

A close-up, high-resolution photograph of a bronze statue's face, likely a Hindu deity or a spiritual figure. The focus is on the right side of the face, showing the eye, nose, and cheek. The bronze has a rich, aged patina with visible texture and some darker, more polished areas. The lighting is soft, highlighting the contours of the face.

**SWAMI VIVEKANANDA**

**THE FOUR PATHS OF SELF-REALIZATION**

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# **THE FOUR PATHS OF SELF-REALIZATION**



**F**rom ancient times, people of India have practiced spiritual disciplines designed to clear the mind and support a state of serene, detached awareness. The practices for developing this desired state of balance, purity, wisdom, and peacefulness of mind are known collectively as yoga.

“Yoga” means “yoke” or “union”—referring to union with the true Self, the goal described in the Upanishads.

The sages distinguished four basic types of people and developed practices that are particularly suitable for each type, in order that each man can attain the desired union with the Self.

- For rational people, there is the Path of Knowledge.
- For meditative people, there is the Path of Self-Knowledge.
- For naturally active people, there is the Path of Selfless Action.
- For emotional people, there is the Path of Devotion.



## I. The Path of Knowledge

### —Jnana Yoga

An attempt to realize the Brahman-Atman identity through the study of the Vedas (i.e. the sacred texts of the Hindu tradition) and direct contemplation of the self:

*After negating [one's identity with the body, the senses, and the mind] as "not this," "not this," that Awareness which alone remains — that I am. ...*

*The thought "Who am I?" will destroy all other thoughts, and, like the stick used for stirring the burning pyre, it will itself in the end get destroyed. Then, there will arise Self-realization.*

—*Living Religions*, 81

## II. The Path of Self-Knowledge

### —Raja Yoga

Various systems (such as those described in Patanjali's Yoga Sutras or the later system known as Kundalini) that focus on the use of techniques (including the adoption of physical postures, breath control, mantras and visualization) to bring the mind to a state of one-pointed concentration, known as samadhi, in which union with the absolute is attained.

*Words and language are imperfect to describe this exalted state. ... Mind, intellect and the senses cease functioning. ... It is a state of eternal Bliss and eternal Wisdom. All dualities vanish in toto. ... All visible merge in the invisible or the Unseen. The individual soul becomes that which he contemplates.*

—*Living Religions*, 80

### III. The Path of Selfless Action

#### —Karma Yoga

Karma Yoga originally focused on varnasrama-dharma— the performance of actions in accordance with the duties (dharma) associated with one's caste (varna) and stage of life (asrama). By acting in accordance with the principles of varnasrama-dharma, one gradually worked through the four stages of life (student, householder, forest-dweller, renunciate) towards ultimate release from the cycle of rebirth (moksha)— though the process might take many lifetimes to complete.

In the Bhagavad-Gita, however, Krishna redefined Karma Yoga by combining it with the fundamental insight of Jnana Yoga— namely the ultimate identity of the individual self (atman) and the Universal Self (Brahman)— leading to the conclusion that “it is the Absolute who performs all actions.” Through this realization, one is able to perform action “without any interest in its fruits and without any personal sense of giving.” By relinquishing one's own attachment to the fruits of one's actions, one attains “liberation from the self in the very midst of work”:

*I pervade the entire universe in my unmanifested form. All creatures find their existence in me, but I am not limited by them. Behold my divine mystery!*

*... The foolish do not look beyond physical appearances to see my true nature as the Lord of all creation. The knowledge of such deluded people is empty; their lives are fraught with disaster and evil and their work and hopes are all in vain.*

*But truly great souls seek my divine nature. They worship me with a one-pointed mind, having realized that I am the eternal source of all. Constantly striving, they make firm their resolve and worship me without wavering. Full of devotion, they sing of my divine glory. ...*

*Whatever I am offered in devotion with a pure heart— a leaf, a flower, fruit, or water— I partake of that love offering. Whatever you do, make it an offering to me— the food you eat, the sacrifices you make, the help you give, even your suffering. In this way you will be freed from the bondage of karma, and from its results both pleasant and painful. Then, firm in renunciation and yoga, with your heart free, you will come to me.*

*I look upon all creatures equally; none are less dear to me and none more dear. But those who worship me with love live in me, and I come to life in them. ... All*

*those who take refuge in me, whatever their birth, race, sex, or caste, will attain the supreme goal; this realization can be attained even by those whom society scorns. ... Therefore, having been born in this transient and forlorn world, give all your love to me. Fill your mind with me; love me; serve me; worship me always. Seeking me in your heart, you will at last be united with me.*

—*Anthology of Living Religions*, 66–68 (*Bhagavad Gita*, Chapter 9); cf. BG/9

#### IV. The Path of Devotion

##### —*Bhakti Yoga*

Bhakti Yoga is closely related to the notion of Karma Yoga as presented in the Bhagavad-Gita, since it is precisely by performing action in a spirit of “devotion” to Krishna (rather than as a means of generating “good” karma that will benefit one either in this or some future life) that one attains release from the cycle of rebirth. This “devotion” is manifest as an intense feeling of love for God that is frequently expressed through poetry and song, such as the following offering from Mirabai:

*Without Krishna I cannot sleep.  
Tortured by longing, I cannot sleep,  
And the fire of love  
Drives me to wander hither and thither.  
Without the light of the Beloved  
My house is dark,  
And lamps do not please me.  
Without the Beloved my bed is uninviting,  
And I pass the nights awake.  
When will my Beloved return home?  
... What shall I do? Where shall I go?  
Who can quench my pain?  
My body has been bitten  
By the snake of “absence,”  
And my life is ebbing away  
With every beat of the heart.  
... My Lord when will you come*

*To meet your Mira ?  
... When, my Lord,  
Will you come to laugh and talk with me ?*

—*Anthology of Living Religions*, 79

Since Bhakti Yoga is more easily pursued than either Raja or Jnana Yoga, it is by far the most common form of Hindu practice. Its appeal is nicely expressed in the following quote from Sri Ramakrishna:

*As long as the I-sense lasts, so long are true knowledge and Liberation impossible. ... [But] how very few can obtain this Union [Samadhi] and free themselves from this "I"? It is very rarely possible. Talk as much as you want, isolate yourself continuously, still this "I" will always return to you. Cut down the poplar tree today, and you will find tomorrow it forms new shoots. When you ultimately find that this "I" cannot be destroyed, let it remain as "I" the servant.*

—*Living Religions*, 83

# **JNANA YOGA**

## **THE PATH OF KNOWLEDGE**

# Chapter I

## The Necessity of Religion

*Delivered in London*

Of all the forces that have worked and are still working to mould the destinies of the human race, none, certainly, is more potent than that, the manifestation of which we call religion. All social organisations have as a background, somewhere, the workings of that peculiar force, and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power. It is obvious to all of us that in very many cases the bonds of religion have proved stronger than the bonds of race, or climate, or even of descent. It is a well-known fact that persons worshipping the same God, believing in the same religion, have stood by each other, with much greater strength and constancy, than people of merely the same descent, or even brothers. Various attempts have been made to trace the beginnings of religion. In all the ancient religions which have come down to us at the present day, we find one claim made — that they are all supernatural, that their genesis is not, as it were, in the human brain, but that they have originated somewhere outside of it.

Two theories have gained some acceptance amongst modern scholars. One is the spirit theory of religion, the other the evolution of the idea of the Infinite. One party maintains that ancestor worship is the beginning of religious ideas; the other, that religion originates in the personification of the powers of nature. Man wants to keep up the memory of his dead relatives and thinks they are living even when the body is dissolved, and he wants to place food for them and, in a certain sense, to worship them. Out of that came the growth we call religion.

Studying the ancient religions of the Egyptians, Babylonians, Chinese, and many other races in America and elsewhere, we find very clear traces of this ancestor worship being the beginning of religion. With the ancient Egyptians, the first idea of the soul was that of a double. Every human body contained in it another being very similar to it; and when a man died, this double went out of the body and yet lived on. But the life of the double lasted only so long as the dead body remained intact, and that is why we find among the Egyptians so much solicitude to keep the body uninjured. And that is why they built those huge pyramids

in which they preserved the bodies. For, if any portion of the external body was hurt, the double would be correspondingly injured. This is clearly ancestor worship. With the ancient Babylonians we find the same idea of the double, but with a variation. The double lost all sense of love ; it frightened the living to give it food and drink, and to help it in various ways. It even lost all affection for its own children and its own wife. Among the ancient Hindus also, we find traces of this ancestor worship. Among the Chinese, the basis of their religion may also be said to be ancestor worship, and it still permeates the length and breadth of that vast country. In fact, the only religion that can really be said to flourish in China is that of ancestor worship. Thus it seems, on the one hand, a very good position is made out for those who hold the theory of ancestor worship as the beginning of religion.

On the other hand, there are scholars who from the ancient Aryan literature show that religion originated in nature worship. Although in India we find proofs of ancestor worship everywhere, yet in the oldest records there is no trace of it whatsoever. In the Rig-Veda Samhita, the most ancient record of the Aryan race, we do not find any trace of it. Modern scholars think, it is the worship of nature that they find there. The human mind seems to struggle to get a peep behind the scenes. The dawn, the evening, the hurricane, the stupendous and gigantic forces of nature, its beauties, these have exercised the human mind, and it aspires to go beyond, to understand something about them. In the struggle they endow these phenomena with personal attributes, giving them souls and bodies, sometimes beautiful, sometimes transcendent. Every attempt ends by these phenomena becoming abstractions whether personalised or not. So also it is found with the ancient Greeks ; their whole mythology is simply this abstracted nature worship. So also with the ancient Germans, the Scandinavians, and all the other Aryan races. Thus, on this side, too, a very strong case has been made out, that religion has its origin in the personification of the powers of nature.

