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VEDANTA PHILOSOPHY

INSPIRED TALKS

BY

SWAMI VIVEKANANDA

(Recorded by a *disciple during the seven weeks at
Thousand Island Park*)

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Fourth Edition

SRI RAMAKRISHNA MATH
MYLAPORE, MADRAS
1938

The President,
Sri Ramakrishna Math,
Mylapore, Madras

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TO HIS HOLINESS
SWAMI BRAHMANANDAJI

IN LOVING MEMORY
OF

SWAMI VIVEKANANDA

THIS BOOK
IS DEDICATED BY
HIS DEVOTED DISCIPLES.

IMPORTANT BOOKS

By different authors

Universal **Prayers**

Book of Daily Thoughts and Prayers

The Divine Life

Message of Eternal Wisdom

Upanishad Series

PREFACE TO THE FIRST EDITION

ALL who had the blessing of personal contact with **Swami Vivekananda** are of one accord that those who knew him on the lecture platform only, had but a small measure of his true power and greatness. It was in **familiar** conversation with chosen friends and disciples that came his most brilliant flashes of illumination, his **loftiest** flights of eloquence, his utterances of profoundest wisdom. Unfortunately, however, his printed works so far have shown us only Vivekananda the **lecturer**—Vivekananda the friend, the teacher, the **loving** master, was known only to the happy few who had **the** rare privilege of sitting at his feet. Glimpses of **this** side of the great spiritual genius are revealed to us; it is true, in his published letters; but the present volume is the first to give us words spoken by him in **the** intimacy of an inner circle.

They were taken down by Miss S. E. Waldo of New York, who from the early days of the Swami's American mission served him with unremitting devotion. It **was** to her that he dictated his translation and explanation of Patanjali's Aphorisms, published in his 'Raja

Yoga', and often has she told me how she would sit for long periods of time watching always to see that the ink on her pen was kept wet, ready to write down the first word that would come as the Swami would emerge from the depths of self-contemplation into which he had plunged, to discover the true meaning of the terse Sanskrit phrases. It was she also who prepared all his American publications for the press. And so great was Swami Vivekananda's confidence in her ability, that he would pass the type-written transcriptions of his lectures over to her with the instruction to do with them what she thought best; for his own indifference to the fruits of his work was so extreme, that he could not be induced to give even a cursory glance at his recorded words.

Through this constant faithful service with heart and brain, the disciple's mind became so at one with the master's that, even without the aid of shorthand, she was able to transcribe his teaching with wonderful fullness and accuracy. As she herself said, it was as if the thought of Swami Vivekananda flowed through her and wrote itself upon the page. Once when she was reading a portion of these same notes to some tardy arrivals in the Thousand Island Park home, the Swami paced up and down the floor, apparently unconscious

of what was going on, until *the* travellers had left the room Then he turned to her and said, " How could you have caught my thoughts and words so perfectly ? It was as if I heard myself speaking " What need of other commendation ?

The Ramaknshna Math of Madras is highly gratified in having been entrusted with the task of presenting these truly Inspired Talks to the public, and it wishes to express its heartfelt gratitude to each one of those who have aided in making this rich treasure, so long hidden, the property of all mankind

MADRAS 1

November, 1908 j DEVAMATA

PREFACE TO THE SECOND EDITION

THIS invaluable book is published for the second time

In this edition I have added a few notes where SwamiJi's utterances may appear to be abrupt and un-connected Some typographical mistakes also have been attended to and no pains have been spared to make tt intelligible to ai! readers and free from <3Jl errors, as far as possible

Swamiji is known all over the world as the greatest and most powerful exponent of the Vedanta in modern times. Many have felt the irresistible charm of his eloquence in India and abroad. In the present case Swamiji did not stand before a vast and critical audience to conquer them by his irrefutable arguments based upon sound logic, his bewitching personality and his rare gifts of explaining the most abstruse subjects in a most perspicuous manner accompanied by his * cyclonic ' eloquence, but he was sitting before a few of his already conquered chosen disciples who had begun to see in him their only guide to take them beyond the ocean of ignorance and misery. There he sat in the glory of his own all-illuminating realisation, diffusing all about him, the balmy rays of his inner light by means of his sweet and musical voice, softly raising and opening the lotus buds of the hearts of his ardent devotees. Peace reigned all around him. Blessed indeed were those few fortunate souls who had the rare privilege of sitting at the feet of such a great sage and Guru.

