integration networks are “the underlying networks that really are responsible for these metaphors”. Lakoff (2009, 2012) argues that pure blends make different predictions, and sometimes even miss key imports, which come to the fore only when analysed as metaphorical blends. Fauconnier & Turner (1998, 2002) say exactly the opposite, that metaphors when analysed as blends yield key insights that are missed with a CMT analysis. Metatheoretical concerns were raised regarding BT in Chapter 2, and it was claimed there that CMT has adequate descriptive power for a study of this kind, given that the analysis is on a body of literature, which required a qualitative descriptive analysis. However, it remains to be seen in a further investigation whether a more detailed BT account, which presumably would model the online thought processes that go with each metaphor/blend/metaphorical blend, will yield more insightful results.

As tempting as it is to follow Turner (2014: 67) and shout “Blending to the rescue!”, and before calling for a BT account of all metaphors *in toto*, it might be wise to bear the above-mentioned caveats in mind. Data is neutral, and needs to be interpreted, and as such, before comparing two competing theories one would need an objective measure by which to compare the two. It might even be the case that the two theories are *not* comparable. Okasha (2002: 85) points out that “Incommensurability is the idea that two paradigms may be so different as to render impossible any straightforward comparison of them with each other”, this despite certain terms being used within both theories. The current researcher believes that this is the reason why BT scholars try and subsume CMT as a sub-process, and CMT scholars try to subsume BT as a sub-process; and there are those who say they are complementary theories, though there is no consensus as to how. Finally, there are even those who say that these are mutually exclusive theories, focusing on different aspects.

A comparative critique which does justice to both the data in this particular study, and to the intricacies of each theory in a commensurable manner is far beyond the scope of this study, and once more can be recommended as an avenue for future research, especially in light of the variegated views expressed above by scholars in the field.

7.5 RECOMMENDATIONS FOR FUTURE RESEARCH

The limitations of this study include the fact that Vivekananda is only one of many influential modern-day Hindu scholars. Hence, one recommendation for future research is to undertake a study of other influential modern-day Hindu scholars. Though choosing to focus exclusively on Vivekananda was not an arbitrary choice, and was motivated for in Chapters 1 and 3, a more comprehensive (perhaps even a comparative) study of other saints like Parahansa Yogananda, Sri Aurobindo and Swami Sivananda, could supplement, confirm or even challenge the findings of this study. This was beyond the scope of the current study, as the analysis of only Vivekananda's water-related metaphors already had to be drastically curtailed, due to lack of space. Even spiritually-minded leaders in others domains, like Radhakrishnan and Gandhi, whose contributions were primarily in the political domains, were prolific writers. They wrote extensively on Eastern philosophy in general, and Hindu philosophy specifically, and their ideas could provide some insight regarding their use of metaphorical language within the context of Hindu philosophy. Though *all* the aforementioned scholars have spoken positively, even reverentially, about Swami Vivekananda and his ideas, it would be interesting to see how they conceptualise the same issues, and whether they employ similar metaphors when explaining various philosophical concepts. It would be expected that there be a great degree of convergence, especially in the cases of Yogananda, Aurobindo, Gandhi and Radhakrishnan, as they were duly influenced by the Occident, and spoke extensively to Western audiences, just like Vivekananda did.

Vivekananda's contemporaries (twelve of them, all hand-picked by their Master, Sri Ramakrishna) all became great leaders in their own rights, and there is an extensive body of writings, both primary and secondary, on their lives and teachings. A study of these thinkers, along similar lines, would be very enriching.

As mentioned, the choice to focus on metaphors within the WATER frame was not an arbitrary one, but the other frames (listed in Appendix A) Vivekananda employs are also certainly worthy of a close study (like the LIGHT VERSUS DARKNESS conceptual metaphor, or

the UP IS SPIRITUALLY UPLIFTED conceptual metaphor, for example). One way to do this, if the current study is to be taken as the basis, would be to start in descending order of ‘pervasiveness’, should a delimiting criterion be required. Another aspect of interest would be to see in which way the metaphors are interrelated; and if the same target concepts are depicted by various source domains, for example, is the metaphor *reaching the height of spiritual perfection*, motivated by the conceptual metaphor UP IS SPIRITUALLY EDIFIED, the same thing as *merging with the ocean of consciousness*, from the WATER frame? If the same target concept is depicted by various source domains, it might be interesting to investigate the motivation for using one or the other metaphor in various discourse contexts too.

This study confirmed the general hypothesis that abstract religious thought is made more accessible by using metaphors. These kinds of studies have been done in the domain of CL for Christianity (Lakoff 2002), Islam (El-Sharif 2011 & Abdulmoneim 2006), Taoism (Lu 2012), and Hinduism (Naicker 2013).

It would also be worthwhile to investigate which metaphors are prevalent in other religions of the world, such as Druidery, paganism, in its various forms, Confucianism, Zoroastrianism, and so on. Lakoff (2002) focuses on the FAMILY frame in his study of Judaeo-Christian religions, but it would also be interesting to investigate to what extent these religions use metaphors within the WATER frame.

From a theoretical perspective, it would be essential to investigate how the descriptive analysis of the corpus data in Chapter 6, and the conclusions of this thesis as discussed above regarding the various hypotheses of CMT, could be dealt with in Blending Theory. Detailed descriptive analyses such as presented in this thesis, may be the best way to evaluate competing theoretical mechanisms postulated to account for conceptual metaphor within CL.

7.6 CONCLUSION

As discussed in Chapter 6, the hypothesised conceptual metaphors used can be abstracted into more general superordinate conceptual metaphors, which can motivate and account for

most, if not all, the water-related metaphors used by Vivekananda and analysed in this study. These are:

- I. THE MIND IS A BODY OF WATER
- II. THE DIVINE IS A BODY OF WATER
- III. LIFE IS A RIVER
- IV. PARADIGMS ARE WATER-FORMS
- V. (SPIRITUAL) LIFE IS A VOYAGE
- VI. THE UNIVERSE IS A BODY OF WATER

It is evident that Swami Vivekananda's use of water metaphors is indeed quite telling, and provides a novel and interesting base from which to explore his thinking and philosophy. Although the FAMILY frame might dominate Western-based religious thought, as documented by scholars like Lakoff (2002) and Harrison (2015), this does not seem to be the case in Vivekananda's teachings, where metaphors within the WATER frame are clearly more pervasive. Different aspects within the 'source' domain of water (D) was often used to illustrate the same aspect of the 'target' domain (D'), and often the same aspect within the 'source' domain (D) would be used to structure/conceptualise different aspects within the 'target' domain (D').

Since this study focused on water-related metaphors, the words of Paul Sidlofsky (2017)²¹, chief rabbi at the Temple of Israel in Wilmington, North Carolina, are interesting to note:

I think there is something very stirring and moving about water. Something eternal about it, there's something about the waves going in and out of the ocean continually, there's something about the flowing of the river that represents continuity and hope. There's something physically and spiritually cleansing about water. Judaism has the practice of 'amikva', which is a ritual practice, a bath, where people immerse themselves for spiritual reasons, for spiritual cleansing, also for the purpose of converting to Judaism – for those who choose to do that. The idea of baptism in Christianity derives from this practice. The idea of spiritual purification and spiritual cleansing is through water. So there's something about being immersed in it, surrounded by it, that is very pure and very relaxing...

²¹ <http://youtu.be/Wkskx7StMEA>

Martial arts legend Bruce Lee, employing a water metaphor, said: “You must be shapeless, formless, like water. When you pour water in a cup, it becomes the cup. When you pour water in a bottle, it becomes the bottle. When you pour water in a teapot, it becomes the teapot. Water can drip and it can crash. Become like water my friend” (Lee 2017)²².

According to Swami Padmanabhananda (2015), the first verse of the *Atharva-Veda* speaks about the sanctity of water, and exhorts people not only to worship the rivers, oceans, and other water sources, but to never pollute the waters of the earth, and to ‘tread gently’, even when taking a bath in a river. This information was gathered via notes made during a lecture on Hindu philosophy given by Padmanabhananda at the *Yoga-Vedanta Forest Academy*, run as part of the Divine Life Society’s programmes in Rishikesh, India, where the headquarters are based. Indeed, the main rivers in India, like the Ganges, are literally worshipped with a formal prayer, called the *Ganga Arati*, where the river is personified as a form of the Divine Mother, hailed as the “Supreme Queen”, and so on (Sivananda 2011: 169).

Sankara, the exponent of the *Advaita Vedanta* school of thought, compiled a song, where he supplicated the Divine Mother, and says that She alone “art my refuge”, since he has “Fallen into the *boundless ocean* of the worldly life” (Sivananda 2011: 73 – italics added). Another prayer, hails the “Lord of the universe” as an “*ocean of compassion*” (Sivananda 2011: 171 – italics added). Note the contrasting connotations here.

Collinson (1990: 4 – italics in original) refers to the ancient Greek philosopher, Thales, who argued “that water is the source of *everything*”. Nietzsche (1964: 86 – italics in original) agrees, saying that Greek philosophy starts “with the proposition that *water* is the origin and mother-womb of all things”; though Nietzsche does not quite agree, he understands that part of the motivation for this postulate is to show that “[e]verything is one”, in keeping with the philosophy of the *Advaita Vedanta*. Radha (2011: 103 – italics added) says that “Water is symbolic of imagination. The power of imagination, *the ability to arrange*

²² <https://www.goodreads.com/quotes/163198-you-must-be-shapeless-formless-like-water-when-you-pour>

images of an abstract and a concrete nature, is an extraordinary skill”, and goes into more detail on the importance of water as a symbol later (*ibid.*: 125-127).

These facts at least say something about the status of water as a symbol in general in some cultures, not just in Indian society/culture, and also not just as a physical object, but as an underlying principle, and also as an object of reverence – perhaps making it an ideal candidate for a source domain when describing aspects of Divinity.

Although every theorist working with metaphor tries to understand and explain how people create, process and interpret metaphors at various levels, it might be apt to conclude with a rather frank and accurate quote from philosopher Ted Cohen (2008: 2 – italics in original):

It may or may not be prudent to regard the import of a metaphor as a *meaning*. If it is, then a metaphorical sentence has two meanings, one literal and one metaphorical. If not, then there is only one meaning, the literal meaning, and the metaphorical import has to be understood in another way. But in either case there will be a metaphorical import that a competent audience will grasp. How the audience does this is, in the end, a mystery.

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APPENDIX A – PRELIMINARY DATA

The conceptual metaphors found in the texts can be grouped into 26 different frames²³:

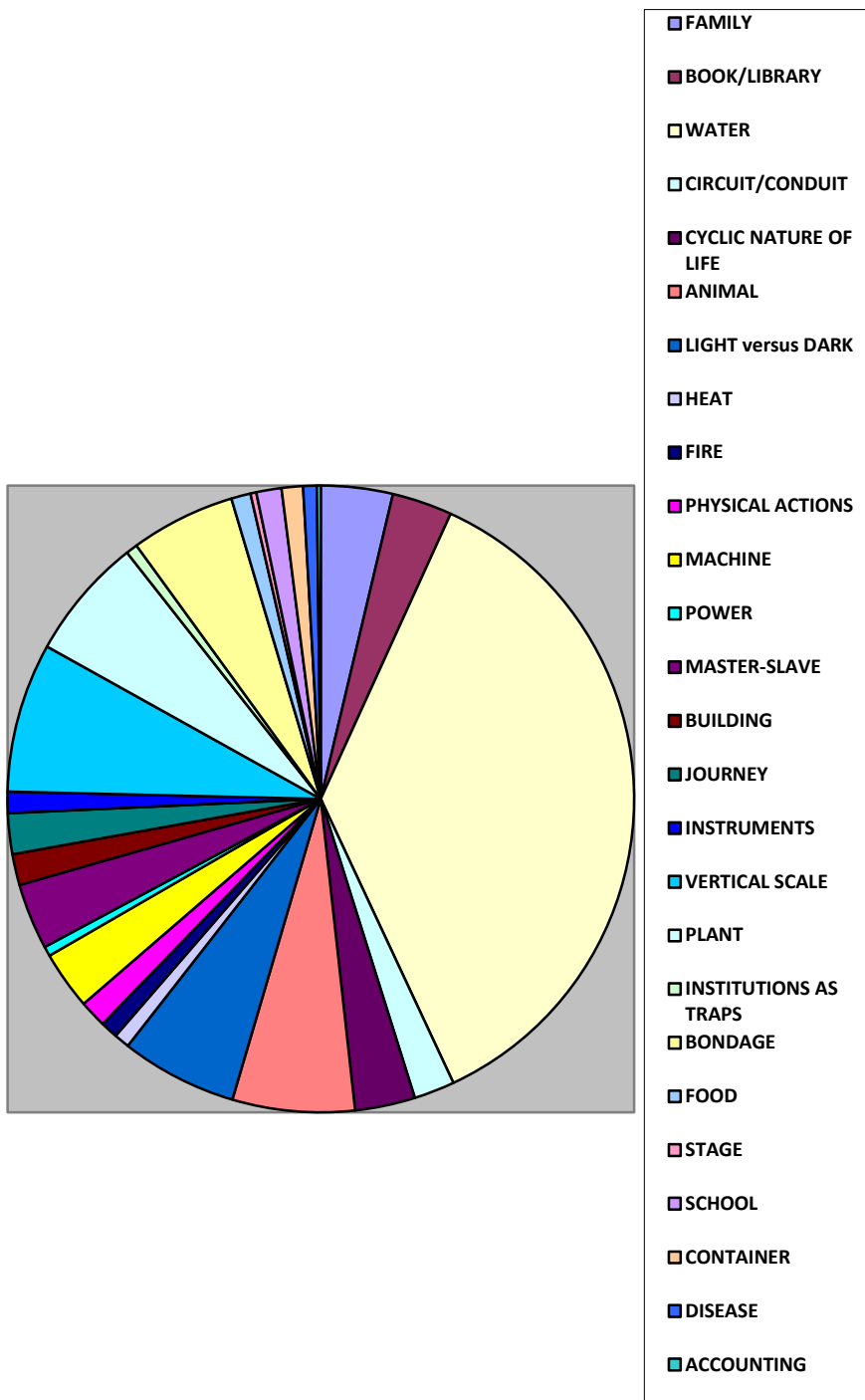
Table depicting the 26 key frames:

Frame	Number of hits (n = 893)	Percentage
FAMILY	33	3.7%
BOOK/LIBRARY	28	3.1%
WATER	323	36.2%
CIRCUIT/CONDUIT	19	2.1%
CYCLIC NATURE OF LIFE	28	3.1%
ANIMAL	56	6.3%
LIGHT versus DARK	54	6%
HEAT	7	0.8%
FIRE	8	0.9%
PHYSICAL ACTIONS	12	1.4%
MACHINE	27	3%
POWER	4	0.5%
MASTER-SLAVE	30	3.4%

²³ Text was not bold/underlined in the original, unless otherwise indicated. 'CW' refers to The Complete Works of Swami Vivekananda, 'IT' refers to the book 'Inspired Talks' [Vivekananda (1921) 3rd edition. *Inspired Talks*. Chennai: Ramakrishna Math Printing Press].

Frame	Number of hits (n = 893)	Percentage
BUILDING	14	1.6%
JOURNEY	19	2.1%
INSTRUMENTS	10	1.1%
VERTICAL SCALE	69	7.7%
PLANT	57	6.3%
INSTITUTIONS AS TRAPS	5	0.6%
BONDAGE	48	5.4%
FOOD	9	1%
STAGE	3	0.3%
SCHOOL	12	1.3%
CONTAINER	10	1.1%
DISEASE	6	0.7%
ACCOUNTING	2	0.2%

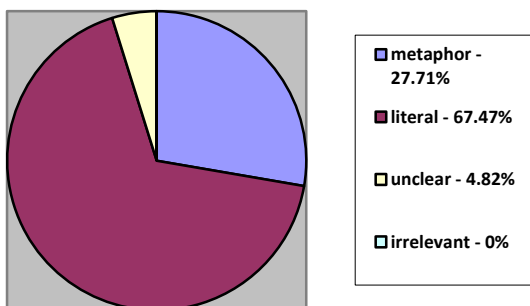
The figure below illustrates the same data in the form of a pie chart:



PIE-CHARTS DISPLAYING THE DISTRIBUTION OF RATIO OF METAPHORICITY OF LEXICAL ITEMS WITHIN THE *WATER* FRAME

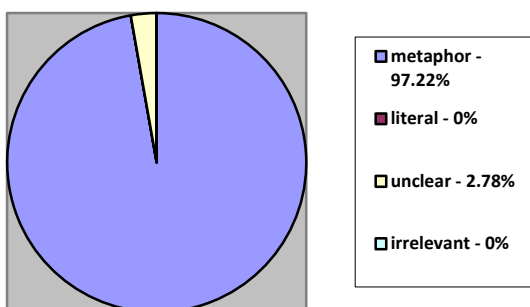
BOAT

83 hits



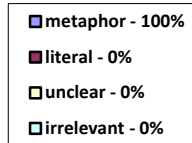
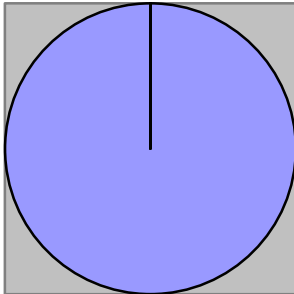
BUBBLE(S)

36 hits



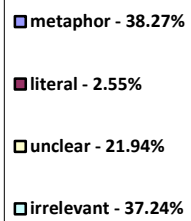
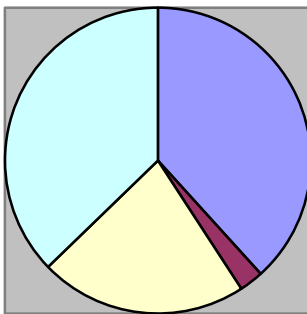
CONDUIT

2 hits



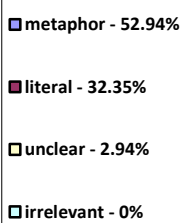
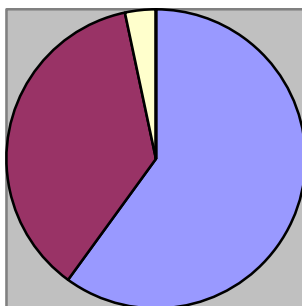
CURRENT(s)

196 hits



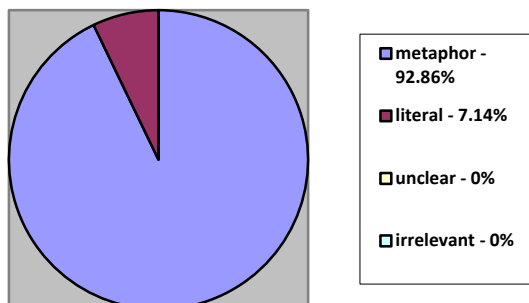
DELUGE

34 hits



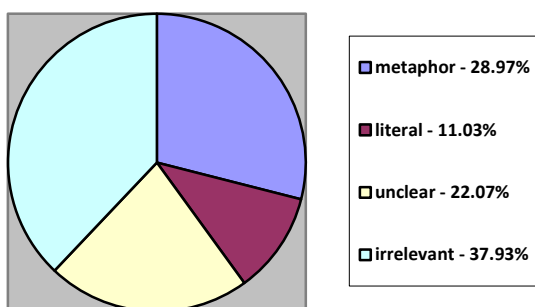
DEW

14 hits



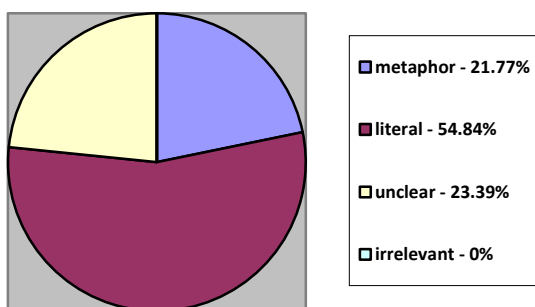
DROP(S); DROPPING; DROPPED

145 hits



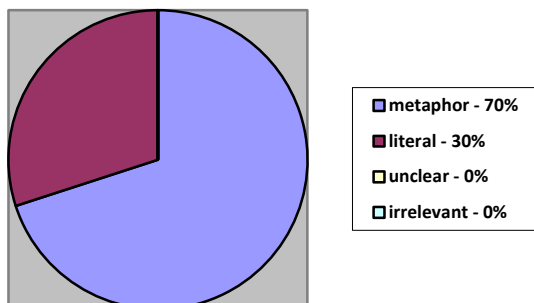
FISH

124 hits



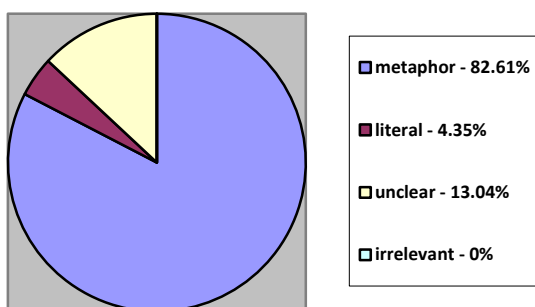
FLOAT

20 hits



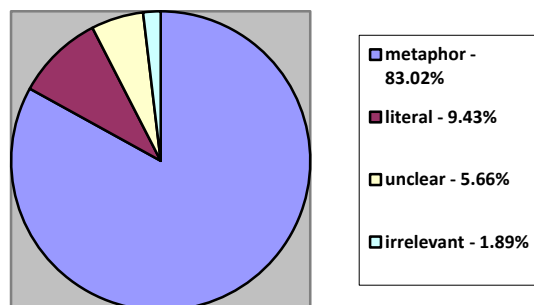
FLOOD

23 hits



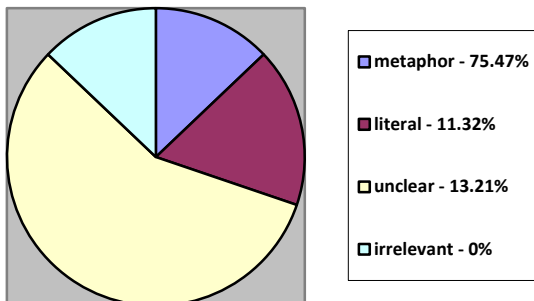
FLOW

53 hits



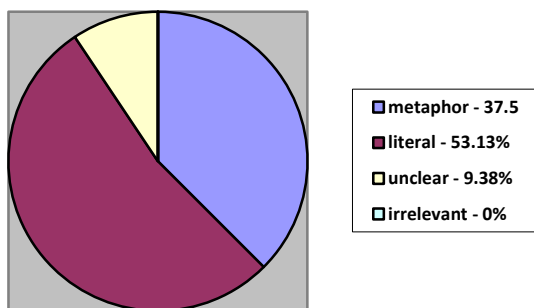
FLOWING

53 hits (sic)



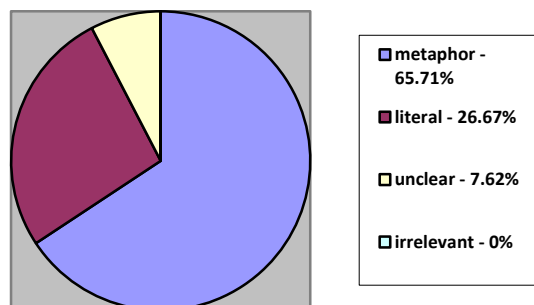
ICE

32 hits



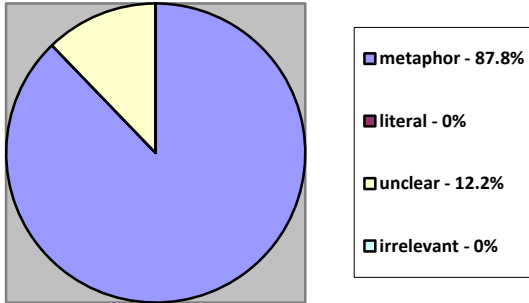
LAKE

105 hits



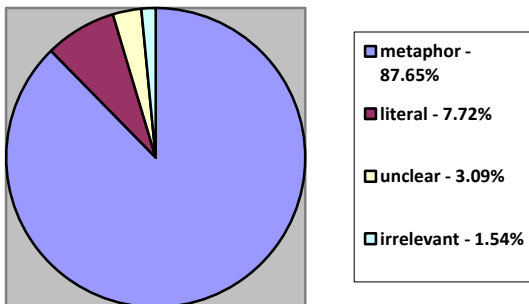
MELT

41 hits



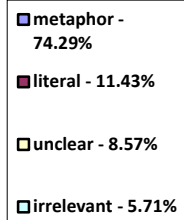
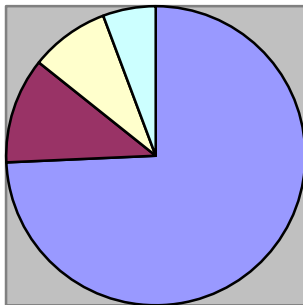
OCEAN

324 hits



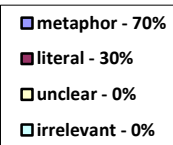
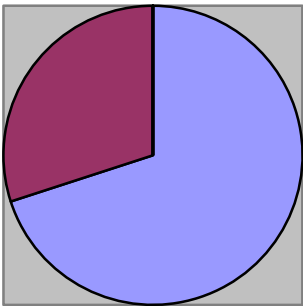
PLUNGE

35 hits



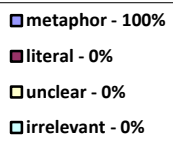
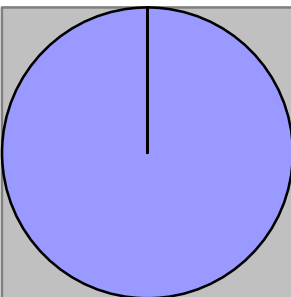
POOL(S)

10 hits



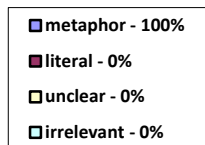
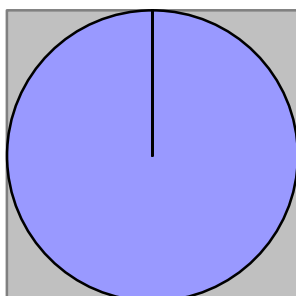
RAFT

1 hit



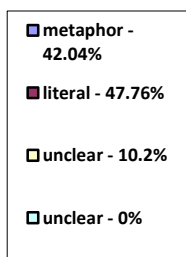
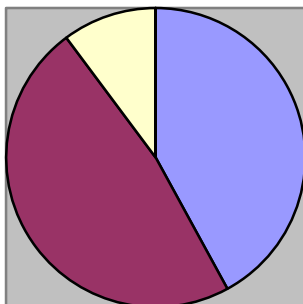
RIPPLE

26 hits



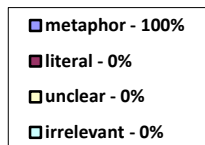
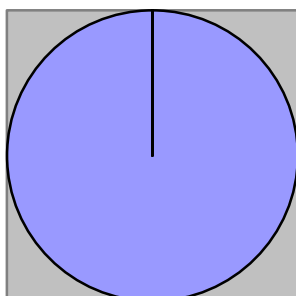
RIVER

245 hits



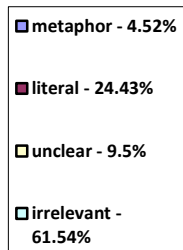
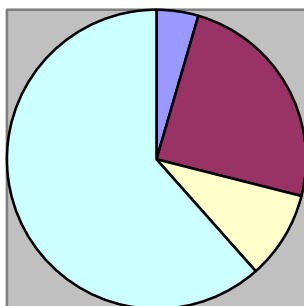
RIVULET(S)

3 hits



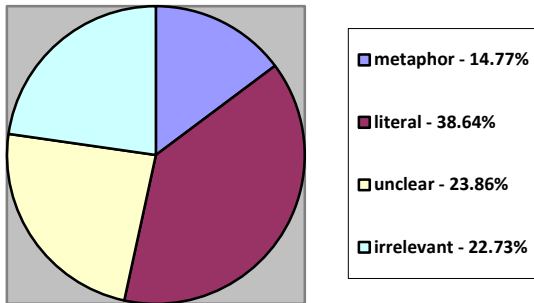
RUN

221 hits



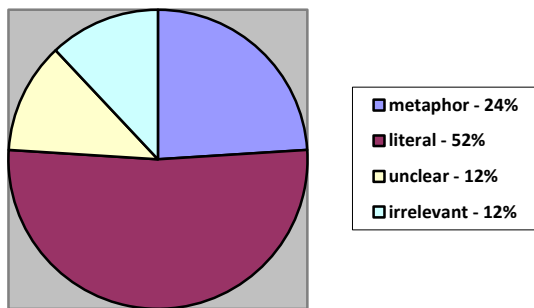
RUNNING

88 hits



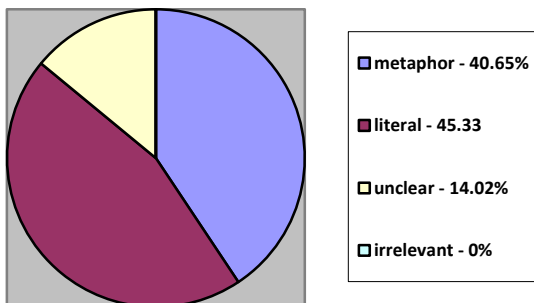
SALT

25 hits



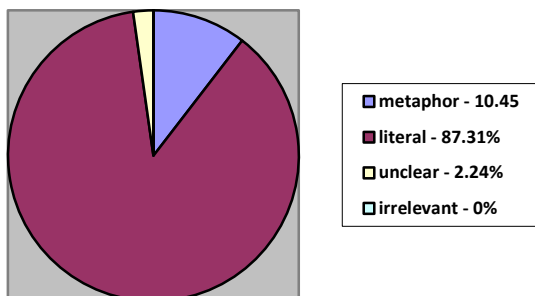
SEA

214 hits



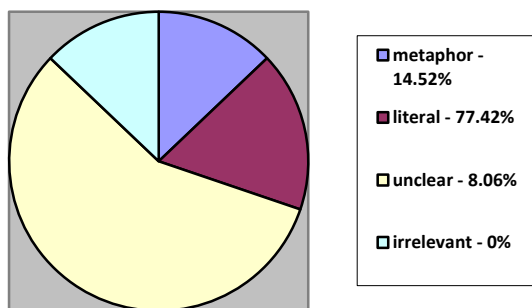
SHIP

134 hits



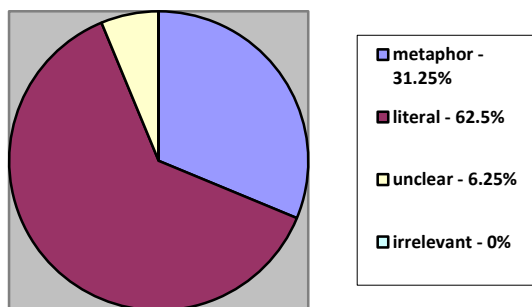
SNOW

62 hits



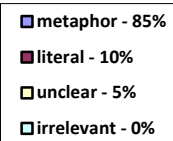
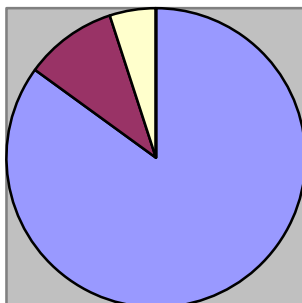
STEAM

16 hits



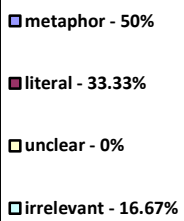
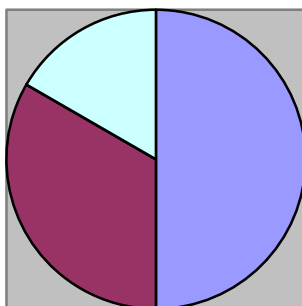
STREAM

60 hits



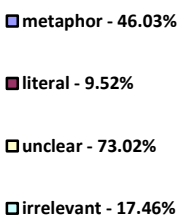
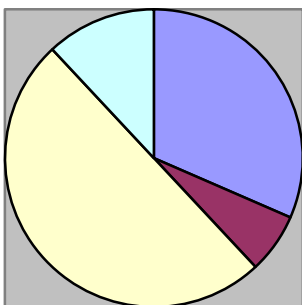
SUBSIDE

6 hits



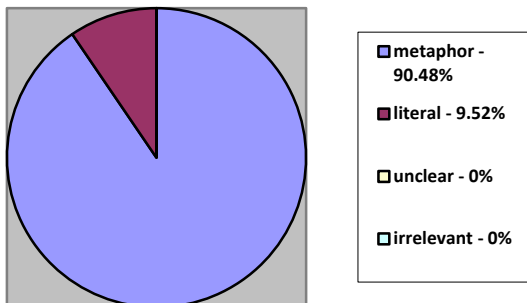
SURFACE

63 hits



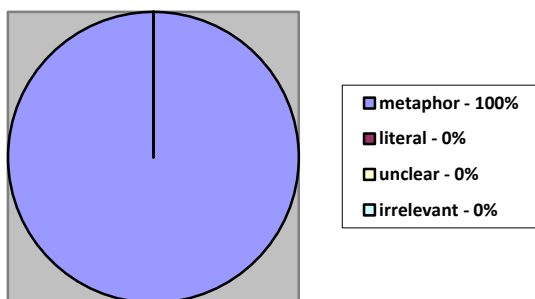
TIDE

42 hits



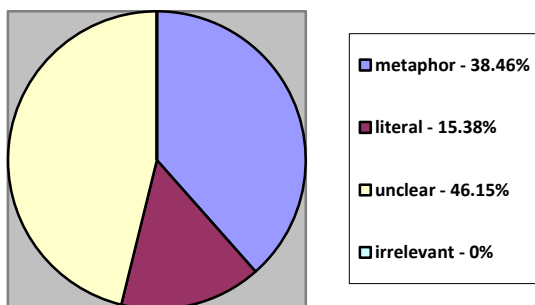
TORRENT

3 hits



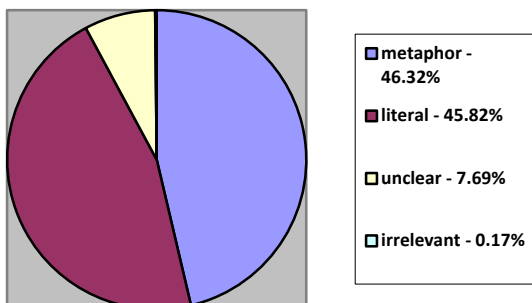
VAPOUR

13 hits



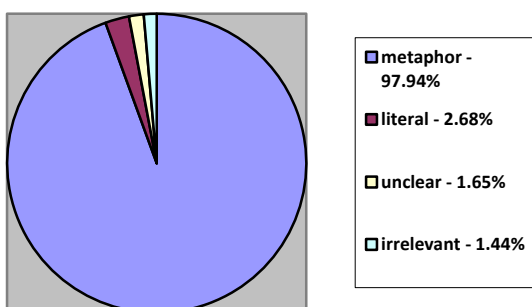
WATER

597 hits



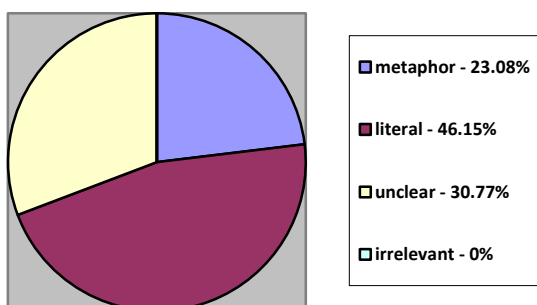
WAVE(S)

486 hits



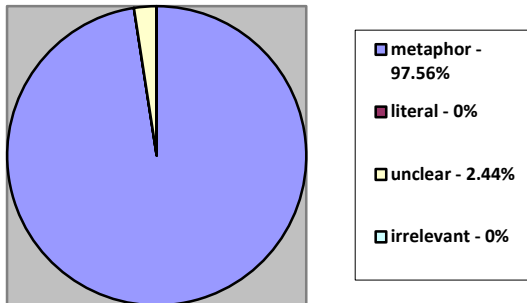
WET

13 hits



WHIRLPOOL(S)

41 hits



1. FAMILY

“And of this Indian **Mother**-Church” (CW-1, p.3)

“India herself, the **Motherland**, as **she** already exists” (CW-1, p.3)

“These, then — the Shâstras, the Guru, and the **Motherland** — are the three notes that mingle themselves to form the music” (CW-1, p.3)

“I thank you in the name of the **mother** of religions” (CW-1, p. 6)

“these sects were all sucked in, absorbed, and assimilated into the immense body of the **mother** faith” (CW-1, p.8)

“Ignorance is the **mother** of all the evil and all the misery we see” (CW-1, p. 34)

“Blessed, indeed, is the woman to whom man represents the **fatherhood** of God. Blessed are the children who look upon their **parents as Divinity** manifested on earth (CW-1, p. 42)

“Ignorance is the **mother** of all the evil and all the misery we see” (CW-1, p. 53)

“This belief is the **mother** of all our attachment” (CW-1, p. 89)

“God's **children** are your Master's **children**. [And **children** are but different forms of the **father**.] You are His servant” (CW-1, p. 249)

" ‘Thou art our **father**, and wilt take us to the other shore of this ocean of ignorance’ " (CW-1, p.111)

“Patanjali, the **father** of the Yoga philosophy” (CW-1, p.125)

“Kapila, the great **father** of the Sâmkhya philosophy” (CW-1, p. 165)

“What, thus, men ignorantly worship under various names, through fear and tribulation, the Yogi declares to the world to be the real power coiled up in every being, the **mother** of eternal happiness, if we but know how to approach **her**” (CW-1, p. 165)

“Most of us make our minds **like spoilt children, allowing them to do whatever they want**” (CW-1, p. 237)

“I do not mean the sentimental statement that **all men are brothers**, but that one must feel the **oneness of human life**” (CW-1, p. 325)

“And indeed we shall be fools if we go to the **Father of all mercy, Father of all love**, for trivial earthly things. Unto **Him**, therefore, we shall go for light, for strength, for love” (CW-1, p. 380)

“They say that the **Father** in heaven is God. Why God? It is because He is your own reflection that He is God” (CW-1, p. 500)

“**God is Mother** and has two natures, the conditioned and the unconditioned” (IT, p. 80)

“**Religion is the greatest child to be born**, the great ‘moon of realisation’; **let us feed it and help it grow**, and it will become a giant. King Desire and King Knowledge fought, and just as the latter was about to be defeated, he was reconciled to Queen Upanishad and a child

was born to him, Realisation, who saved the victory to him” (IT, pp. 109-110)

“At the present time God should be **worshipped as ‘Mother’, the Infinite Energy**” (IT, p. 195)

2. BOOK

“All knowledge that the world has ever received comes from the mind; **the infinite library** of the universe is in your own mind” (CW-1, p. 28)

“The very reason of nature's existence is for the education of the soul; it has no other meaning; it is there because the soul must have knowledge, and through knowledge free itself. If we remember this always, we shall never be attached to nature; **we shall know that nature is a book in which we are to read**, and that when we have gained the required knowledge, **the book** is of no more value to us” (CW-1, p. 57)

“[...] only for those who can go on further with it will Kundalini be aroused, and the whole of nature will begin to change, and **the book of knowledge will open**. No more will you need to go to books for knowledge; **your own mind will have become your book**, containing infinite knowledge” (CW-1, p. 168)

‘Life is infinite, one **chapter** of which is, "Thy will be done," and unless we realise **all the chapters** we cannot realise the whole’ (CW-1, p. 197)

“No child is born with a *tabula rasa* — with a clean, **blank page** — of a mind. **The page has been written on** previously” (CW-1, p. 185)

As an aside, it would be interesting to interrogate the idea as to whether Vivekananda was a rationalist or an empiricist, in light of declarations like the following: “All knowledge, therefore, secular or spiritual, is in

the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off, we say, "We are learning," and the advance of knowledge is made by the advance of this process of uncovering. The man from whom this veil is being lifted is the more knowing man, the man upon whom it lies thick is ignorant, and the man from whom it has entirely gone is all-knowing, omniscient. There have been omniscient men, and, I believe, there will be yet; and that there will be myriads of them in the cycles to come. Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out" (CW-1: 28). Furthermore, statements like "Whenever you learn anything (gain anything) from another man's words, know that you had the experience in a previous existence, because experience is the only teacher" (CW-7: 30) will need to be reconciled with his often empiricist-like philosophy, but as mentioned, this is very much an aside as the *Vedanta* can be seen to reconcile these ostensibly contradictory philosophies.

"But you and I have to struggle hard, and come to knowledge through a long tedious process of reasoning, but the Yogi, the pure one, has gone beyond all this. Before his mind, the past, the present, and the future are alike, one **book** for him to read" (CW-1, p. 204)

"There are all the **past chapters**, and this **present chapter**, and there are a whole lot of **future chapters** before him" (CW-1, p. 266)

"Life is infinite, one **chapter** of which is 'Thy will be done,' and unless we realise **all the chapters** we cannot realise the whole" (CW-1, p. 343)

"All lives belong to us as **leaves to a book**" (IT, p. 65)

“We are heirs to all the good thoughts of the universe, if we open ourselves to them. [/] **The book is all in us**” (IT, p. 68)

“The universe is thought, and the Vedas are the **words of this thought**” (IT, p. 115)

“Go into your own room and get the **Upanishads** out of your own Self. You are the greatest **book** that was or ever will be, the infinite depository of all that is” (IT, p. 154)

“Books are useless to us until our own **book** opens; then all other books are good so far as they confirm our **book**” (IT, p. 184)

“We are the living **books** and books are but the words we have spoken” (IT, p. 185)

“Read man, he is the living **poem**” (IT, p. 185)

3. WATER

“That shows that consciousness is only the surface of the **mental ocean**” (CW-1, p. 10)

“[...] the **ocean of memory** can be stirred up” (CW-1, p. 10)

“[...] my body is one little continuously changing body in an unbroken **ocean of matter**” (CW-1, p. 13)

“Karma in its effect on character is the most tremendous power that man has to deal with. Man is, as it were, a centre, and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a **big current**. Such a centre is the *real* man — the almighty, the omniscient — and he draws the whole universe towards him. Good and bad, misery and happiness, all are **running towards him** and clinging round him; and out of them he

fashions the **mighty stream of tendency** called character and throws it outwards” (CW-1, p. 29-30)

“A man used to solitude, if brought in contact with the **surging whirlpool of the world**, will be crushed by it; just as the **fish** that lives **in the deep sea water**, as soon as it is brought to the **surface**, breaks into pieces, deprived of the weight of **water** on it that had kept it together” (CW-1, p. 34)

“**Plunge into the world**, and then, after a time, when you have suffered and enjoyed all that is in it, will renunciation come; then will calmness come” (CW-1, p. 40)

“Using the **simile of a lake** for the mind, **every ripple, every wave** that rises in the mind, when it **subsides**, does not die out entirely, but leaves a mark and a **future possibility of that wave coming out again**. This mark, with the possibility of the **wave reappearing**, is what is called Samskâra” (CW-1, p. 54)

“So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the **fresh waves of good ones**, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the "attached" becomes the "unattached". Work, but let not the action or the thought produce a deep impression on the mind. Let the **ripples** come and go, let huge actions proceed from the muscles and the brain, but let them not make any deep impression on the soul” (CW-1, p. 55-56)

“Just as **water cannot wet the lotus leaf**, so work cannot bind the unselfish man by giving rise to attachment to results. **The selfless and**

unattached man may live in the very heart of a crowded and sinful city; he will not be touched by sin” (CW-1, p. 59)

“[...] each man is only a **conduit for the infinite ocean** of knowledge and power that lies behind mankind” (CW-1, p. 69)

“[...] with the help of this body you will cross the **ocean of life**” (CW-1, p. 82)

“This **little wave** of the Prana which represents our own energies, mental and physical, is the nearest to us of all the **waves of the infinite ocean** of Prana. If we can succeed in controlling that **little wave**, then alone we can hope to control the whole of Prana” (CW-1, p. 84)

“[...] the whole universe was an **ocean of thought**, he and everyone else had become **little thought whirlpools**” (CW-1, p. 85)

“In an ocean there are **huge waves**, like mountains, then **smaller waves**, and still smaller, down to **little bubbles**, but back of all these is the **infinite ocean**. The **bubble** is connected with the **infinite ocean** at one end, and the **huge wave** at the other end. So, one may be a gigantic man, and another a little bubble, but each is **connected with that infinite ocean of energy**, which is the common birthright of every animal that exists” (CW-1, p. 87)

“Think of the universe as an **ocean of ether**, consisting of layer after layer of varying degrees of vibration under the action of Prana” (CW-1, p. 88)

“All are parts of the **same ocean** of Prana, they differ only in their rate of vibration” (CW-1, p. 89)

“Is its **current** stopped” (CW-1, p. 89)

“[...] any one **wave** that is produced in the mind-stuff must always give rise to many similar **waves**” (CW-1, p. 94)

“A **current rushing down** of its own nature falls into a hollow and makes a **whirlpool**, and, after running a little in that **whirlpool**, it emerges again in the form of the **free current** to go on unchecked. **Each human life is like that current**” (CW-1, pp. 98-99)

“Man’s experience in this world is to enable him to get out of its **whirlpool**” (CW-1, pp. 99)

“Each **wave** in the Chitta that says ‘I and mine’ immediately puts a chain around us and makes us slaves; and the more we say ‘I and mine’, the more slavery grows [...]” (CW-1, pp. 99)

“[...] this world is only **one drop in an infinite ocean**” (CW-1, p. 101)

“[...] the **waves** in the **ocean of the mind**” (CW-1, p. 104)

“In the **ocean** we cannot raise a **wave** without causing a hollow somewhere else” (CW-1, p. 104) [*The point being that in this relative world happiness has to always be counter-balanced with misery, as life is cyclical*]

“If it [the mind] is clear, and there are **no waves**, we shall see the bottom. The **bottom of the lake** is our own true Self; **the lake** is the Chitta and the **waves** the Vrittis” (CW-1, p. 112)

“Life and death are only different expressions of the same thing looked at from different standpoints; they are the **falling and rising of the same wave** [...]” (CW-1, p. 112) [He explains later on the next page that “one looks at the “fall” side and becomes an pessimist, another looks at the “rise” side and becomes an optimist]

“By struggling, competition, conflict. Suppose that all the particles of matter were held in equilibrium, would there be then any process of creation? We know from science that it is impossible. Disturb a **sheet of water**, and there you find every particle of the **water** trying to become calm again, one rushing against the other; and in the same way all the phenomena which we call the universe — all things therein — are struggling to get back to the state of perfect balance” (CW-1, p. 114)

“It declares that each man is only a **conduit for the infinite ocean of knowledge** and power that lies behind mankind” (CW-1, p. 122)

“ ‘One moment of company with the holy makes a **ship to cross this ocean of life**’ ” (CW-1, p. 123)

“This **body is the boat** which will carry us to the other shore of the **ocean of life**” (CW-1, p. 124)

“[...] the Purusha so great that the whole universe seems as a **drop in the ocean** and falls off by its own nothingness” (CW-1, p. 141)

“Body is the name of a series of changes. ‘As in a **river** the masses of water are changing before you every moment, and new masses are coming, yet taking similar form, so is it with this body’. ” (CW-1, p. 142)

“The whole universe is one **ocean of matter**” (CW-1, p. 144)

“The Prana which is working this mind and body is the nearest to us of all the Prana in this universe. This **little wave** of the Prana which represents our own energies, mental and physical, is the nearest to us of all the **waves of the infinite ocean of Prana**. If we can succeed in controlling that **little wave**, then alone we can hope to control the whole of Prana” (CW-1, p. 149)

“Physically this universe is one: there is no difference between the sun and you. The scientist will tell you it is only a fiction to say the contrary. There is no real difference between the table and me; the table is one point in the mass of matter, and I another point. Each form represents, as it were, **one whirlpool in the infinite ocean of matter**, of which not one is constant. Just as in a rushing **stream** there may be millions of **whirlpools**, the water in each of which is different every moment, turning round and round for a few seconds, and then passing out, replaced by a fresh quantity, so the whole universe is one constantly changing mass of matter, in which all forms of existence are so many **whirlpools**. A mass of matter enters into one whirlpool, say a human body, stays there for a period, becomes changed, and goes out into another, say an animal body this time, from which again after a few years, it **enters into another whirlpool**, called a lump of mineral. It is a constant change. Not one body is constant” (CW-1, p. 151)

“[...] the whole universe was an **ocean of thought**, he and **everyone else had become little thought whirlpools**” (CW-1, p. 152) [*Referring to a temporary experience a famous scientist underwent*]

“It is a continuous mass of matter, the sun being one part, and you another. Is there a break between one part of a **river** and another? Then why cannot any force travel? There is no reason against it” (CW-1, p. 154)

“In an ocean there are **huge waves**, like mountains, **then smaller waves, and still smaller, down to little bubbles, but back of all these is the infinite ocean**. The **bubble** is connected with the **infinite ocean** at one end, and the **huge wave** at the other end. So, one may be a gigantic man, and another a **little bubble, but each is connected with**

that infinite ocean of energy, which is the common birthright of every animal that exists” (CW-1, p. 156)

“[...] the knowledge takes the Yogi **across the ocean** of birth and death” (CW-1, p. 164)

“[...] the **infinite river of souls** is **flowing into the ocean** of perfection, of self-realisation” (CW-1, p. 175)

“The answer is that this world is only **one drop in an infinite ocean**, one link in an infinite chain” (CW-1, p. 182)

“When it can succeed in perceiving the motions inside by themselves, it will gain the control of all **mental waves**” (CW-1, p. 187)

“But if he is strong enough to reject even these miraculous powers, he will attain to the goal of Yoga, the complete suppression of the **waves in the ocean of the mind**” (CW-1, p. 188) [*Referring to the powers one attains when one progresses in yogic practices*]

“Limited to one spot, making that spot the base, a particular kind of **mental waves** rises; these are not swallowed up by other kinds of **waves**, but by degrees become prominent, while all the others recede and finally disappear. Next the **multiplicity of these waves** gives place to unity and **one wave** only is left in the mind. This is Dhyana, meditation. When no basis is necessary, when the whole of the mind has become **one wave**, one-formedness, it is called Samadhi” (CW-1, p. 191)

“The **huge wave** is a mighty compound of **small waves**, it may be of millions; the life of the whole world is a compound of millions of little lives, and the death of the whole world is the compound of the deaths of these millions of little beings” (CW-1, p. 197)

“The unknowable furnishes the suggestion that gives a blow to the mind, and the mind gives out the reaction in the form of a book, in the same manner as when a stone is thrown into the water, the water is thrown against it in the form of waves” (CW-1, p. 201)

“It is only when you stand behind the mind that it becomes intelligent. When man gives it up, it falls to pieces and is nothing. Thus you understand what is meant by Chitta. It is the mind-stuff, and Vrittis are the waves and ripples rising in it when external causes impinge on it. These Vrittis are our universe” (CW-1, p. 202)

“The bottom of a lake we cannot see, because its surface is covered with ripples. It is only possible for us to catch a glimpse of the bottom, when the ripples have subsided, and the water is calm. If the water is muddy or is agitated all the time, the bottom will not be seen. If it is clear, and there are no waves, we shall see the bottom. The bottom of the lake is our own true Self; the lake is the Chitta and the waves the Vrittis. Again, the mind is in three states, one of which is darkness, called Tamas, found in brutes and idiots; it only acts to injure. No other idea comes into that state of mind. Then there is the active state of mind, Rajas, whose chief motives are power and enjoyment. "I will be powerful and rule others." Then there is the state called Sattva, serenity, calmness, in which the waves cease, and the water of the mind-lake becomes clear” (CW-1, p. 202)

“As soon as the waves have stopped, and the lake has become quiet, we see its bottom. So with the mind; when it is calm, we see what our own nature is; we do not mix ourselves but remain our own selves” (CW-1, p. 203)

“Every reaction is a wave in the lake. Now, if, during sleep, the mind had no waves, it would have no perceptions, positive or negative, and,

therefore, we would not remember them. The very reason of our remembering sleep is that during sleep there was a certain class of waves in the mind” (CW-1, p. 207)

“For instance, you hear a word. That word is like a stone thrown into the lake of the Chitta; it causes a ripple, and that ripple rouses a series of ripples; this is memory. So in sleep. When the peculiar kind of ripple called sleep throws the Chitta into a ripple of memory, it is called a dream. Dream is another form of the ripple which in the waking state is called memory” (CW-1, p. 207)

“The mind, to have non-attachment, must be clear, good, and rational. Why should we practice? Because each action is like the pulsations quivering over the surface of the lake. The vibration dies out, and what is left? The Samskâras, the impressions. When a large number of these impressions are left on the mind, they coalesce and become a habit. It is said, "Habit is second nature", it is first nature also, and the whole nature of man; everything that we are is the result of habit. That gives us consolation, because, if it is only habit, we can make and unmake it at any time. The Samskaras are left by these vibrations passing out of our mind, each one of them leaving its result. Our character is the sum-total of these marks, and according as some particular wave prevails one takes that tone. If good prevails, one becomes good; if wickedness, one becomes wicked; if joyfulness, one becomes happy” (CW-1, p. 207-208)

“What is practice? The attempt to restrain the mind in Chitta form, to prevent its going out into waves” (CW-1, p. 208)

“The two motive powers of our actions are (1) what we see ourselves, (2) the experience of others. These two forces throw the mind, the lake, into various waves. Renunciation is the power of battling against these

forces and holding the mind in check. Their renunciation is what see want. I am passing through a street, and a man comes and takes away my watch. That is my own experience. I see it myself, and it immediately **throws my Chitta into a wave, taking the form of anger**. Allow not that to come. If you cannot prevent that, you are nothing; if you can, you have Vairâgya. Again, the experience of the worldly-minded teaches us that sense-enjoyments are the highest ideal. These are tremendous temptations. To deny them, and not allow the mind to come to **a wave** form with regard to them, is renunciation; to control the twofold motive powers arising from my own experience and from the experience of others, and thus prevent the Chitta from being governed by them, is Vairagya” (CW-1, p. 208-209)

“In a concentration where there is consciousness, where the mind succeeds only in quelling the **waves** in the Chitta and holding them down, the **waves** remain in the form of tendencies. **These tendencies (or seeds) become waves** again, when the time comes. But when you have destroyed all these tendencies, almost destroyed the mind, then the Samadhi becomes seedless; there are no more seeds in the mind out of which to manufacture again and again this plant of life, this ceaseless round of birth and death” (CW-1, p. 213)

“Supposing we are materialists, for argument's sake, we shall have to come to this, that the whole universe is simply an **ocean of matter**, of which you and I are like **little whirlpools**. Masses of matter are coming into each **whirlpool**, taking the **whirlpool** form, and coming out as matter again. The matter that is in my body may have been in yours a few years ago, or in the sun, or may have been the matter in a plant, and so on, in a continuous state of flux. What is meant by your body and my body? It is the oneness of the body. So with thought. It is **an ocean of**

thought, one infinite mass, in which your mind and my mind are like **whirlpools**” (CW-1, p. 213)

“[...] everyone from the highest angel to the lowest particle of matter is but an expression of that **one infinite ocean**” (CW-1, p. 214)

“One moment with the holy makes a **ship** to cross this **ocean of life**” (CW-1, p. 220)

“There is, as it were, an **infinite ocean** behind, and you and I are so many **waves**, coming out of that **infinite ocean**” (CW-1, p. 221)

“This body is the **boat** which will carry us to the other **shore** of the **ocean of life**” (CW-1, p. 221)

" 'As so many **rivers**, having their source in different mountains, roll down, crooked or straight, and at last come into the **ocean** — so, all these various creeds and religions, taking their start from different standpoints and **running through** crooked or straight courses, at last come unto THEE' " (CW-1, p. 222)

“As the gentle falling of the **dew** at night brings support to all vegetable life, so, slowly and imperceptibly, this divine philosophy has been spread through the world for the good of mankind” (CW-1, p. 222)

“[...] if a man does evil to us, instantly we want to react evil, and every reaction of evil shows that we are not able to hold the Chitta down; it comes out in **waves** towards the object, and we lose our power” (CW-1, p. 222)

“The mind [...] easily contemplates the most minute, as well as the biggest thing. Thus the **mind-waves** become fainter” (CW-1, p. 228)

“There is first the external vibration, the word. This, carried inward by the sense currents, is the meaning. After that there comes a **reactionary wave** in the Chitta, which is knowledge, but the mixture of these three makes up what we call knowledge” (CW-1, p. 229)

“Here is the Chitta; you will always remember the simile of the mind-stuff to a **lake**, and the vibration, the word, the sound, like a pulsation coming over it. You have that calm **lake** in you, and I pronounce a word, "Cow". As soon as it enters through your ears there is a **wave** produced in your Chitta along with it. So that **wave represents the idea** of the cow, the form or the meaning as we call it. The **apparent cow that you know is really the wave in the mind-stuff** that comes as a reaction to the internal and external sound vibrations. With the sound, **the wave dies away**; it can never exist without a word. You may ask how it is, when we only think of the cow, and do not hear a sound. You make that sound yourself. **You are saying "cow" faintly in your mind, and with that comes a wave.** There cannot be any wave without this impulse of sound; and when it is not from outside, it is from inside, and when the sound dies, **the wave dies**. What remains? The result of the reaction, and that is knowledge. These three are so closely combined in our mind that we cannot separate them. When the sound comes, the senses vibrate, and the **wave rises** in reaction; they follow so closely upon one another that there is no discerning one from the other. When this meditation has been practiced for a long time, memory, the receptacle of all impressions, becomes purified, and we are able clearly to distinguish them from one another. This is called Nirvitarka, concentration without question” (CW-1, p. 229-230)

“It is only a question of time, and time is nothing in the Infinite. It is a **drop in the ocean**” (CW-1, p. 238)

“The whole universe is one ocean of matter, and you are the name of a little particle, and I of another, and the sun of another. We know that this matter is continuously changing. What is forming the sun one day, the next day may form the matter of our bodies” (CW-1, p. 256)

“[...] when a big wave of anger has come into the mind, how are we to control that? Just by raising an opposing wave. Think of love. Sometimes a mother is very angry with her husband, and while in that state, the baby comes in, and she kisses the baby; the old wave dies out and a new wave arises, love for the child. That suppresses the other one” (CW-1, p. 261)

“ ‘As all the rivers of the world constantly pour their waters into the ocean, but the ocean's grand, majestic nature remains undisturbed and unchanged, so even though all the senses bring in sensations from nature, the ocean-like heart of the sage knows no disturbance, knows no fear.’ Let miseries come in millions of rivers and happiness in hundreds! I am no slave to misery! I am no slave to happiness!” (CW-1, p. 262)

“If there is a modification which impels the mind to rush out through the senses, and the Yogi tries to control it, that very control itself will be a modification. One wave will be checked by another wave, so it will not be real Samadhi in which all the waves subside, as control itself will be a wave. Yet this lower Samadhi is very much nearer to the higher Samadhi than when the mind comes bubbling out” (CW-1, p. 272-273)

“I want to love where this mighty river of my love can go, the ocean of love; this rushing tremendous river of my love cannot enter into little pools, it wants the infinite ocean” (CW-1, p. 273)

“**Each experience** that we have, **comes in the form of a wave** in the Chitta, **and this subsides and becomes finer and finer**, but is never lost. It remains there in minute form, and **if we can bring this wave up again, it becomes memory**. So, if the Yogi can make a Samyama on these past impressions in the mind, he will begin to remember all his past lives” (CW-1, p. 276)

“But you find out that it is very difficult to **cross this ocean** [of Maya by] yourself” (CW-1, p. 279)

“[They are] different little **whirlpools** in this **ocean** of mind”²⁴ (CW-1, p. 283)

“**The mental waves** which arise in the absence of egoism in the body are called "real modifications" or "great disembodiedness". When he has succeeded in making Samyama on these modifications, all covering to light goes away, and all darkness and ignorance vanish. Everything appears to him to be full of knowledge” (CW-1, p. 283)

“The manifold does not destroy the unity. The **millions of waves** do not destroy the unity of the **ocean**. It remains the same ocean” (CW-1, p. 284)

“Let us realise [that] we are the infinite power. Who put a limit to the power of mind? Let us realise we are all mind. **Every drop has the whole of the ocean in it**” (CW-1, p. 286)

“Difference **waves** in the Chitta **rise and cover** the Soul; we only see a little reflection of the Soul **through these waves**; so, **if the wave is one of anger**, we see the Soul as anger [...]” (CW-1, p. 234)

²⁴ Brackets in original

“When I am angry, **my whole mind becomes a huge wave of anger**”
(CW-1, p. 241)

“When a **bubble is rising from the bottom of the lake**, we do not see it, nor even when it is nearly come to the surface; it is only when **it bursts and makes a ripple** that we know it is there” [where the mind is the lake, and thoughts are bubbles] (CW-1, p. 242)

“We shall only be successful in grappling with the **waves** when we can get hold of them in their causes [...]” (CW-1, p. 242)

“By meditation you can make the mind **subdue these waves** [...]”
(CW-1, p. 242)

“Whatever work we do, the mind is **thrown into a wave**, and after the work is finished, we think **the wave is gone**. No. **It has only become fine**, but it is still there. When we try to remember the work, **it comes up again and becomes a wave**. So it was there; if not, there would not have been memory. Thus **every action**, every thought, good or bad, **just goes down and becomes fine**, and is there stored up” (CW-1, p. 243)

“3. Good and bad deeds are not the direct causes in the transformations of nature, but they act as breakers of obstacles to the evolutions of nature: as a farmer breaks the obstacles to the **course of water**, which then runs down by its own nature.

The **water** for irrigation of fields is already in the canal, only shut in by gates. The farmer opens these gates, and **the water flows in by itself**, by the law of gravitation. So all progress and power are already in every man; perfection is man's nature, only it is barred in and prevented from taking its proper course. If anyone can take the bar off, in rushes nature. Then the man attains the powers which are his already. Those we call

wicked become saints, as soon as the bar is broken and nature rushes in. It is nature that is driving us towards perfection, and eventually she will bring everyone there. All these practices and struggles to become religious are only negative work, to take off the bars, and open the doors to that perfection which is our birthright, our nature.

Today the evolution theory of the ancient Yogis will be better understood in the light of modern research. And yet the theory of the Yogis is a better explanation. The two causes of evolution advanced by the moderns, viz sexual selection and survival of the fittest, are inadequate. Suppose human knowledge to have advanced so much as to eliminate competition, both from the function of acquiring physical sustenance and of acquiring a mate. Then, according to the moderns, human progress will stop and the race will die. The result of this theory is to furnish every oppressor with an argument to calm the qualms of conscience. Men are not lacking, who, posing as philosophers, want to kill out all wicked and incompetent persons (they are, of course, the only judges of competency) and thus preserve the human race! But the great ancient evolutionist, Patanjali, declares that the true secret of evolution is the manifestation of the perfection which is already in every being; that this perfection has been barred and the infinite tide behind is struggling to express itself. **These struggles and competitions are but the results of our ignorance, because we do not know the proper way to unlock the gate and let the water in.** This **infinite tide behind must express itself**; it is the cause of all manifestation. Competitions for life or sex-gratification are only momentary, unnecessary, extraneous effects, caused by ignorance. Even when all competition has ceased, this perfect nature behind will make us go forward until everyone has become perfect. Therefore there is no reason to believe that competition is necessary to progress. In the

animal the man was suppressed, but as soon as the door was opened, out rushed man. So in man there is the potential god, kept in by the locks and bars of ignorance. When knowledge breaks these bars, the god becomes manifest” (CW-1, p. 291-293)

“Nature's task is done, this unselfish task which our sweet nurse, nature, had imposed upon herself. She gently took the self-forgetting soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher through various bodies, till his lost glory came back, and he remembered his own nature. Then the kind mother went back the same way she came, for others who also have lost their way in the trackless desert of life. And thus is she working, without beginning and without end. And thus through pleasure and pain, through good and evil, **the infinite river of souls is flowing into the ocean of perfection, of self-realisation**” (CW-1, p. 304) [*Cf. Also NATURE AS A NURSE, NATURE AS MOTHER, LIFE AS A DESERT and HIGHER IS MORE SPIRITUALLY EDIFIED*]

“8. Placing the body in a straight posture, with the chest, the throat and the head held erect, making the organs enter the mind, the sage **crosses all the fearful currents** by means of the **raft of Brahman**” (CW-1, p. 305)

“Through the vistas of the past the voice of the centuries is coming down to us; the voice of the sages of the Himalayas and the recluses of the forest; the voice that came to the Semitic races; the voice that spoke through Buddha and other spiritual giants; the voice that comes from those who live in the light that accompanied man in the beginning of the earth — the light that shines wherever man goes and lives with him for ever — is coming to us even now. This voice is like the **little**

rivulets; that come from the mountains. Now they disappear, and now they appear again in stronger **flow** till finally they unite in one **mighty majestic flood**” (CW-1, p. 317)

“Under the tremendous sledge-hammer blows of scientific research, old superstitions were crumbling away like masses of porcelain. Those to whom religion meant only a bundle of creeds and meaningless ceremonials were in despair; they were at their wit's end. Everything was slipping between their fingers. For a time it seemed inevitable that the **surging tide** of agnosticism and materialism would sweep all before it. There were those who did not dare utter what they thought. Many thought the case hopeless and the cause of religion lost once and for ever. But **the tide has turned** and to the rescue has come — what? The study of comparative religions” (CW-1, p. 317)

“It was written, nobody knows at what date, it may be 8,000 years ago, in spite of all modern scholars may say, it may be 9,000 years ago. Not one of these religious speculations is of modern date, but they are as fresh today as they were when they were written, or rather, fresher, for at that distant date man was not so civilised as we know him now. He had not learnt to cut his brother's throat because he differed a little in thought from himself; **he had not deluged the world in blood**, he did not become demon to his own brother” (CW-1, p. 349-350)

“The difference between man and man, between angels and man, between man and animals, between animals and plants, between plants and stones is not in kind, because everyone from the highest angel to the lowest particle of matter is but an expression of **that one infinite ocean**, and the difference is only in degree. I am a low manifestation, you may be a higher, but in both the materials are the same. You and I are both outlets of the same channel, and that is God; as such, your

nature is God, and so is mine. You are of the nature of God by your birthright; so am I. You may be an angel of purity, and I may be the blackest of demons. Nevertheless, my birthright is **that infinite ocean** of Existence, Knowledge, and Bliss. So is yours. You have manifested yourself more today” (CW-1, p. 375)

“Every **drop** has the whole of the **ocean** in it” (CW-1, p. 509)

“Look at the **‘ocean’** and not at the **‘wave’**; see no difference between ant and angel” (IT, p. 45)

“In time to come Christs will be in numbers like grapes on a vine; then the play will be over and pass out. As **water in a kettle beginning to boil shows first one bubble**, then another, then more and more, until all is in ebullition and **passes out as steam**. Buddha and Christ are **the two biggest ‘bubbles’** the world has yet produced. Moses was a **tiny bubble**, greater and greater ones came. Sometime, however, **all will be bubbles and escape**; but creation, ever new, will bring **new water** to go through the process all over again” (IT, p. 47) [*Note the PLANT, PLAY and CYCLIC references here as well*]

“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 then enjoy its beauty, knowing that nothing affects you” (IT, p. 57)

“The Knower can never be expressed; it is as when a grain of **salt drops into the ocean**, it is at once merged in the ocean” (IT, p. 57)

“But the teachings of Krishna as taught by the Gita are the grandest the world has ever known. He who wrote that wonderful poem was one of those rare souls whose lives sent a **wave of regeneration** trough the world” (IT, p. 72)

“There is only one Power, whether manifesting as good or evil. God and the devil are the same river with the water flowing in opposite directions” (IT, p. 72)

“The waves of religious thought rise and fall, and on the topmost one stands the ‘prophet of the period’ ” (IT, p. 75)

“The sum total of all the cells in an organism is one person; so each soul is like one cell and the sum of them is God, and beyond that is the Absolute. The sea calm is the Absolute; the same sea in waves is the Divine Mother” (IT, p. 80)

“A bit of Mother, a drop, was Krishna, another was Buddha, another was Christ” (IT, p. 80)

“The path of devotion is natural and pleasant. Philosophy is taking the mountain stream back to its source by force. It is a quicker method but very hard. Philosophy says, ‘Check everything.’ Devotion says, ‘Give up all to the stream, have eternal self-surrender.’ It is a longer way, but easier and happier” (IT, p. 110)

“The vapour becomes snow, then water, then Ganga; but when it is vapour, there is no Ganga, and when it is water, we think of no vapour in it” (IT, p. 131)

“Instinct is like ice, reason is the water, and inspiration is the subtlest form or vapour; one follows the other” (IT, p. 135)

“First hear, then reason and find out all that reason can give about the Atman; let the flood of reason flow over It, then take what remains. If nothing remains, thank God you have escaped a superstition” (IT, p. 136-137)

“The whole **ocean** is present at the back of each **wave**, and all manifestations are **waves**, some very big, some small; yet all are the **ocean** in their essence, the whole **ocean**; but as **waves** each is a part. When the **waves** are stilled, then all is one” (IT, p. 138)

“Transform the sexual energy into spiritual energy, but do not emasculate, because that is throwing away the power. The stronger this force, the more can be done with it. **Only a powerful current of water can do hydraulic mining**” (IT, p. 151)

“Christs and Buddhas are but **waves** on the **boundless ocean** which I am. Bow down to nothing but your own higher Self” (IT, p. 167)

“I am the whole **ocean**; do not call the **little wave** you made ‘I’; know it for nothing but a wave” (IT, p. 167) [*Link this to Ramakrishna’s analogy of a water pot in water*]

“Only by the **wave** falling back into the **sea** can it become unlimited, never as a **wave** can it become so. Then after it has become the **sea**, it can become the **wave** again and as big a one as it pleases” (IT, p. 189)

“Take things as they come, lie still, and when your body **floats**, go; rise with the rising **tide**, fall with the falling **tide**” (IT, p. 191)

“Give up the **waves** and go to the **ocean**, then you can have the **waves** as you please. Control the **‘lake’** of your own mind, else you cannot understand the **lake** of another’s mind” (IT, p. 201)

“The **water when melting** at the top of the Himalayas is free, but becoming the **river**, it is bound by the banks; yet the original impetus carries it to the **sea**, and it regains its freedom” (IT, p. 202) [*Clarifying the BONDAGE metaphor used on the same page just before that*]

“As long as the **Niagra Falls** exist, the **rainbow** will exist; but the **water** continually falls away. The **falls** are the universe, and the **rainbow** is personal God; and both are eternal. While the universe exists, God must exist. God creates the universe, and the universe creates God; and both are eternal. Maya is neither existence nor non-existence. Both the **Niagra Falls and the rainbow are eternally changeable**, Brahman seen through Maya. Persians and Christians split Maya into two and call the good half ‘God’, and the bad half the ‘devil’. Vedanta takes Maya as a whole and recognises a unity beyond it – Brahman” (IT, p. 202-203)

4. CIRCUIT

“[...] we can send **electricity** to any part of the world, but we have to send it by means of **wires**. Nature can send a vast mass of **electricity** without any wires at all. Why cannot we do the same? We can send **mental electricity**” (CW-1, p. 138)

“When the mind has been trained to remain fixed on a certain internal or external location, there comes to it the power of **flowing in an unbroken current** [...] towards that point” (CW-1, p. 104)

“[...] from rhythmical breathing comes a tendency of all the molecules in the body to move in the same direction. When mind changes into will, the **nerve currents** change into a motion **similar to electricity**, because the **nerves have been proved to show polarity under the action of electric currents**. This shows that when the will is transformed into the nerve currents, **it is changed into something like electricity**. When all the motions of the body have become perfectly rhythmical, the body has, as it were, become a **gigantic battery of will**” (CW-1, p. 162)

“[...] all the sensations and motions of the body are being sent into the brain, and sent out of it, through these **wires of nerve fibres**. The columns of sensory and motor fibres in the spinal cord are the Ida and Pingala of the Yogis. They are the main channels through which the afferent and efferent **currents** travel” (CW-1, p. 163)

“The Yogi proposes a practice by which it [the spinal column] can be opened, and the **nerve currents** made to travel through” (CW-1, p. 163)

“[...] the **coiled-up energy** of action [...]” (CW-1, p. 164) [*referring to the Kundalini*]

“And when it reaches the **metropolis** of all sensations, the brain, the whole brain, as it were, reacts, and the result is the full blaze of illumination” (CW-1, p. 164)

“When this Sushumna **current** opens, and begins to rise, we get beyond the sense, our minds become supersensuous, superconscious — we get beyond even the intellect, where reasoning cannot reach” (CW-1, p. 169)

5. CYCLIC NATURE OF LIFE

“[...] just as in the case of electricity the modern theory is that the power leaves the dynamo and completes the **circle** back to the dynamo, so with hate and love; they must **come back** to the source” (CW-1, p. 109)

“Just as Akasha is the infinite, omnipresent material of this universe, so is this Prana the infinite, omnipresent manifesting power of this universe. **At the beginning and at the end of a cycle** everything becomes Akasha, and all the forces that are in the universe **resolve back** into the Prana; **in the next cycle**, out of this Prana is evolved

everything that we call energy, everything that we call force” (CW-1, p. 109)

“We know that reason is limited. Reason can go only to a certain extent, beyond that it cannot reach. The **circle** within which it runs is very very limited indeed. Yet at the same time, we find **facts rush into this circle**. Like the coming of comets certain things come into this **circle**; it is certain they come from outside the limit, although our reason cannot go beyond” (CW-1, p. 150)

“We may be continually passing and repassing through their bodies, and they do not see or feel us. **It is a circle within a circle**, universe within universe. We have five senses, and we represent Prana in a certain state of vibration. All beings in the same state of vibration will see one another, but if there are beings who represent Prana in a higher state of vibration, they will not be seen. We may increase the intensity of a light until we cannot see it at all, but there may be beings with eyes so powerful that they can see such light. Again, if its vibrations are very low, we do not see a light, but there are animals that may see it, as cats and owls” (CW-1, p. 157-158)

“[...] there is no such thing as motion in a straight line. **Every motion is in a circle**. If you can take up a stone, and project it into space, and then live long enough, that stone, if it meets with no obstruction, will come back exactly to your hand. A straight line, infinitely projected must **end in a circle**. Therefore, this idea that the destiny of man is progressing ever forward and forward, and never stopping, is absurd. Although extraneous to the subject, I may remark that this idea explains the ethical theory that you must not hate, and must love. Because, just as in the case of electricity the modern theory is that the power leaves the dynamo and **completes the circle** back to the dynamo, so with hate and

love; **they must come back to the source**. Therefore do not hate anybody, because that hatred which comes out from you, must, in the long run, **come back to you**. If you love, that love will come back to you, **completing the circle**. It is as certain as can be, that every bit of hatred that goes out of the heart of a man comes back to him in full force, nothing can stop it; similarly every impulse of love comes back to him” (CW-1, p. 196)

“Every form in this world is taken out of surrounding atoms and goes back to these atoms. It cannot be that the same law acts differently in different places. Law is uniform. Nothing is more certain than that. If this is the law of nature, it also applies to thought. Thought will dissolve and **go back to its origin**. Whether we will it or not, we shall have to **return to our origin** which is called God or Absolute. We all came from God, and we are all **bound to go back to God**” (CW-1, p. 196)

“There is not one religion on the face of the earth which says that man is an improvement. The idea is that his beginning is perfect and pure, that he degenerates until he cannot degenerate further, and that there must come a time when he shoots upward again to **complete the circle**. **The circle must be described**” (CW-1, p. 196)

“We know there is no progress in a straight line. **Every soul moves**, as it were, **in a circle**” (CW-1, p. 236)

“There may be a thousand different **radii**, but they all **converge to the one centre**” (CW-1, p. 325)

“Everything in the universe is struggling to **complete a circle**, to return to its source, to return to its only real Source, Atman” (IT, p. 116)

“There are endless series of manifestations, **like ‘merry-go-round’**, in which the souls ride, so to speak” (IT, pp. 180-181)

“Progression in Maya **is a circle** that brings you **back to the starting point**; but you start ignorant and come to the end with all knowledge” (IT, pp. 189-190)

6. ANIMAL

“The human mind is like that **monkey**, incessantly active by its own nature” (CW-1, p. 97)

“Duty is on them! It is living a slave’s life, at last dropping down in the street and **dying in harness, like a horse**” (CW-1, p. 103)

“As the **snake** is happy in giving up his old skin” (CW-1, p. 180)

“The organs are the **horses**, the mind is the rein, the intellect is the charioteer, the soul is the rider, and the body is the chariot. The master of the household, the King, the Self of man, is sitting in this chariot. If the horses are very strong and do not obey the rein, if the charioteer, the intellect, does not know how to control the horses, then the chariot will come to grief. But if the organs, the **horses**, are well controlled, and if the **rein**, the mind, is well held in the hands of the charioteer, the intellect, the chariot reaches the goal” (CW-1, p. 132)

“It is not really controlling the brain centres by the power of one's own will, but is, as it were, stunning the patient's mind for a time by sudden blows which another's will delivers to it. It is not checking by means of reins and muscular strength the mad career of a fiery team, but rather by asking another to deliver heavy blows on the **heads of the horses**, to stun them for a time into gentleness” (CW-1, p. 172) [*Referring to hypnosis – horses = senses(?)*]

“How hard it is to control the mind! Well has it been **compared to the maddened monkey**. There was a **monkey**, restless by his own nature,

as all monkeys are. As if that were not enough some one made him drink freely of wine, so that he became still more restless. Then a **scorpion** stung him. When a man is **stung by a scorpion**, he jumps about for a whole day; so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey? **The human mind is like that monkey**, incessantly active by its own nature; then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealousy at the success of others, and last of all the demon of pride enters the mind, making it think itself of all importance. How hard to control such a mind!” (CW-1, p. 174)

“Take an **oyster** for example. You know how pearls are made. A parasite gets inside the shell and causes irritation, and the oyster throws a sort of enamelling round it, and this makes the pearl. The universe of experience is our own enamel, so to say, and the real universe is the parasite serving as nucleus. The ordinary man will never understand it, because when he tries to do so, he throws out an enamel, and sees only his own enamel. Now we understand what is meant by these Vrittis” (CW-1, p. 201-202)

“How countless these old past impressions must be, all lodged somewhere in the Chitta, ready, **waiting like tigers**, to jump up!” (CW-1, p. 233)

“As the **spider** makes its web out of its own substance, and becomes bound in it, and cannot go anywhere except along the lines of that **web**, so we have projected out of our own substance this network called the nerves, and we cannot work except through the channels of those nerves. They Yogi says we need not be bound by that” (CW-1, p. 244)

“— he, the king of the gods, to have become a **pig**, and to think that that **pig-life** was the only life! Not only so, but to have wanted the whole universe to come into the **pig-life!**” (CW-1, p. 248-249) [*Excerpt from an allegory illustrating that we are divine beings trapped in an animal-like life*]

“Forces higher than we know in physical nature will have to be subdued. This body is just the external crust of the mind. They are not two different things; **they are just as the oyster and its shell**. They are but two aspects of one thing; the internal substance of the **oyster** takes up matter from outside, and manufactures the **shell**. In the same way the internal fine forces which are called mind take up gross matter from outside, and from that manufacture **this external shell, the body**” (CW-1, p. 257)

“9. The man of well-regulated endeavours controls the Prâna; and when it has become quieted, breathes out through the nostrils. The persevering sage holds his mind **as a charioteer holds the restive horses**” (CW-1, p. 305)

“13. Although devotion is to be given to many institutes and teachers, the essence is to be taken from them all **as the bee takes the essence from many flowers**” (CW-1, p. 312)

“Shall we advise men to kneel down and cry, "O miserable sinners that we are!" No, rather let us remind them of their divine nature. I will tell you a story. A **lioness** in search of prey came upon a **flock of sheep**, and as she jumped at one of them, she gave birth to a **cub** and died on the spot. The **young lion** was brought up in the **flock**, ate grass, and **bleated like a sheep**, and it never knew that it was a **lion**. One day a **lion** came across **the flock** and was astonished to see in it a **huge lion** eating grass and **bleating like a sheep**. At his sight the **flock** fled and

the **lion-sheep** with them. But the lion watched his opportunity and one day found the **lion-sheep** asleep. He woke him up and said, "You are a **lion**." The other said, "No," and began to **bleat like a sheep**. But the stranger **lion** took him to a lake and asked him to look in the water at his own image and see if it did not resemble him, the stranger **lion**. He looked and acknowledged that it did. Then the stranger **lion** began to roar and asked him to do the same. The lion-sheep tried his voice and was soon **roaring** as grandly as the other. And he was a **sheep** no longer" (CW-1, p. 326-327)

"Q. A man in the audience said, "If ministers stop preaching hell-fire, they will have no control over their people."

