



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

**THE COMPLETE WORKS OF SWAMI  
VIVEKANANDA**

**VOLUME VII**

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

VOLUME VII

# INSPIRED TALKS

# I

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*This day marks the beginning of the regular teaching given daily by Swami Vivekananda to his disciples at Thousand Island Park. We had not yet all assembled there, but the Master's heart was always in his work, so he commenced at once to teach the three or four who were with him. He came on this first morning with the Bible in his hand and opened to the Book of John, saying that since we were all Christians, it was proper that he should begin with the Christian scriptures.*

WEDNESDAY, June 19, 1895.

"In the beginning was the Word, and the Word was with God, and the Word was God." The Hindu calls this Mâyâ, the manifestation of God, because it is the power of God. The Absolute reflecting through the universe is what we call nature. The Word has two manifestations — the general one of nature, and the special one of the great Incarnations of God — Krishna, Buddha, Jesus, and Ramakrishna. Christ, the special manifestation of the Absolute, is known and knowable. The absolute cannot be known: we cannot know the Father, only the Son. We can only see the Absolute through the "tint of humanity", through Christ.

In the first five verses of John is the whole essence of Christianity: each verse is full of the profoundest philosophy.

The Perfect never becomes imperfect. It is in the darkness, but is not affected by the darkness. God's mercy goes to all, but is not affected by their wickedness. The sun is not affected by any disease of our eyes which may make us see it distorted. In the twenty-ninth verse, "taketh away the sin of the world" means that Christ would show us the way to become perfect. God became Christ to show man his true nature, that we too are God. We are human coverings over the Divine; but as the divine Man, Christ and we are one.

The Trinitarian Christ is elevated above us; the Unitarian Christ is merely a moral man; neither can

help us. The Christ who is the Incarnation of God, who has not forgotten His divinity, that Christ can help us, in Him there is no imperfection. These Incarnations are always conscious of their own divinity; they know it from their birth. They are like the actors whose play is over, but who, after their work is done, return to please others. These great Ones are untouched by aught of earth; they assume our form and our limitations for a time in order to teach us; but in reality they are never limited, they are ever free. . . .

Good is near Truth, but is not yet Truth. After learning not to be disturbed by evil, we have to learn not to be made happy by good. We must find that we are beyond both evil and good; we must study their adjustment and see that they are both necessary.

The idea of dualism is from the ancient Persians. [6]\* Really good and evil are one (Because they are both chains and products of Maya.) and are in our own mind. When the mind is self-poised, neither good nor bad affects it. Be perfectly free; then neither can affect it, and we enjoy freedom and bliss. Evil is the iron chain, good is the gold one; both are chains. Be free, and know once for all that there is no chain for you. Lay hold of the golden chain to loosen the hold of the iron one, then throw both away. The thorn of evil is in our flesh; take another thorn from the same bush and extract the first thorn; then throw away both and be free. . . .

In the world take always the position of the giver. Give everything and look for no return. Give love, give help, give service, give any little thing you can, but keep out barter. Make no conditions, and none will be imposed. Let us give out of our own bounty, just as God gives to us.

The Lord is the only Giver, all the men in the world are only shopkeepers. Get His cheque, and it must be honoured everywhere.

"God is the inexplicable, inexpressible essence of love", to be known, but never defined.

\* \* \*

In our miseries and struggles the world seems to

us a very dreadful place. But just as when we watch two puppies playing and biting we do not concern ourselves at all, realising that it is only fun and that even a sharp nip now and then will do no actual harm, so all our struggles are but play in God's eyes. This world is all for play and only amuses God; nothing in it can make God angry.

\* \* \*

“Mother! In the sea of life my bark is sinking. The whirlwind of illusion, the storm of attachment is growing every moment.

My five oarsmen (senses) are foolish, and the helmsman (mind) is weak.

My bearings are lost, my boat is sinking. O Mother! Save me!”

“Mother, Thy light stops not for the saint or the sinner; it animates the lover and the murderer.” Mother is ever manifesting through all. The light is not polluted by what it shines on, nor benefited by it. The light is ever pure, ever changeless. Behind every creature is the “Mother”, pure, lovely, never changing. “Mother, manifested as light in all beings, we bow down to Thee!” She is equally in suffering, hunger, pleasure, sublimity. “When the bee sucks honey, the Lord is eating.” Knowing that the Lord is everywhere, the sages give up praising and blaming. Know that nothing can hurt you. How? Are you not free? Are you not Âtman? He is the Life of our lives, the hearing of our ears, the sight of our eyes.

We go through the world like a man pursued by a policeman and see the barest glimpses of the beauty of it. All this fear that pursues us comes from believing in matter. Matter gets its whole existence from the presence of mind behind it. What we see is God percolating through nature. (Here “nature” means matter and mind.)

## II

RECORDED BY MISS S. E. WALDO, A DISCIPLE

SUNDAY, June 23, 1895.

Be brave and be sincere; then follow any path with devotion, and you must reach the Whole. Once lay hold of one link of the chain, and the whole chain must come by degrees. Water the roots of the tree (that is, reach the Lord), and the whole tree is watered; getting the Lord, we get all.

One-sidedness is the bane of the world. The more sides you can develop the more souls you have, and you can see the universe through all souls — through the Bhakta (devotee) and the Jnâni (philosopher). Determine your own nature and stick to it. Nishthâ (devotion to one ideal) is the only method for the beginner; but with devotion and sincerity it will lead to all. Churches, doctrines, forms, are the hedges to protect the tender plant, but they must later be broken down that the plant may become a tree. So the various religions, Bibles, Vedas, dogmas — all are just tubs for the little plant; but it must get out of the tub. Nishthâ is, in a manner, placing the plant in the tub, shielding the struggling soul in its path. . . .

Look at the “ocean” and not at the “wave”; see no difference between ant and angel. Every worm is the brother of the Nazarene. How say one is greater and one less? Each is great in his own place. We are in the sun and in the stars as much as here. Spirit is beyond space and time and is everywhere. Every mouth praising the Lord is my mouth, every eye seeing is my eye. We are confined nowhere; we are not body, the universe is our body. We are magicians waving magic wands and creating scenes before us at will. We are the spider in his huge web, who can go on the varied strands wheresoever he desires. The spider is now only conscious of the spot where he is, but he will in time become conscious of the whole web. We are now conscious only where the body is, we can use only one brain; but when we reach ultraconsciousness, we know all, we can use all brains. Even now we can “give the push” in consciousness, and it goes beyond and acts in the superconscious.