The cyclonic monk **was** not there carrying everything before him. There sat the peaceful Rishi mildly disseminating the message of peace and bliss to a few ardent souls fully ripe to receive them. How illuminating

and solacing were those sweet words coming out of his holy mouth like the smiling and breezy dawn, which comes out of the lap of the bright and ruddy east and drives away the darkness before her. If those words had the power to console a few souls, they must have the power to bring comfort to all souls; and blessed be the mother-heart of that loving disciple who preserved those saving words and did not allow them to be lost in the abysmal womb of Eternity. To mother Haridasi (Miss S. Ellen Waldo) the whole world should be grateful for these 'inspired' talks of Swamiji, which have brought into existence the present volume. There cannot be a better friend and a better guide to all humanity than this. Whoever will taste the nectar in it, is sure to know that death has no power over him. May every soul seeking for illumination, rest and peace, have recourse to it to end his or her miseries once for all.

9th Dec 1910.} RAMAKRISHNANANDA

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CONTENTS

Frontispiece—Swami Vivekananda

House at Thousand Island Park

Introductory Narrative

The Master

Inspired Talks

The Song of the Sannyasin

index

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House where Swami Vivekananda lived at Thousand Island Park

The upper open window in the left-hand wing belonged to the Swami's room
The upper piazza was where the evening talks were given and
the Swami's seat was at the end near his room

INTRODUCTORY NARRATIVE

IN the summer of 1893 there landed in Vancouver a young Hindu Sannyasin ¹ He was on his way to attend the Parliament of Religions at Chicago, but not as an accredited delegate from any recognised religious organisation Unknown and inexperienced, he had been chosen for his mission by a few earnest young men of Madras, who, firm in their belief that he, better than any one, could worthily represent the ancient religion of India, had gone from door to door, soliciting money for his journey The amount thus collected, together with contributions from one or two princes, enabled the youthful monk, the then obscure Swami Vivekananda, to set out on his long journey

It required tremendous courage to venture forth on such a mission To leave the sacred soil of India for a foreign country means far more to a Hindu than we of

¹ Literally ' one who has renounced —the Hindu name for a man who gives up everything and devotes himself to the religious life either as a hermit or **as** a wandering religious teacher

2 VEDANTA PHILOSOPHY

the West can realize Especially is this the case with a Sannyasm, whose whole training is away from the practical, material side of life Unused to handling money, or to any mode of travel save on his own feet, the Swami was robbed and imposed upon at every stage of his journey, until when he finally reached Chicago, he was nearly penniless He had brought with him no letters of introduction and knew no one in the great city 2 Thus, alone among strangers, thousands of miles from his own country, it was a situation to daunt even a strong man, but the Swami left the matter in the hands of the Lord, firm in his faith that Divine protection would never fail him

For nearly a fortnight he was able to meet the exorbitant demands of his hotel-keeper and others. Then the small sum still in his possession was reduced to such meagre proportions that he realized that, if he did not wish to die of starvation in the street, he must at once seek a place where the cost of living would

2 Later a Brahmin of Madras wrote to a gentleman in Chicago about the Swami and this gentleman took the young Hindu into his own family Thus was begun a friendship which lasted **as** long as Swami Vivekananda lived All the members of the family learned to love the Swami dearly, to appreciate his brilliant gifts and to admire the punty and simplicity of his character, to which they often bore willing and loving testimony

INTRODUCTORY NARRATIVE 3

be less It was very hard for him to abandon the task which he had so bravely undertaken For a moment a wave of discouragement and doubt swept over him and he began to wonder why he had been so foolish as to listen to those few hot-headed school-boys of Madras Yet since no other course was left to him, with a sad heart he set out for Boston, determined to cable for money and, if need be, return to India But the Lord, in whom he so firmly trusted, willed otherwise On the train he met an old lady and so far awakened her friendly interest that she invited him to become a guest in her house Here he made the acquaintance of a professor from Harvard University, who after being closeted with the Swami for four hours one day, was so deeply impressed with his rare ability that he asked him why he did not represent Hinduism at the Chicago Parliament of Religions The Swami explained his difficulties,—that he had neither money nor letter of introduction to any one connected with the Parliament " Mr Bonney is my friend, I will give you a letter to him, ' the Professor quickly replied, and at once he wrote it, declaring in the course of it that he had found this unknown Hindu monk ' more learned than all our learned men put together' With this letter and a ticket presented by