A. They had better lose it then. The man who is frightened into religion has no religion at all. Better teach him of his divine nature **than of his animal**" (CW-1, p. 327) [*Part of a post-talk Q & A session*]

"Like the **mother-monkey**, we hug our 'baby', the world, as long as we can, but at last when we are driven to put it under our feet and step on it then we are ready to come to God" (IT, p. 60)

"Enjoyment is the million-headed **serpent** that we must tread under foot" (IT, p. 61)

"Be like a lily, stay in one place and expand your petals; and the **bees** will come of themselves" (IT, p. 61)

"If you do not allow one to become a **lion**, he will become a **fox**. Women are a power, only now it is more for evil because man oppresses women; she is the **fox**, but when she is no longer oppressed, she will become the **lion**" (IT, p. 71)

"Getting any desire is like putting a stick into a **nest of hornets**" (IT, p. 113)

“**We are spiders in a web**, and Yoga practice will enable us like a spider to pass along any strand of the web we please. Non-yogis are bound to the particular spot where they are” (IT, p. 149)

7. LIGHT versus DARK

“Let men have **light**, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before” (CW-1, p. 53)

“The **lamp** is constantly **burning out**” (CW-1, p. 65)

“ ‘By doing my duty I have become **illuminated**; thus I could read your thoughts and know what you had in the forest’ ” (CW-1, p. 69)
[Reciting a parable]

“If you ask a question, and wait for some days, in the course of conversation he will bring up the subject, and wonderful **light** will he throw on it” (CW-1, pp. 70-71)

“Thus, in the story, the Vyadha and the woman did their duty with cheerfulness and whole-heartedness; and the result was that they became **illuminated**, clearly showing that the right performance of the duties of any station in life, without attachment to results, leads us to the highest realisation of the perfection of the soul” (CW-1, p. 71)

“Then surely shall we see the **Light!**” (CW-1, p. 71)

“So we must work faithfully using the prescribed methods, and **light will come**” (CW-1, p. 72)

“[...] the mind is in three states, **one of which is darkness**, called Tamas, found in brutes and idiots” (CW-1, p. 112)

“The **lamp** is constantly **burning out**, and that is its life. If you want to have life, you have to die every moment for it” (CW-1, p. 112) [*Point being that in this world, everything must balance out; if you add something here, something must be minused elsewhere*]

“The power of attention, when properly guided, and directed towards the internal world, will analyse the mind, and **illumine** facts for us. The powers of the mind are like **rays of light** dissipated; when they are concentrated, **they illumine**” (CW-1, p. 129)

“The powers of the mind should be concentrated and turned back upon itself, and as the **darkest places** reveal their secrets before the **penetrating rays of the sun**, so will this concentrated mind penetrate its own innermost secrets” (CW-1, p. 131)

“Thus Yoga fell into the hands of a few persons who made it a secret, instead of letting the **full blaze of daylight** and reason fall upon it” (CW-1, p. 134)

“Inside of that lotus think of the Golden One, the Almighty, the Intangible, He whose name is Om, the Inexpressible, surrounded with effulgent **light**. Meditate on that. Another meditation is given. Think of a space in your heart, and in the midst of that space think that a **flame is burning**. Think of that **flame** as your own soul and inside the **flame** is another **effulgent light**, and that is the Soul of your soul, God” (CW-1, p. 192)

“The only way to realise the **light** above you is to **strike the spiritual light within you**, and the **darkness of sin** and impurity will flee away. Think of your higher self, not of your lower” (CW-1, p. 327)

“The idea is that by keeping holy vibrations there the place becomes and remains **illumined**” (CW-1, p. 145)

“After doing that, those who believe in God should pray — not for money, not for health, nor for heaven; **pray for knowledge and light**” (CW-1, p. 146)

“The mental waves which arise in the absence of egoism in the body are called "real modifications" or "great disembodiedness". When he has succeeded in making Samyama on these modifications, **all covering to light goes away**, and **all darkness and ignorance** vanish. Everything appears to him to be full of knowledge” (CW-1, p. 283)

“Tremendous power is manifested everywhere in nature, but it is not **self-luminous**, not essentially intelligent. The Purusha alone is **self-luminous**, and **gives its light** to everything. It is the power of the Purusha that is percolating through all matter and force” (CW-1, p. 283)

“Through the vistas of the past the voice of the centuries is coming down to us; the voice of the sages of the Himalayas and the recluses of the forest; the voice that came to the Semitic races; the voice that spoke through Buddha and other spiritual giants; the voice that comes from those who live in the **light** that accompanied man in the beginning of the earth — **the light that shines** wherever man goes and lives with him for ever — is coming to us even now” (CW-1, p. 317)

“Two forces, as it were, are constantly at work, one making caste, and the other breaking caste; in other words, the one making for privilege, the other breaking down privilege. And whenever privilege is broken down, **more and more light and progress** come to a race” (CW-1, p. 423)

“From that, the covering to the **light** of the Chitta is attenuated” (CW-1, p. 268) [*This light being masked by the three gunas*]

“The **Light Divine within** is obscured in most people. It is **like a lamp** in cask of iron, no gleam of **light** can shine through. Gradually, by purity and unselfishness we can make the obscuring medium less and less dense, until at last it becomes as transparent as glass. Sri Ramakrishna was like the iron cask transformed into a glass cask through which can be seen the **inner light** as it is” (IT, p. 70)

“The age of St. Paul, however, is gone; we are to be the **new lights** for this day” (IT, p. 75)

“**We are lamps**, and our burning is what we call ‘life’. When the supply of oxygen gives out, then the lamp must go out. All we can do is keep the lamp clean. Life is a product, a compound, and as such must resolve itself into its elements” (IT, p. 75)

“The concentrated mind is a **lamp** that shows us every corner of the soul” (IT, p. 135)

“Books suggest the **inner light** and the method of bringing that out, but we can only understand them when we have earned the knowledge ourselves. When the **inner light** has flashed for you, let the books go, and look only within” (IT, p. 178)

“We are the **light that illumines** all the Bibles and Christs and Buddhas that ever were” (IT, p. 185)

“[...] inspiration is the **bright light** which shows us the truth” (IT, p. 189)

“The **flash of light** that will **illuminate the darkness** for us is in us; it is the knowledge that is our nature” (IT, p. 190)

“The body is a **dark room**; when we enter it, it becomes **illuminated**, it becomes alive. Nothing can ever affect the **illumination**; it cannot be destroyed. It may be covered, but never destroyed” (IT, p. 195)

“The truth is to be judged by truth and nothing else. Doing good is not the test of truth; the **Sun** needs no **torch** by which to see it” (IT, p. 205)

8. HEAT

“If you **boil** all their theories down, the **residuum** will be that” (CW-1, p. 150) [*All religions draw on the same underlying force and call it by other names*]

“[...] who can never make any stir, but only **melt down** in love” [*reference to the other Buddhas and Christs that came before, and didn't establish any religions, schools or systems in their name*] (CW-1, p. 105)

“A man says something very harsh to me, and **I begin to feel that I am getting heated**, and he goes on till I am perfectly angry and forget myself, identify myself with anger” (CW-1, p. 241)

As **fried** seeds thrown into the ground will never come up, so these passions will never arise” (CW-1, p. 242)

“The idea of duty is the **midday sun** of misery **scorching** the very soul” (IT, p. 117)

9. FIRE

“**Like fire in a piece of flint**, knowledge exists in the mind; suggestion is the friction which brings it out” (CW-1, p. 28)

“And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and the result is the **full blaze** of illumination, the perception of the Self” (CW-1, p. 92)

“Resign everything unto God. In this tremendous **fiery furnace** where the **fire of duty scorches** everybody, drink this cup of nectar and be happy” (CW-1, p. 104)

“Since the dawn of history, various extraordinary phenomena have been recorded as happening amongst human beings. Witnesses are not wanting in modern times to attest to the fact of such events, even in societies living under the **full blaze of modern science**” (CW-1, p. 121)

“And when it reaches the metropolis of all sensations, the brain, the whole brain, as it were, reacts, and the result is the **full blaze of illumination**” (CW-1, p. 164)

“Unto him does not come disease, nor old age, nor death, who has got a body made up of **the fire of Yoga**” (CW-1, p. 306)

“The Hindus were bold, to their great credit be it said, bold thinkers in all their ideas, so bold that **one spark** of their thought frightens the so-called bold thinkers of the West. Well has it been said by Prof. Max Müller about these thinkers that they climbed up to heights where their lungs only could breathe, and where those of other beings would have burst. These brave people followed reason wherever it led them, no matter at what cost, never caring if all their best superstitions were smashed to pieces, never caring what society would think about them, or talk about them; but what they thought was right and true, they preached and they talked” (CW-1, p. 346-347)

“The underlying reality of nature, soul, and God is Brahman but It (Brahman) is unseen, until we bring It out. It may be brought out by

Pramantha or friction, just as we can produce fire by friction. The body is the lower piece of wood, Om is the pointed piece and Dhyana (meditation) is the friction. When this is used, that light which is the knowledge of Brahman will burst forth in the soul” (IT, p. 94-95)

10. CONDUIT

“[...] each man is only a **conduit** for the infinite ocean of knowledge” (CW-1, p. 69)

“I have already spoken of the Ida and Pingala currents, **flowing through either side of the spinal column**” (CW-1, p. 94)

11. PHYSICAL ACTIONS

“**Instead of being knocked about** in this universe” (CW-1, p. 58)

“The world is ready to give up its secrets if we only know how to **knock**, how to **give it the necessary blow**” (CW-1, p. 130)

“A man feels that if he is unchaste, spirituality goes away, he loses mental vigour and moral **stamina**” (CW-1, p. 130)

“It is not really controlling the brain centres by the power of one's own will, but is, as it were, stunning the patient's mind for a time by **sudden blows** which another's will delivers to it. It is not checking by means of reins and muscular strength the mad career of a fiery team, but rather by **asking another to deliver heavy blows on the heads** of the horses, to stun them for a time into gentleness” (CW-1, p. 172) [*Referring to hypnosis*]

“Under the tremendous sledge-hammer **blows** of scientific research, old superstitions were crumbling away like masses of porcelain” (CW-1, pp. 317)

12. MACHINE

“Duty is seldom sweet. It is only when love **greases its wheels** that it runs smoothly; it is a continuous friction otherwise” (CW-1, p. 67)

“Breath is like the **fly-wheel of this machine**” (CW-1, p. 80) [*Referring to the body*]

“We are all being **dragged along by this mighty, complex world-machine**. There are only two ways out of it; one is to give up all concerns with the **machine**, to let it go and stand aside, to give up our desires. That is very easy to say, but is almost impossible to do. I do not know whether in twenty millions of men one can do that. The other way is to plunge into the world and learn the secret of work, and that is the way of Karma-Yoga. Do not fly away from the **wheels of the world-machine**, but stand inside it and learn the secret of work. Through proper work done inside, it is also possible to come out. Through this **machinery** itself is the way out” (CW-1, p. 115)

Breath is like the **fly-wheel** of this machine, the body. In a **big engine** you find the **fly-wheel** first moving, and that motion is conveyed to **finer and finer machinery** until the most delicate and **finest mechanism in the machine** is in motion. **The breath is that fly-wheel**, supplying and regulating the motive power to everything in this body (CW-1, p. 143)

“We do not know anything about our own bodies; we cannot know. At best we can take a dead body, and cut it in pieces, and there are some who can take a live animal and cut it in pieces in order to see what is inside the body. Still, that has nothing to do with our own bodies. We know very little about them. Why do we not? Because our attention is not discriminating enough to catch the very fine movements that are

going on within. We can know of them only when the mind becomes more subtle and enters, as it were, deeper into the body. To get the subtle perception we have to begin with the grosser perceptions. **We have to get hold of that which is setting the whole engine in motion**” (CW-1, p. 144) [*Mind is seen as analogous to a cog here...*]

“It is very probable that the residual **motor energy** is also stored up in the same centre” (CW-1, p. 164) [*referring to the Muladhara chakra*]

“This is the way to success, and this is the way great spiritual giants are produced. Others are **mere talking machines**” (CW-1, p. 177) [*referring to the fact that aspirants must remain focussed on one idea*]

“To the Yogi everything is bliss, every human face that he sees brings cheerfulness to him. That is the sign of a virtuous man. Misery is caused by sin, and by no other cause. What business have you with clouded faces? It is terrible. If you have a clouded face, do not go out that day, shut yourself up in your room. What right have you to carry this disease out into the world? When your mind has become controlled, you have control over the whole body; instead of being a **slave to this machine, the machine is your slave**. Instead of **this machine** being able to drag the soul down, it becomes its greatest helpmate” (CW-1, p. 264-265)

“The universe is to us what the **huge engine is to the miniature engine**; and indication of any error in the tiny engine leads us to imagine trouble in the huge one” (IT, pp. 81-82)

“As man, **he is a machine** with an idea of freedom; but this human body is the best and the human mind the highest mind there is” (IT, p. 99)

“Devils are **machines of darkness**, **angels are machines of light**; but **both are machines**. Man alone is alive. Break the machine, strike the balance, and then man can become free” (IT, p. 121)

“Pranayama is controlling the Pranas through breathing. Breath is the **fuel**, Prana is the **steam**, and the body is the **engine**” (IT, p. 140)

13. POWER

“So Pranayama is not breathing, but controlling that **power** which moves the lungs” (CW-1, p. 85)

“**Knowledge is power**. We have to get to this **power**” (CW-1, p. 144)
[In the context of the practice of Raja-yoga]

“None can be Vedantists, and at the same time admit of privilege to anyone, either mental, physical, or spiritual; absolutely no privilege for anyone. The same **power** is in every man, the one manifesting more, the other less; the same potentiality is in everyone” (CW-1, p. 423)

14. MASTER-SLAVE

“If working like **slaves** results in selfishness and attachment, working as **master** of our own mind gives rise to the bliss of non-attachment” (CW-1, p. 59)

“Nothing in the universe has **power over you** until you allow it to **exercise such a power**” (CW-1, p. 90)

“[...] there is no more **slavery** for him. His mind has become **free**” (CW-1, p. 92)

“Each wave in the Chitta that says ‘I and mine’ immediately puts a chain around us and makes us **slaves**; and the more we say ‘I and mine’, the more **slavery** grows [...]” (CW-1, pp. 99)

“Karma-Yoga teaches us that the ordinary idea of duty is on the lower plane; nevertheless all of us have to do our duty. Yet we may see that this peculiar sense of duty is very often a great cause of misery. Duty becomes a disease with us; it drags us ever forward. It catches hold of us and makes our whole life miserable. It is the bane of human life. This duty, this idea of duty is the midday summer sun which scorches the innermost soul of mankind. Look at those poor **slaves** to duty! Duty leaves them no time to say prayers, no time to bathe. Duty is ever on them. They go out and work. Duty is on them! They come home and think of the work for the next day. Duty is on them! It is living a **slave’s life**, at last dropping down in the street and dying in harness, like a horse” (CW-1, p. 103)

“When the Yogi becomes perfect, there will be nothing in nature not **under his control**. If he **orders the gods or the souls of the departed to come, they will come** at his bidding. All the forces of nature will **obey him as slaves**” (CW-1, p. 148)

“At the same time it is a very difficult thing to concentrate the mind and attach it to one organ only; **the mind is a slave**” (CW-1, p. 171)

“Those that only take a nibble here and a nibble there will never attain anything. They may titillate their nerves for a moment, but there it will end. They will be **slaves** in the hands of nature, and will never get beyond the senses” (CW-1, p. 177)

“[...] **we shall conquer nature, we shall be masters** of phenomena of nature” (CW-1, p. 233)

“God's children are your **Master's children**. [And children are but different forms of the father.] You are **His servant**”²⁵ (CW-1, p. 249)

“Until we can **free ourselves from nature, we are slaves**; as **she dictates** so we must go” (CW-1, p. 257)

“If you say, "O Lord, let the world be full of charitable people!" — you mean, let the world be full of beggars also. Let the world be full of good works - let the world be full of misery. **This is out-and-out slavishness!**” (CW-1, p. 515)

“You may do good works all the time. All the same, you will be the **slave of your senses**, you will be miserable and unhappy. You may study the philosophy of every religion. Men in this country **carry loads and loads of books on their backs**. They are mere scholars, **slaves of the senses**, and therefore happy and unhappy. They read two thousand books, and that is all right; but as soon as a little misery comes, they are worried, anxious... You call yourselves men! You stand up ... and build hospitals. You are fools!” (CW-1, p. 516)

“What is the difference between men and animals? ... "Food and [sleep], procreation of the species, and fear exist in common with the animals. There is one difference: Man can **control** all these and **become God, the master**." Animals cannot do it. Animals can do charitable work. Ants do it. Dogs do it. What is the difference then? Men can be masters of themselves. They can resist the reaction to anything.... The animal cannot resist anything. He is **held ... by the string of nature** everywhere. That is all the distinction. **One is the master of nature, the other the slave of nature**. What is nature? The five senses....” (CW-1, p. 516 – punctuation as per original text)

²⁵ Brackets in original

“We only deserve things when they cease to bind us. When the bondage ceases, really and truly, all things come to us. Only those who want nothing are masters of nature” (IT, p. 149)

15. BUILDING

“Wherever there is life, the storehouse of infinite energy is behind it” (CW-1, p. 87)

“On reason we must have to lay our foundation” (CW-1, p. 103)

“In the life of Gautama Buddha we notice him constantly saying that he is the twenty-fifth Buddha. The twenty-four before him are unknown to history, although the Buddha known to history must have built upon foundations laid by them” (CW-1, pp. 105-106)

“Now we have seen what work is. It is part of nature’s foundation” (CW-1, p. 115)

“On reason we must have to lay our foundation, we must follow reason as far as it leads, and when reason fails, reason itself will show us the way to the highest plane” (CW-1, p. 185)

“Then will he have seen the very foundations of his mind, and it will be under his perfect control” (CW-1, p. 188) [*When the yogi has perfected the practice of yoga and his perception becomes very subtle*]

“Kant has proved beyond all doubt that we cannot penetrate beyond the tremendous dead wall called reason. But that is the very first idea upon which all Indian thought takes its stand, and dares to seek, and succeeds in finding something higher than reason, where alone the explanation of the present state is to be found” (CW-1, p. 199)

“When the Yogi has attained to this discrimination, all the powers mentioned in the last chapter come to him, but the true Yogi rejects them all. Unto him comes a peculiar knowledge, a particular light, called the Dharma-megha, the cloud of virtue. All the great prophets of the world whom history has recorded had this. They had found the whole **foundation of knowledge** within themselves” (CW-1, p. 199)

“This Vedanta philosophy has certain peculiarities. In the first place, it is perfectly impersonal; it does not owe its origin to any person or prophet: it does not **build** itself around one man as a centre. Yet it has nothing to say against philosophies which do **build** themselves around certain persons. In later days in India, other philosophies and systems arose, **built** around certain persons — such as Buddhism, or many of our present sects. They each have a certain leader to whom they owe allegiance, just as the Christians and Mohammedans have. But the Vedanta philosophy **stands** at the background of all these various sects, and there is no fight and no antagonism between the Vedanta and any other system in the world” (CW-1, p. 387-388)

“In religion we have first, symbols and forms; next, mythology; and last philosophy. The first two are for the time being; philosophy is the **underlying basis** of all, and the others are only stepping stones in the struggle to reach the Ultimate” (IT, p. 118)

“Modern science has really made the **foundations** of religion strong” (IT, p. 118-119)

16. JOURNEY

“Although a man has not studied a single system of philosophy, although he does not believe in any God, and never has believed, although he has not prayed even once in his whole life, if the simple

power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge; and so you may find that the philosopher, the worker, and the devotee, **all meet at one point, that one point being self-abnegation**” (CW-1, p. 86)

“The **course** of nature will not stop for such as you and me” (CW-1, p. 89)

“The grandest idea in the religion of the Vedanta is that we may **reach the same goal** by different **paths**” (CW-1, p. 108)

“The Chitta is always trying to **get back** to its natural pure state, but the organs draw it out. To restrain it, to check this outward tendency, and to **start it on the return journey** to the essence of intelligence is the first step in Yoga, because only in this way can the Chitta **get into its proper course**” (CW-1, p. 113)

“Those Yogis who do not **reach** perfection die and become gods; **leaving the direct road they go into one of the side streets**, and get these powers. Then, again, they have to be born. But he who is strong enough to withstand these temptations and **go straight to the goal**, becomes free” (CW-1, p. 163)

“Different powers will come to the Yogi, and if he yields to the temptations of any one of these, the **road to his further progress** will be barred” (CW-1, p. 188)

“The Chitta is always trying to **get back** to its natural pure state, but the organs draw it out. To restrain it, to check this outward tendency, and to start it on the **return journey** to the essence of intelligence is the first

step in Yoga, because only in this way can the Chitta get into its **proper course**” (CW-1, p. 203)

“The soul passing through its different stages goes from truth to truth, and each stage is true; it goes from lower truth to higher truth. This point may be illustrated in the following way. A man is **journeying** towards the sun and takes a photograph at each step. How different would be the first photograph from the second and still more from the third or the last, when he **reaches** the real sun! But all these, though differing so widely from each other, are true, only they are made to appear different by the changing conditions of time and space” (CW-1, p. 385)

17. INSTRUMENTS

“[...] to the unattached worker all duties are equally good, and form efficient **instruments** with which selfishness and sensuality may be killed, and the freedom of the soul secured” (CW-1, p. 71)

“Suppose I am doing an evil act, my mind is in a certain state of vibration, and all minds in the universe, which are in a similar state, have the possibility of being affected by the vibration of my mind. So, when I am doing a good action, my mind is in another state of vibration; and all **minds similarly strung** have the possibility of being affected by my mind” (CW-1, p. 81) [*Minds is like musical instruments in tune with each other*]

“[...] just as by the **telescope** and the **microscope** we can increase the scope of our vision, similarly we can by Yoga bring ourselves to the state of vibration of another plane” (CW-1, p. 158)

“Under the tremendous **sledge-hammer** blows of scientific research, old superstitions were crumbling away like masses of porcelain” (CW-1, p. 317)

“The whole universe is only the Self with variations, the one **tune** made bearable by variation; sometimes there are **discords**, but they only make the subsequent **harmony** more perfect” (IT, p. 67-68) [*Like musical instruments playing in sync*]

“**Each thought is a little hammer blow** on the lump of iron which our bodies are, manufacturing out of it what we want it to be” (IT, p. 68)

“Reason is the **rough tool** to do the hard work; inspiration is the bright light which shows us the truth” (IT, p. 189)

18. UP IS BETTER; UP IS SPIRITUALLY EDIFIED

“We know that all religions alike, from the **lowest fetishism** to the **highest absolutism**, are but so many attempts of the human soul to grasp and realise the Infinite. So we gather all these flowers, and, binding them together with the cord of love, make them into a wonderful bouquet of worship” (CW-1, p. x)

“Any action that makes us go Godward is a good action, and is our duty; any action that makes us go **downward is evil**, and is not our duty” (CW-1, p. 64)

“[...] he must first show that he has done the duty of his own position; and then **higher duties** will come to him” (CW-1, p. 66)

“The position of the mother is the **highest** in the world, as it is the one place in which to learn and exercise the greatest unselfishness. The love of God is the only love that is **higher** than a mother's love; all others are **lower**” (CW-1, p. 68)

“Thus, in the story, the Vyadha and the woman did their duty with cheerfulness and whole-heartedness; and the result was that they became illuminated, clearly showing that the right performance of the duties of any station in life, without attachment to results, leads us to the **highest** realisation of the perfection of the soul” (CW-1, p. 71)

“[...] the **low**, vulgar guards of the palace would take no notice of him” (CW-1, p. 91)

“Whenever a prophet got into the superconscious state by **heightening** his emotional nature, he brought away from it not only some truths, but some fanaticism also, some superstition which injured the world as much as the greatness of the teaching helped” (CW-1, p. 102)

“Karma-Yoga teaches us that the ordinary idea of duty is on the **lower plane**; nevertheless all of us have to do our duty. Yet we may see that this peculiar sense of duty is very often a great cause of misery. Duty becomes a disease with us; it drags us ever forward. It catches hold of us and makes our whole life miserable. It is the bane of human life. This duty, this idea of duty is the midday summer sun which scorches the innermost soul of mankind. Look at those poor slaves to duty” (CW-1, p. 103)

“Show me in history one character who has **soared so high** above all” (CW-1, p. 117) [*In lauding Buddha as being the only prophet who was truly selfless and had no ulterior motives*]

“What we call knowledge is a **lower state** than the one beyond knowledge. You must always bear in mind that the extremes look very much alike. If a very **low vibration of ether is taken as darkness**, an intermediate state as light, **very high vibration** will be darkness again. Similarly, **ignorance is the lowest state**, knowledge is the middle state,

and **beyond knowledge is the highest state**, the two extremes of which seem the same” (CW-1, p. 119)

“**The mind can exist on a still higher plane**, the superconscious. When the mind has attained to that state, which is called Samâdhi — perfect concentration, superconsciousness — it goes beyond the limits of reason, and comes face to face with facts which no instinct or reason can ever know” (CW-1, p. 150)

“A man may go on slowly drawing in this energy from the infinite mass that exists in the universe, and, perhaps, he will require a hundred thousand years to become a Deva, and then, perhaps, five hundred thousand years **to become still higher**, and, perhaps, five millions of years to become perfect” (CW-1, p. 156-157)

“We may be continually passing and repassing through their bodies, and they do not see or feel us. It is a circle within a circle, universe within universe. We have five senses, and we represent Prana in a certain state of vibration. All beings in the same state of vibration will see one another, but if there are beings who represent Prana in a **higher state of vibration**, they will not be seen. We may increase the intensity of a light until we cannot see it at all, but there may be beings with eyes so powerful that they can see such light. Again, if its **vibrations are very low**, we do not see a light, but there are animals that may see it, as cats and owls” (CW-1, p. 157-158)

“When this Sushumna current opens, and begins to rise, we get **beyond the sense**, our minds become supersensuous, superconscious — we get **beyond even the intellect**, where reasoning cannot **reach**” (CW-1, p. 169)

“All of you know that certain persons, certain places, certain foods, repel you. Avoid them; and those who want to go to the **highest**, must avoid all company, good or bad” (CW-1, p. 178)

“In the **lower animals** this unconscious work is called instinct. In **higher animals**, and in the **highest of all animals**, man, what is called conscious work prevails. But it does not end here. There is a still **higher** plane upon which the mind can work. It can go beyond consciousness. Just as unconscious work is beneath consciousness, so there is another work which is **above consciousness**, and which also is not accompanied with the feeling of egoism. The feeling of egoism is only on the **middle plane**. When the mind is **above or below** that line, there is no feeling of "I", and yet the mind works. When the mind goes **beyond this line** of self-consciousness, it is called Samâdhi or superconsciousness (CW-1, p. 180)

“The Yogi teaches that the mind itself has a **higher state of existence**, beyond reason, a superconscious state, and when the mind gets to that **higher state**, then this knowledge, beyond reasoning, comes to man” (CW-1, p. 183)

“On reason we must have to lay our foundation, we must follow reason as far as it leads, and when reason fails, reason itself will show us the way to the **highest plane**” (CW-1, p. 185)

“First of all we want to inquire into other solutions of life. There was an old solution that man after death remained the same; that all his good sides, minus his evil sides, remained for ever. Logically stated, this means that man's goal is the world; this world carried a stage **higher**, and eliminated of its evils, is the state they call heaven” (CW-1, p. 195)

“Now the question arises: Is going back to God **the higher state**, or not? The philosophers of the Yoga school emphatically answer that it is. They say that man's present state is a degeneration” (CW-1, p. 197)

“However **low** he may go, he must ultimately take the upward bend and go back to the original source, which is God. Man comes from God in the beginning, in the middle he becomes man, and in the end he goes back to God. This is the method of putting it in the dualistic form. The monistic form is that man is God, and goes back to Him again. If our present state is the **higher one**, then why is there so much horror and misery, and why is there an end to it? If this is the **higher state**, why does it end? That which corrupts and degenerates cannot be the highest state. Why should it be so diabolical, so unsatisfying? It is only excusable, inasmuch as through it we are taking a higher groove; we have to pass through it in order to become regenerate again” (CW-1, p. 197-198)

“It must always be remembered that man-state is not the **highest state**” (CW-1, p. 198)

“Kant has proved beyond all doubt that we cannot penetrate beyond the tremendous dead wall called reason. But that is the very first idea upon which all Indian thought takes its stand, and dares to seek, and **succeeds in finding something higher than reason**, where alone the explanation of the present state is to be found” (CW-1, p. 199)

“Compared with that seedless Samadhi, therefore, even these are external. We have not **yet reached** the real Samadhi, **the highest, but a lower stage**, in which this universe still exists as we see it, and in which are all these powers” (CW-1, p. 272)

“All these can come without any Samyama to the man who has the power of Pratibha (spontaneous enlightenment from purity). When **a man has risen to a high state** of Pratibha, he has that great light. All things are apparent to him. Everything comes to him naturally without making Samyama” (CW-1, p. 280)

“The only way to realise the light above you is to strike the spiritual light within you, and the darkness of sin and impurity will flee away. Think of your **higher self, not of your lower**” (CW-1, p. 327)

“The Hindus were bold, to their great credit be it said, bold thinkers in all their ideas, so bold that one spark of their thought frightens the so-called bold thinkers of the West. Well has it been said by Prof. Max Müller about these thinkers that they **climbed up to heights** where their lungs only could breathe, and where those of other beings would have burst. These brave people followed reason wherever it led them, no matter at what cost, never caring if all their best superstitions were smashed to pieces, never caring what society would think about them, or talk about them; but what they thought was right and true, they preached and they talked” (CW-1, p. 346-347)

“The question arises how the Hindu mythologies should be so unique, so different from all others. In Babylonian or Greek mythologies we find **one god struggling upwards**, and he assumes a position and remains there, while the other gods die out” (CW-1, p. 347)

“The difference between man and man, between angels and man, between man and animals, between animals and plants, between plants and stones is not in kind, because everyone from the **highest angel to the lowest particle** of matter is but an expression of that one infinite ocean, and the difference is only in degree. I am a **low** manifestation, you may be a **higher**, but in both the materials are the same. You and I

are both outlets of the same channel, and that is God; as such, your nature is God, and so is mine. You are of the nature of God by your birthright; so am I. You may be an angel of purity, and I may be the blackest of demons. Nevertheless, my birthright is that infinite ocean of Existence, Knowledge, and Bliss. So is yours. You have manifested yourself more today” (CW-1, p. 375)

“The soul passing through its different stages goes from truth to truth, and each stage is true; **it goes from lower truth to higher truth.** This point may be illustrated in the following way. A man is journeying towards the sun and takes a photograph at each step. How different would be the first photograph from the second and still more from the third or the last, when he reaches the real sun! But all these, though differing so widely from each other, are true, only they are made to appear different by the changing conditions of time and space. It is the recognition of this truth, which has enabled the Hindus to perceive the universal truth of all religions, **from the lowest to the highest** [...]” (CW-1, p. 385)

“All the other philosophers pandered more or less to social prejudices; no matter **how high they soared,** still a bit of the vulture remained in them” (IT, p. 102) [*Others besides Buddha*]

“Brahmavidya is the **highest knowledge,** knowing the Brahman; **lower knowledge** is science” (IT, p. 105)

“Stick to reason until you **reach something higher;** and you will know it to be **higher,** because it will not jar with reason” (IT, p. 135-136)

“Religion is **above** reason, supernatural. Faith is not belief, it is a grasp on the Ultimate, an illumination” (IT, p. 136)

“Truth must have no compromise. Teach truth and make no apology for any superstition; **neither drag truth to the level of the listener**” (IT, p. 152)

“If you do good at all, you do it to yourself; feel that the receiver is the **higher** one. You serve the other because you are **lower** than he, not because he is **low** and you are **high**. Give as the rose gives perfume, because it is its own nature, utterly unconscious of giving” (IT, p. 179-180)

“Inspiration is much **higher** than reason, but it must not contradict it” (IT, p. 189)

19. PLANT

“We know that all religions alike, from the lowest fetishism to the highest absolutism, are but so many attempts of the human soul to grasp and realise the Infinite. So we gather all these **flowers**, and, binding them together with the cord of love, make them into a wonderful **bouquet of worship**” (CW-1, p. x)

“The **seed** is put in the ground, and earth and air and water are placed around it. **Does the seed become the earth**; or the air, or the water? No. **It becomes a plant**, it develops after the law of its own **growth**, **assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant**. [/] Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and **grow according to his own law of growth**” (CW-1, p. 24)

“It [the Vedanta philosophy] is, as it were, the very **flower** of all the speculations and experiences and analyses, embodied in that mass of literature” (CW-1, p. 220)

“He [Lord Krishna] taught that a man ought to live in this world like a **lotus leaf, which grows** in water but is never moistened by water” (CW-1, p. 12)

“**The seed** is put in the ground, and earth and air and water are placed around it. Does **the seed** become the earth; or the air, or the water? No. **It becomes a plant**, it develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into **plant substance, and grows into a plant**” (CW-1, p. 19)

“According to Karma-Yoga, the action one has done cannot be destroyed until it has **borne its fruit**; no power in nature can stop it from yielding its results. If I do an evil action, I must suffer for it; there is no power in this universe to stop or stay it” (CW-1, p. 82)

“Little do these ignorant, deluded persons dream that whilst they are congratulating themselves upon their miraculous power to transform human hearts, which power they think was poured upon them by some Being above the clouds, **they are sowing the seeds** of future decay, of crime, of lunacy, and of death” (CW-1, p. 97)

“There is the **lotus leaf** in the water; the water cannot touch and adhere to it; so will you be in the world” (CW-1, p. 101)

“Then will all sorrows cease, all miseries vanish; **the seeds** for actions will be burnt, and the soul will be free forever” (CW-1, p. 105)

“Put a **seed into the ground** and it disintegrates, dissolves after a time, and out of that dissolution comes the splendid **tree**” (CW-1, p. 110)

“Realisation is the real religion, all the rest is only preparation – hearing lectures, or reading books, or reasoning is merely **preparing the ground**; it is not religion” (CW-1, p. 110)

“[...] the **seeds** for actions will be burnt, and the soul will be free for ever” (CW-1, p. 188) [*When one attains samadhi*]

“The **eight petals of the lotus** are the eight powers of the Yogi. Inside, the **stamens and pistils** are renunciation. If the Yogi refuses the external powers he will come to salvation. So **the eight petals of the lotus are the eight powers**, but the **internal stamens and pistils are extreme renunciation**, the renunciation of all these powers. Inside of that **lotus** think of the Golden One, the Almighty, the Intangible, He whose name is Om, the Inexpressible, surrounded with effulgent light” (CW-1, p. 188)

“Put a **seed** into the ground and it disintegrates, dissolves after a time, and out of that dissolution comes the **splendid tree**. Every soul must disintegrate to become God” (CW-1, p. 198)

“The method is to meditate on the mind itself, and whenever thought comes, to strike it down, allowing no thought to come into the mind, thus making it an entire vacuum. When we can really do this, that very moment we shall attain liberation. When persons without training and preparation try to make their minds vacant, they are likely to succeed only in covering themselves with Tamas, the material of ignorance, which makes the mind dull and stupid, and leads them to think that they are making a vacuum of the mind. To be able to really do that is to manifest the greatest strength, the highest control. When this state, Asamprajnata, superconsciousness, is reached, the Samadhi becomes **seedless**. What is meant by that? In a concentration where there is consciousness, where the mind succeeds only in quelling the waves in

the Chitta and holding them down, the waves remain in the form of tendencies. These tendencies (**or seeds**) become waves again, when the time comes. But when you have destroyed all these tendencies, almost destroyed the mind, then the Samadhi becomes **seedless**; there are no more **seeds** in the mind out of which to manufacture again and again **this plant of life**, this ceaseless round of birth and death” (CW-1, pp. 212-213)

“[...] along this Sushumna are ranged these centres, or, in more figurative language, these **lotuses**, as they are called” (CW-1, p. 242)
[*In describing the chakras*]

“To control our passions we have to control them **at their very roots**; then alone shall we be able to **burn out their very seeds**. As fried **seeds** thrown into the ground will never come up, so these passions will never arise” (CW-1, p. 242)

“It is the same with the Samskaras, the **fine roots** of all our works; they are the causes which will again bring effects, either in this life, or in the lives to come. In the exceptional cases when these Samskaras are very strong, **they bear fruit quickly**; exceptional acts of wickedness, or of goodness, **bring their fruits** even in this life” (CW-1, p. 243)

“I came here to represent a philosophy of India, which is called the Vedanta philosophy. This philosophy is very, very ancient; it is the outcome of that mass of ancient Aryan literature known by the name of the Vedas. It is, as it were, the very **flower** of all the speculations and experiences and analyses, embodied in that mass of literature — collected and culled through centuries” (CW-1, p. 243)

“The **root** being there, the **fruition** comes (in the form of) species, life, and experience of pleasure and pain” (CW-1, p. 245)

“They **bear fruit** as pleasure or pain, caused by virtue or vice” (CW-1, p. 246)

“Compared with that **seedless** Samadhi, therefore, even these are external. We have not yet reached the real Samadhi, the highest, but a lower stage, in which this universe still exists as we see it, and in which are all these powers” (CW-1, p. 272)

“51. By giving up even these powers comes the destruction of **the very seed of evil**, which leads to Kaivalya” (CW-1, p. 272)

“Churches, doctrines, forms are hedges to protect the **tender plant**, but they must later be broken down that the **plant may become a tree**” (IT, p. 45)

“Give up the world and all worldly things, especially while the **‘plant’** is tender” (IT, p. 50)

“Be like a **lily**, stay in one place and **expand your petals**; and the bees will come of themselves” (IT, p. 61)

“Look only for realisation and choose the best method you can find to suit you. Eat the **mangoes** and let the rest quarrel over the basket” (IT, p. 144)

“Cut down the **banyan tree** of desire with the axe of non-attachment, and it will vanish utterly. It is all an illusion” (IT, p. 146)

20. REASON AS PERSON TO BE FOLLOWED

“I reason, I judge, I think, I see the pros and cons of certain things, yet that is not all. We know that reason is limited. **Reason can go only to a certain extent, beyond that it cannot reach.** The circle within which it runs is very very limited indeed. Yet at the same time, we find facts

rush into this circle. Like the coming of comets certain things come into this circle; it is certain they come from outside the limit, although our reason cannot go beyond” (CW-1, p. 150)

“On reason we must have to lay our foundation, **we must follow reason as far as it leads**, and when reason fails, reason itself will show us the way to the highest plane” (CW-1, p. 185)

“The Hindus were bold, to their great credit be it said, bold thinkers in all their ideas, so bold that one spark of their thought frightens the so-called bold thinkers of the West. Well has it been said by Prof. Max Müller about these thinkers that they climbed up to heights where their lungs only could breathe, and where those of other beings would have burst. **These brave people followed reason wherever it led them**, no matter at what cost, never caring if all their best superstitions were smashed to pieces, never caring what society would think about them, or talk about them; but what they thought was right and true, they preached and they talked” (CW-1, p. 346-347)

21. INSTITUTIONS AS TRAPS

“If you take my advice, do not put your neck into the **trap**. The moment they try to put their **noose** on you, get your **neck out** and go somewhere else” (CW-1, 267)

“We have got ourselves caught in the **trap**, and we will have to work out our freedom” (CW-1, 141)

“It is **bad to stay in the church** after you are grown up spiritually. Come out and die in the open air of freedom” (IT, p. 168)

22. BONDAGE

“You must remember that **freedom** of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got largely by meditation or Christ by prayer. Buddha was a working Jnâni, Christ was a Bhakta, but the same goal was reached by both of them. The difficulty is here. Liberation means entire **freedom** — **freedom from the bondage of good, as well as from the bondage of evil**” (CW-1, p. 55)

“We are continually making this mistake; we are regarding nature as ourselves and are becoming attached to it; and as soon as this attachment comes, there is the deep impression on the soul, which **binds** us down and makes us work not from **freedom but like slaves**” (CW-1, p. 57)

“To attain this unattachment is almost a life-work, but as soon as we have reached this point, we have attained the goal of love and become **free; the bondage of nature** falls from us, and we see nature as she is; she forges **no more chains** for us; we stand entirely free and take not the results of work into consideration; who then cares for what the results may be?” (CW-1, p. 59)

“From **freedom** it comes, and becomes moulded into this **bondage**, and it goes back to **freedom** again” (CW-1, p. 96)

“[...] we shall be **free** immediately” (CW-1, p. 98)

“All things are always trying to get **freedom**, flying away from **bondage**” (CW-1, p. 99)

“Each wave in the Chitta that says ‘I and mine’ immediately **puts a chain around us** and makes us slaves; and the more we say ‘I and mine’, the more slavery grows [...]” (CW-1, pp. 99)

“[...] **freedom** is not here, but is only to be found beyond. To find the way out of the **bondage** of the world we have to go through it slowly and surely” (CW-1, p. 99)

“The saint is oppressed by his knowledge of his condition of **bondage**” (CW-1, p. 108)

“Any work that is done with any the least selfish motive, instead of making us free, **forges one more chain for our feet**” (CW-1, p. 116)

“[...] only **rivets one link more to the already existing heavy chain of bondage** of past thoughts, past superstitions” (CW-1, p. 172)
[referring to hypnosis and other mind-control practices]

“Buddhism [...] broke the **chains** of the masses” (CW-1, p. 257)

“Space limits us, **binds** us, and makes a form of us” (CW-1, p. 325)

“But the Christian says to the Mohammedan, ‘Certain parts of your ethics do not seem to be right. For instance, your books say, my Mohammedan friend, that an infidel may be converted to the religion of Mohammed by force, and if he will not accept the Mohammedan religion he may be killed; and any Mohammedan who kills such an infidel will get a sure entry into heaven, whatever may have been his sins or misdeeds.’ The Mohammedan will retort by saying, ‘It is right for me to do so, because my book enjoins it. It will be wrong on my part not to do so.’ The Christian says, ‘But my book does not say so.’ The Mohammedan replies, ‘I do not know; I am not **bound by the authority** of your book; my book says, ‘Kill all the infidels’ ’ ” (CW-1, p. 325)

“So long as the dream that you are a body exists, you are **bound** to see yourself as being born and dying; but as soon as that dream vanishes, so

will the dream vanish that you are being born and dying, and so will the other dream that there is a universe vanish” (CW-1, p. 404)

“What we want is neither happiness nor misery. Both make us forget our true nature; **both are chains**, one iron, one gold; behind both is the Atman, who knows neither happiness nor misery” (IT, p. 53)

“The Hindus have been criticised so many years by their conquerors that they (the Hindus) dare to criticise their religion themselves, and this **makes them free**. Their foreign rulers **struck off their fetters** without knowing it” (IT, p. 85)

“Man as Atman is really free; **as man he is bound**, changed by every physical condition” (IT, p. 99)

“The idea that we are **bound** is only an illusion” (IT, p. 114)

“Will is subject to desire. But we are **free**; everyone feels it. [/] The agnostic says this idea is a delusion. Then, how do you prove the world? Its only proof is that we all see it and feel it; so just as much we all feel **freedom**. If universal consensus affirms this world, then it must be accepted as affirming **freedom**; but **freedom** is not the will as it is. The constitutional belief of man in **freedom** is the basis of all reasoning. **Freedom** is of the will as it was before it became **bound**. The very idea of **free**-will sows every moment man’s struggle against **bondage**” (IT, p. 116)

“To injure another creates **bondage** and hides the truth” (IT, p. 149)

“Until you know that you are that very God of gods, there will never be any **freedom** for you” (IT, p. 167)

“Remember always that only the **free have free will**; all the rest are in **bondage** and are not responsible for what they do. Will as will is **bound**” (IT, p. 202)

“Those which tell us that there is sin and sorrow and death in the world are terrible; but the other set which says, ‘I am holy, there is God, there is no pain,’ these are good and help to **break the bondage** of others. The highest imagination that can **break all the links of the chain** is that of Personal God” (IT, p. 202)

23. FOOD

“Duty is seldom **sweet**” (CW-1, p. 67)

“Those that only take a **nibble** here and a **nibble** there will never attain anything” (CW-1, p. 99)

“Those that only take a **nibble** here and a nibble there will never attain anything. They may titillate their nerves for a moment, but there it will end. They will be slaves in the hands of nature, and will never get beyond the senses” (CW-1, p. 177)

“Those who really want to be Yogis must give up, once for all, this **nibbling** at things” (CW-1, p. 177)

“That effect which comes to these who have given up their **thirst** after objects, either seen or heard, and which wills to control the objects, is non-attachment” (CW-1, p. 208)

“While we are aware of **thirsting** after knowledge, we begin to seek here and there, wherever we think we can get some truth, and failing to find it we become dissatisfied and seek in a fresh direction” (CW-1, p. 258)

“Persons who have **sucked in as their mother's milk** the idea that the highest ideal of God is the idea of a Personal God, naturally dare not think on the lines of these ancient thinkers of India” (CW-1, p. 346)

“Vairagya is finding out that desires are but **gilded balls of poison**” (IT, p. 113)

24. STAGE

“[...] sound symbols play a prominent part in the **drama** of human life” (CW-1, p. 45)

“This world is a **play**. You are His **playmates**. Go on and work, without any sorrow, without any misery” (CW-1, p. 441) [*In a talk about Lord Krishna*]

25. SCHOOL

“This world is not our habitation, it is only **one of the many stages** through which we are passing” (CW-1, p. 56)

“The very reason of nature's existence is for the **education of the soul**; it has no other meaning” (CW-1, p. 57)

“By means of the constant effort to do good to others we are trying to forget ourselves; this forgetfulness of self is the **one great lesson** we have to learn in life” (CW-1, p. 84)

“This is a great **lesson** to learn in life” (CW-1, p. 89)

“No one was ever really **taught** by another; each of us has to **teach** himself. The **external teacher** offers only the suggestion which rouses the **internal teacher** to work to understand things” (CW-93, p. 93)

“You may be **graduates** in all sciences in the world, but if you have not realised, you must become a baby and **learn**” (CW-1, p. 511)

“Work is merely **a schooling** for the doer; it can do no good to others”
(IT, p. 50)

26. CONTAINER

“So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and **held in control in a corner of the mind**” (CW-1, p. 55)

“The whole organisation of society has thus been developed, consciously or unconsciously, in the realms of action and experience, where, by limiting selfishness, we **open** the way to an unlimited expansion of the real nature of man” (CW-1, p. 67)

“So all minds that have the same tension, so to say, will be equally affected by the same thought. Of course, this influence of thought on mind will vary according to distance and other causes, but the mind is always **open** to affection” (CW-1, p. 81)

“Following this simile further, it is quite possible that, just as light waves may travel for millions of years before they reach any object, so thought waves may also travel hundreds of years before they meet an object with which they vibrate in unison. It is quite possible, therefore, that this atmosphere of ours is full of such thought pulsations, both good and evil. Every thought projected from every brain goes on pulsating, as it were, until it meets a fit object that will **receive** it. **Any mind which is open** to receive some of these impulses will take them immediately. So, when a man is doing evil actions, he has brought his mind to a certain state of tension and all the waves which correspond to that state of tension, and which may be said to be already in the atmosphere, will struggle to **enter into his mind**” (CW-1, p. 81-82)

“So drive **out** of your mind” (CW-1, p. 89)

“When this meditation has been practiced for a long time, memory, the **receptacle** of all impressions, becomes purified” (CW-1, p. 230) [*cf.* WATER *frame*]

“The soul ... is nameless because it is formless. It will neither go to heaven nor [to hell] any more than it will **enter this glass**. It takes the form of the **vessel it fills**. If it is not in space, either of two things is possible. Either the [soul permeates] space or space is in [it]. You are in space and must have a form. Space limits us, binds us, and makes a form of us. If you are not in space, space is in you. All the heavens and the world are in the person” (CW-1, p. 325)

27. DISEASE

“**Duty becomes a disease** with us; it drags us ever forward.” (CW-1, p. 103)

“**[Duty] is, so to say, a sort of chronic disease**. When it is acute, we call it disease; when it is chronic, we call it nature. It is a **disease**. So **when attachment becomes chronic**, we baptise it with the high-sounding name of duty.” (CW-1, p. 104)

“**Evil thoughts**, looked at materially, **are the disease bacilli**” (IT, p. 68)

28. ACCOUNTING

“First, we have to bear in mind that we **are all debtors to the world** and the world does not owe us anything” (CW-1, p. 80)

“No sooner do we perform a good action than we begin to desire **credit** for it” (CW-1, pp. 104-105)

29. GYMNASIUM (*the world is a _____*)

“**The world is a grand moral gymnasium** wherein we have all to take exercise so as to become stronger and stronger spiritually” (CW-1, p. 80)

“We only help ourselves in this **gymnasium of the world**” (CW-1, p. 106)

“**The world is just a gymnasium** in which we play; our life is an eternal holiday” (IT, p. 117)

“Those who are ready, advance very quickly and can become Yogis in six months. The less developed take several years; and anyone by faithful work and giving up everything else and devoting himself solely to practice can reach the goal in twelve years. Bhakti will bring you there without any of these **mental gymnastics**, but it is a slower way” (IT, p.139)

“Thank God for giving you this world as a **moral gymnasium** to help your development” (IT, p.151)

APPENDIX B – TAGGED DATA

Prior to tagging, these are the lexical items searched for using the concordance program (see pie charts in Appendix A for the distribution of their metaphorical behaviour):

1. Ocean
2. Current
3. Stream
4. Whirlpool
5. Sea
6. Water
7. Surface
8. Run/running
9. Flow/flowing
10. Fish
11. Plunge
12. Ripple
13. Lake
14. Waves
15. Subside
16. Wet
17. Conduit
18. Bubble
19. Ship
20. Boat River
21. Dew
22. Pool/pools

- 23. Tide
- 24. Raft
- 25. Flood
- 26. Rivulets
- 27. Deluge
- 28. Drop
- 29. Steam
- 30. Salt
- 31. Vapour
- 32. Snow
- 33. Ice
- 34. Float
- 35. Melt
- 36. (Water) Falls – NO HITS

Raw tagged data for *boat*

1 eath. But here is another question: Is man a tiny m/boat in a
 tempest, raised one moment on the foamy cres VOLUME 1.doc

2 structing distractions.

Disease. This body is the m/boat which will carry us to the other
 shore of the oce VOLUME 1.doc

3 is built, the material was existing before; if a ?/boat is made
 the material existed before; if any imple VOLUME 1.doc

4 o go to that girl, crossing this river in a ferry ?/boat. Now,
 one day he had to perform the obsequies of VOLUME 1.doc

5 went to the bank of the river. There was no ferry ?/boat. The
 ferrymen were afraid to cross, but he would VOLUME 1.doc

6 ou think the land is flying, or when you are in a ?/boat, you
 think the water moves. In reality you are ne VOLUME 2.doc

7 . But today, perhaps through your own fault, this m/boat has
 become a little damaged, has sprung a leak; a VOLUME 3.doc

8 e held in with the greatest care. The Professor's m/boat is here
 plying between the Scylla of the Christia VOLUME 4.doc

9 lms are rather peculiar. The boatman lives in the l/boat with
 his family. Almost always, the wife is at th VOLUME 5.doc

10 avy loads, or jumping with wonderful agility from l/boat to
 boat. And there is such a rush of boats and st VOLUME 5.doc
 11 s, or jumping with wonderful agility from boat to l/boat. And
 there is such a rush of boats and steamlanc VOLUME 5.doc
 12 very fine boating and one evening overturned the l/boat and had
 a good drenching - clothes and all.I ha VOLUME 5.doc
 13 me you go on with your work, and I shall steer my m/boat
 straight ahead. The journal must not be flippant VOLUME 5.doc
 14 ng; rest on your oars. The momentum will take the m/boat to the
 other side. This has been said in the Gita VOLUME 5.doc
 15 Through good and evil, pain and pleasure, my m/life-boat has
 been dragged on. The one great lesson I was t VOLUME 5.doc
 16 who is pulling at the oars all the while that the m/boat is at
 anchor. " VOLUME 5.doc
 17 ter like boatmen who work at their oars while the m/boat lies at
 anchor. Is the desire for enjoyment ever VOLUME 5.doc
 18 ely a spiritual life. But he who has to steer the m/boat of his
 life with strenuous labour through the con VOLUME 5.doc
 19 for the last two months, floating leisurely in a l/boat, which
 is also my home, up and down the beautiful VOLUME 6.doc
 20 r the great deliverer. "Shiva, O Shiva, carry my m/boat to the
 other shore." After all, Joe, I am only t VOLUME 6.doc
 21 t sunshine, only now and then an occasional cargo l/boat
 breaking the silence with the splashing of the oa VOLUME 6.doc
 22 (mind) is weak. My bearings are lost, my m/boat is
 sinking. O Mother! Save me! "Mother VOLUME 7.doc
 23 ough this the devotee rises to the Infinite. This m/boat of
 sacrifice and ceremonies is very frail, we nee VOLUME 7.doc
 24 therefore doctors have advised him to go out on a l/boat in the
 mornings and evenings on the Ganga. Today VOLUME 7.doc
 25 anied by the disciple and two others, boarded the l/boat, which
 passed the Dakshineswar temple and reached VOLUME 7.doc
 26 r the use of the Math. Swamiji descended from the l/boat, went
 round the house and the garden and looking VOLUME 7.doc
 27 that the Math has not been established here." The l/boat then
 returned to the Math amid the enveloping dar VOLUME 7.doc
 28 ; he must return today. Swamiji: Then look for a l/boat. It is
 getting dark. When the boat came, the dis VOLUME 7.doc
 29 en look for a boat. It is getting dark. When the l/boat came,
 the disciple and Nag Mahashaya saluted Swam VOLUME 7.doc
 30 Bengali)[Place: From Calcutta to the Math on a l/boat. Year:
 1902.] While walking on the banks of the VOLUME 7.doc
 31 o to the Math with him. Swamiji: Then look for a l/boat. The
 disciple hurried to hire a boat. He was set VOLUME 7.doc
 32 look for a boat. The disciple hurried to hire a l/boat. He was
 settling the amount of the boat-hire with VOLUME 7.doc
 33 to hire a boat. He was settling the amount of the l/boat-hire
 with the boatman, who demanded eight annas, VOLUME 7.doc
 34 l, I will give you eight annas", and got into the l/boat. That
 boat proceeded slowly against the current a VOLUME 7.doc
 35 ive you eight annas", and got into the boat. That l/boat
 proceeded slowly against the current and took nea VOLUME 7.doc

36 o reach the Math. Being alone with Swamiji in the l/boat, the
 disciple had an opportunity of asking him fr VOLUME 7.doc
 37 ime. Within a short time the evening fell and the l/boat also
 reached the Math. Swamiji was then humming a VOLUME 7.doc
 38 After paying the hire, Swamiji descended from the l/boat and
 taking off his coat sat in the western verand VOLUME 7.doc
 39 : Yes, certainly. Swamiji: All right, there is a l/boat coming.
 The disciple took leave of Swamiji. He d VOLUME 7.doc
 40 e boatmen were calling for him, so he ran for the l/boat.
 Boarding it, he saw Swamiji pacing the upper ver VOLUME 7.doc
 41 e upper verandah, and saluting him he entered the l/boat. Seven
 days after this, Swamiji passed away from VOLUME 7.doc
 42 is moment, the man who had been sent to arrange a l/boat
 returned and said that it was ready; so Swamiji t VOLUME 7.doc
 43 They continued their talk as they walked to the l/boat.
 Swamiji: This idea must be preached to everyone VOLUME 7.doc
 44 he years 1822-1884, the Hooghly was closed to all l/boat-
 traffic. For twenty-four years within this period VOLUME 7.doc
 45 re you have rudiments of ship-building. And that l/boat of the
 East Bengal boatmen boarding which you hav VOLUME 7.doc
 46 n-saints of the river for your safety; your l/house-boat manned
 by Chittagong boatmen, which even in a lig VOLUME 7.doc
 47 ective gods as a last resort; that big up-country l/boat with a
 pair of fantastic brass eyes at the prow, VOLUME 7.doc
 48 rowed by the oarsmen in a standing posture; that l/boat of
 merchant Shrimanta's voyage (according to Kavi VOLUME 7.doc
 49 rowing, and was about to be drowned owing to his l/boat getting
 caught in the antennae of a shoal of lobs VOLUME 7.doc
 50 y fish, and so on), in other words the Gangasagar l/boat -
 nicely roofed above and having a floor of split VOLUME 7.doc
 51 relish for cooling drinks); and that small-sized l/boat which
 daily takes the Bengali Babus to their offi VOLUME 7.doc
 52 a cloud so far away as Konnagar than he puts the l/boat in
 safety! - they are now passing into the hands VOLUME 7.doc
 53 igma to us"; then that bulky, slow-moving (cargo) l/boat
 nicknamed "Gâdhâ (donkey)" in Bengali, which neve VOLUME 7.doc
 54 near to the ship. They insisted on staying on the l/boat the
 whole day in the hot sun, and I had to remons VOLUME 7.doc
 55 was dropped in the water. Below the ship a police l/boat was
 keeping guard ever since we came, lest there VOLUME 7.doc
 56 contact between us and the people ashore. On this l/boat there
 were two men comfortably asleep, which made VOLUME 7.doc
 57 denizen of the salt sea, rushed close by, like a m/boat under
 canvas, with a view to doing justice to the VOLUME 7.doc
 58 e Egyptians, the Sun travels round the earth in a m/boat; now
 and then a serpent called Ahi devours him, t VOLUME 7.doc
 59 started on an excursion along the Bosphorus in a l/boat. It was
 extremely cold and there was a strong win VOLUME 7.doc
 60 Hyacinthe. Not knowing the language we engaged a l/boat by
 signs merely, crossed over, and hired a carria VOLUME 7.doc
 61 en we returned from Scutari. - We had found out a l/boat, but it
 failed to reach its exact destination. Ho VOLUME 7.doc

62 na at all. Good-bye, good-bye. I have launched my m/boat in the
 waves, come what may. Regarding my brutal VOLUME 8.doc
 63 t is why Mother is giving me this experience. My m/boat is
 nearing the calm harbour from which it is neve VOLUME 8.doc
 64 o has been already introduced to you on board the l/boat that
 brought you over to shore.He has very kind VOLUME 9.doc
 65 tide will be on till 5 p.m. In that case our big l/boat can go
 down easily to bring the party up; and goi VOLUME 9.doc
 66 wait at Baranagore on the other side so that our l/boat can
 ferry the party over any time they like. The VOLUME 9.doc
 67 can ferry the party over any time they like. The l/boat journey
 in that case will only be on coming.Wit VOLUME 9.doc
 68 Through good and evil, pain and pleasure, my m/life-boat has
 been dragged on. The one great lesson I was t VOLUME 9.doc
 69 ome with them as far as Italy, thence direct on a l/boat to
 India. Second-class passage across the Atlant VOLUME 9.doc
 70 to come and go costs quite as much or less than a l/boat, and
 there is no change [of transportation]. If t VOLUME 9.doc
 71 ypnotize ourselves again. We are all in the same m/boat here,
 and all who are in the same boat see each o VOLUME 9.doc
 72 n the same boat here, and all who are in the same m/boat see
 each other. Stand aside - free, beyond dream VOLUME 9.doc
 73 s and all these things. So we are all in the same m/boat and see
 each other. Millions of people may be her VOLUME 9.doc
 74 l see this dream because they are all in the same m/boat. The
 Vedanta philosophy says that this whole uni VOLUME 9.doc
 75 nation as a wind (carries away from its course) a m/boat on the
 waters. 16. The proud and covetous can ne VOLUME 9.doc
 76 uments - for an hour. And in the evening in our l/boat on the
 Ganges, he opened his heart to us and told VOLUME 9.doc
 77 ches of evergreens to the head of the l/dining-room-boat when
 the Americans stepped on board for early tea VOLUME 9.doc
 78 e distance, and word was brought that the Swami's l/boat was
 coming towards us. An hour later he was with VOLUME 9.doc
 79 next day to go down the river with him in a small l/boat. As it
 went, he chanted one song after another of VOLUME 9.doc
 80 of that afternoon and night the Swami lay in his l/boat, ill.
 But next day, when we landed at the temple VOLUME 9.doc
 81 at Baramulla for the journey home. His family of l/boat-people,
 whom he had staunchly befriended through VOLUME 9.doc
 82 present he was worshipping his little Mohammedan l/boat-child
 as Umâ. Her whole idea of love was service, VOLUME 9.doc
 83 up to the new Math, as we called it, and had his l/boat moved
 close by ours so that he could be with us f VOLUME 9.doc

Raw tagged data for *bubble*

1 smaller waves, and still smaller, down to little m/bubbles, but
back of all these is the infinite ocean. Th VOLUME 1.doc

2 but back of all these is the infinite ocean. The m/bubble is
connected with the infinite ocean at one end, VOLUME 1.doc

3 , one may be a gigantic man, and another a little m/bubble, but
each is connected with that infinite ocean o VOLUME 1.doc

4 ing as some fungus, some very minute, microscopic m/bubble, and
all the time drawing from that infinite stor VOLUME 1.doc

5 n which they emerge from subconsciousness. When a m/bubble is
rising from the bottom of the lake, we do not VOLUME 1.doc

6 n itself will be under control. There is a little m/bubble
coming from the bottom of a lake; we do not see i VOLUME 2.doc

7 d the stars, the sun, and the. They are like mere m/bubbles
compared with your infinite being. Know that, an VOLUME 2.doc

8 , if you watch the phenomenon, you find first one ?/bubble
rising, and then another and so on, until at last VOLUME 2.doc

9 world is very similar. Each individual is like a m/bubble, and
the nations, resemble many bubbles. Gradually VOLUME 2.doc

10 is like a bubble, and the nations, resemble many m/bubbles.
Gradually these nations are joining, and I am s VOLUME 2.doc

11 d die like them in five minutes. You come up like m/bubbles and
burst like bubbles too. First form a stable VOLUME 3.doc

12 minutes. You come up like bubbles and burst like m/bubbles too.
First form a stable society like ours. Firs VOLUME 3.doc

13 soul, how can you lose, heart? I may be a little m/bubble of
water, and you may be a mountain-high wave. Ne VOLUME 3.doc

14 ially, believe that you are so. I may be a little m/bubble, and
you may be a wave mountain-high, but know th VOLUME 3.doc

15 we can draw as much as we like, both of us, I the m/bubble and
you the mountain-high wave. Believe, therefor VOLUME 3.doc

16 yourselves. Know that though one may be a little m/bubble and
another may be a mountain-high wave, yet behi VOLUME 3.doc

17 may be a mountain-high wave, yet behind both the m/bubble and
the wave there is the infinite ocean. Therefo VOLUME 3.doc

18 on! It is all one.
The religions are all good. A m/bubble of air in a glass of water
strives to join with t VOLUME 3.doc

19 le of rest? But you and I are only little things, m/bubbles.
There are always some giant waves in the ocean VOLUME 4.doc

20 r from India nor from America, nor do I seek such m/bubbles. I
have a truth to teach, I, the child of God An VOLUME 5.doc

21 . Letters would only have made a wave of a little m/bubble.
Kindly tender my regards and love to Mrs. Johns VOLUME 5.doc

22 e seen enough of this life to care for any of its m/bubbles have
we not Joe? For months I have been practici VOLUME 5.doc

23 nd third, when it goes from us. Thought is like a m/bubble
rising to the surface. When thought is joined to VOLUME 6.doc

24 rity of sects will be transient, and last only as m/bubbles
because the leaders are not usually men of chara VOLUME 6.doc

25 for me. I cannot rest. This floating m/bubble,
earth Its hollow form, its hollow name, VOLUME 6.doc

26 ter in a kettle beginning to boil shows first one m/bubble, then
 another then more and more, until all is in VOLUME 7.doc
 27 as steam. Buddha and Christ are the two biggest m/"bubbles" the
 world has yet produced. Moses was a tiny bu VOLUME 7.doc
 28 les" the world has yet produced. Moses was a tiny m/bubble,
 greater and greater ones came. Sometime, however VOLUME 7.doc
 29 greater ones came. Sometime, however, all will be m/bubbles and
 escape; but creation, ever new, will bring n VOLUME 7.doc
 30 like water in a kettle, beginning to boil; first a m/bubble
 comes, then another, then many until all is in eb VOLUME 8.doc
 31 es away in steam. The great teachers are like the m/bubbles as
 they begin here one, there one; but in the VOLUME 8.doc
 32 re one; but in the end every creature has to be a m/bubble and
 escape. Creation, ever new, will bring new wa VOLUME 8.doc
 33 er again. Buddha and Christ are the two greatest m/"bubbles" the
 world has known. They were great souls who VOLUME 8.doc
 34 d before you and the thoughts that come and go as m/bubbles
 rising and breaking on its surface. Make no effo VOLUME 8.doc
 35 ent, moreover, appears broken into various little m/bubbles,
 these are all eventually similar, showing the c VOLUME 8.doc
 36 arious fragments of thought in a given epoch, one m/bubble
 survives. The rest only arise to melt into it and VOLUME 8.doc

Raw tagged data for *conduit*

1 e the clouds. It declares that each man is only a m/conduit for
 the infinite ocean of knowledge and power tha VOLUME 1.doc
 2 an, of which mind is a function. Soul is only the m/conduit from
 Spirit to mind.All souls are playing, some VOLUME 9.doc

Raw tagged data for *current*

1 k in an ever-raging, ever-rushing, uncompromising m/current of
 cause and effect; a little moth placed under t VOLUME 1.doc
 2 sing them all and again sending them off in a big m/current.
 Such a centre is the real man – the almighty, th VOLUME 1.doc
 3 without going on, for them to come again? Is its m/current
 stopped? No, it goes on. So drive out of your min VOLUME 1.doc
 4 ll, only those do not work. The rest must work. A m/current
 rushing down of its own nature falls into a hollo VOLUME 1.doc
 5 irlpool, it emerges again in the form of the free m/current to
 go on unchecked. Each human life is like that VOLUME 1.doc
 6 to go on unchecked. Each human life is like that m/current. It
 gets into the whirl, gets involved in this wo VOLUME 1.doc
 7 good deal of activity goes on in the body. Nerve x/currents
 will have to be displaced and given a new channe VOLUME 1.doc
 8 control it we grasp the pack thread of the nerve x/currents,
 and from these the stout twine of our thoughts, VOLUME 1.doc
 9 us to find out about the subtle forces, the nerve x/currents
 that are moving all over the body. As soon as we VOLUME 1.doc
 10 d is also set in motion: by these different nerve x/currents, so
 at last we shall reach the state of perfect VOLUME 1.doc

11 or yourselves. As soon as you begin to feel these x/currents in
 motion all over you, doubts will vanish, but VOLUME 1.doc
 12 t posture, and the first thing to do is to send a ?/current of
 holy thought to all creation. Mentally repeat, VOLUME 1.doc
 13 ifesting as the actions of the body, as the nerve x/currents, as
 thought force. From thought down to the lowe VOLUME 1.doc
 14 RANA According to the Yogis, there are two nerve x/currents in
 the spinal column, called Pingalâ and Idâ, an VOLUME 1.doc
 15 now there are two sorts of actions in these nerve x/currents,
 one afferent, the other efferent; one sensory a VOLUME 1.doc
 16 rt of controlling action over the system of nerve x/currents.
 Now we shall see why breathing is practised. I VOLUME 1.doc
 17 direction. When mind changes into will, the nerve x/currents
 change into a motion similar to electricity, bec VOLUME 1.doc
 18 ved to show polarity under the action of electric x/currents.
 This shows that when the will is transformed in VOLUME 1.doc
 19 that when the will is transformed into the nerve x/currents, it
 is changed into something like electricity. VOLUME 1.doc
 20 alogy of electricity, we find that man can send a x/current only
 along a wire, (The reader should remember th VOLUME 1.doc
 21 t nature requires no wires to send her tremendous x/currents.
 This proves that the wire is not really necessa VOLUME 1.doc
 22 channels through which the afferent and efferent x/currents
 travel. But why should not the mind send news wi VOLUME 1.doc
 23 dage of matter. How to do it? If you can make the x/current pass
 through the Sushumna, the canal in the middl VOLUME 1.doc
 24 ntrol of that Sushumna. If we can send the mental x/current
 through the hollow canal without any nerve fibres VOLUME 1.doc
 25 practice by which it can be opened, and the nerve x/currents
 made to travel through. When a sensation is carr VOLUME 1.doc
 26 lled supernatural power or wisdom, there a little x/current of
 Kundalini must have found its way into the Sus VOLUME 1.doc
 27 l them, we can begin to control them. These nerve x/currents go
 on all over the body, bringing life and vital VOLUME 1.doc
 28 t the same time concentrate the mind on the nerve x/current. You
 are, as it were, sending the nerve current d VOLUME 1.doc
 29 e current. You are, as it were, sending the nerve x/current down
 the spinal column, and striking violently on VOLUME 1.doc
 30 in form, the seat of the Kundalini. Then hold the x/current
 there for some time. Imagine that you are slowly VOLUME 1.doc
 31 e. Imagine that you are slowly drawing that nerve x/current with
 the breath through the other side, the Pinga VOLUME 1.doc
 32 forefinger, and imagine that you are sending that x/current
 down, and striking the base of the Sushumnâ; then VOLUME 1.doc
 33 dge. I have already spoken of the Ida and Pingala x/currents,
 flowing through either side of the spinal colum VOLUME 1.doc
 34 i alone has the Sushumna open. When this Sushumna x/current
 opens, and begins to rise, we get beyond the sens VOLUME 1.doc
 35 ture. Instead of leading towards that, every ?/will-current from
 another, in whatever form it comes, either a VOLUME 1.doc
 36 e comes to it the power of flowing in an unbroken ?/current, as
 it were, towards that point. This state is ca VOLUME 1.doc

37 various motions in the body, and the various nerve x/currents
 that are running through the body. First we begi VOLUME 1.doc
 38 se later Yogis consider that there are three main x/currents of
 this Prana in the human body. One they call I VOLUME 1.doc
 39 nnel. Ida and Pingala, according to them, are the x/currents
 working in every man, and through these currents VOLUME 1.doc
 40 currents working in every man, and through these x/currents, we
 are performing all the functions of life. Su VOLUME 1.doc
 41 n.

Sound here means vibration, meaning the nerve x/currents which conduct
 it; and knowledge, reaction. All t VOLUME 1.doc
 42 tion, the word. This, carried inward by the sense ?/currents, is
 the meaning. After that there comes a reacti VOLUME 1.doc
 43 d pleasure in certain things, and the mind like a m/current
 flows towards them; and this following the pleasu VOLUME 1.doc
 44 Now, however, it can only work; through the nerve x/currents in
 this body, but when the Yogi has loosened him VOLUME 1.doc
 45 en the Yogi has loosened himself from these nerve x/currents, he
 can work through other things.

