



THE **COMPLETE WORKS** OF SWAMI **VIVEKANANDA** • VOLUME III

THE **COMPLETE WORKS** OF **SWAMI**
VIVEKANANDA

VOLUME III

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THE **COMPLETE WORKS** OF
SWAMI VIVEKANANDA

VOLUME III

LECTURES AND DISCOURSES

UNITY, THE GOAL OF RELIGION

Delivered in New York, 1896

This universe of ours, the universe of the senses, the rational, the intellectual, is bounded on both sides by the illimitable, the unknowable, the ever unknown. Herein is the search, herein are the inquiries, here are the facts; from this comes the light which is known to the world as religion. Essentially, however, religion belongs to the supersensuous and not to the sense plane. It is beyond all reasoning and is not on the plane of intellect. It is a vision, an inspiration, a plunge into the unknown and unknowable, making the unknowable more than known for it can never be “known”. This search has been in the human mind, as I believe, from the very beginning of humanity. There cannot have been human reasoning and intellect in any period of the world’s history without this struggle, this search beyond. In our little universe, this human mind, we see a thought arise. Whence it arises we do not know; and when it disappears, where it goes, we know not either. The macrocosm and the microcosm are, as it were, in the same groove, passing through the same stages, vibrating in the same key.

I shall try to bring before you the Hindu theory that religions do not come from without, but from within. It is my belief that religious thought is in man’s very constitution, so much so that it is impossible for him to give up religion until he can give up his mind and body, until he can give up thought and life. As long as a man thinks, this struggle must go on, and so long man must have some form of religion. Thus we see various forms of religion in the world. It is a bewildering study; but it is not, as many of us think, a vain speculation. Amidst this chaos there is harmony, throughout these discordant sounds there is a note of concord; and he who is prepared to listen to it will catch the tone.

The great question of all questions at the present time is this: Taking for granted that the known and

the knowable are bounded on both sides by the unknowable and the infinitely unknown, why struggle for that infinite unknown? Why shall we not be content with the known? Why shall we not rest satisfied with eating, drinking, and doing a little good to society? This idea is in the air. From the most learned professor to the prattling baby, we are told that to do good to the world is all of religion, and that it is useless to trouble ourselves about questions of the beyond. So much is this the case that it has become a truism.

But fortunately we must inquire into the beyond. This present, this expressed, is only one part of that unexpressed. The sense universe is, as it were, only one portion, one bit of that infinite spiritual universe projected into the plane of sense consciousness. How can this little bit of projection be explained, be understood, without. Knowing that which is beyond? It is said of Socrates that one day while lecturing at Athens, he met a Brahmin who had travelled into Greece, and Socrates told the Brahmin that the greatest study for mankind is man. The Brahmin sharply retorted: “How can you know man until you know Gods” This God, this eternally Unknowable, or Absolute, or Infinite, or without name—you may call Him by what name you like—is the rationale, the only explanation, the *raison d’être* of that which is known and knowable, this present life. Take anything before you, the most material thing—take one of the most material sciences, as chemistry or physics, astronomy or biology—study it, push the study forward and forward, and the gross forms will begin to melt and become finer and finer, until they come to a point where you are bound to make a tremendous leap from these material things into the immaterial. The gross melts into the fine, physics into metaphysics, in every department of knowledge.

Thus man finds himself driven to a study of the beyond. Life will be a desert, human life will be vain, if we cannot know the beyond. It is very well to say: Be contented with the things of the present. The cows and the dogs are, and so are all animals; and that is what makes them animals. So if man rests content with the present and gives up all search into

the beyond, mankind will have to go back to the animal plane again. It is religion, the inquiry into the beyond, that makes the difference between man and an animal. Well has it been said that man is the only animal that naturally looks upwards; every other animal naturally looks down. That looking upward and going upward and seeking perfection are what is called salvation; and the sooner a man begins to go higher, the sooner he raises himself towards this idea of truth as salvation. It does not consist in the amount of money in your pocket, or the dress you wear, or the house you live in, but in the wealth of spiritual thought in your brain. That is what makes for human progress, that is the source of all material and intellectual progress, the motive power behind, the enthusiasm that pushes mankind forward.

Religion does not live on bread, does not dwell in a house. Again and again you hear this objection advanced: "What good can religion do? Can it take away the poverty of the poor?" Supposing it cannot, would that prove the untruth of religion? Suppose a baby stands up among you when you are trying to demonstrate an astronomical theorem, and says, "Does it bring gingerbread?" "No, it does not", you answer. "Then," says the baby, "it is useless." Babies judge the whole universe from their own standpoint, that of producing gingerbread, and so do the babies of the world. We must not judge of higher things from a low standpoint. Everything must be judged by its own standard and the infinite must be judged by the standard of infinity. Religion permeates the whole of man's life, not only the present, but the past, present, and future. It is, therefore, the eternal relation between the eternal soul and the eternal God. Is it logical to measure its value by its action upon five minutes of human life? Certainly not. These are all negative arguments.

Now comes the question: Can religion really accomplish anything? It can. It brings to man eternal life. It has made man what he is, and will make of this human animal a god. That is what religion can do. Take religion from human society and what will remain? Nothing but a forest of brutes. Sense-happiness is not the goal of humanity. Wisdom (Jnâna) is the goal of all life. We find that man enjoys

his intellect more than an animal enjoys its senses; and we see that man enjoys his spiritual nature even more than his rational nature. So the highest wisdom must be this spiritual knowledge. With this knowledge will come bliss. All these things of this world are but the shadows, the manifestations in the third or fourth degree of the real Knowledge and Bliss.

One question more: What is the goal? Nowadays it is asserted that man is infinitely progressing, forward and forward, and there is no goal of perfection to attain to. Ever approaching, never attaining, whatever that may mean and however wonderful it may be, it is absurd on the face of it. Is there any motion in a straight line? A straight line infinitely projected becomes a circle, it returns to the starting point. You must end where you begin; and as you began in God, you must go back to God. What remains? Detail work. Through eternity you have to do the detail work.