4 VEDANTA PHILOSOPHY

the Professor, the Swami returned to Chicago and was readily accepted as a delegate

At last the day of the opening of the Parliament arrived and Swami Vivekananda took his place in the line of Oriental delegates who filed out on the platform at the opening Session His purpose was accomplished , but as he caught sight of that vast audience, a sudden nervousness seized him All the others had prepared speeches He had none What should he say to that great gathering of six or seven thousand men and women? Throughout the morning he kept putting off his turn to be introduced, whispering each time to the President, " Let some one else speak first" So again in the afternoon, until about five when Dr Barrows, rising, named him as the next speaker

The shock steadied the nerves and stimulated the courage of Vivekananda, and he at once rose to the occasion It was the first time in his life that he had ever stood upon his feet to speak, or had addressed a large audience, but the effect was electric When he looked over the sea of expectant faces, he was filled with power and eloquence, and beginning in his musical voice, he addressed his hearers as ' Sisters and Brothers of America ' His success was immediate and

INTRODUCTORY NARRATIVE 5

during all the rest of the Congress his popularity never waned. He was always eagerly listened to, and people would remain to the end of a long Session on a hot day in order to hear him.

This was the beginning of his work in the United States. After the Parliament was over, in order to provide for his necessities, the Swami accepted an offer from a Lecture Bureau to make a tour through the West. Although he attracted large audiences, he soon gave up the uncongenial work. He was here as a religious teacher, not as a popular lecturer on secular subjects; so he quickly abandoned a most profitable career, and early in 1894 came to New York to start on his real mission. He first visited friends whom he had made in Chicago. They were chiefly among the wealthier class and he spoke now and then in their parlors ; but this too failed to satisfy him. He left that the interest he awakened was not what he wanted ; it was too superficial, too much mere amusement-seeking. Therefore he decided to have a place of his own, where all earnest truth-seekers, whether rich or poor, would be free to come.

A lecture before the Brooklyn Ethical Association led naturally to this independent teaching. Dr. Lewis G. Janes, the President of the Association, had heard

6 • VEDANTA PHILOSOPHY

the young Hindu monk and, much attracted by his ability as well as by his message to us of the **Vs/esterr** Hemisphere, had invited him to speak before the Association. It was on the last day of 1894. An audience filled the Pouch Mansion, where the Ethical Association then held its meetings. The lecture **v</as** on 'Hinduism', and as the Swami, in his long **robe and** turban, expounded the ancient religion of his native land, the interest grew so deep that at the **dose o" F** the evening there was an insistent demand for recit¹ classes in Brooklyn. The Swami graciously acceded **arid** a series of class meetings was held and several public lectures were given in the Pouch Mansion and elsewhere.

A few of those who had heard him in Brooklyn now began to go to the place where he lived in New York. It was just an ordinary room on the second floor of a lodging house, and as the classes rapidly increased beyond the capacity of the chairs and one lounge, students sat on the dresser, on the corner marble wash-basin, and still others on the floor, like the Swami himself, who, thus seated cross-legged after the manner of his own country, taught his eager students the great truths of Vedanta.

At last he felt that he was fairly started on **rns** mission, which was to deliver to the Western **Vworld**

INTRODUCTORY NARRATIVE 7

the message of his Master, Sri Ramakrishna, which proclaimed the truth and fundamental unity of all religions. The classes grew so rapidly that they soon overflowed the small upstairs room. and the large double parlors below were engaged. In them the Swami taught until the end of the season. The teaching was entirely free, the necessary expenses being met by voluntary contributions. These proving insufficient to pay the rent and provide for the maintenance of the Swami, the classes came near ending for want of pecuniary support. At once the Swami announced a course of public lectures on secular subjects for which he could receive remuneration, and so earned the money to support the religious classes. He explained that the Hindus regarded it as the duty of a religious teacher not only to freely give his teaching, but also if he possibly could, to bear the expenses of his work. In former times in India, it was even customary for the teacher to provide a home and food for his students.