40. By con VOLUME 1.doc
 46 rk through other things. 40. By conquering the x/current
 called Udâna the Yogi does not sink in water or i VOLUME 1.doc
 47 can, die at will. Udana is the name of the nerve x/current that
 governs the lungs and all the upper parts of VOLUME 1.doc
 48 whenever he likes. 41. By the conquest of the x/current
 Samâna he is surrounded by a blaze of light. Whe VOLUME 1.doc
 49 enter the mind, the sage crosses all the fearful m/currents by
 means of the raft of Brahman. VOLUME 1.doc
 50 in loving anyone, you love yourself. As soon as a m/current of
 hatred is thrown outside, whomsoever else it h VOLUME 1.doc
 51 until the time comes when we fall into that m/life-current and
 are carried on. The sign is that the moment w VOLUME 1.doc
 52 hold of it we grasp the pack thread of the nerve x/currents,
 and from these the stout twine of our thoughts, VOLUME 1.doc
 53 our mind. By means of the breath you can make the x/currents of
 the body move through any part of the body, j VOLUME 1.doc
 54 you can sit still for a long time. All the nerve x/currents
 which are working pass along the spine. The spin VOLUME 1.doc
 55 the body is controlled by more flow of the nerve x/currents
 towards them. The Yogi ought to be able to tell VOLUME 1.doc
 56 ve everything, and then take it. Some of the most x/current
 beliefs of modern science have not been proved. E VOLUME 2.doc
 57 ing to the Yogis, there are three principal nerve x/currents:
 one they call the Idâ, the other the Pingalâ, a VOLUME 2.doc
 58 the Pingala, which are the two existing ordinary x/currents, to
 control the subconscious action; and secondl VOLUME 2.doc
 59 ained to this truth. The Sushumna now opens and a x/current
 which never before entered into this new passage VOLUME 2.doc
 60 lace, the basis of utility is too narrow. All the x/current
 social forms and methods are derived from society VOLUME 2.doc

61 e deluge in the Old Testament. The same story was x/current
 among the ancient Babylonians, the Egyptians, the VOLUME 2.doc
 62 tremendous flood. After a few steps he found the l/current was
 too strong, and the child on his shoulders fe VOLUME 2.doc
 63 clasped with all his might, was torn away by the l/current, and
 he was thrown on the bank, weeping and waili VOLUME 2.doc
 64 an apple falls to the ground, or how an electric x/current
 shakes my nerves, I would commit suicide. I want VOLUME 2.doc
 65 and understood their meaning. But as they become x/current in
 society, ignorant people take these words, and VOLUME 2.doc
 66 es to my mind is that of the whirlwind. Different x/currents of
 air coming from different directions meet and VOLUME 2.doc
 67 dge. That which is outside sends, as it were, the x/current of
 news into my brain. My mind takes it up, and p VOLUME 2.doc
 68 relation to pre-received impressions and sends a x/current of
 reaction, and with that reaction comes percept VOLUME 2.doc
 69 from every other thought; it is only the rushing ?/current that
 leaves behind the illusion of unity; there i VOLUME 2.doc
 70 f hatred into every corner, instead of projecting ?/currents of
 jealousy and of evil thought, in every countr VOLUME 2.doc
 71 the same time, that there has always been an m/undercurrent of
 thought; there have been always parties of men VOLUME 2.doc
 72 are] like a little piece of maw carried on in the ?/current. If
 there is this truth, if there is God, it mus VOLUME 2.doc
 73 ophet in order to take advantage of the spiritual x/current that
 flowed through him. The Hindus had three di VOLUME 2.doc
 74 solute!" Bhakti has to float on smoothly with the m/current of
 our nature. True it is that we cannot have; an VOLUME 3.doc
 75 . You feel the frictions only when you are in the ?/current of
 the world, but when you are outside of it simp VOLUME 3.doc
 76 e river; this lover goes up the river against the m/current. The
 world calls him mad. I know one whom the wor VOLUME 3.doc
 77 the other hand, He stands beside this tremendous m/current of
 good and evil. He the bondless, the ever-merci VOLUME 3.doc
 78 t in the powerful mint of intellect, will make it x/current coin
 throughout the whole globe. The catholicity VOLUME 3.doc
 79 t is the national mind, that is the national m/life-current.
 Follow it and it leads to glory. Give it up and VOLUME 3.doc
 80 only effect, the moment you step beyond that m/life-current. I
 do not mean to say that other things are not n VOLUME 3.doc
 81 not the teaching of the Upanishads. A petty idea x/current in a
 wayside village in Bengal seems to have the VOLUME 3.doc
 82 you direct the course into a regular channel, the m/current
 becomes more rapid and the force is increased, bu VOLUME 3.doc
 83 All our hatchets let us bury; send out this grand m/current of
 love all round. Let them talk of India's rege VOLUME 3.doc
 84 d only break it. Therefore, make way for the m/life-current of
 the nation. Take away the blocks that bar the VOLUME 3.doc
 85 nt you to note that these three systems have been x/current in
 India almost from time immemorial; for you mus VOLUME 3.doc
 86 that whatever exists is this succession of mental m/currents and
 nothing more? They do not adhere to each oth VOLUME 3.doc

87 manufacturing a new Upanishad, and making it pass x/current as
 one of the old original productions. There hav VOLUME 3.doc

88 uccession. From master to disciple, the spiritual ?/current has
 been coming; from ancient times, bearing its VOLUME 4.doc

89 eat commentary on it. Long before that, there was x/current,
 according to many, the commentary on it by Bodhâ VOLUME 4.doc

90 ned that one man composed a book and made it pass x/current in
 the name of his Guru or of someone else. In su VOLUME 4.doc

91 ness will be nowhere. Now it is everywhere – this ?/current of
 the vibration of fear. Reverse the current: br VOLUME 4.doc

92 his current of the vibration of fear. Reverse the ?/current:
 bring in the opposite vibration, and behold the VOLUME 4.doc

93 What are we but floating waveless in the eternal m/current of
 events, irresistibly moved forward and onward VOLUME 4.doc

94 wer of machinery? Why should a man who can send a x/current of
 electricity through a wire be called a very gr VOLUME 4.doc

95 channels through which the afferent and efferent x/currents
 travel.] The hollow [canal called Sushumnâ] runs VOLUME 4.doc

96 humanity, amidst the sharp interaction of strong m/currents of
 pleasure and pain, of strength and weakness, VOLUME 4.doc

97 een left to pursue its own inevitable course, the m/current of
 national life flowing at times slow and half-c VOLUME 4.doc

98 ankara and his band of Sannyâsins. Thus even the m/current of
 life, set in motion by the greatest soul that VOLUME 4.doc

99 oughly convinced of this. Each nation has a main m/current in
 life; in India it is religion. Make it strong VOLUME 4.doc

100 world depends upon the influx, from India, of the m/current of
 Sattva or transcendentalism; and it is also ce VOLUME 4.doc

101 So what a variety of thoughts and ideas, how many m/currents of
 forces, issuing from innumerable saintly hear **** VOLUME 4.doc

102 world depends upon the influx, from India, of the m/current of
 Sattva or transcendentalism; and it is also ce VOLUME 4.doc

103 So what a variety of thoughts and ideas, how many m/currents of
 forces, issuing from innumerable saintly hear VOLUME 4.doc

104 , Kâyasthas, and other non-Brahmin castes. If the m/current of
 affairs goes on running in this course, then i VOLUME 4.doc

105 owledge? Not even that. The training by which the ?/current and
 expression of will are brought under control VOLUME 4.doc

106 rises and floats, Sinks again, ceaseless, in the m/current "I".
 Slowly, slowly, the shadow-multitude Enter VOLUME 4.doc

107 the primal womb, and flowed ceaseless, The only m/current, the
 "I am", "I am".

Lo! 'Tis stopped, ev'n that VOLUME 4.doc

108 the "I am", "I am". Lo! 'Tis stopped, ev'n that m/current
 flows no more, Void merged into void – beyond sp VOLUME 4.doc

109 s of learning) learned, wise. On the flow of Thy m/current and
 its force Humanity is carried as Thou wilt. VOLUME 4.doc

110 ffiled breath; The moon's rays pour their cooling m/current
 forth; The earth's bare body in fair garb is clo VOLUME 4.doc

111 t small ripples on the surface, yet they show the m/current of
 your national thought. I should like to remind VOLUME 5.doc

112 cessive links of Guru and Shishya (disciple). The m/current of
 this spirit-force changes its course from time VOLUME 5.doc
 113 e mercy of that particular sect through which the m/current of
 life flows. Old forms of religion are like the VOLUME 5.doc
 114 ature are like these little straws carried in mad m/currents
 towards that ocean of Life, Perfection, and God. VOLUME 5.doc
 115 We may struggle to go back, or float against the m/current and
 play all sorts of pranks, but in the long run VOLUME 5.doc
 116 ss, sitting at whose feet I used to feel a mighty m/current of
 strength coursing into my heart, and the few w VOLUME 5.doc
 117 I speak to you are only through the force of that m/current
 gained by coming in contact with them! Do not thi VOLUME 5.doc
 118 from the Meghaduta of Kâlidâsa, but the one m/undercurrent of
 thought that was all the time running through VOLUME 5.doc
 119 e law flowing in uninterrupted succession, like a m/current,
 down the ages. Disciple: Why do you not preach VOLUME 5.doc
 120 days? Nowhere have I found the laws of the Rishis x/current in
 India, even when during my travels I searched VOLUME 5.doc
 121 le stand be with folded hands and watch the swift m/current of
 misery rushing past their doors, dragging men, VOLUME 5.doc
 122 nd make not the least effort to save any from the m/current,
 only waxing eloquent at the misdoings of the pri VOLUME 5.doc
 123 floated their national ship on the tide; and the m/current of
 that progress gradually gathered in volume and VOLUME 5.doc
 124 aged every kind of work with them. Gradually the m/current of
 the Asian races began to break forth upon Euro VOLUME 5.doc
 125 feel the mind operating along the different nerve x/currents.
 Thus the mind is brought under control – by re VOLUME 6.doc
 126 ty is in the long run disastrous. Each life has a ?/current
 running through it, and this current will eventua VOLUME 6.doc
 127 h life has a current running through it, and this ?/current will
 eventually take it to God. The end and aim o VOLUME 6.doc
 128 ld the body as perfect, part by part. Then send a ?/current of
 love to all the world; then pray for enlighten VOLUME 6.doc
 129 f attraction. Ojas is manufactured from the x/nerve-currents. It
 has this peculiarity: it is most easily made VOLUME 6.doc
 130 an be manufactured into Ojas. The two great x/nerve-currents of
 the body start from the brain, go down on eac VOLUME 6.doc
 131 e Sacral Plexus. The energy conveyed by these two x/currents of
 nerves comes down, and a large amount is cont VOLUME 6.doc
 132 and subconsciousness work through these two x/nerve-currents.
 But superconsciousness takes off the nerve-curr VOLUME 6.doc
 133 rents. But superconsciousness takes off the x/nerve-current when
 it reaches the lower end of the circuit, and VOLUME 6.doc
 134 be opened to form a passage for this Ojas. As the x/current
 travels from one centre of the spinal cord to ano VOLUME 6.doc
 135 holding the breath, imagine that breath like the ?/current
 which flows down the figure 8; when it reaches th VOLUME 6.doc
 136 ll psychic gifts. In a moment you can direct this ?/current of
 thought to anyone, as Jesus did, with instanta VOLUME 6.doc
 137 and who now lives. It is only he who can set the ?/current in
 motion. The "laying on of hands" is the contin VOLUME 6.doc

138 "laying on of hands" is the continuation of that ?/current
 which was set in motion by Christ. The one who ha VOLUME 6.doc
 139 t. The one who has the power of transmitting this ?/current is
 called a Guru. With great teachers the use of VOLUME 6.doc
 140 as with Jesus. But the "small fry" transmit this ?/current
 through words. Do not look on the faults of othe VOLUME 6.doc
 141 cene to scene ephemeral, with life's m/currents'
 ebb and flow. Oh! I am sick of this unending f VOLUME 6.doc
 142 is omniscient about the flow of electric magnetic x/currents all
 over the human body, from the hair-tuft to i VOLUME 6.doc
 143 it was in contact with that active, invigorating ?/current of
 joy. The Baron bowed down to their wishes and VOLUME 6.doc
 144 oble, and the pure who indicate the national m/life-current to
 be flowing clear and vigorous.
 Do you judge o VOLUME 6.doc
 145 teach others. Relax your limbs and float with the m/current, and
 you are sure to reach your destination.
 Col VOLUME 6.doc
 146 rk is the distribution and propagation of ?/thought-currents. If
 you can do that, then it is all right. . . . VOLUME 6.doc
 147 k not of it. The whole soul pours in a continuous m/current to
 God; there is no time to seek money, or name, VOLUME 7.doc
 148 he bank of the river Ganga; and one day the swift l/current bore
 to his very feet just the necessary material VOLUME 7.doc
 149 n in all, five inward and five outward. One great m/current
 flows upwards, and the other downwards. Prânâyâma VOLUME 7.doc
 150 ce, the more can be done with it. Only a powerful m/current of
 water can do hydraulic mining. What we need t VOLUME 7.doc
 151 nt. He is the channel through which the spiritual m/current
 flows to us, the link which joins us to the whole VOLUME 7.doc
 152 ideas of history and reasoning. Let it flow as a m/current
 through your mind, let it be whirled as a candle VOLUME 7.doc
 153 es. Break the identification of yourself with the m/current and
 know that you are free. True philosophy is t VOLUME 7.doc
 154 On the advent of Shri Ramakrishna, however, a new m/current has
 set in, in thought and language. Everything h VOLUME 7.doc
 155 d once, and you will find how vigorously the m/life-current of
 other nations is flowing. And what are you doi VOLUME 7.doc
 156 as a new model to society, why will they not pass x/current?
 Disciple: Sir, I was under the impression that VOLUME 7.doc
 157 is prepared to renounce all, who amid the strong x/current of
 the duality of good and evil, happiness and mi VOLUME 7.doc
 158 of people in the world and float with the general m/current,
 where then is your manliness? Well, the common p VOLUME 7.doc
 159 he direction of Brahman!' Even by such continuous m/current of
 thought the world will be benefited. Nothing g VOLUME 7.doc
 160 es fruitless, be it work or thought. Your m/thought-currents
 will perhaps rouse the religious feeling of some VOLUME 7.doc
 161 , have transformed themselves into a subconscious m/current, and
 therefore these come up in the mind in medit VOLUME 7.doc
 162 the boat. That boat proceeded slowly against the l/current and
 took nearly an hour and half to reach the Mat VOLUME 7.doc

163 even when not doing any outward action, flows the m/current of
 activity in the form of the contemplation of B VOLUME 7.doc
 164 d the little company, shaken and disturbed by the ?/current of
 powerful feelings and vindictive passion which VOLUME 7.doc
 165 change in the course of the wind or in the l/ocean-current
 would decide the fate of a battle. Again, those s VOLUME 7.doc
 166 like sparks of fire, bewitching music, the magic m/current of
 thoughts from master minds coming into conflic VOLUME 7.doc
 167 clouds in disgust to witness the secretly flowing m/current of
 sensuality behind this assemblage of arts and VOLUME 7.doc
 168 aw of motion. Whirlpools show the strength of the m/current;
 stop the current and stagnation ensues. Motion i VOLUME 7.doc
 169 lpools show the strength of the current; stop the m/current and
 stagnation ensues. Motion is life. We must ha VOLUME 7.doc
 170 3rd. Rechaka - exhaling. There are two ?/currents
 passing through the brain and circulating down t VOLUME 8.doc
 171 the base and returning to the brain. One of these ?/currents,
 called the "sun" (Pingalâ), starts from the lef VOLUME 8.doc
 172 ne, like one-half of the figure eight. The other ?/current, the
 "moon" (Idâ), reverses this action and compl VOLUME 8.doc
 173 e lower part is much longer than the upper. These ?/currents
 flow day and night and make deposits of the grea VOLUME 8.doc
 174 ver all parts of the body. These "sun" and "moon" ?/currents are
 intimately connected with breathing, and by VOLUME 8.doc
 175 e they please and may even destroy him. These two ?/currents are
 the great "check rein" in the hands of the c VOLUME 8.doc
 176 ll great teachers were Yogis and controlled every ?/current. The
 Yogis arrest these currents at the base of t VOLUME 8.doc
 177 controlled every current. The Yogis arrest these ?/currents at
 the base of the spine and force them through VOLUME 8.doc
 178 centre of the spinal column. They then become the ?/current of
 knowledge, which only exists in the Yogi.
 Sec VOLUME 8.doc
 179 body is objectified thought. The "sun" and "moon" ?/currents
 bring energy to all parts of the body. The surpl VOLUME 8.doc
 180 al column commonly known as nerve centres. These ?/currents are
 not to be found in dead bodies and can only VOLUME 8.doc
 181 must give a new direction to the "sun" and "moon" ?/currents and
 open for them a new passage through the cent VOLUME 8.doc
 182 the spinal cord. When we succeed in bringing the ?/currents
 through this passage called "Sushumnâ", up to th VOLUME 8.doc
 183 . Until it does, imagine it does: try to feel the ?/currents and
 try to force them through the Sushumna. This VOLUME 8.doc
 184 ing some of them. Never mind. The national life - x/current is
 still there - the mission of the race.
 The In VOLUME 8.doc
 185 h to several new sects in India. The stronger the m/current, the
 more the whirlpools and eddies. Sects are no VOLUME 8.doc
 186 hey come and set in motion a tremendous spiritual ?/current by
 transmitting their power to their immediate di VOLUME 8.doc
 187 why each of you cannot be a vehicle of the mighty ?/current of
 spirituality. But first you must find a teach VOLUME 8.doc

188 must take the help of the grosser end of it. The ?/current of
 action which is manifested on the outside is t VOLUME 8.doc
 189 and perfect, as healthy and strong. Then throw a ?/current of
 love all around, think of the whole universe b VOLUME 8.doc
 190 tion and its only remedy is getting back into the m/current of
 the rest of the world. Motion is the sign of l VOLUME 8.doc
 191 other! . . . Alone and drifting about in the m/will-current of
 the Mother has been my whole life. The moment VOLUME 8.doc
 192 Karma-Yoga only. I am bobbing up and down in the m/current of
 life. Today it is rather down, so I finish the VOLUME 9.doc
 193 er, and he from others, and so on, in an unbroken m/current. He
 must be able to transmit that spiritual curre VOLUME 9.doc
 194 rrent. He must be able to transmit that spiritual m/current.
 When the teacher and the taught are both ready, VOLUME 9.doc
 195 From Him are the seven worlds in which the life m/currents
 flow. From Him are all these seas and oceans. Fr VOLUME 9.doc
 196 question of organic forces. We must reinforce the ?/current of
 that life itself, and leave it to do the rest. VOLUME 9.doc

Raw tagged data for *deluge*

1 over cloud, and then it bursts into a tremendous ?/deluge of
 rain. The cause of creation was described as w VOLUME 1.doc
 2 Side by side with this, we find the story of the l/deluge
 everywhere. That story itself is a proof that thi VOLUME 2.doc
 3 went on becoming more and more corrupt until the l/deluge swept
 away a large portion of mankind, and again VOLUME 2.doc
 4 of purity. You are all aware of the story of the l/deluge in
 the Old Testament. The same story was current VOLUME 2.doc
 5 taken this form to come and warn you that I will l/deluge the
 world. You build an ark and in it put a pair VOLUME 2.doc
 6 water my horn. Fasten the ark to it; and when the l/deluge
 subsides, come out and people the earth." So the VOLUME 2.doc
 7 kind of animal and seeds of every plant. When the l/deluge
 subsided, he came and peopled the world; and we a VOLUME 2.doc
 8 but in the rainy season the clouds speak not, but m/deluge the
 world with water." So those who are really wo VOLUME 2.doc
 9 mbattled cohorts. Each idea had to be soaked in a m/deluge of
 blood. Each idea had to wade through the blood VOLUME 3.doc
 10 nd that concentrated energy is to pour forth in a m/deluge on
 the world whenever circumstances are propitiou VOLUME 3.doc
 11 millions of human beings. By this power they can ?/deluge the
 whole earth with blood. Religion and all thin VOLUME 3.doc
 12 India with socialistic or political ideas, first m/deluge the
 land with spiritual ideas. The first work tha VOLUME 3.doc
 13 Whenever the world has required it, this perennial flood of
 spirituality has overflowed and m/deluged the world. VOLUME 3.doc
 14 vilisation of the West is but the remnant of that m/deluge. Now
 the same opportunity has again come; the pow VOLUME 3.doc
 15 may bring the sword or the gun into play, you may ?/deluge the
 world with human blood, but so long as there VOLUME 3.doc
 16 iptures, because they describe the history of the l/deluge, and
 the history of kings and reigning families, VOLUME 3.doc

17 , which in times to come, as history shows, is to m/deluge the
 world. This is the land where, like its might VOLUME 3.doc
 18 do now if they were given a free hand. They would ?/deluge the
 whole world in blood tomorrow if it would bri VOLUME 4.doc
 19 Great laurels are due, no doubt, to those who can ?/deluge the
 world with blood at a moment's notice; great VOLUME 4.doc
 20 es of a like nature to come back again? Or is the m/deluge of a
 Buddhistic propaganda again going to turn th VOLUME 4.doc
 21 se very customs which are being swept away by the m/deluge of
 the power of Western sovereignty or of Western VOLUME 4.doc
 22 es of a like nature to come back again? Or is the m/deluge of a
 Buddhistic propaganda again going to turn th VOLUME 4.doc
 23 se very customs which are being swept away by the m/deluge of
 the power of Western sovereignty or of Western VOLUME 4.doc
 24 iration of the One Universal Mother, has begun to m/deluge the
 world with the flood of the unselfish love of VOLUME 4.doc
 25 rted action they have among themselves!
 With the m/deluge which swept the land at the advent of Buddhism, t
 VOLUME 4.doc
 26 a higher path, though this process is slow
 First m/deluge the land (India) with spiritual ideas, then other
 VOLUME 5.doc
 27 m this Math will go out men of character who will m/deluge the
 world with spirituality. This will be followe VOLUME 5.doc
 28 revenge wanted to kill all the people of Vraja by l/deluge of
 rain. They were all sheltered by Krishna under VOLUME 5.doc
 29 rom Madras will come the spiritual wave that will m/deluge
 India. I can only say Godspeed to your good inten VOLUME 6.doc
 30 have come down now in right earnest, and it is a l/deluge,
 pouring, pouring, pouring night and day. The riv VOLUME 6.doc
 31 . The Babylonian cosmology and description of the l/Deluge have
 in many parts been incorporated wholesale in VOLUME 7.doc
 32 rt-struck lion's rage. The cloud puts forth its m/deluge
 strength When lightning cleaves its breast, Whe VOLUME 8.doc
 33 friends. Tell Mother to look sharp. I am going to m/deluge your
 Yankee land with idolatrous missionaries.
 T VOLUME 8.doc
 34 Our rains also have nearly set in. In a week the l/deluge will
 commence in earnest.As for me, I am much s VOLUME 9.doc

Raw tagged data for dew

1 m many, as when the one sun reflects in a million m/dew-drops
 and seems a million tiny suns. The reflecti VOLUME 1.doc
 2 almost unperceived. As the gentle falling of the m/dew at night
 brings support to all vegetable life, so VOLUME 1.doc
 3 ng a mass of roses. Each flower was perfect, with l/dew-drops on
 the petals, not one crushed, not one inj VOLUME 2.doc
 4 ill be the result. Slow and silent, as the gentle m/dew that
 falls in the morning, unseen and unheard yet VOLUME 3.doc
 5 l knowledge can only be given in silence like the m/dew that
 falls unseen and unheard, yet bringing into VOLUME 3.doc

6 age, and is there bound for ever. Like the gentle m/dew that
 falls unseen and unheard, and yet brings int VOLUME 3.doc
 7 nt, unperceived, gentle, yet omnipotent, like the m/dew that
 falls in the morning, unseen and unnoticed, VOLUME 3.doc
 8 fallen upon the world like that of the gentle m/dew, unheard
 and scarcely marked, yet bringing into b VOLUME 4.doc
 9 great womb of time, like unto the fall of gentle m/dew on the
 ocean. Others who inaugurated the huge sac VOLUME 4.doc
 10 bloom lifts her happy face, Washed with drops of m/dew, towards
 the sun." VOLUME 4.doc
 11 t of that Being. All the sun is reflected in each m/dew-drop.
 Appearing in time, space and causality, thi VOLUME 8.doc
 12 d space, as we see the sun reflected in a million m/dewdrops,
 though we know that the sun itself is one a VOLUME 8.doc
 13 d is in the foaming deep What care I, friend, the m/dew! It is a
 queer life, mine always travelling, n VOLUME 9.doc
 14 are they today? Gone vanished like the morning m/dew, and left
 behind in the march. But here are the VOLUME 9.doc

Raw tagged data for *drop*

1 and got a bit of burning firewood in his beak and x/dropped it
 before the guests, to which they added fuel VOLUME 1.doc
 2 even times round the hall without spilling even a l/drop. The
 boy took the cup and proceeded in the midst VOLUME 1.doc
 3 the king, seven times did he go round, and not a l/drop of the
 milk was spilt. The boy's mind could not b VOLUME 1.doc
 4 is on them! It is living a slave's life, at last x/dropping
 down in the street and dying in harness, like VOLUME 1.doc
 5 mly to the beetle, then to smear its horns with a l/drop of
 honey, and to set it free on the wall of the t VOLUME 1.doc
 6 r one likes.
 When one begins to concentrate, the x/dropping of a pin will seem like
 a thunderbolt going t VOLUME 1.doc
 7 ns when the star Svâti is in the ascendant, and a ?/drop of rain
 falls into an oyster, that drop becomes a VOLUME 1.doc
 8 nt, and a drop of rain falls into an oyster, that ?/drop becomes
 a pearl. The oysters know this, so they c VOLUME 1.doc
 9 t star shines, and wait to catch the precious ?/raindrop. When a
 drop falls into them, quickly the oysters VOLUME 1.doc
 10 , and wait to catch the precious raindrop. When a ?/drop falls
 into them, quickly the oysters close their VOLUME 1.doc
 11 bottom of the sea, there to patiently develop the ?/drop into
 the pearl. We should be like that. First hea VOLUME 1.doc
 12 ive it. The answer is that this world is only one m/drop in an
 infinite ocean, one link in an infinite cha VOLUME 1.doc
 13 rusha so great that the whole universe seems as a m/drop in the
 ocean and falls off by its own nothingness VOLUME 1.doc
 14 iminating power, to clearness of vision. The veil x/drops from
 the eyes, and we see things as they are. We VOLUME 1.doc
 15 ze it." I did so and he said, "Why, my boy, not a l/drop of
 water comes out. Until the water comes out, it VOLUME 1.doc

16 ny, as when the one sun reflects in a million m/dew-drops and
 seems a million tiny suns. The reflection mu VOLUME 1.doc
 17 world as it existed at that time, and never was a x/drop of
 blood shed for that religion. We read how in C VOLUME 1.doc
 18 The sun, the moon, and the whole universe are but m/drops in
 your transcendent nature. How can you be born VOLUME 1.doc
 19 ime, and time is nothing in the Infinite. It is a m/drop in the
 ocean. We can afford to wait and be calm.
 VOLUME 1.doc
 20 er of mind? Let us realise we are all mind. Every m/drop has the
 whole of the ocean in it. That is the min VOLUME 1.doc
 21 mass of roses. Each flower was perfect, with l/dew-drops on the
 petals, not one crushed, not one injured. VOLUME 2.doc
 22 lways taking the same meaning. The word Maya then x/dropped out
 of sight altogether. But in the meantime t VOLUME 2.doc
 23 y river is rushing towards the ocean, and all the m/drops that
 constitute the stream will in time be drawn VOLUME 2.doc
 24 s, into our very veins, until it tingles in every ?/drop of our
 blood and permeates every pore in our body VOLUME 2.doc
 25 sed with regard to these gods, but later on it is x/dropped
 entirely, for they found that immortality whic VOLUME 2.doc
 26 , infinite as you may think it, is only finite, a m/drop in the
 ocean, and your Soul is the ocean; you are VOLUME 2.doc
 27 oes back to that fine form, and subsides. The l/raindrop in
 which the beautiful sunbeam is playing was dra VOLUME 2.doc
 28 reached a region where it changed into water, and x/dropped down
 in its present form – to be converted int VOLUME 2.doc
 29 e, and so on and on; there is no end to it. l/Water-drops roll
 down the mountains into the ocean, and rise VOLUME 2.doc
 30 bits of paper, straw, etc., at one place, only to x/drop them
 and go on to another, and so go on rotating, VOLUME 2.doc
 31 egions, and, at last, reach the earth through l/raindrops. There
 on the earth they attach themselves to so VOLUME 2.doc
 32 ay; but when that realisation comes, these things x/drop away.
 For instance, maps are good, but when you s VOLUME 2.doc
 33 it is a matter of greater manifestation. The veil x/drops away,
 and the native purity of the soul begins t VOLUME 2.doc
 34 rs into your very veins, till it tingles in every ?/drop of
 blood, till it is in your flesh and bone. Let VOLUME 2.doc
 35 , then cloud, and then fall upon the earth as ?/raindrops; then
 they get into food, which is eaten up by h VOLUME 2.doc
 36 of worlds will satisfy him; they are to him but a m/drop in the
 ocean of existence. His soul wants to go b VOLUME 2.doc
 37 iner, and then again grosser and grosser. The ?/raindrop is
 drawn from the ocean in the form of vapour, an VOLUME 2.doc
 38 eceptible. When converts are made they of course x/drop at once
 out of the native sects, but the mass of VOLUME 2.doc
 39 d squeeze it between my hands. I did so and not a ?/drop of
 water came from it. It was the idea only that VOLUME 2.doc
 40 es the heart, until every nerve and muscle, every ?/drop of
 blood tingles with the idea that I am He, I am VOLUME 3.doc

41 l wide open, until it has succeeded in catching a m/drop of the
 rain-water, and then it dives deep down to VOLUME 3.doc
 42 in fashioning a beautiful pearl out of that m/rain-drop."
 This is indeed the most poetical and forcible VOLUME 3.doc
 43 oves another, and the first woman he lets go. She x/drops put of
 his mind smoothly, gently, without his fe VOLUME 3.doc
 44 hen begins to love another man, and the first one x/drops off
 from her mind quite naturally. A man loves h VOLUME 3.doc
 45 country, and the intense love for his little city x/drops off
 smoothly, naturally. Again, a man learns to VOLUME 3.doc
 46 or his country, his intense, fanatical patriotism x/drops off
 without hurting him, without any manifestati VOLUME 3.doc
 47 of love. All rivers flow into the ocean. Even the m/drop of
 water coming down from the mountain side canno VOLUME 3.doc
 48 a river, however big it may be; at last even that m/drop somehow
 does find its way to the ocean. God is th VOLUME 3.doc
 49 of the nation, till it began to tingle with every ?/drop of
 blood that flowed in its veins, till it became VOLUME 3.doc
 50 suns and moons and all their systems appear like m/drops in the
 ocean, before whose glory space melts awa VOLUME 3.doc
 51 ntered into our very blood and tingled with every ?/drop in our
 veins, and has become one with our constit VOLUME 3.doc
 52 ld is left and the universe itself becomes like a m/drop in the
 transcendent ocean of the glory of the sou VOLUME 3.doc
 53 a part and parcel of us, till it tingles in every ?/drop of
 blood that runs through our veins, till it has VOLUME 3.doc
 54 l come to It from outside, not that anything will x/drop into It
 from the skies. Mark you, your Vedas are VOLUME 3.doc
 55 have entered into our veins and tingle with every ?/drop of
 blood there. Ay, you may be astonished to hea VOLUME 3.doc
 56 but fluently, and his ideas, as new as sparkling, m/drop from
 his tongue in a perfectly bewildering overfl VOLUME 3.doc
 57 gest number of converts without the shedding of a l/drop of
 blood; but he did not tell his audience anythi VOLUME 3.doc
 58 nverted millions without the shedding of a single l/drop of
 blood. Hindus, with all their faults and super VOLUME 3.doc
 59 eir skin the color which would be produced by the ?/drops which
 fell from a pricked finger into a glass of VOLUME 3.doc
 60 ure went flowing by them, and no right to drink a l/drop of
 water. And that man was born – the great man VOLUME 3.doc
 61 ay not. But in my opinion – oh, if I had only one m/drop of that
 strength! The sanest philosopher the worl VOLUME 3.doc
 62 r that moment all these lower desires seem like a m/drop in the
 ocean? Then the soul grows, and feels the VOLUME 4.doc
 63 o be, it will become a hideous hell and will just x/drop. These
 teachers are the fair flowers of human lif VOLUME 4.doc
 64 sacrificial fire, born in the field, and so on – x/dropped from
 the clouds as it were. All those sorts of VOLUME 4.doc
 65 w of the ornaments from her arms and at intervals x/dropped them
 to the grounds She was taken by Râvana t VOLUME 4.doc
 66 y, and as the chariot passed over their heads she x/dropped one
 of her ornaments to attract their attentio VOLUME 4.doc

67 d into its very life, and has so tingled in every ?/drop of
 blood of the race, as this ideal of Sita. Sita VOLUME 4.doc
 68 ut neither returned, having drunk of the lake and x/dropped down
 dead. Then Yudhishtira rose up to go in VOLUME 4.doc
 69 ther, in the cold and snow, all the four brothers x/dropped
 down, but unshaken, though alone, the king adv VOLUME 4.doc
 70 he came down upon the earth as gently as a flower x/drops upon
 the grass. Poison, fire, starvation, throwi VOLUME 4.doc
 71 lue; a rolling desert of miles upon miles where a l/drop of
 water cannot be found, neither will a blade of VOLUME 4.doc
 72 ough. There are other sects. ... They give you a ?/drop of the
 elixir of life and you remain young. ... I VOLUME 4.doc
 73 g else. ... Let us take another example. You are x/dropping
 stones upon the smooth surface of a lake. Eve VOLUME 4.doc
 74 pon the smooth surface of a lake. Every stone you x/drop is
 followed by a reaction. The stone is covered b VOLUME 4.doc
 75 e. Similarly, external things are like the stones x/dropping
 into the lake of the mind. So we do not reall VOLUME 4.doc
 76 the soul. Worlds must disappear in the soul like m/drops in the
 ocean. And this world to become the goal VOLUME 4.doc
 77 nd. The mind is like a lake, and every stone that x/drops into
 it raises waves. These waves do not let us VOLUME 4.doc
 78 upon galaxy of suns and stars and nebulae is as a m/drop. Every
 man or woman, nay, from the highest Devas VOLUME 4.doc
 79 tion. And that where it returns. To it the ?/tear-drop goes,
 To spread the smiling form
 It is the Goal VOLUME 4.doc
 80 who in due course of time will squeeze out every ?/drop of it
 for my own use and profit." As during the VOLUME 4.doc
 81 His ocean dwindles down to a mere m/drop. From
 highest Brahman to the yonder worm VOLUME 4.doc
 82 flower abloom lifts her happy face. Washed with ?/drops of
 dew, towards the sun." VOLUME 4.doc
 83 y and I thought to give them a little surprise by x/dropping in
 on New Year's day. I am trying to get a ne VOLUME 5.doc
 84 e, my dear Mary, do not be frightened at whatever x/drops from
 my lips, for the power behind me is not Viv VOLUME 5.doc
 85 n to the Resident, but better still if you kindly x/drop a line
 to the Resident telling him that you have VOLUME 5.doc
 86 need you at all. The world goes on you are like a m/drop in the
 ocean. A leaf does not move, the wind does VOLUME 5.doc
 87 ou gentle and good. This feeling tingles in every ?/drop of
 blood in India. If I go to the villages to tea VOLUME 5.doc
 88 which is a petty thing - I know! Let us, however, x/drop the
 subject now; more of it another time.
 After VOLUME 5.doc
 89 ength. Do we dream of revenging ourselves on this ?/drop of sea-
 spray? But it is a great thing to a mosqui VOLUME 5.doc
 90 If you squeeze a bit of this marble, it will drip m/drops of
 royal love and its sorrow." Further he observ VOLUME 5.doc
 91 his business of taking away the bride by violence x/dropped
 away, and marriage was contracted with the mut VOLUME 5.doc

92 d and life; but, as a matter of fact, it is but a m/drop in the
 mighty ocean of subconscious mind. If all VOLUME 6.doc
 93 . . . The one has no time to stop for a few ?/tear-drops or
 pangs; the other cannot proceed without wiping VOLUME 6.doc
 94 the other cannot proceed without wiping the ?/tear-drop,
 without healing that misery. One is great, so gr VOLUME 6.doc
 95 Who becomes learned? He who can feel even one m/drop of
 love. God is love, and love is God. And God is VOLUME 6.doc
 96 d all idea of sex will fall away. "Like the water m/drop on the
 sand of the river bank on a summer day, ev VOLUME 6.doc
 97 is revealed and is all, this world appears like a m/drop.
 Pass from non-existence to existence, from dark VOLUME 6.doc
 98 desires vanish, forms and doctrines and churches x/drop away,
 even the desire for freedom (the end and ai VOLUME 6.doc
 99 in of gold. Much good comes of the latter; and it x/drops off by
 itself when all the good is reaped. The s VOLUME 6.doc
 100 after carrying me in His arms all my life? Not a ?/drop will be
 in the ocean, not a twig in the deepest f VOLUME 6.doc
 101 workers, great heroes – never mind money, it will x/drop from
 the heavens. Let them whose gifts you will a VOLUME 6.doc
 102 never be expressed; it is as when a grain of salt x/drops into
 the ocean, it is at once merged in the ocea VOLUME 7.doc
 103 s the Vishishtâdvaitist idea. A bit of Mother, a m/drop, was
 Krishna, another was Buddha, another was Chr VOLUME 7.doc
 104 for you. It is like the hydrostatic paradox, one m/drop of
 water can balance the universe. We cannot see VOLUME 7.doc
 105 scorching the very soul. "O king, drink this one m/drop of
 nectar and be happy." ("I am not the doer", th VOLUME 7.doc
 106 ten thousandfold more out of it. Get every single m/drop."
 That which seems to be the will is the Atman b VOLUME 7.doc
 107 period of twenty-one days; after that, their body x/drops like a
 sere leaf from the tree of Samsâra (world VOLUME 7.doc
 108 s down the throat any more. For three weeks not a l/drop of
 water shall be able to go down the throat. The VOLUME 7.doc
 109 g wine, he would simply touch his forehead with a l/drop of it.
 The Tantrika form of worship is a very sli VOLUME 7.doc
 110 ly sad and pitiful; then suddenly and flippantly, x/dropping the
 seer, "Me – I don't care! The world will VOLUME 7.doc
 111 eir heels on our necks, they have sucked the last ?/drop of our
 blood for their own pleasures, they have c VOLUME 7.doc
 112 hem, keep it carefully in copper vessels, and sip m/drops of it
 on holy festive occasions. Kings and princ VOLUME 7.doc
 113 ever opportunities occurred I used to drink a few l/drops of it.
 And every time I drank, in the midst of t VOLUME 7.doc
 114 tupid and out of use. Indian sailors never take a l/drop of
 liquor in their life, and up to now, not one o VOLUME 7.doc
 115 ktabija. (A demon, in the Durgâ-Saptashati, every ?/drop of
 whose blood falling on the ground produced ano VOLUME 7.doc
 116 coolies, lift up the cargo by means of cranes and x/drop it,
 without touching, on the Suez boats which car VOLUME 7.doc
 117 for recovering water-pots that have accidentally x/dropped into
 wells. To this they tightly fastened about VOLUME 7.doc

118 act as a float. Then the hook with the float was x/dropped in
 the water. Below the ship a police boat was VOLUME 7.doc
 119 d them out! All right, cut them off, and let them x/drop into
 the sea, that will make the weight lighter. VOLUME 7.doc
 120 thinking of my long silence. In the first place I x/dropped in
 on the Congress in the eleventh hour, and q VOLUME 7.doc
 121 e nobility of gods - ay, wherever His mercy would x/drop! . . .
 Obedience is the first duty. Well, just do VOLUME 7.doc
 122 the least to make that sacrifice nor shed a ?/tear-drop - you
 will see this verified in action. But up ti VOLUME 7.doc
 123 that Being. All the sun is reflected in each m/dew-drop.
 Appearing in time, space and causality, this Bei VOLUME 8.doc
 124 es. We must know the truth, "I am He". We are not m/drops to
 fall into the ocean and be lost; each one is VOLUME 8.doc
 125 pace, as we see the sun reflected in a million m/dewdrops,
 though we know that the sun itself is one and n VOLUME 8.doc
 126 e; it may have been stupendous in its ruin. As a m/drop of
 water upon a lotus leaf tumbles about and fall VOLUME 8.doc
 127 nd how was this done? Without the shedding of one ?/drop of
 blood! With all your brags and boastings, wher VOLUME 8.doc
 128 p through the heavens, even the universe is but a m/drop in the
 bucket. Your agnostic sees not the greatest VOLUME 8.doc
 129 e. I do not think of punishing or escaping from a ?/drop of sea-
 spray. It is nothing to me. Yet to the mos VOLUME 8.doc
 130 taken and will find in the long run that a single m/drop of
 poison poisons the whole mass. . . . The man w VOLUME 8.doc
 131 all expected, has a few verses on Yoga. The words x/dropped in
 my last letter were Yoga-Sutra, which I am VOLUME 8.doc
 132 otion. But which language can really do so? So I x/drop it,
 leaving it to your heart to clothe my thought VOLUME 8.doc
 133 comes paper, still I would not be able to write a m/drop of the
 debt of gratitude I owe to you and yours. VOLUME 9.doc
 134 P.S. This is strictly private. Will you please x/drop a wire
 to me whether you will do it or not? Ever VOLUME 9.doc
 135 you would have better rest and quiet in Detroit, x/drop a line
 and I come. It is only seventeen hours fro VOLUME 9.doc
 136 t that need not make you irregular. I pray you to x/drop a few
 lines every now and then. Of course, when I VOLUME 9.doc
 137 passages which state that in that house where one ?/drop of a
 woman's tear falls, the gods are never pleas VOLUME 9.doc
 138 fool? (Verse 4) For this life, which is like a m/drop of
 water on a lotus leaf, We have not enjoyed, b VOLUME 9.doc
 139 through it all the veil of playfulness was never x/dropped.
 "They played with the Lord" and instinctively VOLUME 9.doc
 140 hilosopher's stone. Both alike turn to gold! One m/drop of
 water is in the sacred Jamuna, And one is foul VOLUME 9.doc
 141 sion of faith, any declaration of new opinion. He x/dropped the
 whole question. His listener went free. Bu VOLUME 9.doc
 142 ring seed of the Aryans". But at this question he x/dropped the
 little blue flower from his hands, and a g VOLUME 9.doc
 143 relays of pilgrims had been passing the tents and x/dropping in,
 in the most friendly manner, to give the VOLUME 9.doc

144 him a red apple or a brilliant toy, and he will x/drop the
 razor. But he who puts his hand in the fire w VOLUME 9.doc
 145 ation he compared the human body to a river. Each m/drop of
 water passes on and is replaced by another. Th VOLUME 9.doc

Raw data for float

1 is that the moment we are in that stream we will m/float. Then
 there is no more struggle. This is to be fo VOLUME 1.doc
 2 st marvellous powers. Many of them were trying to l/float in the
 air or pass through it. I shall tell you a VOLUME 2.doc
 3 h like straws and scraps of paper we may at times m/float
 aimlessly about, in the long run we are sure to j VOLUME 2.doc
 4 anga in the midsummer sun of India, and in winter l/float in the
 waters of the Ganga for a whole day; they VOLUME 3.doc
 5 mind is attached to the Absolute!" Bhakti has to m/float on
 smoothly with the current of our nature. True VOLUME 3.doc
 6 drawn out, and the planks get loosened and freely m/float on the
 water. Divine grace thus loosens the bindi VOLUME 3.doc
 7 body lives or goes, Its task is done. Let Karma m/float it
 down; Let one put garlands on, another kick VOLUME 4.doc
 8 ntime I am trying my best to find any plank I can m/float upon.
 And if I find out any means to support myse VOLUME 5.doc
 9 n of rousing an enthusiasm. Take advantage of it, m/float along
 with it, and everything will come right. Lo VOLUME 5.doc
 10 rfection, and God. We may struggle to go back, or m/float
 against the current and play all sorts of pranks, VOLUME 5.doc
 11 as no right to teach others. Relax your limbs and m/float with
 the current, and you are sure to reach your VOLUME 6.doc
 12 ter for one. I have seen the truth let the body m/float up or
 down, who cares? It is a beautiful mountai VOLUME 6.doc
 13 ke it the present. Give up everything, and let it m/float where
 it will. This world is all a delusion, do n VOLUME 7.doc
 14 follow the common run of people in the world and m/float with
 the general current, where then is your manl VOLUME 7.doc
 15 it, a big piece of wood was attached to act as a l/float. Then
 the hook with the float was dropped in the VOLUME 7.doc
 16 ttached to act as a float. Then the hook with the l/float was
 dropped in the water. Below the ship a police VOLUME 7.doc
 17 est to him to remove the beam that was meant as a l/float to
 catch the shark, along with the hook, to a sho VOLUME 7.doc
 18 d grinning from ear to ear he managed to push the l/float to
 some distance by means of a pole. While we in VOLUME 7.doc
 19 watch them and follow them in imagination as they m/float away.
 This will gradually lessen the circles. For VOLUME 8.doc
 20 ake. They are formed of the water of the lake and m/float in it
 at the same time. So everything that exists VOLUME 8.doc

Raw tagged data for *flood*

1 y for a while, only to return in an all-absorbing m/flood, a
 thousand times more vigorous, and when the tum VOLUME 1.doc
 2 ow till finally they unite in one mighty majestic m/flood. The
 messages that are coming down to us from the VOLUME 1.doc
 3 fields and his cattle. and so forth. Then came a ?/flood. One
 night the river rose until it overflowed its VOLUME 2.doc
 4 ulders, and he was trying to ford this tremendous ?/flood. After
 a few steps he found the current was too s VOLUME 2.doc
 5 he eating and goes towards the unknown God, and a m/flood of
 light comes. He thinks that this world is a va VOLUME 2.doc
 6 ty, the fountains which will have to overflow and m/flood the
 world to bring in new life and new vitality t VOLUME 3.doc
 7 ere will be different tides. At one time the full m/flood of
 materialistic ideas prevails, and everything i VOLUME 3.doc
 8 whenever the world has required it, this perennial m/flood of
 spirituality has overflowed and deluged the wo VOLUME 3.doc
 9 train every nerve for it. Let foreigners come and m/flood the
 land with their armies, never mind. Up, India VOLUME 3.doc
 10 e. The tank is already filled and the water would m/flood his
 land in a moment, only there is a mud-wall be VOLUME 3.doc
 11 or the last hundred years or so, there has been a m/flood of
 criticism all over this land of ours, where th VOLUME 3.doc
 12 esistible powers, carrying away in its omnipotent m/flood all
 that is weak and defective, and raising the H VOLUME 4.doc
 13 m the four quarters of the earth; let the intense m/flood of
 light flow in from the West what of that? Wh VOLUME 4.doc
 14 al Mother, has begun to deluge the world with the m/flood of the
 unselfish love of a great man's heart, the VOLUME 4.doc
 15 you are the chosen instruments in His hands. The m/flood of
 spirituality has risen. I see it is rolling ov VOLUME 5.doc
 16 we have been the first to break bounds and try to m/flood the
 world with missionary zeal." "And what do yo VOLUME 5.doc
 17 y meet with? . . . In these days of dire famine, l/flood,
 disease, and pestilence, tell me where your Cong VOLUME 6.doc
 18 all that reason can give about the Atman; let the m/flood of
 reason flow over It, then take what remains. I VOLUME 7.doc
 19 niversal harmony that will emanate from here will m/flood the
 whole world. While all this was going on, th VOLUME 7.doc
 20 The power that will have its rise from here will m/flood the
 whole world and turn the course of men's live VOLUME 7.doc
 21 is, only the beginning has been made. Before this m/flood
 everybody will be swept off. Disciple: Please te VOLUME 7.doc
 22 in; The clouds of the rainy season without a word ?/flood the
 earth." See Sturdy, those that have helped o VOLUME 7.doc
 23 es barred for ever seem to open and let in many a m/flood of
 light. We learn as we grow. Alas! we cannot u VOLUME 8.doc

Raw tagged data for *flow*

1 use to remain so is its very nature. This ebb and m/flow, this
 rising and falling, is in the world's very VOLUME 1.doc

2 other sacred word to the Pranayama. Let the word m/flow in and
 out with the breath, rhythmically, harmoni VOLUME 1.doc
 3 and keeps itself in that state. 2. An unbroken m/flow of
 knowledge in that object is Dhyâna. The mind VOLUME 1.doc
 4 than when the mind comes bubbling out. 10. Its m/flow becomes
 steady by habit. The flow of this contin VOLUME 1.doc
 5 ut. 10. Its flow becomes steady by habit. The m/flow of this
 continuous control of the mind becomes st VOLUME 1.doc
 6 disappear, and now they appear again in stronger m/flow till
 finally they unite in one mighty majestic fl VOLUME 1.doc
 7 he wept and wept and wept. It was all that great m/flow of love
 in the man that was struggling to get at VOLUME 1.doc
 8 armony in parts of the body is controlled by more ?/flow of the
 nerve currents towards them. The Yogi ough VOLUME 1.doc
 9 eaven would not have gardens through which rivers l/flow; I
 would have a land where very little rain falls VOLUME 2.doc
 10 r, he said, that the waves of the [Bay of] Bengal m/flow and
 drown all rather than this. English civilizat VOLUME 2.doc
 11 the ocean of whose love there is neither ebb nor m/flow. Love
 must get to its right destination, it must VOLUME 3.doc
 12 is really the infinite ocean of love. All rivers m/flow into
 the ocean. Even the drop of water coming dow VOLUME 3.doc
 13 osophy and spirituality of India is ever ready to m/flow along
 the new-made channels into the veins of the VOLUME 3.doc
 14 he Personal God in it. I understand the wonderful m/flow of love
 that comes from the idea of a Personal Go VOLUME 3.doc
 15 to them it is well adapted. Let the great stream m/flow on, and
 he is a fool who would try to change its VOLUME 3.doc
 16 too tortuous and that the only remedy would be to m/flow as
 directed. The golden rule, he declared, was as VOLUME 3.doc
 17 e ear as one continuous sound, so should the mind m/flow towards
 God in one continuous stream. We should n VOLUME 4.doc
 18 no adjusting or smoothing out of his spontaneous m/flow for
 purposes of publication has been done. Where VOLUME 4.doc
 19 tâ, striking the keynote of the pulsating ebb and m/flow of the
 spiritual energy in the universe. These c VOLUME 4.doc
 20 Shudras. Is God a nervous fool like you that the m/flow of His
 river of mercy would be dammed up by a pie VOLUME 4.doc
 21 ion from the great dynamo of Europe, the electric xm/flow of
 that tremendous power vivifying the whole worl VOLUME 4.doc
 22 hat intense spirit of activity (Rajas) which will m/flow through
 our every vein, from head to foot. What VOLUME 4.doc
 23 ters of the earth; let the intense flood of light m/flow in from
 the West - what of that? Whatever is weak VOLUME 4.doc
 24 l snow-capped peaks of the Himalayas, combine and m/flow
 together to form the gigantic river of the gods, VOLUME 4.doc
 25 ion from the great dynamo of Europe, the electric xm/flow of
 that tremendous power vivifying the whole worl VOLUME 4.doc
 26 l snow-capped peaks of the Himalayas, combine and m/flow
 together to form the gigantic river of the gods, VOLUME 4.doc
 27 le life to one Sanskrit work, and much light will m/flow to the
 world thereby. The Mahabharata especially VOLUME 4.doc

28 he watchword of his life and, watered even by the m/flow of his
 own life-blood. It is therefore that in ev VOLUME 4.doc
 29 here light is mixed with shade, there the ebb and m/flow
 naturally disturb the otherwise unshaken faith, a VOLUME 4.doc
 30 lost, thousands will be earned again. But if the m/flow of the
 stream of those qualifier be retarded, sha VOLUME 4.doc
 31 over. Gently waving lotuses unnumbered; Foaming m/flow
 cascades – a streaming music – To which echo mou VOLUME 4.doc
 32 âni, (Goddess of learning) learned, wise. On the m/flow of Thy
 current and its force. Humanity is carried VOLUME 4.doc
 33 It is said that when 'the heart breaks', then the m/flow of
 thought comes. India's heart must break, and t VOLUME 5.doc
 34 thought comes. India's heart must break, and the m/flow of
 spirituality will come out. India is India. We VOLUME 5.doc
 35 ruggle to go back, but in the long run they; must m/flow down to
 the ocean. So you and I and all nature ar VOLUME 5.doc
 36 gs are at once roused to the highest pitch, tears l/flow from
 the eyes, the head reels as it were under in VOLUME 5.doc
 37 meral, with life's currents' ebb and m/flow. Oh! I
 am sick of this unending force; VOLUME 6.doc
 38 s not know; specially, he is omniscient about the ?/flow of
 electric magnetic currents all over the human VOLUME 6.doc
 39 o am I; the moment we are fit, money and men must m/flow towards
 us. Between my nerves and your emotion we VOLUME 6.doc
 40 ws and miseries of his fellow men, tears began to l/flow out of
 his eyes, and seemingly to hide his feelin VOLUME 6.doc
 41 can give about the Atman; let the flood of reason m/flow over
 It, then take what remains. If nothing remai VOLUME 7.doc
 42 ology with ideas of history and reasoning. Let it m/flow as a
 current through your mind, let it be whirled VOLUME 7.doc
 43 ther modifications die out and there is a uniform m/flow in one
 direction. Many become wholly preoccupied VOLUME 7.doc
 44 pen to Jivas and the world!' 'Let the mind of all m/flow in the
 direction of Brahman!' Even by such contin VOLUME 7.doc
 45 up to about Santipur even during summer. When the l/flow of the
 surface water has ceased, large quantities VOLUME 7.doc
 46 ce from the date that learning and power began to m/flow in
 among the poor lower classes. Lots of sufferin VOLUME 7.doc
 47 re a river that flows from the heights of Zion. I m/flow from
 the lofty peaks of the Himalayas. I don't sa VOLUME 7.doc
 48 ouse was near the sea, the game long; the ebb and l/flow of the
 tide under the balcony where they sat attr VOLUME 8.doc
 49 art is much longer than the upper. These currents x/flow day and
 night and make deposits of the great life VOLUME 8.doc
 50 ing to you, before me, reflecting the afternoon's m/flow, stand
 long, long lines of huge snow peaks. They VOLUME 8.doc
 51 m are the seven worlds in which the life currents m/flow. From
 Him are all these seas and oceans. From Him VOLUME 9.doc
 52 is body is that place from which all the arteries m/flow and at
 which they all meet. There, meditate upon VOLUME 9.doc
 53 ll fearlessly drink of the tears of pleasure. That m/flow from
 their eyes. Alas, (Here Swami Vivekananda's VOLUME 9.doc

54 note. It is true that the discourse was rather a m/flow of
 remarks than a connected study, but it was all VOLUME 9.doc

Raw tagged data for *ice*

1 everything else in the universe is like blocks of m/ice, made
 out of that water, and floating in the wate VOLUME 1.doc

2 ibrates you. Just as in a lake, various strata of m/ice of
 various degrees of solidity are formed, or as VOLUME 2.doc

3 so the king and the dog went on, through snow and l/ice, over
 hill and dale, climbing higher and higher, VOLUME 4.doc

4 he has been my devoted companion through snow and l/ice. When
 all my brothers were dead, my queen dead, h VOLUME 4.doc

5 t a height of twenty thousand feet, over snow and l/ice on foot,
 and penetrated into the mysteries of Tib VOLUME 4.doc

6 to the noblest man. Picture to yourself an ocean m/ice-bound,
 pierced with many different holes. Each of VOLUME 5.doc

7 ee of intelligence, essaying to break through the m/ice." "I
 think I see one difference between the wisd VOLUME 5.doc

8 erm "social progress" has as much meaning as "hot ?/ice" or
 "dark light". There is no such thing, ultimat VOLUME 5.doc

9 enison, etc., then sweets, and finally, delicious l/ice-cream.
 At the table of the rich, the wine is chan VOLUME 5.doc

10 rtion of Josephine, his army died in the snow and l/ice during
 his expedition against Russia. Europe, get VOLUME 5.doc

11 n't drink water indoors without putting a lump of l/ice into it.
 This is because it is warm indoors. Ever VOLUME 6.doc

12 lk, mind you and there is your butter, too, and l/ice-water no
 matter whether it is summer or winter, VOLUME 6.doc

13 ether you have got a bad cold or fever you have l/ice-water in
 abundance. These are scientific people a VOLUME 6.doc

14 ientific people and laugh when they are told that l/ice-water
 aggravates cold. The more you take, the bet VOLUME 6.doc

15 more you take, the better. And there is plenty of l/ice-cream,
 of all sorts of shapes. I have seen the Ni VOLUME 6.doc

16 is the only guide to get there. Instinct is like m/ice, reason
 is the water, and inspiration is the subt VOLUME 7.doc

17 g fire is ready for all, even water and chunks of m/ice quickly
 consume. Fire a mass of bird-shot, one at VOLUME 7.doc

18 yards below the surface that wonderfully sweet, l/ice-cold
 "charming water of the Ganga (From Valmiki's VOLUME 7.doc

19 nced, and you shall remain frozen into a block of ?/ice." That
 silenced her. So it is everywhere, not onl VOLUME 7.doc

20 of passengers, and cattle, and sheep. Besides, no l/ice was
 available in this steamer. From a visit to t VOLUME 7.doc

21 universe. He can, as it were, find a hole in the m/ice, through
 which he can pass and reach the whole oc VOLUME 8.doc

22 , and we are floating in the ether like pieces of m/ice floating
 in a lake. They are formed of the water VOLUME 8.doc

23 done almost nothing here. Of course, breaking the m/ice is slow
 always. It took me two years in America t VOLUME 8.doc

24 milar spiritual hardihood amidst all the snow and m/ice of this
 earthly life. . . . Your dream was very, VOLUME 8.doc

25 ss", are all terms equally intelligible with "hot ?/ice" or
 "dark light". If it were good, it would not b VOLUME 8.doc
 26 Never mind, try again some other paper. Once the m/ice is
 broken, you get in at a quick rate, I am sure. VOLUME 8.doc
 27 y attain spiritual hardihood amidst all snows and m/ice of this
 life. V. VOLUME 9.doc
 28 some new flowers and is happy. There is not much l/ice so the
 road is good. Yours affectionately, VIVE VOLUME 9.doc
 29 , large enough to hold a cathedral; and the great l/ice-Shiva,
 in a niche of deepest shadow, seemed as if VOLUME 9.doc
 30 with the kind Naked Swami and me. "I thought the l/ice Linga
 was Shiva Himself. And there were no thievi VOLUME 9.doc
 31 vertex. He would talk of the poetry of the white l/ice-pillar;
 and it was he who suggested that the firs VOLUME 9.doc
 32 the cave to find themselves before the unmelting l/ice, in the
 presence of the Lord Himself. He always s VOLUME 9.doc

Raw tagged data for *lake*

1 rly by "inherent tendency". Using the simile of a m/lake for the
 mind, every ripple, every wave that rises VOLUME 1.doc
 2 These Vrittis are our universe. The bottom of a m/lake we
 cannot see, because its surface is covered wit VOLUME 1.doc
 3 waves, we shall see the bottom. The bottom of the m/lake is our
 own true Self; the lake is the Chitta and VOLUME 1.doc
 4 The bottom of the lake is our own true Self; the m/lake is the
 Chitta and the waves the Vrittis. Again, t VOLUME 1.doc
 5 which the waves cease, and the water of the m/mind-lake becomes
 clear. It is not inactive, but rather int VOLUME 1.doc
 6 tate. As soon as the waves have stopped, and the m/lake has
 become quiet, we see its bottom. So with the VOLUME 1.doc
 7 ve any memory of. Every reaction is a wave in the m/lake. Now,
 if, during sleep, the mind had no waves, it VOLUME 1.doc
 8 a word. That word is like a stone thrown into the m/lake of the
 Chitta; it causes a ripple, and that rippl VOLUME 1.doc
 9 the pulsations quivering over the surface of the m/lake. The
 vibration dies out, and what is left? The Sa VOLUME 1.doc
 10 e of others. These two forces throw the mind, the m/lake, into
 various waves. Renunciation is the power of VOLUME 1.doc
 11 always remember the simile of the mind-stuff to a m/lake, and
 the vibration, the word, the sound, like a p VOLUME 1.doc
 12 ke a pulsation coming over it. You have that calm m/lake in you,
 and I pronounce a word, "Cow". As soon as VOLUME 1.doc
 13 ceived as long as there is one single wave in the m/lake of the
 Chitta; this real nature will never be per VOLUME 1.doc
 14 s. When a bubble is rising from the bottom of the m/lake, we do
 not see it, nor even when it is nearly com VOLUME 1.doc
 15 like a sheep. But the stranger lion took him to a l/lake and
 asked him to look in the water at his own ima VOLUME 1.doc
 16 re is a little bubble coming from the bottom of a m/lake; we do
 not see it coming all the time, we see it VOLUME 2.doc
 17 s this ocean of ether, vibrates you. Just as in a m/lake,
 various strata of ice of various degrees of soli VOLUME 2.doc

18 trary but bleated. The lion dragged him towards a l/lake and
 said, "Look here, here is my reflection and y VOLUME 2.doc
 19 a fine stag is looking at his form reflected in a l/lake and is
 saying to his young one, "How powerful I a VOLUME 2.doc
 20 be involved in matter. When I look at you in the m/lake of my
 mind there is a wave. That wave subsides, b VOLUME 2.doc
 21 man. What are the Samskaras? This mind is like a m/lake, and
 every thought is like a wave upon that lake. VOLUME 2.doc
 22 lake, and every thought is like a wave upon that m/lake. Just
 as in the lake waves rise and then fall dow VOLUME 2.doc
 23 ght is like a wave upon that lake. Just as in the m/lake waves
 rise and then fall down and disappear, so t VOLUME 2.doc
 24 was to my surprise that I saw every day beautiful l/lakes, with
 trees all round them, and the shadows of t VOLUME 2.doc
 25 early a month I travelled, seeing these wonderful ?/lakes and
 trees and plants. One day I was very thirsty VOLUME 2.doc
 26 I started to go to one of these clear, beautiful m/lakes, and
 as I approached, it vanished. And with a fl VOLUME 2.doc
 27 ext morning I began my march. There was again the m/lake, but
 with it came also the idea that it was the m VOLUME 2.doc
 28 so the idea that it was the mirage and not a true m/lake. So is
 it with this universe. We are all travelli VOLUME 2.doc
 29 o with vessels in our hands to fetch water from a m/lake. One
 has a cup, another a jar, another a bucket, VOLUME 2.doc
 30 g, the unsettled state. If you throw a stone in a m/lake, first
 there will be vibration, and then resistan VOLUME 2.doc
 31 effect of the succeeding one. In the case of the m/lake, every
 blow that comes to it is from the external VOLUME 2.doc
 32 ble. It is just the same as throwing a stone in a m/lake; the
 lake throws a wave towards the stone; this w VOLUME 2.doc
 33 just the same as throwing a stone in a lake; the m/lake throws
 a wave towards the stone; this wave is wha VOLUME 2.doc
 34 my mind, and the mind reacts. The mind is like a m/lake. Throw
 a stone in a lake and a reactionary wave c VOLUME 2.doc
 35 acts. The mind is like a lake. Throw a stone in a m/lake and a
 reactionary wave comes towards the stone; t VOLUME 2.doc
 36 reaches you just now? If you throw a stone in the m/lake, it
 raises a vibration and [that stirs] the water VOLUME 2.doc
 37 he most beautiful landscapes before me, beautiful m/lakes and
 all that. One day I was very thirsty and I w VOLUME 3.doc
 38 rsty and I wanted to have a drink at one of these m/lakes; but
 when I approached that lake it vanished. Im VOLUME 3.doc
 39 at one of these lakes; but when I approached that m/lake it
 vanished. Immediately with a blow came into my VOLUME 3.doc
 40 r the last month all the beautiful landscapes and m/lakes I had
 been seeing were this mirage, but I could VOLUME 3.doc
 41 ext morning I again began my march; there was the m/lake and the
 landscape, but with it immediately came t VOLUME 3.doc
 42 made to prove that the Aryans lived on the Swiss l/lakes. I
 should not be sorry if they had been all drow VOLUME 3.doc
 43 s states. Suppose on a summer evening, there is a m/lake, smooth
 and calm, without a ripple on its surface VOLUME 3.doc

44 ce. And suppose some one throws a stone into this m/lake. What
 happens? First there is the action, the blo VOLUME 3.doc
 45 form of a wave. The Chitta let us compare to this m/lake, and
 the external objects are like the stones thr VOLUME 3.doc
 46 iver it off. Thus these stones are thrown into the m/lake, but in
 the case of the lake every blow that come VOLUME 3.doc
 47 are thrown into the lake, but in the case of the m/lake every
 blow that comes to it is from the external VOLUME 3.doc
 48 from the external world, while in the case of the m/lake of the
 mind, the blows may either come from the e VOLUME 3.doc
 49 another lion appeared and led the first lion to a l/lake where
 he looked in and saw his resemblance to the VOLUME 3.doc
 50 infinite whole? Just as the great sun shines on a m/lake and
 numberless reflections are the result, so the VOLUME 3.doc
 51 es both name and form The Chitta is like the calm m/lake,
 thoughts being like waves upon this Chitta and VOLUME 4.doc
 52 imals lost the fear of man even the fish in the l/lakes came and
 took food out of the hand. For thousand VOLUME 4.doc
 53 where there was water and soon came to a crystal ?/lake, and
 was about to drink of it, when he heard a vo VOLUME 4.doc
 54 back water with him. So Sahadeva proceeded to the ?/lake and
 beheld his brother lying dead. Afflicted at t VOLUME 4.doc
 55 quest; but neither returned, having drunk of the ?/lake and
 dropped down dead. Then Yudhishtira rose up VOLUME 4.doc
 56 his brothers. At length, he came to the beautiful ?/lake and saw
 his brothers lying dead. His heart was fu VOLUME 4.doc
 57 to have a chapel go to the banks of a river, or a l/lake, or the
 sea if they live at the seaside, but peop VOLUME 4.doc
 58 are dropping stones upon the smooth surface of a m/lake. Every
 stone you drop is followed by a reaction. VOLUME 4.doc
 59 . The stone is covered by the little waves in the m/lake.
 Similarly, external things are like the stones d VOLUME 4.doc
 60 rnal things are like the stones dropping into the m/lake of the
 mind. So we do not really see the external VOLUME 4.doc
 61 ure of the outside plus my contribution. The poor m/lake has got
 to throw the wave towards the stone whene VOLUME 4.doc
 62 inciple: get hold of the mind. The mind is like a m/lake, and
 every stone that drops into it raises waves. VOLUME 4.doc
 63 e. The full moon is reflected in the water of the m/lake, but
 the surface is so disturbed that we do not s VOLUME 4.doc
 64 The l/lake-
 dwellers at least the river-dwellers must hav VOLUME 4.doc
 65 led heart: May that Lordly Swan of the limpid m/lake Of my
 mind, guard me, prostrate before Him! VOLUME 4.doc
 66 y's folds; Murmuring rivers and brooks, rippling m/lakes With
 restless Bhramaras VOLUME 4.doc
 67 ranges blow up into atoms. A lovely villa, on a m/lake of blue
 Festooned with dusters of water-lilies VOLUME 4.doc
 68 ve been dreaming away in Florence and the Italian l/lakes. Good;
 your poet objects to its being empty thou VOLUME 5.doc
 69 had exactly the same realisation by the side of a l/lake in
 America. Disciple: Might not this state as we VOLUME 5.doc

70 owns Dew-set, and wave thee welcome fair. The m/lakes are
 opening wide in love Their hundred thousand VOLUME 5.doc
 71 hen there is the mind itself. It is like a smooth m/lake which
 when struck, say by a stone, vibrates. The VOLUME 6.doc
 72 ether and react on the stone, and all through the m/lake they
 will spread and be felt. The mind is like th VOLUME 6.doc
 73 hey will spread and be felt. The mind is like the m/lake; it is
 constantly being set in vibrations, which VOLUME 6.doc
 74 ven an elephant can walk on rivers and canals and l/lakes. The
 massive falls of Niagara, of such tremendou VOLUME 6.doc
 75 most beautiful spots I have ever seen. Imagine a l/lake,
 surrounded with hills covered with a huge forest VOLUME 6.doc
 76 thout end the ever-moving ripple in an infinite m/lake. There
 are yet unreached depths and others where VOLUME 7.doc
 77 ou can have the waves as you please. Control the m/"lake" of
 your own mind, else you cannot understand the VOLUME 7.doc
 78 of your own mind, else you cannot understand the m/lake of
 another's mind. The true teacher is one who c VOLUME 7.doc
 79 he sum total of energy in this universe is like a m/lake, every
 wave inevitably leads to a corresponding d VOLUME 7.doc
 80 ." The Chitta or mind-stuff is like a transparent m/lake, and
 the waves which rise in it by the impact of VOLUME 7.doc
 81 ns (Vrittis) and reconverted into the transparent m/lake, so
 that there remains not a single wave of modif VOLUME 7.doc
 82 a Babu and asked his opinion on it. It depicted a l/lake in
 which a lotus blossomed, and there was a swan, VOLUME 7.doc
 83 re the storm and rain increased, the sky became a m/lake, and
 the wind and the waves grew fierce; and it w VOLUME 7.doc
 84 ithout end, the ever moving ripple in an infinite m/lake. There
 are yet unreached depths and others where VOLUME 8.doc
 85 ter or with the mind. Picture the mind as a calm m/lake
 stretched before you and the thoughts that come a VOLUME 8.doc
 86 ing in the ether like pieces of ice floating in a m/lake. They
 are formed of the water of the lake and flo VOLUME 8.doc
 87 ng in a lake. They are formed of the water of the m/lake and
 float in it at the same time. So everything t VOLUME 8.doc
 88 it come? In a desert, when I was thirsty, I saw a ?/lake. It was
 in the midst of a beautiful landscape. Th VOLUME 8.doc
 89 autiful place somewhere in N.Y. State mountain, l/lake, river,
 forest altogether what more? I am going VOLUME 8.doc
 90 ar old maids, you sometimes have a glimpse of the l/lake and on
 every hot noon, think of going down to the VOLUME 8.doc
 91 ot noon, think of going down to the bottom of the l/lake, down,
 down, down, until it is cool and nice, and VOLUME 8.doc
 92 whatever scruples I may have had as to the l/Swiss-lake origin
 of the Aryans have been taken clean off my VOLUME 8.doc
 93 could see Kashmir only Kashmir; the marvellous l/lakes full of
 lotuses and swans (there are no swans bu VOLUME 8.doc
 94 ly strong. So you are happy in the midst of your l/lakes and
 gardens and seclusion in Canada. I am glad, VOLUME 8.doc
 95 n (the Supreme Self) send us that. It is the m/mind-lake. (This
 explains the design on the Ramakrishna Mat VOLUME 8.doc

96 n this country. I saw people skating on a frozen l/lake
 yesterday. I am doing well. Hoping this will fin VOLUME 9.doc
 97 Tuesday with Mr. Leggett to Maine. He has a fine l/lake and a
 forest there. I will be two or three weeks VOLUME 9.doc
 98 There must be springs and a tiny l/lake. Cedars
 the Himalayan cedar forests and flowe VOLUME 9.doc
 99 est regards, will you? Have you any water in the l/lakes now?
 Do you get the snows clearer? It has been r VOLUME 9.doc
 100 ough that country. Every day I saw such beautiful l/lakes and
 the shadows of trees on the shores of those VOLUME 9.doc
 101 s and the shadows of trees on the shores of those l/lakes, and
 the whole thing was quivering in the breeze VOLUME 9.doc
 102 y and thought I would drink a little water at the ?/lake. But
 when I approached, it disappeared, and with VOLUME 9.doc
 103 h I had read all my life. Next morning I saw the ?/lake again,
 and along with it came the idea: "That is VOLUME 9.doc
 104 hat we took to be an out-of-the-way hotel above a l/lake and
 fall, and there he translated for us the Rudr VOLUME 9.doc
 105 The legend is that the Vale of Kashmir was once a l/lake and
 that at this point the Divine Boar pierced th VOLUME 9.doc

Raw data for the collocation *like a*

1 He taught that a man ought to live in this world like a lotus
 leaf, which grows in water but is never moi VOLUME 1.doc
 2 na told him that he was a hypocrite: Thou talkest like a wise
 man, but thy actions betray thee to be a cow VOLUME 1.doc
 3 ng motive power for doing bad actions. He will be like a machine
 in the hands of his impressions, and they VOLUME 1.doc
 4 ole gist of this teaching is that you should work like a master
 and not as a slave; work incessantly, but VOLUME 1.doc
 5 in chains and make him work for you, he will work like a drudge,
 but there will be no love in him. So when VOLUME 1.doc
 6 ed, and accepted the offer gladly.
 This world is like a dog's curly tail, and people have been striving t
 VOLUME 1.doc
 7 not be a fanatic. When we know that this world is like a dog's
 curly tail and will never get straightened, VOLUME 1.doc
 8 dropping down in the street and dying in harness, like a horse.
 This is duty as it is understood. The only VOLUME 1.doc
 9 s to concentrate, the dropping of a pin will seem like a
 thunderbolt going through the brain. As the organ VOLUME 1.doc
 10 leep. For instance, you hear a word. That word is like a stone
 thrown into the lake of the Chitta; it caus VOLUME 1.doc
 11 think, just for example's sake, that the mind is like a needle,
 and the brain substance a soft lump befor VOLUME 1.doc
 12 t on which he meditates. When he meditates, he is like a piece
 of crystal. Before flowers the crystal beco VOLUME 1.doc
 13 o a lake, and the vibration, the word, the sound, like a
 pulsation coming over it. You have that calm lake VOLUME 1.doc
 14
 We find pleasure in certain things, and the mind like a current flows
 towards them; and this following th VOLUME 1.doc

15 ty is that this sudden upheaval of the mind comes like a
whirlwind one minute, and goes away the next. If, VOLUME 1.doc
16 he wants, and so on. A lion will sit at his feet like a lamb,
and all his desires will be fulfilled at wi VOLUME 1.doc
17 ledge is there in one second. Everything is known like a flash.

33. The resolution in the inverse order VOLUME 1.doc
18 s brought up in the flock, ate grass, and bleated like a sheep,
and it never knew that it was a lion. One VOLUME 1.doc
19 o see in it a huge lion eating grass and bleating like a sheep.
At his sight the flock fled and the lion-s VOLUME 1.doc
20 a lion." The other said, "No," and began to bleat like a sheep.
But the stranger lion took him to a lake a VOLUME 1.doc
21 to explain the Purusha. The latter is said to be like a crystal
without any colour, before which differen VOLUME 1.doc
22 comes a reaction? The majority of people are just like a flock
of sheep. If the leading sheep falls into a VOLUME 1.doc
23 al light of reason. He has become like an animal, like a baby,
just letting his heart carry away his brain VOLUME 1.doc
24 nd so on. Krishna sees through that. Arjuna talks like a man of
little learning and brings out many reason VOLUME 1.doc
25 a flash of light or may fail. In the other, it is like a torch
that goes round quickly, lighting others.