We are striving “to be” and nothing more, no “I” ever — just pure crystal, reflecting all, but ever the same, When that state is reached, there is no more

doing; the body becomes a mere mechanism, pure without care for it; it cannot become impure.

Know you are the Infinite, then fear must die. Say ever, "I and my Father are one."

\* \* \*

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

### III

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*MONDAY, June 24, 1895.*

*The reading today was from the Bhakti-Sutras by Nārada.*

"Extreme love to God is Bhakti, and this love is the real immortality, getting which a man becomes perfectly satisfied, sorrows for no loss, and is never jealous; knowing which man becomes mad."

My Master used to say, "This world is a huge lunatic asylum where all men are mad, some after money, some after women, some after name or fame, and a few after God. I prefer to be mad after God. God is the philosophers' stone that turns us to gold in an instant; the form remains, but the nature is changed — the human form remains, but no more can we hurt or sin."

"Thinking of God, some weep, some sing, some laugh, some dance, some say wonderful things, but all speak of nothing but God."

Prophets preach, but the Incarnations like Jesus,

Buddha, Ramakrishna, can give religion; one glance, one touch is enough. That is the power of the Holy Ghost, the "laying on of hands"; the power was actually transmitted to the disciples by the Master — the "chain of Guru-power". That, the real baptism, has been handed down for untold ages.

"Bhakti cannot be used to fulfil any desires, itself being the check to all desires." Narada gives these as the signs of love: "When all thoughts, all words, and all deeds are given up unto the Lord, and the least forgetfulness of God makes one intensely miserable, then love has begun."

"This is the highest form of love because therein is no desire for reciprocity, which desire is in all human love."

"A man who has gone beyond social and scriptural usage, he is a Sannyāsin. When the whole soul goes to God, when we take refuge only in God, then we know that we are about to get this love."

Obey the scriptures until you are strong enough to do without them; then go beyond them. Books are not an end-all. Verification is the only proof of religious truth. Each must verify for himself; and no teacher who says, "I have seen, but you cannot", is to be trusted, only that one who says, "You can see too". All scriptures, all truths are Vedas in all times, in all countries; because these truths are to be seen, and any one may discover them.

"When the sun of Love begins to break on the horizon, we want to give up all our actions unto God; and when we forget Him for a moment, it grieves us greatly."

Let nothing stand between God and your love for Him. Love Him, love Him, love Him; and let the world say what it will. Love is of three sorts — one demands, but gives nothing; the second is exchange; and the third is love without thought of return — love like that of the moth for the light.

"Love is higher than work, than Yoga, than knowledge."

Work is merely a schooling for the doer; it can do no good to others. We must work out our own problem; the prophets only show us how to work. "What you think, you become", so if you throw your

burden on Jesus, you will have to think of Him and thus become like Him — you love Him.

“Extreme love and highest knowledge are one.”

But theorising about God will not do; we must love and work. Give up the world and all worldly things, especially while the “plant” is tender. Day and night think of God and think of nothing else as far as possible. The daily necessary thoughts can all be thought through God. Eat to Him, drink to Him, sleep to Him, see Him in all. Talk of God to others; this is most beneficial.

Get the mercy of God and of His greatest children: these are the two chief ways to God. The company of these children of light is very hard to get; five minutes in their company will change a whole life; and if you really want it enough, one will come to you. The presence of those who love God makes a place holy, “such is the glory of the children of the Lord”. They are He; and when they speak, their words are scriptures. The place where they have been becomes filled with their vibrations, and those going there feel them and have a tendency to become holy also.

“To such lovers there is no distinction of caste, learning, beauty, birth, wealth, or occupation; because all are His.”

Give up all evil company, especially at the beginning. Avoid worldly company, that will distract your mind. Give up all “me and mine”. To him who has nothing in the universe the Lord comes. Cut the bondage of all worldly affections; go beyond laziness and all care as to what becomes of you. Never turn back to see the result of what you have done. Give all to the Lord and go on and think not of it. The whole soul pours in a continuous current to God; there is no time to seek money, or name, or fame, no time to think of anything but God; then will come into our hearts that infinite, wonderful bliss of Love. All desires are but beads of glass. Love of God increases every moment and is ever new, to be known only by feeling it. Love is the easiest of all, it waits for no logic, it is natural. We need no demonstration, no proof. Reasoning is limiting something by our own minds. We throw a net and catch some-

thing, and then say that we have demonstrated it; but never, never can we catch God in a net.

Love should be unrelated. Even when we love wrongly, it is of the true love, of the true bliss; the power is the same, use it as we may. Its very nature is peace and bliss. The murderer when he kisses his baby forgets for an instant all but love. Give up all self, all egotisms get out of anger, lust, give all to God. “I am not, but Thou art; the old man is all gone, only Thou remainest.” “I am Thou.” Blame none; if evil comes, know the Lord is playing with you and be exceeding glad.

Love is beyond time and space, it is absolute.

## IV

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*TUESDAY, June 25, 1895.*

After every happiness comes misery; they may be far apart or near. The more advanced the soul, the more quickly does one follow the other. What we want is neither happiness nor misery. Both make us forget our true nature; both are chains — one iron, one gold; behind both is the Atman, who knows neither happiness nor misery. These are states and states must ever change; but the nature of the Soul is bliss, peace, unchanging. We have not to get it, we have it; only wash away the dross and see it.

Stand upon the Self, then only can we truly love the world. Take a very, very high stand; knowing out universal nature, we must look with perfect calmness upon all the panorama of the world. It is but baby's play, and we know that, so cannot be disturbed by it. If the mind is pleased with praise, it will be displeased with blame. All pleasures of the senses or even of the mind are evanescent but within ourselves is the one true unrelated pleasure, dependent upon nothing. It is perfectly free, it is bliss. The more our bliss is within, the more spiritual we are. The pleasure of the Self is what the world calls religion.

The internal universe, the real, is infinitely greater



than the external, which is only a shadowy projection of the true one. This world is neither true nor untrue, it is the shadow of truth. "Imagination is the gilded shadow of truth", says the poet.