By this time some of the students had become so deeply interested in the Swami's teachings that they were desirous to have them continued through the summer. He, however, was tired after a hard season's work and at first demurred against prolonging his

8 VEDANTA PHILOSOPHY

labors through the hot weather. Then, too, many of the students would be out of town at this time of year. The problem solved itself. One of our number owned a small cottage at Thousand Island Park, the largest island in the St. Lawrence River; and she offered the use of it to the Swami and as many of us as it would accommodate. This plan appealed to the Swami and he agreed to join us there after a brief visit to the Maine Camp of one of his friends.

Miss D., the student to whom the cottage belonged, feeling that a special sanctuary should be prepared for the occasion, built as a true love offering to her Teacher, a new wing that was nearly as large as the original cottage. The place was ideally situated on high ground, overlooking a wide sweep of the beautiful river with many of its far famed Thousand islands. Clayton could be dimly discerned in the distance, while the nearer and wider Canadian shores bounded the view to the north. The cottage stood on the side of a hill, which on the north and west sloped abruptly down towards the shores of the river and of a little inlet that like a small lake lay behind the house. The house itself was literally 'built upon a rock', and huge boulders lay all around it. The new wing stood on the steep slope of the rocks like a great lantern

INTRODUCTORY NARRATIVE 9

tower with windows on three sides, three stories deep at the back, and only two in the front. The lower room was occupied by one of the students. The one over it opened out of the main part of the house by several doors, and being large and convenient, became our class-room, where for hours each day the Swami gave us familiar instruction. Over this room was the one devoted exclusively to the use of the Swami. In order that it might be perfectly secluded, Miss D had supplied it with a separate outside staircase, although there was also a door opening upon the second story of the piazza.

This upstairs piazza played an important part in our lives, as all the Swami's evening talks were given here. It was wide and roomy, roofed in, and extended along the south and west side of the cottage. Miss D had the west side of it carefully screened off by a partition, so that none of the strangers who frequently visited the piazza to see the magnificent view it commanded, could intrude upon our privacy. There close by his own door, sat our beloved Teacher every evening during our stay and communed with us who sat silent in the darkness, eagerly drinking in his inspired words. The place was a veritable sanctuary. At our feet, like a sea of green, waved

10 VEDANTA PHILOSOPHY

the leaves of the tree tops; for the entire place was surrounded by thick woods. Not one house of the large village could be seen, it was as if we were in the heart of some dense forest, miles away from the haunts of men. Beyond the trees spread the wide expanse of the St. Lawrence, dotted here and there with islands, some of which gleamed bright with the lights of hotels and boarding-houses. All these were so far away that they seemed more like a pictured scene than a reality. Not a human sound penetrated our seclusion; we heard but the murmur of the insects, the sweet songs of the birds, or the gentle sighing of the wind through the leaves. Part of the time the scene was illumined by the soft rays of the moon and her face was mirrored in the shining waters beneath. In this scene of enchantment, * the world forgetting, by the world forgot', we spent seven blessed weeks with our beloved Teacher,, listening to his words of inspiration. Immediately after our evening meal each day of our stay, we all repaired to the upper piazza and awaited the coming of our Master. Nor had we long to wait; for hardly had we assembled ere the door of his room would open and he would quietly step out and take his accustomed seat. He always spent two hours with us

INTRODUCTORY NARRATIVE • 11

and more often much longer. One glorious night, when the moon was about the full, he talked to us until she set below the western horizon, apparently as unconscious as we were of the lapse of time.

Of these talks it was not possible to take notes. They are preserved only in the hearts of the hearers. None of us can ever forget the uplift, the intense spiritual life of those hallowed hours. The Swami poured out all his heart at those times; his own struggles were enacted again before us; the very spirit of his Master seemed to speak through his lips, to satisfy all doubts, to answer all questioning, to soothe every fear. Many times the Swami seemed hardly conscious of our presence, and then we almost held our breath for fear of disturbing him and checking the flow of his thoughts. He would rise from his seat and pace up and down the narrow limits of the piazza, pouring forth a perfect torrent of eloquence. Never was he more gentle, more lovable than during these hours. It may have been much like the way his own great Master taught his disciples, just allowing them to listen to the outpourings of his own spirit in communion with himself.