VOLUME 2.doc

26 t a plaything in the hands of the physical world, like a log of
drift-wood carried from wave to wave and t VOLUME 2.doc
27 I am He." Let it ring day and night in your minds like a song,
and at the point of death declare "I am He. VOLUME 2.doc
28 gh all these various ideas, each one of which is; like a pearl,"
says the Lord Krishna; and it is the duty VOLUME 2.doc
29 And if we suppose there is a Personal God like a human being,
who made everything, these so-called VOLUME 2.doc
30 Nature never has power over you. Like a frightened child you
were dreaming that it was th VOLUME 2.doc
31 a Personal God who is purely anthropomorphic, who like a great
potentate in this world is pleased with som VOLUME 2.doc
32 to? A little weeping and dancing, and then to die like a dog!
What a curse you pronounce on the head of hu VOLUME 2.doc
33 e. This world is very similar. Each individual is like a bubble,
and the nations, resemble many bubbles. G VOLUME 2.doc
34 y inkling of these ritualistic ideas. The Gita is like a bouquet
composed of the beautiful flowers of spir VOLUME 2.doc
35 various forms; the one life that runs through all like a
continuous chain, of which all these various form VOLUME 2.doc
36 ifestations are presenting themselves alternately like a wheel,
coming up and going down. All motion in th VOLUME 2.doc
37 Bliss Absolute, Knowledge Absolute, I am He," and like a lion
breaking its cage, break your chain and be f VOLUME 2.doc
38 of the man. What are the Samskaras? This mind is like a lake,
and every thought is like a wave upon that VOLUME 2.doc
39 s? This mind is like a lake, and every thought is like a wave
upon that lake. Just as in the lake waves ri VOLUME 2.doc

40 This manifoldness is like a dream. When you dream, one dream
passes away and VOLUME 2.doc

41 But we are limiting ourselves by our Karma, which like a chain
round our necks has dragged us into this li VOLUME 2.doc

42 verse but various readings of the Absolute? It is like a book
before us, and each one has brought his inte VOLUME 2.doc

43 finite energy? We know that it is so. It may seem like a
paradox, but is true. Each one of us has come out VOLUME 2.doc

44 t be at first. You will gain courage, and at last like a lion
you will roar out, "I am It! I am It!" "I am VOLUME 2.doc

45 nd, but within it are multifarious changes. It is like a river
that runs down to the sea for thousands of VOLUME 2.doc

46 soul, because nature has no individuality; it is like a river
which gets a fresh body of water every mome VOLUME 2.doc

47 oon as something new comes, it is blind. It works like a
machine. Then comes a higher state of knowledge VOLUME 2.doc

48 acts on my mind, and the mind reacts. The mind is like a lake.
Throw a stone in a lake and a reactionary w VOLUME 2.doc

49 stone at all, it is a wave. The black-board x is like a stone
which strikes the mind and the mind throws VOLUME 2.doc

50 only we do not [search for it intensely. We are] like a little
piece of maw carried on in the current.
I VOLUME 2.doc

51 he government university there. He speaks English like a native,
having received his university training i VOLUME 2.doc

52 , he breathed it in. For some moments he remained like a statue.
Afterwards he told his class that when he VOLUME 3.doc

53 er. The network of the words of the scriptures is like a huge
forest in which the human mind often loses i VOLUME 3.doc

54 all the places of pilgrimage, and painted himself like a
leopard, he is still further off from Shiva.
HY VOLUME 3.doc

55 ys pass by, and behold, the sleeper is awakening! Like a breeze
from the Himalayas, it is bringing life in VOLUME 3.doc

56 in. If there is one word that you find coming out like a bomb
from the Upanishads, bursting like a bomb-sh VOLUME 3.doc

57 ing out like a bomb from the Upanishads, bursting like a bomb-
shell upon masses of ignorance, it is the wo VOLUME 3.doc

58 It becomes a playground where the Lord is playing like a child,
and we are His playmates, His fellow-workeVOLUME 3.doc

59 his world is left and the universe itself becomes like a drop in
the transcendent ocean of the glory of th VOLUME 3.doc

60 ht and everything come direct, they fall upon you like a sword-
blade, strong as the blows of a hammer they VOLUME 3.doc

61 ht and everything come direct, they fall upon you like a sword-
blade, strong as the blows of a hammer they VOLUME 3.doc

62 declared, "Ay, today, my child, your face shines like a knower
of Brahman." VOLUME 3.doc

63 downcast, he who pressed the Pariah to his breast like a second
Rama.

VOLUME 3.doc

64 but through centuries of slavery, we have become like a nation
of women. VOLUME 3.doc

65 followers of Ramanuja hold that the soul is Anu, like a
particle, very small, and the followers of Shanka VOLUME 3.doc

66 se; then it is that
"The whole universe becomes like a hollow made by a cow's foot."
Renunciation, that VOLUME 3.doc

67 his blood was shed, retired into the South to die like a wounded
lion struck to the heart, without a word VOLUME 3.doc

68 t only heard; it is not in learning some doctrine like a parrot.
Neither is it mere intellectual assent - VOLUME 3.doc

69 vember, 1897)

There is a sound which comes to us like a distant echo in the midst of
the roaring torrents VOLUME 3.doc

70 every moment material is being thrown oft by it - like a river
continually flowing, vast masses of water a VOLUME 3.doc

71 r children that the highest state of man is to be like a dog,
and go crawling before this imaginary being, VOLUME 3.doc

72 , this wonderful expression of life, is to become like a dog.
Says the Buddhist to the Vaishnava, if your VOLUME 3.doc

73 is and their gods - Indra or Varuna. All this was like a
panorama, unfolding one scene after another, and VOLUME 3.doc

74 d rend, as it were, at the least touch and vanish like a mirage.
Continuing, he said that one thing seeme VOLUME 3.doc

75 onced them by saying that each one of these was like a step by
which one passed before the other was rea VOLUME 3.doc

76 rn holy man was fully apparent. Swedenborg seemed like a
European successor of an early Hindoo priest, VOLUME 3.doc

77 y abruptly to change a nation's religion would be like a man who
sees a river flowing from the Alps. He cr VOLUME 3.doc

78 mere hobby and fashion and people flock to church like a lot of
sheep." VOLUME
3.doc

79 ere should be no motive for selfishness. You are [like a river]
passing [on] - a continuous phenomenon. VOLUME 3.doc

80 a man's character emanates from him, as it were, like a
physical force, and whatever he touches is affect VOLUME 4.doc

81 e is a God or not ? The majority of men work just like a machine
with no thought of God and feeling no nee VOLUME 4.doc

82 and for that moment all these lower desires seem like a drop in
the ocean? Then the soul grows, and feels VOLUME 4.doc

83 spirit of the scriptures. The network of words is like a huge
forest in which the human mind loses itself VOLUME 4.doc

84 ifully arranged together in their proper places - like a fine
garland or a bouquet of the choicest flowers VOLUME 4.doc

85 erformer of work without desire) is neither to be like a brute,
nor to be inert, nor heartless. He is not VOLUME 4.doc

86 . When they speak, each word is direct; it bursts like a bomb-
shell. What is in the word, unless it has th VOLUME 4.doc

87 ligion he was talking, but spoke the truth direct like a man.
Side by side with tie modern theory of evol VOLUME 4.doc

88 ritual death is the result of following each other like a flock
of sheep. Death is the result of inaction. VOLUME 4.doc

89 where is peace? If all through life I am to work like a cart-
horse and die in harness, what am I here for VOLUME 4.doc

90 ately the whole man, the real man, is gone: he is like a brute,
he is a slave' he forgets his fellow men. VOLUME 4.doc

91 I am uncertain which to accept. Then again comes, like a
thunderbolt, the message: "Be ready, for the King VOLUME 4.doc

92 He began to think that he was a woman, he dressed like a woman,
spoke like a woman, gave up the VOLUME 4.doc

93 at he was a woman, he dressed like a woman, spoke like a woman,
gave up the occupations of men, VOLUME 4.doc

94 of the old Indian philosopher: the soul of man is like a piece
of crystal, but it takes the colour of what VOLUME 4.doc

95 ity and everything, and then the great fact comes like a flash.
Some people think that is inspiration. The VOLUME 4.doc

96 y, some of us will be able to do it in this life. Like a flash
it comes, as the result of our past work. W VOLUME 4.doc

97 eral principle: get hold of the mind. The mind is like a lake,
and every stone that drops into it raises w VOLUME 4.doc

98 and any manifestation of life that does not come like a
whirlwind, bearing down everything before it, is VOLUME 4.doc

99 he reaches the real sun. He saw the sun at first like a big
ball, and then it began to increase in size. VOLUME 4.doc

100 is sight, and cloy his senses; till selfishness,
Like a horny growth, had spread all o'er his heart;
And VOLUME 4.doc

101 Rajas is apt to die down as soon as it comes up, like a fire of
palm leaves. The presence of Sattva and t VOLUME 4.doc

102 Rajas is apt to die down as soon as it comes up, like a fire of
palm leaves. The presence of Sattva and t VOLUME 4.doc

103 ver be produced from among their worshippers; but like a straw
before a tidal wave, that attempt was VOLUME 4.doc

104 erful suzerains, backed by their arms and armies, like a flock
of sheep before a lion. But that a handful VOLUME 4.doc

105 Reaching which the whole universe itself Seems like a puddle in
the hollow made By hoof of passing cow VOLUME 4.doc

106 r to advance - love's cage - In which the heart, like a bird,
lies captive. The martial music bursts, th VOLUME 4.doc

107 as the most curious phenomenon I ever saw. It was like a
tradesman's catalogue, and it was not thought fit VOLUME 5.doc

108 o work but not to the fruits thereof." Stand firm like a rock.
Truth always triumphs. Let the children of VOLUME 5.doc

109 day. If their attacks pain you, why do you behave like a
petulant child and refer to me? . . . Cowardice i VOLUME 5.doc

110 send you love, and I wish you a life that will be like a torch
to generations to come.

Your son,

VIVEK VOLUME 5.doc

111 e field of duty, preaching the truth, than to die like a worldly worm. Advance!

Yours with all love and b VOLUME 5.doc

112 an who is going to travel and live with me, he is like a Sannyasin.

I am very desirous to reach Calcutta VOLUME 5.doc

113 n the one hand there is the conservative society, like a mass of inert matter; on the other the restless, VOLUME 5.doc

114 hey say. I gather that you did not found anything like a church or a new religion in America."

"That is t VOLUME 5.doc

115 e organisation of all nations. Yet today China is like a disorganised mob, because her men are not equal t VOLUME 5.doc

116 ave travelled in China and Japan. Today, China is like a disorganised mob; but in the heyday of her greatn VOLUME 5.doc

117 es not need you at all. The world goes on you are like a drop in the ocean. A leaf does not move, the wind VOLUME 5.doc

118 ything who does not care for anything. Fortune is like a flirt; she cares not for him who wants her, but s VOLUME 5.doc

119 s - will be no more, and the whole life will seem like a show.

We shall see only the infinite rhythm going VOLUME 5.doc

120 y become Mukta (liberated). The whole world seems like a dream to the liberated, but the Acharya has to VOLUME 5.doc

121 from his very boyhood with one whose character is like a blazing fire and should have before him a living VOLUME 5.doc

122 mania of becoming Westernised has seized upon us like a plague.

I said: "Maharaj, I have seen some Japan VOLUME 5.doc

123 been the law flowing in uninterrupted succession, like a current, down the ages.

Disciple: Why do you not VOLUME 5.doc

124 eholder, let him be like Nag Mahashaya. He shines like a brilliant luminary in the spiritual firmament of VOLUME 5.doc

125 t good to get outside of my body - to cast it off like a disused garment. But I shall not cease to work! I VOLUME 5.doc

126 away,

That gathered thick at night, and hung So like a gloomy pall above the earth! Before thy magic to VOLUME 5.doc

127 of one who has been starving for a week, who are like a tattered wet rag, who never protest or are moved VOLUME 5.doc

128 int, the vast Mogul Empire vanished in an instant like a dream.

Why is it that the English throne is so fi VOLUME 5.doc

129 he fait accompli; the rest of the men only follow like a flock of sheep, that's all. I have seen your Parl VOLUME 5.doc

130 ety whatever way they like, and the rest are only like a flock of sheep. Now the question is this, who are VOLUME 5.doc

131 his, I shall be in imminent danger of turning mad like a rabid dog." Hearing this, my friend became very s VOLUME 5.doc

132 the rice in with the help of those sticks formed like a little shovel.

The primitive ancestors of every VOLUME 5.doc

133 s, light or darkness, good or evil. This Paris is like a vast
 ocean, in which there is many a precious gem VOLUME 5.doc
 134 stically neat and clean – the whole country looks like a
 picture. Such love of nature and art have I seen VOLUME 5.doc
 135 th the peacock's dance spreading out its feathers like a fan.
 What nation in the world has not the longin VOLUME 5.doc
 136 perception.
 Then there is the mind itself. It is like a smooth lake which when
 struck, say by a stone, vi VOLUME 6.doc
 137 over the world. When I think of that man, I feel like a fool,
 because I want to read books and he never d VOLUME 6.doc
 138 her one stands on one's head or [on one's] feet – like a man who
 gets a bottle of wine and does not know VOLUME 6.doc
 139 to God is revealed and is all, this world appears like a drop.
 Pass from non-existence to existence, from VOLUME 6.doc
 140 it is simply pressed down out of sight, in a coil like a spring,
 only to spring out again at a moment's no VOLUME 6.doc
 141 he wife of the elder brother to us Hindus is just like a mother.
 At last he found Sitâ, pale and thin, li VOLUME 6.doc
 142 a mother.
 At last he found Sitâ, pale and thin, like a bit of the moon that lies
 low at the foot of the VOLUME 6.doc
 143 action but the latter takes the name of freedom – like a bird
 flitting through a bright room. We feel the VOLUME 6.doc
 144 can imagine with our five senses, and more. He is like a
 chameleon; each man, each nation, sees one face o VOLUME 6.doc
 145 face; and third, when it goes from us. Thought is like a bubble
 rising to the surface. When thought is joi VOLUME 6.doc
 146 his movement of the Ojas up the spinal cord feels like a spiral
 one, it is called the "snake". The snake, VOLUME 6.doc
 147 seen. His body is like the sky; and he is guided, like a child,
 by others' wishes; he is sometimes naked, VOLUME 6.doc
 148 only Jnana as his clothing; he behaves sometimes like a child,
 sometimes like a madman, and at other time VOLUME 6.doc
 149 ing; he behaves sometimes like a child, sometimes like a madman,
 and at other times again like a ghoul, in VOLUME 6.doc
 150 sometimes like a madman, and at other times again like a ghoul,
 indifferent to cleanliness.
 I pray to the VOLUME 6.doc
 151 t is their God. It is a country where money flows like a river,
 with beauty as its ripple and learning its VOLUME 6.doc
 152 y, despair is the greatest happiness." It appears like a
 hallucination. I am getting out of them. I was in VOLUME 6.doc
 153 come in good time. But at times I fret and stamp like a leashed
 hound. Onward and forward, my old VOLUME 6.doc
 154 h Prof. Max Müller. He is a saintly man and looks like a young
 man in spite of his seventy years, and his VOLUME 6.doc
 155 ise if you had seen me bounding from rock to rock like a
 chamois, or galloping might and main up and down VOLUME 6.doc
 156 Himalayas looking, in the reflection of the sun, like a mass of
 silver, a delight to the heart. By taking VOLUME 6.doc

157 the battlefield. Does it behave me to sit up here like a zenana lady?

Yours with all love,

VIVEKANAN VOLUME 6.doc

158 an interview with Swamiji. He was dressed almost like a Sannyasin, if not fully so – with a Geruâ turban VOLUME 6.doc
 159 d to the disciple, "Look how it goes majestically like a lion! " The disciple replied, "But that is inert VOLUME 6.doc
 160 established. Gradually the Self will be realised like a fruit on the palm of one's hand. This realisation VOLUME 6.doc
 161 d in a muggy room, multiplying progeny every year like a hog! – Begetting a band of famished beggars VOLUME 6.doc
 162 o grasp clearly the words I say. Don't nod assent like a fool to everything said. Don't put implicit faith VOLUME 6.doc
 163 unciation and Sannyasa.

Swamiji: You are talking like a madman! Renunciation is the very soul of the Upan VOLUME 6.doc

164 , the sight of our eyes.

We go through the world like a man pursued by a policeman and see the barest gli VOLUME 7.doc

165 "knowable", but it is only going round and round like a bullock tied to a tree. The Lord has hidden Himse VOLUME 7.doc

166 purity and silence comes the word of power.

"Be like a lily – stay in one place and expand your petals; VOLUME 7.doc

167 t Divine within is obscured in most people. It is like a lamp in a cask of iron, no gleam of light can shi VOLUME 7.doc

168 whether the desire itself be good or evil. It is like a dog jumping for a piece of meat which is ever rec VOLUME 7.doc

169 . Do not create illusion by helping anyone. It is like a banyan tree, that spreads on and on. If you are a VOLUME 7.doc

170 ther. The sum total of energy in this universe is like a lake, every wave inevitably leads to a correspond VOLUME 7.doc

171 used to take great pride in his Brahmanism – much like a southern Brahmin of the priest class, you may say VOLUME 7.doc

172 rkings of everybody's mind would be potent to me, like a fruit on the palm of one's hand. To some I used t VOLUME 7.doc

173 of twenty-one days; after that, their body drops like a sere leaf from the tree of Samsâra (world).

Disc VOLUME 7.doc

174 r the mind or for attaining the state of balance. Like a living tree and its reflection in the water of a VOLUME 7.doc

175 erse has been superimposed on Brahman – appearing like a juggler's trick. It has not caused the least aber VOLUME 7.doc

176 on. The tasting of the reality of Brahman is then like a dumb man tasting something nice, but without the VOLUME 7.doc

177 what you preach, they must. If, on the contrary, like a coward you simply utter Shlokas as a parrot, be a VOLUME 7.doc

178 inute of your life by constantly harping on death like a coward? Disciple: All right, sir, I may not thin VOLUME 7.doc

179 ET -Breaking the barriers of Maya, he emerges like a mighty lion."

Disciple: Well then, is it true thVOLUME 7.doc

180 be accomplished in the spiritual life. "It is not like a sweetmeat in the hands of a child which you can s VOLUME 7.doc

181 ese Jivas and the world are all absolutely unreal like a dream. Always think that this body is only an ine VOLUME 7.doc

182 r control, O Arjuna." The Chitta or mind-stuff is like a transparent lake, and the waves which rise in it VOLUME 7.doc

183 ; in instrumental music, the sounds prick the ear like a sword thrust, as it were; so also in vocal music. VOLUME 7.doc

184 prepared by her own hand. The house is charming, like a peace retreat. There I took a swimming bath in a VOLUME 7.doc

185 f death! But you have come to conquer it! Advance like a hero. Don't be thwarted by anything. VOLUME 7.doc

186 he grief for his son is firmly resolved on battle like a great hero, and forgetting in a fury of rage and VOLUME 7.doc

187 an appealing way, that every one stood motionless like a figure painted on canvas and felt as if he were s VOLUME 7.doc

188 owing with an unearthly bliss! But now it appears like a vanished dream.

Swamiji: Everything will come in VOLUME 7.doc

189 k to that one which appeals to you - grip it hard like a bulldog.

VOLUME 7.doc

190 at, Swamiji became perfectly calm and motionless, like a statue, and his breathing became very slow. Every VOLUME 7.doc

191 ptacle containing fried gram, which he was eating like a boy, and was walking in great joy. When he stood VOLUME 7.doc

192 aturally he must look out for an Âddâ. (Something like a club. The word has got a bad odour about it in Be VOLUME 7.doc

193 , casting aside his bow and arrows, has sunk down like a coward on the chariot, in the midst of the two ar VOLUME 7.doc

194 ly, his beautiful voice deepening till it sounded like a bell, "But the judgment of God will fall upon the VOLUME 7.doc

195 vi. When overcome, she fell on her sword and died like a man." It was strange to hear the other side of th VOLUME 7.doc

196 f cocoanut and date palms toss their tufted heads like a thousand chowries, and below them again is an ass VOLUME 7.doc

197 ith forests of palm and other trees" and "looking like a slender rim of rust on the tyre of an iron wheel" VOLUME 7.doc

198 a most beautiful sight, and from a distance looks like a many-winged great bird descending from the skies. VOLUME 7.doc

199 torpedoes! The torpedo is a tube somewhat shaped like a cigar, and if fired at an object travels under wa VOLUME 7.doc

200 ar, and if fired at an object travels under water like a fish. Then, the moment it hits its object, the hi VOLUME 7.doc

201 er means of living and starve. Doing routine work like a machine, one becomes a lifeless machine. For that VOLUME 7.doc

202 lads, being natives, were put into a cabin almost like a black-hole, where neither air nor light had any a VOLUME 7.doc

203 shark, denizen of the salt sea, rushed close by, like a boat
 under canvas, with a view to doing justice t VOLUME 7.doc
 204 as tiger-like, having black stripes over his body like a tiger.
 However, the "Tiger", with a view to avoid VOLUME 7.doc
 205 horses, and whenever an opportunity occurs, sweep like a swarm
 of locusts and unhinge the world. VOLUME 7.doc
 206 ry! I had this in mind that the inability to live like a dumb
 man would naturally force me to talk French, VOLUME 7.doc
 207 That incessant outflow of words, clear and limpid like a
 mountainfall, that expression of sentiments emana VOLUME 7.doc
 208 ey began to talk about the elephant. 'It was just like a wall,'
 said one. 'No it wasn't,' said another, 'i VOLUME 7.doc
 209 ' said one. 'No it wasn't,' said another, 'it was like a piece
 of rope.' 'You are mistaken,' said a third, VOLUME 7.doc
 210 excited, and the fourth declared the elephant was like a pillow.
 The argument soon broke into more angry e VOLUME 7.doc
 211 t grew up with the sheep and learned to eat grass like a sheep.
 One day an old lion saw the sheep lion and VOLUME 7.doc
 212 heep, but be lions, and don't bleat and eat grass like a sheep.
 "For four months I have been in America. VOLUME 7.doc
 213 y began to describe the elephant. One said he was like a rope;
 one said he was like a great wall; one said VOLUME 7.doc
 214 ant. One said he was like a rope; one said he was like a great
 wall; one said he was like a boa constricto VOLUME 7.doc
 215 ne said he was like a great wall; one said he was like a boa
 constrictor, and another said he was like a f VOLUME 7.doc
 216 s like a boa constrictor, and another said he was like a fan.
 They finally came to blows and went to pumme VOLUME 7.doc
 217 t was so beautiful, and the light sparkled inside like a piece
 of gold. His butler poured out a glass, and VOLUME 7.doc
 218 ing neither death nor life, and bidding one's time like a servant
 ready to do any behest."
 There is a drea VOLUME 7.doc
 219 ible, Al Koran
 I had searched for Thee in vain. Like a child in the wildest forest
 lost I have cried an VOLUME 7.doc
 220 the same thing now. When a son marries he becomes like a
 stranger to his own family, but when a girl marri VOLUME 7.doc
 221 the most beautiful woman of our country will look like a black
 owl here. Yet it must be admitted that the VOLUME 7.doc
 222 s of the best families - like their own son! I am like a child;
 their women shop for me, run errands for m VOLUME 7.doc
 223 to repay this debt even in a hundred lives, I am like a foster
 son to the American women; they are really VOLUME 7.doc
 224 te. No work is petty. Everything in this world is like a banyan-
 seed, which, though appearing tiny as a mu VOLUME 7.doc
 225 ing bit of Oriental formality in me and speak out like a child
 of nature. Oh, to live even for a day in th VOLUME 7.doc
 226 ed me to get it, when, lo, your last letter comes like a
 thunderclap, and the dream is vanished. I begin t VOLUME 7.doc
 227 es God and who is pure be sorrowful? He should be like a happy
 child, be truly a child of God. The essenti VOLUME 8.doc

228 every organ is displaced and the spine is curved like a
 serpent. When measurements are taken, you can not VOLUME 8.doc
 229 ou a little picture of what India is like.
 It is like a gigantic building all tumbled down in ruins. At f
 VOLUME 8.doc
 230 ars. Obstructed, it yet wakens once more to burst like a
 thunderbolt. And every impulse where the motive i VOLUME 8.doc
 231 iation of the Master, but in practice going about like a gay
 bridegroom fully enjoying all the comforts th VOLUME 8.doc
 232 iety; then again it slowly returns. So it goes on like a
 pulsation. The whole of this universe is composed VOLUME 8.doc
 233 ome a mere hobby and fashion. People go to church like a flock
 of sheep. VOLUME 8.doc
 234 hed by planners!"
 7. "Social life in the West is like a peal of laughter; but
 underneath, it is a wail. I VOLUME 8.doc
 235 hout. Believe me, that I love you and respect you like a father
 and that my gratitude towards you and your VOLUME 8.doc
 236 her elements will gather themselves and then fall like a tidal
 wave upon the society, carrying all before VOLUME 8.doc
 237 been honoured and with a vengeance. I am weeping like a child
 at His mercy - VOLUME 8.doc
 238 refuge in Him. I cannot write more - I am weeping like a woman.
 Blessed, blessed art Thou, VOLUME 8.doc
 239 all that. She can jump and run and play and swear like a devil
 and talk slang at the rate of 500 a minute; VOLUME 8.doc
 240 it, forget everything. I had duckings in the sea like a fish. I
 am enjoying every bit of it. What nonsens VOLUME 8.doc
 241 thens, I tell you. Now are you gasping for breath like a huge
 fish stranded? I am glad that you are sizzli VOLUME 8.doc
 242 de to stick to one place for a long time. Nothing like a nomadic
 life!
 The more the shades around deepen, VOLUME 8.doc
 243 what disobey? From that height the universe looks like a mud-
 puddle. VOLUME 8.doc
 244 ruth, and my "language is plain".
 You, Mary, are like a mettlesome Arab - grand, splendid. You will make
 VOLUME 8.doc
 245 oys to work in the famine districts. It has acted like a
 miracle. I find, as I always thought, that it is VOLUME 8.doc
 246 ce; or do as you will.
 But I have all along been like a hero - I want my work to be quick
 like lightning, VOLUME 8.doc
 247 fallen off the ranks? How is the lady that looks like a certain
 statue in Florence? (I have forgotten the VOLUME 8.doc
 248 - he will have subscribers rushing in. Do people like a
 magazine if three-fourths of it are filled with p VOLUME 8.doc
 249 ut you must make a fight. Die in obeying commands like a
 soldier, and go to Nirvana, but no cowardice.
 It VOLUME 8.doc
 250 ubt my ultimate cure; you ought to see me working like a steam
 engine cooking, eating anything and everyth VOLUME 8.doc

251 en it comes to Chicago and don't send it off here like a good
girl as you are.

I have finished work. Only VOLUME 8.doc

252 aching, nice sea bathing, and am enjoying myself like a duck.
Miss Guernsey went home just now. I do not VOLUME 9.doc

253 he one without a second. He in me, I in Him. I am like a bit of
glass in an ocean of light. I am not, I am VOLUME 9.doc

254 nearly cured. A month more, and I will be strong like a lion
and hardy like a mule. The poor English are VOLUME 9.doc

255 more, and I will be strong like a lion and hardy like a mule.
The poor English are getting it hot from th VOLUME 9.doc

256 the rest of them!

However, nothing in the world like a plump, ripe fruit.

I had to give up my trip to J VOLUME 9.doc

257 [too] many a storm in life, old war horse, to be like a silly
boarding-school girl. Things must go all ri VOLUME 9.doc

258 upshot of the whole affair was that Prithvi Raj, like a true
knight, came and took the lady behind him on VOLUME 9.doc

259 s, chimerical existence where we are kicked about like a
football by every wind that blows.

We are slaves VOLUME 9.doc

260 ting - but they cannot have it.

This universe is like a perfectly balanced ocean. You cannot raise a
wave VOLUME 9.doc

261 t go when you do not feel like praying. Do not be like a
hypocrite, and do not think of the chicken and sa VOLUME 9.doc

262 ed and civilized until the body is worn out. Then like a
whirlwind comes a race strong in the physical, an VOLUME 9.doc

263 you simply press it down out of sight in a coil, like a spring,
only to spring out again at a moment's no VOLUME 9.doc

264 p pride of birth and position, I have served all. Like a crow
stealing into a kitchen, With fear I have ea VOLUME 9.doc

265 s. Even now, my Desire, why do you make me dance like a fool?
(Verse 4)

For this life, which is like a VOLUME 9.doc

266 like a fool?

(Verse 4)

For this life, which is like a drop of water on a lotus leaf, We have
not enjoy VOLUME 9.doc

267

Life is like a wave upon the waters, Youth only remains a few da
VOLUME 9.doc

268 waters, Youth only remains a few days. Wealth is like a fancy
of the mind, It immediately vanishes. Enjoy VOLUME 9.doc

269 f the mind, It immediately vanishes. Enjoyment is like a flash
of lightning amongst dark clouds. Our most VOLUME 9.doc

270 gods like Indra, Brahmâ and others appear like a blade of
grass, whose anger can destroy the world VOLUME 9.doc

271 Mother that her work may be done. But it is only like a film of
tissue paper. It might be rent at any mom VOLUME 9.doc

272 rock of Hari Parbat rises red out of blue water, like a lion
couchant, crowned. And the temple of Marttan VOLUME 9.doc

273 of the party went roaming about Bawan, which was like a village
fair, all modified by a religious tendenc VOLUME 9.doc

274 not imagine himself the teacher of anyone. He was like a man
playing with balls of many colours, and leavi VOLUME 9.doc

275 to truth". "The universe is like a cobweb and minds are the
spiders; for mind is one VOLUME 9.doc

276 sed One had lain down, "resting on his right side like a lion"
to die, when suddenly there came to him one VOLUME 9.doc

277 n article of faith:
"Why, one life in the body is like a million years of confinement, and
they want to wa VOLUME 9.doc

278 , Swami Vivekananda said:
"Brahmacharya should be like a burning fire within the veins!"
VOLUME 9.doc

279 City and is registered at the Vincent. He dresses like a well-
to-do American and speaks excellent English. VOLUME 9.doc

280 do but sit down and die in despair? We can't live like a row of
chipmunks; variation belongs to human life VOLUME 9.doc

281 ompany.
(Verse 100)

Old age watches us, roaring like a tigress.
Disease, like enemies, is striking us of VOLUME 9.doc

282 g lips of the Beloved. My youth is gone fruitless Like a lamp in
an empty house.
(Verse 46) VOLUME 9.doc

Raw tagged data for melt

1 him the fire cannot burn him the water cannot ?/melt him the
air cannot dry. The Hindu believes that VOLUME 1.doc

2 ways selfish; but gradually this selfishness will m/melt by
persistence, till at last will come the time w VOLUME 1.doc

3 Sbtvikas, who can never make any stir, but only m/melt down in
love. I have seen one such Yogi who lives VOLUME 1.doc

4 e fire burn, whom the air cannot dry or the water ?/melt, the
beginningless and endless, the immovable, th VOLUME 1.doc

5 cycle the solids, the liquids, and the gases all m/melt into
the Akasha again, and the next creation simi VOLUME 1.doc

6 tions disappear; the sun, moon, stars, and earth, m/melt down;
but the vibrations remain in the atoms. Eac VOLUME 1.doc

7 at moment your consciousness, mind, and body will m/melt away.
There is a man stealing there. Why does he VOLUME 1.doc

8 you actually see these walls, houses, everything, m/melt away
[until] body, everything, vanishes. "I wil VOLUME 1.doc

9 gth has been crushed down and everything seems to m/melt away
between his fingers, and life is a hopeless VOLUME 2.doc

10 this cycle will end, all that we call solid will m/melt away
 into the next form, the next finer or the li VOLUME 2.doc
 11 orm, the next finer or the liquid form; that will m/melt into
 the gaseous, and that into finer and more un VOLUME 2.doc
 12 er and more uniform heat vibrations, and all will m/melt back
 into the original Akasha, and what we now ca VOLUME 2.doc
 13 his own body, and he feels a change and seems to m/melt away;
 still nearer he comes, and everything about VOLUME 2.doc
 14 ree; and when we become free, we can, as it were, m/melt away
 into nature, only to come out at the beginni VOLUME 2.doc
 15 rd and forward, and the gross forms will begin to m/melt and
 become finer and finer, until they come to a VOLUME 3.doc
 16 ill break one day. The whole of this will vanish, m/melt away.
 This is realization. Philosophy is no joke VOLUME 3.doc
 17 ce, which no air can dry, nor fire burn, no water ?/melt, the
 infinite, the birthless, the deathless, with VOLUME 3.doc
 18 , social difficulties, national difficulties, all m/melt away
 before this unifying power of religion. We k VOLUME 3.doc
 19 tes there, the picture of the teacher as man will m/melt away;
 the frame will vanish, and the real God wil VOLUME 4.doc
 20 rd and forward, and the gross forms will begin to m/melt and
 become finer and finer, until they come to a VOLUME 4.doc
 21 nto gas, gas into ether, then mind, and mind will m/melt away.
 All is spirit.
 Some of the Yogis claim tha VOLUME 4.doc
 22 ses purification of the elements making the one m/melt the
 other, that into the next higher, that into m VOLUME 4.doc
 23 and you made a little [elephant]. Both are clay. m/Melt both
 down They are essentially one. "I and my Fat VOLUME 4.doc
 24 fore thy gentle voice serene, behold how Visions m/melt and
 fold on fold of dreams Departs to void, till VOLUME 4.doc
 25 the sun of Chit (Knowledge) reveals itself. And m/melt away
 the sun and moon and stars, High heaven abo VOLUME 4.doc
 26 the spear pierce; the fire cannot burn nor water ?/melt it;
 indestructible, omnipresent is this soul. The VOLUME 5.doc
 27 keeping of Dhirb Mbtb.] Behold, the dark clouds m/melt away,
 That gathered thick at night, and hung So VOLUME 5.doc
 28 e fire of constant struggle and warfare, began to m/melt and
 fuse in Mahbmyb's crucible; and from that fu VOLUME 5.doc
 29 ets gradually nearer and nearer, nature begins to m/melt away.
 When it has come sufficiently near, the who VOLUME 6.doc
 30 e-enjoyments, your dinging to the flesh, will all m/melt away
 from you. Glimpse after glimpse will come fr VOLUME 6.doc
 31 you. He must be made of stone whose mind does not m/melt at the
 sigh of Kashi and its Lord! I feel now muc VOLUME 6.doc
 32 ss, at the touch of whose waters all distinctions m/melt away
 and we are all one!" (A reminiscence of Kali VOLUME 6.doc
 33 k to the lower plane of material perception. They m/melt away in
 Brahman, VOLUME 6.doc
 34 changeable. Talk not. Sit down and let al.l things m/melt away,
 they are but dreams. There is no differenti VOLUME 7.doc

35 he first and second class passengers are about to m/melt in
 their furnished compartments on account of the VOLUME 7.doc
 36 these holy thoughts; go with them; and when they m/melt away,
 you will find the feet of the Omnipotent Go VOLUME 8.doc
 37 nscious state; when the idea melts, follow it and m/melt with
 it. Haloes are symbols of inner light and c VOLUME 8.doc
 38 the moon, and the stars, all these manifestations m/melt down
 until they become ether again. They become d VOLUME 8.doc
 39 poch, one bubble survives. The rest only arise to m/melt into it
 and form a single great wave, which sweep VOLUME 8.doc
 40 n this nation of universal education, all seem to m/melt down
 into a mediocrity, and the few able are weig VOLUME 8.doc
 41 e, him the fire cannot burn, him the water cannot ?/melt, him
 the air cannot dry. He believes every soul i VOLUME 9.doc

Raw tagged data for *plunge*

1 a very wicked man, you, perhaps, will not dare to m/plunge into
 the struggle for wealth, yet your mind will VOLUME 1.doc
 2 ney. This is hypocrisy and will serve no purpose. m/Plunge into
 the world, and then, after a time, when you VOLUME 1.doc
 3 lions of men one can do that. The other way is to m/plunge into
 the world and learn the secret of work, and VOLUME 1.doc
 4 ther you live or die does not matter. You have to m/plunge in
 and work, without thinking of the result. If y VOLUME 1.doc
 5 young man to go to the river with him and take a ?/plunge. The
 young man plunged in, and the old man follow VOLUME 2.doc
 6 hings; but very soon they elude our knowledge and m/plunge into
 the abyss of the infinite. And the greatest VOLUME 2.doc
 7 e of intellect. It is a vision, an inspiration, a m/plunge into
 the unknown and unknowable, making the unkno VOLUME 3.doc
 8 salvation. That is the one idea, and the more you m/plunge into
 this Samsara the more your soul is covered w VOLUME 3.doc
 9 s for a moment we think; as the highest good, and m/plunge into
 it immediately, but find, when it is too lat VOLUME 4.doc
 10 icial fire was made ready, into which Sita had to m/plunge
 herself. Rama was in agony, thinking that Sita wa VOLUME 4.doc
 11 are, never mind anything, nothing can resist you! m/Plunge in!
 Do the duty at hand. And when you have done t VOLUME 4.doc
 12 , for the moment it seemed as if we were going to m/plunge into
 the light effulgent; but the animal man agai VOLUME 4.doc
 13 e of intellect. It is a vision, an inspiration, a m/plunge into
 the unknown and unknowable making the unknow VOLUME 4.doc
 14 season, four months. I used to get up and take a l/plunge in
 the river, and with all my wet clothes on repe VOLUME 4.doc
 15 alise the goal, just as in other lands they madly m/plunge in to
 realise the pleasures of life by robbing th VOLUME 4.doc
 16 al type, you have a level head; so work together; m/plunge in;
 this is only the beginning. Every nation must VOLUME 5.doc
 17 loth, down with all enjoyments here or hereafter. m/Plunge into
 the fire and bring the people towards the Lo VOLUME 5.doc

18 spirit of renunciation, it seems.
 My children must m/plunge into the breach, must renounce the world
 then t VOLUME 5.doc

19 h went to bathe in a river, and the master said, ?/"Plunge in",
 and the boy did so. In a moment the master w VOLUME 5.doc

20 s the Hindu, who uses water very freely. Taking a l/plunge bath
 is wellnigh scarce in other nations, with a VOLUME 5.doc

21 on the other hand, is an easy matter to have a l/plunge in,
 anywhere; but not so, in the West. There they VOLUME 5.doc

22 omes, She is. If hell comes, there is the Mother; m/plunge in.
 We have not faith, we have not patience to se VOLUME 6.doc

23 aps centuries after one is dead and gone. We must m/plunge heart
 and soul and body into the work. And until VOLUME 6.doc

24 t thing needed is obedience. You must be ready to m/plunge into
 fire then will work be done. ... Form soci VOLUME 6.doc

25 r it be and whenever it may come? If I ask you to ?/plunge into
 the Ganga or to jump from the roof of a hous VOLUME 6.doc

26 me mad. Say "Thine, O Thine for ever O Lord!" and m/plunge in,
 forgetting all else. The very idea of God is VOLUME 7.doc

27 l the lower stages to reach the highest, or can a m/plunge be
 taken at once? The modern American boy takes t VOLUME 7.doc

28 and by the power of philosophical discrimination m/plunge this
 mind in the Ocean of Existence-Knowledge-Bli VOLUME 7.doc

29 d grey, cat-like eyes, through inadvertence might x/plunge her
 knife into his flesh, and the more so, as he VOLUME 7.doc

30 Sea. Sometimes they run mad, rush up to the deck, l/plunge into
 the sea, and are drowned; or sometimes they VOLUME 7.doc

31 to your service.
 You must think well before you m/plunge in; and after work, if you
 fail in this or get di VOLUME 7.doc

32 not a famine in the land where these boys do not m/plunge in
 and try to work and rescue as many as they can VOLUME 8.doc

33 creased by desire. Knowing all this, people still m/plunge into
 it all the time. Life after life they have b VOLUME 8.doc

34 n, down or up? Up, certainly. How can it be down? m/Plunge into
 the breach; fill up the breach with your bod VOLUME 8.doc

35 to Miss Josephine MacLeod:
 "The fire burns if we xm/plunge our hand in whether we feel it or not
 so it i VOLUME 9.doc

Raw tagged data for raft

1 crosses all the fearful currents by means of the m/raft of
 Brahman. VOLUME 1.doc

Raw tagged data for ripple

1 ". Using the simile of a lake for the mind, every m/ripple,
 every wave that rises in the mind, when it subsi VOLUME 1.doc

2 ain centres work; work incessantly, but let not a m/ripple
 conquer the mind. Work as if you were a stranger VOLUME 1.doc

3 e thrown into the lake of the Chitta; it causes a m/ripple, and
 that ripple rouses a series of ripples; this VOLUME 1.doc

4 lake of the Chitta; it causes a ripple, and that m/ripple
 rouses a series of ripples; this is memory. So in VOLUME 1.doc
 5 is memory. So in sleep. When the peculiar kind of m/ripple
 called sleep throws the Chitta into a ripple of m VOLUME 1.doc
 6 d of ripple called sleep throws the Chitta into a m/ripple of
 memory, it is called a dream. Dream is another VOLUME 1.doc
 7 t is called a dream. Dream is another form of the m/ripple which
 in the waking state is called memory

VOLUME 1.doc

8 he surface; it is only when it bursts and makes a m/ripple that
 we know it is there. We shall only be succes VOLUME 1.doc
 9 rse tumble about him, it does not make one single m/ripple in
 his mind.

Then comes a very important questio VOLUME 1.doc

10 or his individuality. Tom dies and there is not a m/ripple
 anywhere upon the surface of the earth. There was VOLUME 2.doc
 11 ents, and died almost without leaving a mark or a m/ripple on
 the ocean of time, here we are living, as it w VOLUME 3.doc
 12 ning, there is a lake, smooth and calm, without a m/ripple on
 its surface. And suppose some one throws a sto VOLUME 3.doc
 13 , and on the face of that water not a wave, not a m/ripple
 silent and calm, all visions have died out, all VOLUME 3.doc
 14 or small exertions, but the push that creates the m/ripple is
 very different from the impulsion that raises VOLUME 4.doc
 15 m the impulsion that raises the wave, and yet the m/ripple is
 only the embodiment of a bit of the power that VOLUME 4.doc
 16 ght, water on the left; no wave on that water, no m/ripple, all
 silence; all eternal bliss. Such will come t VOLUME 5.doc
 17 here money flows like a river, with beauty as its m/ripple and
 learning its waves, and which rolls in luxury VOLUME 6.doc
 18 mes the same infinite ocean of peace, without a m/ripple, a
 breath.

I am glad I was born, glad I suffered VOLUME 6.doc

19 thout beginning and without end the ever-moving m/ripple in an
 infinite lake. There are yet unreached dept VOLUME 7.doc
 20 where the equilibrium has been regained; but the m/ripple is
 always progressing, the struggle to regain the VOLUME 7.doc
 21 ions? The answer is this: The little streams that m/ripple down
 a thousand mountain sides are destined to co VOLUME 7.doc
 22 , without beginning, without end, the ever moving m/ripple in an
 infinite lake. There are yet unreached dept VOLUME 8.doc
 23 others where stillness has been regained, but the m/ripple is
 ever progressing, the struggle to regain the b VOLUME 8.doc
 24 ght, water on the left. No wave on that water, no m/ripple. All
 silence, all eternal bliss. Such will come t VOLUME 9.doc
 25 enable one to understand in these every faintest m/ripple of
 expression in face and form.

And again we pas VOLUME 9.doc

26 ay of doing things, and then his audience is in a m/ripple of
 laughter, and a tremor of clapping expresses a VOLUME 9.doc

Raw tagged data for rivulet

1 ing to us even now. This voice is like the little m/rivulets;
 that come from the mountains. Now they disappear VOLUME 1.doc
 2 ng with accelerated motion. If we have had little m/rivulets in
 the past, deluges are coming, and none can res VOLUME 3.doc
 3 shing springs and roaring cataracts, how many icy m/rivulets and
 ever-flowing streamlets, issuing from the ete VOLUME 4.doc

Raw tagged data for run

1 r systems are being evolved out of chaos, made to x/run for a
 time and again destroyed. This is what the VOLUME 1.doc
 2 e is bound to come to this conclusion in the long x/run.
 Manifestation, and not creation, is the word of VOLUME 1.doc
 3 may sometimes think it is not so, but in the long x/run we
 become convinced of it. A man may struggle all VOLUME 1.doc
 4 e, the best thing we can do, although in the long x/run, we
 shall find that helping others is only helpin VOLUME 1.doc
 5 his good actions also will become intensified. We x/run,
 therefore, a twofold danger in doing evil: first VOLUME 1.doc
 6 n amount of coal, runs two miles an hour, it will x/run the
 distance in less time with a greater supply o VOLUME 1.doc
 7 ions are all connected with the brain in the long x/run. Several
 other facts we have to remember, in orde VOLUME 1.doc
 8 over sensitive persons, alas! often, in the long x/run, to
 degenerate whole races. Ay, it is healthier f VOLUME 1.doc
 9 n, then, is to sit for some time and let the mind m/run on. The
 mind is bubbling up all the time. It is l VOLUME 1.doc
 10 s soon as the steam is turned on, the engine must ?/run; as soon
 as things are before us we must perceive VOLUME 1.doc
 11 atred which comes out from you, must, in the long x/run, come
 back to you. If you love, that love will co VOLUME 1.doc
 12 be active. Let the reins go, and the horses will l/run away
 with you. Anyone can do that, but he who can VOLUME 1.doc
 13 nservatism of human nature. Human nature likes to ?/run through
 the ruts that are already there, because VOLUME 1.doc
 14 we reason. So it is obvious that reasoning has to ?/run within
 these bounds of perception. It can never g VOLUME 1.doc
 15 because according to the Yogis, they, in the long x/run, bring
 pain. All happiness which comes from the s VOLUME 1.doc
 16 t as I passed. As they pressed closer, I began to l/run, but the
 faster I ran, the faster came the monkey VOLUME 1.doc
 17 ty. Everyone has the same chance, and in the long x/run, must
 get out. But this universe will not cease, VOLUME 1.doc
 18 . Exactly similar is the condition of all men. We l/run headlong
 after all sorts of misery, and are unwill VOLUME 1.doc
 19 are unwilling to be freed from them. Every day we l/run after
 pleasure, and before we reach it, we find i VOLUME 1.doc
 20 idiosyncrasies, or are monomaniacs.
 Naturally we x/run into extremes. When we are healthy and young, we
 VOLUME 1.doc

21 ther bodies, and will come out of it, in the long x/run. But
 those who consciously strive to get free has VOLUME 1.doc
 22 ould be neither perception nor knowledge. So both ?/run side by
 side.

Therefore the absolute sameness of VOLUME 1.doc

23 or the more you get, the more you [want], and you x/run round
 and round in a circle eternally, never gett VOLUME 1.doc
 24 4.)

Then Krishna says, "O Arjuna, you and I have x/run the cycle of
 births and deaths many times, but yo VOLUME 1.doc

25 if the mind is controlled or uncontrolled! Let it ?/run on. What
 of that! I am not the mind, Let it go on VOLUME 1.doc

26 etting force and matter all the time. In the long x/run, mind is
 begetting all force, and that is what is VOLUME 1.doc

27 t everything from nature, but we find in the long x/run that
 nature takes everything from us depletes u VOLUME 2.doc

28 None is there but will be compelled, in the long x/run, to give
 up everything. And the more one struggle VOLUME 2.doc

29 f physical strength. Thus it is with the ordinary x/run of
 mankind. They understand and find pleasure in VOLUME 2.doc

30 to it.

Then there is the desire to be happy. We l/run after everything to
 make ourselves happy; we purs VOLUME 2.doc

31 its head down and thinks itself safe; so, when we x/run into
 optimism; we do just like the hare, but that VOLUME 2.doc

32 many explanations, and are told that in the long x/run all will
 be good. Taking it for granted that this VOLUME 2.doc

33 in this network beyond which we cannot go. We may x/run therein
 through infinite time and find no end, an VOLUME 2.doc

34 have sanctioned child-marriage, which in the long x/run has
 degraded the race. At the same time, I cannot VOLUME 2.doc

35 t be able to throw us off our balance and make us x/run after
 shadows. Therefore, patience will come to u VOLUME 2.doc

36 ys, "I will ford the river when all the water has m/run into the
 ocean." The way is not with Maya, but ag VOLUME 2.doc

37 rong and muscular they are; and how swiftly I can l/run." In the
 meantime he hears the barking of dogs in VOLUME 2.doc

38 immediately takes to his heels, and after he has ?/run several
 miles, he comes back panting. The young o VOLUME 2.doc

39 aven with beautiful gardens, through which rivers ?/run. I lived
 much of my life in a country where there VOLUME 2.doc

40 must have our own experiences, must have our full x/run. It is
 only when we have finished this run that t VOLUME 2.doc

41 r full run. It is only when we have finished this ?/run that the
 other world opens.

The enjoyments of th VOLUME 2.doc

42 ds. "Men of childish intellect, ignorant persons, l/run after
 desires which are external, and enter the t VOLUME 2.doc

43 It has become manifold falling upon Maya. Do not l/run after
 the manifold; go towards the One. "He is in VOLUME 2.doc

44 e may at times float aimlessly about, in the long x/run we are
sure to join the Ocean of Life and Bliss. VOLUME 2.doc

45 iate, not natural. It brings weakness in the long x/run, and
what this world wants today, more than it ev VOLUME 2.doc

46 o not destroy. All will come to truth in the long x/run. "When
all the desires of the heart will be vanqu VOLUME 2.doc

47 nt it is. But the mind also dissolves in the long x/run, and
that is what we are struggling for. In this VOLUME 2.doc

48 s body and mind? Why may we not allow thoughts to ?/run on? Why
admit a third substance beyond this organ VOLUME 2.doc

49 ain way of spending our energies, for in the long x/run we come
to learn that all are seeing the same thi VOLUME 2.doc

50 ace where there are gardens, beneath which rivers l/run. In the
desert of Arabia water is very desirable, VOLUME 2.doc

51 elf as eating am identified with eating. When I l/run, I and the
running are not two separate things. T VOLUME 2.doc

52 st wonderful. What can we do then? We can make it x/run
smoothly, we can lessen the friction, we can grea VOLUME 2.doc

53 avagance into which some of the Bhakti sects have x/run, there
is a great truth underlying this question VOLUME 3.doc

54 truely the life of philosophy. We are often apt to x/run into
great dangers in trying to guide our life by VOLUME 3.doc

55 e in the objects of the senses. They go anywhere, x/run through
any danger, to get the thing which they l VOLUME 3.doc

56 take various roads, all are on the ways. Some may m/run a little
crooked, others may run straight, but at VOLUME 3.doc

57 e ways. Some may run a little crooked, others may m/run
straight, but at last they will all come unto the VOLUME 3.doc

58 ll in the end gain the battle, and that those who x/run after
enjoyment and luxury, however vigorous they VOLUME 3.doc

59 er mind that; the Spirit will triumph in the long x/run. In the
meanwhile let us work and let us not abus VOLUME 3.doc

60 ehind us, naturally can only follow our own bent, m/run in our
own grooves; and that we shall have to do. VOLUME 3.doc

61 dcast all over the land, so that these truths may x/run like
fire all over the country from north to sout VOLUME 3.doc

62 ich was full of Western thought, a city which had x/run mad
after these occidental ideas, a city which ha VOLUME 3.doc

63 is necessary. Thoughts like merchandise can only m/run through
channels made by somebody. Roads have to VOLUME 3.doc

64 ish roads no more are content like Roman roads to m/run over
lands, but they have also ploughed the deep VOLUME 3.doc

65 d the deep in all directions. From ocean to ocean ?/run the
roads of England. Every part of the world has VOLUME 3.doc

66 ysterious societies do not exist anywhere. Do not x/run after
these superstitions. Better for you and for VOLUME 3.doc

67 not, whether it is beneficial or not in the long x/run, to have
this vitality in religion, but for good VOLUME 3.doc

68 volved this universe, and individuals in the long x/run attain
to Nirvbna to give up the finite and becom VOLUME 3.doc

69 like you. Many have crossed the seas and aimlessly x/run to and
 fro, but it was only through the reward of VOLUME 3.doc
 70 u comes who professes that he can make gold, they l/run to him,
 and they still consider themselves Bhagav VOLUME 3.doc
 71 s not always bright, yet it triumphed in the long x/run. Have
 faith in man, whether he appears to you to VOLUME 3.doc
 72 action of animal instincts, were to be allowed to x/run loose in
 society, the result must be evil, evil c VOLUME 3.doc
 73 dia this gigantic child was absorbed, in the long x/run, by the
 mother that gave it birth, and today the VOLUME 3.doc
 74 socialism! Good things will come; but in the long x/run you will
 be a [blight] upon the race. Freedom is VOLUME 3.doc
 75 untry. They must think something new; they cannot ?/run in the
 old groove. Others are all trying to make VOLUME 3.doc
 76 the old groove. Others are all trying to make us ?/run in the
 old groove, forcing us all to think alike. VOLUME 3.doc
 77 xable races. The race fell down. But, in the long x/run it
 proved good. If you mix up with Negroes and Am VOLUME 3.doc
 78 to the downfall of the Indian nation, in the long x/run. But
 then it brought about this tremendous fusion VOLUME 3.doc
 79 ir customs, manners, and everything in the long x/run a fusion
 is taking place, and out of this fusion VOLUME 3.doc
 80 ich produce a change in the body, and in the long x/run have a
 tremendous effect on the mind. It is a gre VOLUME 4.doc
 81 it has given us a tremendous blow. Every day, we x/run into
 this error, and we often continue in it all VOLUME 4.doc
 82 Tears and laughter are near kin. People so often x/run from one
 extreme to the other. Let the mind be ch VOLUME 4.doc
 83 Let the mind be cheerful, but calm. Never let it x/run into
 excesses, because every excess will be follo VOLUME 4.doc
 84 Those who deal too much in words and let the mind x/run always
 in the force of words lose the spirit. So VOLUME 4.doc
 85 ch of the brain; all sorts of unassimilated ideas x/run riot in
 the brain and form a chaos without ever o VOLUME 4.doc
 86 ant state of fear. I have read that a deer has to l/run on the
 average sixty or seventy miles every day, VOLUME 4.doc
 87 ideals. Who knows which will survive in the long x/run? Who
 knows which attitude will really most benefi VOLUME 4.doc
 88 and, as to that part, it is true that in the long x/run every
 Prophet will govern the world and its desti VOLUME 4.doc
 89 a man feeds me every day of my life, in the long x/run I shall
 lose the use of my hands. Spiritual death VOLUME 4.doc
 90 oes this idea come into your whole being? Does it x/run with
 your blood? Does it tingle in your veins? Do VOLUME 4.doc
 91 is what I enjoy, and what everyone enjoys, and we l/run for
 that.
 We find that man enjoys his intellect VOLUME 4.doc
 92 attains any extraordinary powers will in the long x/run succumb
 to those powers. There are millions [who] VOLUME 4.doc
 93 f?" The moment you stand upon something else, you x/run the risk
 of being miserable. This is what I mean VOLUME 4.doc

94 y is great, but the moment you say it is all, you x/run the risk
of running into materialism. It is not r VOLUME 4.doc
95 unt of the ounce of pleasure you get. In the long x/run, nature
did her work through you, and when you di VOLUME 4.doc
96 owledge was there ever outside of it? In the long x/run this
power of meditation separates ourselves from VOLUME 4.doc
97 t the fact remains that they coalesce in the long x/run. This is
going on before our own eyes, all over I VOLUME 4.doc
98 The same spirit and similar manifestations haste x/run in
parallel lines with the women, too the nuns. VOLUME 4.doc
99 their lives and works are past the ordinary human x/run, and the
method of their preaching is equally mar VOLUME 4.doc
100 the great sages of her own land and outside, that x/run for
numberless years and centuries through her ev VOLUME 4.doc
101 they are non-intelligent; they move, turn, and l/run, but they
are without intelligence. And yonder ti VOLUME 4.doc
102 piness here?

Where war and competition ceaseless x/run, Even the father turns
against the son, Where " VOLUME 4.doc

103 very kind to me. . . .

The expense I am bound to x/run into here is awful. You remember, you
gave me #17 VOLUME 5.doc

104 ot wait to cross the river when the water has all ?/run down.

Printing magazines, papers, etc., are good, VOLUME 5.doc

105 ought my fire yet you do not understand me! You ?/run in the old
ruts of sloth and enjoyments. Down wit VOLUME 5.doc

106 , the world is bound to listen to you in the long x/run. . . .

I have no time even to die, as the Bengal VOLUME 5.doc

107 wn, but my health failed completely, and I had to x/run down in
all haste. There is some disturbance with VOLUME 5.doc

108 preservation turn out to be terrible in the long x/run.

For example, take the prohibition of widow-marr VOLUME 5.doc

109 essary, then freedom (Kaivalya) is attained.

Men l/run after a few dollars and do not think anything of VOLUME
5.doc

110 of mankind it has been the same. Even those that l/run away
from persecution indulge in persecuting othe VOLUME 5.doc

111 It is easy to live in the senses. It is easier to ?/run in the
old groove, eating and drinking; but what VOLUME 5.doc

112 it. They may struggle to go back, but in the long x/run they;

must flow down to the ocean. So you and I a VOLUME 5.doc

113 ent and play all sorts of pranks, but in the long x/run we must
go and join this great ocean of Life and VOLUME 5.doc

114 it law, because we can see only little bits which x/run
smoothly. All our ideas of law are within the lit VOLUME 5.doc

115 me to hear that my disciple so-and-so is having a x/run of luck,
and, moreover, I have not been to him fo VOLUME 5.doc

116 ves to gain that Bliss? Why do we again and again x/run into the
jaws of death, being decoyed by this wor VOLUME 5.doc

117 taste a free rein, and the other organs will also x/run on
unbridled.

47. Jnbna, Bhakti, Yoga and Karma VOLUME 5.doc

118 m really grows in strength, and this, in the long x/run,
swallows up all the contemporary movements.

56. VOLUME 5.doc

119 with it.

11. All objective pleasure in the long x/run must bring pain, because
of the fact of change or VOLUME 5.doc

120 guides it with the greatest love and in the long x/run brings
everything back to Herself. Through Her co VOLUME 5.doc

121 us brave to suffer, brave to do, and in the long x/run attain
to Absolute Freedom.

Hitherto it has not VOLUME 5.doc

122 on work, Dharma is impelling man day and night to l/run after
and work for happiness.

What is Mukti? Tha VOLUME 5.doc

123 nt" with the result that it is making our blood ?/run cold and
our flesh creep with the fear of Yama, t VOLUME 5.doc

124 s quite unconcerned and keeps silence; but if you x/run foul of
him there, beware, you court your ruin. R VOLUME 5.doc

125 ay and night, and yet no bath! Ghosts must surely l/run away
from them, what to say of men! What is meant VOLUME 5.doc

126 r customs, sometimes turns out to be, in the long x/run, rather
a tyranny or the very reverse of Bchbra (VOLUME 5.doc

127 if concealed from view! The Hindu lets his drains m/run open
over the road, the bad smell does not count VOLUME 5.doc

128 road that down the middle and on both sides of it x/run gardens
all along, and in one place it has taken VOLUME 5.doc

129 their own internal resources, and so they have to x/run wildly
about the world seeking how they can feed VOLUME 5.doc

130 nd, are contradictory existences; but in the long x/run we shall
find that they converge towards each oth VOLUME 6.doc

131 lm judgement. Principles must conquer in the long x/run, for
that is the manhood of man. Emotions many ti VOLUME 6.doc

132 th after earth, system after system, will evolve, x/run for a
certain time, and then dissolve back again VOLUME 6.doc

133 o difference which is first. Nearly all our ideas x/run
themselves into the hen and egg business.

The gr VOLUME 6.doc

134 ich seeks to destroy individuality is in the long x/run
disastrous. Each life has a current running throu VOLUME 6.doc

135 ould not recede that is the man of duty. Do not l/run away, it
is cowardice. When in the thing, you mus VOLUME 6.doc

136 dering.

After the physical process, let the mind x/run on and do not restrain
it; but keep watch on your VOLUME 6.doc

137 ssimilate.

This extreme adaptability in the long x/run made Indian Buddhism lose
almost all its individu VOLUME 6.doc

138 hat I set out to pursue my own good, but I had to l/run off at
the news of the illness of a brother at Al VOLUME 6.doc

139 comes this news from Hrishikesh, and my mind has x/run off with
me there. I have wired to Sharat, hut no VOLUME 6.doc

140 oduces a sort of intoxication. No carriages would x/run; only
 the sledge, which is without wheels, slides VOLUME 6.doc
 141 w that you are in any way removed from the common x/run of men!
 Only indulging in madness! ... Today yo VOLUME 6.doc
 142 organisation. Off with laziness. Spread! Spread! x/Run like
 fire to all places. Do not depend upon me. W VOLUME 6.doc
 143 I am writing a book. As soon as it is finished, I l/run for
 home! . . . Always remember that Shri Ramakri VOLUME 6.doc
 144 is the best instrument. Love conquers in the long x/run. It
 won't do to become impatient wait, wait p VOLUME 6.doc
 145 must proceed slowly. We must take care not to be x/run over
 with "fads" from the first. This you will kn VOLUME 6.doc
 146 d yet about the work here. Only I have an idea to l/run to
 Detroit and Chicago meanwhile, and then come b VOLUME 6.doc
 147 n public lectures or private classes. In the long x/run it does
 harm and sets a bad example.
 In England VOLUME 6.doc
 148 ot feel the least pain or exhaustion even after a l/run of
 twenty or thirty miles at a stretch. Milk I ha VOLUME 6.doc
 149 "war", "war", "war". That is our opportunity. We l/run in
 quick, get hold of them by the dozens and then VOLUME 6.doc
 150 ase and misfortune come to do us good in the long x/run,
 although at the time we feel that we are submerg VOLUME 6.doc
 151 abide by that. You will discover that in the long x/run both he
 and yourself will arrive at the same goal VOLUME 6.doc
 152 nto the likeness of all other women of the common x/run. So I
 think, if these girls might be made to adop VOLUME 6.doc
 153 complacently we identify the ego. And in the long x/run comes
 the consciousness of disembodiness. The mor VOLUME 7.doc
 154 m. Then it struck me that it was foolish of me to l/run away
 like that, that perhaps he might say somethi VOLUME 7.doc
 155 nd mind would exhaust me to a degree. I seemed to x/run short of
 subjects for lectures and was anxious wh VOLUME 7.doc
 156 nuous work become a source of bondage in the long x/run?
 Swamiji: If you have no eye to the fruits of wo VOLUME 7.doc
 157 f food demanded and supplied. The rice-gruel must l/run into the
 Ganga and whiten its water! When I see s VOLUME 7.doc
 158 from I shall tell you later on. When you began to l/run,
 mistaking the rope for the snake, did the rope a VOLUME 7.doc
 159 enings and do physical labour. Body and mind must ?/run
 parallel. It won't do to depend on others in ever VOLUME 7.doc
 160 lled, I shall leave this body and make a straight ?/run up!
 Hearing Swamiji's words the disciple sat spe VOLUME 7.doc
 161 ome here out of mere sensation-mongering and then l/run away.
 Those who are devoid of continence and are VOLUME 7.doc
 162 hen one is thirsty, can one sit idle? Does he not m/run about
 for water? Because your thirst for spiritua VOLUME 7.doc
 163 realise Self-knowledge. If you follow the common x/run of
 people in the world and float with the general VOLUME 7.doc
 164 e country at large. Otherwise, boys of the common x/run are
 coming in groups and will come. Dullness is w VOLUME 7.doc

165 tle gleam of his white teeth. "and my death would x/run through
the land like wild fire."

His great hero VOLUME 7.doc

166 imes, that is, in the golden age, when the common x/run of
people were so sincere and truthful that they VOLUME 7.doc

167 or the helm turned, the ship may strike a bank or x/run up on a
submarine rock or collide with another sh VOLUME 7.doc

168 as the one above referred to, in public. And you l/run after
this civilisation! However you cannot under VOLUME 7.doc

169 the terrible heat of the Red Sea. Sometimes they l/run mad,
rush up to the deck, plunge into the sea, an VOLUME 7.doc

170 k!" "Silence, you boys and girls! the shark may l/run off".

"Hallo, you people there, why don't you d VOLUME 7.doc

171 k. The shark was rid of the hook and made a clean l/run ahead.

Whether he taught the pilot fish a good le VOLUME 7.doc

172 all the changes. After that you may let the mind ?/run about,
but it is not the same mind any more. It i VOLUME 7.doc

173 m all the time, when it is time to surrender they l/run away.

The boys place the girls above themselves; VOLUME 7.doc

174 the girls stretch their hands to catch them, they l/run away
beyond their reach. After many efforts of th VOLUME 7.doc

175 son! I am like a child; their women shop for me, x/run errands
for me. For example: I have just written VOLUME 7.doc

176 to Mrs. Melton. I am sure to recover in the long x/run. My
health has been improving in the main, though VOLUME 7.doc

177 ng all the time. It tells on the body in the long x/run:

sometimes one meal at nine in the evening, anoth VOLUME 8.doc

178 ou a push in your life, knowing that, in the long x/run, all
roads lead to Rome. It is a steady growth. N VOLUME 8.doc

179 o on multiplying; and if you succeed, in the long x/run that
mistake will have assumed gigantic proportio VOLUME 8.doc

180 n. There are mistakes but no sin; and in the long x/run
everything is going to be all right. No Satan n VOLUME 8.doc

181 will it or not. You have to attain it in the long x/run and
become free, because it is your nature to be VOLUME 8.doc

182 in thousands of years. The old superstitions must m/run out. You
are all interested in how to perpetuate VOLUME 8.doc

183 the spangled sky, Causation's laws do make them x/run; They
live in bonds, in bonds they die. And mi VOLUME 8.doc

184 flections with which the world is full.

While ye l/run after imaginary shadows, That lead alone to fight
VOLUME 8.doc

185 as its effect, the love of every one in the long x/run. The
nearer we approach God, the more do we begin VOLUME 8.doc

186 s matter. Yet those who spend time on such things x/run into
grave dangers.

"These (psychic developments VOLUME 8.doc

187 es. Each one struggles for power, and in the long x/run the
whole organisation comes to grief. Lord! Lord VOLUME 8.doc

188 ister Jeany teaches me all that. She can jump and l/run and play
and swear like a devil and talk slang at VOLUME 8.doc

189 o see Prof. Wright, and then I go to New York and l/run for a
 little while between New York and Boston, a VOLUME 8.doc
 190 ad no letters from them a long time. I would have l/run into
 town to see you before this, had I time. I a VOLUME 8.doc
 191 d of truth are mistaken and will find in the long x/run that a
 single drop of poison poisons the whole ma VOLUME 8.doc
 192 y remark, he must see the whole truth in the long x/run. As soon
 as you can, get a copy of his last book VOLUME 8.doc
 193 till Tuesday, I am afraid, I shall not be able to l/run in to
 see you. I, however, shall come to see you VOLUME 8.doc
 194 self treatment to avoid it. I made quite a little l/run through
 Ireland and some of the Old English towns VOLUME 8.doc
 195 an even tenor of happiness; the last will have to x/run between
 ecstasy and misery. But of these alone wh VOLUME 8.doc
 196 immediate result can be expected, but in the long x/run it will
 prove a more beneficial work for India th VOLUME 8.doc
 197 ore tractable with you than under Rakhal? You may l/run in to
 Calcutta for a few days giving charge to Tu VOLUME 8.doc
 198 public opinion. . . . Take care that funds do not x/run short in
 times of need and that there is no waste VOLUME 8.doc
 199 ner I reach than Olea gets a bad attack.

Shall I l/run up to you? I know I cannot be of much help, but I
 VOLUME 8.doc

200 as his guest, and his wife righted, but he had to l/run to Los
 Angeles and that upset the whole plan; and VOLUME 8.doc
 201 hunt up a devil-driver somewhere so that he might l/run with his
 wife and spend another five hundred! Doi VOLUME 8.doc
 202 ng got in all these people to get rubbed down, to l/run off and
 let me bear all the compliments! I am gla VOLUME 8.doc
 203 people of France are mere intellectualists, they l/run after
 worldly things and firmly believe God and s VOLUME 8.doc
 204 Mrs. Bull are collecting funds. She has a mind to x/run a school
 at Kishengarh with the girls she had the VOLUME 8.doc
 205 afresh. I thought the Chinese alone make a dinner x/run through
 half a day with intervals of smoking!!

Ho VOLUME 9.doc

206 e rocks there are very beautiful, and the forests ?/run down to
 the very edge of the water. There is a ve VOLUME 9.doc
 207 Philadelphia I go to Washington, and then I will l/run between
 New York and Boston. So I do not think I VOLUME 9.doc
 208 rs at home are enjoying themselves. I will try to l/run into
 Chicago for a few days if I can.

Please wri VOLUME 9.doc

209 ou live is my home. As soon as I have time I will l/run in to
 see you and the sisters. But I have no othe VOLUME 9.doc
 210 ease.

That unsettled all our plans, and I had to l/run up to Darjeeling,
 it being very cool and very goo VOLUME 9.doc

211 the Sun, to Varuna and other deities. The titles x/run: "such-
 and-such a sage composed this verse, dedic VOLUME 9.doc

212 o nibble a little here and there and, in the long x/run, find
 they have nothing. In this country it many VOLUME 9.doc
 213 ooks or any men or any higher beings; he need not ?/run after
 supernatural or preternatural beings for in VOLUME 9.doc
 214 of the wheels from the axle. The other wheel will x/run for some
 time by its past momentum and will then VOLUME 9.doc
 215 upon the body is that past momentum, and it will x/run a
 little, doing this and that, and then it will f VOLUME 9.doc
 216 nd the modesty (Purdah) of women. Let the wealthy l/run away!
 But we are poor; we understand the heartach VOLUME 9.doc
 217 ops of monkeys and, afraid that he might turn and l/run,
 shouted, "Always face the brute!"?

Those journe VOLUME 9.doc
 218 heel within wheel. What can we do? We can make it x/run
 smoothly, we can lessen friction, we can grease t VOLUME 9.doc
 219 her as more to be esteemed than those who simply l/run around
 teaching. "Anyone can talk," he said,

but VOLUME 9.doc
 220 troys terror; at other times the same woman would l/run from a
 small dog. A fierce Mahomedan [sic] warrio VOLUME 9.doc
 221 e this but India had always triumphed in the long x/run and so
 would she once again in the future. (At th VOLUME 9.doc

Raw tagged data for salt

1 or work's sake. There are some who are really the m/salt of the
 earth in every country and who work for wo VOLUME 1.doc
 2 Tyndall, or a Darwin, and it is swallowed without m/salt.
 "Huxley has said it", that is enough for many. W VOLUME 2.doc
 3 work, the hands are the one goal; as a morsel of m/salt put
 into the sea-water melts away, and we cannot VOLUME 2.doc
 4 rld, we hear him called mad. But such men are the x/salt of the
 earth. Out of such madness have come the p VOLUME 4.doc
 5 lth of these Vaishya communities the dealers in l/salt, oil,
 sugar, and wine and kept up as a magnific VOLUME 4.doc
 6 f that ilk. They have been taught to put a little l/salt, just a
 little, in burning alcohol, and if there VOLUME 5.doc
 7 ere is that strength to do it? They would eat the ?/salt of that
 Old Shiva and play Him false, slander Him VOLUME 5.doc
 8 that are yet to come? If you cannot add a little m/salt to a
 dish almost done, how am I to believe that y VOLUME 6.doc
 9 can never be expressed; it is as when a grain of m/salt drops
 into the ocean, it is at once merged in the VOLUME 7.doc
 10 s. The case of ordinary Jivas is like that of the m/salt-doll
 which attempting to sound the depths of the VOLUME 7.doc
 11 ext Tuesday and entirely give up taking water and l/salt. Today
 is Sunday. The disciple asked him, "Sir, i VOLUME 7.doc
 12 , "We do not take food touched by you; if you put l/salt in our
 food and we eat it, we shall lose our cast VOLUME 7.doc
 13 se our caste." Swamiji said, "Why should you take l/salt? We
 will prepare curry for you without salt, will VOLUME 7.doc

14 take salt? We will prepare curry for you without l/salt, will
 you then take it?" Keshta agreed to it. The VOLUME 7.doc
 15 some rice was collected by begging, there was no l/salt to take
 it with! On some days there would be only VOLUME 7.doc
 16 t with! On some days there would be only rice and l/salt, but
 nobody cared for it in the least. We were th VOLUME 7.doc
 17 piritual practice. Boiled Bimba leaves, rice, and l/salt this
 was the menu for a month at a stretch. Oh, VOLUME 7.doc
 18 arry cargo, and that also inferior stuff, such as l/salt etc.
 Small sailing ships such as the schooner, do VOLUME 7.doc
 19 each side; the one is for sweet and the other for l/salt water,
 and the Mohammedans draw sweet water from VOLUME 7.doc
 20 uts, cooked rice-and-curd, and heaps of sweet and l/salt
 delicacies, etc. began to come in. Gradually the VOLUME 7.doc
 21 were reaching the ear, the shark, denizen of the l/salt sea,
 rushed close by, like a boat under canvas, w VOLUME 7.doc
 22 hardships of the Hindu man. They are all weeping ?/salt tears.
 But who are the little girls married to? S VOLUME 8.doc
 23 one of curd, one wine, one sugar-cane juice, one ?/salt, one I
 forget what. To you four sisters I waft my VOLUME 8.doc
 24 to avoid all invitations. The rich are really the x/salt of this
 world they are neither food nor drink. VOLUME 9.doc
 25 o the apostles who, according to Christ, were the x/salt of the
 earth, these fellows are the ashes, the di VOLUME 9.doc
 1 ished.

Raw tagged data for sea

Such was the psychological area, such the m/sea of mind, young,
 tumultuous, overflowing with its VOLUME 1.doc
 2 in different places all mingle their water in the m/sea, so, O
 Lord, the different paths which men take t VOLUME 1.doc
 3 fat. Well, one day another frog that lived in the ?/sea came and
 fell into the well.
 "Where are you from VOLUME 1.doc
 4 the well.
 "Where are you from?"
 "I am from the ?/sea."
 "The sea! How big is that? Is it as big as my VOLUME 1.doc
 5 "Where are you from?"
 "I am from the sea."
 "The ?/sea! How big is that? Is it as big as my well?" and h
 VOLUME 1.doc
 6 to the other.
 "My friend," said the frog of the ?/sea, "how do you compare the sea
 with your little wel VOLUME 1.doc
 7 said the frog of the sea, "how do you compare the ?/sea with
 your little well?"
 Then the frog took anoth VOLUME 1.doc
 8 en the frog took another leap and asked, "Is your ?/sea so big?"
 "What nonsense you speak, to compare th VOLUME 1.doc

9 o big?"
 "What nonsense you speak, to compare the ?/sea with your well!"
 "Well, then," said the frog of VOLUME 1.doc
 10 nfinity with the image of the blue sky, or of the ?/sea, so we
 naturally connect our idea of holiness wit VOLUME 1.doc
 11 ed by it; just as the fish that lives in the deep m/sea water,
 as soon as it is brought to the surface, b VOLUME 1.doc
 12 ases, and animals which live at the bottom of the m/sea can
 never come up, or they will be broken into pi VOLUME 1.doc
 13 e their shells and dive down to the bottom of the ?/sea, there
 to patiently develop the drop into the pea VOLUME 1.doc
 14 ; the gigantic rushing rivers rolling towards the l/sea, the
 trackless deserts, the infinite ocean, the s VOLUME 2.doc
 15 s slowly but surely dry up, rains come out of the l/sea, and go
 back to the sea. Everywhere circles are b VOLUME 2.doc
 16 up, rains come out of the sea, and go back to the l/sea.
 Everywhere circles are being completed, birth, g VOLUME 2.doc
 17 change. Few of us ever have a glimpse of the calm m/sea behind.
 For us it is always lashed into waves; th VOLUME 2.doc
 18 sition of name and form. Look at the waves in the m/sea. Not one
 wave is really different from the sea, b VOLUME 2.doc
 19 he sea. Not one wave is really different from the m/sea, but
 what makes the wave apparently different? Na VOLUME 2.doc
 20 "wave". This is what makes it different from the m/sea. When
 name and form go, it is the same sea. Who c VOLUME 2.doc
 21 om the sea. When name and form go, it is the same m/sea. Who can
 make any real difference between the wav VOLUME 2.doc
 22 make any real difference between the wave and the m/sea? So this
 whole universe is that one Unit Existenc VOLUME 2.doc
 23 s the form that makes the wave different from the m/sea. Suppose
 the wave subsides, will the form remain? VOLUME 2.doc
 24 was entirely dependent upon the existence of the m/sea, but the
 existence of the sea was not at all depe VOLUME 2.doc
 25 he existence of the sea, but the existence of the m/sea was not
 at all dependent upon the existence of th VOLUME 2.doc
 26 ships that were caught in a cyclone in the South l/Sea Islands,
 and there was a picture of it in the Ill VOLUME 2.doc
 27 re the one goal; as a morsel of salt put into the m/sea-water
 melts away, and we cannot take it back, eve VOLUME 2.doc
 28 changes. It is like a river that runs down to the m/sea for
 thousands of years. It is the same river alwa VOLUME 2.doc
 29 and the Caucasus, you may sound the bottom of the ?/sea and pry
 into every nook of Tibet and the desert o VOLUME 3.doc
 30 t vessels, so to say. All these vessels go to the m/sea of God
 to get filled with water, each according t VOLUME 3.doc
 31 h of these vessels there is the same water of the m/sea of God.
 When men see Him, they see Him as man, an VOLUME 3.doc
 32 pearl-oyster leaves its bed at the bottom of the m/sea, and
 comes up to the surface to catch the rain-wa VOLUME 3.doc
 33 ascendant. It floats about on the surface of the m/sea with its
 shell wide open, until it has succeeded VOLUME 3.doc

34 he rain-water, and then it dives deep down to its m/sea-bed, and
 there rests until it has succeeded in fa VOLUME 3.doc
 35 whole life in that well. One day a frog from the ?/sea fell in
 that well and they commenced to talk about VOLUME 3.doc
 36 in that well and they commenced to talk about the ?/sea. The
 frog whose home was in the well asked the vi VOLUME 3.doc
 37 e was in the well asked the visitor how large the ?/sea was, but
 was unable to get an intelligent answer. VOLUME 3.doc
 38 the well to another and asked his visitor if the ?/sea was that
 large. He said yes. The frog jumped agai VOLUME 3.doc
 39 said yes. The frog jumped again and said, "Is ?/the sea that
 large?" and receiving an affirmative reply, VOLUME 3.doc
 40 ter following the course of a river to the German ?/Sea to
 inform it that its course was too tortuous and VOLUME 3.doc
 41 he Desert of Gobi or Sahara, or the bottom of the ?/sea, but it
 will not come until you find a teacher. F VOLUME 4.doc
 42 f the blue skies, or the expansive fields, or the m/sea, or
 something huge. How else can you think of God VOLUME 4.doc
 43 are talking of omnipresence, and thinking of the m/sea. Is God
 the sea? A little more common sense is re VOLUME 4.doc
 44 omnipresence, and thinking of the sea. Is God the l/sea? A
 little more common sense is required. Nothing VOLUME 4.doc
 45 ts so many different vessels. All these go to the m/sea to be
 filled with water according to the shape of VOLUME 4.doc
 46 e monkeys removed whole hills, placed them in the l/sea and
 covered them with stones and trees, thus maki VOLUME 4.doc
 47 forests and gigantic rivers rushing down into the l/sea. In the
 midst of all these surroundings, the orie VOLUME 4.doc
 48 pel go to the banks of a river, or a lake, or the l/sea if they
 live at the seaside, but people sometimes VOLUME 4.doc
 49 nders through all the animals of the land and the l/sea and
 through all the birds, and finally after thre VOLUME 4.doc
 50 time the corpse will go for good into the Arabian l/Sea,
 especially in these days of plague, and notwiths VOLUME 4.doc
 51 e before us. The English high roads over land and l/sea and the
 wonderful power manifested by the inhabit VOLUME 4.doc
 52 ties with the church and are drifting about in a m/sea of
 unrest, the religions which have drunk the wat VOLUME 4.doc
 53 Sweeping all from the path. The ?/sea has
 joined the fray, And sw VOLUME 4.doc
 54 s - yet one can only reach By wading through the m/sea of
 struggles - courage-giving, came. Then lookin VOLUME 4.doc
 55 lying in the eastern corner of the Mediterranean l/Sea,
 beautiful and adorned by nature, and garlanded b VOLUME 4.doc
 56 of life, There's one ferry that takes across the m/sea (The sea
 of Samsara)
 Formulas of worship, contro VOLUME 4.doc
 57 There's one ferry that takes across the sea (The m/sea of
 Samsara)
 Formulas of worship, control of brea VOLUME 4.doc
 58 Throughout the universe, powers that swell The m/sea of birth
 and death, forces that change And break VOLUME 4.doc

59 n Thy blessed feet and cross Safely the swelling m/sea of
Samsara.