These two views, though they seem to be contradictory, can be reconciled on a third basis, which, to my mind, is the real germ of religion, and that I propose to call the struggle to transcend the limitations of the senses. Either, man goes to seek for the spirits of his ancestors, the spirits of the dead, that is, he wants to get a glimpse of what there is after the body is dissolved, or, he desires to understand the power working behind the stupendous phenomena of nature. Whichever of these is the case, one thing is certain, that he tries to transcend the limitations of the senses. He cannot remain satisfied with his senses ; he wants to go beyond them. The explanation need not be mysterious. To me it seems very natural that



the first glimpse of religion should come through dreams. The first idea of immortality man may well get through dreams. Is that not a most wonderful state? And we know that children and untutored minds find very little difference between dreaming and their awakened state. What can be more natural than that they find, as natural logic, that even during the sleep state when the body is apparently dead, the mind goes on with all its intricate workings? What wonder that men will at once come to the conclusion that when this body is dissolved for ever, the same working will go on? This, to my mind, would be a more natural explanation of the supernatural, and through this dream idea the human mind rises to higher and higher conceptions. Of course, in time, the vast majority of mankind found out that these dreams are not verified by their waking states, and that during the dream state it is not that man has a fresh existence, but simply that he recapitulates the experiences of the awakened state.

But by this time the search had begun, and the search was inward, arid man continued inquiring more deeply into the different stages of the mind and discovered higher states than either the waking or the dreaming. This state of things we find in all the organised religions of the world, called either ecstasy or inspiration. In all organised religions, their founders, prophets, and messengers are declared to have gone into states of mind that were neither waking nor sleeping, in which they came face to face with a new series of facts relating to what is called the spiritual kingdom. They realised things there much more intensely than we realise facts around us in our waking state. Take, for instance, the religions of the Brahmins. The Vedas are said to be written by Rishis. These Rishis were sages who realised certain facts. The exact definition of the Sanskrit word Rishi is a Seer of Mantras — of the thoughts conveyed in the Vedic hymns. These men declared that they had realised — sensed, if that word can be used with regard to the supersensuous — certain facts, and these facts they proceeded to put on record. We find the same truth declared amongst both the Jews and the Christians.

Some exceptions may be taken in the case of the Buddhists as represented by the Southern sect. It may be asked — if the Buddhists do not believe in any God or soul, how can their religion be derived from the supersensuous state of existence? The answer to this is that even the Buddhists find an eternal moral law, and that moral law was not reasoned out in our sense of the word But Buddha found it, discovered it, in a supersensuous state. Those of you who have studied the life of Buddha even as briefly given in that beautiful poem, *The Light of Asia*, may remember that Buddha is represented as sitting under the Bo-tree until he

reached that supersensuous state of mind. All his teachings came through this, and not through intellectual cogitations.

Thus, a tremendous statement is made by all religions; that the human mind, at certain moments, transcends not only the limitations of the senses, but also the power of reasoning. It then comes face to face with facts which it could never have sensed, could never have reasoned out. These facts are the basis of all the religions of the world. Of course we have the right to challenge these facts, to put them to the test of reason. Nevertheless, all the existing religions of the world claim for the human mind this peculiar power of transcending the limits of the senses and the limits of reason; and this power they put forward as a statement of fact.

Apart from the consideration of the question how far these facts claimed by religions are true, we find one characteristic common to them all. They are all abstractions as contrasted with the concrete discoveries of physics, for instance; and in all the highly organised religions they take the purest form of Unit Abstraction, either in the form of an Abstracted Presence, as an Omnipresent Being, as an Abstract Personality called God, as a Moral Law, or in the form of an Abstract Essence underlying every existence. In modern times, too, the attempts made to preach religions without appealing to the supersensuous state of the mind have had to take up the old abstractions of the Ancients and give different names to them as “Moral Law”, the “Ideal Unity”, and so forth, thus showing that these abstractions are not in the senses. None of us have yet seen an “Ideal Human Being”, and yet we are told to believe in it. None of us have yet seen an ideally perfect man, and yet without that ideal we cannot progress. Thus, this one fact stands out from all these different religions, that there is an Ideal Unit Abstraction, which is put before us, either in the form of a Person or an Impersonal Being, or a Law, or a Presence, or an Essence. We are always struggling to raise ourselves up to that ideal. Every human being, whosoever and wheresoever he may be, has an ideal of infinite power. Every human being has an ideal of infinite pleasure. Most of the works that we find around us, the activities displayed everywhere, are due to the struggle for this infinite power or this infinite pleasure. But a few quickly discover that although they are struggling for infinite power, it is not through the senses that it can be reached. They find out very soon that that infinite pleasure is not to be got through the senses, or, in other words, the senses are too limited, and the body is too limited, to express the Infinite. To manifest the Infinite through the finite is impossible, and sooner or later, man learns to give up the attempt to express the Infinite through

the finite. This giving up, this renunciation of the attempt, is the background of ethics. Renunciation is the very basis upon which ethics stands. There never was an ethical code preached which had not renunciation for its basis.

Ethics always says, "Not I, but thou." Its motto is, "Not self, but non-self." The vain ideas of individualism, to which man clings when he is trying to find that Infinite Power or that Infinite Pleasure through the senses, have to be given up — say the laws of ethics. You have to put yourself last, and others before you. The senses say, "Myself first." Ethics says, "I must hold myself last." Thus, all codes of ethics are based upon this renunciation; destruction, not construction, of the individual on the material plane. That Infinite will never find expression upon the material plane, nor is it possible or thinkable.

So, man has to give up the plane of matter and rise to other spheres to seek a deeper expression of that Infinite. In this way the various ethical laws are being moulded, but all have that one central idea, eternal self-abnegation. Perfect self-annihilation is the ideal of ethics. People are startled if they are asked not to think of their individualities. They seem so very much afraid of losing what they call their individuality. At the same time, the same men would declare the highest ideals of ethics to be right, never for a moment thinking that the scope, the goal, the idea of all ethics is the destruction, and not the building up, of the individual.

Utilitarian standards cannot explain the ethical relations of men, for, in the first place, we cannot derive any ethical laws from considerations of utility. Without the supernatural sanction as it is called, or the perception of the superconscious as I prefer to term it, there can be no ethics. Without the struggle towards the Infinite there can be no ideal. Any system that wants to bind men down to the limits of their own societies is not able to find an explanation for the ethical laws of mankind. The Utilitarian wants us to give up the struggle after the Infinite, the reaching-out for the Supersensuous, as impracticable and absurd, and, in the same breath, asks us to take up ethics and do good to society. Why should we do good? Doing good is a secondary consideration. We must have an ideal. Ethics itself is not the end, but the means to the end. If the end is not there, why should we be ethical? Why should I do good to other men, and not injure them? If happiness is the goal of mankind, why should I not make myself happy and others unhappy? What prevents me? In the second place, the basis of utility is too narrow. All the current social forms and methods are derived from society as it exists, but what right has the Utilitarian to assume that society is eternal? Society did not exist ages ago, possibly will not exist ages hence. Most probably

it is one of the passing stages through which we are going towards a higher evolution, and any law that is derived from society alone cannot be eternal, cannot cover the whole ground of man's nature. At best, therefore, Utilitarian theories can only work under present social conditions. Beyond that they have no value. But a morality an ethical code, derived from religion and spirituality, has the whole of infinite man for its scope. It takes up the individual, but its relations are to the Infinite, and it takes up society also — because society is nothing but numbers of these individuals grouped together; and as it applies to the individual and his eternal relations, it must necessarily apply to the whole of society, in whatever condition it may be at any given time. Thus we see that there is always the necessity of spiritual religion for mankind. Man cannot always think of matter, however pleasurable it may be.

It has been said that too much attention to things spiritual disturbs our practical relations in this world. As far back as in the days of the Chinese sage Confucius, it was said, "Let us take care of this world: and then, when we have finished with this world, we will take care of other world." It is very well that we should take care of this world. But if too much attention to the spiritual may affect a little our practical relations, too much attention to the so-called practical hurts us here and hereafter. It makes us materialistic. For man is not to regard nature as his goal, but something higher.

Man is man so long as he is struggling to rise above nature, and this nature is both internal and external. Not only does it comprise the laws that govern the particles of matter outside us and in our bodies, but also the more subtle nature within, which is, in fact, the motive power governing the external. It is good and very grand to conquer external nature, but grander still to conquer our internal nature. It is grand and good to know the laws that govern the stars and planets; it is infinitely grander and better to know the laws that govern the passions, the feelings, the will, of mankind. This conquering of the inner man, understanding the secrets of the subtle workings that are within the human mind, and knowing its wonderful secrets, belong entirely to religion. Human nature — the ordinary human nature, I mean — wants to see big material facts. The ordinary man cannot understand anything that is subtle. Well has it been said that the masses admire the lion that kills a thousand lambs, never for a moment thinking that it is death to the lambs. Although a momentary triumph for the lion; because they find pleasure only in manifestations of physical strength. Thus it is with the ordinary run of mankind. They understand and find pleasure in everything that is external. But in every society there is a section whose pleasures are not

in the senses, but beyond, and who now and then catch glimpses of something higher than matter and struggle to reach it. And if we read the history of nations between the lines, we shall always find that the rise of a nation comes with an increase in the number of such men ; and the fall begins when this pursuit after the Infinite, however vain Utilitarians may call it, has ceased. That is to say, the mainspring of the strength of every race lies in its spirituality, and the death of that race begins the day that spirituality wanes and materialism gains ground.