We enter into creation, and then for us it becomes living. Things are dead in themselves; only we give them life, and then, like fools, we turn around and are afraid of them, or enjoy them. But be not like certain fisher-women, who, caught in a storm on their way home from market, took refuge in the house of a florist. They were lodged for the night in a room next to the garden where the air was full of the fragrance of flowers. In vain did they try to rest, until one of their number suggested that they wet their fishy baskets and place them near their heads. Then they all fell into a sound sleep.

The world is our fish basket, we must not depend upon it for enjoyment. Those who do are the *Tāmasas* or the bound. Then there are the *Rājasas* or the egotistical, who talk always about "I", "I". They do good work sometimes and may become spiritual. But the highest are the *Sāttvikas*, the introspective, those who live only in the Self. These three qualities, *Tamas*, *Rajas*, and *Sattva* (idleness, activity, and illumination), are in everyone, and different ones predominate at different times.

Creation is not a "making" of something, it is the struggle to regain the equilibrium, as when atoms of cork are thrown to the bottom of a pail of water and rush to rise to the top, singly or in clusters. Life is and must be accompanied by evil. A little evil is the source of life; the little wickedness that is in the world is very good; for when the balance is regained, the world will end, because sameness and destruction are one. When this world goes, good and evil go with it; but when we can transcend this world, we get rid of both good and evil and have bliss.

There is no possibility of ever having pleasure without pain, good without evil; for living itself is just the lost equilibrium. What we want is freedom, not life, nor pleasure, nor good. Creation is infinite, without beginning and without end — the ever-moving ripple in an infinite lake. There are yet unreach depths and others where the equilibri-

um has been regained; but the ripple is always progressing, the struggle to regain the balance is eternal. Life and death are only different names for the same fact, the two sides of the one coin. Both are *Maya*, the inexplicable state of striving at one time to live, and a moment later to die. Beyond this is the true nature, the *Atman*. While we recognise a God, it is really only the Self which we have separated ourselves from and worship as outside of us; but it is our true Self all the time — the one and only God.

To regain the balance we must counteract *Tamas* by *Rajas*; then conquer *Rajas* by *Sattva*, the calm beautiful state that will grow and grow until all else is gone. Give up bondage; become a son, be free, and then you can "see the Father", as did Jesus. Infinite strength is religion and God. Avoid weakness and slavery. You are only a soul, if you are free; there is immortality for you, if you are free; there is God, if He is free. . . .

The world for me, not I for the world. Good and evil are our slaves, not we theirs. It is the nature of the brute to remain where he is (not to progress); it is the nature of man to seek good and avoid evil; it is the nature of God to seek neither, but just to be eternally blissful. Let us be God! Make the heart like an ocean, go beyond all the trifles of the world, be mad with joy even at evil; see the world as a picture and then enjoy its beauty, knowing that nothing affects you. Children finding glass beads in a mud puddle, that is the good of the world. Look at it with calm complacency; see good and evil as the same — both are merely "God's play"; enjoy all.

\* \* \*

My Master used to say, "All is God; but tiger-God is to be shunned. All water is water; but we avoid dirty water for drinking."

The whole sky is the censer of God, and sun and moon are the lamps. What temple is needed? All eyes are Thine, yet Thou hast not an eye; all hands are Thine; yet Thou hast not a hand.

Neither seek nor avoid, take what comes. It is liberty to be affected by nothing; do not merely endure, be unattached. Remember the story of the bull. A



mosquito sat long on the horn of a certain bull. Then his conscience troubled him, and he said, “Mr. Bull, I have been sitting here a long time, perhaps I annoy you. I am sorry, I will go away.” But the bull replied, “Oh no, not at all! Bring your whole family and live on my horn; what can you do to me?”

## V

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*WEDNESDAY, June 26, 1895.*

Our best work is done, our greatest influence is exerted, when we are without thought of self. All great geniuses know this. Let us open ourselves to the one Divine Actor, and let Him act, and do nothing ourselves. “O Arjuna! I have no duty in the whole world”, says Krishna. Be perfectly resigned, perfectly unconcerned; then alone can you do any true work. No eyes can see the real forces, we can only see the results. Put out self, lose it, forget it; just let God work, it is His business. We have nothing to do but stand aside and let God work. The more we go away, the more God comes in. Get rid of the little “I”, and let only the great “I” live.

We are what our thoughts have made us; so take care of what you think. Words are secondary. Thoughts live, they travel far. Each thought we think is tinged with our own character, so that for the pure and holy man, even his jests or abuse will have the twist of his own love and purity and do good.

Desire nothing; think of God and look for no return. It is the desireless who bring results. The begging monks carry religion to every man’s door; but they think that they do nothing, they claim nothing, their work is unconsciously done. If they should eat of the tree of knowledge, they would become egoists, and all the good they do would fly away. As soon as we say “I”, we are humbugged all the time; and we call it “knowable”, but it is only going round and round like a bullock tied to a tree. The Lord has hidden Himself best, and His work is best; so he

who hides himself best, accomplishes most. Conquer yourself, and the whole universe is yours.

In the state of Sattva we see the very nature of things, we go beyond the senses and beyond reason. The adamant wall that shuts us in is egoism; we refer everything to ourselves, thinking. “I do this, that, and the other.” Get rid of this puny “I”; kill this diabolism in us; “Not I, but Thou” — say it, feel it, live it. Until we give up the world manufactured by the ego, never can we enter the kingdom of heaven. None ever did, none ever will. To give up the world is to forget the ego, to know it not at all — living in the body, but not of it. This rascal ego must be obliterated. Bless men when they revile you. Think how much good they are doing you; they can only hurt themselves. Go where people hate you, let them thrash the ego out of you, and you will get nearer to the Lord. Like the mother-monkey, we hug our “baby”, the world, as long as we can, but at last when we are driven to put it under our feet and step on it[6]\* then we are ready to come to God. Blessed it is to be persecuted for the sake of righteousness. Blessed are we if we cannot read, we have less to take us away from God.

Enjoyment is the million-headed serpent that we must tread under foot. We renounce and go on, then find nothing and despair; but hold on, hold on. The world is a demon. It is a kingdom of which the puny ego is king. Put it away and stand firm. Give up lust and gold and fame and hold fast to the Lord, and at last we shall reach a state of perfect indifference. The idea that the gratification of the senses constitutes enjoyment is purely materialistic. There is not one spark of real enjoyment there; all the joy there is, is a mere reflection of the true bliss.