It was a perpetual inspiration to live with a man like Swami Vivekananda. From morning till night it was

12 VEDANTA PHILOSOPHY

ever the same—we live in a constant atmosphere of intense spirituality. Often playful and fun-loving, full of merry jest and quick repartee, he was never for a moment far from the dominating note of his life. Everything could furnish a text or an illustration, and in a moment we would find ourselves swept from amusing tales of Hindu mythology to the deepest philosophy. The Swami had an inexhaustible fund of mythological lore, and surely no race is more abundantly supplied with myths than those ancient Aryans. He loved to tell them to us and we delighted to listen, for he never failed to point out the reality hidden under myth and story and to draw from it valuable spiritual lessons. Never had fortunate students greater cause to congratulate themselves on having so gifted a Teacher!

By a singular coincidence just twelve students followed the Swami to Thousand Island Park, and he told us that he accepted us as real disciples and that was why he so constantly and freely taught us, giving us his best. All the twelve were not together at once, ten being the largest number present at any one time. Two of our number subsequently became Sannyasins, both being initiated at Thousand Island Park. On the occasion of the consecration of the second Sannyasin,

INTRODUCTORY NARRATIVE 13

Swami initiated five of us as Brahmacharins,¹ and later, in New York City, the rest of our number took initiation, together with several other of the SwamPs disciples there.

It was decided, when we went to Thousand Island Park, that we should live as a community, each doing his or her share of the house-work in order that no alien presence should mar the serenity of our household. The Swami himself was an accomplished cook and often prepared for us delicious dishes. He had learned how to cook when, after his Master's death, he had served his brethren, a band of young men, his fellow-disciples, whom he held together and taught, continuing the training begun by his Master, in order that they might be fitted to spread abroad over the world the truths imparted by Sri Ramakrishna.

Every morning, just as soon as our various tasks were over (and often before), the Swami called us together in the large parlor that served us as class-room and began to teach us. Each day he took up some special subject, or expounded from some sacred book, as the Bhagavad Gita, the Upanishads, or Vedanta Sutras of Vyasa. The Sutras are in the form of aphorisms, being the briefest possible statements of

¹ Religious students devoted to a particular teacher.

14 VEDANTA PHILOSOPHY

the great truths imbedded in the Vedas. They have neither nominative nor verb, and so intent were the writers of them on eliminating every unnecessary word, that a Hindu proverb says that ' a writer of Sutras would rather give one of his sons than add a syllable to his Sutra'.

Because of their almost enigmatical brevity the Vedanta Sutras offer a rich field for the commentator, and three great Hindu philosophers, Sankara, Ramanuja, and Madhva, wrote elaborate commentaries upon them. in his morning talks the Swami would take up first one of these commentaries, then another, showing how each commentator was guilty of twisting the meaning of the Sutras to meet his own particular view, and would read in the aphorism whatever would best substantiate his own interpretation. The Swami often pointed out to us how old is the bad habit of ' text-torturing '.

Thus it was that in these lessons the point of view presented was sometimes that of pure dualism as represented by Madhva, while on another day it was that of the qualified non-dualism taught by Ramanuja. known as Visishtadvaita. Most frequently, however, the monistic commentary of Sankara was taken up ;

but because of his subtlety he was more difficult to

INTRODUCTORY NARRATIVE 15

understand. So to the end Ramanuja remained the favourite among the students.

Sometime the Swami took up the Bhakti Sutras of Narada. They are a short exposition of devotion to God, which gives one some conception of the lofty Hindu ideal of real, all-absorbing love for the Lord, Love that literally possesses the devotee to the exclusion of every other thought. Bhakti is the Hindu method of realizing union with the Divine, a method which naturally appeals to the devout. It is to love God and Him only.

In these talks the Swami for the first time spoke to us at length about his great Master, Sri Ramakrishna, of his daily life with him and of his struggles with his own tendency to unbelief, which at times drew tears from his Master. The other disciples have often said that Sri Ramakrishna always told them that Swami Vivekananda was a great soul who had come especially to help his work, and that as soon as he knew who he really was, he would at once give up the body. But he added that before that time arrived, there was a certain mission which the Swami would have to accomplish, to help not only India but other lands as well. Frequently Sri Ramakrishna said, "I have other disciples far away, who speak a language I do not understand."