Thus, apart from the solid facts and truths that we may learn from religion, apart from the comforts that we may gain from it, religion, as a science, as a study, is the greatest and healthiest exercise that the human mind can have. This pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitations of the senses — out of matter, as it were — and to evolve the spiritual man — this striving day and night to make the Infinite one with our being — this struggle itself is the grandest and most glorious that man can make. Some persons find the greatest pleasure in eating. We have no right to say that they should not. Others find the greatest pleasure in possessing certain things. We have no right to say that they should not. But they also have no right to say “no” to the man who finds his highest pleasure in spiritual thought. The lower the organisation, the greater the pleasure in the senses. Very few men can eat a meal with the same gusto as a dog or a wolf. But all the pleasures of the dog or the wolf have gone, as it were into the senses. The lower types of humanity in all nations find pleasure in the senses, while the cultured and the educated find it in thought, in philosophy, in arts and sciences. Spirituality is a still higher plane. The subject being infinite, that plane is the highest, and the pleasure there is the highest for those who can appreciate it. So, even on the utilitarian ground that man is to seek for pleasure, he should cultivate religious thought, for it is the highest pleasure that exists. Thus religion, as a study, seems to me to be absolutely necessary.

We can see it in its effects. It is the greatest motive power that moves the human mind. No other ideal can put into us the same mass of energy as the spiritual. So far as human history goes, it is obvious to all of us that this has been the case and that its powers are not dead. I do not deny that men, on simply utilitarian grounds, can be very good and moral. There have been many great men in this world perfectly sound, moral, and good, simply on utilitarian grounds. But the world-movers, men who bring, as it were, a mass of magnetism into the world whose spirit works in hundreds and in thousands, whose life ignites others with a spiritual fire — such men, we always find, have that spiritual background. Their

motive power came from religion. Religion is the greatest motive power for realising that infinite energy which is the birthright and nature of every man. In building up character in making for everything that is good and great, in bringing peace to others and peace to one's own self, religion is the highest motive power and, therefore, ought to be studied from that standpoint. Religion must be studied on a broader basis than formerly. All 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.

As the human mind broadens, its spiritual steps broaden too. The time has already come when a man cannot record a thought without its reaching to all corners of the earth; by merely physical means, we have come into touch with the whole world; so the future religions of the world have to become as universal, as wide.

The religious ideals of the future must embrace all that exists in the world and is good and great, and, at the same time, have infinite scope for future development. All that was good in the past must be preserved; and the doors must be kept open for future additions to the already existing store. Religions must also be inclusive and not look down with contempt upon one another because their particular ideals of God are different. In my life I have seen a great many spiritual men, a great many sensible persons, who did not believe in God at all that is to say, not in our sense of the word. Perhaps they understood God better than we can ever do. The Personal idea of God or the Impersonal, the Infinite, Moral Law, or the Ideal Man—these all have to come under the definition of religion. And when religions have become thus broadened, their power for good will have increased a hundredfold. Religions, having tremendous power in them, have often done more injury to the world than good, simply on account of their narrowness and limitations.

Even at the present time we find many sects and societies, with almost the same ideas, fighting each other, because one does not want to set forth those ideas in precisely the same way as another. Therefore, religions will have to broaden. Religious ideas will have to become universal, vast, and infinite; and then alone we shall have the fullest play of religion, for the power of religion has only just begun to manifest in the world. It is sometimes said that religions are dying out, that spiritual ideas are dying out of the world. To me it seems that they have just begun to grow. The power of religion, broadened and purified, is going to

penetrate every part of human life. So long as religion was in the hands of a chosen few or of a body of priests, it was in temples, churches, books, dogmas, ceremonials, forms, and rituals. But when we come to the real, spiritual, universal concept, then, and then alone religion will become real and living; it will come into our very nature, live in our every movement, penetrate every pore of our society, and be infinitely more a power for good than it has ever been before.

What is needed is a fellow-feeling between the different types of religion, seeing that they all stand or fall together, a fellow-feeling which springs from mutual esteem and mutual respect, and not the condescending, patronising, niggardly expression of goodwill, unfortunately in vogue at the present time with many. And above all, this is needed between types of religious expression coming from the study of mental phenomena — unfortunately, even now laying exclusive claim to the name of religion — and those expressions of religion whose heads, as it were, are penetrating more into the secrets of heaven though their feet are clinging to earth, I mean the so-called materialistic sciences.

To bring about this harmony, both will have to make concessions, sometimes very large, nay more, sometimes painful, but each will find itself the better for the sacrifice and more advanced in truth. And in the end, the knowledge which is confined within the domain of time and space will meet and become one with that which is beyond them both, where the mind and senses cannot reach — the Absolute, the Infinite, the One without a second.



## Chapter II

### The Real Nature of Man

*Delivered in London*

Great is the tenacity with which man clings to the senses. Yet, however substantial he may think the external world in which he lives and moves, there comes a time in the lives of individuals and of races when, involuntarily, they ask, “Is this real?” To the person who never finds a moment to question the credentials of his senses, whose every moment is occupied with some sort of sense-enjoyment — even to him death comes, and he also is compelled to ask, “Is this real?” Religion begins with this question and ends with its answer. Even in the remote past, where recorded history cannot help us, in the mysterious light of mythology, back in the dim twilight of civilisation, we find the same question was asked, “What becomes of this? What is real?”

One of the most poetical of the Upanishads, the Katha Upanishad, begins with the inquiry: “When a man dies, there is a dispute. One party declares that he has gone for ever, the other insists that he is still living. Which is true?” Various answers have been given. The whole sphere of metaphysics, philosophy, and religion is really filled with various answers to this question. At the same time, attempts have been made to suppress it, to put a stop to the unrest of mind which asks, “What is beyond? What is real?” But so long as death remains, all these attempts at suppression will always prove to be unsuccessful. We may talk about seeing nothing beyond and keeping all our hopes and aspirations confined to the present moment, and struggle hard not to think of anything beyond the world of senses; and, perhaps, everything outside helps to keep us limited within its narrow bounds. The whole world may combine to prevent us from broadening out beyond the present. Yet, so long as there is death, the question must come again and again, “Is death the end of all these things to which we are clinging, as if they were the most real of all realities, the most substantial of all substances?” The world vanishes in a moment and is gone. Standing on the brink of a precipice beyond which is the infinite yawning chasm, every mind, however hardened, is bound to recoil and ask, “Is this real?” The hopes of a lifetime, built up little by little with all the energies of a great mind, vanish in a second. Are

they real? This question must be answered. Time never lessens its power; on the other hand, it adds strength to it.

Then there is the desire to be happy. We run after everything to make ourselves happy; we pursue our mad career in the external world of senses. If you ask the young man with whom life is successful, he will declare that it is real; and he really thinks so. Perhaps, when the same man grows old and finds fortune ever eluding him, he will then declare that it is fate. He finds at last that his desires cannot be fulfilled. Wherever he goes, there is an adamant wall beyond which he cannot pass. Every sense-activity results in a reaction. Everything is evanescent. Enjoyment, misery, luxury, wealth, power, and poverty, even life itself, are all evanescent.

Two positions remain to mankind. One is to believe with the nihilists that all is nothing, that we know nothing, that we can never know anything either about the future, the past, or even the present. For we must remember that he who denies the past and the future and wants to stick to the present is simply a madman. One may as well deny the father and mother and assert the child. It would be equally logical. To deny the past and future, the present must inevitably be denied also. This is one position, that of the nihilists. I have never seen a man who could really become a nihilist for one minute. It is very easy to talk.

Then there is the other position — to seek for an explanation, to seek for the real, to discover in the midst of this eternally changing and evanescent world whatever is real. In this body which is an aggregate of molecules of matter, is there anything which is real? This has been the search throughout the history of the human mind. In the very oldest times, we often find glimpses of light coming into men's minds. We find man, even then, going a step beyond this body, finding something which is not this external body, although very much like it, much more complete, much more perfect, and which remains even when this body is dissolved. We read in the hymns of the Rig-Veda, addressed to the God of Fire who is burning a dead body, "Carry him, O Fire, in your arms gently, give him a perfect body, a bright body, carry him where the fathers live, where there is no more sorrow, where there is no more death." The same idea you will find present in every religion. And we get another idea with it. It is a significant fact that all religions, without one exception, hold that man is a degeneration of what he was, whether they clothe this in mythological words, or in the clear language of philosophy, or in the beautiful expressions of poetry. This is the one fact that comes out of every scripture and of every mythology that the man that is, is a degeneration of what he was. This is the kernel of truth within the

story of Adam's fall in the Jewish scripture. This is again and again repeated in the scriptures of the Hindus; the dream of a period which they call the Age of Truth, when no man died unless he wished to die, when he could keep his body as long as he liked, and his mind was pure and strong. There was no evil and no misery; and the present age is a corruption of that state of perfection. Side by side with this, we find the story of the deluge everywhere. That story itself is a proof that this present age is held to be a corruption of a former age by every religion. It went on becoming more and more corrupt until the deluge swept away a large portion of mankind, and again the ascending series began. It is going up slowly again to reach once more that early state of purity. You are all aware of the story of the deluge in the Old Testament. The same story was current among the ancient Babylonians, the Egyptians, the Chinese, and the Hindus. Manu, a great ancient sage, was praying on the bank of the Ganga, when a little minnow came to him for protection, and he put it into a pot of water he had before him. "What do you want?" asked Manu. The little minnow declared he was pursued by a bigger fish and wanted protection. Manu carried the little fish to his home, and in the morning he had become as big as the pot and said, "I cannot live in this pot any longer". Manu put him in a tank, and the next day he was as big as the tank and declared he could not live there any more. So Manu had to take him to a river, and in the morning the fish filled the river. Then Manu put him in the ocean, and he declared, "Manu, I am the Creator of the universe. I have taken this form to come and warn you that I will deluge the world. You build an ark and in it and put a pair of every kind of animal, and let your family enter the ark, and there will project out of the water my horn. Fasten the ark to it; and when the deluge subsides, come out and people the earth." So the world was deluged, and Manu saved his own family and two of every kind of animal and seeds of every plant. When the deluge subsided, he came and peopled the world; and we are all called "man", because we are the progeny of Manu.