Those who give themselves up to the Lord do more for the world than all the so-called workers. One man who has purified himself thoroughly accomplishes more than a regiment of preachers. Out of purity and silence comes the word of power.

“Be like a lily — stay in one place and expand your petals; and the bees will come of themselves.” There was a great contrast between Keshab Chandra Sen and Shri Ramakrishna. The second never

recognised any sin or misery in the world, no evil to fight against. The first was a great ethical reformer, leader, and founder of the Brahmo-Samaj. After twelve years the quiet prophet of Dakshineswar had worked a revolution not only in India, but in the world. The power is with the silent ones, who only live and love and then withdraw their personality. They never say “me” and “mine”; they are only blessed in being instruments. Such men are the makers of Christs and Buddhas, ever living fully identified with God, ideal existences, asking nothing, and not consciously doing anything. They are the real movers, the Jivanmuktas, (Literally, free even while living,) absolutely selfless, the little personality entirely blown away, ambition non-existent. They are all principle, no personality.

## VI

RECORDED BY MISS S. E. WALDO, A DISCIPLE

THURSDAY, June 27, 1895.

*The Swami brought the New Testament this morning and talked again on the book of John.)*

Mohammed claimed to be the “Comforter” that Christ promised to send. He considered it unnecessary to claim a supernatural birth for Jesus. Such claims have been common in all ages and in all countries. All great men have claimed gods for their fathers.

Knowing is only relative; we can be God, but never know Him. Knowledge is a lower state; Adam’s fall was when he came to “know”. Before that he was God, he was truth, he was purity. We are our own faces, but can see only a reflection, never the real thing. We are love, but when we think of it, we have to use a phantasm, which proves that matter is only externalised thought.

Nivritti is turning aside from the world. Hindu mythology says that the four first-created (The four first-created were Sanaka, Sanandana, Sanātana, and Sanatkumāra.) were warned by a Swan (God

Himself) that manifestation was only secondary; so they remained without creating. The meaning of this is that expression is degeneration, because Spirit can only be expressed by the letter and then the “letter killeth” (Bible, 2 Cor. III. 6.); yet principle is bound to be clothed in matter, though we know that later we shall lose sight of the real in the covering. Every great teacher understands this, and that is why a continual succession of prophets has to come to show us the principle and give it a new covering suited to the times. My Master taught that religion is one; all prophets teach the same; but they can only present the principle in a form; so they take it out of the old form and put it before us in a new one. When we free ourselves from name and form, especially from a body — when we need no body, good or bad — then only do we escape from bondage. Eternal progression is eternal bondage; annihilation of form is to be preferred. We must get free from any body, even a “god-body”. God is the only real existence, there cannot be two. There is but One Soul, and I am That.

Good works are only valuable as a means of escape; they do good to the doer, never to any other.

Knowledge is mere classification. When we find many things of the same kind we call the sum of them by a certain name and are satisfied; we discover “facts”, never “why”. We take a circuit in a wider field of darkness and think we know something! No “why” can be answered in this world; for that we must go to God. The Knower can never be expressed; it is as when a grain of salt drops into the ocean, it is at once merged in the ocean.

Differentiation creates; homogeneity or sameness is God. Get beyond differentiation; then you conquer life and death and reach eternal sameness and are in God, are God. Get freedom, even at the cost of life. All lives belong to us as leaves to a book; but we are unchanged, the Witness, the Soul, upon whom the impression is made, as when the impression of a circle is made upon the eyes when a fire-brand is rapidly whirled round and round. The Soul is the unity of all personalities, and because It is at rest, eternal, unchangeable. It is God, Atman. It is not life, but It is coined into life. It is not pleasure,

but It is manufactured into pleasure. . . .

Today God is being abandoned by the world because He does not seem to be doing enough for the world. So they say, “Of what good is He?” Shall we look upon God as a mere municipal authority?

All we can do is to put down all desires, hates, differences; put down the lower self, commit mental suicide, as it were; keep the body and mind pure and healthy, but only as instruments to help us to God; that is their only true use. Seek truth for truth’s sake alone, look not for bliss. It may come, but do not let that be your incentives. Have no motive except God. Dare to come to Truth even through hell.

## VII

RECORDED BY MISS S. E. WALDO, A DISCIPLE

FRIDAY, June 28, 1895.

*The entire party went on a picnic for the day, and although the Swami taught constantly, as he did wherever he was, no notes were taken and no record, therefore, of what he said remains. As he began his breakfast before setting out, however, he remarked:*

Be thankful for all food, it is Brahman. His universal energy is transmuted into our individual energy and helps us in all that we do.

## VIII

RECORDED BY MISS S. E. WALDO, A DISCIPLE

SATURDAY, June 29, 1895.

*The Swami came this morning with a Gita in his hand.*

Krishna, the “Lord of souls”, talks to Arjuna or Gudâksha, “lord of sleep” (he who has conquered sleep). The “field of virtue” (the battlefield) is this world; the five brothers (representing righteous-

ness) fight the hundred other brothers (all that we love and have to contend against); the most heroic brother, Arjuna (the awakened soul), is the general. We have to fight all sense-delights, the things to which we are most attached, to kill them. We have to stand alone; we are Brahman, all other ideas must be merged in this one.

Krishna did everything but without any attachment; he was in the world, but not of it. “Do all work but without attachment; work for work’s sake, never for yourself.”

Freedom can never be true of name and form; it is the clay out of which we (the pots) are made; then it is limited and not free, so that freedom can never be true of the related. One pot can never say “I am free” as a pot; only as it loses all ideas of form does it become free. The whole universe is only the Self with variations, the one tune made bearable by variation; sometimes there are discords, but they only make the subsequent harmony more perfect. In the universal melody three ideas stand out — freedom, strength, and sameness.

If your freedom hurts others, you are not free there. You must not hurt others.

“To be weak is to be miserable”, says Milton. Doing and suffering are inseparably joined. (Often, too, the man who laughs most is the one who suffers most.) “To work you have the right, not to the fruits thereof.”

\* \* \*

Evil thoughts, looked at materially, are the disease bacilli.

Each thought is a little hammer blow on the lump of iron which our bodies are, manufacturing out of it what we want it to be.