Yet another question: Are we to discover new truths of religion as we go on? Yea and nay. In the first place, we cannot know anything more of religion, it has all been known. In all religions of the world you will find it claimed that there is a unity within us. Being one with divinity, there cannot be any further progress in that sense. Knowledge means finding this unity. I see you as men and women, and this is variety. It becomes scientific knowledge when I group you together and call you human beings. Take the science of chemistry, for instance. Chemists are seeking to resolve all known substances into their original elements, and if possible, to find the one element from which all these are derived. The time may come when they will find one element that is the source of all other elements. Reaching that, they can go no further; the science of chemistry will have become perfect. So it is with the science of religion. If we can discover this perfect unity, there cannot be any further progress.

The next question is: Can such a unity be found? In India the attempt has been made from the earliest times to reach a science of religion and philosophy, for the Hindus do not separate these as is customary in Western countries. We regard religion

and philosophy as but two aspects of one thing which must equally be grounded in reason and scientific truth.

The system of the Sâṅkhya philosophy is one of the most ancient in India, or in fact in the world. Its great exponent Kapila is the father of all Hindu psychology; and the ancient system that he taught is still the foundation of all accepted systems of philosophy in India today which are known as the Darshanas. They all adopt his psychology, however widely they differ in other respects.

The Vedanta, as the logical outcome of the Sankhya, pushes its conclusions yet further. While its cosmology agrees with that taught by Kapila, the Vedanta is not satisfied to end in dualism, but continues its search for the final unity which is alike the goal of science and religion.

THE FREE SOUL

Delivered in New York, 1896

The analysis of the Sâṅkhyas stops with the duality of existence—Nature and souls. There are an infinite number of souls, which, being simple, cannot die, and must therefore be separate from Nature. Nature in itself changes and manifests all these phenomena; and the soul, according to the Sankhyas, is inactive. It is a simple by itself, and Nature works out all these phenomena for the liberation of the soul; and liberation consists in the soul discriminating that it is not Nature. At the same time we have seen that the Sankhyas were bound to admit that every soul was omnipresent. Being a simple, the soul cannot be limited, because all limitation comes either through time, space, or causation. The soul being entirely beyond these cannot have any limitation. To have limitation one must be in space, which means the body; and that which is body must be in Nature. If the soul had form, it would be identified with Nature; therefore the soul is formless, and that which is formless cannot be said to exist here, there,

or anywhere. It must be omnipresent. Beyond this the Sankhya philosophy does not go.

The first argument of the Vedantists against this is that this analysis is not a perfect one. If their Nature be absolute and the soul be also absolute, there will be two absolutes, and all the arguments that apply in the case of the soul to show that it is omnipresent will apply in the case of Nature, and Nature too will be beyond all time, space, and causation, and as the result there will be no change or manifestation. Then will come the difficulty of having two absolutes, which is impossible. What is the solution of the Vedantist? His solution is that, just as the Sankhyas say, it requires some sentient Being as the motive power behind, which makes the mind think and Nature work, because Nature in all its modifications, from gross matter up to Mahat (Intelligence), is simply insentient. Now, says the Vedantist, this sentient Being which is behind the whole universe is what we call God, and consequently this universe is not different from Him. It is He Himself who has become this universe. He not only is the instrumental cause of this universe, but also the material cause. Cause is never different from effect, the effect is but the cause reproduced in another form. We see that every day. So this Being is the cause of Nature. All the forms and phases of Vedanta, either dualistic, or qualified-monistic, or monistic, first take this position that God is not only the instrumental, but also the material cause of this universe, that everything which exists is He. The second step in Vedanta is that these souls are also a part of God, one spark of that Infinite Fire. "As from a mass of fire millions of small particles fly, even so from this Ancient One have come all these souls." So far so good, but it does not yet satisfy. What is meant by a part of the Infinite? The Infinite is indivisible; there cannot be parts of the Infinite. The Absolute cannot be divided. What is meant, therefore, by saying that all these sparks are from Him? The Advaitist, the non-dualistic Vedantist, solves the problem by maintaining that there is really no part; that each soul is really not a part of the Infinite, but actually is the Infinite Brahman. Then how can there be so many? The sun reflected from millions of globules

of water appears to be millions of suns, and in each globule is a miniature picture of the sun-form; so all these souls are but reflections and not real. They are not the real “I” which is the God of this universe, the one undivided Being of the universe. And all these little different beings, men and animals etc. are but reflections, and not real. They are simply illusory reflections upon Nature. There is but one Infinite Being in the universe, and that Being appears as you and as I; but this appearance of divisions is after all a delusion. He has not been divided, but only appears to be divided. This apparent division is caused by looking at Him through the network of time, space, and causation. When I look at God through the network of time, space, and causation, I see Him as the material world. When I look at Him from a little higher plane, yet through the same network, I see Him as an animal, a little higher as a man, a little higher as a god, but yet He is the One Infinite Being of the universe, and that Being we are. I am That, and you are That. Not parts of It, but the whole of It. “It is the Eternal Knower standing behind the whole phenomena; He Himself is the phenomena.” He is both the subject and the object, He is the “I” and the “You”. How is this? “How to know the Knower? The Knower cannot know Himself; I see everything but cannot see myself. The Self, the Knower, the Lord of all, the Real Being, is the cause of all the vision that is in the universe, but it is impossible for Him to see Himself or know Himself, excepting through reflection. You cannot see your own face except in a mirror, and so the Self cannot see Its own nature until It is reflected, and this whole universe therefore is the Self trying to realise Itself. This reflection is thrown back first from the protoplasm, then from plants and animals, and so on and on from better and better reflectors, until the best reflector, the perfect man, is reached—just as a man who, wanting to see his face, looks first in a little pool of muddy water, and sees just an outline; then he comes to clear water, and sees a better image; then to a piece of shining metal, and sees a still better image; and at last to a looking-glass, and sees himself reflected as he is. Therefore the perfect man is the highest reflection of that Being who