Now, human language is the attempt to express the truth that is within. I am fully persuaded that a baby whose language consists of unintelligible sounds is attempting to express the highest philosophy, only the baby has not the organs to express it nor the means. The difference between the language of the highest philosophers and the utterances of babies is one of degree and not of kind. What you call the most correct, systematic, mathematical language of the present time, and the hazy, mystical, mythological languages of the ancients, differ only in degree. All of them have a grand idea behind, which is, as it were, struggling to express itself; and often behind these ancient mythologies are nuggets

of truth; and often, I am sorry to say, behind the fine, polished phrases of the moderns is arrant trash. So, we need not throw a thing overboard because it is clothed in mythology, because it does not fit in with the notions of Mr. So-and-so or Mrs. So-and-so of modern times. If people should laugh at religion because most religions declare that men must believe in mythologies taught by such and such a prophet, they ought to laugh more at these moderns. In modern times, if a man quotes a Moses or a Buddha or a Christ, he is laughed at; but let him give the name of a Huxley, a Tyndall, or a Darwin, and it is swallowed without salt. "Huxley has said it", that is enough for many. We are free from superstitions indeed! That was a religious superstition, and this a scientific superstition; only, in and through that superstition came life-giving ideas of spirituality; in and through this modern superstition come lust and greed. That superstition was worship of God, and this superstition is worship of filthy lucre, of fame or power. That is the difference.

To return to mythology, behind all these stories we find one idea standing supreme — that man is a degeneration of what he was. Coming to the present times, modern research seems to repudiate this position absolutely. Evolutionists seem to contradict entirely this assertion. According to them, man is the evolution of the mollusc; and, therefore, what mythology states cannot be true. There is in India, however, a mythology which is able to reconcile both these positions. The Indian mythology has a theory of cycles, that all progression is in the form of waves. Every wave is attended by a fall, and that by a rise the next moment, that by a fall in the next, and again another rise. The motion is in cycles. Certainly it is true, even on the grounds of modern research, that man cannot be simply an evolution. Every evolution presupposes an involution. The modern scientific man will tell you that you can only get the amount of energy out of a machine which you have previously put into it. Something cannot be produced out of nothing. If a man is an evolution of the mollusc, then the perfect man — the Buddha-man, the Christ-man — was involved in the mollusc. If it is not so, whence come these gigantic personalities? Something cannot come out of nothing. Thus we are in the position of reconciling the scriptures with modern light. That energy which manifests itself slowly through various stages until it becomes the perfect man, cannot come out of nothing. It existed somewhere; and if the mollusc or the protoplasm is the first point to which you can trace it, that protoplasm, somehow or other, must have contained the energy.

There is a great discussion going on as to whether the aggregate of materials we call the body is the cause of manifestation of the force we call the soul, thought,

etc., or whether it is the thought that manifests this body. The religions of the world of course hold that the force called thought manifests the body, and not the reverse. There are schools of modern thought which hold that what we call thought is simply the outcome of the adjustment of the parts of the machine which we call body. Taking the second position that the soul or the mass of thought, or however you may call it, is the outcome of this machine, the outcome of the chemical and physical combinations of matter making up the body and brain, leaves the question unanswered. What makes the body? What force combines the molecules into the body form? What force is there which takes up material from the mass of matter around and forms my body one way, another body another way, and so on? What makes these infinite distinctions? To say that the force called soul is the outcome of the combinations of the molecules of the body is putting the cart before the horse. How did the combinations come; where was the force to make them? If you say that some other force was the cause of these combinations, and soul was the outcome of that matter, and that soul—which combined a certain mass of matter—was itself the result of the combinations, it is no answer. That theory ought to be taken which explains most of the facts, if not all, and that without contradicting other existing theories. It is more logical to say that the force which takes up the matter and forms the body is the same which manifests through that body. To say, therefore, that the thought forces manifested by the body are the outcome of the arrangement of molecules and have no independent existence has no meaning; neither can force evolve out of matter. Rather it is possible to demonstrate that what we call matter does not exist at all. It is only a certain state of force. Solidity, hardness, or any other state of matter can be proved to be the result of motion. Increase of vortex motion imparted to fluids gives them the force of solids. A mass of air in vortex motion, as in a tornado, becomes solid-like and by its impact breaks or cuts through solids. A thread of a spider's web, if it could be moved at almost infinite velocity, would be as strong as an iron chain and would cut through an oak tree. Looking at it in this way, it would be easier to prove that what we call matter does not exist. But the other way cannot be proved.

What is the force which manifests itself through the body? It is obvious to all of us, whatever that force be, that it is taking particles up, as it were, and manipulating forms out of them—the human body. None else comes here to manipulate bodies for you and me. I never saw anybody eat food for me. I have to assimilate it, manufacture blood and bones and everything out of that food. What is this mysterious force? Ideas about the future and about the past seem

to be terrifying to many. To many they seem to be mere speculation.

We will take the present theme. What is this force which is now working through us? We know how in old times, in all the ancient scriptures, this power, this manifestation of power, was thought to be a bright substance having the form of this body, and which remained even after this body fell. Later on, however, we find a higher idea coming — that this bright body did not represent the force. Whatsoever has form must be the result of combinations of particles and requires something else behind it to move it. If this body requires something which is not the body to manipulate it, the bright body, by the same necessity, will also require something other than itself to manipulate it. So, that something was called the soul, the Atman in Sanskrit. It was the Atman which through the bright body, as it were, worked on the gross body outside. The bright body is considered as the receptacle of the mind, and the Atman is beyond that. It is not the mind even; it works the mind, and through the mind the body. You have an Atman, I have another, each one of us has a separate Atman and a separate fine body, and through that we work on the gross external body. Questions were then asked about this Atman about its nature. What is this Atman, this soul of man which is neither the body nor the mind? Great discussions followed. Speculations were made, various shades of philosophic inquiry came into existence; and I shall try to place before you some of the conclusions that have been reached about this Atman.

The different philosophies seem to agree that this Atman, whatever it be, has neither form nor shape, and that which has neither form nor shape must be omnipresent. Time begins with mind, space also is in the mind. Causation cannot stand without time. Without the idea of succession there cannot be any idea of causation. Time, space and causation, therefore, are in the mind, and as this Atman is beyond the mind and formless, it must be beyond time, beyond space, and beyond causation. Now, if it is beyond time, space, and causation, it must be infinite. Then comes the highest speculation in our philosophy. The infinite cannot be two. If the soul be infinite, there can be only one Soul, and all ideas of various souls — you having one soul, and I having another, and so forth — are not real. The Real Man, therefore, is one and infinite, the omnipresent Spirit. And the apparent man is only a limitation of that Real Man. In that sense the mythologies are true that the apparent man, however great he may be, is only a dim reflection of the Real Man who is beyond. The Real Man, the Spirit, being beyond cause and effect, not bound by time and space, must, therefore, be free. He was never bound, and could not be bound. The apparent man, the re-

flection, is limited by time, space, and causation, and is, therefore, bound. Or in the language of some of our philosophers, he appears to be bound, but really is not. This is the reality in our souls, this omnipresence, this spiritual nature, this infinity. Every soul is infinite, therefore there is no question of birth and death.

Some children were being examined. The examiner put them rather hard questions, and among them was this one: "Why does not the earth fall?" He wanted to evoke answers about gravitation. Most of the children could not answer at all; a few answered that it was gravitation or something. One bright little girl answered it by putting another question: "Where should it fall?" The question is nonsense. Where should the earth fall? There is no falling or rising for the earth. In infinite space there is no up or down; that is only in the relative. Where is the going or coming for the infinite? Whence should it come and where should it go?