O Lord of the world, though Thy Yoga VOLUME 4.doc

60 ruly a museum of lovely hues - Waking up a whole m/sea of
sentiments.

The roll of thunder, the crashing VOLUME 4.doc

61 et.

Thy servant am I through birth after birth, m/Sea of mercy,
inscrutable Thy ways; So is my destiny VOLUME 4.doc

62 s Penang, which is only a strip of land along the l/sea in the
body of the Malaya Peninsula. The Malayas VOLUME 5.doc

63 And what are you doing now? . . . promenading the ?/sea-shores
with books in your hands - repeating undig VOLUME 5.doc

64 skinning for bread! Is there not water enough in the ?/sea to drown
you, books, gowns, university diplomas, VOLUME 5.doc

65 at Pondicherry - we were discussing the matter of l/sea-voyage
with a Pandit, and I shall always remember VOLUME 5.doc

66 rd who protects His children in the depths of the ?/sea. Your
country requires heroes; be heroes! God ble VOLUME 5.doc

67 d I know that you are unmoved. The surface of the m/sea rises
and sinks alternately, but to the observant VOLUME 5.doc

68 e.

Aunt Joe Joe must have had a terrible time at l/sea. All is well that
ends well.

The babies (Hollist VOLUME 5.doc

69 t it has considerably shattered the opposition to l/sea-voyage -
my going to the West. If I should have t VOLUME 5.doc

70 ured you at every step of this journey - even the l/sea was
smooth and calm, and the ship nearly empty of VOLUME 5.doc

71 s month.

I hope also to benefit somewhat by this l/sea-voyage.

May you be protected from all dangers an VOLUME 5.doc

72 the first Hindu Sannyâsin who dared to cross the l/sea to carry
to the West the message of what he belie VOLUME 5.doc

73 ing the idea of omnipresence in your mind, of the m/sea, or the
blue sky, or an expanse of meadow, or suc VOLUME 5.doc

74 o help all. All rivers roll their waters into the m/sea and
become one. So all creeds should lead to Jnan VOLUME 5.doc

75 out fifteen thousand feet above the level of the l/sea, among
the Himalayas, in an almost Arctic tempera VOLUME 5.doc

76 le our ship was passing through the Mediterranean l/Sea, in my
sleep, a very old and venerable looking pe VOLUME 5.doc

77 o we dream of revenging ourselves on this drop of m/sea-spray?
But it is a great thing to a mosquito!

43 VOLUME 5.doc

78 hich, again, there are sharks and other rapacious m/sea-animals
as well. Of Europe, the central field of VOLUME 5.doc

79 ng to different countries. Those who lived on the l/sea-shore
mostly earned their livelihood by fishing i VOLUME 5.doc

80 mostly earned their livelihood by fishing in the l/sea, those
on the plains by agriculture. The mountain VOLUME 5.doc

81 elt in the hills and mountains, deserts or on the l/sea-shores,
lived on wild animals, and the roots and VOLUME 5.doc
82 ong the Asuras, they set out from their hills and l/sea-shores
to plunder towns and villages. At times th VOLUME 5.doc
83 you, either into the hills or forests, or to the l/sea-shore.
Gradually each party gained in numbers and VOLUME 5.doc
84 d, originated either in hilly countries or on the l/sea coasts -
piracy and robbery form the basis of thi VOLUME 5.doc
85 its loom is a vast temperate hilly country on the m/sea-shore;
its cotton, a strong warlike mongrel race VOLUME 5.doc
86 ious jokes that get into the newspapers about the m/sea-serpent;
and why should it be so? Because a few p VOLUME 6.doc
87 intervals, came and told their stories about the m/sea-serpent,
and others never see it. They have no pa VOLUME 6.doc
88 crystal, and as a perfect vessel to sail over the m/sea of life.
Pray to God and to all the prophets and VOLUME 6.doc
89 m various angles and distances have a look at the m/sea, each
man sees a portion of it according to his h VOLUME 6.doc
90 gh each man may say that what he sees is the real m/sea, all of
them speak the truth, for all of them see VOLUME 6.doc
91 use they had to cut up animals for sacrifice. The ?/sea is
described as full of ships. Sea voyage was pro VOLUME 6.doc
92 sacrifice. The sea is described as full of ships. l/Sea voyage
was prohibited later on, partly because th VOLUME 6.doc
93 les, but evil company at last makes them like the m/sea.
13. He gets across Maya who gives up all attach VOLUME 6.doc
94 ligion and civilisation, when northern India from l/sea to sea
lay bound at the feet of Central Asiatic c VOLUME 6.doc
95 and civilisation, when northern India from sea to l/sea lay
bound at the feet of Central Asiatic conquero VOLUME 6.doc
96 ve to wave in this seething, surging m/sea Of
passions strong and sorrows deep, VOLUME 6.doc
97 vanish, at last, in the vapoury sky.
Below, the m/sea sings a varied music, But not grand, O India, no
VOLUME 6.doc
98 oing to take me to an island fifteen miles out at l/sea. I hope
we shall have a nice time. ... I may go o VOLUME 6.doc
99 possesses. They set sail in them every day to the l/sea, and
return home, to eat and drink and dance - wh VOLUME 6.doc
100 and make a bundle of them and throw them into the m/sea, and
then come to the Lord. This is what all the VOLUME 6.doc
101 quenching of the worldly thirst, choose from that m/sea of words
known as the Vedas, which is flooded ove VOLUME 6.doc
102 ary; and I am much better in health; possibly the l/sea will
make me better. Anyway I did not do anything VOLUME 6.doc
103 easant, and the peasant drove the fisher into the ?/sea, now we
wanted to fish out of the deep the fisher VOLUME 6.doc
104 e God angry.

* * *

 "Mother! In the m/sea of life my bark is sinking. The
whirlwin VOLUME 7.doc

126 in Kalidasa's Raghuvamsham of the shores "of the l/sea
 appearing blue with forests of palm and other tre VOLUME 7.doc

127 r as the eye reaches, the deep blue waters of the l/sea are
 rising into foamy waves and dancing rhythmica VOLUME 7.doc

128 everywhere, breaking incessantly into waves. The m/sea has blue
 hair, his body is of a blue complexion, VOLUME 7.doc

129 are men and women of that nation which rules the ?/sea-girt
 world, dressed in charming attire, with a co VOLUME 7.doc

130 es of our ship setting at naught the might of the l/sea - it was
 a grand conglomeration of sounds, to whi VOLUME 7.doc

131 ith his hands was struggling against an attack of l/sea-
 sickness.

In the second class are two Bengali yo VOLUME 7.doc

132 de on him.

What a wonderful thing a ship is! The m/sea, which from the shore
 looks so fearful, in the he VOLUME 7.doc

133 least frown of which makes the heart quail - that l/sea has been
 turned into a highway, the cheapest of a VOLUME 7.doc

134 s of trees. Haven't you seen catamarans along the l/sea-coast
 from Orissa to Colombo? And you must have o VOLUME 7.doc

135 ombo? And you must have observed how far into the l/sea the
 rafts can go. There you have rudiments of shi VOLUME 7.doc

136 to roll heavily, and the passengers felt terribly l/sea-sick,
 and so did the two Bengali boys. One of the VOLUME 7.doc

137 s through contact with us.

Alasinga did not feel l/sea-sick. Brother T__ felt a little trouble at
 the be VOLUME 7.doc

138 esting person who spent many years in the Chinese l/Sea and
 Indian Ocean; a very entertaining fellow, ver VOLUME 7.doc

139 ter. Now by means of an apparatus they distil the l/sea water
 and get good fresh water, which, however, i VOLUME 7.doc

140 ave each made a base for themselves along the Red l/Sea.
 Sometimes this rage for land brings disastrous c VOLUME 7.doc

141 n the English gave her a piece of land on the Red l/Sea, with
 the ulterior object that from that centre I VOLUME 7.doc

142 m.

Well, our ship is now passing through the Red l/Sea. The missionary
 said, "This is the Red Sea, which VOLUME 7.doc

143 he Red Sea. The missionary said, "This is the Red l/Sea, which
 the Jewish leader Moses crossed on foot wi VOLUME 7.doc

144 Pharaoh sent for their capture was drowned in the l/sea, the
 wheels of their war-chariots having stuck in VOLUME 7.doc

145 s steadily sailing north. The borders of this Red l/Sea were a
 great centre of ancient civilisation. Ther VOLUME 7.doc

146 ting from Punt (probably Malabar) crossed the Red l/Sea, and
 steadily extended their kingdom till they re VOLUME 7.doc

147 d every animal is weak.

The very name of the Red l/Sea strikes terror into the hearts of the
 passengers VOLUME 7.doc

148 a Chinese man-of-war was passing through the Red l/Sea, and her
 Captain and eight sailors who worked in VOLUME 7.doc

149 e, and then there is the terrible heat of the Red l/Sea.
 Sometimes they run mad, rush up to the deck, plu VOLUME 7.doc
 150 hey run mad, rush up to the deck, plunge into the l/sea, and are
 drowned; or sometimes they die of heat i VOLUME 7.doc
 151
 On the 14th of July the steamer cleared the Red l/Sea and reached
 Suez. In front is the Suez Canal. The VOLUME 7.doc
 152 rough the water like an arrow, and in that glassy l/sea-water
 every movement of his body was noticeable. VOLUME 7.doc
 153 reaching the ear, the shark, denizen of the salt l/sea, rushed
 close by, like a boat under canvas, with VOLUME 7.doc
 154 ce of five yards on all sides, the surface of the l/sea is
 glossy with a film of fat, and it is for "Flat VOLUME
 7.doc
 155 l right, cut them off, and let them drop into the l/sea, that
 will make the weight lighter. Pull on, brot VOLUME 7.doc
 156 eps. By connecting the Mediterranean with the Red l/Sea, it has
 greatly facilitated the commerce between VOLUME 7.doc
 157 via Afghanistan and Persia, and the other was by l/sea -
 through the Red Sea. After his conquest of Pers VOLUME 7.doc
 158 ersia, and the other was by sea - through the Red l/Sea. After
 his conquest of Persia, Alexander the Grea VOLUME 7.doc
 159 despatched a general named Niarchus to explore a l/sea-route,
 passing by the mouth of the Indus, across VOLUME 7.doc
 160 the Indus, across the ocean, and through the Red l/Sea. Most
 people are ignorant of the extent to which VOLUME 7.doc
 161 ans entered Europe along the north of the Caspian l/Sea, while
 the Turks slowly occupied Europe through t VOLUME 7.doc
 162 tries, till they reached the shore of the Caspian l/Sea. The
 "white sheep" penetrated into Europe along t VOLUME 7.doc
 163 trated into Europe along the north of the Caspian l/Sea and
 founded the Kingdom of Hungary, seizing a fra VOLUME 7.doc
 164 sheep", advancing along the south of the Caspian l/Sea,
 gradually occupied the western portion of Persia VOLUME 7.doc
 165 Constantinople, passing a night and a day on the l/sea, which
 was perfectly placid. By degrees we reache VOLUME 7.doc
 166 id. By degrees we reached the Golden Horn and the l/Sea of
 Marmora. In one of the islands of the Marmora VOLUME 7.doc
 167 ated to Neptune, judging from its position on the l/sea-shore.
 In the evening we reached Athens, and afte VOLUME 7.doc
 168 mpian Zeus, Theatre Dionysius etc., as far as the l/sea-shore.
 The third day we set out for Eleusis, whic VOLUME 7.doc
 169 e has been an assemblage of ideas deeper than the m/sea and
 vaster than the skies.
 We must interpret the VOLUME 7.doc
 170 tic morn, the melting eve, The boundless billowy ?/sea, In
 nature's beauty, songs of birds, I see thro VOLUME 7.doc
 171 life in a world of death - he alone crosses this m/sea of
 misery and struggle. None else, none else" (Ve VOLUME 7.doc
 172 ople during the summer; some come to bathe in the l/sea, some to
 take rest, and some to catch husbands.
 VOLUME 7.doc

173 This City of London is a m/sea of human heads – ten or fifteen
 Calcuttas put tog VOLUME 7.doc
 174 elp all. As all rivers roll their waters into the m/sea and
 become one, so all creeds should lead to Jnan VOLUME 8.doc
 175 a rich merchant of Bombay. The house was near the ?/sea, the
 game long; the ebb and flow of the tide unde VOLUME 8.doc
 176 ge absorbs a great deal of the water and then the l/sea falls;
 by and by the gods come down and dance on VOLUME 8.doc
 177 d their weight squeezes all the water out and the l/sea rises
 again. This, gentlemen, is the cause of the VOLUME 8.doc
 178 was more likely than their joint effect upon the l/sea!
 "Comfort" is no test of truth; on the contrary, VOLUME 8.doc
 179 ies act, the floor of the mind as it were; or the m/sea in which
 the various faculties are waves.
 Yoga i VOLUME 8.doc
 180 l faculties. As the reflection of the moon on the m/sea is
 broken or blurred by the waves, so is the refl VOLUME 8.doc
 181 e Self, broken by the mental waves. Only when the m/sea is
 stilled to mirror-like calmness, can the refle VOLUME 8.doc
 182 r.
 Although we appear as little waves, the whole m/sea is at our back,
 and we are one with it. No wave c VOLUME 8.doc
 183 r well – If joy rebounding spreads the face, Or m/sea of
 sorrow swells – A play – we each have part, VOLUME 8.doc
 184 fulfilled in Thee, they forthwith cross over this m/sea of
 Rajas: for Thy feet are like nectar to the mor VOLUME 8.doc
 185 y wholesale and kill one another; they exist in a m/sea of
 blood. A European said that the reason why in VOLUME 8.doc
 186 ains, all coming and mingling their waters in the m/sea, all the
 different religions, taking their births VOLUME 8.doc
 187 heir Prophet, and the Spaniards threw it into the l/sea, killed
 a few thousand persons, and converted a f VOLUME 8.doc
 188 nking, I have become larger, because my mind is a m/sea of
 impressions.
 There is behind nature a univers VOLUME 8.doc
 189 ts demi-gods, but it is the little islands of the m/sea, which
 build themselves to great continents from VOLUME 8.doc
 190 mselves to great continents from fragments of the m/sea drift.
 Then the history of the world is in the li VOLUME 8.doc
 191 fferent vessels; that these vessels all go to the m/sea of God
 to be filled, each according to its shape VOLUME 8.doc
 192 in each of these vessels is the same water of the m/sea of God.
 Two kinds of mind do not worship God as VOLUME 8.doc
 193 not think of punishing or escaping from a drop of m/sea-spray.
 It is nothing to me. Yet to the mosquito i VOLUME 8.doc
 194 ish, save that they were queer folk from over the l/sea. But he
 lived that great life: and I read the mea VOLUME 8.doc
 195 and still fewer, taste of It. But he drank of the m/Sea of
 Bliss!" 46. "What is this idea of Bhakti with VOLUME 8.doc
 196 e natures who stand as rocks out of water in this m/sea of
 universal stagnation. Lord bless you for ever VOLUME 8.doc

197 ll here. I had an invitation to Swampscott on the l/sea from a
 very rich lady whose acquaintance I made l VOLUME 8.doc
 198 Darn it, forget everything. I had duckings in the ?/sea like a
 fish. I am enjoying every bit of it. What VOLUME 8.doc
 199 hat an American vessel was being foundered in the l/sea; the men
 were desperate and as a last solace want VOLUME 8.doc
 200 till next month. Already I have come to love the l/sea. The
 fish Avatâra is on me, I am afraid – good de VOLUME 8.doc
 201 1900.

DEAR BROTHER HARI,

Now I am staying on the l/sea-coast of France. The session of the
 Congress of H VOLUME 8.doc

202 I had nice yachting, nice l/sea bathing, and am enjoying myself
 like a duck. Miss VOLUME 9.doc
 203 s a good bathing place and I had two baths in the l/sea. A large
 concourse of men and women go to bathe t VOLUME 9.doc
 204 me in England. I wish to go to the bottom of the ?/sea and have
 a good, long sleep.

To Detroit I must g VOLUME 9.doc

205 tany] where our American friends are enjoying the l/sea breeze –
 and the massage. VOLUME 9.doc

206 ceans. From Him are all rivers that roll into the m/sea; from
 Him are all plants and all liquids. He is VOLUME 9.doc

207 consciousness is only a little bit of an infinite m/sea of mind.
 Do not be limited to this consciousness. VOLUME 9.doc

208 5: 76)

"Why recite poetry when there [pointing to ?/sea and sky] is the very
 essence of poetry?" (Ibid..) VOLUME 9.doc

209 It but was and is gone. Know, O Man, thou art the m/sea! Ah,
 this was Kapila's philosophy, but his great VOLUME 9.doc

210 n different places, all mingle their water in the m/sea; O Lord,
 so the different paths which men take th VOLUME 9.doc

211 ew to think about. It was a message from over the l/sea, from
 another people of wholly different surround VOLUME 9.doc

212 and up the mountains thousands of feet above the l/sea level.
 The immense fertility of the soil owes muc VOLUME 9.doc

213 deration. This is what he says with regard to the l/sea-voyage
 movement: –Expansion is life; contractio VOLUME 9.doc

214 ure they would have withdrawn the interdiction to l/sea-voyage,
 if indeed any such interdiction has been VOLUME 9.doc

Raw tagged data for *ship*

1 ras. "One moment of company with the holy makes a m/ship to
 cross this ocean of life." Such is the power o VOLUME 1.doc

2 hing remains to bind him or fetter his freedom. A m/ship, all of
 a sudden, comes near a magnetic rock, and VOLUME 3.doc

3 nclude, only reminding you of this fact that this m/ship of our
 nation, O Hindus, has been usefully plying VOLUME 3.doc

4 am delaying you, but one word more. This national m/ship, my
 countrymen, my friends, my children this na VOLUME 3.doc

5 untrymen, my friends, my children this national m/ship has been
 ferrying millions and millions of souls VOLUME 3.doc
 6 in the world? If there are holes in this national m/ship, this
 society of ours, we are its children. Let u VOLUME 3.doc
 7 I make a plug of our brains and put them into the m/ship, but
 condemn it never. Say not one harsh word aga VOLUME 3.doc
 8 atest and most glorious possession? This national m/ship of
 ours, ye children of the Immortals, my country VOLUME 3.doc
 9 es. For scores of shining centuries this national m/ship of ours
 has been ferrying across the ocean of lif VOLUME 3.doc
 10 he brutal mania for leading has sunk many a great m/ship in the
 waters of life. Take care especially of th VOLUME 5.doc
 11 urney even the sea was smooth and calm, and the l/ship nearly
 empty of undesirable company. Well, with m VOLUME 5.doc
 12 ould not bear the heat and fell ill; then he took l/ship et bon
 voyage. He did not write me a single line VOLUME 5.doc
 13 tick and bundle of clothes, just arrived from the l/ship, with
 what he is, after a few months' stay in Ame VOLUME 5.doc
 14 ng element, no attachment, no ignorance in him. A m/ship is said
 to have passed over a mountain of magnet VOLUME 5.doc
 15 dream on my return voyage from England. While our l/ship was
 passing through the Mediterranean Sea, in my VOLUME 5.doc
 16 and asked the Captain, 'What neighbourhood is the l/ship in just
 now?' 'Look yonder', the Captain replied, VOLUME 5.doc
 17 heir youthful blood boldly floated their national m/ship on the
 tide; and the current of that progress gra VOLUME 5.doc
 18 east of the All-merciful Mother! As to my taking l/ship from
 Madras, I do not think it feasible, as I hav VOLUME 6.doc
 19 rample on the least rights of others. Many a huge m/ship has
 foundered in that whirlpool. Remember, perfec VOLUME 6.doc
 20 ay present the same to the Raja even on Board the l/ship, or
 somewhere in the city of Bombay. Send the sup VOLUME 6.doc
 21 fashion. For seven days we have been on board the l/ship and
 every day I think of writing to you something VOLUME 7.doc
 22 T__ is also of opinion that when the prow of the l/ship
 suddenly heaves up towards heaven as if to consul VOLUME 7.doc
 23 h God's name, and you, too, be all attention. No l/ship
 generally leaves the port in the night speciall VOLUME 7.doc
 24 d in a river like the Hooghly or Ganga. Until the l/ship reaches
 the sea, it is in the charge of the pilot VOLUME 7.doc
 25 the command. His duty ends in either piloting the l/ship down to
 the sea or, if it be an incoming ship, fr VOLUME 7.doc
 26 the ship down to the sea or, if it be an incoming l/ship, from
 the mouth of the sea to the port. We have g VOLUME 7.doc
 27 g the day, the pilot can very carefully steer his l/ship, and in
 no other condition; consequently it took VOLUME 7.doc
 28 ervants with jackets on, moving to and fro on the l/ship, they
 are Mohammedans, real, beef-eating Mohammed VOLUME 7.doc
 29 half-distinct chimneys of the factories! Now our l/ship has
 reached the sea. The description, which you r VOLUME 7.doc
 30 grim laughter! In the midst of this tumult is our m/ship, and on
 board the ship, pacing the deck with lord VOLUME 7.doc

31 midst of this tumult is our ship, and on board the l/ship, pacing
 the deck with lordly steps, are men and w VOLUME 7.doc
 32 waves, and the din of the powerful engines of our l/ship setting
 at naught the might of the sea it was a VOLUME 7.doc
 33 es!" Startled, I looked around and found that the l/ship was
 rolling heavily, and brother T__, holding his VOLUME 7.doc
 34 e two lads and we two are the only Indians on the l/ship the
 representatives of modern India. During the VOLUME 7.doc
 35 ntatives of modern India. During the two days the l/ship was in
 the Ganga, brother T__, under the secret i VOLUME 7.doc
 36 d mean the destruction of ships. No sooner will a l/ship strike
 against them than it will either capsize o VOLUME 7.doc
 37 ed that within half an hour of a big three-masted l/ship
 striking one of these sandbanks, the whole of it VOLUME 7.doc
 38 mers etc. as a sauce by way of variety. In 1877 a l/ship named
 "County of Sterling", with a cargo of 1,444 VOLUME 7.doc
 39 So here was a man from Calcutta, and on board the l/ship there
 was plenty of meat preparations and every t VOLUME 7.doc
 40 he lecture made on him. What a wonderful thing a l/ship is! The
 sea, which from the shore looks so fearfu VOLUME 7.doc
 41 heapest of all routes, by ships. Who invented the l/ship? No one
 in particular. That is to say, like all m VOLUME 7.doc
 42 nds of factory plants have been constructed the ?/ship also is
 the outcome of joint labour. Take for ins VOLUME 7.doc
 43 sea the rafts can go. There you have rudiments of l/ship-
 building.
 And that boat of the East Bengal boatm VOLUME 7.doc
 44 nt development in naval construction. To steer a l/ship by
 means of sails is a wonderful discovery. To wh VOLUME 7.doc
 45 owing, by a clever manipulation of the sails, the l/ship is sure
 to reach her destination. But she takes m VOLUME 7.doc
 46 es more time when the wind is contrary. A sailing l/ship is a
 most beautiful sight, and from a distance lo VOLUME 7.doc
 47 ng from the skies. Sails, however, do not allow a l/ship to
 steer straight ahead, and if the wind is a lit VOLUME 7.doc
 48 zag course. But when there is a perfect lull, the l/ship is
 helpless and has to lower her sails and stand VOLUME 7.doc
 49 ifficult to be the captain or sailor of a sailing l/ship than in
 a steamer, and no one can be a good capta VOLUME 7.doc
 50 amer, and no one can be a good captain in sailing l/ship without
 experience. To know the direction of the VOLUME 7.doc
 51 ications are indispensably necessary in a sailing l/ship, more
 than in a steamer. A steamer is to a great VOLUME 7.doc
 52 ection, within a very short time, but the sailing l/ship is at
 the mercy of the wind. By the time the sail VOLUME 7.doc
 53 the sails can be lowered or the helm turned, the l/ship may
 strike a bank or run up on a submarine rock o VOLUME 7.doc
 54 un up on a submarine rock or collide with another l/ship.
 Nowadays sailing ships very seldom carry passeng VOLUME 7.doc
 55 rom their wives. Once they were made to board the l/ship, (which
 perhaps the poor fellows had never done i VOLUME 7.doc

56 of iron rails against the outer walls of a wooden l/ship so as
 to cover them. The enemy's cannon-balls str VOLUME 7.doc
 57 them were repulsed without doing any harm to the l/ship. After
 this, as a rule, the ship's sides began to VOLUME 7.doc
 58 any harm to the ship. After this, as a rule, the l/ship's sides
 began to be clad in iron, so that hostile VOLUME 7.doc
 59 t hostile balls might not penetrate the wood. The l/ship's
 cannon also began to improve bigger and bigge VOLUME 7.doc
 60 to be manufactured. At the present day, a l/battle-ship is a
 fortress with walls of steel, and the guns a VOLUME 7.doc
 61 elf. A single shot is enough to smash the biggest l/ship into
 fragments. But this "iron bridal-chamber" VOLUME 7.doc
 62 t contains explode with a terrific noise, and the l/ship under
 which this takes place is reduced to its or VOLUME 7.doc
 63 nly one of five hundred shots fired from a l/battle-ship in
 action hit its mark, then no trace would be le VOLUME 7.doc
 64 st be produced before they will take him into the l/ship. This
 law was so long silent against the Indian g VOLUME 7.doc
 65 ananda went to the West for the second time.) The l/ship on
 which I crossed the Pacific from Japan was als VOLUME 7.doc
 66 r our cabin was just above the engine-room of the l/ship.
 Although the ship is made of iron, yet the passe VOLUME 7.doc
 67 t above the engine-room of the ship. Although the l/ship is made
 of iron, yet the passengers' cabins are m VOLUME 7.doc
 68 shion. The Captain is the highest authority in a l/ship.
 Formerly the Captain used to rule in the ship in VOLUME 7.doc
 69 a ship. Formerly the Captain used to rule in the l/ship in the
 high seas, punishing offenders, hanging pi VOLUME 7.doc
 70 oes not go so far, but his word is law on board a l/ship. Under
 him are four officers (or malims, in India VOLUME 7.doc
 71 ere are preparations of ham or bacon on board the l/ship. But
 they manage to set up some sort of privacy f VOLUME 7.doc
 72 have no objection to taking bread prepared in the l/ship's
 kitchen, and those servants from Calcutta who h VOLUME 7.doc
 73 , fish, meat, milk, and ghee are available on the l/ship,
 especially on these ships where mostly Indians a VOLUME 7.doc
 74 uropean steward. The lascars wash and cleanse the l/ship, throw
 or wind up the cables, set down or lift th VOLUME 7.doc
 75 hey only complain that in rough weather, when the l/ship is in
 danger, they lose all courage. Good God! In VOLUME 7.doc
 76 , "Wah Guru Ki Fateh" victory to the Guru! Our l/ship is now in
 the Bay of Bengal, which is reported to VOLUME 7.doc
 77 to add to this, it is the monsoon season, so our l/ship is
 rolling heavily. But then, this is only the be VOLUME 7.doc
 78 other place. In the night of the 24th June, our l/ship reached
 Madras. Getting up from bed in the mornin VOLUME 7.doc
 79 adar of Madras and a dozen Constables boarded our l/ship and
 told me with great courtesy that "natives" we VOLUME 7.doc
 80 strictly forbidden, we could only speak from the l/ship,
 keeping some space between. I found all my frien VOLUME 7.doc
 81 nda and Nirbhayananda made some trips near to the l/ship. They
 insisted on staying on the boat the whole d VOLUME 7.doc

82 ; so he was going to accompany me to Colombo. The l/ship left
 the harbour in the evening, when I heard a g VOLUME 7.doc
 83 harbour-walls, gave this farewell shout when the l/ship
 started. On a joyous occasion the people of Madra VOLUME 7.doc
 84 r we had left Madras it increased still more. The l/ship began
 to roll heavily, and the passengers felt te VOLUME 7.doc
 85 ond class, again, was right over the screw of the l/ship. The
 two Bengali lads, being natives, were put in VOLUME 7.doc
 86 rolling was terrible. Again, when the prow of the l/ship settled
 into the hollow of a wave and the stern w VOLUME 7.doc
 87 owever, this was the monsoon season. The more the l/ship would
 proceed westwards, the more gale and wind s VOLUME 7.doc
 88 nga had hurriedly bought a ticket and boarded the l/ship
 barefooted. He says he wears shoes now and then. VOLUME 7.doc
 89 was chewing some of the popped rice and peas! The l/ship's
 servants generally take all South Indians to be VOLUME 7.doc
 90 ogether a few more fellows like him set sail in a l/ship, and
 finally came upon the Island of Ceylon. That VOLUME 7.doc
 91 Madras from Colombo, and we also got on board our l/ship, with
 presents of some lemons from the orchard of VOLUME 7.doc
 92 an incarnation of the sacred formula "Om".) The l/ship left
 Colombo on the morning of 25th June. Now we VOLUME 7.doc
 93 o encounter full monsoon conditions. The more our l/ship is
 advancing, the more is the storm increasing an VOLUME 7.doc
 94 nveloping darkness; huge waves are dashing on the l/ship's deck
 with a terrible noise, so that it is impos VOLUME 7.doc
 95 ut of which the food articles are jumping up. The l/ship is
 creaking, as if it were going to break to piec VOLUME 7.doc
 96 ies of pirates how Chinese coolies used to kill l/ship's
 officers, loot the whole ship and escape and VOLUME 7.doc
 97 lies used to kill ship's officers, loot the whole l/ship and
 escape and other stories of that ilk he is VOLUME 7.doc
 98 re are two Christian missionary passengers on our l/ship, one of
 whom is an American, with a family a ve VOLUME 7.doc
 99 ores will be raised! Owing to the rolling of the l/ship most of
 the passengers are suffering from headach VOLUME 7.doc
 100 grew fierce; and it was almost impossible for the l/ship to
 proceed, breasting such wind and wave, and her VOLUME 7.doc
 101 ed to land, neither is any cargo allowed into the l/ship. And
 there are not many things worth seeing here. VOLUME 7.doc
 102 orm of a crescent, which are discernible from the l/ship. Many
 ships are lying in anchor. One English, and VOLUME 7.doc
 103 an ally of the Abyssinians at bottom. Well, our l/ship is now
 passing through the Red Sea. The missionar VOLUME 7.doc
 104 e beside themselves with emotions over them. The l/ship is
 steadily sailing north. The borders of this Re VOLUME 7.doc
 105 loaded, but the coolie of Suez must not touch the l/ship. It
 meant a good deal of extra trouble for the sh VOLUME 7.doc
 106 ip. It meant a good deal of extra trouble for the l/ship's
 sailors. They have to serve as coolies, lift up VOLUME 7.doc
 107 shore. The agent of the Company has come near the l/ship in a
 small launch, but he is not allowed to board VOLUME 7.doc

108 unch he is talking with the Captain who is in his l/ship. You
 must know this is not India, where the white VOLUME 7.doc
 109 day to unload the cargo in this slow process. The l/ship can
 easily cross the Canal in the night, if she b VOLUME 7.doc
 110 be fitted, the Suez people will have to touch the l/ship there,
 you have ten days' quarantine. She is th VOLUME 7.doc
 111 earn that big sharks were moving about behind the l/ship. I had
 never before an oppportunity to see live sh VOLUME 7.doc
 112 ty to see live sharks the last time I came, the l/ship called at
 Suez for only a very short time, and th VOLUME 7.doc
 113 he spot. The second class was at the stern of the l/ship, and
 from its deck, crowds of men, women and chil VOLUME 7.doc
 114 and his enthusiasm knows no bounds. Rummaging the l/ship they
 found out a terrible hook it outvied the h VOLUME 7.doc
 115 ith the float was dropped in the water. Below the l/ship a
 police boat was keeping guard ever since we cam VOLUME 7.doc
 116 end, and suddenly about a hundred yards from the l/ship,
 something of the shape of a water-carrier's leat VOLUME 7.doc
 117 shark! And with what a thud he fell on board the l/ship! Well,
 one cannot be too careful strike his hea VOLUME 7.doc
 118 es filled with sand. Only one good-sized l/merchant-ship can
 pass through it at a time, and it is said tha VOLUME 7.doc
 119 every section like railway stations. As soon as a l/ship enters
 the canal, messages are continually wired VOLUME 7.doc
 120 phed, and are marked on a big map. To prevent one l/ship
 confronting another, no ship is allowed to leave VOLUME 7.doc
 121 map. To prevent one ship confronting another, no l/ship is
 allowed to leave any station without a line-cl VOLUME 7.doc
 122 tains" She, the Divine Mother, only knows! The l/ship touched
 Naples we reached Italy. The capital of VOLUME 7.doc
 123 el for the whole world! After leaving Naples the l/ship called
 at Marseilles, and thence straight at Lond VOLUME 7.doc
 124 ere we began to feel the great heat. In a Russian l/ship the
 first class is over the screw, and the rest i VOLUME 7.doc
 125 ery cold. If you do not put on an overcoat on the l/ship, you
 will suffer much. . . . I am sending a secon VOLUME 8.doc
 126 ided to send Shashi then inform the purser of the l/ship
 beforehand to provide him with vegetarian diet. VOLUME 8.doc
 127 ving difficulties when you reach London. Take the l/ship that
 comes directly to London, for even if it tak VOLUME 8.doc
 128 at anchor now. The fog is too thick to allow the l/ship to
 proceed. So I take this opportunity to write a VOLUME 8.doc
 129 days of frightfully bad sailing from Naples. The l/ship is
 rolling as hard as she can, and you must pardo VOLUME 8.doc
 130 rom your letter. My health was much better on the l/ship, but,
 after landing, owing to flatulence it is ra VOLUME 8.doc
 131 Nivedita, Vol. I, pp. 159-60.) While on board a l/ship to
 England, Swami Vivekananda was touched by the VOLUME 9.doc
 132 anda was touched by the childlike devotion of the l/ship's
 servants: SWAMI VIVEKANANDA: You see, I love VOLUME 9.doc
 133 s of years! "Remember! if you want to know what a ?/ship is
 like, the ship has to be specified as it is VOLUME 9.doc

134 ber! if you want to know what a ship is like, the ?/ship has to
be specified as it is its length, breadt VOLUME 9.doc

Raw tagged data for *snow*

1 eath; whom else shall we worship? Whose glory the m/snow-tops of
the Himalayas declare, whose glory the oc VOLUME 1.doc
2 nd cold without caring, they do not even care for l/snow,
because they take no thought for the body; it is VOLUME 1.doc
3 nd just as I read of persons who become frozen in l/snow; all
such, they say, want to go to sleep, and if VOLUME 2.doc
4 "Let me sleep; it is so beautiful to sleep in the l/snow", and
they die there in that sleep. So is our nat VOLUME 2.doc
5 for a whole day; they do not care. Men sit in the l/snow of the
Himalayas, and do not care to wear any gar VOLUME 3.doc
6 k. The Indian Aryan bounded on the north by the l/snow-caps of
the Himalayas, with fresh-water rivers li VOLUME 3.doc
7 e the property of secret societies sitting on the l/snow-caps of
the Himalayas. I have been in the Himalay VOLUME 3.doc
8 bleed at every pore and throws us outside in the l/snow, that
would be enough." These [same] ascetic ide VOLUME 3.doc
9 in front of them. Silently they walked on in the l/snow, until
suddenly the queen fell, to rise no more. VOLUME 4.doc
10 " he cried. One after the other, in the cold and l/snow, all
the four brothers dropped down, but unshaken VOLUME 4.doc
11 him. And so the king and the dog went on, through l/snow and
ice, over hill and dale, climbing higher and VOLUME 4.doc
12 y." "But he has been my devoted companion through l/snow and
ice. When all my brothers were dead, my queen VOLUME 4.doc
13 malayas at a height of twenty thousand feet, over l/snow and ice
on foot, and penetrated into the mysterie VOLUME 4.doc
14 ever-flowing streamlets, issuing from the eternal m/snow-capped
peaks of the Himalayas, combine and flow t VOLUME 4.doc
15 d in its depths the very ends of space on whose m/snow-white
crest shineth this divine form in the augus VOLUME 4.doc
16 and morning. Canada is still colder. I never saw l/snow on such
low hills as there. Gradually I can make VOLUME 5.doc
17 en here whose hearts are as pure and stainless as m/snow. Oh,
how free they are! It is they who control so VOLUME 5.doc
18 , when I sit meditating in front of the beautiful l/snow-peaks
and repeat from the Upanishads: VOLUME 5.doc
19 done me a world of good. Today I walked over the l/snow uphill
about a mile, seeing Mrs. Sevier's lands; VOLUME 5.doc
20 V. My love to Alberta and Mrs. Vaughan. The l/snow is
lying all round six inches deep, the sun is br VOLUME 5.doc
21 the day we are sitting outside, reading. And the l/snow all
about us! The winter here is very mild in spi VOLUME 5.doc
22 us! The winter here is very mild in spite of the l/snow. The
air is dry and balmy, and the water beyond a VOLUME 5.doc
23 ins his cooking at once. But all the same, he has ?/snow-white
clothes and cap. Maybe, he is dancing on th VOLUME 5.doc
24 , it is placed on a porcelain dish covered with a ?/snow-white
napkin and is carried by the servant dresse VOLUME 5.doc

25 sted than ghee. There is very little substance in l/snow-white
 flour; whole-wheat flour is good as food. F VOLUME 5.doc
 26 his desertion of Josephine, his army died in the l/snow and ice
 during his expedition against Russia. Eur VOLUME 5.doc
 27 nsely one night he passed uncovered on a bed of l/snow, and
 that without much hardship. VIVEKANANDA. VOLUME 6.doc
 28 cold in winter! The whole country is covered with l/snow, three
 or four feet deep, nay, six or seven feet VOLUME 6.doc
 29 feet at places! In the southern parts there is no l/snow. Snow,
 however, is a thing of little consideratio VOLUME 6.doc
 30 t places! In the southern parts there is no snow. l/Snow,
 however, is a thing of little consideration here VOLUME 6.doc
 31 n the mercury stands even below 200F, it does not l/snow. I used
 to think that it must be an exceedingly c VOLUME 6.doc
 32 t it must be an exceedingly cold day on which the l/snow falls.
 But it is not so, it snows on comparativel VOLUME 6.doc
 33 eans of steam pipes, and all around are masses of l/snow,
 spotlessly white. Oh, the beauty of it!
 I was m VOLUME 6.doc
 34 men here whose minds are as pure and white as the m/snow of this
 country. And look at our girls, becoming VOLUME 6.doc
 35 tice hard. That is my rest. ... The mountains and l/snow have a
 beautifully quieting influence on me, and VOLUME 6.doc
 36 le site. We want a whole hill, with a view of the l/snow-range,
 all to ourselves. It would of course take VOLUME 6.doc
 37 little to the north of Almora. Before me are the l/snow-peaks
 of the Himalayas looking, in the reflection VOLUME 6.doc
 38 all along the horizon, are peak after peak of the ?/snow-clad
 Himalayas forests abounding. It is not col VOLUME 6.doc
 39 t is the apex of the triangle. The vapour becomes m/snow, then
 water, then Ganga; but when it is vapour, t VOLUME 7.doc
 40 how many cloud-belted peaks covered in perpetual l/snow, and
 oceans tempestuous, roaring and foamy, have VOLUME 7.doc
 41 les, with curling hair and ear-rings, and wearing ?/snow-white
 dhotis without one end being tucked up behi VOLUME 7.doc
 42 now clearly see that He who was guiding me on the l/snow tops of
 the Himalayas and the burning plains of I VOLUME 7.doc
 43 nacle of mine is comparatively well. Meseems, the ?/snow-capped
 peaks of the Himalayas, the Chief among mo VOLUME 7.doc
 44 f whom this is literally true. They wander on the l/snow-clad
 heights of the Himalayas or over the burning VOLUME 8.doc
 45 in India. And most of the time walking, climbing l/snow peaks,
 sometimes ten miles of hard mountain climb VOLUME 8.doc
 46 dy flowers growing almost in the midst of eternal l/snow. I send
 you one in this letter hoping that you wi VOLUME 8.doc
 47 n to a similar spiritual hardihood amidst all the m/snow and ice
 of this earthly life. . . .
 Your dream w VOLUME 8.doc
 48 afternoon's flow, stand long, long lines of huge l/snow peaks.
 They are about twenty miles as the crow fl VOLUME 8.doc
 49 gh fuel and warm clothing, then life in a land of l/snow is
 nothing but enjoyable. Also for stomach troubl VOLUME 8.doc

50 Moines. The day I came here they had their first l/snow, and it
 snowed all through the day and night, and VOLUME 9.doc
 51 afraid of losing the tips of my ears or nose. The l/snow scenery
 here has pleased me more than any other s VOLUME 9.doc
 52 f the sight: several men cutting and clearing the l/snow and two
 engines tugging and pulling was a new sig VOLUME 9.doc
 53 AND BELOVED, Surrounded on all sides by eternal l/snow peaks,
 sitting on the grass in a beautiful wood, VOLUME 9.doc
 54 ne flowers growing almost in the midst of eternal l/snow I send
 you, praying that you may attain spiritual VOLUME 9.doc
 55 reat woman one whom to see is a pilgrimage. No l/snow here
 exactly like northern India in winter. Som VOLUME 9.doc
 56 erywhere, and the beautiful palms. But I like the l/snow: crisp,
 crackling under the feet, white, white, w VOLUME 9.doc
 57 ike coils. One side is white with ashes, like the m/snow
 mountains, The other, golden as the light of dawn VOLUME 9.doc
 58 he dwelt and that was Shiva up there, the white m/snow-peaks,
 and the light that fell upon Him was the M VOLUME 9.doc
 59 the midst of a beautiful valley ringed round with l/snow
 mountains. This is known as the Vale of Kashmir, VOLUME 9.doc
 60 mmering purple. Further north they were blue with l/snow and
 cloud. The sky was green and yellow and touch VOLUME 9.doc
 61 t last we camped in a cold damp place amongst the l/snow-peaks,
 18,000 feet high. The firs were far below, VOLUME 9.doc
 62 ghts we often found ourselves in great circles of l/snow-peaks,
 those mute giants that have suggested to t VOLUME 9.doc

Raw tagged data for *steam*

1 nces can be included in Pranayama. What moves the l/steam
 engine? Prana, acting through the steam. What are VOLUME 1.doc
 2 moves the steam engine? Prana, acting through the l/steam. What
 are all these phenomena of electricity and VOLUME 1.doc
 3 must patiently practice every day. As soon as the l/steam is
 turned on, the engine must run; as soon as thi VOLUME 1.doc
 4 rentiation are vanishing rapidly. Electricity and l/steam-power
 are placing the different parts of the worl VOLUME 3.doc
 5 t these? Ought they also to be maintained at full m/steam,
 following the varied-experience theory or not? O VOLUME 4.doc
 6 to the top of the hill, dragged by wire-rope and l/steam-power.
 We remained three days at Hong Kong and w VOLUME 5.doc
 7 kept quite warm, like your own room, by means of l/steam pipes,
 and all around are masses of snow, spotles VOLUME 6.doc
 8 rs. Every room and the staircase are kept warm by l/steam pipes.
 They are first and foremost in art and app VOLUME 6.doc
 9 nderground, in which there is a big boiler whence l/steam is
 made to course day and night through every roo VOLUME 6.doc
 10 ore, until all is in ebullition and passes out as m/steam.
 Buddha and Christ are the two biggest "bubbles" VOLUME 7.doc
 11 rough breathing. Breath is the fuel, Prana is the m/steam, and
 the body is the engine. Pranayama has three VOLUME 7.doc
 12 , meditation crowd all sail, put on all head of ?/steam reach
 the goal. The sooner, the better. . . . VOLUME 7.doc

13 men-of-war, instead of being thrown into prison. l/Steam-power
has revolutionised all this, and sails are VOLUME 7.doc
14 any until all is in ebullition and passes away in m/steam. The
great teachers are like the bubbles as they VOLUME 8.doc
15 lled "Modern Civilisation". With the exception of l/steam and
electricity they had everything else and infi VOLUME 8.doc
16 ultimate cure; you ought to see me working like a m/steam engine
cooking, eating anything and everything, a VOLUME 8.doc

Raw tagged data for *stream*

1 round him; and out of them he fashions the mighty m/stream of
tendency called character and throws it outwar VOLUME 1.doc
2 f which not one is constant. Just as in a rushing m/stream there
may be millions of whirlpools, the water in VOLUME 1.doc
3 e all going to the same goal. All are in the same m/stream, each
is hurrying towards that infinite freedom. VOLUME 1.doc
4 ed on. The sign is that the moment we are in that m/stream we
will float. Then there is no more struggle. Th VOLUME 1.doc
5 own the river." It was a festering dead body; the ?/stream had
washed it down and that he took for a log, wh VOLUME 1.doc
6 the ocean, and all the drops that constitute the m/stream will
in time be drawn into that boundless ocean. VOLUME 2.doc
7 d, and everything was floating in the rush of the l/stream.
Narada had to escape. With one hand he held his VOLUME 2.doc
8 , through our love and co-operation. A tremendous m/stream is
flowing towards the ocean carrying us all alon VOLUME 2.doc
9 truth, why let people drink ditch water when the m/stream of
life is flowing by? If this be the truth, that VOLUME 2.doc
10 here be only mind and body. Body is the name of a m/stream of
matter continuously changing. Mind is the name VOLUME 2.doc
11 tter continuously changing. Mind is the name of a m/stream of
consciousness or thought continuously changing VOLUME 2.doc
12 Whirls and eddies occur only in a rushing, living m/stream.
There are no whirlpools in stagnant, dead water. VOLUME 2.doc
13 on and shiploads of condemnations, let an endless m/stream of
love go forth. Let us all be men" VOLUME 2.doc
14 he thing meditated upon) flowing like an unbroken m/stream of
oil poured out from one vessel to another. Whe VOLUME 3.doc
15 n unbroken line, so, when the mind in an unbroken m/stream
thinks of the Lord, we have what is called Para-B VOLUME 3.doc
16 in you. In the second place, it is impossible. A m/stream is
taking its rise, away beyond where time began, VOLUME 3.doc
17 of human history; do you mean to get hold of that m/stream and
push it back to its source, to a Himalayan gl VOLUME 3.doc
18 of years; and do you mean to say that that mighty m/stream,
which has nearly reached its ocean, can go back VOLUME 3.doc
19 rose that this body is the name of one continuous m/stream of
matter every moment we are adding material t VOLUME 3.doc
20 sts, who equally analyse the body into a material m/stream and
as equally analyse the mind into another. And VOLUME 3.doc
21 he way it has taken. Another man views the mighty m/stream
descending from the Himalayas, a stream that has VOLUME 3.doc

22 he mighty stream descending from the Himalayas, a m/stream that
 has been running for generations and thousand VOLUME 3.doc
 23 with it to them it is well adapted. Let the great m/stream flow
 on, and he is a fool who would try to change VOLUME 3.doc
 24 s the Aryans, dying of thirst while the perennial m/stream of
 nature went flowing by them, and no right to d VOLUME 3.doc
 25 hould the mind flow towards God in one continuous m/stream. We
 should not only impose this practice on the m VOLUME 4.doc
 26 and was being carried rapidly away by the foaming l/stream, when
 it caught the eyes of the king. The king ro VOLUME 4.doc
 27 attached to the deer which he had saved from the l/stream. And
 as he became fonder and fonder of the deer, VOLUME 4.doc
 28 a country and people from which flows an unending m/stream that
 attracts the attention of thinkers far and n VOLUME 4.doc
 29 e has been quenched for ever by drinking from the m/stream of
 immortality that flows from far away beyond th VOLUME 4.doc
 30 fame Could ever dare to break; where rolled the m/stream Of
 knowledge, truth, and bliss that follows both VOLUME 4.doc
 31 ands will be earned again. But if the flow of the m/stream of
 those qualifier be retarded, shall an Empire b VOLUME 4.doc
 32 uin, hurled from its place; Piercing the ground, m/stream forth
 tremendous flames. Mighty ranges blow up i VOLUME 4.doc
 33 es its course from time to time, just as a mighty m/stream of
 water opens up a new channel and leaves the ol VOLUME 5.doc
 34 e shall realise God, our true Self. A tremendous m/stream is
 flowing towards the ocean, carrying little bit VOLUME 5.doc
 35 in the world will vanish. How could that be? This m/stream goes
 on. Masses of water go out at one end, but m VOLUME 5.doc
 36 ious sense of awe this age-old and never-ending m/stream of
 pilgrims marching to salvation through death? VOLUME 5.doc
 37 g out of the fountain by closing that part of the m/stream and
 gathering it all in the fountain; you have no VOLUME 6.doc
 38 sm proves nothing about the Absolute Entity. In a m/stream the
 water is changing; we have no right to call t VOLUME 6.doc
 39 e water is changing; we have no right to call the m/stream one.
 Buddhists deny the one, and say, it is many. VOLUME 6.doc
 40 ependent and mutual. But God's love is a constant m/stream,
 nothing can hurt or disturb it. When man loves G VOLUME 6.doc
 41 of the day, she had her bath in the neighbouring l/stream,
 praying that her mind might be made as clean by VOLUME 6.doc
 42 l and pleasant. Philosophy is taking the mountain m/stream back
 to its force. It is a quicker method but ver VOLUME 7.doc
 43 ays, "Check everything." Devotion says, "Give the m/stream, have
 eternal self-surrender." It is a longer way VOLUME 7.doc
 44 gan another song of Kali: "O Mother, Thou flowing m/stream of
 nectar, in how many forms and aspects dost Tho VOLUME 7.doc
 45 ow diversely Thou playest, O Mother, Thou flowing m/stream of
 nectar", and so on. VOLUME 7.doc
 46 ep the mind fixed on one object, like an unbroken m/stream of
 oil. The ordinary man's mind is scattered on d VOLUME 7.doc
 47 f it. And every time I drank, in the midst of the m/stream of
 humanity, amid that bustle of civilisation, th VOLUME 7.doc

48 d at once became calm and still, as it were. That m/stream of
 men, that intense activity of the West, that c VOLUME 7.doc
 49 s depth and intensity of spirituality. The narrow m/stream is
 very rapid. In a catholic society, along with VOLUME 7.doc
 50 rt", "Thou art" the Soul of souls In the rushing m/stream of
 life. "Om tat Sat om." (Tat Sat means that on VOLUME 7.doc
 51 n, else how can he drag anyone out of the rushing m/stream and
 save him from drowning? Even the fanatic who VOLUME 8.doc
 52 erlying the cycle of life and death. There is the m/stream of
 thought, one thought following another in succ VOLUME 8.doc
 53 1. He who was Shri Rama, whose m/stream of love
 flowed with resistless might even to the VOLUME 8.doc
 54 country and a people from which flows an unending m/stream that
 attracts the attention of thinkers far and n VOLUME 8.doc
 55 every particle is changing, and yet you call it a m/stream. The
 water is changing, it is true, but the banks VOLUME 8.doc
 56 e would not be conscious of the constantly moving m/stream.
 Behind the body, behind the mind, there must be VOLUME 8.doc
 57 how you." And he took him to the side of a smooth ?/stream and
 showed him that which was reflected therein. VOLUME 8.doc
 58 are reaped, and the hay is fast in the barn. The ?/stream is
 full, and the roads are firm. Therefore ye may VOLUME 8.doc
 59 nd a hill, in a forest, through which a murmuring l/stream
 flows, to have meditation deep and long under the VOLUME 8.doc
 60 an hour afterwards, as he sat on a rock above the l/stream-side,
 eating lunch with the kind Naked Swami and VOLUME 9.doc

Raw tagged data for *subside*

1 lds do. So even when the vibrations of the Chitta l/subside, its
 molecular vibrations go on, and when they ge VOLUME 1.doc
 2 t will not be real Samadhi in which all the waves m/subside, as
 control itself will be a wave. Yet this lower VOLUME 1.doc
 3 d when this period will end, the whole thing will m/subside
 again. Thus this process of creation is going dow VOLUME 2.doc
 4 wave; they exist only with the wave. The wave may m/subside, but
 the same amount of water remains, even if th VOLUME 3.doc
 5 rains the terrible heat of the South will perhaps l/subside. My
 great love to you and all others. Yesterday VOLUME 5.doc
 6 towards oneness, the more ideas of "I" and "you" x/subside,
 ideas from which all these pairs of opposites su VOLUME 6.doc

Raw tagged data for *surface*

1 ush in. That shows that consciousness is only the m/surface of
 the mental ocean, and within its depths are st VOLUME 1.doc
 2 e deep sea water, as soon as it is brought to the m/surface,
 breaks into pieces, deprived of the weight of wa VOLUME 1.doc
 3 even when such impressions are not obvious on the m/surface,
 they are sufficiently strong to work beneath the VOLUME 1.doc
 4 they are sufficiently strong to work beneath the m/surface,
 subconsciously. What we are every moment is dete VOLUME 1.doc

5 f good thoughts, good impressions moving over the x/surface of
 the mind, the tendency for doing good becomes VOLUME 1.doc
 6 overboard anything without proper investigation. x/Surface
 scientists, unable to explain the various extraor VOLUME 1.doc
 7 pearl. The oysters know this, so they come to the ?/surface when
 that star shines, and wait to catch the prec VOLUME 1.doc
 8 The bottom of a lake we cannot see, because its m/surface is
 covered with ripples. It is only possible for VOLUME 1.doc
 9 action is like the pulsations quivering over the m/surface of
 the lake. The vibration dies out, and what is VOLUME 1.doc
 10 he good impressions will then tend to come to the ?/surface. 29.
 From that is gained (the knowledge of) in VOLUME 1.doc
 11 ot see it, nor even when it is nearly come to the m/surface; it
 is only when it bursts and makes a ripple tha VOLUME 1.doc
 12 travelling in various countries that beneath the x/surface
 differences that we find in dress and food and li VOLUME 1.doc
 13 of everything to the contrary that appears on the ?/surface.
 This we have to recognise. Taking one side alone VOLUME 1.doc
 14 ll the time, we see it only when it bursts on the m/surface; so,
 we can perceive thoughts only after they dev VOLUME 2.doc
 15 st, it is not real. It is merely apparent, on the ?/surface. In
 the heart of things there is Unity still. If VOLUME 2.doc
 16 things there is Unity still. If you go below the ?/surface, you
 find that Unity between man and man, between VOLUME 2.doc
 17 possibilities lie behind that degradation on the m/surface? You
 know but little of that which is within you. VOLUME 2.doc
 18 ty is that infinite; and whatever there is on the ?/surface is
 but that infinite. The tree is infinite; so is VOLUME 2.doc
 19 dies and there is not a ripple anywhere upon the m/surface of
 the earth. There was a Jew born nineteen hundr VOLUME 2.doc
 20 explained. Consciousness is the name only of the m/surface of
 the mental ocean, and within its depths are st VOLUME 2.doc
 21 The sky never moves, but the clouds move over the x/surface of
 the sky, and we may think that the sky itself VOLUME 3.doc
 22 bed at the bottom of the sea, and comes up to the ?/surface to
 catch the rain-water when the star Svbtis is in VOLUME 3.doc
 23 Svbtis is in the ascendant. It floats about on the ?/surface of
 the sea with its shell wide open, until it has VOLUME 3.doc
 24 a lake, smooth and calm, without a ripple on its m/surface. And
 suppose some one throws a stone into this la VOLUME 3.doc
 25 t even in Western countries, going deep below the ?/surface, I
 found traces of the same influence still prese VOLUME 3.doc
 26 our explanation: Consciousness is the name of the m/surface only
 of the mental ocean, but within its depths a VOLUME 4.doc
 27 example. You are dropping stones upon the smooth m/surface of a
 lake. Every stone you drop is followed by a VOLUME 4.doc
 28 hurn up their own souls. Great truths come to the m/surface and
 become manifest. Therefore the practice of me VOLUME 4.doc
 29 on is reflected in the water of the lake, but the m/surface is
 so disturbed that we do not see the reflection VOLUME 4.doc
 30 ruggling, constantly changing form, rising to the m/surface, and
 spreading, and swallowing little ones, again VOLUME 4.doc

31 hole secret of Existence. Waves may roll over the m/surface and
 tempest rage, but deep down there is the stra VOLUME 4.doc
 32 following things which present to them a pleasing ?/surface; but
 when those who ought to know better, follow VOLUME 4.doc
 33 y have accumulated heaps of refuse and mud on the ?/surface of
 society still, at the bottom of those heaps VOLUME 4.doc
 34 od man at heart, only the Baniya roughness on the x/surface. It
 would take more than twenty days for the lett VOLUME 5.doc
 35 nts in life, and I know that you are unmoved. The m/surface of
 the sea rises and sinks alternately, but to th VOLUME 5.doc
 36 nd false hearts, its howling righteousness on the x/surface and
 utter hollowness beneath, and, above all, its VOLUME 5.doc
 37 rd in walking, the centre of gravity comes to the x/surface of
 the stomach, and so I go cutting front somersa VOLUME 5.doc
 38 sses a body. These are but small ripples on the m/surface, yet
 they show the current of your national thoug VOLUME 5.doc
 39 ithin us. Vedantism is an expansive ocean on the m/surface of
 which a man-of-war could be near a catamaran. VOLUME 5.doc
 40 rom without, and do not look within and below the ?/surface. We
 do not allow foreigners to mix in our society VOLUME 5.doc
 41 a big Sessions Judge. Our God is rigorous on the ?/surface, but
 loving and merciful at heart.
 There are som VOLUME 6.doc
 42 nconscious; second, when the thought rises to the m/surface; and
 third, when it goes from us. Thought is like VOLUME 6.doc
 43 s from us. Thought is like a bubble rising to the m/surface.
 When thought is joined to will, we call it power VOLUME 6.doc
 44 e and appeared antagonistic to one another on the ?/surface,
 because of each inculcating with special emphasi VOLUME 6.doc
 45 of feeling only with a crust of stoicism on the x/surface; if
 that is broken, you have your man. Now I am VOLUME 6.doc
 46 news. Learning and wisdom are supersfluities, the x/surface
 glitter merely, but it is the heart that is the s VOLUME 6.doc
 47 mind is merged, and there remain no waves on the m/surface of
 consciousness, where then is the possibility o VOLUME 7.doc
 48 to be flowing like molten lava beneath the silent x/surface of
 this strange being, broke up, perturbed.
 He s VOLUME 7.doc
 49 can count the fins of fishes five yards below the l/surface that
 wonderfully sweet, ice-cold "charming wate VOLUME 7.doc
 50 all lies that grass, before whose soft and glossy x/surface the
 carpets of Yarkand, Persia, and Turkistan are VOLUME 7.doc
 51 hey are today dancing a terrible war-dance on the m/surface of
 the ocean, and the foamy waves are their grim VOLUME 7.doc
 52 Santipur even during summer. When the flow of the l/surface
 water has ceased, large quantities of water perco VOLUME 7.doc
 53 i-brutal Arab race spread like lightning over its ?/surface.
 There you see a steamer coming from Mecca, with VOLUME 7.doc
 54 moving towards us, six or seven inches below the l/surface of
 the water. Gradually the thing approached near VOLUME 7.doc
 55 leather bag, but much larger, appeared above the l/surface of
 the water, and immediately there was the hue a VOLUME 7.doc

56 gapes! Pull, pull! He is about to come above the l/surface,
 there he is turning in the water, and again turn VOLUME 7.doc
 57 bait? For a space of five yards on all sides, the l/surface of
 the sea is glossy with a film of fat, and it i VOLUME 7.doc
 58 move world but money! This idea is coming on the ?/surface
 again and again in spite of herself, and you will VOLUME 7.doc
 59 come and go as bubbles rising and breaking on its m/surface.
 Make no effort to control the thoughts, but watc VOLUME 8.doc
 60 suffering. It is like drinking a cup of which the m/surface
 layer is nectar, while underneath all is poison. VOLUME 8.doc
 61 trace this wave long, long before it comes to the m/surface; and
 we will be able to trace it for a long dista VOLUME 8.doc
 62 ds in a sob. The fun and frivolity are all on the ?/surface:
 really it is full of tragic intensity. Now here, VOLUME 8.doc
 63 everything here is good, that whatever may be the m/surface
 waves, deep down and underlying everything, there VOLUME 8.doc

Raw tagged data for *tide*

1 this perfection has been barred and the infinite m/tide behind
 is struggling to express itself. These str VOLUME 1.doc
 2 lock the gate and let the water in. This infinite m/tide behind
 must express itself; it is the cause of al VOLUME 1.doc
 3 For a time it seemed inevitable that the surging m/tide of
 agnosticism and materialism would sweep all be VOLUME 1.doc
 4 cause of religion lost once and for ever. But the m/tide has
 turned and to the rescue has come what? The VOLUME 1.doc
 5 s so difficult to build character and to stem the m/tide of the
 senses. We succumb. We become hypocrites. VOLUME 1.doc
 6 gan to weep and pray. "I want Thee, Oh Lord! This m/tide of my
 love cannot find a receptacle in little hum VOLUME 1.doc
 7 erything is rushing towards it. None can stem the m/tide, none
 can hold it back for a minute. We may try t VOLUME 2.doc
 8 e and to be loved. His unworldly love is like the m/tide rushing
 up the river; this lover goes up the rive VOLUME 3.doc
 9 comes painfully predominant. It seems that such a m/tide of
 world-weariness has come upon the Western worl VOLUME 3.doc
 10 is to their interest to be conservative. So this m/tide of
 murmur outside the Aryan pale, the priests wer VOLUME 3.doc
 11 it's end to accommodate itself to the ever-rising m/tide of
 aggressive modern thought; whilst in all other VOLUME 4.doc
 12 kes place, a tremendous intellectual or spiritual m/tide, rising
 in human societies, greatly expands the r VOLUME 4.doc
 13 overpower and submerge our Tamas by the opposite m/tide of
 Rajas, we shall never gain any worldly good or VOLUME 4.doc
 14 osition and bloodshed; the power of stemming this m/tide is not
 in Hindu society. Everything, from water f VOLUME 4.doc
 15 kes place, a tremendous intellectual or spiritual m/tide, rising
 in human societies, greatly expands the r VOLUME 4.doc
 16 overpower and submerge our Tamas by the opposite m/tide of
 Rajas, we shall never gain any worldly good or VOLUME 4.doc
 17 of time, never to rise again! But if, again, this m/tide, in
 accordance with the will and under the divine VOLUME 4.doc

18 ss for India and Indian thought. It helped on the m/tide of
 Vedanta, which is flooding the world. The Amer VOLUME 5.doc
 19 adduce any reason why India should lie in the m/ebb-tide of the
 Aryan nations? Is she inferior in intellec VOLUME 5.doc
 20 trouble your head on that score; who can stem the m/tide of
 time! All such agitations will end in empty so VOLUME 5.doc
 21 they cannot hold their ground against the strong m/tide of
 time, go and take steps so that one and all in VOLUME 5.doc
 22 , that were left to us, you are consigning to the m/tide-waters
 to be swept away and yet something new a VOLUME 5.doc
 23 the Arabs. With extraordinary rapidity, that Arab m/tide began
 to spread over the different parts of the w VOLUME 5.doc
 24 same as Italy and slept on again. In Europe, the m/tide of
 revival in Italy struck the powerful, young an VOLUME 5.doc
 25 l blood boldly floated their national ship on the m/tide; and
 the current of that progress gradually gathe VOLUME 5.doc
 26 nations of Europe greedily took the water of that m/tide into
 their own countries by cutting new channels, VOLUME 5.doc
 27 m both the East and the West, and along with this m/tide the
 learning and culture of India and ancient Gre VOLUME 5.doc
 28 y can stand alone, they can beat back the surging m/tide of
 selfishness and immorality. The third portion VOLUME 6.doc
 29 ou have nothing to do but fold your arms, and the m/tide will
 carry you to freedom. Therefore when you fin VOLUME 6.doc
 30 r the salvation of the world? Who are to stem the m/tide of
 degeneration at the sacrifice of name and fame VOLUME 6.doc
 31 I am the doer and the deed." "He who can stem the m/tide of lust
 and anger is a great Yogi."
 "Only by pra VOLUME 7.doc
 32 d when your body floats, go; rise with the rising m/tide, fall
 with falling tide. Let the body die; this i VOLUME 7.doc
 33 go; rise with the rising tide, fall with falling m/tide. Let
 the body die; this idea of body is but a wor VOLUME 7.doc
 34 sm, is saturated with Vamachara! We must stem the m/tide of this
 Vamachara, which is contrary to the spiri VOLUME 7.doc
 35 the entrance to Diamond Harbour. Only in the high l/tide and
 during the day, the pilot can very carefully VOLUME 7.doc
 36 at on Thursday, the 9th October, 1734, during l/ebb-tide in the
 noon, the river dried up completely. Had i VOLUME 7.doc
 37 r the sea, the game long; the ebb and flow of the l/tide under
 the balcony where they sat attracted the at VOLUME 8.doc
 38 ch deed begets its kind, Good good, bad bad, the m/tide once
 set No one can stop or stem;
 VOLUME 8.doc
 39 glad to know that you are up again on top of the m/tide. May
 you remain there for ever! You could not fi VOLUME 8.doc
 40 e Math on Sunday. The difficulty is here. The ebb l/tide will be
 on till 5 p.m. In that case our big boat VOLUME 9.doc
 41 you have nothing to do but fold your arms and the m/tide will
 carry you to freedom. Therefore when you fin VOLUME 9.doc
 42 takes it. Love flows in thousands of coils The m/tide of love
 and loving past, And fills the soul with VOLUME 9.doc

Raw tagged data for *torrent*

1 e powerful, young and new nation, the Franks. The torrent of
civilisation, flowing from all quarters to Flo VOLUME 5.doc
2 arth with all irresistible force and vigour. That torrent,
carrying everything before it, entered Europe fr VOLUME 5.doc
3 ere. How the shark's belly was ripped open, how a torrent of
blood flowed, how the monster continued to sha VOLUME 7.doc

Raw tagged data for *vapour*

1 rees of solidity are formed, or as in an ocean of m/vapour there
are various degrees of density, so is this VOLUME 2.doc
2 tiful sunbeam is playing was drawn in the form of ?/vapour from
the ocean, went far away into the air, and r VOLUME 2.doc
3 d down in its present form to be converted into ?/vapour again.
So with everything in nature by which we a VOLUME 2.doc
4 and goes back to the sand; the river comes out of ?/vapour, and
goes back to vapour; plant life comes from t VOLUME 2.doc
5 ; the river comes out of vapour, and goes back to ?/vapour;
plant life comes from the seed, and goes back to VOLUME 2.doc
6 n the mountains into the ocean, and rise again as ?/vapour, go
back to the mountains and again come down to VOLUME 2.doc
7 e raindrop is drawn from the ocean in the form of ?/vapour, and
drifts away through the air to the mountains VOLUME 2.doc
8 America, the drinking water is first turned into l/vapour by
means of huge machines; then the vapour is coo VOLUME 5.doc
9 d into vapour by means of huge machines; then the l/vapour is
cooled down into water again, and through anot VOLUME 5.doc
10 between us; that is the apex of the triangle. The m/vapour
becomes snow, then water, then Ganga; but when it VOLUME 7.doc
11 omes snow, then water, then Ganga; but when it is m/vapour,
there is no Ganga, and when it is water, we thin VOLUME 7.doc
12 is no Ganga, and when it is water, we think of no m/vapour in
it. The idea of creation or change is insepara VOLUME 7.doc
13 he water, and inspiration is the subtlest form or m/vapour; one
follows the other. Everywhere is this eterna VOLUME 7.doc

APPENDIX C – INTERVIEWS/ETHNOGRAPHIC COMPONENT

DECLARATION AND CONSENT

I, _____ ,

of the _____ hereby
agree to

be interviewed as part of a study done under the auspices of the University of South Africa
as

part of a doctoral thesis entitled:

**A Cognitive Linguistic Analysis Of Conceptual Metaphors In Light Of Swami
Vivekananda's *Complete Works***

Date of interview: _____

Please answer the following questions by circling the most appropriate answer:

I am aware that this interview will be recorded, but that my anonymity will be guaranteed in the final write-up of this research	YES	NO	
I am proficient in Sanskrit (If 'yes' or a 'little', please state whether you read, write and/or speak the language)	YES	A LITTLE	NO

<p>Number of languages I am proficient in</p> <p>(please list the languages if more than one)</p>	ONE	TWO	THREE	FOUR (or more)
<p>Were you born into the Hindu tradition?</p>	YES		NO	
<p>Will you be willing to part of a focus group on the 15th March next year at a suitable venue? (assuming that transport, etc will be duly arranged) If <i>maybe</i>, please qualify. A further indemnity form will be required to be signed for legal purposes if the answer is either 'yes' or 'maybe'.</p>	YES	MAYBE	NO	
<p>What is your highest qualification?</p> <p>(Please indicate X if you would rather not answer this question)</p>				
<p>Gender</p> <p>(Please indicate X if you would rather not answer this question)</p>	MALE		FEMALE	
<p>Age</p> <p>(Please indicate X if you would rather not answer this question)</p>				

<p>Race Group</p> <p>(Please indicate X if you would rather not answer this question)</p>	
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PHENOMENOLOGY

The history of this school of thought goes back to philosophers like Husserl (Kersten 1983), and Merleau-Ponty (Smith 1945). Given the rich history of this school of thought, it would not be feasible to outline the entire history of phenomenology. Simply put, the philosopher Immanuel Kant drew a now-famous distinction between the ‘noumenon’ and the ‘phenomenon’. The former relates to an underlying reality which is not available to limited, sense-bound beings – our spatio-temporal, perceptual apparatus filters the noumenon, resulting in the perception of what we come to know as the sensory world; the latter, the phenomenal world of sense-perception, is what we see, know, and can study.

Husserl pointed out that postulating an ‘underlying reality’ is redundant, and that we should restrict our domains of inquiry to the phenomenal world. Heidegger and Merleau-Ponty took this way of thinking further, and the general philosophy has been used extensively in research within the human and social sciences, especially in the fields of ethnography and sociology. The notion of ‘bracketing’ is one of the key contributions of phenomenological research, as the given phenomenon being investigated needs to be taken as the *given reality within that context*. So, when conducting an interview with someone who has experienced something, the researcher needs to cut himself off from his *own* conception of the phenomenon being investigated, and take the informant at face value for what they say. If there is some kind of embedded research being conducted within a certain community, what is expected is for the researcher to put his bias aside and try to observe as objectively as possible. Of course, scholars like Pillow (2003) would point out that we cannot dispense with our experiences and inherent biases and predilections, with concomitant caveats; the phenomenological defence would be that we what we need to do is acknowledge our own reality, and try as best as we can to ‘bracket’ these biases to give ‘way’ to a more

comprehensive and accurate understanding of the phenomenon at hand. Kant referred to the ‘transcendental unity of apperception’, which is the phrase he used to describe the consistency we experience when perceiving the phenomenal world. Within the school of phenomenological thought, a similar assumption is made (though premised on very different ontological assumptions), that being that “[t]here exists an essential, perceived reality with common features” (Starks & Trinidad 2007: 1373). The goal here, as alluded to below, is to explore the “lived experience of a phenomenon” (*ibid.*). My own experience should not be precluded, as I am someone who is very much within the tradition that is being studied in this thesis, and my analysis of the metaphors found, though informed by the general teachings of Vivekananda, and within the broader context of Hinduism, will necessarily be seen through the eyes of someone who will interpret in a particular way. In a way, this would contradict the practice of ‘bracketing’, but it is necessary to acknowledge that we cannot dispense with subjective ‘bias’ altogether. With regard to the interviews being conducted for this research, all interviewees are monks ordained into one of the Hindu monastic orders making them not only authentic voices from that perspective, but also people who have gone through (or are going through) the ‘lived experience’ of the said tradition. Allen (2005: 24) puts forth a version of phenomenological-hermeneutic interpretation that combines “‘the religious person’ and ‘the scholarly interpreter’ of religion”. On that point, it ought to be noted that it “is true that religious phenomena of religious believers and practitioners always involve interpretation, but this is usually very different from scholarly interpretation. We may distinguish two kinds of authority. There is the kind of experiential authority of the religious person who has the religious experience” so the “understanding of the religious meaning of the other is always mediated, approximate, and never certain”, according to Allen (2005: 24-25). Although the current study did an analysis of the corpus, it is acknowledged that “religious symbols and the sacred already exist”, meaning that “our problem is not to find them, but how to understand them” (Gothónoi 2005: 4). In this regard, metaphor is a tool which we are given to “create meaning” (Allen 2005: 25), but interviews were necessary, as well as visits to various monasteries where the researcher lived amongst the practitioners as a pilgrim, providing the opportunity to become embedded in an authentic environment. Aside from formal

interviews, informal discussions were noted as well, which is conducive to the thick description aimed for here.

Sooklal (1988: 7), who did a study on the Ramakrishna movement in South Africa, used a version of the phenomenological approach in order “to understand the phenomenon of religion”. According to Allen (2005: 8 – italics in original), phenomenology can be understood as “an independent science that creates scholarly monographs, and it is a scholarly method that utilizes such principles as the phenomenological *epoché* and the eidetic vision”. Citing Husserl, Sooklal (1988) draws a distinction between the ‘epoché’, and the ‘eidetic’ vision. The former refers to a suspension of judgement on the part of the investigator as to the truth, value, and, in some cases, also the existence of the phenomenon, whereas the latter aims to grasp the essence of the phenomenon by means of empathy and intuition. The use of epoché is pursued to achieve detachment and objectivity in research.