is both subject and object. You now find why man instinctively worships everything, and how perfect men are instinctively worshipped as God in every country. You may talk as you like, but it is they who are bound to be worshipped. That is why men worship Incarnations, such as Christ or Buddha. They are the most perfect manifestations of the eternal Self. They are much higher than all the conceptions of God that you or I can make. A perfect man is much higher than such conceptions. In him the circle becomes complete; the subject and the object become one. In him all delusions go away and in their place comes the realisation that he has always been that perfect Being. How came this bondage then? How was it possible for this perfect Being to degenerate into the imperfect? How was it possible that the free became bound? The Advaitist says, he was never bound, but was always free. Various clouds of various colours come before the sky. They remain there a minute and then pass away. It is the same eternal blue sky stretching there for ever. The sky never changes: it is the cloud that is changing. So you are always perfect, eternally perfect. Nothing ever changes your nature, or ever will. All these ideas that I am imperfect, I am a man, or a woman, or a sinner, or I am the mind, I have thought, I will think—all are hallucinations; you never think, you never had a body; you never were imperfect. You are the blessed Lord of this universe, the one Almighty ruler of everything that is and ever will be, the one mighty ruler of these suns and stars and moons and earths and planets and all the little bits of our universe. It is through you that the sun shines and the stars shed their lustre, and the earth becomes beautiful. It is through your blessedness that they all love and are attracted to each other. You are in all, and you are all. Whom to avoid, and whom to take? You are the all in all. When this knowledge comes delusion immediately vanishes.

I was once travelling in the desert in India. I travelled for over a month and always found the most beautiful landscapes before me, beautiful lakes and all that. One day I was very thirsty and I wanted to have a drink at one of these lakes; but when I approached that lake it vanished. Immediately with

a blow came into my brain the idea that this was a mirage about which I had read all my life; and then I remembered and smiled at my folly, that for the last month all the beautiful landscapes and lakes I had been seeing were this mirage, but I could not distinguish them then. The next morning I again began my march; there was the lake and the landscape, but with it immediately came the idea, "This is a mirage." Once known it had lost its power of illusion. So this illusion of the universe will break one day. The whole of this will vanish, melt away. This is realization. Philosophy is no joke or talk. It has to be realised; this body will vanish, this earth and everything will vanish, this idea that I am the body or the mind will for some time vanish, or if the Karma is ended it will disappear, never to come back; but if one part of the Karma remains, then as a potter's wheel, after the potter has finished the pot, will sometimes go on from the past momentum, so this body, when the delusion has vanished altogether, will go on for some time. Again this world will come, men and women and animals will come, just as the mirage came the next day, but not with the same force; along with it will come the idea that I know its nature now, and it will cause no bondage, no more pain, nor grief, nor misery. Whenever anything miserable will come, the mind will be able to say, "I know you as hallucination." When a man has reached that state, he is called Jivanmukta, living-free", free even while living. The aim and end in this life for the Jnâna-Yogi is to become this Jivanmukta, "living-free". He is Jivanmukta who can live in this world without being attached. He is like the lotus leaves in water, which are never wetted by the water. He is the highest of human beings, nay, the highest of all beings, for he has realised his identity with the Absolute, he has realised that he is one with God. So long as you think you have the least difference from God, fear will seize you, but when you have known that you are He, that there is no difference, entirely no difference, that you are He, all of Him, and the whole of Him, all fear ceases. "There, who sees whom? Who worships whom? Who talks to whom? Who hears whom? Where one sees another, where one talks to another, where

one hears another, that is little. Where none sees none, where none speaks to none, that is the highest, that is the great, that is the Brahman." Being That, you are always That. What will become of the world then? What good shall we do to the world? Such questions do not arise "What becomes of my gingerbread if I become old?" says the baby! "What becomes of my marbles if I grow? So I will not grow," says the boy! "What will become of my dolls if I grow old?" says the little child! It is the same question in connection with this world, it has no existence in the past, present, or future. If we have known the Âtman as It is, if we have known that there is nothing else but this Atman, that everything else is but a dream, with no existence in reality, then this world with its poverties, its miseries, its wickedness, and its goodness will cease to disturb us. If they do not exist, for whom and for what shall we take trouble? This is what the Jnana-Yogis teach. Therefore, dare to be free, dare to go as far as your thought leads, and dare to carry that out in your life. It is very hard to come to Jnâna. It is for the bravest and most daring, who dare to smash all idols, not only intellectual, but in the senses. This body is not I; it must go. All sorts of curious things may come out of this. A man stands up and says, "I am not the body, therefore my headache must be cured"; but where is the headache if not in his body? Let a thousand headaches and a thousand bodies come and go. What is that to me? I have neither birth nor death; father or mother I never had; friends and foes I have none, because they are all I. I am my own friend, and I am my own enemy. I am Existence-Knowledge-Bliss Absolute. I am He, I am He. If in a thousand bodies I am suffering from fever and other ills, in millions of bodies I am healthy. If in a thousand bodies I am starving, in other thousand bodies I am feasting. If in thousands of bodies I am suffering misery, in thousands of bodies I am happy. Who shall blame whom, who praise whom? Whom to seek, whom to avoid? I seek none, nor avoid any, for I am all the universe. I praise myself, I blame myself, I suffer for myself, I am happy at my own will, I am free. This is the Jnâni, the brave and daring. Let the whole universe tumble down;

he smiles and says it never existed, it was all a hallucination. He sees the universe tumble down. Where was it! Where has it gone!

Before going into the practical part, we will take up one more intellectual question. So far the logic is tremendously rigorous. If man reasons, there is no place for him to stand until he comes to this, that there is but One Existence, that everything else is nothing. There is no other way left for rational mankind but to take this view. But how is it that what is infinite, ever perfect, ever blessed, Existence-Knowledge-Bliss Absolute, has come under these delusions? It is the same question that has been asked all the world over. In the vulgar form the question becomes, "How did sin come into this world?" This is the most vulgar and sensuous form of the question, and the other is the most philosophic form, but the answer is the same. The same question has been asked in various grades and fashions, but in its lower forms it finds no solution, because the stories of apples and serpents and women do not give the explanation. In that state, the question is childish, and so is the answer. But the question has assumed very high proportions now: "How did this illusion come?" And the answer is as fine. The answer is that we cannot expect any answer to an impossible question. The very question is impossible in terms. You have no right to ask that question. Why? What is perfection? That which is beyond time, space, and causation—that is perfect. Then you ask how the perfect became imperfect. In logical language the question may be put in this form: "How did that which is beyond causation become caused?" You contradict yourself. You first admit it is beyond causation, and then ask what causes it. This question can only be asked within the limits of causation. As far as time and space and causation extend, so far can this question be asked. But beyond that it will be nonsense to ask it, because the question is illogical. Within time, space, and causation it can never be answered, and what answer may lie beyond these limits can only be known when we have transcended them; therefore the wise will let this question rest. When a man is ill, he devotes himself to curing his disease without insisting that he must first learn

how he came to have it.