Thus, when people cease to think of the past or future, when they give up the idea of body, because the body comes and goes and is limited, then they have risen to a higher ideal. The body is not the Real Man, neither is the mind, for the mind waxes and wanes. It is the Spirit beyond, which alone can live forever. The body and mind are continually changing, and are, in fact, only names of series of changeful phenomena, like rivers whose waters are in a constant state of flux, yet presenting the appearance of unbroken streams. Every particle in this body is continually changing; no one has the same body for many minutes together, and yet we think of it as the same body. So with the mind; one moment it is happy, another moment unhappy; one moment strong, another weak; an ever-changing whirlpool. That cannot be the Spirit which is infinite. Change can only be in the limited. To say that the infinite changes in any way is absurd; it cannot be. You can move and I can move, as limited bodies; every particle in this universe is in a constant state of flux, but taking the universe as a unit, as one whole, it cannot move, it cannot change. Motion is always a relative thing. I move in relation to something else. Any particle in this universe can change in relation to any other particle; but take the whole universe as one, and in relation to what can it move? There is nothing besides it. So this infinite Unit is unchangeable, immovable, absolute, and this is the Real Man. Our reality, therefore, consists in the Universal and not in the limited. These are old delusions, however comfortable they are, to think that we are little limited beings, constantly changing. People are frightened when they are told that they are Universal Being, everywhere present. Through everything you work, through every foot you move, through every lip you talk, through every heart you feel.

People are frightened when they are told this. They will again and again ask you



if they are not going to keep their individuality. What is individuality? I should like to see it. A baby has no moustache; when he grows to be a man, perhaps he has a moustache and beard. His individuality would be lost, if it were in the body. If I lose one eye, or if I lose one of my hands, my individuality would be lost if it were in the body. Then, a drunkard should not give up drinking because he would lose his individuality. A thief should not be a good man because he would thereby lose his individuality. No man ought to change his habits for fear of this. There is no individuality except in the Infinite. That is the only condition which does not change. Everything else is in a constant state of flux. Neither can individuality be in memory. Suppose, on account of a blow on the head I forget all about my past; then, I have lost all individuality; I am gone. I do not remember two or three years of my childhood, and if memory and existence are one, then whatever I forget is gone. That part of my life which I do not remember, I did not live. That is a very narrow idea of individuality.

We are not individuals yet. We are struggling towards individuality, and that is the Infinite, that is the real nature of man. He alone lives whose life is in the whole universe, and the more we concentrate our lives on limited things, the faster we go towards death. Those moments alone we live when our lives are in the universe, in others; and living this little life is death, simply death, and that is why the fear of death comes. The fear of death can only be conquered when man realises that so long as there is one life in this universe, he is living. When he can say, "I am in everything, in everybody, I am in all lives, I am the universe," then alone comes the state of fearlessness. To talk of immortality in constantly changing things is absurd. Says an old Sanskrit philosopher: It is only the Spirit that is the individual, because it is infinite. No infinity can be divided; infinity cannot be broken into pieces. It is the same one, undivided unit for ever, and this is the individual man, the Real Man. The apparent man is merely a struggle to express, to manifest this individuality which is beyond; and evolution is not in the Spirit. These changes which are going on — the wicked becoming good, the animal becoming man, take them in whatever way you like — are not in the Spirit. They are evolution of nature and manifestation of Spirit. Suppose there is a screen hiding you from me, in which there is a small hole through which I can see some of the faces before me, just a few faces. Now suppose the hole begins to grow larger and larger, and as it does so, more and more of the scene before me reveals itself and when at last the whole screen has disappeared, I stand face to face with you all. You did not change at all in this case; it was the hole that was evolving, and you were gradually manifesting yourselves. So it is with the Spirit.

No perfection is going to be attained. You are already free and perfect. What are these ideas of religion and God and searching for the hereafter? Why does man look for a God? Why does man, in every nation, in every state of society, want a perfect ideal somewhere, either in man, in God, or elsewhere? Because that idea is within you. It was your own heart beating and you did not know; you were mistaking it for something external. It is the God within your own self that is propelling you to seek for Him, to realise Him. After long searches here and there, in temples and in churches, in earths and in heavens, at last you come back, completing the circle from where you started, to your own soul and find that He for whom you have been seeking all over the world, for whom you have been weeping and praying in churches and temples, on whom you were looking as the mystery of all mysteries shrouded in the clouds, is nearest of the near, is your own Self, the reality of your life, body, and soul. That is your own nature. Assert it, manifest it. Not to become pure, you are pure already. You are not to be perfect, you are that already. Nature is like that screen which is hiding the reality beyond. Every good thought that you think or act upon is simply tearing the veil, as it were; and the purity, the Infinity, the God behind, manifests Itself more and more.

This is the whole history of man. Finer and finer becomes the veil, more and more of the light behind shines forth, for it is its nature to shine. It cannot be known; in vain we try to know it. Were it knowable, it would not be what it is, for it is the eternal subject. Knowledge is a limitation, knowledge is objectifying. He is the eternal subject of everything, the eternal witness in this universe, your own Self. Knowledge is, as it were, a lower step, a degeneration. We are that eternal subject already; how can we know it? It is the real nature of every man, and he is struggling to express it in various ways; otherwise, why are there so many ethical codes? Where is the explanation of all ethics? One idea stands out as the centre of all ethical systems, expressed in various forms, namely, doing good to others. The guiding motive of mankind should be charity towards men, charity towards all animals. But these are all various expressions of that eternal truth that, "I am the universe; this universe is one." Or else, where is the reason? Why should I do good to my fellowmen? Why should I do good to others? What compels me? It is sympathy, the feeling of sameness everywhere. The hardest hearts feel sympathy for other beings sometimes. Even the man who gets frightened if he is told that this assumed individuality is really a delusion, that it is ignoble to try to cling to this apparent individuality, that very man will tell you that extreme self-abnegation is the centre of all morality. And

what is perfect self-abnegation? It means the abnegation of this apparent self, the abnegation of all selfishness. This idea of “me and mine”—Ahamkara and Mamata—is the result of past superstition, and the more this present self passes away, the more the real Self becomes manifest. This is true self-abnegation, the centre, the basis, the gist of all moral teaching; and whether man knows it or not the whole world is slowly going towards it, practicing it more or less. Only, the vast majority of mankind are doing it unconsciously. Let them do it consciously. Let them make the sacrifice, knowing that this “me and mine” is not the real Self, but only a limitation. But one glimpse Of that infinite reality which is behind—but one spark of that infinite fire that is the All—represents the present man; the Infinite is his true nature.

What is the utility, the effect, the result, of this knowledge? In these days, we have to measure everything by utility—by how many pounds shillings, and pence it represents. What right has a person to ask that truth should be judged by the standard of utility or money? Suppose there is no utility, will it be less true? Utility is not the test of truth. Nevertheless, there is the highest utility in this. Happiness, we see is what everyone is seeking for, but the majority seek it in things which are evanescent and not real. No happiness was ever found in the senses. There never was a person who found happiness in the senses or in enjoyment of the senses. Happiness is only found in the Spirit. Therefore the highest utility for mankind is to find this happiness in the Spirit. The next point is that ignorance is the great mother of all misery, and the fundamental ignorance is to think that the Infinite weeps and cries, that He is finite. This is the basis of all ignorance that we, the immortal, the ever pure, the perfect Spirit, think that we are little minds, that we are little bodies; it is the mother of all selfishness. As soon as I think that I am a little body, I want to preserve it, to protect it, to keep it nice, at the expense of other bodies; then you and I become separate. As soon as this idea of separation comes, it opens the door to all mischief and leads to all misery. This is the utility that if a very small fractional part of human beings living today can put aside the idea of selfishness, narrowness, and littleness, this earth will become a paradise tomorrow; but with machines and improvements of material knowledge only, it will never be. These only increase misery, as oil poured on fire increases the flame all the more. Without the knowledge of the Spirit, all material knowledge is only adding fuel to fire, only giving into the hands of selfish man one more instrument to take what belongs to others, to live upon the life of others, instead of giving up his life for them.

Is it practical?—is another question. Can it be practised in modern society?

Truth does not pay homage to any society, ancient or modern. Society has to pay homage to Truth or die. Societies should be moulded upon truth, and truth has not to adjust itself to society. If such a noble truth as unselfishness cannot be practiced in society, it is better for man to give up society and go into the forest. That is the daring man. There are two sorts of courage. One is the courage of facing the cannon. And the other is the courage of spiritual conviction. An Emperor who invaded India was told by his teacher to go and see some of the sages there. After a long search for one, he found a very old man sitting on a block of stone. The Emperor talked with him a little and became very much impressed by his wisdom. He asked the sage to go to his country with him. "No," said the sage, "I am quite satisfied with my forest here." Said the Emperor, "I will give you money, position, wealth. I am the Emperor of the world." "No," replied the man, "I don't care for those things." The Emperor replied, "If you do not go, I will kill you." The man smiled serenely and said, "That is the most foolish thing you ever said, Emperor. You cannot kill me. Me the sun cannot dry, fire cannot burn, sword cannot kill, for I am the birthless, the deathless, the ever-living omnipotent, omnipresent Spirit." This is spiritual boldness, while the other is the courage of a lion or a tiger. In the Mutiny of 1857 there was a Swami, a very great soul, whom a Mohammedan mutineer stabbed severely. The Hindu mutineers caught and brought the man to the Swami, offering to kill him. But the Swami looked up calmly and said, "My brother, thou art He, thou art He!" and expired. This is another instance. What good is it to talk of the strength of your muscles, of the superiority of your Western institutions, if you cannot make Truth square with your society, if you cannot build up a society into which the highest Truth will fit? What is the good of this boastful talk about your grandeur and greatness, if you stand up and say, "This courage is not practical." Is nothing practical but pounds, shillings, and pence? If so, why boast of your society? That society is the greatest, where the highest truths become practical. That is my opinion; and if society is; not fit for the highest truths, make it so; and the sooner, the better. Stand up, men and women, in this spirit, dare to believe in the Truth, dare to practice the Truth!