Sooklal (1988: 7) also states that there is a descriptive phenomenology, which is empirically grounded, and an interpretive phenomenology, which seeks to grasp a deeper meaning of the religious phenomena. These can be combined, in addition, to “an explicitly hermeneutical phenomenology”.

Embedded research could take on the following four aspects:

1. **Total Participant:** Here the researcher is an inconspicuous member of the community; this is sometimes referred to as ‘going native’, and is the ultimate form of what is referred to as ‘embedded research’;
2. **Participant as Observer:** Here the researcher takes part in the activities of the community, but the community members know that he is there as a researcher;
3. **Observer as Participant:** The researcher is clearly identified as such, and asks questions and so on by engaging with leaders from the community via formal interviews, discussions, focus groups, etc.;

4. **Pure Observer:** Here the researcher just observes without interfering with the ecology of the environment, and takes his fieldnotes down inconspicuously.

In the current study, all the aspects mentioned above have been used in different ways.

TRIANGULATION USING INTERVIEWS

According to Angouri (2010: 34), there are four types of triangulation:

- Data triangulation;
- Investigator triangulation;
- Theoretical triangulation; and
- Methodological triangulation.

Data triangulation refers to using more than one method of gathering data, like various sampling techniques, for example:

- investigator triangulation means using more than one expert to analyse the same data set, to see how much of congruence there is – it is advisable that this is done by researchers from alternative theoretical frameworks;
- theoretical triangulation is trying to account for the same data using some other theoretical framework; and finally,
- methodological triangulation, which aims at ideally arriving at the same conclusions using another method, thereby legitimating your original conclusions.

This ought to pave the way for a more “confident interpretation” of the research results (Lyons 2000: 280), and thereby “strengthen the researcher’s conclusions” (Angouri 2010, cited in Litosseliti 2010: 34).

Loosely speaking, I used data triangulation as well as investigator triangulation, since the metaphors were chosen using both a concordance programme as well as manually. Since

various theories of metaphor are considered and discussed, and since CMT takes cognisance of these various approaches, I am certainly open to other theoretical frameworks. In fact, after looking at the data, it might be necessary to consider a theory which takes into account the pragmatic aspect of metaphor use, without dispensing with the conceptual component. Charteris-Black (2004), who calls his theory ‘critical metaphor analysis’ (CMA), does just that, and uses critical discourse analysis to supplement his theory that metaphor is often used to persuade the audience. Given that this theory supplements CMT, it might be a good idea to look at the data from a CMA purview as well, if the data is better accounted for in that light.

However, I also conducted interviews, which is a form of methodological triangulation, since I would be using another method to authenticate the claims made based on the primary data, which is primarily the corpus comprising the complete works of Swami Vivekananda. According to Sunderland (2010: 24), one of the challenges with interviews is that the respondents “might tell the interviewer what s/he thinks the interviewer wants to hear”. This is certainly often the case, partly because of the power differential, and perhaps even because that is what it would take to get the interview over with quickly. However, the respondents I selected (see below) are not only respected religious leaders, but monks of a very ancient order. Many of them have spent the mandatory twelve years in rigorous training, as prescribed in the Hindu scriptures (though some were given leeway and initiated without the full training). Hindu monks typically belong to one of ten branches, “reorganised in its present form centuries ago by Shankaracharya”, the founder of the *Advaita Vedanta* philosophy (Yogananda 2000: 222). Together with strict vows pertaining to celibacy, a life of solitude, simplicity and service to the world, they also take a vow to *speak the truth at all times*, and never engage in hypocritical talk or chicanery. Hence, the concern raised by Sunderland is a non-issue in this context.

However, another challenge is to be mentioned. Every swami belongs to the monastic order that has been honoured from time immemorial (it existed long before Sankara formalised the system). When a swami is initiated, he takes on a new name, either one given by his guru, or one he selects for himself. These are typically inspirational names based on the

various characters from the Hindu epics, or based on philosophical precepts. To his new name, a swami adds a word that indicates his formal connection to one of the ten divisions of the swami order, often with the suffix ‘*ananda*’, which means “supreme bliss”, which connotes a kind of spiritual ecstasy which they all aspire to experience as a result of getting more in touch with their Divine Nature. So, Swami Premananda Puri would belong to the *Puri* branch of Shankara’s monastic order. The word ‘*puri*’ refers to ‘a region of land which is vast and limitless’; ‘*giri*’ means something like ‘gigantic mountain’. Like that, each branch is meant to denote something symbolically lofty and inspirational.

Sri Ramakrishna never initiated anyone, but his first twelve monastic disciples founded their own order, and with Swami Vivekananda as their head, founded the ‘monks of the Ramakrishna order’. They initiated themselves when they settled down in an abandoned house in Baranagore. Vivekananda left them soon after, and wandered about India as a mendicant, assuming names like Swami Vividishananda, and Swami Satchidananda. The name Vivekananda was chosen only before his set sail for America, and he kept it till the end of his life (cf. Dhar 1976, where it is documented in great detail). The name ‘Vivekananda’ was chosen for him by one of the local princes who befriended the Swami, and suggested the name based on a story which is to be found in the *Gospel of Sri Ramakrishna* (Nikhilananda 1974). Swami Vivekananda’s pre-monastic name was Narendra, and when his father died, he left the family in large amount of debt. Naren had great difficulty in finding a job, and often his family was without food. Sri Ramakrishna had a special relationship with the Goddess Kali, and it is believed that she would speak to him and grant him any wish or boon he asked for. Ramakrishna also happened to be the priest who was in charge of the Kali temple. Knowing this, Naren requested Ramakrishna to ask the Divine Mother to see to his family’s needs since they were struggling. He simply said that he could not ask the Divine Mother for something so base, so mundane, but told Naren to go and ask for himself, assuring him that she would grant his wish. When he went to the image of the Divine Mother, he was overwhelmed by her presence, and completely forgot to ask his question! He was sent back, and again forgot to ask. The third time, he felt ashamed that he would come to the Divine Mother with such a menial request, and asked

Her only for ‘the wisdom to discriminate between the real (God) and the unreal (God)’ – hence the name ‘viveka’, which means ‘discrimination’. Thereafter Ramakrishna told him, symbolically, that only a fool would go to a diamond mine and still dig for pebbles on the side, but then told him that from that day forward neither he nor his family would be short of food – and, indeed, they never were.

To become a monk of the Ramakrishna order, one must undergo certain training specific to the Ramakrishna movement, and one must be under the age of 30 to be accepted. The training typically takes place at Belur Math, founded by Swami Vivekananda, and has since been the headquarters of the Ramakrishna movement.

Traditionally, to become a swami, one must “receive initiation from men who themselves are swamis” (Yogananda 2000: 223), and there is an “unbroken line of saintly teachers” from Shankara’s time to date (Yogananda 2000: 222). As mentioned above, Ramakrishna did not initiate his disciples. On numerous occasions, Ramakrishna would point out that he “does not give initiation” (Nikhilananda 1974: 384). Furthermore, as mentioned above, Ramakrishna’s monastic disciples initiated themselves with the Vedic rites they were familiar with. Given that this is a breach in orthodoxy, many in India consider the Ramakrishna Order an unorthodox cult, even those who volunteer their time at the various charities run by the Ramakrishna Mission²⁶. However, given that they align themselves with the principles of *Advaita Vedanta*, many would agree with Sivananda, a modern-day saint, that “[t]he Sannyasins of the Ramakrishna Mission belong to the order of Sri Sankara”, since “[t]hey have the name Puri” (Sivananda 1977: 192).

That being said, a swami, upon initiation, renounces his ties to the past, takes on a new name, and actually renounces his ties to the world at large. He is meant to see the whole world as his family, and should sever ties from his family in the sense that he should not treat them differently from any other person. Upon initiation, there is a ceremony done

²⁶ Personal experience based on conversations with locals during my stays/visits to Kamarpukur (Ramakrishna’s birthplace), Belur Math (the Ramakrishna Centre’s headquarters in Calcutta), Joyrambati (where Ramakrishna’s consort lived) and Dakshineswar (where Ramakrishna lived) in February 2009 and February 2010.

whereby a symbolic funeral is done, where their old life is to be seen as dead and buried. With this in mind, most swamis I planned to interview would be very hesitant to talk about their lives prior to initiation. Swami Sivananda, a well-known modern-day saint, and founder of the Divine Life Society, used to specifically instruct his disciples not to answer any questions pertaining to the past²⁷.

Furthermore, there is also a belief that speaking to people about mundane things allows your spiritual vital force to be drained – as does having your photo taken and your voice recorded. This is why many ashrams and temples ban photography and recording devices. When I went to Kalighat Temple in India, one of the oldest and most sacred in the world, I was almost arrested for having my phone out and my camera in hand. Another challenge was that after a pilot study was done, involving three interviews, only one was prepared to sign the consent form, though they were all more than happy to talk to me. This is partly because the kinds of things required on the consent form require them to furnish information which is not relevant to the spiritual life of a monk – a question like ‘*What is your highest level of education?*’ was deemed offensive, even though one of the monks interviewed was a former professor of physics. He simply answered verbally: “I am very highly qualified, but I will not talk about it – we can just talk freely about spiritual matters without being recorded onto any device”. As mentioned, this is because a monk is someone who has *renounced*, and is not to flaunt past achievements. Hence, I accepted this and proceeded with the interviews. With regard to future interviews, I respected their wishes if they did not want to sign an official consent form, or if they did not want to be recorded, though I always humbly requested it.

This creates an obvious problem, in that my interviews would take place on sanctified ashram grounds, and the swamis would have to agree to speak to me one-on-one. If they would not allow me to record, I would have to rely on hand-written notes.

²⁷ My guru, the late Swami Shankarananda (d. 2000), founder of the Adi Sankara Ashrama in Johannesburg, was one such initiate.

Fortunately, I am Hindu, and many of them know me, so they would be less stilted than another academic unknown to them from ‘outside’ the culture.

Nevertheless, my *modus operandi* was as follows when conducting the interviews: after a brief introduction to my topic, I explained that I was working on a thesis and would like their input and ideas to supplement the research I was doing. (See interview schedule for specific questions asked).

Thereafter, I hoped to show them some of the metaphors that Vivekananda uses, especially those pertaining to WATER, and ask them to comment.

The main point of an interview is that they “give us privileged access to a person” (Edley & Litosselili 2010: 156) with a particular expertise in something, and the aim of the interview is to “extract vital information” from the interviewee (*ibid.*: 157). Given the choice between unstructured, structured and semi-structured techniques, I opted for the semi-structured approach since a structured approach might stifle the discussion, and since the topic at hand is such a broad one, I did not want to have it unstructured since that might lead to a scenario where the information would be very interesting and inspiring, but not useful to the topic at hand.

The rationale behind the first question was not only to try and get some insight into their past and backgrounds, but also to give them something to speak about at ease, so that they would be more amenable to opening up. This would hopefully allow for me to infer certain things about their philosophical stances. The second question was to get clarity and confirmation on Vivekananda’s standing and reputation within the Hindu community; given that only two of the monks I intended interviewing actually formally belong to a Ramakrishna-related organisation, and due deference would be expected, it would be interesting to see what the others said.

The rest of the questions were merely to get an insight into how they thought, and see what they had to say about Vivekananda’s philosophy.

Regarding the critique that interview-related data is manufactured, this would be countered by the fact that there are numerous swamis who were asked to comment *independently* on the same questions. There is also no pretence of neutrality here, since I am a practising Hindu, and the ‘informants’ are as well. I am ‘more’ neutral than a disciple of the Ramakrishna Centre would be, but I certainly have a sense of religious admiration for Swami Vivekananda that we cannot pretend is absent. That too, is not relevant, since the driving force behind this research is not the interviews *per se*; this is just meant to guide my interpretation of the data found using the concordance software, and to give some kind of authenticity to my choice of Vivekananda as a person to study, and his teachings in the form of his complete works to use as a corpus to analyse.

Hence, before I went about analysing the metaphors and frames I found, I wanted to discuss my findings in a fair amount of detail with persons well-versed in Hindu philosophical thought, just to see if my line of thinking was in keeping with theirs. What I did, then, was to interview Hindu monks who were initiated into the order of *sannyasa*, just to get an impression of their overall thinking on the subject. A Hindu monk is typically required to undergo intense training for a period of twelve years, and part of their training entails a study of the various Hindu texts within the Vedantic school of thought. Aside from their familiarity with the Vedantic texts, they would certainly be familiar with the personality of Vivekananda, and the crux of his teachings.

The monks interviewed in South Africa are as follows:

- Swami Krishnapriyananda Saraswathi, formerly of the *Adi Sankara Ashrama*, Johannesburg, South Africa;
- Swami Chaitanyananda Saraswathi, resident monk of the *Adi Sankara Ashrama*, Johannesburg, South Africa;
- Swami Iswaramayananda Saraswathi, head monk of the *Sivananda School of Yoga*, Johannesburg, South Africa;

- Swami Vidyananda Saraswathi, head monk of *Ananda Kutir School of Yoga*, Cape Town, South Africa;
- Swami Parvatananda Saraswathi, resident monk of *Ananda Kutir School of Yoga*, Cape Town, South Africa;
- Swami Vimokshananda Puri, head monk of *The Ramakrishna Centre of South Africa*²⁸ in Avoca, Durban;
- Swami Shivashankarananda Saraswathi, head monk of the Adi Sankara Ashrama in Johannesburg, South Africa;
- Swami Shraddhananda Saraswathi, resident monk of the Adi Sankara Ashrama in Johannesburg, South Africa

In India, the following interviews were conducted with monks formally affiliated with the Ramakrishna Mission:

- Swami Vedasarananda, resident monk of *The Ramakrishna Math and Mission*, Shillong, India;
- Swami Achyuteshananda Puri, head monk of *The Ramakrishna Math and Mission*, Shillong, India;
- Swami Yukatmananda Puri, head monk of the *Ramakrishna-Vivekananda Centre*, New York City, USA;
- Swami Lokahitananda Puri, resident monk at *The Ramakrishna Math and Mission*, Trivandrum (Thiruvananthapuram);
- Swami Yogavrittananda Puri, resident monk at *The Ramakrishna Math and Mission*, Trivandrum (Thiruvananthapuram);

²⁸ At the time of the interview; he has since been redeployed to another institution in Singapore.

The following monks were interviewed at the *Divine Life Society* headquarters, based in Rishikesh, India:

- Swami Vimalananda Saraswathi, president of *The Divine Life Society*;
- Swami Gurubhaktananda Saraswathi, resident monk [of South African origin];
- Swami Nirliptananda Saraswathi, vice-president of *The Divine Life Society*;
- Swami Padmanabhananda Saraswathi, general-secretary of *The Divine Life Society*;
- Swami Yogaswarupananda Saraswathi, vice-president of *The Divine Life Society*;

It should be noted that saturation point had been reached by the time I got to Rishikesh, meaning that they were all basically saying the same things in different ways, especially about Vivekananda and his influence, hence, their input, in a limited sense, became redundant, however rich and insightful it was with regard to other aspects of Hindu philosophy.

INTERVIEW QUESTIONS

<Brief introduction, explaining that I am working on a thesis on Hindu philosophy, and would like to ask a few questions...>

Questions:

1. Can you please provide a brief overview of your training and background, including what inspired you to follow the spiritual path (and more specifically the path of Hinduism) and take the rather bold step of becoming a renunciate?
2. Given that there are so many great saints and scholars within the Hindu tradition, both ancient and modern, what role, authority and standing does Swami Vivekananda hold within the Hindu tradition?
3. (Is it accurate to assume that most Hindus would acknowledge his authority as a not only a key figure, but also as an authoritative voice of God?)
4. What comes to mind when *you* think of the Divine?
5. *<water metaphors – go through the key ones found in the data, and discuss – elicit opinions/analyses>*

LIST OF SWAMIS ('Hindu monks') INTERVIEWED

Swamis interviewed in South Africa:

1. Swami Krishnapriyananda Saraswathi (**April 2012**)
2. Swami Shivashankarananda Saraswathi (**7th December 2012**)
3. Swami Shraddhananda Saraswathi (**7th December 2012**)
4. Swami Ishwaramayananda Saraswathi (**May 2012**)
5. Swami Chaitanyananda Saraswathi [Indian residing in South Africa] (**May 2012**)
6. Swami Vimokshananda Puri [Indian residing in South Africa] (**23rd June 2012**)
7. Swami Vidyananda Saraswathi (**April 2013**)
8. Swami Parvathiananda Saraswathi (**3 July 2013**)

Swamis interviewed in India, Shillong:

1. Swami Vedasarananda Puri (**9th November 2012**)
2. Swami Achyuteshananda Puri (**16th November 2012**)

Swamis interviewed in USA, NYC:

1. Swami Yukatmananda Puri (*no reply after several emails*) [**failed visit on 5 November 2013**]
[Indian residing in USA]

Swamis interviewed in India, Trivandrum (Thiruvananthapuram):

1. Swami Lokahitananda Puri (**18th November 2013**)
2. Swami Yogavrittananda Puri (**27th November 2013**)

Swamis interviewed in India, Rishikesh:

1. Swami Vimalananda Saraswathi (**14th August 2015**)
2. Swami Gurubhaktananda Saraswathi (**15th August 2015**)
3. Swami Nirliptananda Saraswathi (**16th August 2015**)
4. Swami Padmanabhananda Saraswathi (**19th August 2015**)
5. Swami Yogaswarupananda Saraswathi (**30th August 2015**)

APPENDIX D – EXPANDED ANALYSIS OF DATA

Metaphors based on Theme 1: The Human Mind

Import of metaphor from section 6.4.1.1

THE MIND IS A LAKE:

Table D1 **Examples of THE MIND IS A LAKE**

a.	“ <u>When a bubble is rising from the bottom of the lake</u> ; we do not see it, nor even when it is nearly come to the surface; it is only when it <u>bursts</u> and makes a <u>ripple</u> that we know it is there” (CW-1: 136)
b.	“There is <u>a little bubble coming from the bottom of a lake</u> ; we do not see it coming all the time, we see it only when it bursts on the surface; so, we can perceive thoughts only after they develop a great deal, or after they become actions” (CW-2: 10)
c.	“ <u>Thought is like a bubble</u> rising to the surface” (CW-6: 75)
d.	“ <u>Picture the mind as a calm lake</u> stretched before you and the <u>thoughts that come and go as bubbles rising</u> and breaking on its surface” (CW-8: 29)

In another context (by which is meant, pertaining to another target domain), Lakoff (2014: 11) explains that the

concept of a ‘bubble’ comes with an image and knowledge about the image: the bubble is constituted of a fixed amount of substance. The bubble gets bigger when air is pumped into it. The amount of substance is fixed, most of the bubble is air with no substance, and the surface of the bubble gets thinner as the bubble gets bigger. Eventually, the surface gets so thin that bubble breaks and collapses.

Likewise, millions of thoughts exist ‘in’ the mind, and as they ‘rise’ to the surface, we become more and more aware of them. Once they are manifested, they almost *have* to rise to the surface; it is very difficult to curb its path to the surface. So, to control the mind, we must allow these ‘bubbles’ to reach the surface, and ‘burst’; but more importantly, we must be aware of the manifesting of such thoughts at the outset. Just as it is not possible for a bubble to burst before it reaches the surface, so too are thoughts always there in the mind.

Whether we are aware of a thought or not, until it reaches the surface, that particular thought will not go away, nor will we be able to act on a particular thought until it manifests itself fully.

The ‘tip of the tongue’ phenomenon, whereby someone has a thought or memory which they *know* is there, yet cannot articulate it at that moment in time, can also be better understood with this metaphor: as the thought rises to the surface, we become more and more aware of the concept, but until it reaches the surface, we will not be able to articulate the thought. This also explains why we would sometimes try to think about something, or remember something, yet the idea or memory may only come to conscious awareness much later. Factors affecting the metaphorical ‘speed’ at which these ‘bubbles’ rise are not discussed, though we can say that should the body of water be more dense, the longer it would take for bubbles to rise to the surface, which could be why someone who is stupid may be referred to as ‘thick’. Repressed memories can also be conceptualised as bubbles which are forced down in the depths of memory, and when something makes this water-body less dense (a counselling session, or an associated memory, for example), the memory comes rushing to conscious awareness, resulting in flashbacks. A phenomenon known as ‘anti-bubbles’, whereby a body of liquid (of greater density than the surrounding water) can be surrounded by a layer of air, can explain the phenomenon of repressed memories, if we enhance our knowledge of the source domain.

Import of metaphor from section 6.4.1.2

THOUGHTS ARE WAVES IN A LAKE:

Table D2 Examples of THOUGHTS ARE WAVES IN A LAKE

- | |
|---|
| <p>a. “Using the simile of a lake for the mind, every ripple, <u>every wave that rises in the mind</u>, when subsides, does not die out entirely, but <u>leaves a mark and a future possibility of that wave coming out again</u>” (CW-1: 35)</p> |
| <p>b. “When I am angry, my whole mind becomes a <u>huge wave of anger</u>” (CW-1: 136)</p> |

- c. **“The mind is like a lake, and every stone that drops into it raises waves. These waves do not let us see what we are.** The full moon is reflected in the **water of the lake,** but the surface is so disturbed that we do not see the reflection clearly. Let it be calm. **Do not let nature raise the wave.** Keep quiet, and then after a little while she will give you up. Then we know what we are. God is there already, but the mind is so agitated, always running after the senses. You close the senses and [yet] you whirl and whirl about. Just this moment I think I am all right and I will meditate upon God, and then my mind goes to London in one minute. And if I pull it away from there, it goes to New York to think about the things I have done there in the past. **These [waves] are to be stopped by the power of meditation**” (CW-4: 136)

The main idea that Vivekananda is trying to get across here is the Vedantic notion of *samskara*, which relates, roughly, to the innate predispositions we are born into this world with. It is believed that this is the result of conditioning from previous births, for it is to be remembered that eastern traditions embrace the notion of reincarnation in different ways. In the Hindu version, there is the belief that the mind does not survive death, but the kind of life one led prior to taking birth in this life leads you to have certain tendencies, which are a result of conditioning from the past. These predispositions can be changed by creating new waves, which will cover the old ones, which eventually will sink down to the bottom of the ocean and dissipate. Most people, though, find it difficult to change their habitual thoughts, creating a kind of groove in the ocean of the mind – it would be like creating a current in the ocean, which gets reinforced every time a particular thought is called to the fore. Hence, passing thoughts are like smaller waves, and more conspicuous thoughts are like larger waves, which of course are more prone to make these lasting currents in our ocean. A wave which has receded will leave a slight, subtle current, which might be called up at any moment, and does not really disappear.

Emotions that one experiences manifest in the mind like that of a wave, and the more intense the emotion, the larger this ‘wave’ is said to be, implying that this emotion will take longer to subside. Another implication here is that just as a large wave in the ocean

precludes us from seeing what is underneath the water, so too do emotions preclude us from perceiving things clearly, and from being calm, relaxed and at peace. Vivekananda uses another metaphor to explain, saying that the mind reflects ‘spirit’, just as the moon is reflected on the surface of a lake. If the lake is calm, then the reflection will be a clear one, so if the mind is not calm, being saturated with various thoughts, then one would not be able to see the Spirit which it is trying to reflect. This is the ultimate goal of meditation, for in subduing the thoughts, one can better understand one’s connection to the Spiritual Consciousness we call ‘God’. In fact, the same applies to all emotions, and even to all mental stimulation, so this does not imply that only negative emotions cause this; this is why meditation is meant to calm the mind as a whole, and ideally stop the thought-process altogether. It is believed that only when this is done that one will be ready to tap into the Cosmic Energy that pervades the cosmos.

Import of metaphor from section 6.4.1.3

THE MIND IS A BOAT MANIPULATED BY THE WINDS OF SENSE-INDULGENCE:

Table D3 **Example of THE MIND IS A BOAT MANIPULATED BY THE WINDS OF SENSE-INDULGENCE**

“For the mind which follows in the wake of the wandering senses **carries away his discrimination as a wind (carries away from its course) a boat on the waters**” (CW-9: 257)

The human mind is traditionally said to be both one’s greatest friend, as well as one’s greatest enemy, being “the substratum behind pleasure or pain, happiness or misery, success or defeat” (Sivananda, 1997: 81). This is because it can be used as a stepping stone to transcend one’s attachment to the world, or it may serve as the source of one’s distraction and attachment to the world. The Sanskrit word for discrimination is *viveka*, and, unlike the meaning in English, it has a very positive connotation. One who has discrimination of this kind is said to be able to distinguish between the ‘real’ and the ‘unreal’, and this distinction itself is premised on the Vedantic axiom which claims that the

world of sensory perception is as false as a dream perceived whilst sleeping; there is an underlying reality behind this world which can only be perceived and ‘understood’ once we have dispensed with our attachment to the world and all its temptations. If the mind steers your life on the path of discrimination, the journey will be one of spiritual enlightenment, whereby the ‘traveller’ does not get thrown ‘off course’, and reaches his ‘destination’. Here, the destination can be conceptualised as one merging with God and therefore going back to where one belongs. The ‘boat’ getting thrown off course are the thoughts in the mind being distracted by the world of sense-pleasures, which increases one’s desires and therefore one’s suffering, since this creates attachment which results in karma, which keeps one bound to the world, resulting in a cycle of births and deaths, since Hindus believe that humans will continue to reincarnate until they have learnt to transcend their worldly desires in order to realise their ‘true selves’, thereby qualifying them once more merge with the underlying Reality we call ‘God’.

Import of metaphor from section 6.4.1.4

THE MIND’S TENDENCY TO EXAGGERATE IS LIKE PERCEIVING A BUBBLE AS A WAVE:

Table D4 **Example of** THE MIND’S TENDENCY TO EXAGGERATE IS LIKE PERCEIVING A BUBBLE AS A WAVE

“I only **let the wave pass**, as is my wont. Letters would only have **made a wave of a little bubble**” (CW-5: 109)

Vivekananda presents here a play on a well-known English idiom, that is to ‘make a mountain out of a mole-hill’. In this context, he refers to the death of a friend named Captain Sevier, a former British Indian army official. As an aside, Sevier made an important contribution to Vivekananda’s mission in that he was one of the founding members of the Mayavati Ashram branch of the institution, located in the Himalayas. It is the only branch where God is conceptualised as a formless, nameless entity, and no imagery is to be found on the premises, thereby living by the true spirit and philosophy of

advaita. The ashram also oversees the official publication house which prints all the Vivekananda-related literature, including the journal which Vivekananda started in 1896.

One may wonder why the death of a disciple who made such an important contribution would not be seen as something which is ‘worth’ writing a letter of condolence about. Vivekananda says that this is a trivial thing which should not be turned into something serious. To understand this, one would have to understand the Indian concept of death, and what it would mean to someone like Vivekananda. Two things are worth noting in this regard. In Chapter 2, verse 22 of the *Bhagavad Gita*, an explicit analogy is drawn between the process of changing clothes, and death. Just as we cast off our old clothes to replace them with new ones, so too does our soul cast off an old body to be replaced by a new one. Death is simply shedding a body which has served its purpose, and acts as a vehicle for us to learn the lessons we have failed to learn in previous lives, and to get closer to the goal of becoming desireless. One could argue that Sevier, having incurred all that positive karma from doing such a great service to humanity by helping found the Mayavati Ashram, and having had the good fortune of being in direct contact with a saint like Vivekananda, would have perhaps been granted complete freedom from having to take birth gain.

In some versions of Hindu eschatology, it is believed that one gathers karma, good or bad, and that the sum total of these are tallied at the time of death, and prior to being born again, one would have to either suffer or be rewarded for those karmic actions. This is why some Hindus believe in something analogous to hell, where one undergoes suffering for one’s negative karma in proportion to the number of ‘bad’ deeds one has committed; likewise, one goes to something like heaven where one is rewarded for one’s good karma, until having to take birth again when those karmic deeds have been ‘cashed in’. The various *puranas* detail this theory, whereas the *Vedanta*, strictly speaking, does not adhere to this; the latter holds that one would have a good birth after death, where circumstances are conducive to self-edification, where you would be rewarded for a good life, or a bad one should you have incurred negative karma. In whichever context you are born, you would be able to experience the relevant consequences of your actions. The ideal is to transcend this

karmic bond altogether, good or bad, for it is not until then that we can be free from the necessity of being born again.

Whichever version one accepts, within the context Vivekananda was assuming, Sevier would have died either with no karmic bonds, or with very positive karmic energy, so his death is to be seen as a liberating experience, a good thing; nothing to be mourned.

The second point to note is that Vivekananda was a monk, and by his own definition, a monk is someone who ‘loves death’, and this could be for a variety of reasons. Upon initiation, each monk has a death ceremony performed, symbolic of having cut off all bonds with the material world, and also with their past, pre-monastic life, including and bonds with family. In this sense, life on earth is a quagmire of temptation, where one is always in danger of incurring more and more karma, so living in it unattached is easier if you are a monk who has severed all ties officially, but it is even better when one leaves the body and therefore the earth altogether.

Without sounding unsympathetic, perhaps this is what Vivekananda meant in that he was glad such an event had come to pass, and did not want to add to the mourning or trivialise their grief, which is why he wanted to wait for the ‘wave to pass’. It is also plausible that in the first sense, the wave is an analogy for the grief which Sevier’s friends and relatives would have experienced as a result of his death, which needed to pass before the letter was written.

Import of metaphor from section 6.3.1.5

THOUGHTS ARE CURRENTS:

Table D5 **Examples of THOUGHTS ARE CURRENTS**

a. “We find pleasure in certain things, and the mind <u>like a current flows</u> towards them” (CW-1: 135)
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b. “We grope about and struggle here and there and do all sorts of things and make no progress until the time comes when we <u>fall into that life-current and are carried on.</u> ”

The sign is that **the moment we are in that stream we will float**. Then there is no more struggle. This is to be found out. Then die in that [path] rather than giving it up and taking hold of another” (CW-1: 266)

Example a. is a metaphor taken from a book written by Vivekananda, which is essentially a commentary on the yoga sutras of Patanjali, from a book entitled *Raja Yoga*, which is a method aimed at controlling the mind via various meditative practices. One of the first steps in controlling the mind is recognising it as an instrument which needs to be controlled, in the sense that there are various temptations in the world, and the mind is wont to indulge in these by making you feel as if you will derive some pleasure in doing so. It is a fact that different people will find different things in the world pleasurable, and that too in different ways. Food, to take a simple example, is one such object of enjoyment, yet we know that different foods will appeal to different people. It is believed that our predispositions are conditioned by the desires we bring with us not only from this birth as a result of upbringing and cultural variables, but also from previous births, making these desires very strong. Once we understand this, and we know why we have these desires, we need to also acknowledge that these desires are the source of all our attachments to worldly pleasures, and upon realising that these pleasures are ephemeral, we also learn that they ultimately lead to suffering. The reason for this is two-fold: firstly, when the pleasure passes, we realise that it is over, and that brings misery, and often leads to wanting more and more, which results in an endless cycle of wanting more; and secondly, this is what creates a karmic bond to the world, which is something we are all supposed to be trying to transcend, in order to escape from the endless cycle of birth and death.

Vivekananda is saying here that this is how the mind works naturally, and we need to understand this first if we are to control the mind, and transcend the limitations placed on us by it. It ‘flows’ towards the object of desire, like a stream following its natural course. The ‘course’ is an analogy for our predispositions, which result from conditioning. The stream’s current is also the mind’s desire to gravitate towards something, like a beautiful

woman, or a picturesque scene, and like a stream that culminates in a dam somewhere, the desire is fulfilled when the thought reaches that point.

However, there is a network of 'grooves', so the stream 'flows' continuously towards these objects. Someone who has more desires, who is of a more worldly bent, will have more 'grooves' allowing the 'stream' to 'flow' to more places; this person will have a restless mind, making it more difficult for him to control his mind, concentrate and meditate. Of course, this connotes that people with great powers of concentration are able to channel their minds in one direction only, and their 'grooves' through which their 'stream of thoughts' flow are also substantially fewer.

If the mind here is conceptualised in this manner, it also connotes that the 'stream' can be redirected through other channels, and towards other objects, including God, which is ultimately the aim of meditation. For some people this will be more difficult, given that their 'grooves' are more deeply entrenched, whereas for others it will be easier.

He then goes on to say later (CW-1: 266) that, although we may struggle in the beginning to find a path which takes us to our goal, when we have created the grooves which allow the stream to flow swimmingly, we will struggle no more, and simply float effortlessly to our desired destination. In this context, he also speaks of a spiritual mentor who, if qualified as such, will be able to guide you accordingly depending on your needs and dispositions. Doing so on one's own will be more challenging, but not impossible, and, of course, finding a mentor who is *not* suitable will also impede progress.

Metaphors based on Theme 2: Enlightened Beings

Import of metaphor from section 6.4.2.1

GOD/ENLIGHTENED BEINGS ARE THE OCEAN:

Table D6 **Examples of GOD/ENLIGHTENED BEINGS ARE THE OCEAN**

a. “ <u>Look at the ‘ocean’ and not at the ‘wave’</u> ; see no difference between ant and angel” (CW-7: 3)
b. “ <u>Christs and Buddhas are but waves on the boundless ocean</u> which <i>I am</i> . <u>I am the whole ocean; do not call the little wave you have made ‘I’; know it for nothing but a wave</u> ” (CW-7: 52)

The silent, subtle consciousness which pervades the entire cosmos is like the ocean: quiet, still, yet powerful, and the source of each and every wave that manifests from it, whether a powerful tsunami, or a tiny ineffectual wave. In fact, his point is that the wave does not truly exist – every wave is simply the ocean just pushing ‘parts’ of itself out into another form, and the moment the wave recedes, its very existence is annihilated. The Sanskrit word for creation is more accurately translated as ‘extended manifestation of’, connoting that there is no disjunct between the ‘creator’ and the ‘created’, as is the case the waves and the ocean. Once we realise that we are like waves, we realise that our identity as Mr So and So, etc. is a false, temporary one, whereas in reality we part of something bigger. This ties in to non-dualistic idealism, which advocates the notion of an underlying one-ness at the level of the Kantian noumenon.

Import of metaphor from section 6.4.2.2

JESUS WAS LIKE A GIANT WAVE:

Table D7 **Examples of JESUS WAS LIKE A GIANT WAVE**

a. “ <u>The wave rises on the ocean</u> , and there is a hollow. <u>Again another wave rises</u> ,
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perhaps bigger than the former, to fall down again, similarly, again to rise — driving onward. In the march of events, we notice the rise and fall, and we generally look towards the rise, forgetting the fall. But both are necessary, and both are great” (CW-4: 76)
b. “What are we but <u>floating waveless in the eternal current of events</u> , irresistibly moved forward and onward and incapable of rest? But <u>you and I are only little things, bubbles</u> . There are always some giant waves in the <u>ocean of affairs</u> ” (CW-4: 77)
c. “When Christ was born, the Jews were in that state which I call a state of fall <u>between two waves</u> ” (CW-4: 78)
d. “This concentrated energy amongst the Jewish race found its expression at the next period in the rise of Christianity. <u>The gathered streams collected into a body.</u> Gradually, <u>all the little streams joined together, and became a surging wave</u> on the top of which we find standing out the character of Jesus of Nazareth” (CW-4: 78)

God is like the ocean, consciously sending forth waves to ‘wipe away’ the current state of affairs, leaving the world fresh and fertile for new ideas to manifest. Like a ‘benevolent’ tsunami, this wave washes away outdated, anachronistic practices and rituals, and even fundamental belief systems which need to be updated for the current climes. As an aside, the Eastern belief, following this logic, is that every now and then, whenever need be, a new ‘wave’ is needed to rejuvenate and update the *status quo*, which is partly what Vivekananda meant when he said: “Christ and Buddha are waves on the ocean which I *am*” (CW-7: 52), discussed under Theme 6.

The idea, then, is the bigger the wave, the more revolutionary the teachings are; the more of the previously-held beliefs are to be revised. The Jewish people had a kind of zeitgeist which culminated in a collective energy which gave impetus to the manifestation of the gigantic ‘wave’ which was Christ’s advent, and he radically revised and updated the ritualistically orientated practices of the Pharisees and the Sadducees, who began to see the

rituals as an end in themselves instead of a means to an end. There was some resistance by the orthodox practitioners, which exists till this day, but essentially it was this that gave birth to what we know today as Christianity.

As is evident from the metaphor, Vivekananda differs from many modern-day Christians in seeing Christ as one ‘wave’ amongst many, meaning that many would have come before him, and many would still come. Prophets of Christ’s calibre are seen as giant waves, and other, less-influential prophets, or the various saints and sages are seen as smaller waves. In this context, Vivekananda says that ordinary people are like little bubbles in an ocean, who, unlike these giant waves, have minimal influence on the world. Likewise, we have limited power to control the course of history, we are more subject to and influenced by the events happening in the world than these great prophets, who are able to change the course of history with their ideas. The various prophets are conceptualised within this context, and in this particular discourse, Christ is conceptualised as one of the biggest waves the world has yet seen.

Import of metaphor from section 6.4.2.3

CULTURAL/INTELLECTUAL INFLUENCE IS A WAVE:

Table D8 Example of CULTURAL/INTELLECTUAL INFLUENCE IS A WAVE

“Hemmed in all around by external enemies, driven to focus in a centre by the Romans, by the Hellenic tendencies in the world of intellect, by **waves from Persia, India, and Alexandria** — hemmed in physically, mentally, and morally — there stood the race with an inherent, conservative, tremendous strength, which their descendants have not lost even today” (CW-4: 78)

Vivekananda has a two-fold point here in using this metaphor, firstly, to praise the Jewish nation at the time preceding Christ’s advent, since they had assimilated the best of the various nations which had an influence upon them. Furthermore, given that they were ‘hemmed in’, it connotes that they were confined to a small area, but Vivekananda means it

more in the context of being so concentrated in a small area, like a nucleus in an atom, that Christ's advent was like a fissure where all that energy was concentrated on that one being, giving him the impetus to do what he did.

Import of metaphor from section 6.4.2.4

DESIRE IS THIRST:

Table D9 Example of DESIRE IS THIRST

“There is also the **thirst for nature**, and there is also the same **thirst for power**; there is also the same **thirst for excellence**, the same idea of the Greek and Barbarian, but it has extended over a larger circle” (CW-4: 79)

This rather simple metaphor is meant to praise the society in which Christ was to be born, to show that the people were receptive to the change which he instigated. Despite the fact that they were hankering after controlling nature, and were power hungry, they were also driven towards excellence, which means that they had the potential for improvement in various domains.

Import of metaphor from section 6.4.2.5

PROPHETS ARE WAVES:

Table D10 Examples of PROPHETS ARE WAVES

- a. “Then the world gets new hope and finds a new basis for a new building, **and another wave of spirituality comes**, which in time again declines” (CW-3: 86)
- b. “Curiously enough, it seems that at times the spiritual side prevails, and then the materialistic side — **in wave-like motions following each other**. In the same country there will be **different tides**. At one time **the full flood of materialistic ideas prevails**, and everything in this life — prosperity, the education which procures more pleasures, more food — will become glorious at first and then that will degrade and degenerate”

(CW-3: 86)
c. “ ‘ <i>Whenever virtue subsides, and wickedness raises its head, I manifest Myself to restore the glory of religion</i> ’ — are the words, O noble Prince, of the Eternal One in the holy Gita, striking the keynote of the pulsating <u>ebb and flow</u> of the spiritual energy in the universe” (CW-4: 178 – italics in original)
d. “[...] and descended upon the plains through Krishna Buddha, and Chaitanya <u>in all-carrying floods</u> [...]” (CW-4: 184)
e. “Krishna, Buddha, Christ, Mohammed, and Luther may be instanced as <u>the great waves</u> that stood up above their fellows” (CW-6: 78)
f. “It would be very hard to produce more like them [Christ and Buddha], but I hope there will be. Mohammed came five hundred years after, five hundred years after came Luther with his Protestant <u>wave</u> , <i>and this is five hundred years after that again</i> ” (CW-4: 8 – italics added, to show that Vivekananda could be alluding either to his own advent, or to his Master’s, Sri Ramakrishna)
g. “Buddhism [...] was the most tremendous religious movement that the world ever saw, <u>the most gigantic spiritual wave</u> ever to burst upon human society” (CW-8: 54)

As per the above, Vivekananda speaks more broadly of prophets, saints and sages (cf. JESUS WAS LIKE A GIANT WAVE). However, Vivekananda goes into more detail here in this discourse where he conceptualises thoughts in general as waves in an ocean. Implications of this metaphor connote the shore being washed as analogous to the dawn of a spiritual era, and the dross on the shore as being like the anachronistic beliefs which need to be dispensed with. These thoughts can be either constructive or destructive, but this does not detract from the influence of the thought-wave. Given the Hindu belief in cycles, it is believed that the collective thoughts of the world have a subtle influence on the zeitgeist of the world: the way the world is thinking in general. One can think of this as analogous to South African Springbok supporters at a rugby match, where the Springboks are playing

another national team. Though some may be neutral spectators, the closer the team comes to winning, the more enthusiastic and excited the spectators become for the team which is about to win. Vivekananda says that nation states go through the same process. New nations are generally excited and enthusiastic about their new-found freedom, and the concomitant opportunities that may bring. As the decades and centuries wear on, this enthusiasm wanes. This is why, Vivekananda says, that 'new' nations are always excited and full of life, whereas 'old' nations have a sense of tiredness associated with their national mentality. The initial enthusiasm is compared to a new wave, and as time goes on, this wave wanes and peters out, drawing back into the ocean to spew forth again in renewed enthusiasm. Vivekananda says that though this process happens with each person, and each nation, he predicts that the age of colonial rule will pass, and that the world will slowly homogenise as nations all start to work together as sovereign states, ironically unified by the colonial powers which formerly ruled them.

This cycle happens every five hundred years, meaning that if Vivekananda is correct, the world will see a new prophet every five hundred years. At the beginning of each five-hundred-year cycle, the new prophet of the time will bring a renewed sense of enthusiasm, and as this declines, it will pave the way for a new prophet. The Consciousness governing this process is certainly not precluded from sending forth some other saint, sage or prophet, should the wave peter out too soon, which is why Hindus accept that there are major *avatars* (incarnations of God), minor *avatars*, greater prophets, lesser prophets, saints and sages – this kind of intervention would be necessary when the balance in the world is upset prematurely. This is why Hindus accept all prophets regardless of the religion upon which their teachings are founded, and acceptance, not mere tolerance, is advocated. This is why Vivekananda said that “[w]e believe not only in universal toleration, but we accept all religions as true” (CW-1: 6). Later on, he went even further to say that he does not advocate mere tolerance, “for so-called toleration is often blasphemy, and I do not believe in it. I believe in acceptance”, and later on that “I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit

down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of every one” (CW-2: 199)

The point is, Vivekananda says that every five hundred years the thought-wave of enthusiasm wanes to such an extent that the world becomes in dire need of an intervention, which is why the great prophets of the world have come forth. This is why Vivekananda names “Krishna, Buddha, Christ, Mohammed, and Luther” as amongst the great prophets of the world, and says that there is “a probable lapse of five hundred years between them” (CW-6: 78). These great prophets came from the ‘ocean’ like a giant wave, and washed away the ‘dross’ from the ‘shore’, paving the way for a world with a more insightful, perspicacious mind-set. Some of these saints come to keep the momentum going, and some come forth to completely revolutionise the world.

For example, it is believed that Lord Krishna left the earth in 3101 BC, and that marked the end of an age, and brought the dawn of a new era. A scripture called the *Bhagavatam* details the life and teachings of Lord Krishna, and until His advent, it is said that the world was full of strife, struggle, fighting, death and warfare. People lived in constant fear, as the world was ruled by a dictatorial tyrant. Krishna’s intervention, whose teachings influenced the whole world, marked the dawn of the ‘technological age’, where it is said that warfare will take place in a very different manner, kings will not be slaughtered regularly since those coordinating the wars are typically doing so from a point of safety, unlike the time when the kings and emperors had to themselves enter the battlefield; Krishna, Himself, is said to have had to enter the battlefield, as documented in the most widely-read Hindu scripture, the *Bhagavad Gita*.

Vivekananda predicts that there will come a time when warfare will be almost completely automated, but the threat of nuclear destruction will force the world not only to work together, but to work in peace and harmony.

It can be said that the Ramakrishna’s (and indeed Vivekananda’s) advent also marked the dawn of a new era. As an aside, Vivekananda never saw his mission as anything short of revolutionary. In a letter to a disciple, for example, he said that “We shall crush the stars to

atoms, and unhinge the universe. Don't you know who we are? We are the servants of Shri Ramakrishna” (CW-6: 170).

Vivekananda believed that the world will come to realise that the crass materialism which is so rife at the current time will come to pass, that science and religion will soon come to complement each other, and that the entire world, will start to slowly become more spiritual, and more calm and peaceful. He also said that the world will implode before realising the error of their ways, and as we know, after Vivekananda’s death, came the horrors of World War 1, The Third Reich, World War 2, etc. Since then, nations have realised the dangers of warfare, especially with the advent of nuclear technology. As predicted, there is a general feeling that warfare is a bad thing, and that diplomatic means are always best.

Vivekananda seems to be correct in his assertion that, after his death, people would become more connected to each other, and the world would work more closely together.

Import of metaphor from section 6.3.2.6

ENLIGHTENED BEINGS ARE BUBBLES IN A KETTLE:

Table D11 Examples of ENLIGHTENED BEINGS ARE BUBBLES IN A KETTLE

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| <p>a. “In time to come Christs will be in numbers like bunches of grapes on a vine; then the play will be over and will pass out — <u>as water in a kettle beginning to boil shows first one bubble</u>, then another then more and more, until all is in ebullition and <u>passes out as steam. Buddha and Christ are the two biggest "bubbles" the world has yet produced. Moses was a tiny bubble</u>, greater and greater ones came. Sometime, however, <u>all will be bubbles and escape</u>; but creation, ever new, <u>will bring new water</u> to go through the process all over again” (CW-7: 4)</p> |
| <p>b. “<u>This world is like water in a kettle</u>, beginning to boil; <u>first a bubble comes, then another, then many until all is in ebullition and passes away in steam. The great teachers are like the bubbles as they begin</u> — here one, there one; but in the end</p> |

every creature has to be a bubble and escape. **Creation, ever new, will bring new water and go through the process all over again. Buddha and Christ are the two greatest ‘bubbles’ the world has known**” (CW-8: 17)

Similar to the THE WORLD IS A KETTLE OF BOILING WATER (cf. section 6.3.4.5), Vivekananda now uses similar imagery to make a slightly different point. Hindus believe in a perpetual cycle of creation and dissolution regarding the universe, and that each cycle has within it four ages, each age being characterised by a particular mind-set. At the end of each age, the world will be wiped clean like a wave washing the shore of dross. This ‘wave’ comes in the form of a new prophet who will revolutionise the world, and mark the dawn of a new era. However, at the end of the fourth cycle, which is characterised by spiritual enlightenment, bliss and peace, almost everybody will be an enlightened being, and all beings on earth will be aware of their spiritual nature and their connection to the greater Spiritual World. In the current age, it is only highly advanced people, highly spiritual people, who have the perspicacity to see this. However, when this happens, it will pave the way for the dissolution of the world and the universe, and the cycle of creation will start again.

The process of the boiling kettle is to be understood in this context. Great prophets are like bubbles in a kettle; these bubbles manifest regardless as a result of the process of boiling. When it gets to a point where there are too many bubbles in a kettle, it means that the kettle is boiling, which means that the water will start turning into steam and merge with the atmosphere; likewise, as the world becomes more and more in tune with its spiritual connection to the cosmos, the material world as we know it will start to dissipate. Hindus give the Lockean question, *If a tree falls in the forest and nobody hears it, does it still make a sound?*, a very different spin; the idea is that the world is a projection of our minds, and indeed the Cosmic Mind of God. Its existence is premised on our ignorance of this fact, just as a dream’s existence is premised on the continued state of sleep of the dreamer. As soon as one becomes enlightened, one realises that the world was a wave spewed forth from the ocean, or a bubble floating in the atmosphere, or a dream. Our false perception then creates the world, so the inputs would have a very different meaning if they were interpreted by

another being, and if we take away our conscious awareness from this process, we will find that the perceiver and perceived were actually one entity all along.

This is what Hindus interpret Christ as saying when he said, 'I and my Father are one', and that he was both the son of God and the son of man. And the four 'great sayings' from the Upanishads, known as the *Maha-Vakyas*, also point in that direction, translated as:

1. Consciousness is one with God (from the *Aitareya Upanishad* of the *Rig Veda*);
2. Our individual soul is one with God (from the *Mandukya Upanishad* of the *Atharva-Veda*);
3. You are none other than That (from the *Chandogya Upanishad* of the *Sama-Veda*);
4. I am Divinity (from the *Brihadaranyaka Upanishad* of the *Yajur-Veda*).

An analysis of these sayings would be very abstruse and unnecessarily digressive, but the general point is to explain the metaphor: as we get to an age whereby more and more people become enlightened, more and more people will realise the truth of these sayings, and when everybody has reached that stage, they will all merge with the Divine Consciousness, just as when a kettle is at full boil the water simply evaporates into veritable nothingness, though, of course, the steam will eventually come back again in the form of water; just as the world will again manifest anew after dissolution.

Using another metaphor, Vivekananda explains the cyclic nature of the universe by saying that "[w]hen this universe is destroyed, all the massive vibrations disappear; the sun, moon, stars, and earth, melt down; but the vibrations remain in the atoms. Each atom performs the same function as the big worlds do. So even when the vibrations of the *Chitta* ('memory') subside, its molecular vibrations go on, and when they get the impulse, come out again" (CW-1: 123). Furthermore, Hindu mythology is rife with symbolism personifying these aspects, with Brahma the Creator initiating the Big Bang, Vishnu the Preserver sustaining the universe, and Shiva the Destroyer instigating the Big Crunch.

The idea Vivekananda is trying to explain metaphorically, then, is not one which is too far off from the theorising of modern-day scientists; of course, they would not agree that the world is moving towards a state of general enlightenment and so on.

Metaphors based on Theme 3: The Vedanta Philosophy

Import of metaphor from section 6.4.3.1

LIFE IS A WHIRLPOOL:

Table D12 Example of LIFE IS A WHIRLPOOL

“A current rushing down of its own nature falls into a hollow and **makes a whirlpool**, and, after **running a little in that whirlpool**, it emerges again in the form of the **free current** to go on unchecked. [...] Man's experience in the world is to enable him to **get out of its whirlpool**” (CW-1: 58)

Though it is believed that the world is ultimately unreal, it is a fact that people living in it suffer, and the suffering only ceases when people are able to escape from it. In this context, ‘escape’ connotes transcending the world of temptation by becoming desireless. People are born into this world to learn certain lessons which were not learnt from previous births, and are bound to suffer for the misdeeds from previous births as well. The only way to be saved from ‘drowning in this whirlpool’ of life is to get out of the whirlpool. As mentioned, the main way of doing so is by transcending desires and therefore attachment, because that is the primary reason for getting caught in this quagmire of life. Various methods and techniques are suggested for getting out of this whirlpool, and these include the various spiritual practices which are part of every religion; within Hinduism, these can be divided into the following four paths: the path of action (*karma yoga*), the path of knowledge (*jnana yoga*), the path of mysticism (*raja yoga*), and the path of love (*bhakti yoga*). Depending on one’s predispositions, a particular path is chosen and stuck to, which would ultimately, if practised properly, give one the tools to escape from the whirlpool of life. In the context of this metaphor, then, these various paths are conceptualised as ‘life-savers’ or being taught how to swim out of the vortex.

As an aside, Vivekananda wrote a book covering each of these paths (meaning he wrote four books, one for each path), which now has become part of CW-1, though also published separately.

Import of metaphor from section 6.3.3.2

VEDANTIC THOUGHT IS A FLOOD:

Table D13 Examples of VEDANTIC THOUGHT IS A FLOOD

a. “[...] like the waters of the seashore in a tremendous earthquake it receded only for a while, only to return in an all-absorbing flood ” (CW-1: 8)
b. “Whenever the world has required it, this perennial flood of spirituality has overflowed and deluged the world ” (CW-3: 124)
c. “[...] a mass of spiritual influence immediately flooded the world from here ” (CW-4: 175)
d. “Thus even the current of life , set in motion by the greatest soul that ever wore a human form, the Bhagavan Buddha himself, became a miasmatic pool ” (CW-4: 181)
e. “Thus this wave of reform , which came from the South, benefited to a certain extent the priesthood, and the priests only” (CW-4: 182)
f. “The flood of spirituality has risen. I see it is rolling over the land resistless, boundless, all-absorbing” (CW-5: 22-23)

During times of strife and invasion, including the 1000-year Muslim rule India underwent, Vedantic thought was repressed and other sects, cultures and religions tried to impose their will upon the Indian people, the two most aggressive accounts of this being the Buddhist revolution, and the Islamic invasion. Vivekananda conceptualises the Buddhist revolution as a wave which saw the rise of the warrior caste, but criticises this type of reform for placing excessive emphasis on monk-hood, to the detriment of the rest of society, and

furthermore for advocating that the scriptural lore be recorded in the local language, Pali, and not the classical language of the scriptures at the time, which means that it was appealing to the populace at the time, but had no staying power; and indeed only benefitted the priests, and ‘the priests only’. Although Buddhism played an important role in the re-awakening of the Indian spiritual heritage, the followers of Buddha corrupted his teachings and conflated various traditions, mixing aspects of rather repulsive practices resulting in a cult-like ideology which was to die a natural death in India and be driven out of India surreptitiously yet forcefully; and with the advent of Sankara, “Ramanuja and Madhva” later on, this imbalance was rectified (CW-4: 181), although their aim was never to spurn Buddhism.

Be that as it may, Hinduism never died out like many other cultures subject to such circumstances, and instead simply receded until the time was right, waiting for the right moment to burst forth and inspire the world once again. Vivekananda here is saying that the path has now been paved, and Hinduism, represented by the *Vedanta* philosophy, will once more cover the world like a flood and influence every aspect of people’s lives, including but not limited to their spiritual aspirations. The use of the flood metaphor is not meant to connote destruction or violence, which has never been the case with India’s propagation of spiritual ideas; it simply refers to the influence which the *Vedanta* has/will to come to have upon the world. The metaphor expounded upon below is a good one to balance and contextualise Vivekananda’s point.

Import of metaphor from section 6.4.3.3

EASTERN THOUGHT IS LIKE DEW:

Table D14 Examples of EASTERN THOUGHT IS LIKE DEW

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| <p>a. “Slow and silent, as the gentle dew that falls in the morning, unseen and unheard yet producing a most tremendous result, has been the work of the calm, patient, all-suffering spiritual race upon the world of thought” (CW-3: 61)</p> |
| <p>b. “Her influence has always fallen upon the world like that of the gentle dew, unheard</p> |

and scarcely marked, yet bringing into bloom the fairest flowers of the earth” (CW-4: 175)

With regard to this, Vivekananda quotes Schopenhauer who said that “[t]he world is about to see a revolution in thought more extensive and more powerful than that which was witnessed by the Renaissance of Greek Literature” (CW-3: 61). He later says that the dew, despite being so gentle and benign, has the ability to break the mightiest mountain to pieces by infiltrating the cracks without the mountain even ‘realising’. Aside from the claim that Indian thought in general will gently yet powerfully overcome the dogma which at the time was fast becoming the fad of materialism, atheism, agnosticism and Mammon-worship, he further goes on to say that the world will experience a “never-ceasing permeation of Indian thought” (CW-3: 61), and will thereby be given succour from the suffering that would otherwise come as a necessary upshot to the way things were going at the time.

Import of metaphor from section 6.4.3.4

NON-VEDANTIC CULTS ARE EPHEMERAL BUBBLES; VEDANTA IS A POWERFUL LIFE-GIVING CURRENT:

Table D15 **Examples of NON-VEDANTIC CULTS ARE EPHEMERAL BUBBLES; VEDANTA IS A POWERFUL LIFE-GIVING CURRENT**

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| a. “You cannot hold on to one idea for two days, you quarrel and fail; you are born like moths in the spring and die like them in five minutes. <u>You come up like bubbles and burst like bubbles too</u> ” (CW-3: 74) |
| b. “The majority of sects will be transient, and last <u>only as bubbles</u> because the leaders are not usually men of character” (CW-6: 78) |
| c. “Temple after temple was broken down by the foreign conqueror, <u>but no sooner had the wave passed</u> than the spire of the temple rose up again” (CW-3: 170) |
| d. “Mark how these temples bear the marks of a hundred attacks and a hundred |

regenerations, continually destroyed and continually springing up out of the ruins, rejuvenated and strong as ever! That is the national mind, **that is the national life-current**. Follow it and it leads to glory. Give it up and you die; death will be the only result, annihilation the only effect, the moment you step beyond **that life-current**” (CW-3: 170)

- e. “[...] **the current of national life flowing** at times slow and half-conscious, at others, strong and awakened” (CW-4: 174)

Though Vivekananda does not contrast these belief systems, he critiques them as with anything else, metaphorically (there is no antonym for ‘bubble’ in his discourse in this particular context), the implication is that the *Vedanta* philosophy he is advocating is premised on a solid foundation. He ties this in to the resilience of the Indian nation, and in the same context is very critical of fickleness in general, saying that even fickle thoughts are damaging to a cause.

Vivekananda breaks this particular metaphor down negatively, saying that there are various factors which make the *Vedanta* philosophy resilient and superior to other belief systems. Two things to note is that it accepts every other system of belief, provided it is able to stand the test of time. He pays obeisance to all founders of the major world religions, and advocates complete and unconditional acceptance of all other belief systems, religious or otherwise, and is disdainful of the concept of tolerance, which he sees as a grudging, insincere compromise from people who do not really mean what they say, and advocates complete and unconditional *acceptance* instead, pointing out that Hindus believe “not only in universal toleration”, but that they “accept all religions as true” (CW-1: 6). Furthermore, he explains the resilience of the *Vedanta* philosophy by saying that it is a tradition preserved by a language which is both sacred and ancient, and contrasts this with the downfall of Buddhism in India, due largely to the practice of using Pali with which to record the sacred texts, the colloquial language of the day.

This particular metaphor is excerpted from a discourse given in India, soon after his return from the West to his homeland, and here we find a stirring plea to the Indian people to embrace the *Vedanta* philosophy, and abandon the fickle-mindedness they have hitherto embraced; and with that, to not see themselves as inferior or subservient to the then English colonial power which held sway over the minds of the people. The *Vedanta* is the glue which has held Indian society together through many tumultuous periods in history, and aside from standing the test of time, it has a logical, rational basis, and even the metaphysical aspects of it are unparalleled; this is why Vivekananda is adamant that this will not be like an ephemeral bubble which will burst in the wake of time, or as science progresses. By contrast, Vedantic thought is seen as a powerful, life-giving ‘current’ which, despite ancient buildings and temples being destroyed time and time again by invaders from foreign lands, the spirit of *Vedanta* always remained in the heart and soul of the people, and, as soon as the ‘wave’ of destruction brought on by foreign invasion passed, was revived. The use of ‘current’ to contrast with ‘wave’ here is telling, since ‘current’ has the connotation of flowing perennially over a particular place, like placing your foot in a river – the water flowing over your foot has the connotation of rejuvenation and cleansing. Even a dirty foot will not pollute the water since it has a steady flow; one could contrast this with stagnant water as well, which does not have the import of being continually rejuvenated. Using the word ‘wave’ shows that there might be a powerful and destructive force at play, but the influence of such a force will necessarily be limited to the ‘life-span’ of the wave, which is relatively short-lived. No matter what destruction the ‘wave’ has caused, the fact that there is a steady, surreptitious yet steady ‘life-giving current’ flowing beneath it all means that all the destruction will be undone, in a sense, no matter how often the ‘wave of destruction’ wreaks havoc on the nation. Should India abandon her spiritual ideals, conceptualised here as a ‘life-giving current’, then that would be the harbinger of death for the nation, for “[t]he Indian mind is first religious, then anything else” (CW-3: 170). This simply means that the force which is the girdle supporting the rejuvenation of the Vedantic tradition each time must never be abandoned in favour of material prosperity. One must realise that Vivekananda is not saying that “that political or social improvements are not necessary”; he is simply saying that these are secondary to the underlying ‘current’

of Vedantic thought which will always be there to uplift the nation no matter what, should the people adhere to its tenets (CW-3: 170).

Import of metaphor from section 6.4.3.5

EARTHLY TEMPTATIONS ARE LIKE A DRINK BEFORE A THIRSTY PERSON:

Table D16 Example of EARTHLY TEMPTATIONS ARE LIKE A DRINK BEFORE A THIRSTY PERSON

<p>“Go, mix with them and <u>drink this cup</u> [/] and be as mad as they” (CW-6: 102)²⁹</p>
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This metaphor refers to people who do not heed the warning to refrain from indulging in worldly pleasures; even though Vivekananda understands that it may be the conventional thing to do, he points out that he cannot do more than he has already done in terms of warning them of the dangers and consequences of doing so. One of the obvious upshots, from a Vedantic perspective, is that it leads to suffering born out of attachment, and the whole idea of human life is to transcend the temptations of the senses and therefore the attachment to the world, thereby reclaiming our oneness with the Divine Consciousness we have become separated from temporarily.

Though Vivekananda is an avid exponent of the *Vedanta* philosophy, he certainly does not claim that the other schools of thought are to be ignored. In this regard, he sometimes puts forth the *Yoga* system of Patanjali as the ‘how’ of Hindu spiritual life; the *Sankhya* system as the ‘why’; and the *Vedanta* as the ‘end’. In this way, we can understand these as three complementary approaches. Though digressive, the point here is that this encompasses his life’s work which he thinks people should follow in order to save themselves from an endless cycle of misery, and if people choose not to heed his call, then they must accept the consequences of that and “be as mad” as the rest of the world, chasing pointlessly after worldly pleasures.

²⁹ Excerpted from a poem entitled *My Play is Done*, hence the convention of indicating an enjambment with a slash (/); the poem is cited fully under THEME 6 below, in Section 6.3.5.5.

Import of metaphor from section 6.4.3.6

VEDANTIC THOUGHT IN SOCIETY IS ACTIVITY IN A WATER-BODY:

Table D17 **Examples of VEDANTIC THOUGHT IN SOCIETY IS VEDANTIC THOUGHT IN SOCIETY IS ACTIVITY IN A WATER-BODY**

<p>a. “I fully believe that there are <u>periodic ferments of religion</u> in human society, and that such a period is now sweeping over the educated world. While <u>each ferment</u>, moreover, <u>appears broken into various little bubbles</u>, these are all eventually similar, showing the cause or causes behind them to be the same. <u>That religious ferment</u> which at present is every day gaining a greater hold over thinking men, has this characteristic that all <u>the little thought-whirlpools</u> into which it has broken itself declare one single aim — a vision and a search after the Unity of Being” (CW-8: 207)</p>
<p>b. “Again, it has always been observed that as a result of the struggles of the various fragments of thought in a given epoch, <u>one bubble survives</u>. The rest only arise <u>to melt into it</u> and form <u>a single great wave</u>, which sweeps over society with irresistible force” (CW-8: 207)</p>
<p>c. “He who <u>pours water at the root</u>, does he not water the whole tree?” (CW-8: 208)</p>
<p>d. “[...] the worked up <u>waters [represent] activity</u> [...]” (CW-5: 121)</p>

Although the metaphors are a bit mixed here, they are mostly taken from the same context, that being a letter Vivekananda wrote to a friend in August 1895, whilst in New York. By this time, Vivekananda’s fame had spread all over the USA, and newspapers were reporting favourably on his speeches; he was therefore a known figure having been actively preaching for the past two years following his debut speech in Chicago on September 11th, 1893.

Here, Vivekananda compares society to something that is fermenting. Although this word, when used metaphorically, conventionally has a negative connotation, Vivekananda does

not mean it negatively. Taken literally, it refers to a chemical process where one substance, like juice, is turned into another substance, like beer or wine. This is typically a slow process, and requires not only patience, but an environment which is conducive to sustaining the process – this would be a constant temperature, a dark room, ingredients (like yeast) which initiate the process, and so on. As with something that is in the process of fermenting, the longer one leaves it, the better the product.

One could understand this to imply that the society which Vivekananda is referring to is in the fledgling stages of a new beginning. Society in Vivekananda's time was very materialistic, and spirituality was taking a back-seat in many respects, with religion being scorned on the basis of being akin to anachronistic superstition. 'Scientism', as it has been called, was becoming more and more prominent, but Vivekananda is saying here that societies go through these phases on a continual basis, where spiritual fervour builds up slowly in response to a need, that need being the lacuna left by rank materialism. As this materialism takes over the ethos and moral norms governing individuals in society, people become more and more self-centred, eventually causing that society to collapse. Vivekananda said on numerous occasions that "[t]he whole of the Western world is on a volcano which may burst tomorrow", and later uses another metaphor to say that they have "drunk deep of the cup of pleasure and found it vanity", and that the time is now ripe for "India's spiritual ideas" to "penetrate deep into the West" (CW-3: 163). Though said in another context, Vivekananda is driving at the same point: just as the fermentation process is slow, it eventually builds up and starts 'bubbling', culminating in a new product altogether. The instigating factor for this fermentation process was arguably the two world wars which followed Vivekananda's death, which could be the 'bursting' he had some kind of premonition about. This could be what initiated the fermentation process in Vivekananda's metaphor. If one thinks about brewing something, one would need something to get the process started, so an amount of sugar would need to be mixed with yeast in an anaerobic environment, at a temperature conducive to the yeast being 'activated'; this could be the source domain logically entailed by the metaphor, being

mapped onto the events of the world wars, which made people ask the bigger questions in life, like who they are, and what is the meaning of this earthly existence.

After these events, we can understand the introspection which was inspired by the deaths and human suffering as the ‘brewing process’ which is currently underway. The ‘bubbles’ in the brewing process are those people who are responsive to the circumstances the world is in, in other words those who have started to introspect and turn to spirituality. These people will increase as time goes on, and Vivekananda says that these people are like little whirlpools which start at the beginning of this process, but these ‘melt away’ and merge into society, but provide the impetus for a massive ‘wave’ which will come forth and revolutionise society. Elsewhere, Vivekananda says that this is the collective energy which society harnesses and manifests in the form of a revolutionary spiritual leader – a prophet.

Later on in this letter, Vivekananda uses another metaphor to make a slightly different point. He says that we need to stop seeing the world as disparate nations, and in fact serving one’s country we should see as service to the world, since the Vedantic worldview says that we are all part of the greater whole, meaning that we should not see ourselves as separate entities, whether as individuals, societies, or as a sense of national pride. This fermentation process, then, is not one which affects individuals, but will affect every other nation and therefore the world. This is what is meant by the entire tree being benefitted by the root being watered.

Likewise, the Christian concept of ‘loving thy neighbour’ makes a lot of sense, except none has ever “given the reason” for doing or not doing so (CW-1: 219). The reason from a Vedantic perspective is quite simply that we should think like that because one should see oneself as the same as one’s neighbour, meaning that loving one’s neighbour is tantamount to loving oneself, just as the tree cannot be separated from the individual roots. Referring to the previous metaphor, it is clear how Vivekananda sees the whole world as being part and parcel of the same body of liquid, so when this fermentation process comes to a climax, the entire body bubbles and changes the very nature of the liquid, like from juice to wine, for example; likewise, the whole world is transferred from a materialistic mind-set to a

spiritually enlightened one, and the whole world is taken on this journey collectively. This is why the process of ‘melting’ and becoming one with the society towards the common cause should not be frowned upon, because individuality is a falsity premised on a false perception, according to Vivekananda’s *Advaita Vedanta*.

Import of metaphor from section 6.4.3.7

MAN IS A VESSEL FOR GOD’S LOVE:

Table D18 **Examples of MAN IS A VESSEL FOR GOD’S LOVE**

a. “Bhakti <u>fills his heart with the divine waters of the ocean of love</u> , which is God Himself; there is no place there for little loves” (CW-3: 43)
b. “He sees no distinctions; the <u>mighty ocean of love has entered into him</u> , and he sees not man in man, but beholds his Beloved everywhere” (CW-3: 43)
c. “You feel the frictions only when you are in the <u>current of the world</u> , but when you are outside of it simply as a witness and as a student, you will be able to see that there are <u>millions and millions of channels</u> in which God is manifesting Himself as Love” (CW-3: 51)
d. “No Bhakta cares for anything except love, except to love and to be loved. His unworldly love is <u>like the tide rushing up the river; this lover goes up the river against the current</u> ” (CW-3: 56)

Bhakti Yoga is one of the paths prescribed for religious practitioners who are of an emotional temperament, and often show this love by singing God’s name, and dancing to it, often in a frenzy. This path is not traditionally seen to be part and parcel of the Vedantic tradition, though Vivekananda feels that it can certainly be incorporated into Vedantic thought, and those like Ramanuja and Madhva certainly gave even the Vedantic texts a dualistic interpretation, which laid the foundation for the *Bhakti* tradition which came later.

Vivekananda does not disagree with this, but feels that this is the first step in spiritual life, and will inevitably be followed by another, which is to see the entire world as the manifestation of God's Love. The practitioner will realise that the love found in this world can only come from God, and that the love one feels for the world, is simply misdirected love, and with true understanding of the nature of this love, will eventually realise that the attraction felt for material things, whether towards a member of the opposite sex, or to a nice car, is simply an attraction to the Divinity behind such entities; this is why Vivekananda says that "[w]hen a woman loves her husband, she does not understand that it is the divine in her husband that is the great attractive power" (CW-3: 211). When one realises this, it will be understood that the only love worth having is to the substratum of these objects of desire, and will subsequently realise that the entire cosmos is pervaded by one Cosmic Being, which is why those persons who have realised this can truly practise Universal Love, seeing the entire world as but a manifestation of God's Love, without any "distinctions" between one's brother and one's neighbour, or indeed between any sentient being (CW-3: 43). It is only in this context that one can understand the basis for otherwise unjustified assertion that one should love one's neighbour, understood metonymically in the Biblical sense as referring to all human beings.

To truly practise *Bhakti*, one has to do so with a pure mind, and once that is done, then the body becomes a worthy 'vessel' into which God can 'pour' his love. The various 'currents' of the world are mere distractions which create confusion and attachment, and cause us to misdirect our love towards sensory gratification, which leads to further misery and suffering since it creates a karmic bond to the world and precludes us from becoming worthy 'vessels' for the reception of God's love.

Bhakti is a conduit which allows us to create a 'channel' between ourselves and God, and provides a metaphorical means through which God can infuse us with His Love. With proper understanding, one sees that the same 'channel' exists throughout the world, and that God is 'pouring' His love into everything, but in different ways, and in different degrees. In the case of sexual union between two persons, God's Love is limited, but acts as a microcosm of what Divine Love is: a yearning for union. Likewise, the entire cosmos is

infused with millions of ‘channels’ through which God pours His Love into the world in different ways, and when one duly purifies oneself, one opens oneself up to the ‘ocean’ of God’s Love, enabling one to tap into God’s Love in its entirety, not piecemeal as most people do. This paves the way for Supreme Bliss, and superior understanding of life, and one’s place in the world in relation to God.

Being a true *Bhakta* means not having the desire for money, sex, fame, or the other trappings of life, and having a desire to love only God and to bask in His glory without concern for any worldly desire is ostensibly tantamount to trying to swim upstream against the tide, and this gets one labelled as crazy, abnormal, and rebellious. However, the reward for such a person is far greater than for those who do follow the ‘normal current’ course of life and entangle themselves in the snare of the world by (mis)directing their love towards the world without an understanding of the origin of that love.

Up until this point, one still has a dualistic perspective of the world though, but once one experiences this feeling of Divine Love, one starts to realise that the entire world is nothing but a manifestation of this Divine Love, and that the world itself is like a dream, a façade, an ice-block which melts in the heat of Divine Love, and the concomitant understanding and perspicacity that follows leads one to a non-dualistic perspective of the world; this is when one realises that the soul is actually one with God, for when the ‘ocean’ of God’s Love ‘pours’ into one’s being, there is no distinction anymore between the ‘ocean’ and oneself – the latter being conceptualised as a little pool.

In light of this, the practice of *Bhakti Yoga* leads to what Vivekananda refers to as *Para-Bhakti* (‘Great Love’), and this furthermore paves the way for the experience of oneness with God, and the realisation that the material universe does not exist from that perspective (just as the objects in a dream only exist within the context of the dream). In this way, Vivekananda ties the dualistic philosophy of *Bhakti Yoga* in to his non-dualistic philosophy of the *Vedanta*. Vivekananda summarises his take on this as follows (CW-3: 57):

We all have to begin as dualists in the religion of love. God is to us a separate Being, and we feel ourselves to be separate beings also. Love then comes in the middle, and man begins to approach God, and God also comes nearer and nearer to

man. Man takes up all the various relationships of life, as father, as mother, as son, as friend, as master, as lover, and projects them on his ideal of love, on his God. To him God exists as all these, and the last point of his progress is reached when he feels that he has become absolutely merged in the object of his worship.

Import of metaphor from section 6.4.3.8

MATERIALISM AND SPIRITUALISM ARE LIKE THE RISE AND FALL OF TIDAL WAVES:

Table D19 **Examples of MATERIALISM AND SPIRITUALISM ARE LIKE THE RISE AND FALL OF TIDAL WAVES**

<p>a. “Curiously enough, it seems that at times the spiritual side prevails, and then the materialistic side — <u>in wave-like motions following each other</u>. In the same country <u>there will be different tides</u>. At one time the <u>full flood of materialistic ideas prevails</u>, and everything in this life — prosperity, the education which procures more pleasures, more food — will become glorious at first and then that will degrade and degenerate” (CW-3: 86)</p>
<p>b. “Then the world gets new hope and finds a new basis for a new building, and <u>another wave of spirituality comes</u>, which in time again declines” (CW-3: 86)</p>
<p>c. “By this power [wealth and control over the masses] they can <u>deluge the whole earth with blood</u>” (CW-3: 86)</p>
<p>d. “With Hindus, Jains, and Buddhists, in fact everywhere in India, there is the idea of a spiritual soul which is the <u>receptacle of all power</u>” (CW-3: 87)</p>
<p>e. “On the other hand, He stands beside this tremendous <u>current of good and evil</u>” (CW-3: 88)</p>
<p>f. “Great laurels are due, no doubt, to those who can <u>deluge the world with blood</u> at a moment's notice” (CW-4: 180)</p>

Vivekananda believes that the cyclic nature of life is one of the common assumptions within all schools of the *Vedanta*. This notion pertains to many domains, like the journey of the soul, the creation of the universe, and so on.

In this context, however, Vivekananda is talking about the endless cycle of spiritualism and materialism. He ties this in to nation states, who seem to have a particular *zeitgeist* attached to their national mentality. This does not preclude individual variety, but shows that the trend heads towards either of the two. Vivekananda points out that, during his time, the East was in general, more spiritual than the West, and although this is an unsubstantiated claim, he points out things like the Indian people's predilection for meditation and spiritual edification in general, as opposed to the West's drive for material edification. In fact, he went so far as to say that "[t]he West is groaning under the tyranny of the Shylocks" (CW-3: 87), but does spare India from his vitriolic critique, saying that "the East is groaning under the tyranny of the priests" (*ibid.*: 87); however, he was more critical of the West, and said that "[t]he whole of Western civilisation will crumble to pieces in the next fifty years if there is no spiritual foundation" (*ibid.*: 87). Perhaps it is telling that these words preceded the world changing events of World War 1, World War 2, and the Cold War. About India, he would often say things like "our vigour, our strength, nay, our national life is in our religion" (CW-3: 169), in order to instil a sense of pride in the cultural and spiritual heritage of India – of course, generally in front of an Indian audience.

He did not mean to churn out destructive criticism. His point was simply that it was natural for nation states to strive towards a particular goal, whether that be one of material prosperity or spiritual. However, the import of this metaphor, conceptualised as a tide, shows that where there is a wave, there must also be a trough – so whether that wave is one of spiritualism, or materialism, it must come crashing down when it has reached its peak. Thereafter, another 'wave' will rise, this time the opposite which acts to counter-balance the imbalance caused by the previous *zeitgeist*.