There is another form of this question, a little lower, but more practical and illustrative: What produced this delusion? Can any reality produce delusion? Certainly not. We see that one delusion produces another, and so on. It is delusion always that produces delusion. It is disease that produces disease, and not health that produces disease. The wave is the same thing as the water, the effect is the cause in another form. The effect is delusion, and therefore the cause must be delusion. What produced this delusion? Another delusion. And so on without beginning. The only question that remains for you to ask is: Does not this break your monism, because you get two existences in the universe, one yourself and the other the delusion? The answer is: Delusion cannot be called an existence. Thousands of dreams come into your life, but do not form any part of your life. Dreams come and go; they have no existence. To call delusion existence will be sophistry. Therefore there is only one individual existence in the universe, ever free, and ever blessed; and that is what you are. This is the last conclusion reached by the Advaitists.

It may then be asked: What becomes of all these various forms of worship? They will remain; they are simply groping in the dark for light, and through this groping light will come. We have just seen that the Self cannot see Itself. Our knowledge is within the network of *Mâyâ* (unreality), and beyond that is freedom. Within the network there is slavery, it is all under law; beyond that there is no law. So far as the universe is concerned, existence is ruled by law, and beyond that is freedom. As long as you are in the network of time, space, and causation, to say you are free is nonsense, because in that network all is under rigorous law, sequence, and consequence. Every thought that you think is caused, every feeling has been caused; to say that the will is free is sheer nonsense. It is only when the infinite existence comes, as it were, into this network of *Maya* that it takes the form of will. Will is a portion of that being, caught in the network of *Maya*, and therefore "free will" is a misnomer. It means nothing—sheer nonsense. So is all this talk about freedom. There is

no freedom in Maya.

Every one is as much bound in thought, word, deed, and mind, as a piece of stone or this table. That I talk to you now is as rigorous in causation as that you listen to me. There is no freedom until you go beyond Maya. That is the real freedom of the soul. Men, however sharp and intellectual, however clearly they see the force of the logic that nothing here can be free, are all compelled to think they are free; they cannot help it. No work can go on until we begin to say we are free. It means that the freedom we talk about is the glimpse of the blue sky through the clouds and that the real freedom—the blue sky itself—is behind. True freedom cannot exist in the midst of this delusion, this hallucination, this nonsense of the world, this universe of the senses, body, and mind. All these dreams, without beginning or end, uncontrolled and uncontrollable, ill-adjusted, broken, inharmonious, form our idea of this universe. In a dream, when you see a giant with twenty heads chasing you, and you are flying from him, you do not think it is inharmonious; you think it is proper and right. So is this law. All that you call law is simply chance without meaning. In this dream state you call it law. Within Maya, so far as this law of time, space and causation exists, there is no freedom; and all these various forms of worship are within this Maya. The idea of God and the ideas of brute and of man are within this Maya, and as such are equally hallucinations; all of them are dreams. But you must take care not to argue like some extraordinary men of whom we hear at the present time. They say the idea of God is a delusion, but the idea of this world is true. Both ideas stand or fall by the same logic. He alone has the right to be an atheist who denies this world, as well as the other. The same argument is for both. The same mass of delusion extends from God to the lowest animal, from a blade of grass to the Creator. They stand or fall by the same logic. The same person who sees falsity in the idea of God ought also to see it in the idea of his own body or his own mind. When God vanishes, then also vanish the body and mind; and when both vanish, that which is the Real Existence remains for ever. “There the eyes cannot

go, nor the speech, nor the mind. We cannot see it, neither know it.” And we now understand that so far as speech and thought and knowledge and intellect go, it is all within this Maya within bondage. Beyond that is Reality. There neither thought, nor mind, nor speech, can reach.

So far it is intellectually all right, but then comes the practice. The real work is in the practice. Are any practices necessary to realise this Oneness? Most decidedly. It is not that you become this Brahman. You are already that. It is not that you are going to become God or perfect; you are already perfect; and whenever you think you are not, it is a delusion. This delusion which says that you are Mr. So-and-so or Mrs. So-and-so can be got rid of by another delusion, and that is practice. Fire will eat fire, and you can use one delusion to conquer another delusion. One cloud will come and brush away another cloud, and then both will go away. What are these practices then? We must always bear in mind that we are not going to be free, but are free already. Every idea that we are bound is a delusion. Every idea that we are happy or unhappy is a tremendous delusion; and another delusion will come—that we have got to work and worship and struggle to be free—and this will chase out the first delusion, and then both will stop.

The fox is considered very unholy by the Mohammedans and by the Hindus. Also, if a dog touches any bit of food, it has to be thrown out, it cannot be eaten by any man. In a certain Mohammedan house a fox entered and took a little bit of food from the table, ate it up, and fled. The man was a poor man, and had prepared a very nice feast for himself, and that feast was made unholy, and he could not eat it. So he went to a Mulla, a priest, and said, “This has happened to me; a fox came and took a mouthful out of my meal. What can be done? I had prepared a feast and wanted so much to eat it, and now comes this fox and destroys the whole affair.” The Mulla thought for a minute and then found only one solution and said, “The only way for you is to get a dog and make him eat a bit out of the same plate, because dogs and foxes are eternally quarrelling. The food that was left by the fox will go into your

stomach, and that left by the dog will go there too, and both will be purified." We are very much in the same predicament. This is a hallucination that we are imperfect; and we take up another, that we have to practice to become perfect. Then one will chase the other, as we can use one thorn to extract another and then throw both away. There are people for whom it is sufficient knowledge to hear, "Thou art That". With a flash this universe goes away and the real nature shines, but others have to struggle hard to get rid of this idea of bondage.