The world requires a few hundred bold men and women. Practise that boldness which dares know the Truth, which dares show the Truth in life, which does not quake before death, nay, welcomes death, makes a man know that he, is the Spirit, that, in the whole universe, nothing can kill him. Then you will be free. Then you will know your real Soul. "This Atman is first to be heard, then thoughts about and then meditated upon."

There is a great tendency in modern times to talk too much of work and decry thought. Doing is very good, but that comes from thinking. Little manifestations of energy through the muscles are called work. But where there is no thought, there will be no work. Fill the brain, therefore, with high thoughts, highest ideals, place them day and night before you, and out of that will come great work. Talk not about impurity, but say that we are pure. We have hypnotised ourselves into this thought that we are little, that we are born, and that we are going to die, and into a constant state of fear.

There is a story about a lioness, who was big with young, going about in search of prey; and seeing a flock of sheep, she jumped upon them. She died in the effort; and a little baby lion was born, motherless. It was taken care of by the sheep and the sheep brought it up, and it grew up with them, ate grass, and bleated like the sheep. And although in time it became a big, full-grown lion, it thought it was a sheep. One day another lion came in search of prey and was astonished to find that in the midst of this flock of sheep was a lion, fleeing like the sheep at the approach of danger. He tried to get near the sheep-lion, to tell it that it was not a sheep but a lion; but the poor animal fled at his approach. However, he watched his opportunity and one day found the sheep-lion sleeping. He approached it and said, "You are a lion." "I am a sheep," cried the other lion and could not believe the contrary but bleated. The lion dragged him towards a lake and said, "Look here, here is my reflection and yours." Then came the comparison. It looked at the lion and then at its own reflection, and in a moment came the idea that it was a lion. The lion roared, the bleating was gone. You are lions, you are souls, pure, infinite, and perfect. The might of the universe is within you. "Why weepest thou, my friend? There is neither birth nor death for thee. Why weepest thou? There is no disease nor misery for thee, but thou art like the infinite sky; clouds of various colours come over it, play for a moment, then vanish. But the sky is ever the same eternal blue." Why do we see wickedness? There was a stump of a tree, and in the dark, a thief came that way and said, "That is a policeman." A young man waiting for his beloved saw it and thought that it was his sweetheart. A child who had been told ghost stories took it for a ghost and began to shriek. But all the time it was the stump of a tree. We see the world as we are. Suppose there is a baby in a room with a bag of gold on the table and a thief comes and steals the gold. Would the baby know it was stolen? That which we have inside, we see outside. The baby has no thief inside and sees no thief outside. So with all knowledge. Do not talk of the wickedness of the world and all its sins. Weep that you are bound to see wickedness yet. Weep that you are

bound to see sin everywhere, and if you want to help the world, do not condemn it. Do not weaken it more. For what is sin and what is misery, and what are all these, but the results of weakness? The world is made weaker and weaker every day by such teachings. Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones. Say to your own minds, "I am He, 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." That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the Truth and practice the Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached.

# Chapter III

## Maya and Illusion

*Delivered in London*

Almost all of you have heard of the word Maya. Generally it is used, though incorrectly, to denote illusion, or delusion, or some such thing. But the theory of Maya forms one of the pillars upon which the Vedanta rests; it is, therefore, necessary that it should be properly understood. I ask a little patience of you, for there is a great danger of it being misunderstood. The oldest idea of Maya that we find in Vedic literature is the sense of delusion; but then the real theory had not been reached. We find such passages as, “Indra through his Maya assumed various forms.” Here it is true the word Maya means something like magic, and we find various other passages, always taking the same meaning. The word Maya then dropped out of sight altogether. But in the meantime the idea was developing. Later, the question was raised: “Why can’t we know this secret of the universe?” And the answer given was very significant: “Because we talk in vain, and because we are satisfied with the things of the senses, and because we are running after desires; therefore, we, as it were, cover the Reality with a mist.” Here the word Maya is not used at all, but we get the idea that the cause of our ignorance is a kind of mist that has come between us and the Truth. Much later on, in one of the latest Upanishads, we find the word Maya reappearing, but this time, a transformation has taken place in it, and a mass of new meaning has attached itself to the word. Theories had been propounded and repeated, others had been taken up, until at last the idea of Maya became fixed. We read in the Shvetashvatara Upanishad, “Know nature to be Maya and the Ruler of this Maya is the Lord Himself.” Coming to our philosophers, we find that this word Maya has been manipulated in various fashions, until we come to the great Shankaracharya. The theory of Maya was manipulated a little by the Buddhists too, but in the hands of the Buddhists it became very much like what is called Idealism, and that is the meaning that is now generally given to the word Maya. When the Hindu says the world is Maya, at once people get the idea that the world is an illusion. This interpretation has some basis, as coming through the Buddhistic philosophers, because there was one section of philosophers who did



not believe in the external world at all. But the Maya of the Vedanta, in its last developed form, is neither Idealism nor Realism, nor is it a theory. It is a simple statement of facts— what we are and what we see around us.

As I have told you before, the minds of the people from whom the Vedas came were intent upon following principles, discovering principles. They had no time to work upon details or to wait for them; they wanted to go deep into the heart of things. Something beyond was calling them, as it were, and they could not wait. Scattered through the Upanishads, we find that the details of subjects which we now call modern sciences are often very erroneous, but, at the same time, their principles are correct. For instance, the idea of ether, which is one of the latest theories of modern science, is to be found in our ancient literature in forms much more developed than is the modern scientific theory of ether today, but it was in principle. When they tried to demonstrate the workings of that principle, they made many mistakes. The theory of the all-pervading life principle, of which all life in this universe is but a differing manifestation, was understood in Vedic times; it is found in the Brahmanas. There is a long hymn in the Samhitas in praise of Prana of which all life is but a manifestation. By the by, it may interest some of you to know that there are theories in the Vedic philosophy about the origin of life on this earth very similar to those which have been advanced by some modern European scientists. You, of course, all know that there is a theory that life came from other planets. It is a settled doctrine with some Vedic philosophers that life comes in this way from the moon.

Coming to the principles, we find these Vedic thinkers very courageous and wonderfully bold in propounding large and generalised theories. Their solution of the mystery of the universe, from the external world, was as satisfactory as it could be. The detailed workings of modern science do not bring the question one step nearer to solution, because the principles have failed. If the theory of ether failed in ancient times to give a solution of the mystery of the universe, working out the details of that ether theory would not bring us much nearer to the truth. If the theory of all-pervading life failed as a theory of this universe, it would not mean anything more if worked out in detail, for the details do not change the principle of the universe. What I mean is that in their inquiry into the principle, the Hindu thinkers were as bold, and in some cases, much bolder than the moderns. They made some of the grandest generalizations that have yet been reached, and some still remain as theories, which modern science has yet to get even as theories. For instance, they not only arrived at the ether theory, but went beyond and classified mind also as a still more rarefied ether. Beyond that

again, they found a still more rarefied ether. Yet that was no solution, it did not solve the problem. No amount of knowledge of the external world could solve the problem. "But", says the scientist, "we are just beginning to know a little: wait a few thousand years and we shall get the solution." "No," says the Vedantist, for he has proved beyond all doubt that the mind is limited, that it cannot go beyond certain limits — beyond time, space, and causation. As no man can jump out of his own self, so no man can go beyond the limits that have been put upon him by the laws of time and space. Every attempt to solve the laws of causation, time, and space would be futile, because the very attempt would have to be made by taking for granted the existence of these three. What does the statement of the existence of the world mean, then? "This world has no existence." What is meant by that? It means that it has no absolute existence. It exists only in relation to my mind, to your mind, and to the mind of everyone else. We see this world with the five senses but if we had another sense, we would see in it something more. If we had yet another sense, it would appear as something still different. It has, therefore, no real existence; it has no unchangeable, immovable, infinite existence. Nor can it be called non-existence, seeing that it exists, and we slave to work in and through it. It is a mixture of existence and non-existence.

Coming from abstractions to the common, everyday details of our lives, we find that our whole life is a contradiction, a mixture of existence and non-existence. There is this contradiction in knowledge. It seems that man can know everything, if he only wants to know; but before he has gone a few steps, he finds an adamant wall which he cannot pass. All his work is in a circle, and he cannot go beyond that circle. The problems which are nearest and dearest to him are impelling him on and calling, day and night, for a solution, but he cannot solve them, because he cannot go beyond his intellect. And yet that desire is implanted strongly in him. Still we know that the only good is to be obtained by controlling and checking it. With every breath, every impulse of our heart asks us to be selfish. At the same time, there is some power beyond us which says that it is unselfishness alone which is good. Every child is a born optimist; he dreams golden dreams. In youth he becomes still more optimistic. It is hard for a young man to believe that there is such a thing as death, such a thing as defeat or degradation. Old age comes, and life is a mass of ruins. Dreams have vanished into the air, and the man becomes a pessimist. Thus we go from one extreme to another, buffeted by nature, without knowing where we are going. It reminds me of a celebrated song in the *Lalita Vistara*, the biography of Buddha. Buddha was born, says the book, as the saviour of mankind, but he forgot himself in the

luxuries of his palace. Some angels came and sang a song to rouse him. And the burden of the whole song is that we are floating down the river of life which is continually changing with no stop and no rest. So are our lives, going on and on without knowing any rest. What are we to do? The man who has enough to eat and drink is an optimist, and he avoids all mention of misery, for it frightens him. Tell not to him of the sorrows and the sufferings of the world; go to him and tell that it is all good. "Yes, I am safe," says he. "Look at me! I have a nice house to live in. I do not fear cold and hunger; therefore do not bring these horrible pictures before me." But, on the other hand, there are others dying of cold and hunger. If you go and teach them that it is all good, they will not hear you. How can they wish others to be happy when they are miserable? Thus we are oscillating between optimism and pessimism.