We are heirs to all the good thoughts of the universe, if we open ourselves to them.

The book is all in us. Fool, hearest not thou? In thine own heart day and night is singing that Eternal Music — Sachchidânanda, soham, soham — Existence-Knowledge-Bliss Absolute, I am He, I am He.

The fountain of all knowledge is in every one of us, in the ant as in the highest angel. Real religion is one, but we quarrel with the forms, the symbols, the illustrations. The millennium exists already for those who find it; we have lost ourselves and then think the world is lost.

Perfect strength will have no activity in this world; it only is, it does not act.

While real perfection is only one, relative perfections must be many.

## IX

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*SUNDAY, June 30, 1895.*

To try to think without a phantasm is to try to make the impossible possible. We cannot think “mammalia” without a concrete example. So with the idea of God.

The great abstraction of ideas in the world is what we call God.

Each thought has two parts — the thinking and the word; and we must have both. Neither idealists nor materialists are right; we must take both idea and expression.

All knowledge is of the reflected, as we can only see our face in a mirror. No one will ever know his own Self or God; but we are that own Self, we are God.

In Nirvana you are when you are not. Buddha said, “You are best, you are real, when you are not” — when the little self is gone.

The Light Divine within is obscured in most people. It is like a lamp in a cask of iron, no gleam of light can shine through. Gradually, by purity and unselfishness we can make the obscuring medium less and less dense, until at last it becomes as transparent as glass. Shri Ramakrishna was like the iron cask transformed into a glass cask through which can be seen the inner light as it is. We are all on the way to become the cask of glass and even higher

and higher reflections. As long as there is a “cask” at all, we must think through material means. No impatient one can ever succeed.

\* \* \*

Great saints are the object-lessons of the Principle. But the disciples make the saint the Principle, and then they forget the Principle in the person.

The result of Buddha’s constant inveighing against a personal God was the introduction of idols into India. In the Vedas they knew them not, because they saw God everywhere, but the reaction against the loss of God as Creator and Friend was to make idols, and Buddha became an idol — so too with Jesus. The range of idols is from wood and stone to Jesus and Buddha, but we must have idols.

\* \* \*

Violent attempts at reform always end by retarding reform. Do not say, “You are bad”; say only, “You are good, but be better.”

Priests are an evil in every country, because they denounce and criticise, pulling at one string to mend it until two or three others are out of place. Love never denounces, only ambition does that. There is no such thing as “righteous” anger or justifiable killing.

If you do not allow one to become a lion, he will become a fox. Women are a power, only now it is more for evil because man oppresses woman; she is the fox, but when she is not longer oppressed, she will become the lion.

Ordinarily speaking, spiritual aspiration ought to be balanced through the intellect; otherwise it may degenerate into mere sentimentality. . . .

All theists agree that behind the changeable there is an Unchangeable, though they vary in their conception of the Ultimate. Buddha denied this in toto. “There is no Brahman, no Atman, no soul,” he said.

As a character Buddha was the greatest the world has ever seen; next to him Christ. But the teachings of Krishna as taught by the Gita are the grandest the world has ever known. He who wrote that wonderful poem was one of those rare souls whose lives

sent a wave of regeneration through the world. The human race will never again see such a brain as his who wrote the Gita.

\* \* \*

There is only one Power, whether manifesting as evil or good. God and the devil are the same river with the water flowing in opposite directions.

## X

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*MONDAY, July 1, 1895. (Shri Ramakrishna Deva)*

Shri Ramakrishna was the son of a very orthodox Brahmin, who would refuse even a gift from any but a special caste of Brahmins; neither might he work, nor even be a priest in a temple, nor sell books, nor serve anyone. He could only have “what fell from the skies” (alms), and even then it must not come through a “fallen” Brahmin. Temples have no hold on the Hindu religion; if they were all destroyed, religion would not be affected a grain. A man must only build a house for “God and guests”, to build for himself would be selfish; therefore he erects temples as dwelling places for God.

Owing to the extreme poverty of his family, Shri Ramakrishna was obliged to become in his boyhood a priest in a temple dedicated to the Divine Mother, also called Prakriti, or Kâli, represented by a female figure standing with feet on a male figure, indicating that until Maya lifts, we can know nothing. Brahman is neuter, unknown and unknowable, but to be objectified He covers Himself with a veil of Maya, becomes the Mother of the Universe, and so brings forth the creation. The prostrate figure (Shiva or God) has become Shava (dead or lifeless) by being covered by Maya. The Jnâni says, “I will uncover God by force” (Advaitism); but the dualist says, “I will uncover God by praying to Mother, begging Her to open the door to which She alone has the key.”

The daily service of the Mother Kali gradually

awakened such intense devotion in the heart of the young priest that he could no longer carry on the regular temple worship. So he abandoned his duties and retired to a small woodland in the temple compound, where he gave himself up entirely to meditation. These woods were on the bank of the river Ganga; and one day the swift current bore to his very feet just the necessary materials to build him a little enclosure. In this enclosure he stayed and wept and prayed, taking no thought for the care of his body or for aught except his Divine Mother. A relative fed him once a day and watched over him. Later came a Sannyasini or lady ascetic, to help him find his “Mother”. Whatever teachers he needed came to him unsought; from every sect some holy saint would come and offer to teach him and to each he listened eagerly. But he worshipped only Mother; all to him was Mother.

Shri Ramakrishna never spoke a harsh word against anyone. So beautifully tolerant was he that every sect thought that he belonged to them. He loved everyone. To him all religions were true. He found a place for each one. He was free, but free in love, not in “thunder”. The mild type creates, the thundering type spreads. Paul was the thundering type to spread the light. (And it has been said by many that Swami Vivekananda himself was a kind of St. Paul to Shri Ramakrishna.)

The age of St. Paul, however, is gone; we are to be the new lights for this day. A self-adjusting organisation is the great need of our time. When we can get one, that will be the last religion of the world. The wheel must turn, and we should help it, not hinder. The waves of religious thought rise and fall, and on the topmost one stands the “prophet of the period”. Ramakrishna came to teach the religion of today, constructive, not destructive. He had to go afresh to Nature to ask for facts, and he got scientific religion which never says “believe”, but “see”; “I see, and you too can see.” Use the same means and you will reach the same vision. God will come to everyone, harmony is within the reach of all. Shri Ramakrishna’s teachings are “the gist of Hinduism”; they were not peculiar to him. Nor did he claim that they were; he cared naught for name or fame.