The first question is: Who are fit to become Jnana-Yogis? Those who are equipped with these requisites: First, renunciation of all fruits of work and of all enjoyments in this life or another life. If you are the creator of this universe, whatever you desire you will have, because you will create it for yourself. It is only a question of time. Some get it immediately; with others the past Samskâras (impressions) stand in the way of getting their desires. We give the first place to desires for enjoyment, either in this or another life. Deny that there is any life at all; because life is only another name for death. Deny that you are a living being. Who cares for life? Life is one of these hallucinations, and death is its counterpart. Joy is one part of these hallucinations, and misery the other part, and so on. What have you to do with life or death? These are all creations of the mind. This is called giving up desires of enjoyment either in this life or another.

Then comes controlling the mind, calming it so that it will not break into waves and have all sorts of desires, holding the mind steady, not allowing it to get into waves from external or internal causes, controlling the mind perfectly, just by the power of will. The Jnana-Yogi does not take any one of these physical helps or mental helps: simply philosophic reasoning, knowledge, and his own will, these are the instrumentalities he believes in. Next comes Titikshâ, forbearance, bearing all miseries without murmuring, without complaining. When an injury comes, do not mind it. If a tiger comes, stand there. Who flies? There are men who practice Titiksha, and succeed in it. There are men who sleep on the banks of the Ganga in the midsummer sun of In-

dia, and in winter float in the waters of the Ganga for a whole day; they do not care. Men sit in the snow of the Himalayas, and do not care to wear any garment. What is heat? What is cold? Let things come and go, what is that to me, I am not the body. It is hard to believe this in these Western countries, but it is better to know that it is done. Just as your people are brave to jump at the mouth of a cannon, or into the midst of the battlefield, so our people are brave to think and act out their philosophy. They give up their lives for it. "I am Existence-Knowledge-Bliss Absolute; I am He, I am He." Just as the Western ideal is to keep up luxury in practical life, so ours is to keep up the highest form of spirituality, to demonstrate that religion is riot merely frothy words, but can be carried out, every bit of it, in this life. This is Titiksha, to bear everything, not to complain of anything. I myself have seen men who say, "I am the soul; what is the universe to me? Neither pleasure nor pain, nor virtue nor vice, nor heat nor cold is anything to me." That is Titiksha; not running after the enjoyments of the body. What is religion? To pray, "Give me this and that"? Foolish ideas of religion! Those who believe them have no true idea of God and soul. My Master used to say, "The vulture rise higher and higher until he becomes a speck, but his eye is always on the piece of rotten carrion on the earth." After all, what is the result of your ideas of religion? To cleanse the streets and have more bread and clothes? Who cares for bread and clothes? Millions come and go every minute. Who cares? Why care for the joys and vicissitudes of this little world? Go beyond that if you dare; go beyond law, let the whole universe vanish, and stand alone. "I am Existence-Absolute, Knowledge-Absolute, Bliss-Absolute; I am He, I am He."

ONE EXISTENCE APPEARING AS MANY

Delivered in New York, 1896

Vairâgya or renunciation is the turning point in

all the various Yogas. The Karmi (worker) renounces the fruits of his work. The Bhakta (devotee) renounces all little loves for the almighty and omnipresent love. The Yogi renounces his experiences, because his philosophy is that the whole Nature, although it is for the experience of the soul, at last brings him to know that he is not in Nature, but eternally separate from Nature. The Jnâni (philosopher) renounces everything, because his philosophy is that Nature never existed, neither in the past, nor present, nor will It in the future. The question of utility cannot be asked in these higher themes. It is very absurd to ask it; and even if it be asked, after a proper analysis, what do we find in this question of utility? The ideal of happiness, that which brings man more happiness, is of greater utility to him than these higher things which do not improve his material conditions or bring him such great happiness. All the sciences are for this one end, to bring happiness to humanity; and that which brings the larger amount of happiness, man takes and gives up that which brings a lesser amount of happiness. We have seen how happiness is either in the body, or in the mind, or in the Âtman. With animals, and in the lowest human beings who are very much like animals, happiness is all in the body. No man can eat with the same pleasure as a famished dog or a wolf; so in the dog and the wolf the happiness is entirely in the body. In men we find a higher plane of happiness, that of thought; and in the Jnani there is the highest plane of happiness in the Self, the Atman. So to the philosopher this knowledge of the Self is of the highest utility, because it gives him the highest happiness possible. Sense-gratifications or physical things cannot be of the highest utility to him, because he does not find in them the same pleasure that he finds in knowledge itself; and after all, knowledge is the one goal and is really the highest happiness that we know. All who work in ignorance are, as it were, the draught animals of the Devas. The word Deva is here used in the sense of a wise man. All the people that work and toil and labour like machines do not really enjoy life, but it is the wise man who enjoys. A rich man buys a picture at a cost of a hundred thousand dollars perhaps, but

it is the man who understands art that enjoys it; and if the rich man is without knowledge of art, it is useless to him, he is only the owner. All over the world, it is the wise man who enjoys the happiness of the world. The ignorant man never enjoys; he has to work for others unconsciously.

Thus far we have seen the theories of these Advaitist philosophers, how there is but one Atman; there cannot be two. We have seen how in the whole of this universe there is but One Existence; and that One Existence when seen through the senses is called the world, the world of matter. When It is seen through the mind, It is called the world of thoughts and ideas; and when It is seen as it is, then It is the One Infinite Being. You must bear this in mind; it is not that there is a soul in man, although I had to take that for granted in order to explain it at first, but that there is only One Existence, and that one the Atman, the Self; and when this is perceived through the senses, through sense-imageries, It is called the body. When It is perceived through thought, It is called the mind. When It is perceived in Its own nature, It is the Atman, the One Only Existence. So it is not that there are three things in one, the body and the mind and the Self, although that was a convenient way of putting it in the course of explanation; but all is that Atman, and that one Being is sometimes called the body, sometimes the mind, and sometimes the Self, according to different vision. There is but one Being which the ignorant call the world. When a man goes higher in knowledge, he calls the very same Being the world of thought. Again, when knowledge itself comes, all illusions vanish, and man finds it is all nothing but Atman. I am that One Existence. This is the last conclusion. There are neither three nor two in the universe; it is all One. That One, under the illusion of Maya, is seen as many, just as a rope is seen as a snake. It is the very rope that is seen as a snake. There are not two things there, a rope separate and a snake separate. No man sees these two things there at the same time. Dualism and non-dualism are very good philosophic terms, but in perfect perception we never perceive the real and the false at the same time. We are all born monists, we cannot help