Then, there is the tremendous fact of death. The whole world is going towards death; everything dies. All our progress, our vanities, our reforms, our luxuries, our wealth, our knowledge, have that one end — death. That is all that is certain. Cities come and go, empires rise and fall, planets break into pieces and crumble into dust, to be blown about by the atmospheres of other planets. Thus it has been going on from time without beginning. Death is the end of everything. Death is the end of life, of beauty, of wealth, of power, of virtue too. Saints die and sinners die, kings die and beggars die. They are all going to death, and yet this tremendous clinging on to life exists. Somehow, we do not know why, we cling to life; we cannot give it up. And this is Maya.

The mother is nursing a child with great care; all her soul, her life, is in that child. The child grows, becomes a man, and perchance becomes a blackguard and a brute, kicks her and beats her every day; and yet the mother clings to the child; and when her reason awakes, she covers it up with the idea of love. She little thinks that it is not love, that it is something which has got hold of her nerves, which she cannot shake off; however she may try, she cannot shake off the bondage she is in. And this is Maya.

We are all after the Golden Fleece. Every one of us thinks that this will be his. Every reasonable man sees that his chance is, perhaps, one in twenty millions, yet everyone struggles for it. And this is Maya.

Death is stalking day and night over this earth of ours, but at the same time we think we shall live eternally. A question was once asked of King Yudhishtira, "What is the most wonderful thing on this earth?" And the king replied, "Every day people are dying around us, and yet men think they will never die." And this is Maya.

These tremendous contradictions in our intellect, in our knowledge, yea, in all the facts of our life face us on all sides. A reformer arises and wants to remedy the evils that are existing in a certain nation; and before they have been remedied, a thousand other evils arise in another place. It is like an old house that is falling; you patch it up in one place and the ruin extends to another. In India, our reformers cry and preach against the evils of enforced widowhood. In the West, non-marriage is the great evil. Help the unmarried on one side; they are suffering. Help the widows on the other; they are suffering. It is like chronic rheumatism: you drive from the head, and it goes to the body; you drive it from there, and it goes to the feet. Reformers arise and preach that learning, wealth, and culture should not be in the hands of a select few; and they do their best to make them accessible to all. These may bring more happiness to some, but, perhaps, as culture comes, physical happiness lessens. The knowledge of happiness brings the knowledge of unhappiness. Which way then shall we go? The least amount of material prosperity that we enjoy is causing the same amount of misery elsewhere. This is the law. The young, perhaps, do not see it clearly, but those who have lived long enough and those who have struggled enough will understand it. And this is Maya. These things are going on, day and night, and to find a solution of this problem is impossible. Why should it be so? It is impossible to answer this, because the question cannot be logically formulated. There is neither how nor why in fact; we only know that it is and that we cannot help it. Even to grasp it, to draw an exact image of it in our own mind, is beyond our power. How can we solve it then?

Maya is a statement of the fact of this universe, of how it is going on. People generally get frightened when these things are told to them. But bold we must be. Hiding facts is not the way to find a remedy. As you all know, a hare hunted by dogs puts its head down and thinks itself safe; so, when we run into optimism, we do just like the hare, but that is no remedy. There are objections against this, but you may remark that they are generally from people who possess many of the good things of life. In this country (England) it is very difficult to become a pessimist. Everyone tells me how wonderfully the world is going on, how progressive; but what he himself is, is his own world. Old questions arise: Christianity must be the only true religion of the world because Christian nations are prosperous! But that assertion contradicts itself, because the prosperity of the Christian nation depends on the misfortune of non-Christian nations. There must be some to prey on. Suppose the whole world were to become Christian, then the Christian nations would become poor, because there would be no non-Christian nations

for them to prey upon. Thus the argument kills itself. Animals are living upon plants, men upon animals and, worst of all, upon one another, the strong upon the weak. This is going on everywhere. And this is Maya. What solution do you find for this? We hear every day many explanations, and are told that in the long run all will be good. Taking it for granted that this is possible, why should there be this diabolical way of doing good? Why cannot good be done through good, instead of through these diabolical methods? The descendants of the human beings of today will be happy; but why must there be all this suffering now? There is no solution. This is Maya.

Again, we often hear that it is one of the features of evolution that it eliminates evil, and this evil being continually eliminated from the world, at last only good will remain. That is very nice to hear, and it panders to the vanity of those who have enough of this world's goods, who have not a hard struggle to face every day and are not being crushed under the wheel of this so-called evolution. It is very good and comforting indeed to such fortunate ones. The common herd may suffer, but they do not care; let them die, they are of no consequence. Very good, yet this argument is fallacious from beginning to end. It takes for granted, in the first place, that manifested good and evil in this world are two absolute realities. In the second place, it makes, at still worse assumption that the amount of good is an increasing quantity and the amount of evil is a decreasing quantity. So, if evil is being eliminated in this way by what they call evolution, there will come a time when all this evil will be eliminated and what remains will be all good. Very easy to say, but can it be proved that evil is a lessening quantity? Take, for instance, the man who lives in a forest, who does not know how to cultivate the mind, cannot read a book, has not heard of such a thing as writing. If he is severely wounded, he is soon all right again; while we die if we get a scratch. Machines are making things cheap, making for progress and evolution, but millions are crushed, that one may become rich; while one becomes rich, thousands at the same time become poorer and poorer, and whole masses of human beings are made slaves. That way it is going on. The animal man lives in the senses. If he does not get enough to eat, he is miserable; or if something happens to his body, he is miserable. In the senses both his misery and his happiness begin and end. As soon as this man progresses, as soon as his horizon of happiness increases, his horizon of unhappiness increases proportionately. The man in the forest does not know what it is to be jealous, to be in the law courts, to pay taxes, to be blamed by society, to be ruled over day and night by the most tremendous tyranny that human diabolism ever invented, which pries

into the secrets of every human heart. He does not know how man becomes a thousand times more diabolical than any other animal, with all his vain knowledge and with all his pride. Thus it is that, as we emerge out of the senses, we develop higher powers of enjoyment, and at the same time we have to develop higher powers of suffering too. The nerves become finer and capable of more suffering. In every society, we often find that the ignorant, common man, when abused, does not feel much, but he feels a good thrashing. But the gentleman cannot bear a single word of abuse; he has become so finely nerved. Misery has increased with his susceptibility to happiness. This does not go much to prove the evolutionist's case. As we increase our power to be happy, we also increase our power to suffer, and sometimes I am inclined to think that if we increase our power to become happy in arithmetical progression, we shall increase, on the other hand, our power to become miserable in geometrical progression. We who are progressing know that the more we progress, the more avenues are opened to pain as well as to pleasure. And this is Maya.

Thus we find that Maya is not a theory for the explanation of the world; it is simply a statement of facts as they exist, that the very basis of our being is contradiction, that everywhere we have to move through this tremendous contradiction, that wherever there is good, there must also be evil, and wherever there is evil, there must be some good, wherever there is life, death must follow as its shadow, and everyone who smiles will have to weep, and vice versa. Nor can this state of things be remedied. We may verily imagine that there will be a place where there will be only good and no evil, where we shall only smile and never weep. This is impossible in the very nature of things; for the conditions will remain the same. Wherever there is the power of producing a smile in us, there lurks the power of producing tears. Wherever there is the power of producing happiness, there lurks somewhere the power of making us miserable.

Thus the Vedanta philosophy is neither optimistic nor pessimistic. It voices both these views and takes things as they are. It admits that 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. The fire that burns the child, may cook a good meal for a starving man. The same nerves that carry the sensations of misery carry also the sensations of happiness. The only way to stop evil, therefore, is to stop good also; there is no other way. To stop death, we shall have to stop life also. Life without death and happiness without misery are contradictions, and neither can be found alone, because each of them is but a different manifestation of the same thing. What I thought to be good yesterday, I do not think to be good now. When I look back upon my life and see what were my ideals at different times, I find this to be so. At one time my ideal was to drive a strong pair of horses; at another time I thought, if I could make a certain kind of sweetmeat, I should be perfectly happy; later I imagined that I should be entirely satisfied if I had a wife and children and plenty of money. Today I laugh at all these ideals as mere childish nonsense.

The Vedanta says, there must come a time when we shall look back and laugh at the ideals which make us afraid of giving up our individuality. Each one of us wants to keep this body for an indefinite time, thinking we shall be very happy, but there will come a time when we shall laugh at this idea. Now, if such be the truth, we are in a state of hopeless contradiction — neither existence nor non-existence, neither misery nor happiness, but a mixture of them. What, then, is the use of Vedanta and all other philosophies and religions? And, above all, what is the use of doing good work? This is a question that comes to the mind. If it is true that you cannot do good without doing evil, and whenever you try to create happiness there will always be misery, people will ask you, “What is the use of doing good?” The answer is in the first place, that we must work for lessening misery, for that is the only way to make ourselves happy. Every one of us finds it out sooner or later in our lives. The bright ones find it out a little earlier, and the dull ones a little later. The dull ones pay very dearly for the discovery and the bright ones less dearly. In the second place, we must do our part, because that is the only way of getting out of this life of contradiction. Both the forces of good and evil will keep the universe alive for us, until we awake from our dreams and give up this building of mud pies. That lesson we shall have to learn, and it will take a long, long time to learn it.