As he was speaking in the USA, his message was that America was reaching the peak of its material prosperity as well, and India was reaching the peak of its spiritual prosperity.

These two ‘waves’ would come crashing down very soon, and the only way forward thereafter would be a healthy balance between the two, which is the premise upon which he based his assertion that India and America had a lot to give each other, and if they worked together their strengths in these two domains would complement each other nicely, and make their respective countries more prosperous. Later, another influential Hindu saint, who lived and taught in America for many years said: “Through the spiritual ideals of India and the idealistic material activity of America will come the great light of tomorrow” (Yogananda 2005: 241), echoing Vivekananda’s ideal.

He pointed out that despite India’s spiritual glory, the nation is suffering due to lack of material prosperity. America, despite ostensibly being happy, was also suffering due to its having forgotten the worth of spiritual values. Either extreme will only result in the ‘wave crashing’. This could be prevented if they stop themselves from going to extremes, for if this is allowed the nation will be destroyed and will have to start afresh. Vivekananda cites instances in history where this has led to warfare and entire nations being destroyed; this was what led to the destruction of Roman suzerainty, for example, or perhaps later to the fall of the British Empire.

Vivekananda talks about nations dominating the world through various phases in history. Elsewhere, he talks about the ‘flood’ of Vedantic thought which will pervade the world, obviously meaning this without any negative connotation, but also talks of material greed and ambition as leading to a ‘flood’ of destruction which has ‘deluged’ the world in blood.

Despite the struggles and strife in the world, from the Vedantic purview, God is not affected by it all. It is as if God is a Universal Consciousness who is consciously (sic) having a dream, and enjoying the happenings within that dream. He has the ability to control that dream, but lets it run its course and enjoys the play, known as *Maya* (‘illusive magic’) – those *in* this dream have no idea that they are mere figments in God’s Consciousness, but will eventually come to realise that. In this sense, the destruction, pain, hardship, good, evil, etc. does not exist, except within the realm of this dream. Vivekananda

conceptualises this notion as God standing beside the ‘current of good and evil’, like a bystander watching a river flow by.

Import of metaphor from section 6.4.3.9

EXISTENCE IS A WAVE:

Table D20 Examples of EXISTENCE IS A WAVE

<p>a. “Why [...] say that whatever exists is this <u>succession of mental currents</u> and nothing more? They do not adhere to each other, they do not form a unit, one is chasing the other, <u>like waves in the ocean</u>, never complete, never forming one unit-whole. <u>Man is a succession of waves</u>, and when one goes away it generates another, and <u>the cessation of these wave-forms is what is called Nirvana</u>” (CW-3: 235)</p>
<p>b. “A wave in the ocean is a wave, only in so far as it is bound by name and form. If the <u>wave subsides, it is the ocean</u>, but those name and form have immediately vanished for ever. So though the name and form of <u>wave</u> could never be without water that was fashioned into the <u>wave</u> by them, yet the name and form themselves were not the wave. They die as soon as ever it <u>returns to water</u>. But other names and forms <u>live in relation to other waves</u>. This name-and-form is called Mâyâ, and the <u>water is Brahman. The wave was nothing but water all the time, yet as a wave it had the name and form</u>. Again, this name and form cannot remain for one moment separated from the wave, although the wave as water can remain eternally separate from and form. But because the name and form can never be separated, they can never be said to exist. Yet they are not zero. This is called Maya” (CW-5: 70-70)</p>
<p>c. “According to Buddhism, <u>man is a series of waves. Every wave dies, but somehow the first wave causes the second. That the second wave</u> is identical with the first is illusion” (CW-6: 69)</p>

- d. “ ‘He [Buddha] never preached transmigration of the soul, [...] except **he believed one soul was to its successor like the wave of the ocean** that grew and died away, **leaving naught to the succeeding wave but its force** [...]’ ” (CW-7: 263)

In expounding the *Vedanta* philosophy, Vivekananda on more than one occasion would say that the term ‘Hindu’ is no longer applicable, if referring to the religion of the Indian people. He says that “the word ‘Hindu’ in former times was full of meaning, as referring to the people living beyond the Sindhu or the Indus”, but that “it is now meaningless” (CW-3: 248). He would later add that the “*Vedanta* is now the religion of the Hindus”, because anyone professing to be a Hindu would have to accept the authority of the Vedantic texts, and any sage or teacher who claims to be teaching Hinduism would have to base their teachings on the *Vedanta* (CW-3: 259). This is why the founders of the three well-known schools of *Vedanta* chose to interpret those specific texts in a particular way.

Vivekananda is critical even of these great teachers, however, and points out that they are all guilty of what he calls ‘text torturing’. With reference to Sankara, he says that “the same commentator, as soon as a dualistic text presents itself, tortures it if he can, and brings the most queer meaning out of it”, in an attempt to box those particular passages into his *Advaitic* theory, for example (CW-3: 129). He concludes that these commentators did not appreciate the diversity of the Vedic texts, and therefore the Vedantic texts, and made the mistake of assuming that the whole of the *Vedas* “spoke the same truth”, and were therefore “guilty of torturing those of the apparently conflicting Vedic texts which go against their own doctrines, into the meaning of their particular schools” (CW-7: 252).

Vivekananda solves this quandary by saying that each school should be seen as a progressive step culminating in the non-dualistic school. His point here in this exposition of the *Vedanta* philosophy was essentially a negative one, where he would follow the Socratic method of putting forth a particular theory and then showing it to be problematic at various levels, and concludes by showing how an account premised on Vedantic tenets would solve the problem.

This particular metaphor is one such critique of one of the central metaphysical purports which Buddhists adhere to, namely that upon death what remains is nothing more than the ‘impetus’ left by our thought ‘currents’ upon death, which continue to push forth resulting in another ‘wave’ of existence. Vivekananda is here applying the *neti neti* (‘not this, not that’) method of philosophical analysis. When trying to understand the nature of Reality, for example, assuming that this Reality must be something which is not ephemeral, we can ask the following question: *Is this table real?* When one studies its structure, and come to learn that ultimately this table will decompose and not last forever, the fact that it is not long-lasting makes it not ‘real’, or only temporarily real. Likewise with the human body: *Is the human body real?* The Buddhist answer is that not only is this body not real, but neither is the mind or the soul; they all have a temporary existence which is there only for the duration of one’s life-span. The difference between this take on the nature of human beings and that of the *Vedanta* is that the latter claims that there must be some underlying sense of continuity if the person who was a baby, a ten-year-old child, and an adult today is to call himself the same person, since the body and the mind has been changing all the time throughout.

Vivekananda here is therefore asking the question: why do we not accept the claim made by the Buddhist philosophers which states such a thing? What is the *need* to postulate a soul, and to further make the claim that this soul is more than the mere impetus of one’s thoughts, but an eternal entity which is part and parcel of the underlying Unified Consciousness which pervades the entire the cosmos?

There is no doubt that the thought-currents which originate in the mind have a certain impetus, which seems to have almost a palpable effect on the environment and the body sometimes, but there is a serious lacuna in this assumption if one does not accept that there is more to existence than that. For example, if one has a very intense dream, and it seems to last for a long time, we notice that upon waking everything that existed in that dream simply vanishes, except for the residual thoughts and feelings that are still with you – if it was a scary dream, perhaps one would have an elevated heart rate, etc. When one awakens, it may take some time to adjust to the phenomenal world, but then the question arises: how

real is *this* existence? It is logically possible that those experiences post-waking could also be a dream-like experience. Be that as it may, the point is that in both the waking state and in dream state, the same consciousness is common to both. There is even a third state of consciousness, in deep sleep, where one neither dreams, nor is conscious of anything.

The question then arises as to what the common factor is to all three states of consciousness. If it was merely the impetus generated from the preceding state, it does not explain the continuity of existence all round.

Therefore, Vivekananda points out that, according to the *Vedanta*, there is a fourth state of consciousness which is both immanent in, and transcendent of, the other three states. However, because this state is ‘running in the background’, as it were, providing the scaffolding or the basis for the manifestation of others, it is not something one is directly aware of, like fish are perhaps not aware of the water sustaining them. This fourth state goes by the name *turiya* (‘Superconscious State’) in Sanskrit.

Using a water analogy: if one considers a lake, and looks at a ripple, a wave, and a whirlpool in that lake, and makes the claim that all that there is to an individual whirlpool is its temporary existence, which disappears after it stops, except for the momentum of the whirlpool which can manifest as another whirlpool elsewhere in the lake, then that would be analogous to the nihilistic Buddhist conception of existence. However, there is something common to all three forms, which is the water itself, which is separate from the ripple, whirlpool, and wave, and yet once it morphs into those shapes one perceives them as ostensibly separate.

Turiya, this fourth state, is like the water in the above-mentioned example, being the underlying ‘thing’ which is common to all manifestations. On this basis, Vivekananda rejects the import of the metaphor used, and says that the Buddhists have a serious gap in their metaphysics, and ought to fill the gap by accepting *turiya* as a logical necessity. This is one of the many arguments put forth in defence of the Vedantic notion justifying an underlying Reality, which acts as the scaffolding of the universe. This is why Vivekananda says that the metaphysical philosophy of the Buddhists was found wanting, because “the

disciples of the Great Master dashed themselves against the eternal rocks of the Vedas and could not crush them”, and therefore “Buddhism had to die a natural death in India” (CW-1: 18).

Import of metaphor from section 6.4.3.10

THE VEDANTIC SCRIPTURES ARE LIKE AN OCEAN:

Table D21 **Example of** THE VEDANTIC SCRIPTURES ARE LIKE AN OCEAN

“Even the Jnana Kanda of the Vedas is a vast ocean; many lives are necessary to understand even a little of it” (CW-3: 226)

Vivekananda points out that “all our great philosophers, whether Vyasa, Patanjali, or Gautama, and even the father of all philosophy, the great Kapila himself, whenever they wanted an authority for what they wrote, every one of them found it in the Upanishads, and nowhere else, for therein are the truths that remain forever” (CW-3: 226). In fact, he makes that further claim that “what we really mean by the word Hindu is really the same as Vedantist”, meaning that anyone who calls himself Hindu should owe allegiance to the *Vedanta* (CW-3: 227), as mentioned above. With reference to the *Jnana Kanda* (‘knowledge portion’) of the *Vedas*, Vivekananda says that this has “become the Bible of modern India” (CW-3: 226).

Even after narrowing down the scriptural lore to refer to the *Jnana Kanda* of the Vedas, excluding the *Karma Kanda* (‘ritualistic portion’), it is worth noting again (cf. Chapter 3) to note that there are said to be 108 Upanishads (though in fact there are more), of which there are between 10-18 principle *Upanishads*. These are picked out as the ‘principle’ *Upanishads* because various influential commentators took up these very texts to base their writings on.

Essentially, they all drive at the same point, but they are very literary at times, and some are rather lengthy philosophical treatises, generally based on the Hegelian dialectic “of thesis, antithesis and synthesis” (Krishnananda 1994: 86).

Furthermore, aside from the texts themselves, there are ancillary texts which are to be studied in preparation for the study of the actual texts. These are the *Vedangas*, roughly referring to the ‘preparatory limbs’ of the *Vedas*, and the *Upa Vedas*, meaning subsidiary Vedic texts.

There are six key *Vedangas*: the *Siksha*, referring to the science of pronunciation and intonation, *Vyakarana*, which gives a grounding in the grammar of language, *Chhandas*, which trains one in the metre in which the hymns are composed, *Nirukta*, which gives a background to the etymology of words and meanings in the Vedic texts, *Jyotisha*, referring to the science of astronomy, and finally *Kalpa*, which is a manual of ritualistic practices. The latter is further divided into the *Srauta*, *Grihya*, *Dharma* and *Sulba Sutras*, meaning “the rules regarding Vedic sacrifice, domestic sacrifice, human conduct, and the principles of laying out sacrificial altars, and the like” (Krishnananda 1994: 86).

Many scholars also state that Panini’s classic, the *Ashtadhyayi*, which is one of the earliest works on Sanskrit grammar, comprising nearly 4000 aphorisms pertaining to classical Vedic Sanskrit (Mukherjee 1999: 28), is also one of the key *Vedangas*.

The *Upa Vedas* are like appendices to the *Vedas*. The *Ayurveda*, for example, is a medical text which forms part of the *Rig-Veda*, and is concerned with the prevention and cure of diseases; the *Dhanurveda* is the science of archery and warfare, and forms part of the *Yajur-Veda*; the *Gandharva-Veda* is the art of music, and belongs to the *Sama-Veda*; finally, the *Artha-Sastra* is the science of economics, politics and statecraft, and forms part of the *Atharva-Veda*.

A serious study of the *Upanishads*, according to Hindu customs, require twelve years of mentorship under a qualified guru, and from the above discussion, it is clear why. This is why Vivekananda refers to the *Upanishads* as a ‘vast ocean’, and should perhaps have

added that a mentor could serve as a life-boat on this ocean, and that the various preparatory texts could serve as gentle ‘waves’ with which you ‘wet your feet’ before plunging into the ocean. If one delves into this ocean without any assistance, however, he would almost inevitably find himself lost.

Import of metaphor from section 6.4.3.11

CREATION IS A FAÇADE/PROJECTION/REFLECTION:

Table D22 **Examples of CREATION IS A FAÇADE/PROJECTION/REFLECTION**

<p>a. “So we are in reality one with the Lord, but <u>the reflection makes us seem many, as when the one sun reflects in a million dew-drops and seems a million tiny suns</u>” (CW-1: 196)</p>
<p>b. “<u>As the one sun, reflected on various pieces of water, appears to be many, and millions of globules of water reflect so many millions of suns</u>, and in each globule will be a perfect image of the sun, <u>yet there is only one sun</u>, so are all these Jivas but reflections in different minds. <u>These different minds are like so many different globules, reflecting this one Being</u>. God is being reflected in all these different Jivas. But a dream cannot be without a reality, and that reality is that one Infinite Existence” (CW-1: 228)</p>
<p>c. “<u>The same sun, reflected by a thousand little wavelets, will represent to us thousands of little suns</u>” (CW-1: 284)</p>
<p>d. “<u>As when the sun shines upon millions of globules of water, upon each particle is seen a most perfect representation of the sun, so the one Soul, the one Self, the one Existence of the universe, being reflected on all these numerous globules of varying names and forms, appears to be various</u>. But it is in reality only one” (CW-2: 147)</p>
<p>e. “<u>If the sun reflects upon millions of globules of water, in each globule is the form, the perfect image of the sun; but they are only images, and the real sun is only one</u>.”</p>

So this apparent soul that is in every one of us is only the image of God, nothing beyond that. The real Being who is behind, is that one God. We are all one there” (CW-2: 220)

f. **“The sun reflected from millions of globules of water appears to be millions of suns, and in each globule is a miniature picture of the sun-form; so all these souls are but reflections and not real”** (CW-3: 5)

g. “The apparent variety is but the reflection seen in time and space, as we see **the sun reflected in a million dewdrops, though we know that the sun itself is one** and not many” (CW-8: 13)

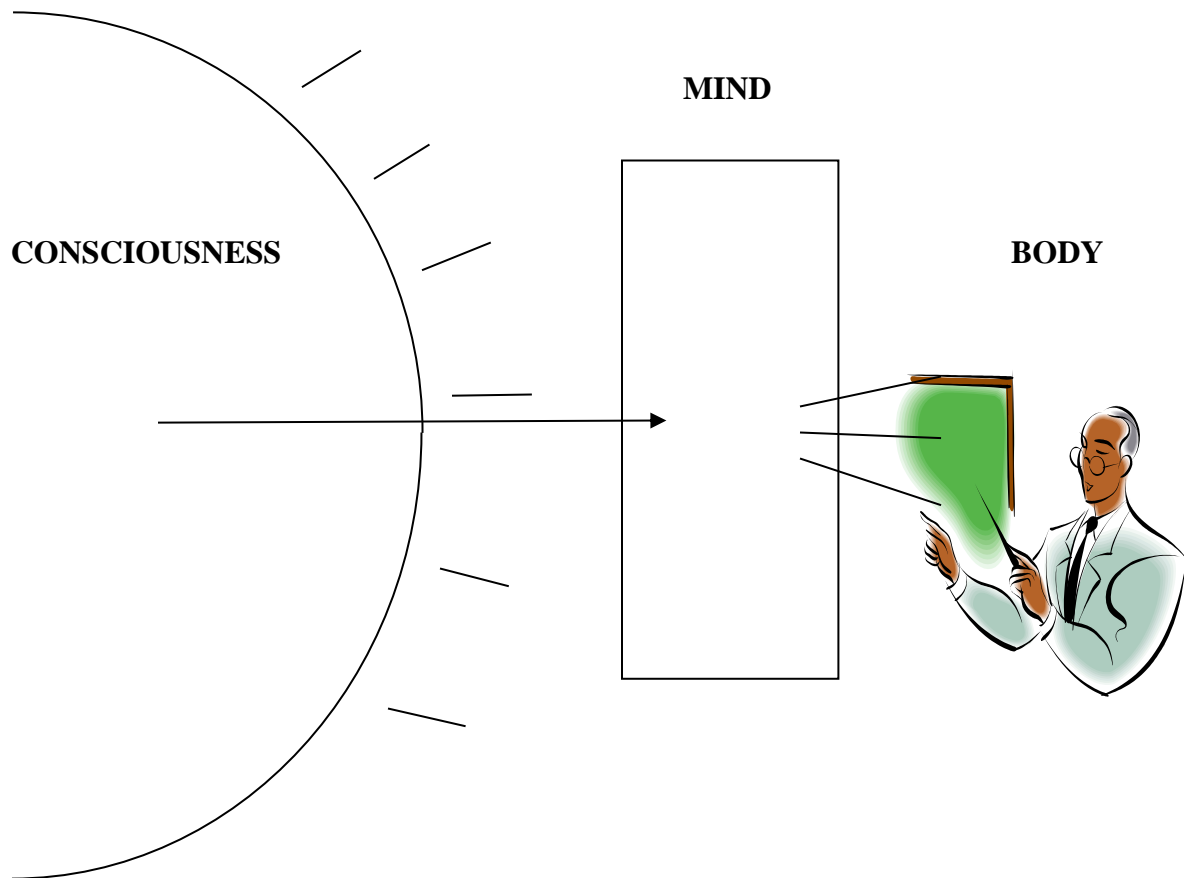
It is evident that this is a recurrent metaphor in Vivekananda’s teachings, and he uses it to illustrate a very profound point, one which is the basis for all of the teachings within the *Advaita Vedanta* school of thought. Before looking at the actual meaning behind the metaphor, it is important to see how Vivekananda builds up to this conclusion. There are two categories of Vedantic texts, each with a rich, intricate history, comprising various abstruse texts, and each serving a very different purpose. One may be called the argumentative texts, and they serve to “refute other theories” and establish the *Advaita Vedanta* philosophy “through logic and argumentation”, and the other “merely state[s] the Absolute Truth with authority and do[es] not indulge in reasoning for refuting or establishing anything. They are intuitional works, whereas the former are intellectual” (Sivananda 2014). One of Vivekananda’s contributions to the neo-Hindu movement, is a reconciliation of these two, since he provided the crux of the Upanishadic texts, but explicated his teachings sufficiently so as to provide an intellectual justification for its tenets. One text in the former category is known as the *Drig Drishya Viveka* (‘On the Discrimination Between the Seer and the Seen’) which will be referred to below.

One of the most startling conclusions of *Advaita Vedanta* is the claim that we are, in essence, Pure Consciousness, which may go by various names, including ‘God’, though given the dualistic connotation within the Abrahamic context, that would be a misnomer.

This consciousness ‘reflects’ itself as the material world, which we tend to experience and mistake for reality. Actually, our experience of the world is as unreal as a dream, though *whilst experiencing* the dream, it feels quite real; just as one might mistake a reflection for the actual object.

The *Upanishads* are often found to be written in the genre of a Socratic dialogue, whereby a preceptor, mentor, or teacher of some kind instructs a student on some points of life or philosophy, generally depending on the bent of the student. In the *Katha Upanishad*, for example, the student, Nachiketas, approaches the Lord of Death, Yama, and confronts Him with a variety of questions regarding the nature of death, and by implication, the nature of life. The entire dialogue culminates in the conclusion that nothing in this world is real, and that our soul is immortal, and one with the Supreme Soul, and that the goal of life is to realise this. Likewise, all the *Upanishads* drive at the same point.

In one of the *Upanishads*, a similar method is followed where the question of the nature of consciousness is put forth to the teacher by asking what it is that impels the mind to think, the eyes to see, and so on. Just as by analogy one would ask what the difference is between a fan that is rotating and one that is still, the answer would have to include the fact that the one which is rotating does so by virtue of the flow of electricity, etc. Likewise, the body should be an inert body of mass, yet there is something animating it. The question being asked, then, is *where* this consciousness comes from. This is a reasonable question even in this day and age where neural firing *per se* cannot account for all the phenomena we experience, and cannot explain the phenomenon of free will, which must necessarily and paradoxically precede any brain activity. An in-depth discussion of this will be beyond the scope of this explanation, but the answer given in the *Upanishads* is that there is an underlying Consciousness which animates each and every living being. This Consciousness ‘shines’ through the mind and animates the body; this can be illustrated as follows:



This diagram illustrates how the mind acts as a medium through which consciousness is ‘reflected’, animating (and ultimately manifesting) not just the body, but the world around it too.

Hence, Vivekananda explains that Consciousness may be understood as comprising these five qualities:

1. It is *not* part of the body or the mind;
2. Despite the fact that it is apart from the body and mind, it pervades and illumines both, enabling the body to function as a conscious being, giving it an ostensibly separate identity;
3. This Consciousness is *not limited* by the mind or the body;

4. This Consciousness is *known* through the functioning of the mind and the body;
5. Without the mind and body, this Consciousness is still there, but cannot be known.

One can understand this in the context of Vivekananda's metaphor thinking of the sun's reflection in the globule of water:

Firstly, one must presuppose that the actual sun is out of one's range of vision, so all that is available is the reflection allowing one to draw abductive inferences about the nature of the actual sun. It is to be understood that the reflected sun is not part of the water droplet, but also that this water droplet is the only means we have in having some kind of access and therefore knowledge about the real sun. That being said, it is also evident that the actual sun is not a *product* of the reflected sun, but does nevertheless pervade and 'illumine' the water droplet. The sun is not limited or constrained in any way by the globules of water because its existence is separate. However, the clearer and larger the droplet, the clearer the reflection will be, allowing for a more accurate perception of the actual sun, meaning that one can only have knowledge of the actual sun by virtue of these drops of water, and this knowledge will necessarily be limited, but as per point number 5. above, *without* the water droplets as a medium, there can be no access at all. It is in this way that consciousness is a product of the body. It is this consciousness which illumines the mind and the sense organs, but the body/mind also limits one's ken. Intellectual and sensory faculties, once applied to understanding this Consciousness, can yield a limited understanding of it, but the point is that without this, Consciousness will still be there, for it is eternal, but cannot be known or appreciated.

It is this that is meant when Vivekananda urges us to see ourselves as Pure Consciousness, and therefore realise our own immortality.

Just as there are many water droplets reflecting what seems to be many suns, it is only one sun taking on many forms, which are wrongly perceived as such. This answers the question which is often asked, as to whether this Consciousness animates all sentient beings in the world: is it a 'different' Consciousness manifesting in each being, or not? As can be

inferred from the analogy, it is indeed one unified Consciousness manifesting in these different beings. Chapter 13 of the well-known Hindu scripture, the *Bhagavad Gita*, said to be “a commentary on the Upanishads” (CW-1: 252), answers this question in the following way: ‘In *all* these beings, it is the One Consciousness shining through’.

In the EXISTENCE IS A WAVE metaphor discussed above, it was said that the import of this metaphor is not one which Vivekananda agrees with, and argues against it, primarily arguing that existence cannot be premised exclusively on the assumption that existence is the result of ‘mind-currents’, and Vivekananda puts forth various arguments to show that there must be an underlying, eternal Consciousness which pervades the whole of creation. The analogy used here speaks to that, and Vivekananda argues for it in various ways, in keeping with the Vedantic tradition of rigorous philosophical argumentation in defence of its tenets, much like Sankara did when he travelled the length and breadth of India propounding his *Advaita Vedanta* philosophy circa 1200 years ago. In the same spirit, Vivekananda is adamant about not taking things at face value, and encourages people to have a critically inquiring mind: he says that we must all have a scientific mind when it comes to religion in general, and *Vedanta* specifically. Data must be looked at and analysed from various angles, and goes so far as to say that *Vedanta* is no *Vedanta* if does not lead to a scientifically and intellectually justified philosophy. Furthermore, this must lead one to practically implementable, verifiable and replicable results. In this way, Vedantic inquiry should lead to “workable hypotheses” (CW-1: 209), and since “[e]ach science must have its own methods” (CW-1: 72), he was clear about the Vedantic philosophical system being founded upon sound scientific principles, and had to be argued for in the same spirit by various philosophical, logical and scientific means, for it is only in this way that “the Vedantic cosmology will be placed on the surest of foundations” (CW-5: 69). He further stated that he “clearly see[s]” Vedanta’s “perfect unison with modern science” (CW-5: 69-70), and expressed his intent to write a book “showing the harmony between Vedantic theories and modern science” (CW-5: 70), which regrettably never manifested. The point here is that Vivekananda did not merely state these metaphors expecting people to accept

their import without a rigorous, sound argument to back up the philosophical imports thereof.

Another argument Vivekananda used to justify the idea that there must be a constant, unchanging Consciousness which animates and permeates the world, and obviously the beings within the world, is one based on discrimination between the subject and the object, or the knower and the known, as per the *Drig Drishya Viveka*, for example. This is outlined below, and tied in to the metaphor illustrating the philosophy thereafter:

This argument is premised on the principle that the knower, and that which is known, have to necessarily be separate. In this way, the eyes, as the means through which one comes to know the objects of the world, must necessarily be different from the object being perceived. In this way, one sees everything in the world, besides *the eyes themselves*. The eyes can never be used to look at themselves, but one can come to know something about the eyes through other means – by looking at it in the mirror, by looking at a photograph, by reading about what the eye in general can do, and so on.

The eyes remain constant, despite the variety of the objects being seen; this can be illustrated as follows:

Eyes (subject) → Objects of visual perception (object)

As mentioned, it is also possible to have some kind of meta-awareness of the eyes. In addition to doing so by various means, the *mind* can be used as an instrument to visualise the eyes, and also to understand it from various perspectives – how it evolved, what it means to be blind, have ideas about other peoples' eyes, etc. In this way, there is a reversal of the subject and the object, and can be illustrated as follows:

Mind (subject) → Eyes (object)

Here, the eyes now become the object of knowledge, and furthermore the eyes are no longer the constant factor – the mind is, and the eyes are now 'seen' in various forms, from different perspectives. So in addition to the mind becoming the knower (subject), and the

eyes becoming the known (object), the subject has also ‘lost’ its quality of constancy, and becomes variegated and sundry; however, these are known by the same mind.

Taking this further, one can also have meta-awareness of one’s own mind, and speculate about our thoughts, feelings, memories, and so on. This is why the field of psychology has evolved to what is today: an inquiry into the functioning of the human mind. Since one’s speculations about the eye need not be limited to such, one can also extend the inquiry to the very nature and functioning of the mind itself:

Mind (subject) → Thoughts, feelings, memories (object)

The mind is being used to understand *itself*, meaning that the mind as the subject is being used to understand the mind as an object, which violates the axiom postulated at the outset, namely that the subject and the object are to be separated, leading to an inevitable paradox. If one is to separate the subject and the object, then it would not make sense to make the mind the subject in this case, even though that is ostensibly the case:

Mind (subject) → Mind (object)

Following the train of thought thus far, we see that since the mind has now become the object of knowledge, there is a lacuna which needs to be filled:

_____ (subject) → Mind (object)

Another trend which is evident, is that the object of knowledge is variegated, whereas the subject is stable and constant. Now that the mind has become the object of knowledge, it needs a perceiving subject. Now that one sees that, there is a gap which begs an explanation. Vivekananda says that there is what the Vedantic scriptures refer to as *Sakshi* (‘Eternal Witness’), allowing for the logical gap to be filled as follows:

Sakshi (subject) → Mind (object)

This *Sakshi* is unknowable, as it can never become the object of perception. This Witness is our true Self, and the underlying Consciousness by which we know everything else. There

is a Witness behind the mind, it is who one ‘really’ is; in this context Vivekananda says that “[t]here is really but one Self in the universe, all else is but Its manifestations” (CW-5: 274), so it is this Witness which is Pure Consciousness, and our true nature is essentially this Consciousness.

Quoting the Gita (Chapter 13), Vivekananda points out Lord Krishna’s words, where He says: “Know Me, I God am the knower in *all* bodies”. Essentially, what is being said here is that we are God. *Advaita Vedanta* leads us to this conclusion in various ways, and the *Upanishads* state these Truths in various ways. For example, in Chapter 6 of the *Chandogya Upanishad*, taken from the *Sama-Veda*, it is stated that *Tat Tvam Asi*, which means ‘You are That’. ‘You’, in this context, referring to the Witness or *Sakshi* explicated upon above.

Getting back to the metaphor used to illustrate this, there is this one Reality, one Consciousness ‘shining through’ all beings, which are in effect a projection of this Consciousness. A little of this Consciousness can be understood by looking at its projection through the medium of the mind, but all these things are actually false, in a sense, and just as the water droplets are subject to evaporating into veritable nothingness, people’s minds too will dissipate at death, and it should be used it to try and understand as much of one’s true nature as possible in this life. In this way, Vivekananda says that “we feel the whole world” as being one with one’s Self (CW-2: 229).

In Sankara’s classic text, *Dakshinamurthi Stotram*, a similar metaphor is to be found, where he talks about the universe being like a city reflected in a mirror, where the mirror is analogous to one’s mind, or consciousness. In this context, Vivekananda says that the world must be seen as a manifestation of that Consciousness we call God, and, as such, he states that “the ideal of Vedanta is to know man as he really is, and this is its message, that if you cannot worship your brother man, the manifested God, how can you worship a God who is unmanifested?”, and interprets the Biblical quote, “If you cannot love your brother whom you have seen, how can you love God whom you have not seen?”, in this context (CW-2: 173). Furthermore, Vivekananda says that “[y]ou cannot see your own face except

in a mirror, and so the Self cannot see Its own nature until It is reflected, and this whole universe therefore is the Self trying to realise Itself. This reflection is thrown back first from the protoplasm, then from plants and animals, and so on and on from better and better reflectors, until the best reflector, the perfect man, is reached — just as a man who, wanting to see his face, looks first in a little pool of muddy water, and sees just an outline; then he comes to clear water, and sees a better image; then to a piece of shining metal, and sees a still better image; and at last to a looking-glass, and sees himself reflected as he is. Therefore the perfect man is the highest reflection of that Being who is both subject and object. You now find why man instinctively worships everything, and how perfect men are instinctively worshipped as God in every country” (CW-3: 5). This idea put forth by Vivekananda can easily be tied in to biological evolution, and reconciled with a spiritual paradigm, as done by various scholars like Killingley (1990: 151), who relates Darwinian evolution to Patanjali, and Vivekananda, and states that “the concept was used in ancient Indian thought even before Darwin”.

The idea then is to see all beings as manifestations of God, and we will come to see the Spiritual Reality behind these manifestations as none other than God’s divine play. This is why “[...]its nature is more reflected in some minds than in others [...] Thus it goes on, until the mind has become so purified that it reflects fully the quality of the soul; then the soul becomes liberated” (CW-6: 11).

These metaphors can also be expounded upon based on the teachings of the *Mandukya Upanishad*, where the states of consciousness discussed above are referred to, viz. the waking, dream and dreamless sleep states, and concludes that there must be a fourth state known as *Turiya*, which is a state of mind where one’s identity with the *Sakshi* is understood.

In terms of the metaphor Vivekananda uses, the actual sun would be like the state of *Turiya*, or the *Sakshi*, the human mind like the globule/water droplet, and the various reflections of the sun like the variety manifest in the universe. This is what Vivekananda means when he says that the mind affects the way we perceive the world and God, though

God does not change and is not affected by the way we perceive Him or His creation: “What you call love and fear, hatred, virtue, and vice are all reflections of the spirit; only when the reflector is base the reflection is bad” (CW-8: 103).

Metaphor based on Theme 4: The Universe

Import of metaphor from section 6.4.4.1

THE UNIVERSE IS A BODY OF WATER:

Table D23 **Examples of THE UNIVERSE IS A BODY OF WATER**

<p>a. “Each form represents, as it were, <u>one whirlpool in the infinite ocean of matter</u>, of which not one is constant. Just as in a <u>rushing stream there may be millions of whirlpools</u>, the water in each of which is different every moment, turning round and round for a few seconds, and then passing out, replaced by a fresh quantity, so the whole universe is one constantly changing mass of matter, in which <u>all forms of existence are so many whirlpools</u>” (CW-1: 85)</p>
<p>b. “[Or <u>take the example of a river.</u>] It is <u>a continuous river passing on; every moment a fresh mass of water passing on.</u> So is this life; so is all body, so is all mind” (CW-3: 299-300 – quoted as in original)</p>
<p>c. “In a <u>stream the water is changing</u>; we have no right to call the stream <i>one</i>” (CW-6: 68)</p>

There is an implied sub-metaphor here, namely that since the universe is to be likened to the ocean, everything in this ‘ocean’ is like an ephemeral whirlpool. Vivekananda is making the Heraclitean point, viz. that we ‘cannot step into the same river twice’, to borrow a metaphor from the Greek philosopher. Everything in the universe is in a constant state of flux, even the ostensibly solid matter which we encounter, which includes the human body. Just as the ocean must always be there, the whirlpools which form within that ocean are temporary creations, which are continually coming and going; the ocean, however, is

unaffected by these happenings since it is the only thing which is actually always present throughout the process. This process is referred to as *jagat* ('perceptual change') by Vivekananda. One of the Sanskrit words for God is *Iswara*, and is distinguished from the concept of God as *Brahman* in the following way: the latter connotes God as a separate entity from the universe, or more accurately, what is left after the universe is realised to be an ephemeral creation resulting from our superimposing the qualities of *desa-kala-nimitta* ('space-time-causation'). *Iswara*, on the other hand, refers to God when 'he' is involved in the creative processes of evolution and involution which occurs cyclically – *Brahman* who is involved in the happenings of the universe is referred to as *Iswara*. The former is unknowable, as long as we are embodied beings, for we are necessarily constrained by our sensory and cognitive faculties. The point being, that if we see the ocean with whirlpools in it, we are seeing the ocean in 'action', which is how *Iswara* is conceptualised; when there are no whirlpools, and the ocean is simply still, then that is how *Brahman* is conceptualised. Furthermore, there is the connotation that these whirlpools come and go, and have a very temporary existence. Likewise, people's lives, their bodies, and everything in this universe, have a temporary span of existence, and are real only whilst the waters are moving in a vortex-like motion, and just as the ocean is the only thing left after the whirlpools dissipate.

Weiner (1950: 96), explaining the nature of our physical bodies, says that "[w]e are but whirlpools in a river of ever-flowing water", so this idea is indeed echoed by others. He does say elsewhere, however, that nobody has used the whirlpool metaphor to challenge the 'hegemony' of the machine metaphor, which is evidently false as Vivekananda has done so on numerous occasions.

Regarding the idea that we "cannot call the stream one", Vivekananda discusses in the context of the Buddhist philosophy, pointing out that Buddhists believe the same thing about the ephemeral nature of the world, except that they apply this philosophy to everything, including the human soul, and they do not postulate an underlying Reality which acts as the substratum to all the changing phenomena in the world. In this regard, the *Vedanta*, and indeed, Vivekananda, disagree with the Buddhist philosophy.

Metaphors based on Theme 5: Man's place in the universe

Import of metaphor from section 6.4.5.1

MAN IS LIKE A BOAT ON THE OCEAN OF LIFE:

Table D24 **Examples of MAN IS LIKE A BOAT ON THE OCEAN OF LIFE**

a. “But here is another question: <u>Is man a tiny boat in a tempest</u> , raised one moment on the foamy crest of a billow and dashed down into a yawning chasm the next, rolling to and fro at the mercy of good and bad actions — a powerless, <u>helpless wreck</u> in an ever-raging, ever-rushing, <u>uncompromising current of cause and effect</u> ; a little moth placed under the wheel of causation which rolls on crushing everything in its way and waits not for the widow's tears or the orphan's cry?” (CW-1: 11)
b. “Placing the body in a straight posture, with the chest, the throat and the head held erect, making the organs enter the mind, <u>the sage crosses all the fearful currents by means of the raft of Brahman</u> ” (CW-1: 175)
c. “Bhakti has to <u>float on</u> smoothly with the <u>current of our nature</u> ” (CW-3: 22)
d. “You are tired with <u>rowing; rest on your oars</u> . The momentum <u>will take the boat to the other side</u> ” (CW-5: 92)
e. “Through good and evil, pain and pleasure, <u>my life-boat has been dragged on</u> ” (CW-5: 11)
f. “One who has not gained renunciation, know his efforts to be like unto those [/] of the man who is <u>pulling at the oars all the while that the boat is at anchor</u> ” (CW-5: 260-261)

Human life is conceptualised as a sojourn across a body of water. Within the context of Vivekananda's writings, this journey is a uni-directional one, meaning that once this 'boat' traverses the body of water, the inhabitant of this boat alights and is set free having reached

his destination; the inhabitant thereafter has no need for the boat. This sojourn across a water-body is sometimes conceptualised as a single life-span, whereby birth is seen as the inception of this journey, and reaching the other side implies death. We are born into this world with certain predilections, which arise as a result of conditioning from previous births. The current represents these predispositions which we are born into this world with; with this comes a philosophy which can be interpreted quasi-fatalistically, though it must be noted that the current can be a very weak one, giving the individual more freedom, or it may be a strong one, giving the individual less. Each human being is said to go through 8.4 million births before assuming a human form, and upon taking the first few human births, the soul's animal *samskaras* ('innate tendencies') are more prominent, meaning that the 'current' is stronger, making that person's animal nature more evident. This connotes that people who are violent, promiscuous, gluttonous, etc. are people who perhaps are in their early stages of spiritual evolution, and therefore born with less free will, and are more prone to being dominated by these innate predispositions. These *samskaras* get 'lighter' as the soul gets born again and again into higher life forms, and gets 84 chances to be born as a human being, before dissipating into the cosmos and having to start the evolutionary process again from scratch. In each succeeding birth, the idea is that one should learn to transcend one's animal nature, and get more in touch with one's divine nature, thereby 'stilling' the currents of *samskara*, making the person free to 'row' their boat to the other side – it still takes effort, but not as much as when there would be a current flowing. The less the current, the easier it is for one to use the 'oars', and therefore control one's destiny. The idea is that spiritually-advanced persons like Sri Aurobindo, Jesus Christ, Vivekananda himself, and many others, have reached the state where they have 'stilled the waters' of their *samskaras*, which is why they were able to be so disciplined in their lives, by keeping life-long vows of celibacy, following a strict diet, being detached from material pleasures, and so on.

Sri Ramakrishna himself nicely summarises Vivekananda's point in the following supplementary metaphor: "*The wind of God's grace is incessantly blowing. Lazy sailors on the sea*

of life do not take advantage of it. But the active and the strong always keep the sails of their minds unfurled to catch the favourable wind and thus reach their destination very soon”.

When referring to the *Bhakti* tradition, Vivekananda is referring to those traditions which worship God by means of singing and dancing, primarily, as opposed to trying to commune with God via various yogic practices, or by detaching by not expecting any reward for work done, and so on. However, the *Bhakti* tradition demands that one loves God with such fervour, so as to surpass the love for one’s family, spouse, lover, and so on. There are different levels of doing so, and this will depend on one’s character – which is why it will depend on the “current of” one’s nature.

Aside from having to rely on external forces, Vivekananda also points out that sages easily cross the ocean/river by meditating upon God in the correct manner with the correct mind-set, thereby transcending this earthly life with the ‘raft of *Brahman*’.

Import of metaphor from section 6.4.5.2

LIFE IS A DREAM PERCEIVED FROM THE ‘SAME BOAT’ OF SHARED HUMAN PERCEPTION:

Table D25 **Example of LIFE IS A DREAM PERCEIVED FROM THE ‘SAME BOAT’ OF SHARED HUMAN PERCEPTION**

“We are **all in the same boat here**, and **all who are in the same boat see each other**. [...]
Men, women, animals are all hypnotized, and **all see this dream because they are all in the same boat**” (CW-9: 220)

Although this is a commonplace idiomatic expression, Vivekananda is using it here to make an important point regarding the ephemeral nature of the world and of human life; this is only tangentially a water-related metaphor but included here regardless since it illustrates an interesting point. According to the Vedanta, what we experience in waking consciousness is an illusory world which actually does not exist; it’s almost as if we are born hypnotised, as we believe that the world of empirical reality is the only one; according to the *Advaita Vedanta*, it is not even the case that there is something beyond the world: the

idea is that we only think the world is there because we are trapped in a dream-like existence, and the moment we ‘get off this boat’, we will realise that we were wrong all along, much like how one feels when one wakes from dream – no matter how real it felt whilst it was happening. There is a Kantian point to be made here, regarding what Kant called the ‘transcendental unity of apperception’, whereby we all seem to be seeing similar things because we are hard-wired that way because of the kinds of perceptual mechanisms which we have come to be born with. Had we been another kind of creature (‘on another boat’), we would see things differently. Should we be like a disembodied being, we would see things differently still. If we could be like an enlightened being, whom it is believed can also perceive things intuitively, and can even leave its body and still remain conscious, then we would see things even more perspicaciously. The notion that the world or human life is like a dream also seems to be the inspiration behind Berkleyan Idealism, where a similar claim is made.

Import of metaphor from section 6.4.5.3

THE UNIVERSE IS A RIVER:

Table D26 **Examples of THE UNIVERSE IS A RIVER**

Metaphor 1

“[...] in reality there is no distance in the sense of a break. Where is the distance that has a break? Is there any break between you and the sun? It is a continuous mass of matter, the sun being one part, and you another. Is there a break between **one part of a river and another?**” (CW-1: 86)

Metaphor 2

- a. “In an ocean there are huge waves, like mountains, then smaller waves, and still smaller, down to little bubbles, but back of all these is the infinite ocean. **The bubble is connected with the infinite ocean at one end, and the huge wave at the other end.** So, one may be a gigantic man, and another a little bubble, but each is connected with

that infinite ocean of energy, which is the common birthright of every animal that exists” (CW-1: 87)

- b. “I may be a **little bubble of water, and you may be a mountain-high wave**. Never mind! **The infinite ocean is the background of me as well as of you**. Mine also is that **infinite ocean of life**, of power, of spirituality, as well as yours” (CW-3: 216)
- c. “If you want to be great materially, believe that you are so. **I may be a little bubble, and you may be a wave mountain-high**, but know that for **both of us the infinite ocean is the background**, the infinite Brahman is our magazine of power and strength, and **we can draw as much as we like**, both of us, **I the bubble and you the mountain-high wave**” (CW-3: 244).
- d. “Although **we appear as little waves, the whole sea is at our back**, and we are one with it. **No wave can exist of itself**” (CW-8: 30)

Metaphor 1:

Vivekananda’s point here is that we are all connected by an all-pervading energy-source known in Sanskrit as *prana*, and this underlying energy, when given a spatio-temporal quality, takes the form of objects and beings within the universe. Though we may perceive the various objects in this world as discrete, they are not actually so. Even when we look at various things within the universe as discrete objects, the claim is that there is this substratum which connects everything, which is why, Vivekananda claims, we are able to sometimes ‘sense’ when a loved one is not well, or why someone who knows how would be able to transfer energy to another when they are ill, etc. This particular metaphor does not ask us to imagine that parts of the river may take different forms, yet still be part of the river (in the form of ripples, whirlpools and so on, which come into existence as a result of spatio-temporal interference, yet remain one with the river), but the implication is there. This spatio-temporal imposition on the *prana* is known in Sanskrit as *akasha*, and, as mentioned, refers to that aspect of reality which gives rise to name and form – that aspect

which causes a whirlpool in a river, or a ripple, yet the river itself acts as a nexus between every other ripple, and every other form which manifests in that river.

Metaphor 2:

As is more evident from this metaphor (as opposed to its antecedent), there is an all-pervading source of energy which animates everything within the universe. In addition to animating and energising everything in the universe, this *prana* also connects everything in the universe to everything else. Analogous to the elusive ether which Einstein postulated, this could be seen as something similar, though functioning on a more subtle plane; it is also believed that various physical laws³⁰ are premised on, and assume as axiomatic, the existence of this *prana*, otherwise it would be difficult to explain how these laws are applicable across the cosmos.

Furthermore, given that all these waves and all these bubbles are part and parcel of the same ocean, it follows that all being within the cosmos, whether an ostensibly insignificant little insect, or an affluent business magnate, all are part of this same Consciousness, which reflects one of the fundamental assumptions of the *Advaita Vedanta* philosophy, that despite superficial appearances, everything is actually a manifestation of that underlying Source of Consciousness, and, in fact, does not really exist except temporarily because of the name and form that manifestation happens to take at that moment. The goal of human life is simply to try and get rid of this false name and form, so that we may once more become one with that Cosmic Consciousness. Vivekananda summarises this as follows: “Wherever there is life, the storehouse of infinite energy is behind it. Starting as some fungus, some very minute, microscopic bubble, and all the time drawing from that infinite store-house of energy, a form is changed slowly and steadily until in course of time it becomes a plant, then an animal, then man, ultimately God” (CW-1: 87)

³⁰ Like Newton’s law of universal gravitation, which states that every object in the world not only attracts, but is attracted by every other object in the universe at a rate that is directly proportional to the masses of the given bodies, and inversely proportional to the square of the distance between them.

Given the fact that we are all part of this ‘ocean of consciousness’, it also follows that we must never be weak. We must at all times hold our heads high, knowing that we are part and parcel of the greater whole. In addition to individuals, Vivekananda also castigates the Indian nation for not believing in themselves, stating that India is under foreign rule simply because they have a collective mind-set of subservience. If we are all part of the same Consciousness, it must follow that no nation can be greater than another, and no person can be superior to another – the difference lies only in our lack of connectivity with the greater whole; the little wave is only smaller than the others because it has forgotten that the ocean is its source.

Import of metaphor from section 6.4.5.4

MAN’S SOUL IS LIKE THE OCEAN:

Table D27 **Example of MAN’S SOUL IS LIKE THE OCEAN**

“First find out that you are not the slave of nature, never were and never will be; that this **nature**, infinite as you may think it, **is** only finite, **a drop in the ocean**, and **your Soul is the ocean**; you are beyond the stars, the sun, and the. **They are like mere bubbles compared with your infinite being**” (CW-2: 97)

In Hindu philosophy, it is not uncommon to respect, revere and even deify aspects of nature. This is partly because nature in various ways is so awe-inspiring. Sunrise and sunset are typically times when Hindus would light the lamps in their homes. During the full and new moon phases, fasts are observed and offerings made. Couched in mythology, the sun is given reverence since it is the life-giving force in the solar system. Just as the sun gives light to all without discrimination, so too are we to learn a lesson from this and treat all equally. Likewise, many parallels can be drawn from nature, and various life-lessons learnt. Metaphysically, it is also believed that during certain times of the day, and the year (sunset, sunrise, the seasonal equinoxes, etc.) the energy in the atmosphere is conducive to certain things, making different rituals more effective at that particular time. Furthermore, aspects

of nature are then personified and turned into deities, which are then depicted in various ways, based partly on descriptions from the Hindu epics known as the *itihasas*. The sun, for example, is personified as Surya, and various mantras are then chanted in praise on the rising sun during a certain ritual. One particular yoga exercise, known as the *Surya-namaskar*, is a prescribed set of exercises done facing the rising sun, with concomitant mantras to evoke Surya's beneficence.

Mountains, the ocean, the moon, the earth, trees and so on are all worshipped symbolically in this way, deified anthropomorphically, and represented in the form of images.

To re-emphasise the comparatively miniscule significance of nature, Vivekananda concludes by saying that even the sun, the stars and various other 'heavenly' bodies are like little bubbles in an ocean.

This is what Vivekananda means when he says things like: "God is the only real existence, there cannot be two. There is but One Soul, *and I am That*" (CW-7: 10 – my italics).

Import of metaphor from section 6.4.5.5

THE WORLD IS A KETTLE OF BOILING WATER:

Table D28 Example of THE WORLD IS A KETTLE OF BOILING WATER

"When a kettle of water is coming to the boil, if you watch the phenomenon, you find first one bubble rising, and then another and so on, until at last they all join, and a tremendous commotion takes place. This world is very similar. **Each individual is like a bubble, and the nations, resemble many bubbles.** Gradually these nations are joining, and I am sure the day will come when separation will vanish and that Oneness to which we are all going will become manifest" (CW-2: 101)

Here, Vivekananda draws an explicit comparison between the world and a kettle which is beginning to boil. Though there is no mention of the role of the water in this particular discourse, it is tacit that water is the medium through which everything happens – it

connects everything and everything else within in has that medium in common. A kettle which is not plugged in, standing still, with water in it, can be seen as the world before life manifested on it. The application of heat can be seen as the process of creation at play, resulting in bubbles slowly rising in the water, just as life would have started out slowly at first, and progressed to where it is now.

Just as the boiling water, the bubbles within it, and the grouping and even combining of various bubbles are activities not to be seen as separate from the water, but manifestations of activities within the water, the underlying philosophy of *Advaita Vedanta* is brought to the fore once again, showing that as the activity of boiling progresses, the discrete nature of the bubbles becomes lost, until eventually everything joins forces and becomes one.

Vivekananda always said that as technology progressed, not only would individuals lose their individuality, but so would nations. Sovereign states would become more inter-dependent, and the world would become more and more unified until we reach a stage where all nations become, in effect, one global nation.

With the creation of the Euro-zone, and the phenomenon of globalisation, it is perhaps not implausible to conclude that the world is indeed going that way.

Taken further, this could also refer to the Hindu theory of creation, which postulates an eternal cycle of creation and dissolution. According to Hindu cosmology, there are four *Yugas* (Ages): *Krita-Yuga*, *Treta-Yuga*, *Dvapara-Yuga* and *Kali-Yuga*, each occurring in descending order of virtue and spirituality. The *Kali-Yuga* (being the age we are currently in) began in 3101BC, the year Lord Krishna³¹, left the earth. The duration of this Yuga is 432 000 years. *Dvapara-Yuga* was twice as long; *Treta-Yuga*, three times; and *Krita-Yuga*, four times. This cycle would take 4 320 000 years to conclude. When this happens, the cycle starts again. When this cycle takes place a thousand times, one day in the eyes of Brahma elapses. His night is just as long. Brahma lives for a hundred years with days and

³¹ The protagonist in the Hindu epic, the *Bhagavad Gita*, and also said to be the eighth *avatar*.

nights of this length. At the close of this hundred years, the universe is absorbed into the Supreme Being.

At the end of each cycle, the cosmos is destroyed, and at the beginning of each cycle everything manifests anew. This could be seen as analogous to the kettle boiling, reaching a point where all the water evaporates, perhaps, requiring the kettle to be re-filled, starting the process from scratch.

Import of metaphor from section 6.4.5.6

THE EARTH IS A BUBBLE:

Table D29 **Example of THE EARTH IS A BUBBLE**

“This floating bubble, earth —/ Its hollow form, its hollow name,/ its hollow death and birth —/ For me is nothing” (CW-6: 103)

This metaphor is taken from a poem written by Vivekananda, entitled ‘My Play is Done’ (see Theme 6 for supplementary discussion).

The title is a reference to the LIFE IS A PLAY metaphor, and, in realising that his mission is nearly accomplished, he says that his play is coming to a close. As part of this realisation, he points out that the entire world is but a temporary structure created out of our spatio-temporal perception. The moment we realise that the world of space-time is like a dream, and we reach a higher awareness whereby we are not constrained the limitations of the senses anymore, then we will realise that the world ‘pops’ like a bubble, and we will realise that we are nothing but pure spirit, one with the Universal Spirit we call God.

Vivekananda’s point is that he has now done his job in reminding people of this fact, and that he wishes now to return home, and implores the Divine Being, conceptualised here as the Divine Mother, who is working ‘through him’ to hear his plea.

Import of metaphor from section 6.4.5.7

MAN IS A CONDUIT:

Table D30 **Examples of MAN IS A CONDUIT**

<p>a. “[...] each man is only a <u>conduit for the infinite ocean of knowledge and power</u> that lies behind mankind” (CW-1: 69)</p>
<p>b. “From the lowest worm that crawls under our feet to the noblest and greatest saints, all have this infinite power, infinite purity, and infinite everything. Only the difference is in the degree of manifestation. The worm is only manifesting just a little bit of that energy, you have manifested more, another god-man has manifested still more: that is all the difference. But that infinite power is there all the same. Says Patanjali [...]: <u>“Like the peasant irrigating his field.”</u> Through a little corner of his field <u>he brings water from a reservoir somewhere</u>, and perhaps <u>he has got a little lock that prevents the water from rushing into his field. When he wants water, he has simply to open the lock, and in rushes the water of its own power. The power</u> has not to be added, it <u>is already there in the reservoir</u>. So <u>every one of us</u>, every being, <u>has</u> as his own background <u>such a reservoir of strength</u>, infinite power, infinite purity, infinite bliss, and existence infinite — <u>only these locks, these bodies, are hindering us from expressing what we really are to the fullest</u>” (CW-3: 233)</p>
<p>c. <u>“Soul is only the conduit</u> from Spirit to mind” (CW-9: 235)</p>

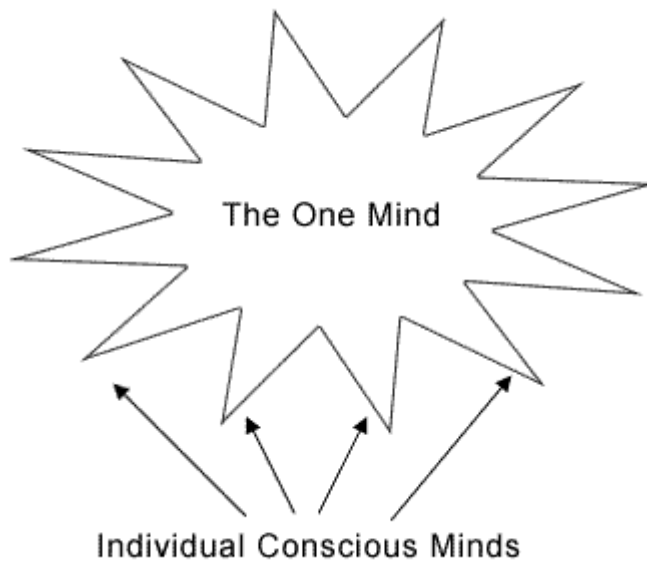
According to the *Vedanta* philosophy, there is a greater spiritual Reality hidden behind every person. Using the conduit as a metaphor, we can imagine great saints, artists and poets as larger conduits able to tap into the knowledge and power which provides them with the inspiration they need to revolutionise the world in their respective spheres. In this sense, greater personalities can be seen as larger conduits, able to channel more than ordinary people. The idea is that we are all conduits, and we all have the potential to

expand our consciousness thereby making God's infinite 'reservoir' of knowledge and power more accessible.

Vivekananda, on many occasions, prophesied his own death, and in 1896 said to his friend and fellow disciple of Sri Ramakrishna that he would not live for more than five or six years (Nikhilananda 2010). The point is not to point out the ostensible accuracy of this alleged prediction, but to look at the rationale behind his conviction, which as an aside was rather accurate, since Vivekananda died on 4th July 1902. This rationale is that his soul was "getting bigger and bigger every day; the body can hardly contain it" (Nikhilananda 2010: 115). One we understand the human body to be like a pipe which channels the 'water' of knowledge and power from the ocean of God, it would be evident why this pipe would eventually not be able to contain the water gushing through it if more and more water starts to flow. If the human body is like a conduit which channels this energy, there will come a point when the finite body will no longer be able to hold this, which is what Vivekananda is alluding to, which is why Vivekananda said that any day this expanding of consciousness may "burst this cage of flesh and bone" (Nikhilananda 2010: 115). The soul is nothing but pure consciousness. He makes reference here to the fact that his soul was expanding so much beyond the realms of ordinary consciousness, into the realms of pure consciousness, that his body was becoming an inadequate container for his soul, just as a conduit which is not large and strong enough will eventually burst due to the pressure.

Consciousness is a field which exists separately from the body, according to the Vedanta philosophy. This consciousness is on a continuum, in ascending order of manifestation, starting from the simplest living organism and culminating in God – Hindu scriptures say that there are 8 400 000 species of life on earth, and each soul must go through each species before qualifying to be born as a human. Even non-living entities exhibit a degree a consciousness, though at a much lower level; a lower rate of vibration. The state of infinite consciousness is conceptualised as an infinite ocean, and our individual souls are to be seen a portion of this continuous field of consciousness, meaning that what we experience as human consciousness is only a small sub-section of the field of infinite consciousness.

The following illustration depicts the point³²:



This diagram essentially illustrates that each individual mind, housed in a sentient being, taps into the energy of a Greater Mind, and draws power and knowledge from that Universal Consciousness. Great geniuses and saints have managed to do, but it gets to a point where the power is so great, that the ‘conduit’ of the human body needs to be shed so that the individual soul can merge into the greater consciousness.

Most of what happens in the realm of Supreme Consciousness lies beyond the realm of human conscious experience, as our bodies only allow limited access to that realm – the more we free ourselves from leading a mundane life, the more we are able to experience the power and knowledge housed in that Supreme Consciousness.

Different living beings experience different portions of this spectrum of Supreme Consciousness, and therefore are also ‘conduits’ through which this Divine Energy is channelled, but given the restraints of their bodies, the expression of consciousness is limited. To explain with another metaphor, each and every soul is like a bright torch kept in

³² From www.intuitive-connections.net

a container, but the more holes each container has, the more the light becomes manifest. Animal bodies have a soul qualitatively the same as that of a human, but the human body allows for a fuller expression of that consciousness. In this way, *all* beings are ‘conduits’, just that some are much smaller than others, allowing for less of that energy to flow through.

Evolution, from a Vedantic perspective, is explained in this manner. Life tries to manifest itself more and more fully, which is why each soul strives for a higher birth, a higher life form, so that it can express its potentiality. Vedanta interprets the ten avatars of Lord Vishnu as a symbolic representation of this process of evolution.

Some background is perhaps in order, before explaining further aspects of this metaphor. Hindus believe in a version of the trinity, whereby the three aspects of creation, preservation and destruction are personified as Brahma, Vishnu and Shiva. All processes of creation in the universe are overseen by Brahma, and Shiva oversees aspects of the universe which lead to destruction, like death. Vishnu is said to be that aspect of Cosmic Energy which aims to preserve the balance and equanimity in the world, and therefore whilst the earth is in existence, Vishnu is in charge of preserving the ‘balance’ in the world. The Hindu scriptures, specifically the *puranas*, which are the epics, proclaim that Lord Vishnu will manifest Himself on earth ten times before the dissolution of the universe. Furthermore, should the need arise, nothing precludes Him from coming in ‘lesser’ forms in between as well. The *puranas* are, by and large, to be interpreted allegorically, and orthodox Hindus by and large agree that the *jnana-kanda* portion of the Vedas must always take precedence when there is a contradiction or ambiguity. All scriptures, both within and without the Hindu tradition, are therefore to be interpreted in that light. This is why Hindus will study other scriptures, like the Bible and Koran, but treat them the same way they would the *puranic* texts, and attribute the truth-value of their precepts in light of the Upanishadic doctrines. All saints, sages and spiritual revolutionaries are to be respected and looked upon with due reverence, but with the caveat that these are the ‘smaller waves’ amid the main ‘tsunamis’ which were pre-ordained to revolutionise the spiritual landscape of the world.

The line between fact and fiction gets very blurry in many domains of Hindu philosophy, and the stories surrounding the avatars are no exception. Hence, there will always be a lively debate surrounding the historical accuracy or lives and exploits of the various avatars, particularly Krishna, Rama and Buddha since there are scriptural texts based on their lives, and various temples around India built in their honour on the claim that they walked those very grounds.

Details aside, the ten avatars most frequently mentioned are as follows:

1. Matsya – the fish incarnation, and obviously water-dwelling;
2. Kurma – the amphibian, dwelling both in water and on land, though typically depicted as a tortoise-like Being;
3. Varaha – who took the form of a land animal, typically depicted as a boar;
4. Narasimha – an incarnation who was hybrid, being half man and half lion;
5. Vamana – an incarnation of limited stature, with pre-human characteristics;
6. Parasurama – (literally axe-wielding Rama) a fully human manifestation, who lived in a forest;
7. Rama – an incarnation living as a human of high moral standing;
8. Krishna – an incarnation who lived a truly Divine Life;
9. Buddha – an agrarian prince who taught the lesson of selflessness;
10. Kalki – an incarnation who has not yet manifested, but will be a highly advanced Being with immense powers.

As mentioned, the avatars of Vishnu are many. There are twenty such manifestations named in the Bhagavatam, for example, one of the well-known *puranas*; of these, the ten above-mentioned are said to be the main ones. A distinction is made amongst these manifestations, in the sense that some are full revelations of Divinity, or *Purna-Avatars*, and some are partial revelations, or *Amsavatars*.

Narayana and Nara, for example, are amongst the avatars not mentioned in the list above. They are praised in various *puranas*, and there are tomes written on their exploits of chivalrous bravery.

The matsya avatar was said to have been assumed by Vishnu to save Manu, the famous Hindu law-giver, and author of the *Manu-Smriti*, as well as the seven sages (discussed briefly under THEME 6: VIVEKANANDA'S MISSION IS A VOYAGE TO UNKNOWN LANDS) from a devastating flood, and was said to have been sent to rescue the Vedic texts from the deluge.

As kurma avatara, Vishnu was said to have supported the mountain Mandara on his back, using it to churn the cosmic ocean in order to recover the 'nectar of immortality' which was lost.

As varaha avatara, Vishnu defeated Hiranyaksha, a demonic being, and saved the earth from the depths of the cosmic ocean.

As Narasimha, Vishnu destroyed Hiranyakasipu, another demonic king, who had received immunity from death as a boon, and was told that no man, no god, and no animal could ever kill him; and that he would never be killed during the day, nor during the night. After receiving this boon, he considered himself virtually immortal, and went on to conquer various lands across the world, killing anyone who stood in his way. For this reason, Vishnu manifested as a hybrid, in the form of an embodied being, meaning he was no longer a 'god' *per se*; being half lion and half man he was neither man nor animal, and Hiranyakasipu was killed at midnight, making it neither night nor day.

As Vamana, Vishnu was able to traverse the three worlds, and prevent Bali, the evil king, from taking over, and banished him to the 'nether regions' of existence.

As Parasurama, Vishnu's role was to rid the warriors of their haughty behaviour because they were becoming bullies, whereas the warriors were supposed to be the defenders of the weak. In this form, he was said to have traversed the world twenty-one times, using his axe to annihilate the entire race.

In the Rama avatara, Vishnu was to set the tone for what it meant to be an ideal man, with the principles of right conduct, leadership and forgiveness as the primary guiding tenets. The story of Rama's life is documented in the great epic known as the Ramayana. His brother, Lakshman, and his wife, Sita, were said to symbolise the ideals of loyal brotherhood and woman-hood respectively.

Buddha, or ‘the enlightened one’, is often identified with Gautama, son of King Siddhodana, who is known to the world as Buddha. Many contend “that Hinduism wished to absorb Buddhism into its fold by recognising Buddha as an incarnation of Vishnu” (Krishnananda 1994: 61), making it questionable whether or not this refers to the same person in the Hindu scriptures. Many orthodox scholars and followers of Hinduism are of the opinion that the Buddha referred to in the Hindu scriptures as an incarnation of Vishnu “was a different person altogether” (*ibid.*: 61), who came to earth for the purpose of hoodwinking the demons in order to overcome them and re-establish a just society.

At the end of this age, when the earth deteriorates into a state where there is veritable chaos, evil, warfare, etc., Vishnu will manifest as Kalki, and he will “come riding on a white horse and brandishing a flaming sword, flying like the wind, judging and destroying the wicked, saving the good, the just and the divine” (Krishnananda 1994: 61), and this will mark the dawn of a new age.

These accounts are very perfunctory, and do not do justice to the euphuistic literary flair with which the original accounts are written, and they are rife with imagery and symbolism which most believe are meant allegorically, though there may be a historical import as well – most followers of Buddha, Krishna and Rama would insist that they were historical figures.

Vivekananda himself gives lip-service to these various avatars, and his guru, Sri Ramakrishna, not only referred to himself as an avatar, but his followers indeed take him to be such, and Vivekananda himself is also considered to be avatar-like by many. Vivekananda was very sceptical of his master’s credentials and authenticity, and was saying to himself that if Ramakrishna was really a great saint, he must declare it; upon his death-bed, Ramakrishna said (seemingly reading his mind) that he must not doubt, and ‘that whom you call Rama, and that whom you call Krishna, has now been born as Ramakrishna’. Vivekananda goes so far as to say that “some believe that [the worship of Krishna grew out of] the old sun worship. There seem to be several Krishnas: one was mentioned in the Upanishads, another was king, another a general. All have been lumped

into one Krishna” (CW-1: 247-248). And at various points says that the historicity of many of these great avatars can be doubted, but not that of Sri Ramakrishna, with whom he had lived side by side for so many years, and whom many had seen perform various super-human feats.

Further details are not relevant for the purpose of understanding this metaphor, but if we interpret the ten main avatars as being manifestations of life upon earth, having emanated from that Divine Consciousness, then we can understand it as starting out with a very basic life-form, of an aquatic nature, and then that same consciousness trying to expand its existence within the limitations of being an embodied being. The aquatic being will not only reproduce, but also try to express itself more fully by evolving into other beings, whereby the underlying consciousness from which it emanates can express a higher degree of manifestation. From a Hindu perspective, this is the basis and rationale behind biological evolution, which is more in sync with the Lamarkian version than the Darwinian one, though not categorically denying either, seeing each as only part of the story. Vivekananda says, for example, that “Taking for granted that Darwin is right, I cannot yet admit that it is the final conclusion about the causes of evolution” (CW-7: 97), and then later explains that:

You are certainly aware of the laws of struggle for existence, survival of the fittest, natural selection, and so forth, which have been held by the Western scholars to be the causes of elevating a lower species to a higher. But none of these has been advocated as the cause of that in the system of Patanjali. Patanjali holds that the transformation of one species into another is effected by the "in-filling of nature" [...] It is not that this is done by the constant struggle against obstacles. In my opinion, struggle and competition sometimes stand in the way of a being's attaining its perfection. If the evolution of an animal is effected by the destruction of a thousand others, then one must confess that this evolution is doing very little good to the world. Taking it for granted that it conduces to physical well-being, we cannot help admitting that it is a serious obstacle to spiritual development. According to the philosophers of our country, every being is a perfect Soul, and the diversity of evolution and manifestation of nature is simply due to the difference in the degree of manifestation of this Soul.

The last line is important to understand the import of this metaphor, as it summarises the crux quite nicely:

Vivekananda believes that all the stories of the avatars can be taken allegorically, and as such it would be plausible to interpret the avatars as symbolising the process of evolution, where with each progressive development, a new life-form is born (a kind of speciation), allowing for a greater ‘flow’ of this Divine Consciousness, making each successive life-form a bigger and bigger ‘conduit’ through which this energy can ‘flow’; humans are the most suitable “conduit for the infinite ocean of knowledge and power”. Each soul acts as the conduit through which God’s ‘Spirit’ is channelled. The guru is said to have the power to channel God’s energy through the disciple, which is why Krishnananda (2014: 5), in his commentary on the *Mundaka Upanishad*, says: “Like the gushing waters of a mountain torrent, when the obstructing dam is broken, Divine Wisdom floods the heart of the aspirant: he knows”.

Import of metaphor from section 6.4.5.8

MAN IS A VORTEX:

Table D31 Examples of MAN IS A VORTEX

<p>a. “Man is, as it were, a centre, and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again <u>sending them off in a big current</u>. Such a centre is the <i>real</i> man — the almighty, the omniscient — and he draws the whole universe towards him. Good and bad, misery and happiness, all are running towards him and clinging round him; and out of them he fashions <u>the mighty stream of tendency</u> called character and throws it outwards” (CW-1: 21)</p>
<p>b. “This very year some of your friends may have died. Is the world waiting without going on, for them to come again? <u>Is its current stopped</u>? No, it goes on. So drive out of your mind the idea that you have to do something for the world; the world does not require any help from you” (CW-1: 53)</p>
<p>c. “As soon as a <u>current of hatred</u> is thrown outside, whomsoever else it hurts, it also hurts yourself; and if love comes out from you, it is bound to come back to you” (CW-</p>

1: 221)

This metaphor aims at explaining the concept of *karma*, explained in the context of what is called *Karma Yoga*, being one of the four paths to enlightenment in the Hindu philosophy. Should one be of a philosophical bent, the path of knowledge is recommended to you, known as *Jnana Yoga*; should one be of a mystical bent, the path of *Raja Yoga* is recommended; should one be of an emotional temperament, the path of *Bhakti Yoga* is recommended. Vivekananda has written a book on each of these topics, to be found in his CW. His treatise on *Karma Yoga* is to be found in CW-1, which is where this metaphor has been taken from.

Karma Yoga is the path prescribed for those people who have an outgoing personality, and who are predisposed to working with their hands. The idea is that people should learn to work without any expectation of reward, since by expecting praise for what you do, you create a karmic bond with the work you have produced. What causes us to be bound to this world is our attachment to various things at various levels, which ultimately forces us to be born again and again into this world, and leads to an endless cycle of suffering. With each birth, we are meant to learn new lessons and better equip ourselves to transcend our attachment to the world. One of the ways in which we are attached is to expect praise and reward for the work we do. Should our work incur criticism, we are upset, and if we are praised, we are happy. But Vivekananda points out that both these consequences are to be avoided, because just as we can use a thorn to remove another thorn from our finger, they are both still thorns and need to be thrown away. The thorn used to remove the other thorn does indeed serve a purpose, but there should be no emotional attachment to it. Likewise, we should conduct ourselves in a manner whereby we should detach ourselves from the fruits of our actions. In so doing, we are able to forego the karmic link that we create when we do something.

If it is true that for ‘every action there is an equal and opposite reaction’ to borrow the Newtonian turn of phrase, then it seems inevitable that every thought and every action will produce some kind of binding result. What we would call typically ‘good’ thoughts/actions would result in the same coming to you. It is often said that the result which comes back to you come back with three-fold force, since it gathers energy from other affected parties. Should one’s thoughts/actions be of a negative nature, then the same comes back to you.

However, according to the *Vedanta* philosophy, the aim of life is to transcend our attachment to the world, and even good actions having a binding effect on us, and therefore the idea behind being a karma yogi is directed towards avoiding the binding effects of even good actions. The way to avoid this is to perform your duties to the best of your abilities without expecting any reward for what you do. Should praise ensue, it should not inflate one’s ego, and conversely with criticism, though it should be noted as a means to improve oneself. Vivekananda says, in fact, that there “is no action which does not bear good and evil fruits at the same time”, so our actions will necessarily be ‘mixed’ in this manner, resulting in attachment, unless we renounce the fruits altogether (CW-1: 50).

Essentially, this metaphor is illustrating the mind as the controlling factor, acting as a vortex which attracts different kinds of energies in the universe, and once this energy is brought to the centre, it is sent out again into the world, creating a cycle of thoughts going ‘in’ and ‘out’ of your being. Should these thoughts be positive, it will be picked up by other people, and this person will be deemed ‘charming’ or ‘charismatic’; should the person harbour negative thoughts, the opposite will be the case. As mentioned, one may be ‘better’ than the other, but it is to be noted that the very existence of the vortex is a problem as it creates karma, which ideally is something we should dispense with altogether.

One way of doing this is to renounce the fruits of one’s actions, but this is a step towards self-abnegation, which is the ultimate goal. If our minds are creating these whirlpools of karmic action, then a complete cessation of thought will cause this vortex to cease, meaning that the whirlpool will simply ‘merge’, in a sense, with the surrounding waters. This is essentially what happens when one is able to completely control one’s thoughts and still the

mind. As long as we think, we tend to have desires which create whirlpools which preclude us from *really* being part of the ‘ocean of Consciousness’ which surrounds us, and in order to join the surrounding waters, we simply need to stop the thought-processes of the mind causing the ‘vortex’, which results not only in a kind of separation from the surrounding waters, but also creates activity and unnecessary turmoil. We carry these desires with us after death, and have these predispositions which almost control us, and the more deeply entrenched these desires are, the more difficult they are to overcome. Furthermore, it is believed that human souls do not take birth again immediately after departing from the previous body, which means that the desires will be there without the desired objects “in its gross form there” (Abhedananda 2008: 99), which will lead to more suffering, eventually leading to a human birth where these things are rapaciously sought after.

We see here how this drives at one of the underlying tenets of the *Advaita Vedanta* philosophy, since we know very well that the whirlpool ‘exists’, but its very existence is premised on certain things, and when those conditions are no longer there, the whirlpool simply vanishes. Literally, a whirlpool can only exist if two opposing streams intersect, but this passes as soon as the flow changes, and it was as if the whirlpool never was. Likewise, our individual consciousness only exists as long as our mind creates this thought-vortex, and as soon as this stops, we merge into the Universal Stream of Consciousness. Hence, Vivekananda also warns against the ego that comes with the idea that the world somehow needs us, and illustrates this with various metaphors throughout the *CW*, saying things like we are tiny bubbles in an infinite ocean, and that we should not expect that the cosmos is dependent on us for anything, etc.; on the contrary, the opportunity to serve and uplift is one *we* should be grateful for, for it allows us to improve ourselves and ultimately dispense with our own suffering.

Import of metaphor from section 6.4.5.9

GOD'S GRACE IS A REFRESHING DRINK:

Table D32 Example of GOD'S GRACE IS A REFRESHING DRINK

“But to those whose **thirst for life has been quenched for ever by drinking from the stream of immortality that flows** from far away beyond the world of the senses, whose souls have cast away [...] the threefold bondages of lust, gold, and fame” (CW-4: 179)

This metaphor, taken from an epistle addressed to the Maharaja of Khetri, who was a close ‘friend’ (or more accurately, disciple) of Swami Vivekananda, was written in the context of his return from his rather successful first visit to the West. The Maharaja praised him for his work, and bestowed his well wishes upon the swami. In his reply to the Maharaja, he pointed out the role that the Maharaja himself could play in reviving the spirit of Indian pride and culture once more. Vivekananda also emphasises the need for spiritual values, and the role renunciation (in the sense of monk-hood) can play in this. Worldly people, by and large, are caught up in a web of desires, stemming from the desire for sex, wealth and social status. This creates a karmic bond to the world, resulting not only in misery and other forms of suffering, but also inhibits spiritual progress in that this bond results in a cyclic round of births and deaths, and precludes one from connecting to God’s grace. Vivekananda often quotes the analogy used by his Master, Sri Ramakrishna, saying that no matter how careful one is in a room full of soot, one is bound to be tainted by it; likewise, no matter how careful one is of falling prey to the mind’s desires, as long as one is surrounded by the temptations of this world, one would be affected by it.

In this context, Vivekananda points out that God’ grace is ever flowing from the “stream of immortality”, but people try to slake this thirst by the wrong means, resulting in a perpetual desideratum. All that is needed is the wisdom to realise this, and ‘walk over’ to the ‘stream’, where an endless supply of ‘water’ would be available. Walking over to this stream would be tantamount to renouncing the three-fold desires of “lust, gold and fame”,

enabling one to finally drink from this stream resulting in succour from life's woes. He asks the Maharaja to help him in his mission of creating awareness of this fact, furthermore that India and indeed the entire world are in dire need of this kind of knowledge as they were getting lost in the quagmire of materialism.