it. We always perceive the one. When we perceive the rope, we do not perceive the snake at all; and when we see the snake, we do not see the rope at all—it has vanished. When you see illusion, you do not see reality. Suppose you see one of your friends coming at a distance in the street; you know him very well, but through the haze and mist that is before you, you think it is another man. When you see your friend as another man, you do not see your friend at all, he has vanished. You are perceiving only one. Suppose your friend is Mr. A; but when you perceive Mr. A as Mr. B. you do not see Mr. A at all. In each case you perceive only one. When you see yourself as a body, you are body and nothing else; and that is the perception of the vast majority of mankind. They may talk of soul and mind, and all these things, but what they perceive is the physical form, the touch, taste, vision, and so on. Again, with certain men in certain states of consciousness, they perceive themselves as thought. You know, of course, the story told of Sir Humphrey Davy, who has making experiments before his class with laughing-gas, and suddenly one of the tubes broke, and the gas escaping, he breathed it in. For some moments he remained like a statue. Afterwards he told his class that when he was in that state, he actually perceived that the whole world is made up of ideas. The gas, for a time, made him forget the consciousness of the body, and that very thing which he was seeing as the body, he began to perceive as ideas. When the consciousness rises still higher, when this little puny consciousness is gone for ever, that which is the Reality behind shines, and we see it as the One Existence-Knowledge-Bliss, the one Atman, the Universal. “One that is only Knowledge itself, One that is Bliss itself, beyond all compare, beyond all limit, ever free, never bound, infinite as the sky, unchangeable as the sky. Such a One will manifest Himself in your heart in meditation.”

How does the Advaitist theory explain these various phases of heaven and hells and these various ideas we find in all religions? When a man dies, it is said that he goes to heaven or hell, goes here or there, or that when a man dies he is born again in another body either in heaven or in another world

or somewhere. These are all hallucinations. Really speaking nobody is ever born or dies. There is neither heaven nor hell nor this world; all three never really existed. Tell a child a lot of ghost stories, add let him go out into the street in the evening. There is a little stump of a tree. What does the child see? A ghost, with hands stretched out, ready to grab him. Suppose a man comes from the corner of the street, wanting to meet his sweetheart; he sees that stump of the tree as the girl. A policeman coming from the street corner sees the stump as a thief. The thief sees it as a policeman. It is the same stump of a tree that was seen in various ways. The stump is the reality, and the visions of the stump are the projections of the various minds. There is one Being, this Self; It neither comes nor goes. When a man is ignorant, he wants to go to heaven or some place, and all his life he has been thinking and thinking of this; and when this earth dream vanishes, he sees this world as a heaven with Devas and angels flying about, and all such things. If a man all his life desires to meet his forefathers, he gets them all from Adam downwards, because he creates them. If a man is still more ignorant and has always been frightened by fanatics with ideas of hell, with all sorts of punishments, when he dies, he will see this very world as hell. All that is meant by dying or being born is simply changes in the plane of vision. Neither do you move, nor does that move upon which you project your vision. You are the permanent, the unchangeable. How can you come and go? It is impossible; you are omnipresent. The sky never moves, but the clouds move over the surface of the sky, and we may think that the sky itself moves, just as when you are in a railway train, you think the land is moving. It is not so, but it is the train which is moving. You are where you are; these dreams, these various clouds move. One dream follows another without connection. There is no such thing as law or connection in this world, but we are thinking that there is a great deal of connection. All of you have probably read *Alice in Wonderland*. It is the most wonderful book for children that has been written in this century. When I read it, I was delighted; it was always in my head to write that sort of a book for

children. What pleased me most in it was what you think most incongruous, that there is no connection there. One idea comes and jumps into another, without any connection. When you were children, you thought that the most wonderful connection. So this man brought back his thoughts of childhood, which were perfectly connected to him as a child, and composed this book for children. And all these books which men write, trying to make children swallow their own ideas as men, are nonsense. We too are grown-up children, that is all. The world is the same unconnected thing—Alice in Wonderland—with no connection whatever. When we see things happen a number of times in a certain sequence, we call it cause and effect, and say that the thing will happen again. When this dream changes, another dream will seem quite as connected as this. When we dream, the things we see all seem to be connected; during the dream we never think they are incongruous; it is only when we wake that we see the want of connection. When we wake from this dream of the world and compare it with the Reality, it will be found all incongruous nonsense, a mass of incongruity passing before us, we do not know whence or whither, but we know it will end; and this is called Maya, and is like masses of fleeting fleecy clouds. They represent all this changing existence, and the sun itself, the unchanging, is you. When you look at that unchanging Existence from the outside, you call it God; and when you look at it from the inside, you call it yourself. It is but one. There is no God separate from you, no God higher than you, the real “you”. All the gods are little beings to you, all the ideas of God and Father in heaven are but your own reflection. God Himself is your image. “God created man after His own image.” That is wrong. Man creates God after his own image. That is right. Throughout the universe we are creating gods after our own image. We create the god and fall down at his feet and worship him; and when this dream comes, we love it!