He began to preach when he was about forty; but he never went out to do it. He waited for those who wanted his teachings to come to him. In accordance with Hindu custom, he was married by his parents in early youth to a little girl of five, who remained at home with her family in a distant village, unconscious of the great struggle through which her young husband was passing. When she reached maturity, he was already deeply absorbed in religious devotion. She travelled on foot from her home to the temple at Dakshineswar where he was then living; and as soon as she saw him, she recognised what he was, for she herself was a great soul, pure and holy, who only desired to help his work, never to drag him down to the level of the Grihas-tha (householder).

Shri Ramakrishna is worshipped in India as one of the great Incarnations, and his birthday is celebrated there as a religious festival. . . .

A curious round stone is the emblem of Vishnu, the omnipresent. Each morning a priest comes in, offers sacrifice to the idol, waves incense before it, then puts it to bed and apologises to God for worshipping Him in that way, because he can only conceive of Him through an image or by means of some material object. He bathes the idol, clothes it, and puts his divine self into the idol "to make it alive".

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There is a sect which says, "It is weakness to worship only the good and beautiful, we ought also to love and worship the hideous and the evil." This sect prevails all over Tibet, and they have no marriage. In India proper they cannot exist openly, but organise secret societies. No decent men will belong to them except sub rosa. Thrice communism was tried in Tibet, and thrice it failed. They use Tapas and with immense success as far as power is concerned.

Tapas means literally "to burn". It is a kind of penance to "heat" the higher nature. It is sometimes in the form of a sunrise to sunset vow, such as repeating Om all day incessantly. These actions will produce a certain power that you can convert into

any form you wish, spiritual or material. This idea of Tapas penetrates the whole of Hindu religion. The Hindus even say that God made Tapas to create the world. It is a mental instrument with which to do everything. "Everything in the three worlds can be caught by Tapas." . . .

People who report about sects with which they are not in sympathy are both conscious and unconscious liars. A believer in one sect can rarely see truth in others.

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A great Bhakta (Hanuman) once said when asked what day of the month it was, "God is my eternal date, no other date I care for."

## XI

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*TUESDAY, July 2, 1895. (The Divine Mother.)*

Shâktas worship the Universal Energy as Mother, the sweetest name they know; for the mother is the highest ideal of womanhood in India. When God is worshipped as "Mother", as Love, the Hindus call it the "right-handed" way, and it leads to spirituality but never to material prosperity. When God is worshipped on His terrible side, that is, in the "left-handed" way, it leads usually to great material prosperity, but rarely to spirituality; and eventually it leads to degeneration and the obliteration of the race that practices it.

Mother is the first manifestation of power and is considered a higher idea than father. With the name of Mother comes the idea of Shakti, Divine Energy and Omnipotence, just as the baby believes its mother to be all-powerful, able to do anything. The Divine Mother is the Kundalini ("coiled up" power) sleeping in us; without worshipping Her we can never know ourselves. All-merciful, all-powerful, omnipresent are attributes of Divine Mother. She is the sum total of the energy in the universe. Every manifestation of power in the universe

is “Mother”. She is life, She is intelligence, She is Love. She is in the universe yet separate from it. She is a person and can be seen and known (as Shri Ramakrishna saw and knew Her). Established in the idea of Mother, we can do anything. She quickly answers prayer.

She can show; Herself to us in any form at any moment. Divine Mother can have form (Rupa) and name (Nâma) or name without form; and as we worship Her in these various aspects we can rise to pure Being, having neither form nor name.

The sum total of all the cells in an organism is one person; so each soul is like one cell and the sum of them is God, and beyond that is the Absolute. The sea calm is the Absolute; the same sea in waves is Divine Mother. She is time, space, and causation. God is Mother and has two natures, the conditioned and the unconditioned. As the former, She is God, nature, and soul (man). As the latter, She is unknown and unknowable. Out of the Unconditioned came the trinity — God, nature, and soul, the triangle of existence. This is the Vishishtâdvaitist idea.

A bit of Mother, a drop, was Krishna, another was Buddha, another was Christ. The worship of even one spark of Mother in our earthly mother leads to greatness. Worship Her if you want love and wisdom.

## XII

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*WEDNESDAY, July 3, 1895.*

Generally speaking, human religion begins with fear. “The fear of the Lord is the beginning of wisdom.” But later comes the higher idea. “Perfect love casteth out fear.” Traces of fear will remain with us until we get knowledge, know what God is. Christ, being man, had to see impurity and denounced it; but God, infinitely higher, does not see iniquity and cannot be angry. Denunciation is never the highest. David’s hands were smeared with blood; he could

not build the temple. (Bible, Samuel, Chap. XVII — end.)

The more we grow in love and virtue and holiness, the more we see love and virtue and holiness outside. All condemnation of others really condemns ourselves. Adjust the microcosm (which is in your power to do) and the macrocosm will adjust itself for you. It is like the hydrostatic paradox, one drop of water can balance the universe. We cannot see outside what we are not inside. The universe is to us what the huge engine is to the miniature engine; and indication of any error in the tiny engine leads us to imagine trouble in the huge one.

Every step that has been really gained in the world has been gained by love; criticising can never do any good, it has been tried for thousand of years. Condemnation accomplishes nothing.

A real Vedantist must sympathise with all. Monism, or absolute oneness is the very soul of Vedanta. Dualists naturally tend to become intolerant, to think theirs as the only way. The Vaishnavas in India, who are dualists, are a most intolerant sect. Among the Shaivas, another dualistic sect, the story is told of a devotee by the name of Ghantâkarna or the Bell-eared, who was so devout a worshipper of Shiva that he did not wish even to hear the name of any other deity; so he wore two bells tied to his ears in order to drown the sound of any voice uttering other Divine names. On account of his intense devotion to Shiva, the latter wanted to teach him that there was no difference between Shiva and Vishnu, so He appeared before him as half Vishnu and half Shiva. At that moment the devotee was waving incense before Him, but so great was the bigotry of Ghantakarna that when he saw the fragrance of the incense entering the nostril of Vishnu, he thrust his finger into it to prevent the god from enjoying the sweet smell. . . .