Import of metaphor from section 6.4.5.10

SPIRITUAL LIFE IS A VOYAGE ACROSS AN OCEAN:

Table D33 **Examples of SPIRITUAL LIFE IS A VOYAGE ACROSS AN OCEAN**

<p>“Is God a nervous fool like you that the <u>flow of His river of mercy would be dammed up by a piece of meat?</u>” (CW-4: 200)</p>
<p>“The brutal mania for leading has <u>sunk many a great ship in the waters of life</u>” (CW-5: 23)</p>
<p>“[...] he who has to <u>steer the boat of his life</u> with strenuous labour through the constant life-and-death struggles and the competition of this world must of necessity take meat” (CW-5: 314)</p>

Vivekananda here speaks about human life as a voyage on a boat trying to traverse an ocean. It is also important to note that “[m]any of the sacred texts of *Vedanta* describe the body as a boat, with the help of which the spiritual seeker crosses the ocean of mortality and sorrow” (Adiswarananda 2011: 213). Just as in a voyage of this nature, one would need to steer the boat, and overcome various trials and tribulations like storms and so on, so too in the spiritual journey one faces challenges like the everyday problems one encounters, and overcoming these would be like getting one's ‘boat’ through a ‘storm’. Just as a responsible captain can get a boat through such things by advising accordingly, should the crew listen, so too can one get through life's challenges with the assistance of a spiritual mentor.

However, Vivekananda is making a very particular point here pertaining to diet, especially with regard to meat-eating and whether it is appropriate for people to do so. As discussed in THEME 5, Vivekananda says that people get to a point where we can “rest” our oars, and let the momentum “take the boat to the other side” (CW-5: 92), but in order to get to the point, one has to first get to a fairly advanced stage in one’s spiritual life, here conceptualised perhaps as the tail-end of the metaphorical voyage. In order to get to this point, one must have went through the four stages of human life, which are student-hood, that of a householder, humanitarian and spiritual recluse. One can ‘skip’ the first three if one is advanced enough, and has been able to transcend one’s desires and so on for such.

Typically, to get to the fourth stage, one has to go through the ‘learning curve’ of the first three stages, and this is when one has of necessity to live a worldly life, as one has to be trained for a particular profession during his student-hood, then start a career, get married and raise a family, and perhaps post-retirement start to do some work for the community and expand one’s influence and love. It is at this point that one can rest the oars and let the momentum carry one to the shore on the other side. This metaphor does not necessarily mean that death is the arrival on the other side. Progress on this journey is marked by one’s ability to overcome selfishness and various other forms of attachment and desire. The more one is able to transcend these, the more progress is made on this journey. It is expected that towards the end of one’s life, one learns to detach more from the children, and even from one’s spouse, and one ought to feel the urge to help others less fortunate, and share the life lessons one has learnt with them. Should one be just as attached at the end of his life as he was at the beginning, then he would have to be born again in this world until he has learnt to overcome those desires.

One cannot simply ‘jump over’ the initial stage of the journey without first having transcended one’s desires, which is why it is necessary to first go through the initial stage of the journey, to ‘weather the storm’, so to speak. And Vivekananda is making the point that while going through these initial stages, it is unnecessarily utopian to expect each and every person to follow the same rules and regulations which apply to the monks who are in the final stage of the journey. Of course, for those who have dedicated their lives

exclusively to spiritual pursuits, Vivekananda strongly advises “a strict vegetarian diet” (CW-5: 314), though as will be discussed later, even this is not a categorical injunction.

In the context of dietary restrictions, it should be noted that even within the Ramakrishna order of Monks, there is no restriction “on what one eats” (Sankar 2011: 92), and indeed the current researcher, whilst doing fieldwork in various parts of India, has seen firsthand at Belur Math, the headquarters of the Ramakrishna Math and Mission, that fish is served to guests and consumed liberally even by some of the monks; likewise in Kamarpukur, a place especially significant in the life of Sri Ramakrishna, and in the various ashrams in Shillong, one of which the current researcher stayed at and came to know that six of the nine resident monks consume various kinds of meat, including fish, chicken and goat meat.

Be that as it may, Vivekananda says that if one is working through the ‘storm of life’, one should indulge in a healthy, high-protein diet, which typically is a meat diet. In a commentary on *Food and Cooking*, Vivekananda clearly says, in the context of pointless arguments put forth by in defence of either side, that “the flesh of the goat makes the intellect like that of the goat, the flesh of the swine like that of the swine, and fish like that of the fish. The other declares that it can as well be argued then that the potato makes a potato-like brain, that vegetables make a vegetable-like brain” (CW-5: 311). Later on he adds that “[a]fter carefully scrutinising all sides of the question and setting aside all fanaticism that is rampant on this delicate question of food”, that such ‘restrictions’ “must be different according to the difference of birth and profession”, and of course none must be condemned for their predilections either way (CW-5: 313).

Vivekananda’s master, Sri Ramakrishna, was even more liberal when it came to matters pertaining to diet, even in the context of spiritual life. In Nikhilananda (1974), the following is noted:

In Chapter 19, which details Sri Ramakrishna’s conversations whilst recuperating from a broken arm, he says that “[t]he rishis of olden times, endowed with the Knowledge of Brahman and having experienced divine bliss, ate everything, even pork”. In Chapter 29, while speaking to devotees on the topic of Durga Puja, which is an offering to God in the

form of the Divine Mother, he said: “Blessed is he who feels longing for God, though he eats pork”. Later on, in Chapter 41, he says the same thing almost verbatim, and again in Chapter 47, that “[blessed] is the man who retains his love for the Lotus Feet of God, even though he eats pork”. Ramakrishna himself, upon the advice of his doctor, when he was very sick with throat cancer, was advised to eat some mutton to regain his strength, agreed: “On having heard their advice Sri Thakur [being another appellation for Sri Ramakrishna] said to the attendants, ‘Look, you should not buy mutton from a butcher’s shop where there is no image of butcher’s *Kali*’. The devotees according to his instructions, would deliver mutton to Sri Ma [Sri Ramakrishna’s consort] who would boil the same for a few hours and strain out the soup for Sri Thakur” (Abedhananda 1970: 73). When the pain came back afterwards, the doctor asked him to try eating snails, which his consort was hesitant to prepare for him; he said the following to her: “ ‘I shall take it, you will cook it for me, there will be harm in doing so. The boys will collect snails [...] from the tank and prepare them for cooking, you will then cook’ ” (Abedhananda 1970: 75-76).

Swami Abedhananda narrates an incident where they decided to go out in search of some chicken curry at “Piru’s Restaurant in Beadon Street”, and how “Narendranath [Swami Vivekananda’s pre-monastic name] ordered fowl curry” while they “silently waited on the bench”, and points out how “Narendranath consumed almost the whole of it with great delight” (Abedhananda 1970: 79). They saw this as an act of rebellion against orthodoxy, which stated that food must only be consumed from others belonging to the same caste, which the restaurant owner seemingly was not.

In Chapter 28, Sri Ramakrishna explicitly states: “I don’t give the youngsters a pure vegetarian diet”, referring to the group of youths who came to him for spiritual guidance, a group which included Naren, or the young Swami Vivekananda. Hence, it does not strain credulity that this would have influenced his philosophy and informed his teachings later on in life.

Of course Vivekananda himself would justify his opinion with reference to various scientific facts, including scriptural injunctions. In defence of the charge that the Kshatriya caste (which Vivekananda was born into, and which Lord Krishna, Lord Rama and Buddha

was born into) he would say that “[m]eat or no meat, it is they who are the fathers of all that is noble and beautiful in Hinduism” (CW-4: 200). When talking about *The Education that India Needs*, he would point out that “so long as vegetable food is not made suitable to the human system, [...] there is no other alternative but meat-eating” (CW-4: 276), and later that “the forcing of vegetarianism upon those who have to earn their bread by labouring day and night is one of the causes of the loss of our national freedom”, and that man can never lead a productive and active life “except through meat-eating” (*ibid.*). When asked whether it is “proper or necessary to take fish and meat”, Vivekananda’s answer was an unambiguous “Ay, take them, my boy!” (CW-5: 265). Vivekananda also believed that an excessive emphasis on a vegetarian diet was detrimental to the Indian people in the sense that it was making the people weak and submissive, and that was why he said that: “I teach meat-eating throughout the length and breadth of India”, partly in the hope that an invigorating diet would lift them out of their stupor (CW-9: 386). This is because Vivekananda was of the opinion that “the nations who take the animal food are always, as a rule, notably brave, heroic and thoughtful” (CW-5: 313). And further that “[t]here is not a word of truth in” the claim that Hindus believe in reincarnation, and would not kill anything for food for fear that they would have to be reborn and suffer the same fate (CW-9: 490).

In his *Memoirs of European Travel*, he would detail how they tried to capture a shark by enticing it with a piece of pork (CW-7: 221), later describing that “[i]t was real English pork, tied round a huge black hook, heaving under water most temptingly!” (*ibid.*: 222). One of Vivekananda’s closest brother-monks, Swami Abedhananda, recalls in his autobiography how they would go fishing and enjoy the catch afterwards in the form of a hearty meal (Abedhananda 1970: 81). When they wanted to eat fish, they would always go out and catch it themselves; afterwards they would fry it “in an earthen pot”, and thereby fulfill their “desire for taking sea-fish” (*ibid.*: 125-126).

It was said that “[t]here was a time in this very India when, without eating beef, no Brahmin could remain a Brahmin”, but this changed as India became a more agrarian society (CW-3: 95). About beef-eating specifically, Vivekananda believed that people must always be adaptable, because, and as “circumstances change, ideas also must change”,

which is why “[b]eef-eating was once moral” (CW-6: 61). In the context of justifying a butcher’s livelihood, he would say that “[i]f we did not eat beef and mutton, there would be no butchers” (CW-4: 2). Vivekananda was also known to quote from the Manu Smriti³³, a well-known scripture detailing the Hindu ‘code of conduct’ at the time; chapter 5, verse 30 of this scripture says that “[i]t is not sinful to *eat meat* of eatable animals”. There are other references to beef-eating in the said scripture as well. However, it is to be noted that the smriti portion of Hindu scriptures are not taken as the ultimate authority on spiritual matters, and are seen as general guidelines, perhaps relevant to a particular society in history, and must never be taken and interpreted out of context.

It seems evident, then, why Vivekananda would say that eating meat is a necessary means to in this journey of life in order to get through the initial stages of the journey, which requires hard work and therefore a lot of energy. In conclusion, and at the risk of mixing metaphors, Vivekananda also pointed out later in a note to an acquaintance that God will not withhold his grace from a devout disciple on the basis that he is eating meat (see second metaphor cited above), and from the above discussion, it is evident that meat-eating in certain circumstances is necessary in order to succeed in crossing the ‘ocean of life’ and getting to the other side – the ‘shore’ of eternal beatitude.

Metaphors based on Theme 6: Swami Vivekananda’s mission

Import of metaphor from section 6.4.6.1

VIVEKANANDA’S MISSION IS A VOYAGE TO UNKNOWN LANDS:

Table D34 **Examples of VIVEKANANDA’S MISSION IS A VOYAGE TO UNKNOWN LANDS**

a. “I have <u>launched my boat in the waves</u> , come what may” (CW-8: 179)
b. “ <u>My boat is nearing the calm harbour</u> from which it is never more to be driven out” (CW-8: 334)

³³ Available at <http://www.sacred-texts.com/>.

Vivekananda often compares his mission to a voyage. In conversation with one of his brother-monks, known by the name Kaliprasad (who later became Swami Adbhedananda), it was mentioned that Vivekananda's teachings in the West are very different from the discourses he used to give in the early days at the Baranagore Math soon after Ramakrishna's passing away. The latter were, according to Kaliprasad, far more philosophical, in-depth and abstruse. Vivekananda responded then that whenever he spoke in public, especially in the West, it was none other than the Master (Sri Ramakrishna) speaking through him. This implies that throughout his sojourn, his Master was not only watching over him, but also working through him via some mysterious means. So although Vivekananda was the one steering the 'boat', he was always guided. Others who also made his mission successful are often conceptualised as being part of a crew, like the citizens of Madras who initially sent him to the West, and received him upon his return, or the Maharaja Ajit Singh who financed not only his trip to the West, but also provided funding to Vivekananda's family, as they were in dire straits after the premature death of Vivekananda's father.

The 'boat' which Vivekananda steered travelled all over the world (the 'ocean'), stopping here and there and inspiring people with his message. Vivekananda connotes in his boat metaphor that just as the boat cannot be said to belong to any particular part of the sea, Vivekananda's mission does not belong to any particular country; the captain too does not belong to any part of the sea, or even to the boat which brings 'goods' (the message/teachings) – he just happens to be chosen as the conduit.

Vivekananda faced many challenges whilst overseas, often ones which could have been avoided, had his countrymen been a little more helpful. He was very critical of the fact that nobody was willing to send a letter from India to the USA saying that Vivekananda represented the Indian people; at that time, there was no organisation to which he was affiliated. This was a precondition to speaking at the World Parliament of Religions, where he gave his first-ever public address on September 11th, 1893. He was told that he could not speak at this event, since he was not a representative of any registered organisation. The lack of funding in his early years in America, libellous attacks from various rival

organisations particularly the Theosophical Society³⁴, and Christian missionary groups who felt that he was advocating paganism were all compared to waves which impeded his peaceful mission. He overcame these ‘waves of opposition’ in various ways, due to help from various sources, which often are conceptualised as his loyal crew. A renowned professor from Harvard University, for example, named John Henry Wright, happened to make Vivekananda’s acquaintance in his very early days, and Prof. Wright happened to be closely acquainted with the organisers of the World Parliament. After meeting Vivekananda, Prof. Wright was so impressed with him that he immediately wrote to the organisers and said that to ask Vivekananda for any credentials is as presumptuous as asking the sun whether it has the right to shine; and added that Vivekananda was a man more learned than all their learned professors put together. After a few months in America, some scholars comprising theologians and philosophers invited him to a public debate, where he was challenged on various points from the perspectives of Western philosophical thought. Vivekananda embraced the idea, and saw it as a forum where he could express his views and persuade people, instead of seeing it as a hostile attempt to sabotage and undermine him. Like that, the tumultuous waves of opposition he faced were always calmed somehow, enabling him to continue his work.

The ‘harbour’ could represent one of two things. It could refer to his return to India, where the headquarters of his newly founded organisation, the Ramakrishna Math and Mission in Belur is, where he spent his last days in peace and quiet on the banks of the sacred Ganges River prior to his death. But given that he knew when he was going to die, it could refer to his return to his ethereal home. A few years before, he said to his brother-monk, Swami Adbhedananda that he had only five or six more years left to live. When he was told not to speak of death at such a young age, Vivekananda explained that one needs to understand the following: he said that his consciousness was expanding on a daily basis, and that a time would come when his body would no longer be able to hold him. The Vedantic belief is that our consciousness is restricted by the body which we are in. The earth-worm has a

³⁴ Who offered Vivekananda financial assistance on condition that he joins their organisation; he refused on the grounds that he did not agree with their metaphysics.

soul which is qualitatively the same as a human being's, or any other being; it's just that the body in which it is housed precludes the soul from manifesting its potential. A human body is more suited for this, which is why humans can display acts of creativity in the form of art and so on, and highly spiritual people who have transcended the state of body-consciousness are often to leave their bodies during states of meditative trance, to return hours and sometimes days afterwards. Both Vivekananda and Sri Ramakrishna have experienced this phenomenon on various occasions, and they both would need onlookers to chant certain mantras into their ears to bring the soul back to body-consciousness. The expanding of consciousness, then, refers to this state of being where the soul starts to melt like a block of ice in the ocean, where it simply merges with the ocean. Ramakrishna often said that 'Naren' (being Vivekananda's pre-monastic name) needed his mind to be grounded on earth, or else he would simply leave his body and return to the place from whence he came.

On that note, Sri Ramakrishna tells a story which could be interpreted in various ways. He explains that one day, whilst in a state on meditation, he went into a state of *samadhi*, which is a state in meditation when the soul leaves the body and travels to various places. During one these (astral) travels, Sri Ramakrishna is said to have transcended the seven heavens, and the realms of the gods, and went to a 'place' where the seven sages are said to sit in an eternal state of meditation. In Pillai (2012: 1682)³⁵, these seven sages are named as follows:

1. Mareechi;
2. Atri;
3. Anjiras;
4. Pulaka;
5. Pulastya;

³⁵ Many thanks to Swami Lokahitananda, of the *Ramakrishna Math and Mission* in Thiruvananthapuram, India, who directed me to this source after a discussion on this topic.

6. Kratu; and

7. Vashishta.

Ramakrishna merely refers to them as the seven sages mentioned in the *puranas*³⁶, says that when he saw him in his cosmic vision, he approached one of them and told them that he was from earth, and that he was going back to teach mankind, and asked the sage³⁷ if he would be prepared to come down to earth with him to assist in this mission. Without saying anything, the sage opened his eyes slightly, and smiled, implying his assent. Ramakrishna then says that the moment he saw Vivekananda, or the young Naren, he recognised the latter as that very sage. It was said that when Ramakrishna first saw Vivekananda (Naren), he was ecstatic with joy, literally jumped up and down like a child, fed him various sweet-meats, and kept repeating that his ‘man has finally come’. Nobody understood what he meant until this rather haunting and cryptic explanation was proffered. Getting back to the point, maybe Vivekananda was referring to his return to his Cosmic Home, in the realm where the seven sages dwell, given that this metaphor is taken from an epistle written on April 7th 1900, not too long before his death³⁸.

Import of metaphor from section 6.3.5.2

VIVEKANANDA IS (LIKE) A PROPHET ‘SENT’ BY GOD:

Table D35 **Example of VIVEKANANDA IS (LIKE) A PROPHET ‘SENT’ BY GOD**

<p>“Christis and Buddhas are but <u>waves on the boundless ocean which <i>I am</i></u>” (CW-7: 52)</p>
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As mentioned earlier (under THEME 2), the world and everything in it can be conceptualised as waves in relation to the ocean. The universe is an extended manifestation

³⁶ A set of scriptures comprising the *smriti* portion of Hindu scripture, made up of the epics and other such works.

³⁷ Which of the seven exactly is not mentioned.

³⁸ It must be noted that the line between fact and fiction gets blurred in Hindu philosophy, and whether this particular story is meant literally or allegorically will never be clear.

of God, and prophets and *avatars*³⁹ also different manifestations, send from that Pure Consciousness to restore some sort of imbalance that has occurred amongst the other ‘waves’. This presupposes that the manifestation, due to its separation from the source, is subject to imbalance, and that an intervention of some sort is required every now and then. Vivekananda is one of these ‘corrective waves’.

In the context of the discourse from which this illustrative metaphor is lifted, Vivekananda is saying that we are actually *all* from the same source, and that the same ‘ocean’ of consciousness pervades every single thing in the universe, so much so that they should not see themselves as separate from even Christ or Buddha. Each and every being has the ability to reach that state of consciousness; to stop being a wave and once again resume its rightful place as part of the ocean. Desires are the basis for having to come back as a ‘wave’. It is just the case that some of these ‘waves’ come in the first place without desires, making their return to the ‘ocean’ easier. Ordinary people are born with desires, and until these desires are dispensed with completely, the impulse to become a ‘wave’ (i.e. be born again) would always be there. His mission on earth, therefore was to help people to realise this, and to provide practical means and methods for people to achieve this goal.

Import of metaphor from section 6.3.5.3

ADULATION IS LIKE A BUBBLE:

Table D36 Example of ADULATION IS LIKE A BUBBLE

“I sought praise neither from India nor from America, **nor do I seek such bubbles**” (CW-5: 62)

³⁹ The word literally means ‘descent’, and refers to a manifestation of that God-consciousness on earth. Hindus believe that there will be ten such incarnations on earth, but also acknowledge saints and prophets as veritable avatars too.

This is a simple yet powerful metaphor, showing Vivekananda's detachment from his mission. In many instances, he had to have very thick skin, and rely only on his own fortitude, given the lack of support he had from ostensible friends. In this particular metaphor, taken from a letter written to an Indian friend, Vivekananda shows his commitment to living the ideal stipulated in the Bhagavad Gita, one of the most widely read Hindu epics, where chapter 18 (the concluding chapter) talks about the idea of working and serving without being attached to the fruits of those actions, in other words, to perform your duty without expecting anything in return. This upshot of this is that neither praise nor censure should affect you, and that you should always do your best notwithstanding. By employing this mind-set, you avoid attachment which leads to karmic bondage, which is what we ought to strive for in order to avoid being reborn in order to learn the lessons which were not learnt, and in order to overcome the desires which caused your attachment and rebirth thereby. In eastern thought, a saint is defined simply by virtue of their having transcended their attachment to the world, so it would be expected that Vivekananda would function in the world according to this mind-set.

What makes this metaphor so powerful is that his entire philosophy is summed up in this metaphor, by comparing what most people would expect (respect, praise, recognition for your work) to something as ephemeral as a bubble, of course implying that such praise would also be evanescent. We know that bubbles can be inflated to quite a large size, but when it bursts, it simply dissipates, and we should not live with the delusion that praise for what you do is something that will last for a long time.

Import of metaphor from section 6.4.6.4

SENSUAL PLEASURES ARE LIKE BUBBLES:

Table D37 **Example of SENSUAL PLEASURES ARE LIKE BUBBLES**

<p>“We have seen enough of this life to care for <u>any of its bubbles</u>” (CW-5: 117)</p>

As is the import with the English idiom, ‘to burst one’s bubble’, one can understand it in relation to a child who enjoys blowing bubbles. Despite the fact that it is so exciting when the bubble is blown, it is inevitable that it will burst bringing that joy to an abrupt end. A similar thing is meant here by Vivekananda, reminding the person he is writing to (this metaphor being taken from a letter) that his mission will not be interrupted by anything, and that it is actually of no use planning and trying to coordinate things because he believed that the Divine Mother, being a manifestation of God, inspired everything and was working through him to fulfil his life’s mission. In this context, he mentions in passing that he does not care for the passing pleasures of the world, since they are pointless distractions when he has a great mission ahead. In the analysis of the metaphor above, much of it applies here too so will not be repeated.

Import of metaphor from section 6.4.6.5

VIVEKANANDA’S LIFE IS A HOMEWARD BOUND VOYAGE:

Table D38 **Example(s) of VIVEKANANDA’S LIFE IS A HOMEWARD BOUND VOYAGE**

“Ever rising, ever falling with the waves of time,
 still rolling on I go
 From fleeting scene to scene ephemeral,
 with life's currents' ebb and flow.
 Oh! I am sick of this unending force;
 these shows they please no more.
 This ever running, never reaching,
nor e'en a distant glimpse of shore!
 From life to life I'm waiting at the gates,
 alas, they open not.
 Dim are my eyes with vain attempt
 to catch one ray long sought.
 On little life's high, narrow bridge
 I stand and see below

The struggling, crying, laughing throng.
 For what? No one can know.
 In front yon gates stand frowning dark,
 and say: "No farther way,
 This is the limit; tempt not Fate,
 bear it as best you may;
 Go, mix with them and drink this cup
 and be as mad as they.
 Who dares to know but comes to grief;
 stop then, and with them stay."
 Alas for me. I cannot rest.
 This floating bubble, earth —
 Its hollow form, its hollow name,
 its hollow death and birth —
 For me is nothing. How I long
 to get beyond the crust
 Of name and form! Ah! ope the gates;
 to me they open must.
 Open the gates of light, O Mother, to me Thy tired son.
I long, oh, long to return home!
 Mother, my play is done.
 You sent me out in the dark to play,
 and wore a frightful mask;
 Then hope departed, terror came,
 and play became a task.
Tossed to and fro, from wave to wave
in this seething, surging sea
Of passions strong and sorrows deep,
 grief *is*, and joy *to be*,

Where life is living death, alas! and death —
 who knows but 'tis
 Another start, another round of this old wheel
 of grief and bliss?
 Where children dream bright, golden dreams,
 too soon to find them dust,
 And aye look back to hope long lost
 and life a mass of rust!
 Too late, the knowledge age cloth gain;
 scarce from the wheel we're gone
 When fresh, young lives put their strength
 to the wheel, which thus goes on
 From day to day and year to year.
 'Tis but delusion's toy,
 False hope its motor; desire, nave;
 its spokes are grief and joy.
 I go adrift and know not whither.
 Save me from this fire!

Rescue me, merciful Mother, from floating with desire!

Turn not to me Thy awful face,
 'tis more than I can bear.
 Be merciful and kind to me,
 to chide my faults forbear.

Take me, O Mother, to those shores

 where strifes for ever cease;
 Beyond all sorrows, beyond tears,
 beyond e'en earthly bliss;
 Whose glory neither sun, nor moon,
 nor stars that twinkle bright,

<p>Nor flash of lightning can express. They but reflect its light. Let never more delusive dreams veil off Thy face from me. My play is done, O Mother, break my chains and make me free!”</p>	(CW-6: 102)
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This metaphor is taken from a poem entitled ‘My Play is Done’, which Vivekananda composed in 1895 whilst in New York, cited in its entirety as excerpts would make the rendition disjointed and somewhat out of context.

Though rich in symbolism, the voyage metaphor takes the form of a conceit in this particular poem, since the same metaphor is carried through from beginning to end, with various metaphors interspersed in between.

Vivekananda explains various aspects of life from the purview of a Vedantic mind-set. The cycle of joy and sorrow, love and hate and all other emotions and experiences are always paired with its counterpart, and always playing on our psyche like a wave and trough, going up and down ostensibly without end. He expresses his frustration at this process, and says that he is tired of it, and wants out. He wants to return to the shore from where he came, which can be interpreted in various ways, similar to the analysis of VIVEKANANDA’S MISSION IS LIKE A VOYAGE TO UNKNOWN LANDS above. Aside from an explicit desire to return to his origin, he also calls on the Divine Mother, who is quite possibly the goddess Kali, to hear his plea and guide him home – and to release him from his mission which he feels he has now fulfilled. Further frustration is expressed at his inability to please the waves of time and life, which lead to more and more misery, and he could not stand watching people all the time getting caught up in it, despite his warnings.

People must realise that they should just forget everything about philosophising about the world and spiritual life, and adopt a hedonistic attitude whereby they enjoy the world and

all its ostensible pleasures, notwithstanding the fact that this will be evanescent and wrought with all sorts of concomitant misery; otherwise, they can follow his advice and teachings attempt to escape from this world of misery. Vivekananda implies that he himself had chosen the latter, and more and more he had come to realise that the world was like floating bubble, and everything associated with it is empty and ephemeral.

One gets a sense that Vivekananda is expressing a sense of frustration and despair, and that since all this seemingly endless suffering is ineffable, that the ‘ebb and flow’ of life is a ‘current’ pulling him here and there, he implores the Divine Mother to provide him with some solace, and to free him from the chains of the world so that he can return ‘home’ to the shore; he says that he thinks that his mission has been accomplished (his ‘play is done’), and that he should be allowed to return home. He says that although this is his earnest wish, he feels somewhat lost at the moment, and needs some guidance in getting his ‘vessel’ safely back to the ‘shore’.

Import of metaphor from section 6.4.6.6

INDIAN CULTURE IS LIKE A SINKING CUP:

Table D39 Example of INDIAN CULTURE IS LIKE A SINKING CUP

“When the greater part of their number sank into ignorance, and another portion mixed their blood with savages from Central Asia and lent their swords to establish the rules of priests in India, **her cup became full to the brim, and down sank the land of Bharata, not to rise again, until the Kshatriya rouses himself**, and making himself free, strikes the chains from the feet of the rest” (CW-4: 182)

This metaphor is aimed at pointing out that India, due to various factors, was sinking into a kind of oblivion. In order to prevent this, to return India to its former glory, an intervention would be required, one which would entail instilling a sense of national pride in the Indian people. The Kshatriya race, admired by Vivekananda for their courage and strength, is something Vivekananda has great admiration for. At various points he shuns weakness, and

even says that he would rather a man be an atheist who stands up for what he thinks is right, than a devout, yet meek and subservient, theist.

Typically, Indian society is divided into four groups of people, known as the *varnai*, and are divided as follows:

1. Brahmins, who are typically the priests and scholars, tasked with imparting spiritual wisdom to the society;
2. Kshatriyas, who are the kings, governors, politicians, warriors, soldiers, etc., tasked with running the society and protecting the people;
3. Vaishyas, who are the farmers and traders;
4. Sudras, who are the labourers, meaning essentially the unskilled sector of society.

According to Vivekananda, the time had come for the Kshatriya people to do their part and inspire people with their ideals of boldness and strength, which he thought was lacking in India until then. This is perhaps why throughout his career he would emphasise again and again the value of strength. This is break in the tradition within the Indian community at the same, who placed excessive emphasis on the role of Brahmins, who were seen as the bastions of truth and the conveyors or spiritual education. They were also consulted on many matters pertaining to rituals, both mundane and secular. The Kshatriyas were seen as playing a role pretty much in times of warfare, and therefore having a rather out-of-place, anachronistic philosophy. It is significant, then, that Vivekananda placed emphasis on the ideals of Kshatriya-hood as the basis on which Indian culture and society can be lifted from the quagmire into which it was sinking.

In one of his first addresses to the Indian people in Madras upon his return from his first visit to the West, he would admonish that and tell them that “[w]hat we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas” (CW-3: 164). In a discourse in the ethics of ‘work’, he said that “strength is life, weakness is death” (CW-2: 2), and later on, that “[s]trength is goodness, weakness is sin” (CW-3: 87). This is interesting, because the concept of sin, within the *Advaita Vedanta* tradition, is not taken seriously, if not shunned altogether. When the word is used, it

certainly does not have the same connotation as when used within the Abrahamic traditions. Vivekananda himself does not accept the idea of sin, and certainly not original sin, as the very concept itself breeds weakness. This is partly why he goes even further to say that “the only religion that ought to be taught is the religion of *fearlessness*” (CW-3: 88 – italics in original). In a talk on the *Vedanta* philosophy, he says that “all sins and all evils can be summed up in that one word, weakness” (CW-3: 243).

It is clear that Vivekananda frowned upon society’s sycophantic following of the priests, who claimed to be Brahmins whether they were or not, and equally castigated people for not having the strength to stand up for themselves, to question authority, whether it was the avaricious priests taking advantage of the ignorant masses, the British government and their Western propaganda, or the Christian missionaries and their anti-Hindu hate speech, all of which made the Indian people feel inferior and more wont to adopt a foreign culture and spurn their own.

Vivekananda, in large part, saw his mission as one of re-instilling the pride that the people of India have lost, and the first step in doing so was to give them the strength to proclaim their pride in themselves, despite always being told quite the opposite.

Vivekananda further adds that “[i]t is a significant fact that the two greatest men ancient India produced, were both Kshatriyas — Krishna and Buddha — and still more significant is the fact that both of these God-men threw open the door of knowledge to everyone, irrespective of birth or sex” (CW-4: 181). The latter is an important point for Vivekananda was very much against the concept of a caste system, in the sense that it should never have become a matter of heredity, and was never intended to be. As an aside, it might also be telling that Vivekananda himself was of Kshatriya stock. Vivekananda says about the caste system that “[t]hough our castes and our institutions are apparently linked with our religion, they are not so. These institutions have been necessary to protect us as a nation, and when this necessity for self-preservation will no more exist, they will die a natural death” (CW-3: 73). That being said, he also pointed out that he does not frown upon any tradition which works for a particular society, and his overall point here is that what was needed at the time

was the idea of strength and fortitude which the Kshatriya people embody, both in the Indian spiritual literature (the story of Lord Krishna), and their ethos. Using a bubble metaphor, he said about those who criticise Indian society that they do not come up with practical, workable solutions; their criticisms are destructive, and further points out that those whose ideas and theories “come up like bubbles and burst like bubbles too” (CW-3: 74) should not be taken seriously in the first place.

Import of metaphor from section 6.4.6.7

INDIAN SPIRITUAL IDEALS ARE A CURRENT:

Table D40 **Example of INDIAN SPIRITUAL IDEALS ARE A CURRENT**

“Each nation has a **main current in life**; in India it is religion. Make it strong and **the waters on either side must move along with it**” (CW-4: 207)

This metaphor was preceded by another one, comparing India’s spiritual heritage to a construction site, with incomplete buildings. Just as someone looking upon the construction site may view it as dirty, noisy, and actually hideous, so too would someone who looks upon Indian society be wont to judge it as such. This is perhaps why Vivekananda says that “To many, Indian thought, Indian manners, Indian customs, Indian philosophy, Indian literature *are repulsive at the first sight*; but let them persevere, let them read, let them become familiar with the great principles underlying these ideas, and it is ninety-nine to one that the charm will come over them, and fascination will be the result” (CW-3: 61 – italics added). However, someone who was privy to the building plans would be excited about the end-result, and not focus on the ostensible dross visible to the naked eye. Likewise, Vivekananda says that he sees India as having a glorious future, and that the people on India must be excited about their future. In this regard he says: “I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible [...]” (CW-6: 273). Later, in a comparison between the East and the West, Vivekananda adds, using another metaphor, that “hidden under the ashes of apparent death, the fire of our

national life is yet smouldering and that the life of this nation is religion, its language religion, and its idea religion” (CW-5: 201)

Taking this further, he says that the vital force which has been sustaining India throughout history has been stopped from providing succour to the Indian nation, just as a river may have its flow impeded by an obstacle. There are various factors which have led to the obstruction of this ‘flow’, and these include political oppression, resulting in an excessive emphasis on materialism, as well as proselytism from the British missionaries. This served the purpose of making the Indian people ashamed of their heritage, which included their religion and sense of national pride. The solution to this is to remind the Indian people of the glories of the past, and the fact that India can once more rise to the gloriously successful nation it once was. This is point of using this particular metaphor. In comparing the India’s spiritual legacy to a current’s flow which has been temporarily impeded, he succeeds in conceptualising the *status quo* as something which is easily transcended: all that’s required is the removal of the obstacle, and the water would flow easily on its own without much further effort – the flow could perhaps be helped along by expanding the banks, by adding more water, and so on. Likewise, the Indian mind-set need only to remove the obstacle of oppression, to remove the idea that they are inferior, that their religion is one which is inferior to others’, and the national pride will swell up once more.

Here, Vivekananda sees his role as inspiring the Indian people to remove these obstacles so that India may be once more pervaded by these spiritual ideals.

Import of metaphor from section 6.4.6.8

INDIAN SPIRITUAL THOUGHT IS LIKE A PALLIATIVE CURRENT:

Table D41 **Examples of INDIAN SPIRITUAL THOUGHT IS LIKE A PALLIATIVE CURRENT**

a. “[...] the real life of the Western world depends upon the influx, from India, of <u>the current of Sattva</u> or transcendentalism [...]” (CW-4: 227)
b. “True, in so doing there is a great danger — lest by this <u>huge wave of Western spirit</u>

are washed away all our most precious jewels, earned through ages of hard labour; true, there is fear lest **falling into its strong whirlpool**, even the land of Bharata forgets itself so far as to be turned into a battlefield in the struggle after earthly enjoyments” (CW-4: 227)

c. “[...] let the intense **flood** [...] **flow in from the West** — what of that? Whatever is weak and corrupt is liable to die — what are we to do with it? If it goes, let it go, what harm does it do to us? What is strong and invigorating is immortal. Who can destroy that?” (CW-4: 227)

d. “[...] those very customs which are being **swept away by the deluge of the power of Western sovereignty**” (CW-4: 228)

Reference is made here to the three aspects of human nature, known by the Sanskrit terms *sattwa*, *rajas* and *tamas*. *Sattwa* refers to purity, *rajas* to restlessness, and *tamas* to inertia or laziness. A calm, spiritual person is said to be *sattwic* in nature; a restless, sense-driven person is said to be *rajasic*; and an indolent, lazy person is said to be *tamasic*. The verb ‘to be’ here is a bit misleading, as it connotes more a predominance of that trait rather than an inherent quality. Just as individual people can have a predominant spirit, so too can the Eastern and Western nations, specifically represented here by India and the USA. Vivekananda points out that *rajas* is not inherently bad, if the trait is controlled, and it is precisely this quality which has led the Western world to its material success. However, this success needs to be curbed with a sense of humaneness, otherwise avarice will invariably lead to destruction. One thing that would help would be to have a sense of understanding that power and greed is bad for the human spirit, and the qualities of selflessness and concern for others get compromised, ultimately leading to self-destruction.

This is why Vivekananda saw his role as bridging the gap between the East and the West, in the sense that he firmly believed that the Western ideals of hard work and perseverance are good traits, if applied properly, and these traits led to their material success which India can in turn learn from; likewise, avarice and selfishness tend to predominate in the West,

and this is not the case in India due to the philosophy of *ahimsa* (injury to all), selflessness, and more importantly the spiritual ideals upon which these practices are premised. This is what India can offer to the West, and with this kind of symbiotic relationship, the world can live in perfect harmony.

When Vivekananda says that “the current of Sattva” is what is needed in the Western world, this is what he is referring to. However, this comes with a caveat, namely that once India allows Western ideals to influence it, there is a danger that this influence may indiscriminately wipe out even good aspects of Indian society pertaining to its cultural and religious legacy. As such, India’s ‘precious jewels’, that being its cultural and religious legacy, must be protected from falling into the ‘whirlpool’ of materialism, risking oblivion. This is why Vivekananda says warns: “Look! how under the dominion of the English, in these days of electricity, railroad, and steamboat, various sentiments, manners, customs, and morals are spreading all over the land with lightning speed. Nectar is coming, and along with it, also poison; good is coming, as well as evil” (CW-4: 228), and adds later that “[e]verything, from water filtered by machinery and drawn from hydrants, down to sugar purified with bone-ash, is being quietly and freely taken by almost every one, in spite of much show of verbal protest. Slowly and slowly, by the strong dint of law, many of our most cherished customs are falling off day by day — we have no power to withstand that” (*ibid.*). In light of this, Vivekananda warns that India must not allow this to continue, even though there is much to be learnt from the West.

Finally, Vivekananda deliberately uses rather anachronistic nomenclature, referring to India as ‘Bharata’, in order to remind people of the prosperity India once enjoyed, and to inspire them to help him in reviving that glory. In this regard, Vivekananda tells the people of India to “[a]rise and awake and see her seated here on her eternal throne, rejuvenated, more glorious than she ever was — this motherland of ours” (CW-3: 84).

Import of metaphor from section 6.4.6.9

INDIA’S SPIRITUAL IDEALS ARE A MAGNANIMOUS OCEAN:

Table D42 **Example(s) of INDIA’S SPIRITUAL IDEALS ARE A MAGNANIMOUS OCEAN**

“How many **gushing springs and roaring cataracts**, how many **icy rivulets and ever-flowing streamlets**, issuing from the eternal snow-capped peaks of the Himalayas, **combine and flow together to form the gigantic river of the gods**, the Ganga, **and rush impetuously towards the ocean!** So what a variety of thoughts and ideas, **how many currents** of forces, issuing from innumerable saintly hearts, and from brains of geniuses of various lands have already enveloped India, the land of Karma, the arena for the display of higher human activities!” (CW-4: 228)

Swami Vivekananda founded two journals in an effort to propagate his message of *Vedanta* as the basis for reviving India’s spiritual legacy. One was *Udbodhan* (‘Inauguration’), started in 1899, and was published in Bengali, from which this excerpt was taken, and another was *Prabuddha Bharata* (‘Awakened India’) which he indirectly founded, and has been in publication since 1896; one of his foremost disciples said the following about Vivekananda’s feelings towards the latter: “The Swami had always had a special love for this paper, as the beautiful name he had given it indicated. He had always been eager too for the establishment of organs of his own. The value of the journal in the education of modern India was perfectly evident to him, and he felt that his master’s message and mode of thought required to be spread by this means as well as by preaching and by work. Day after day, therefore, he would dream about the future of his papers, as about the work in its various centres. Day after day he would talk of the forthcoming first number under the new editorship [...]” (CW-9: 361).

It was evident, then, that Vivekananda saw these journals as important tools for spreading his message, and in the very first edition of the former, Vivekananda put out a clarion call to the people of India to join him in his mission to restore India to its rightful place in the world, as a thought-leader on the world stage, and furthermore as nation which serves as a spiritual beacon to the world; of course, the first step in seeing the fruition of the latter is to instil a sense of pride in the people of India, something which was lacking all round in the national spirit of the time. To date, there are seventeen different journals dedicated exclusively to publishing research inspired by Vivekananda’s teachings. The metaphor

cited above was taken from Vivekananda's introduction to the very first edition of *Udbodhan*, which remains to date the only exclusively Bengali publication within the organisation which Vivekananda founded. This is significant because the metaphor cited here was originally published in Bengali for the journal, and translated here in the CW in an attempt to reach a wider audience. Furthermore, this was a turning point in the formation of the Ramakrishna Movement since Vivekananda realised that in order for his movement to have any impact on the world, he would need to initiate an organised movement which would function quasi-autonomously after his death. This article was, in a way, a plan of action in getting that machine running. This is why Vivekananda said that "to make a great future India, the whole secret lies in organisation, accumulation of power, coordination of wills. Already before my mind rises one of the marvellous verses of the Rig-Veda Samhita which says, 'Be thou all of one mind, be thou all of one thought' [...] Being of one mind is the secret of society [...] That is the secret – accumulation of will-power, co-ordination, bringing them all, as it were, into one focus" (CW-3: 175). Like this, they must each be seen as a river, stream, waterfall, etc. that will eventually culminate in the mighty ocean, and just as one gets closer to the ocean and realises that all these waters are actually one and the same, till they merge in the ocean and lose all individuality altogether, so too does a religious practitioner realise that all these variegated cults, creeds, and religions are closer to the others, and share more in common, the closer one gets to God, until all is merged into the One Pure Consciousness, where all individuality is lost.

Metaphors based on Theme 7: Religious Harmony

Import of metaphor from section 6.4.7.1

PEOPLE ARE BUBBLES IN A LIQUID MEDIUM:

Table D43 Example of PEOPLE ARE BUBBLES IN A LIQUID MEDIUM

<p>“The religions are all good. <u>A bubble of air in a glass</u> of water strives to join with the mass of air without; in oil, vinegar and other materials of differing density its efforts are less or more retarded according to the liquid” (CW-3: 283)</p>

Vivekananda spoke of religious harmony on various occasions. In his opening speech at the World Parliament of Religions, he calls for harmony amongst all religious sects, and uses another metaphor to illustrate his point (CW-1: 19):

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth; or the air, or the water? No. It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.

Vivekananda makes a similar point with this metaphor as he does with the illustrative one mentioned above. Since the mapping has been done here already, it does not need further explanation; it is mentioned here simply to show that this is a recurring theme in Vivekananda's teachings.

Just as a bubble seems to be striving to escape from the medium in which it finds itself, so too are people striving to escape from this world. To understand this point, one needs to understand the general belief in Eastern philosophy which sees the world as a trap, and since "[w]e have got ourselves caught in the trap", it is up to us to "work out our freedom" (CW-1: 141). We come into this world because of previous desires which bound us to the world, and therefore find ourselves trapped in a world full of temptations, resulting in a cycle of births and deaths; if we die with attachments and desires for material gain, we are born again and again in the world until we are able to transcend these desires.

So we are like bubbles trapped in a world of temptation, and we are all, consciously or unconsciously, striving to escape this world. The first point to note is that the viscosity of the medium in which the bubble is trapped can be seen as directly proportional to the worldliness of the individual. People who are more sense-bound are like bubbles in a dense fluid medium, making it difficult for the bubble to reach the top. This shows that regardless of one's belief system, what binds one to earth is simply one's desires, which leads to

suffering. When one's desires are mitigated, the fluid medium becomes less viscous, making the bubble's path an easier one.

The bubble reaching the top is seen as the bubble reaching its goal, and becoming free from the confines of the container. Since it is the container which houses the liquid which traps the bubble, the container (tacit in this metaphor) can be seen as the world which acts as the receptacle for all this activity. We are in this world only because of our desires which result from, and result in, karma which binds us to the world, so just as the bubble tries to escape and is precluded from doing so by the fluid medium, so are we all striving for freedom from the container of the world – the method is dictated by one's own belief system, and even if one has none, we are all moving in that direction regardless. The only problem is that by being ignorant of our goal (to escape and attain freedom), we often unknowingly make the fluid more viscous, making our escape more difficult.

Import of metaphor from section 6.4.7.2

RELIGIOUS SECTS ARE CURRENTS:

Table D44 Examples of RELIGIOUS SECTS ARE CURRENTS

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| <p>a. “[...]there has always been an <u>undercurrent of thought</u>; there have been always parties of men, philosophers, students of comparative religion who have tried and are still trying to bring about harmony in the midst of all these jarring and discordant sects” (CW-2: 192)</p> |
| <p>b. “<u>Whirls and eddies occur only in a rushing, living stream</u>. There are no <u>whirlpools</u> in stagnant, dead water” (CW-2: 194)</p> |

These metaphors are taken from a discourse entitled ‘The Way to the Realisation of a Universal Religion’. As the title implies, there is the connotation of an underlying Force acting to unite the disparate sects, cultures, traditions and religions of the world, despite the fact they may be acting ostensibly in different ways, with different aims in mind. Some

religious traditions conceptualise their ‘current’ as the only one, and imply that by joining them, you will float effortlessly to God, like a river does to the ocean (‘God’). When their mighty current is opposed by another, a whirlpool is formed, but invariably this will pass, and the stronger current will simply overpower the weaker one(s). This is the view of many missionaries and more fundamentalist religious practitioners. As the analogies here ought to be evident, they will not be elaborated upon.

Vivekananda believes that this is not the correct way to view the roles of various sects, cultures, traditions and religions. We must accept that “if one religion is true, all others must be true” (CW-1: 184). He illustrates this principle in various ways, one by analogy to a hand: just as a hand requires five fingers, each with a different shape, and a different role, so too does the world require different philosophies with different ideologies to suit the temperaments, personalities and different (spiritual) evolutionary stages of the people in the world. If all the world were to follow one ideology, and every person in the world had to start thinking uniformly, then that would be tantamount to death, and we would nothing more than zombies.

A lively, vibrant, stream with different whirlpools needs to be encouraged; by this it is meant that human spiritual and intellectual life should be seen as such, and the different schools of thought should be seen as forming whirlpools which form the foundation of human activity, and should not be frowned upon. These whirlpools will pass, and the current will invariably flow towards the ocean eventually, and the smaller current (smaller sects/fads) will have to stand the test of time in order to survive.

In this context, we can take certain forms of Free Masonry, paganism and druidery as ‘sects’ which have almost died out (though that is debatable), perhaps because these were smaller ‘currents’, and when they clashed with the ‘bigger currents’, they were forced to merge, in a sense, though pockets still survive today. The more influential religions are like bigger, more powerful currents, all flowing vigorously. Vivekananda believes that these smaller cults and fads ought to stand the test of time, and if they do not, then they do not deserve to survive. Just as a river in the beginning may seem to not flow in unison, the

closer it gets to the ocean, the more the different currents and different rivers seem to lose their differentiation – and of course, once they are actually merged with the ocean, the streams, rivers, whirlpools and currents all ‘disappear’, and all discussion of differences between them becomes vacuous and fatuous.

Vivekananda drives at the central theme within *Advaita Vedanta* thought, namely that the diversity we see is really a façade reflecting an underlying unity, and in this context, it does not only apply to spiritual or religious belief systems, but to all ideologies, including that which falls under the auspices of ‘science’. Science and religion, for example, are both seen as “attempts to help us out of the bondage” (CW-7: 67), meaning that one provides the intellectual foundation for the religious practices which will earn us our freedom from the karmic bonds to the material world. In a talk on ‘Reason and Religion’ (CW-1: 209), Vivekananda explains that he does not think religion and science are antagonistic to each other, and that proper practice of religion should respect the findings of modern-day science; and should there be a clash between the two, the *former* should make the compromise and update their anachronistic world-views; of course this should be done with some degree of discrimination. Religion itself must fulfil the two scientific principles, meaning that the “[t]he generalisation principle ought to be satisfied along with the principle of evolution” (*ibid.*: 212). How *Vedanta* fulfils this is outlined in the said volume.

Ultimately, Vivekananda thinks that as we begin to understand ourselves better, “[s]cience and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and peoples” (CW-2: 75).

Import of metaphor from section 6.4.7.3

(VIVEKANANDA’S VERSION OF) *VEDANTA* IS LIKE THE OCEAN:

Table D45 **Examples of** (VIVEKANANDA’S VERSION OF) *VEDANTA* IS LIKE THE OCEAN

- a. “Such was the psychological area, such the **sea of mind**, young, tumultuous, **overflowing with its own energy and self-assurance**, yet inquisitive and alert withal, which confronted Vivekananda when he rose to speak. **Behind him, on the contrary, lay an ocean**, calm with long ages of spiritual development” (CW-1: 2)
- b. “These, then, were the **two mind-floods, two immense rivers of thought**, as it were, Eastern and modern, of which the yellow-clad wanderer on the platform of the Parliament of Religions formed for a moment the point of **confluence**” (CW-1: 2)
- c. “For **he himself had plunged to the depths of the realisation which he preached**, and he came back like Ramanuja only to tell its secrets to the pariah, the outcast, and the foreigner” (CW-1: 4)

[These three metaphors were elicited *about* Vivekananda by one of his closest disciples, Sister Nivedita, as part of the *Introduction* which she wrote to the original 4-volume compendium of his *Complete Works*]

- d. “ ‘As the **different streams [rivers]having their sources in different places all mingle their water in the sea [ocean]**, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.’ ” (CW-1: 7)
- e. “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” (CW-1: 7)
- f. “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” (CW-1: 7)

- g. “I am a Hindu. I am sitting in my own little well and thinking that **the whole world is my little well**. The Christian sits in **his little well** and thinks the whole world is **his well**. The Mohammedan sits **in his little well** and thinks that is the whole world” (CW-1: 8)
- h. “ ‘**As so many rivers**, having their source in different mountains, roll down, crooked or straight, and **at last come into the ocean** — so, all these various creeds and religions, taking their start from different standpoints and running through crooked or straight courses, at last come unto THEE’ ” (CW-1: 222)
- i. “**A river flows in a certain direction; and if you direct the course into a regular channel, the current becomes more rapid** and the force is increased, **but try to divert it** from its proper course, and you will see the result; **the volume as well as the force will be lessened**” (CW-3: 207)
- j. “The Lord knows how many thousands of years are in your blood; this national specialised life **has been flowing in one way**, the Lord knows for how many thousands of years; and do you mean to say **that that mighty stream, which has nearly reached its ocean**, can go back to the snows of its Himalayas again? That is impossible! The struggle to do so would only break it. Therefore, **make way for the life-current of the nation**. Take away the blocks that bar the way to the progress **of this mighty river**, cleanse its path, **clear the channel**, and out it will rush by its own natural impulse, and the nation will go on careering and progressing” (CW-3: 220)
- k. “[...] varied religions are symbolized as the **differently formed vessels** with which different men came to bring **water from a spring**. The forms of the **vessels are many**, **but the water of truth is what all seek to fill their vessels with**” (CW-3: 276)
[Newspaper report on a talk entitled *Plea for Tolerance* which appeared in the *Memphis Commercial* on January 17th 1894]

Vivekananda on various occasions spoke of religious harmony, and was very passionate about this sub-theme since in many ways it is religious bigotry which tore India apart at various times in its history. Furthermore, many battles have been fought around the world on religious grounds; though it is debatable as to what role exactly religion has played in these fights, it is clear that religion was often (mis)used as the ostensible excuse, whether justified or not. For this reason, Vivekananda was very passionate about this particular theme, and it is no wonder that he addressed it on his very first public lecture, debuting on September 11th, 1893 in a historic speech at the *World Parliament of Religions* held in Chicago. Whatever he spoke about, he always drove home the point of the need for religious harmony in the world, not just amongst others, but within his home country, India; this has been a recurring motif throughout his career.

When Vivekananda first addressed a public audience, he was facing a very imposing task. He was alone, in the sense that he had no ‘friends’, and furthermore, he was the only representative who did not come on behalf of any organisation – the worldwide organisation which he founded was formed much later. Furthermore, the gathering had a very Anglo-centric undertone attached to it, and many came there with missionary zeal. This zeal is conceptualised as ‘sea’ of people who were ‘overflowing’ with enthusiasm to propagate their agenda. In Barrows (1893: 25), one of the senior organisers said that the main aim of the gathering would be to “to show that the Christian faith was never more widely or more intelligently believed in, or Jesus Christ more adoringly followed”; these words being uttered specifically by Bishop Charles C. Grafton. Though apparently with the intention of spreading mutual understanding and respect amongst the various religious communities of the world, Barrows himself points out that “Religion, like the white light of Heaven, has been broken into many coloured fragments by the prisms of men. One of the objects of the Parliament of Religions has been to change this many coloured radiance into the white light of heavenly truth” (Barrow 1893: 3). He then quotes a ditty, which starts with “Our little systems have their day/ They have their day and cease to be” (*ibid.*).

Though Barrows tried to be a little more balanced in writing his introduction to the now classic text summarising the proceedings of the above-mentioned gathering, it is clear from

the general context that the organising committee saw this gathering as an opportunity not only to showcase Christianity, but to show it to be a superior religion, from which non-Christian nations will benefit should they choose to follow the ‘correct’ path. Every major belief system in the world was represented there, and each saw it as their duty to present to this elite audience the crux of and aspect of their respective belief systems. There was an undertone as well pointing out that though the others put on a good show, they are sure that they would have went away all the wiser now that they were exposed to the ‘truth’. (Vivekananda, though close to Barrows, did not fully manage to change his mind on this point, though Barrows conceded that Vivekananda was by far the most eloquent and charismatic representative). Vivekananda was not intimidated by his task ultimately, though he was somewhat nervous at the outset, because he was said to have ‘plunged into’ the depths of the ‘ocean of Conciousness’, in other words he knew Truth, and was therefore an authentic voice reflecting this Truth.

Vivekananda broke convention by pointing out that Hinduism is an all-embracing religion, which sees all other religions as not simply to be *tolerated*, but to be accepted fully and completely as an alternative path to the Truth. This is why he proudly proclaimed that “Hindus do not merely tolerate, we unite ourselves with every religion, praying in the mosque of the Muslim, worshipping before the fire of the Zoroastrian, and kneeling to the cross of the Christian” (CW-1: 191). Furthermore, Vivekananda said that by “studying the lives of all” the great prophets from the various world religions, “we find that each, as it were, was destined to play a part, and a part only”, and that “the harmony consists in the sum total and not in one note” (CW-4: 67). This was something novel at the time, and was not fully accepted.

Vivekananda also pointed out that the word *Hinduism* is actually a misnomer, having originally been used to refer to the people who allegedly originated from the Indus Valley, and the spelling evolved over time, from initially reference being made to the ‘Indus people’ and then to ‘Hindus’. These terms were first used by British Indologists who always had a missionary agenda. However, scholars like William Jones and John Woodroffe (aka Arthur Avalon) were so enamoured by Indian history and literary culture,

that they dedicated their lives to understanding this hitherto misunderstood tradition. Nevertheless, Vivekananda pointed out that, since the term *Hindu* is a misnomer, it makes more sense to use the original term, which is *Sanathana Dharma*, which roughly translates as ‘eternal way of righteousness’. Under this banner, almost every school of thought existed, which is why the religion is arguably the most liberal and ‘open-minded’ one. As an aside, Vivekananda did later on narrow his conception of Hinduism to refer to Vedanta, which by and large is what has since happened – though non-Vedantic schools of thought are still very much in existence; from the discussions under ‘Theme 3’ it would be evident why Vivekananda thinks this should be the case.

It goes without saying that Vivekananda vehemently opposed proselytism, and boldly said that “[t]he Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth” (CW-1: 19).

Of course, Vivekananda justifies his all-embracing philosophy on Vedantic tenets, one of which is the notion of One-ness, which claims that this phenomenal world is nothing more than a manifestation of an underlying, unified Consciousness; it is expected that there should be variety amid this manifestation, and various religious belief systems are amongst the things that make the world interesting. On a practical level, his Master Sri Ramakrishna was even more all-embracing, and pointed out on more than one occasion that we should never condemn another’s way of life, and used a now well-known metaphor, saying that we can all enter the house God through any entrance: whether we use the front door, the back door, or the toilet door, all can enjoy being inside once there. The metaphor of the various rivers having different sources, yet all flowing towards the same ocean, serves the same purpose. Though one river may flow more vigorously (which can be seen as analogous to a righteous person making quick spiritual progress), the one flowing at a slower rate will still get to the same place with the same results (as would be the case with someone who does not lead a particularly righteous life). The river itself can be seen as a set of beliefs, and the water flowing inside can be seen as the followers of that particular religion. A river which flows slower, and is shallower than others, can be seen as a path which is less conducive to

spiritual progress in the sense that its followers take longer to progress. Such a river can be seen as another religion, or as a sect within Hinduism itself.

Should a river stop flowing, what would happen is that the water would evaporate and still eventually re-join the ocean, either by joining a river again, or by going straight to the ocean by another means – the water cycle; this then fits nicely into the Vedanta's cyclic conception of life.

Cults which are of recent origin will be like a shallow river which has a newly formed channel in which to run. If such a river flows too slowly, the water will merely evaporate before it reaches the ocean; unless this river merges itself with another river which is already flowing in an established channel.

The longer a river has been flowing, the deeper the channel in which it flows will be, and, *ceteris paribus*, the faster it will flow – the entailment here is that followers of the oldest tradition in the world are more likely to make spiritual progress faster, which is why he openly said that India has the richest spiritual legacy in the world.

This is not to connote that a Christian will make slower progress necessarily than a Hindu counterpart. The point is simply that Christianity is more likely to be distracted by the allures of materialism because as a 'newer' religion, it is more open to interpretation. The tenet *Thou shalt not kill*, for example, looks very simple at the outset, but upon analysis, we can see that this is open to interpretation:

The Old Testament implies that killing those of the 'chosen race' (the Jews) was a sin, therefore in that context it refers to the sin that goes with killing Jews specifically. The New Testament brought with it that every human being has the option of being saved, under certain conditions, and the injunction then took on the connotation of not killing other human beings. However, certain followers took this to mean that killing *any* sentient being is wrong, and used it as a justification for vegetarianism. There are variations of religious traditions which believe that *any* kind of killing is wrong, and that it should be avoided at

all costs; some Jains in India, for example, wear a mask over their mouths to minimise the number of bacilli killed by breathing.

The hermeneutic process is therefore a controversial one, but one of the things which will inform ‘right’ practice will be the age of the tradition. If it is the case that things have been done in such a way, with such a mind-set for thousands of years, then it becomes clear to subsequent generations that certain things should be interpreted in a certain way. ‘Right’ and ‘wrong’ are defined simply as that which gets one to the metaphorical ocean quicker, or that which impedes the journey. The concept of evil can be metaphorically construed as a section of the river going off track, and perhaps forming a stagnant pool of water on the side of the river. All the water following this path will simply not progress, and will eventually evaporate and have to come back down in the form of rain to re-join another river. This is analogous to a wrong-doer dying without having gotten closer to the ‘ocean’, and the point at which he re-enters the ‘river’ will be governed by the kinds of actions he undertook when he deviated from the ‘river’. This alludes to the Eastern doctrine of karma where actions have an effect on one’s future. Good actions assist in expediting one’s journey by incurring positive karma, whereas harmful actions set one back on that journey – so one can imagine that person as setting himself back, having to join the river again at a much earlier stage of its course. Ultimately, it is people who make the religion what it is, and there is no such thing as religion-in-itself, for Vivekananda. The fact that people visit holy places with a certain mind-set, and pray and meditate in certain way when they get there, is what makes that place holy. The longer this goes on for, and the more people who do this, the more powerful these vibrations become: “their holiness depends on holy people congregating there”. It follows from this that “[i]f the wicked only were to go there, it would become as bad as any other place” (CW-1: 142). The same applies to interpretation and practice of the various doctrines in any given religion. For example, it says clearly that if someone who is from an untouchable caste were to listen to the sacred chantings of the Hindus, they must have hot lead poured into their ears. Since this was not ever implemented, though one may say it may have been the case in times of yore, it has become the norm to ignore such things, since the tradition has established itself, and that will

always take precedence. Likewise with the practice of vegetarianism; though the Hindu scriptures do not categorically forbid meat-eating, the norm has been to see vegetarianism as an ideal, and that has now become the case within that tradition.

Trying to divert a river into a new course altogether will be like trying to convert a whole group of people into another religion. This was largely the aim of the missionaries in India, and Vivekananda was very critical of them, and always pointed out that it could scarcely be a coincidence that throughout history, such efforts were almost always preceded by military intervention, with all its concomitant horrors. This is why Vivekananda referred to the world being at times 'deluged' in blood resulting from these types of things (as well as religious wars like the crusades and the Islamic invasions of central and north Africa). That being said, he was also quick to point out that the 'river' of Hinduism never dried up, and even though it may have seemed to, it always burst forth with renewed vigour.

The deeper the channel in which a river flows, it follows that it would be able to hold a greater volume of water, and it would take a lot more effort to re-direct the flow of water into another channel, or for this particular river to dry up. Likewise, he pointed out the illogic in trying to convert the people of India, who have an established belief system which works for them. Furthermore, in trying to re-route a river which has been gushing along its own path for so long, it would take a lot of work, and it is more likely to sweep you off your feet and take you along with it – as happened with the two well-known scholars cited above, who were amongst those who were 'swept off their feet' with the current of Hindu thought.

Using another metaphor, Vivekananda also conceptualises individual people as vessels, and just as a vessel can hold only a limited amount of water, so too can individuals only hold a limited amount of Divine Energy. Though they may come right to the 'shores' of the Ocean of Consciousness, they will not be able to take with them the 'ocean' in its entirety. The larger the vessel, the more it will be able to hold; likewise, the more spiritually evolved a person is, the more he will be able to tap into the Divine Energy.

Parochial mind-sets which come from seeing the world from an ethnocentric perspective must also be avoided, and Vivekananda conceptualises this in a parable by comparing a frog who lives in a well, and knows only that, whereas the frog who lives in another well also knows only that; the frog who has visited the sea and comes back to tell them about it will be viewed as crazy. Likewise, there are people who are only exposed to one way of thinking, such that they are incapable of seeing things from another point of view. Vivekananda points out that each one only has limited access to the Truth, and that “must be studied on a broader basis than formerly”, and further that “narrow, limited, fighting ideas of religion have to go. All sect ideas and tribal or national ideas of religion must be given up. That each tribe or nation should have its own particular God and think that every other is wrong is a superstition that should belong to the past. All such ideas must be abandoned. [...] Religions must also be inclusive and not look down with contempt upon one another because their particular ideals of God are different” (CW-2: 35).

Ultimately the call for unity amongst various religions is premised on the belief “religion is only evolving a God out of the material man, and the same God is the inspirer of all of them”, and furthermore, though these traditions seem to adhere to mutually exclusive tenets, the ostensible contradictions simply “come from the same truth adapting itself to the varying circumstances of different natures” (CW-1: 15).

Using another analogy, Vivekananda drives home the point of religious harmony by saying that “in relative perception, truth always appears various. But the Absolute Truth is only one. Therefore we need not fight with others when we find [...] them telling something about religion which is not exactly according to our view of it. We ought to remember that both of us may be true, though apparently contradictors. There may be millions of radii converging towards the same centre in the sun. The further they are from the centre, the greater is the distance between any two. But as they all meet at the centre, all difference vanishes. There is such a centre, which is the absolute goal of mankind. It is God. We are the radii. The distances between the radii are the constitutional limitations through which alone we can catch the vision of God. While standing on this plane, we are bound, each one

of us, to have a different view of the Absolute Reality; and as such, all views are true, and no one of us need quarrel with another” (CW-4: 29).

Metaphors based on Theme 8: Buddhism

Import of metaphor from section 6.4.8.1

LIFE IS LIKE FLOATING DOWN A RIVER:

Table D46 **Example of LIFE IS LIKE FLOATING DOWN A RIVER**

“[...] we are floating **down the river of life** which is continually changing with no stop and no rest” (CW-2: 49)

This metaphor, taken from an exposition on *Jnana Yoga*, or the ‘path of knowledge’, makes reference to a biographical song on the life of the Buddha, and Vivekananda uses that as a starting point in discussing the Vedantic take on ‘maya’, which is the illusory power this world has on us, making us mistake it for Reality.

It is said that Buddha was enjoying his life as a prince, so much so that he forgot his purpose on earth, so some angels came down to earth to sing a song to him, and reportedly said that people were living their lives as if they were floating down a river, with no stop and no rest. Like that, they were in a continual state of flux, avoiding pain and suffering (like you would avoid obstacles whilst floating down a river); in addition to “going on and on without knowing any rest”, we know all the while that “[a]ll our progress, our vanities, our reforms, our luxuries, our wealth, our knowledge, have that one end — death” (CW-2: 49). It is said this message came from the angels, and he was exposed to the suffering of the people and realised that his life of luxury was a temporary façade which ultimately will have to lead not only to suffering, but also to death. Knowing this, “we cling to life; we cannot give it up”, which is one of the greatest paradoxes, according to the Buddha.

Vivekananda then points out the Buddha’s teaching that once we recognise that life in this world necessarily leads to suffering, we must do all that can be done to eliminate suffering.

In order to do this, we have to negate not only ourselves, but the world as well, and this paves the way for what is referred to as *sunyata*, which roughly translates as ‘emptiness’.

In terms of Buddhist philosophy, this must be premised on the idea that the world is not real; it is just a projection of our own minds, and if we can eliminate our minds from the experience of the world through intense meditation, we will be able to overcome the karma which binds us to the world by causing desires and therefore suffering. The idea that the world is like an illusion, or dream, is one which the *Vedanta*, and therefore Vivekananda, agrees with; as is the theory of karma.

However, Vivekananda says that the *Vedanta* does not agree that with the reduction of suffering, the world would be a better place, or that good and evil, or any other polarity we find in the world is an absolute one, because “this world is a mixture of good and evil, happiness and misery, and that to increase the one, one must of necessity increase the other. There will never be a perfectly good or bad world, because the very idea is a contradiction in terms. The great secret revealed by this analysis is that good and bad are not two cut-and-dried, separate existences. There is not one thing in this world of ours which you can label as good and good alone, and there is not one thing in the universe which you can label as bad and bad alone. The very same phenomenon which is appearing to be good now, may appear to be bad tomorrow. The same thing which is producing misery in one, may produce happiness in another” (CW-2: 52). To solve this problem, the *Vedanta* postulates something which must necessarily transcend this world of relativity, which is the Absolute, called by different names, and argued for in various ways, as seen under THEME 3, for example. It is evident that the reference here in this metaphor to Buddhism was very perfunctory, as Vivekananda was using it as a springboard to delve into *Vedanta* within the context of *Jnana Yoga*.

Import of metaphor from section 6.4.8.2

ORTHODOXY IS AN OBSTRUCTIVE OCEAN:

Table D47 **Example of** ORTHODOXY IS AN OBSTRUCTIVE OCEAN

“And thank God I have **crossed that ocean**” (CW-3: 291)

Swami Vivekananda saw orthodoxy as a big problem in modern India. His critique thereby was vituperative and biting. Regarding practices with food, he would point out that “[t]he country from end to end is being bored to extinction by the cry, "Don't touch", "Don't touch", of the non-touchism party. In that exclusive circle of theirs, too, there is no discrimination of good and bad men, for their food may be taken from the hands of anyone who wears a thread round his neck and calls himself a Brahmin!” (CW-5: 267). He further points out that a nation with such an unnecessary fixation on such trivial things can scarcely be expected to make progress in other matters of greater import. He points out that religion has been taken away from the church, and driven into the kitchen, and asks the question: “Must our society really be guided by laws dictated by such hypocrites?”; his predictable answer is, “No, I say” (*ibid.*: 267).

Swami Vivekananda himself was a victim of orthodoxy, in the sense that when he travelled to the USA, he was given very little support at the outset, and faced many unnecessary hardships as a result. These events are documented in various texts, but primarily Vivekananda was shunned because Hindus believed the following:

- That those who preach should be of the Brahmin caste, which Vivekananda was not;
- That such a person should not traverse the ocean into foreign lands, which he evidently did;

That the name given upon initiation should be given by the guru, so as not to make the lineage from the times of yore; Vivekananda did not take the name Vivekananda' from his guru;
- Hindu monks should abstain from meat-eating, which Vivekananda did not;
- Hindu monks should cut off all ties with their families, which Vivekananda did not;

- Vivekananda also was very outspoken about the priests in India, who claimed that ordinary people should not be exposed to scriptural lore, and so the priests had a monopoly on the religion and a degree of control over the people as a result.

Many other things can be mentioned, but these were the recurring critiques put forth. Vivekananda was a Kshatriya, not a Brahmin, and he was indeed very proud of this fact, and would point out time and time again that the most influential reformers in India's history were of this caste – Krishna and Buddha being two cases in point. The fact that he traversed the ocean was bad enough, but he was also charged with crossing it with the express intent of sharing the long-hidden secret wisdom of the ancient Indian scriptures, which some considered a betrayal. Vivekananda thought this was necessary for the spiritual edification of the Western world, and as he said on numerous occasions, India could also benefit from the material progress which the West has made. Vivekananda, together with the 'brother-disciples', initiated themselves, using the mantras which Kali, who was soon to become Swami Abedhananda, took down "from a monk of the dashanami order" (Abedhananda 1970: 121). This was Vivekananda's idea, and it was here that "Naren took the name 'Vividishananda' " (*ibid.*: 121). Thereafter, whilst wandering around India as an itinerant monk, "he was living as a wandering monk under the name 'Saccidananda' " (Abedhananda 1970: 175-176). He chose the name 'Vivekananda' only prior to his departure to the USA. The original disciples read about Swami Vivekananda in a newspaper "article by Marwin Mary Snell. It was about his activities in the USA", and they *inferred* that it was him, judging from the description and the kinds of things he was reported to have said; they were not familiar with the name 'Vivekananda', but recognised that person as their "beloved Naren" (Abedhananda 1970: 175-176). In fact, "nobody had seen him in a saffron robe at home until he came back from Europe in 1897" (Sankar 2011: 50). One associate refused to endorse Vivekananda's work on the grounds that "'Dattas'⁴⁰ are said to be *Sudras*", which is the lowest caste (Abedhananda 1970: 178). Vivekananda also kept contact with his family for a variety of reasons, including an ongoing legal battle

⁴⁰ Vivekananda's pre-monastic surname

for the family estate, which was only sorted out shortly before his death in 1902 (Sankar 2011). His derision for the priests was simply based the ethics of keeping the masses in ignorance under the guise of caste distinctions. The priests “became ‘money-grabbers’ [...], and forgot” their original purpose, to uplift society by teaching spiritual precepts and leading by example (CW-3: 294).

Vivekananda’s ostensible unorthodoxy has been discussed in a fair amount of detail elsewhere, but the point here is to draw a parallel between Vivekananda’s own life and that of the Buddha. Buddha’s primary achievement was to obliterate all orthodox ritualistic practices from the religion which was founded in his name. He too agreed that the priests were taking advantage of the people, and that each person is qualified to work out their own liberation. So just as Vivekananda himself was able to cross the ocean of orthodoxy, despite many obstacles, he also preached a version of *Vedanta* which made the religion accessible to everyone. This was the Buddha’s achievement too. Vivekananda extols him for completely breaking down caste distinctions, and for never making “one remark that he was anything different from any other man” (CW-3: 298), and quotes the Buddha’s parting words when he was on the brink of death, saying, “Work out diligently your own salvation” (CW-3: 299).

Vivekananda did point out that the Buddha’s followers went too far in prescribing a monastic lifestyle for everyone, which Vivekananda disagreed with, on the grounds that monk-hood “is all very good for a few”, but if *everyone* who had strength and fortitude were encouraged to take to this path, those who were ‘left behind’ would be “[o]nly the weaklings” (CW-3: 302). It is this reason that Vivekananda believed that “Buddhism died out of India” (CW-3: 304), but this does not detract from the import of his teachings, or the positive impact it had on the world.

Import of metaphor from section 6.4.8.3

THE BUDDHA’S LOVE WAS AS VAST AS THE OCEAN:

Table D48 **Example of** THE BUDDHA’S LOVE WAS AS VAST AS THE OCEAN

“[...] he gave up his throne and everything else and went about begging his bread through the streets of India, preaching for the good of men and animals with a **heart as wide as the ocean**” (CW-4: 76)

This metaphor is simply a reference to the Buddha’s compassion, which in many respects surpassed even other great prophets and saints. Furthermore, Vivekananda points out that Buddha was a historical figure, much like the prophet of Islam, and points out that both “Buddha, and the other, Mohammed” were almost certainly historical figures “because both friends and foes are agreed about them” (CW-3: 297). Other great figures, including Lord Krishna, may be subject to rhetorical flourish in the writings about them, and Vivekananda cites the events of Lord Krishna’s life as being “very mythological” (CW-3: 297). Hence, the qualities attributed to such figures could be hyperbolic at best, despite the laudatory nature of such – which of course does not detract from the import, influence or importance of the scriptures featuring such characters. The point in mentioning the fact that Buddha was a historical figure was to show that the events of his life were actual occurrences, not a fictitious depiction of an ideal. This shows for example, that the event where Buddha was prepared to offer his own life in exchange for that of a lamb which was to be sacrificed could plausibly be taken literally. Buddhism also advocated non-injury to any living being, and in that way, paved the way for a truly compassionate religious ideal. This is primarily why the Buddha was said to have a “heart as wide as the ocean”.

Furthermore, Vivekananda points out, using another water metaphor, that the Buddha appeared at a time when the ordinary people (meaning the non-Aryans, or the non-Brahmins) were “dying of thirst while the perennial stream of nature went flowing by them”, and “had no right to drink a drop of water” (CW-3: 297). This refers to the ancient wisdom of the scriptures which the non-Brahmanic castes were not privy to, until the Buddha broke that tradition by breaking down the hegemony and monopoly which the priests hitherto had. The priests, who always came from the Brahmin caste, believed that “that there is a God, but that this God can be approached and known only through them”. Furthermore, “this priestly tendency” for power and domination “has cropped up again and

again” like a tiger’s “thirst” – the priests “dominate you” and “lay down a thousand rules for you” (CW-8: 55). Vivekananda’s point is that even after Buddha’s advent, this tendency started to spread again, like a cancer, amongst Indian society, and it may be accurate to even say that Vivekananda himself fulfilled a similar role in democratising religion by putting it in the hands of the ordinary people, thereby dispensing with priestly entitlement.

Import of metaphor from section 6.4.8.4

BUDDHISM WAS A MASSIVE WAVE OF LOVE:

Table D49 **Examples of BUDDHISM WAS A MASSIVE WAVE OF LOVE**

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| <p>a. “It [Buddhism] was the <u>first wave of intense love</u> for all men — <u>the first wave</u> of true unadulterated wisdom — that, starting from India, <u>gradually inundated country after country</u>, north, south, east, west” (CW-8: 59)</p> |
| <p>b. “It was because of the marvellous love which, for the first time in the history of humanity, <u>overflowed a large heart</u> and devoted itself to the service not only of all men but of all living things” (CW-8: 59)</p> |

Buddha lived at a time when warfare was rife. Furthermore, animal sacrifice was also a common practice amongst many sects. On “certain occasions”, people would “sacrifice a bull and eat it” (CW-3: 303); furthermore, people would do what they felt was in keeping with God’s will, but that would also include killing “his brother man in the name of God”, or people “would sacrifice the son for the glory of God”, and even “drench the earth with blood for the glory of God” (CW-8: 59). Buddha put an end to such practices by fostering love for *all* living beings, which obviously included love, respect and care for one’s fellow man, in thought, word and deed. This is why Vivekananda rejected even the *Vedas* and the standard scriptural lore of the time, so that “his followers would not have any chance to imbibe the superstitions which were associated with it” (CW-8: 59), which in effect meant throwing the baby out with the bathwater. That being said, Vivekananda was very clear that he did “not endorse all his philosophy” (CW-4: 75), since, for example, Buddha also

“denied that there was any soul in man”; Vivekananda pointed out on several occasions that he did “not agree with many of his doctrines”, but always balanced any critique with an encomium, in this case saying that he wishes he himself had “had only one drop” of the strength the Buddha had (CW-3: 299). Be that as it may, Vivekananda proposed that the philosophy of selflessness “can be better understood if it is looked at in our way”, meaning from a Vedantic perspective. Vivekananda said that we accept that all beings are expressions of the one underlying Consciousness, and as such, “[m]an is man's brother because all men are one” (CW-8: 59), thereby giving a reason for not harming or injuring another in any way: it is tantamount to harming oneself. Be that as it may, it does not detract from the fact that Buddha taught the philosophy of brotherly love which became widespread throughout the world at a time when such an intervention was needed.