This is a good point to understand—that the sum and substance of this lecture is that there is but One Existence, and that One-Existence seen through different constitutions appears either as the earth,

or heaven, or hell, or gods, or ghosts, or men, or demons, or world, or all these things. But among these many, “He who sees that One in this ocean of death, he who sees that One Life in this floating universe, who realises that One who never changes, unto him belongs eternal peace; unto none else, unto none else.” This One existence has to be realised. How, is the next question. How is it to be realised? How is this dream to be broken, how shall we wake up from this dream that we are little men and women, and all such things? We are the Infinite Being of the universe and have become materialised into these little beings, men and women, depending upon the sweet word of one man, or the angry word of another, and so forth. What a terrible dependence, what a terrible slavery! I who am beyond all pleasure and pain, whose reflection is the whole universe, little bits of whose life are the suns and moons and stars—I am held down as a terrible slave! If you pinch my body, I feel pain. If one says a kind word, I begin to rejoice. See my condition—slave of the body, slave of the mind, slave of the world, slave of a good word, slave of a bad word, slave of passion, slave of happiness, slave of life, slave of death, slave of everything! This slavery has to be broken. How? “This Atman has first to be heard, then reasoned upon, and then meditated upon.” This is the method of the Advaita Jñāni. The truth has to be heard, then reflected upon, and then to be constantly asserted. Think always, “I am Brahman”. Every other thought must be cast aside as weakening. Cast aside every thought that says that you are men or women. Let body go, and mind go, and gods go, and ghosts go. Let everything go but that One Existence. “Where one hears another, where one sees another, that is small; where one does not hear another, where one does not see another, that is Infinite.” That is the highest when the subject and the object become one. When I am the listener and I am the speaker, when I am the teacher and I am the taught, when I am the creator and I am the created—then alone fear ceases; there is not another to make us afraid. There is nothing but myself, what can frighten me? This is to be heard day after day. Get rid of all other thoughts. Everything else must be thrown aside, and

this is to be repeated continually, poured through the ears until it reaches the heart, until every nerve and muscle, every drop of blood tingles with the idea that I am He, I am He. Even at the gate of death say, "I am He". There was a man in India, a Sannyâsin, who used to repeat "Shivoham"—"I am Bliss Eternal"; and a tiger jumped on him one day and dragged him away and killed him; but so long as he was living, the sound came, "Shivoham, Shivoham". Even at the gate of death, in the greatest danger, in the thick of the battlefield, at the bottom of the ocean, on the tops of the highest mountains, in the thickest of the forest, tell yourself, "I am He, I am He". Day and night say, "I am He". It is the greatest strength; it is religion. "The weak will never reach the Atman." Never say, "O Lord, I am a miserable sinner." Who will help you? You are the help of the universe. What in this universe can help you? Where is the man, or the god, or the demon to help you? What can prevail over you? You are the God of the universe; where can you seek for help? Never help came from anywhere but from yourself. In your ignorance, every prayer that you made and that was answered, you thought was answered by some Being, but you answered the prayer yourself unknowingly. The help came from yourself, and you fondly imagined that some one was sending help to you. There is no help for you outside of yourself; you are the creator of the universe. Like the silkworm you have built a cocoon around yourself. Who will save you? Burst your own cocoon and come out as the beautiful butterfly, as the free soul. Then alone you will see Truth. Ever tell yourself, "I am He." These are words that will burn up the dross that is in the mind, words that will bring out the tremendous energy which is within you already, the infinite power which is sleeping in your heart. This is to be brought out by constantly hearing the truth and nothing else. Wherever there is thought of weakness, approach not the place. Avoid all weakness if you want to be a Jnani.

Before you begin to practice, clear your mind of all doubts. Fight and reason and argue; and when you have established it in your mind that this and this alone can be the truth and nothing else, do not

argue any more; close your mouth. Hear not argumentation, neither argue yourself. What is the use of any more arguments? You have satisfied yourself, you have decided the question. What remains? The truth has now to be realised, therefore why waste valuable time in vain arguments? The truth has now to be meditated upon, and every idea that strengthens you must be taken up and every thought that weakens you must be rejected. The Bhakta meditates upon forms and images and all such things and upon God. This is the natural process, but a slower one. The Yogi meditates upon various centres in his body and manipulates powers in his mind. The Jnani says, the mind does not exist, neither the body. This idea of the body and of the mind must go, must be driven off; therefore it is foolish to think of them. It would be like trying to cure one ailment by bringing in another. His meditation therefore is the most difficult one, the negative; he denies everything, and what is left is the Self. This is the most analytical way. The Jnani wants to tear away the universe from the Self by the sheer force of analysis. It is very easy to say, "I am a Jnani", but very hard to be really one. "The way is long", it is, as it were, walking on the sharp edge of a razor; yet despair not. "Awake, arise, and stop not until the goal is reached", say the Vedas.

So what is the meditation of the Jnani? He wants to rise above every idea of body or mind, to drive away the idea that he is the body. For instance, when I say, "I Swami", immediately the idea of the body comes. What must I do then? I must give the mind a hard blow and say, "No, I am not the body, I am the Self." Who cares if disease comes or death in the most horrible form? I am not the body. Why make the body nice? To enjoy the illusion once more? To continue the slavery? Let it go, I am not the body. That is the way of the Jnani. The Bhakta says, "The Lord has given me this body that I may safely cross the ocean of life, and I must cherish it until the journey is accomplished." The Yogi says, "I must be careful of the body, so that I may go on steadily and finally attain liberation." The Jnani feels that he cannot wait, he must reach the goal this very moment. He says, "I am free through eternity,

I am never bound; I am the God of the universe through all eternity. Who shall make me perfect? I am perfect already." When a man is perfect, he sees perfection in others. When he sees imperfection, it is his own mind projecting itself. How can he see imperfection if he has not got it in himself? So the Jnani does not care for perfection or imperfection. None exists for him. As soon as he is free, he does not see good and evil. Who sees evil and good? He who has it in himself. Who sees the body? He who thinks he is the body. The moment you get rid of the idea that you are the body, you do not see the world at all; it vanishes for ever. The Jnani seeks to tear himself away from this bondage of matter by the force of intellectual conviction. This is the negative way—the "Neti, Neti"—"Not this, not this."

BHAKTI-YOGA

Prayer

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य
गोप्ता॥

य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्वदियत ईशनाय॥
यो ब्रह्माणां वदिधातुं पूर्य यो वै वेदांश्च ग्रहणीत तस्मै॥
तं ह देवं आत्मबुधदप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥

He is the Soul of the Universe; He is Immortal; His is the Rulership; He is the All-knowing, the All-pervading, the Protector of the Universe, the Eternal Ruler. None else is there efficient to govern the world eternally. He who at the beginning of creation projected Brahmâ (i.e. the universal consciousness), and who delivered the Vedas unto him—seeking liberation I go for refuge unto that effulgent One, whose light turns the understanding towards the Âtman.