The meat-eating animal, like the lion, gives one blow and subsides, but the patient bullock goes on all day, eating and sleeping as it walks. The “live Yankee” cannot compete with the rice-eating Chinese coolie. While military power dominates, meat-eating still prevail; but with the advance of science,

fighting will grow less, and then the vegetarians will come in.

\* \* \*

We divide ourselves into two to love God, myself loving my Self. God has created me and I have created God. We create God in our image; it is we who create Him to be our master, it is not God who makes us His servants. When we know that we are one with God, that we and He are friends, then come equality and freedom. So long as you hold yourself separated by a hair's breadth from this Eternal One, fear cannot go.

Never ask that foolish question, what good will it do to the world? Let the world go. Love and ask nothing; love and look for nothing further. Love and forget all the "isms". Drink the cup of love and become mad. Say "Thine, O Thine for ever O Lord!" and plunge in, forgetting all else. The very idea of God is love. Seeing a cat loving her kittens stand and pray. God has become manifest there; literally believe this. Repeat "I am Thine, I am Thine", for we can see God everywhere. Do not seek for Him, just see Him.

"May the Lord ever keep you alive, Light of the world, Soul of the universe!" . . .

The Absolute cannot be worshipped, so we must worship a manifestation, such a one as has our nature. Jesus had our nature; he became the Christ; so can we, and so must we. Christ and Buddha were the names of a state to be attained; Jesus and Gautama were the persons to manifest it. "Mother" is the first and highest manifestation, next the Christs and Buddhas. We make our own environment, and we strike the fetters off. The Atman is the fearless. When we pray to a God outside, it is good, only we do not know what we do. When we know the Self, we understand. The highest expression of love is unification.

"There was a time when I was a woman and he was a man. Still love grew until there was neither he nor I; Only I remember faintly there was a time when there were two. But love came between and made them one." — Persian Sufi Poem

Knowledge exists eternally and is co-existent with God. The man who discovers a spiritual law is inspired, and what he brings is revelation; but revelation too is eternal, not to be crystallised as final and then blindly followed. The Hindus have been criticised so many years by their conquerors that they (the Hindus) dare to criticise their religion themselves, and this makes them free. Their foreign rulers struck off their fetters without knowing it. The most religious people on earth, the Hindus have actually no sense of blasphemy; to speak of holy things in any way is to them in itself a sanctification. Nor have they any artificial respect for prophets or books, or for hypocritical piety.

The Church tries to fit Christ into it, not the Church into Christ; so only those writings were preserved that suited the purpose in hand. Thus the books are not to be depended upon and book-worship is the worst kind of idolatry to bind our feet. All has to conform to the book — science, religion, philosophy; it is the most horrible tyranny, this tyranny of the Protestant Bible. Every man in Christian countries has a huge cathedral on his head and on top of that a book, and yet man lives and grows! Does not this prove that man is God?

Man is the highest being that exists, and this is the greatest world. We can have no conception of God higher than man, so our God is man, and man is God. When we rise and go beyond and find something higher, we have to jump out of the mind, out of body and the imagination and leave this world; when we rise to be the Absolute, we are no longer in this world. Man is the apex of the only world we can ever know. All we know of animals is only by analogy, we judge them by what we do and feel ourselves.

The sum total of knowledge is ever the same, only sometimes it is more manifested and sometimes less. The only source of it is within, and there only is it found.

\* \* \*

All poetry, painting, and music is feeling expressed through words, through colour, through sound. . . .



Blessed are those upon whom their sins are quickly visited, their account is the sooner balanced! Woe to those whose punishment is deferred, it is the greater!

Those who have attained sameness are said to be living in God. All hatred is killing the “Self by the self”, therefore love is the law of life. To rise to this is to be perfect; but the more perfect we are, less work (so-called) can we do. The Sâttvika see and know that all is mere child’s play and do not trouble themselves about anything.

It is easy to strike a blow, but tremendously hard to stay the hand, stand still, and say, “In Thee, O Lord, I take refuge”, and then wait for Him to act.

### XIII

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*FRIDAY, July 5, 1895.*

Until you are ready to change any minute, you can never see the truth; but you must hold fast and be steady in the search for truth. . . .

Chârvâkas, a very ancient sect in India, were rank materialists. They have died out now, and most of their books are lost. They claimed that the soul, being the product of the body and its forces, died with it; that there was no proof of its further existence. They denied inferential knowledge accepting only perception by the senses.

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Samâdhi is when the Divine and human are in one, or it is “bringing sameness” . . .

Materialism says, the voice of freedom is a delusion. Idealism says, the voice that tells of bondage is delusion. Vedanta says, you are free and not free at the same time — never free on the earthly plane, but ever free on the spiritual.

Be beyond both freedom and bondage.

We are Shiva, we are immortal knowledge beyond the senses.

Infinite power is back of everyone; pray to Mother, and it will come to you.

“O Mother, giver of Vâk (eloquence), Thou self-existent, come as the Vak upon my-lips,” (Hindu invocation).

“That Mother whose voice is in the thunder, come Thou in me! Kali, Thou time eternal, Thou force irresistible, Shakti, Power!”

### XIV

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*SATURDAY, July 6, 1895.*

*Today we had Shankaracharya’s commentary on Vyâsa’s Vedânta Sûtras.*

Om tat sat! According to Shankara, there are two phases of the universe, one is I and the other thou; and they are as contrary as light and darkness, so it goes without saying that neither can be derived from the other. On the subject, the object has been superimposed; the subject is the only reality, the other a mere appearance. The opposite view is untenable. Matter and the external world are but the soul in a certain state; in reality there is only one.

All our world comes from truth and untruth coupled together. Samsâra (life) is the result of the contradictory forces acting upon us, like the diagonal motion of a ball in a parallelogram of forces. The world is God and is real, but that is not the world we see; just as we see silver in the mother-of-pearl where it is not. This is what is known as Adhyâsa or superimposition, that is, a relative existence dependent upon a real one, as when we recall a scene we have seen; for the time it exists for us, but that existence is not real. Or some say, it is as when we imagine heat in water, which does not belong to it; so really it is something which has been put where it does not belong, “taking the thing for what it is not”. We see reality, but distorted by the medium through which we see it.