Attempts have been made in Germany to build a system of philosophy on the basis that the Infinite has become the finite. Such attempts are also made in England. And the analysis of the position of these philosophers is this, that the Infinite is trying to express itself in this universe, and that there will come a time when the Infinite will succeed in doing so. It is all very well, and we have



used the words Infinite and manifestation and expression, and so on, but philosophers naturally ask for a logical fundamental basis for the statement that the finite can fully express the Infinite. The Absolute and the Infinite can become this universe only by limitation. Everything must be limited that comes through the senses, or through the mind, or through the intellect; and for the limited to be the unlimited is simply absurd and can never be. The Vedanta, on the other hand, says that it is true that the Absolute or the Infinite is trying to express itself in the finite, but there will come a time when it will find that it is impossible, and it will then have to beat a retreat, and this beating a retreat means renunciation which is the real beginning of religion. Nowadays it is very hard even to talk of renunciation. It was said of me in America that I was a man who came out of a land that had been dead and buried for five thousand years, and talked of renunciation. So says, perhaps, the English philosopher. Yet it is true that, that is the only path to religion. Renounce and give up. What did Christ say? "He that loseth his life for my sake shall find it." Again and again did he preach renunciation as the only way to perfection. There comes a time when the mind awakes from this long and dreary dream — the child gives up its play and wants to go back to its mother. It finds the truth of the statement, "Desire is never satisfied by the enjoyment of desires, it only increases the more, as fire, when butter is poured upon it."

This is true of all sense-enjoyments, of all intellectual enjoyments, and of all the enjoyments of which the human mind is capable. They are nothing, they are within Maya, within this network beyond which we cannot go. We may run therein through infinite time and find no end, and whenever we struggle to get a little enjoyment, a mass of misery falls upon us. How awful is this! And when I think of it, I cannot but consider that this theory of Maya, this statement that it is all Maya, is the best and only explanation. What an amount of misery there is in this world; and if you travel among various nations you will find that one nation attempts to cure its evils by one means, and another by another. The very same evil has been taken up by various races, and attempts have been made in various ways to check it, yet no nation has succeeded. If it has been minimised at one point, a mass of evil has been crowded at another point. Thus it goes. The Hindus, to keep up a high standard of chastity in the race, have sanctioned child-marriage, which in the long run has degraded the race. At the same time, I cannot deny that this child-marriage makes the race more chaste. What would you have? If you want the nation to be more chaste, you weaken men and women physically by child-marriage. On the other hand, are you in England any better



off? No, because chastity is the life of a nation. Do you not find in history that the first death-sign of a nation has been unchastity? When that has entered, the end of the race is in sight. Where shall we get a solution of these miseries then? If parents select husbands and wives for their children, then this evil is minimised. The daughters of India are more practical than sentimental. But very little of poetry remains in their lives. Again, if people select their own husbands and wives, that does not seem to bring much happiness. The Indian woman is generally very happy; there are not many cases of quarrelling between husband and wife. On the other hand in the United States, where the greatest liberty obtains, the number of unhappy homes and marriages is large. Unhappiness is here, there, and everywhere. What does it show? That, after all, not much happiness has been gained by all these ideals. We all struggle for happiness and as soon as we get a little happiness on one side, on the other side there comes unhappiness.

Shall we not work to do good then? Yes, with more zest than ever, but what this knowledge will do for us is to break down our fanaticism. The Englishman will no more be a fanatic and curse the Hindu. He will learn to respect the customs of different nations. There will be less of fanaticism and more of real work. Fanatics cannot work, they waste three-fourths of their energy. It is the level-headed, calm, practical man who works. So, the power to work will increase from this idea. Knowing that this is the state of things, there will be more patience. The sight of misery or of evil will not be able to throw us off our balance and make us run after shadows. Therefore, patience will come to us, knowing that the world will have to go on in its own way. If, for instance, all men have become good, the animals will have in the meantime evolved into men, and will have to pass through the same state, and so with the plants. But only one thing is certain; the mighty river is rushing towards the ocean, and all the drops that constitute the stream will in time be drawn into that boundless ocean. So, in this life, with all its miseries and sorrows, its joys and smiles and tears, one thing is certain, that all things are rushing towards their goal, and it is only a question of time when you and I, and plants and animals, and every particles of life that exists must reach the Infinite Ocean of Perfection, must attain to Freedom, to God.

Let me repeat, once more, that the Vedantic position is neither pessimism nor optimism. It does not say that this world is all evil or all good. It says that our evil is of no less value than our good, and our good of no more value than our evil. They are bound together. This is the world, and knowing this, you work with patience. What for? Why should we work? If this is the state of things, what shall we do? Why not become agnostics? The modern agnostics also know there

is no solution of this problem, no getting out of this evil of Maya, as we say in our language; therefore they tell us to be satisfied and enjoy life. Here, again, is a mistake, a tremendous mistake, a most illogical mistake. And it is this. What do you mean by life? Do you mean only the life of the senses? In this, every one of us differs only slightly from the brutes. I am sure that no one is present here whose life is only in the senses. Then, this present life means something more than that. Our feelings, thoughts, and aspirations are all part and parcel of our life; and is not the struggle towards the area, ideal, towards perfection, one of the most important components of what we call life? According to the agnostics, we must enjoy life as it is. But this life means, above all, this search after the ideal; the essence of life is going towards perfection. We must have that, and, therefore, we cannot be agnostics or take the world as it appears. The agnostic position takes this life, minus the ideal component, to be all that exists. And this, the agnostic claims, cannot be reached, therefore he must give up the search. This is what is called Maya — this nature, this universe.

All religions are more or less attempts to get beyond nature — the crudest or the most developed, expressed through mythology or symbology, stories of gods, angels or demons, or through stories of saints or seers, great men or prophets, or through the abstractions of philosophy — all have that one object, all are trying to get beyond these limitations. In one word, they are all struggling towards freedom. Man feels, consciously or unconsciously, that he is bound; he is not what he wants to be. It was taught to him at the very moment he began to look around. That very instant he learnt that he was bound, and he also found that there was something in him which wanted to fly beyond, where the body could not follow, but which was as yet chained down by this limitation. Even in the lowest of religious ideas, where departed ancestors and other spirits — mostly violent and cruel, lurking about the houses of their friends, fond of bloodshed and strong drink — are worshipped, even there we find that one common factor, that of freedom. The man who wants to worship the gods sees in them, above all things, greater freedom than in himself. If a door is closed, he thinks the gods can get through it, and that walls have no limitations for them. This idea of freedom increases until it comes to the ideal of a Personal God, of which the central concept is that He is a Being beyond the limitation of nature, of Maya. I see before me, as it were, that in some of those forest retreats this question is being, discussed by those ancient sages of India; and in one of them, where even the oldest and the holiest fail to reach the solutions a young man stands up in the midst of them, and declares, “Hear, ye children of immortality, hear, who live in the highest places, I have found the way.

By knowing Him who is beyond darkness we can go beyond death.”

This Maya is everywhere. It is terrible. Yet we have to work through it. The man who says that he will work when the world has become all good and then he will enjoy bliss is as likely to succeed as the man who sits beside the Ganga and says, “I will ford the river when all the water has run into the ocean.” The way is not with Maya, but against it. This is another fact to learn. We are not born as helpers of nature, but competitors with nature. We are its bond-masters, but we bind ourselves down. Why is this house here? Nature did not build it. Nature says, go and live in the forest. Man says, I will build a house and fight with nature, and he does so. The whole history of humanity is a continuous fight against the so-called laws of nature, and man gains in the end. Coming to the internal world, there too the same fight is going on, this fight between the animal man and the spiritual man, between light and darkness; and here too man becomes victorious. He, as it were, cuts his way out of nature to freedom.

We see, then, that beyond this Maya the Vedantic philosophers find something which is not bound by Maya; and if we can get there, we shall not be bound by Maya. This idea is in some form or other the common property of all religions. But, with the Vedanta, it is only the beginning of religion and not the end. The idea of a Personal God, the Ruler and Creator of this universe, as He has been styled, the Ruler of Maya, or nature, is not the end of these Vedantic ideas; it is only the beginning. The idea grows and grows until the Vedantist finds that He who, he thought, was standing outside, is he himself and is in reality within. He is the one who is free, but who through limitation thought he was bound.



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# THE FOUR PATHS OF SELF-REALIZATION

From ancient times, people of India have practiced spiritual disciplines designed to clear the mind and support a state of serene, detached awareness. The practices for developing this desired state of balance, purity, wisdom, and peacefulness of mind are known collectively as “yoga”.

“Yoga” means “yoke” or “union”—referring to union with the true Self, the goal described in the Upanishads.

The sages distinguished four basic types of people and developed practices that are particularly suitable for each type, in order that each man can attain the desired union with the Self.

- For rational people, there is the Path of Knowledge.
- For meditative people, there is the Path of Self-Knowledge.
- For naturally active people, there is the Path of Selfless Action.
- For emotional people, there is the Path of Devotion.



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