—Shvetâshvatara-Upanishad, VI. 17-18.

DEFINITION OF BHAKTI

Bhakti Yoga is a real, genuine search after the Lord, a search beginning, continuing, and ending in love. One single moment of the madness of extreme love to God brings us eternal freedom. “Bhakti”, says Nârada in his explanation of the Bhakti-aphorisms, “is intense love to God”; “When a man gets it, he loves all, hates none; he becomes satisfied for ever”; “This love cannot be reduced to any earthly benefit”, because so long as worldly desires last, that kind of love does not come; “Bhakti is greater than karma, greater than Yoga, because these are intended for an object in view, while Bhakti is its own fruition, its own means and its own end.”

Bhakti has been the one constant theme of our sages. Apart from the special writers on Bhakti, such

as Shândilya or Narada, the great commentators on the Vyâsa-Sutras, evidently advocates of knowledge (Jnâna), have also something very suggestive to say about love. Even when the commentator is anxious to explain many, if not all, of the texts so as to make them import a sort of dry knowledge, the Sutras, in the chapter on worship especially, do not lend themselves to be easily manipulated in that fashion.

There is not really so much difference between knowledge (Jnana) and love (Bhakti) as people sometimes imagine. We shall see, as we go on, that in the end they converge and meet at the same point. So also is it with Râja Yoga, which when pursued as a means to attain liberation, and not (as unfortunately it frequently becomes in the hands of charlatans and mystery-mongers) as an instrument to hoodwink the unwary, leads us also to the same goal.

The one great advantage of Bhakti is that it is the easiest and the most natural way to reach the great divine end in view; its great disadvantage is that in its lower forms it oftentimes degenerates into hideous fanaticism. The fanatical crew in Hinduism, or Mohammedanism, or Christianity, have always been almost exclusively recruited from these worshippers on the lower planes of Bhakti. That singleness of attachment (Nishthâ) to a loved object, without which no genuine love can grow, is very often also the cause of the denunciation of everything else. All the weak and undeveloped minds in every religion or country have only one way of loving their own ideal, i.e. by hating every other ideal. Herein is the explanation of why the same man who is so lovingly attached to his own ideal of God, so devoted to his own ideal of religion, becomes a howling fanatic as soon as he sees or hears anything of any other ideal. This kind of love is somewhat like the canine instinct of guarding the master's property from intrusion; only, the instinct of the dog is better than the reason of man, for the dog never mistakes its master for an enemy in whatever dress he may come before it. Again, the fanatic loses all power of judgment. Personal considerations are in his case of such absorbing interest that to him it is no question at all what a man says—whether it is right or

wrong; but the one thing he is always particularly careful to know is who says it. The same man who is kind, good, honest, and loving to people of his own opinion, will not hesitate to do the vilest deeds when they are directed against persons beyond the pale of his own religious brotherhood.

But this danger exists only in that stage of Bhakti which is called the preparatory (Gauni). When Bhakti has become ripe and has passed into that form which is called the supreme (Parâ), no more is there any fear of these hideous manifestations of fanaticism; that soul which is overpowered by this higher form of Bhakti is too near the God of Love to become an instrument for the diffusion of hatred.

It is not given to all of us to be harmonious in the building up of our characters in this life: yet we know that, that character is of the noblest type in which all these three—knowledge and love and Yoga—are harmoniously fused. Three things are necessary for a bird to fly—the two wings and the tail as a rudder for steering. Jnana (Knowledge) is the one wing, Bhakti (Love) is the other, and Yoga is the tail that keeps up the balance. For those who cannot pursue all these three forms of worship together in harmony and take up, therefore, Bhakti alone as their way, it is necessary always to remember that forms and ceremonials, though absolutely necessary for the progressive soul, have no other value than taking us on to that state in which we feel the most intense love to God.

There is a little difference in opinion between the teachers of knowledge and those of love, though both admit the power of Bhakti. The Jnanis hold Bhakti to be an instrument of liberation, the Bhaktas look upon it both as the instrument and the thing to be attained. To my mind this is a distinction without much difference. In fact, Bhakti, when used as an instrument, really means a lower form of worship, and the higher form becomes inseparable from the lower form of realisation at a later stage. Each seems to lay a great stress upon his own peculiar method of worship, forgetting that with perfect love true knowledge is bound to come even unsought, and that from perfect knowledge true love is inseparable.

Bearing this in mind let us try to understand what the great Vedantic commentators have to say on the subject. In explaining the Sutra Âvrittirasakridupadeshât¹, Bhagavân Shankara says, “Thus people say, ‘He is devoted to the king, he is devoted to the Guru’; they say this of him who follows his Guru, and does so, having that following as the one end in view. Similarly they say, ‘The loving wife meditates on her loving husband’; here also a kind of eager and continuous remembrance is meant.” This is devotion according to Shankara.

“Meditation again is a constant remembrance (of the thing meditated upon) flowing like an unbroken stream of oil poured out from one vessel to another. When this kind of remembering has been attained (in relation to God) all bandages break. Thus it is spoken of in the scriptures regarding constant remembering as a means to liberation. This remembering again is of the same form as seeing, because it is of the same meaning as in the passage, ‘When He who is far and near is seen, the bonds of the heart are broken, all doubts vanish, and all effects of work disappear’ He who is near can be seen, but he who is far can only be remembered. Nevertheless the scripture says that he have to see Him who is near as well as Him who, is far, thereby indicating to us that the above kind of remembering is as good as seeing. This remembrance when exalted assumes the same form as seeing... Worship is constant remembering as may be seen from the essential texts of scriptures. Knowing, which is the same as repeated worship, has been described as constant remembering... Thus the memory, which has attained to the height of what is as good as direct perception, is spoken of in the Shruti as a means of liberation. “This Atman is not to be reached through various sciences, nor by intellect, nor by much study of the Vedas. Whomsoever this Atman desires, by him is the Atman attained, unto him this Atman discovers Himself.’ Here, after saying that mere hearing, thinking and meditating are not the means of attaining this Atman, it is said, ‘Whom this Atman desires, by him the Atman is attained.’ The extremely beloved is desired; by whomsoever this Atman is extremely

1. To gods, sages, manes, guests, and all creatures.



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