You can never know yourself except as objecti-

fied. When we mistake one thing for another, we always take the thing before us as the real, never the unseen; thus we mistake the object for the subject. The Atman never becomes the object. Mind is the internal sense, the outer senses are its instruments. In the subject is a trifle of the objectifying power that enables him to know “I am”; but the subject is the object of its own Self, never of the mind or the senses. You can, however, superimpose one idea on another idea, as when we say, “The sky is blue”, the sky itself being only an idea. Science and nescience there are, but the Self is never affected by any nescience. Relative knowledge is good, because it leads to absolute knowledge; but neither the knowledge of the senses, nor of the mind, nor even of the Vedas is true, since they are all within the realm of relative knowledge. First get rid of the delusion, “I am the body”, then only can we want real knowledge. Man’s knowledge is only a higher degree of brute knowledge.

\* \* \*

One part of the Vedas deals with Karma — form and ceremonies. The other part deals with the knowledge of Brahman and discusses religion. The Vedas in this part teach of the Self; and because they do, their knowledge is approaching real knowledge. Knowledge of the Absolute depends upon no book, nor upon anything; it is absolute in itself. No amount of study will give this knowledge; is not theory, it is realization. Cleanse the dust from the mirror, purify your own mind, and in a flash you know that you are Brahman.

God exists, not birth nor death, not pain nor misery, nor murder, nor change, nor good nor evil; all is Brahman. We take the “rope for the serpent”, the error is ours. . . . We can only do good when we love God and He reflects our love. The murderer is God, and the “clothing of murderer” is only superimposed upon him. Take him by the hand and tell him the truth.

Soul has no caste, and to think it has is a delusion; so are life and death, or any motion or quality. The Atman never changes, never goes nor comes. It is the eternal Witness of all Its own manifestations,

but we take It for the manifestation; an eternal illusion, without beginning or end, ever going on. The Vedas, however, have to come down to our level, for if they told us the highest truth in the highest way, we could not understand it.

Heaven is a mere superstition arising from desire, and desire is ever a yoke, a degeneration. Never approach any thing except as God; for if we do, we see evil, because we throw a veil of delusion over what we look at, and then we see evil. Get free from these illusions; be blessed. Freedom is to lose all illusions.

In one sense Brahman is known to every human being; he knows, “I am”; but man does not know himself as he is. We all know we are, but not how we are. All lower explanations are partial truths; but the flower, the essence of the Vedas, is that the Self in each of us is Brahman. Every phenomenon is included in birth, growth, and death — appearance, continuance and disappearance. Our own realisation is beyond the Vedas, because even they depend upon that. The highest Vedanta is the philosophy of the Beyond.

To say that creation has any beginning is to lay the axe at the root of all philosophy.

Maya is the energy of the universe, potential and kinetic. Until Mother releases us, we cannot get free.

The universe is ours to enjoy. But want nothing. To want is weakness. Want makes us beggars, and we are sons of the king, not beggars.

## XV

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*SUNDAY MORNING, July 7, 1895.*

Infinite manifestation dividing itself in portion still remains infinite, and each portion is infinite.

Brahman is the same in two forms — changeable and unchangeable, expressed and unexpressed. Know that the Knower and the known are one. The Trinity — the Knower, the known, and knowing —

is manifesting as this universe. That God the Yogi sees in meditation, he sees through the power of his own Self.

What we call nature, fate, is simply God's will.

So long as enjoyment is sought, bondage remains. Only imperfection can enjoy, because enjoyment is the fulfilling of desire. The human soul enjoys nature. The underlying reality of nature, soul, and God is Brahman; but It (Brahman) is unseen, until we bring It out. It may be brought out by Pramantha or friction, just as we can produce fire by friction. The body is the lower piece of wood, Om is the pointed piece and Dhyâna (meditation) is the friction. When this is used, that light which is the knowledge of Brahman will burst forth in the soul. Seek it through Tapas. Holding the body upright, sacrifice the organs of sense in the mind. The sense-centres are within, and their organs without; drive them into the mind and through Dhârâna (concentration) fix the mind in Dhyana. Brahman is omnipresent in the universe as is butter in milk, but friction makes It manifest in one place. As churning brings out the butter in the milk, so Dhyana brings the realisation of Brahman in the soul.

All Hindu philosophy declares that there is a sixth sense, the superconscious, and through it comes inspiration.

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The universe is motion, and friction will eventually bring everything to an end; then comes a rest; and after that all begins again. . . .

So long as the "skin sky" surrounds man, that is, so long as he identifies himself with his body, he cannot see God.

### SUNDAY AFTERNOON

There are six schools of philosophy in India that are regarded as orthodox, because they believe in the Vedas.

Vyasa's philosophy is par excellence that of the Upanishads. He wrote in Sutra form, that is, in brief algebraical symbols without nominative or verb. This caused so much ambiguity that out of the

Sutras came dualism, mono-dualism, and monism or "roaring Vedanta"; and all the great commentators in these different schools were at times "conscious liars" in order to make the texts suit their philosophy.

The Upanishads contain very little history of the doings of any man, but nearly all other scriptures are largely personal histories. The Vedas deal almost entirely with philosophy. Religion without philosophy runs into superstition; philosophy without religion becomes dry atheism.

Vishishtâ-advaita is qualified Advaita (monism). Its expounder was Râmânûja. He says, "Out of the ocean of milk of the Vedas, Vyasa has churned this butter of philosophy, the better to help mankind." He says again, "All virtues and all qualities belong to Brahman, Lord of the universe. He is the greatest Purusha. Madhva is a through-going dualist or Dvaitist. He claims that even women might study the Vedas. He quotes chiefly from the Purânas. He says that Brahman means Vishnu, not Shiva at all, because there is no salvation except through Vishnu.

## XVI

RECORDED BY MISS S. E. WALDO, A DISCIPLE

*MONDAY, July 8, 1895.*

There is no place for reasoning in Madhva's explanation, it is all taken from the revelation in the Vedas.

Ramanuja says, the Vedas are the holiest study. Let the sons of the three upper castes get the Sutra (The holy thread.) and at eight, ten, or eleven years of age begin the study, which means going to a Guru and learning the Vedas word for word, with perfect intonation and pronunciation.

Japa is repeating the Holy Name; through this the devotee rises to the Infinite. This boat of sacrifice and ceremonies is very frail, we need more than that to know Brahman, which alone is freedom. Liberty is nothing more than destruction of ignorance,



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— Sister Nivedita



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