16 VEDANTA PHILOSOPHY

After seven weeks spent at Thousand Island Park the Swami returned to New York City and later went abroad He lectured and held classes in England until the end of November, when he returned to New York and resumed his teaching there On this occasion, his students secured a competent stenographer and thus preserved the Swami s words The reports of the class lectures were soon after published in book form, and these books, together with the pamphlets of the public lectures, remain to-day as enduring monuments of Swami Vivekananda s work in America To those of us who were privileged to hear the lectures given, the Swami s very presence seems to live again and to speak to us from the printed pages , so exactly and accurately were his utterances transcribed by one, who subsequently became one of the Swami s most devoted disciples The work of both Teacher and taught was purely a labor of love, and so the blessing of the Lord rested upon it

SEW.
New York,
1908

THE MASTER

FEBRUARY 14th, 1894, stands out in my memory as a day apart, a sacred, holy day ; for it was then that I first saw the form and listened to the voice of that great soul, that spiritual giant, the Swami Vivekananda, who, two years later, to my great joy and never-ceasing wonder, accepted me as a disciple.

He had been lecturing in the large cities of this country, and on the above date gave the first of a series of lectures in Detroit, in the Unitarian Church. The large edifice was literally packed and the Swami received an ovation. I can see him yet as he stepped upon the platform, a regal, majestic figure, vital, forceful, dominant, and at the first sound of the wonderful voice, a voice ail music—now like the plaintive minor strain of an Eolian harp, again deep, vibrant, resonant—there was a hush, a stillness that could almost be felt, and the vast audience breathed as one man,

2

18 VEDANTA PHILOSOPHY

The Swami gave five public lectures and he held his audiences; for his was the grasp of the ' master hand ' and he spoke as one with authority. His arguments were logical, convincing, and in his most brilliant oratorical flights never once did he lose sight of the main issue—the truth he wished to drive home.

He fearlessly attacked principles, but in personal matters one felt that here was a man whose great heart could take in all of humanity, seeing beyond their faults and foibles ; one who would suffer and forgive to the uttermost. In fact, when it was given to me to know him more intimately, I found that he *did* forgive to the uttermost. With what infinite love and patience would he lead those who came to him, out of the labyrinth of their own frailties, and point out to them the way out of self to God. He knew no malice. Did one abuse him, he would look thoughtful and repeat, *<i>Siva, Siva ;* " then his face would become illumined and he would say gently, " It is only the voice of the Beloved," or if we who loved him would become indignant, he would ask, " What difference can it make when one knows that blamer, blamed, and praiser, praised, are one?" Again, under like circumstances he would tell us some story ,of how Sri Ramakrishna would never recognise

THE MASTER 19

personal abuse or malice. Everything good or bad, ' the dual throng ', was from the ' Beloved Mother'.

It was given to me to know him in an intimate way for a period of several years, and never once did I find a flaw in his character. He was incapable of petty weakness, and had Vivekananda possessed faults, they would have been generous ones. With all his greatness he was as simple as a child, equally at home among the rich and the great, or among the poor and the lowly.

While in Detroit, he was the guest of Mrs. John J., Bagley, the widow of the ex-Governor of Michigan and a lady of rare culture and unusual spirituality. She told me that never once during the time he was a guest in her house (about four weeks) did he fail to express the highest in word and action, and that his presence was a ' continual benediction \ After leaving Mrs. Bagley, Vivekananda spent two weeks as the guest of Hon. Thomas W. Palmer. Mr. Palmer was President of the World's Fair Commission ; he had been formerly U. S. Minister to Spain and also U. S. Senator. This gentleman is still living and is over eighty years of age.

For myself, I can say that never in all the years I knew Vivekananda, did he fail to manifest the highest in life and purpose.

20 VEDANTA PHILOSOPHY

Blessed and beloved Swamiji, I never thought it possible for man to be so white, so chaste, as he was 1 It set him apart from other men. He was brought **in** contact with our most brilliant and beautiful women. Mere beauty did not attract him, but-he would often say, " I like to cross swords with your bright intellectual women ; it is a new experience for me, for in **my** country the women are more or less secluded."

His manner was that of boyish frankness **and** *nasvetQ* and very winsome. I remember one evening after he had delivered a profoundly impressive lesson, scaling the very heights of realization, he was found standing at the foot of the stairs with a puzzled, almost disconsolate expression on his face. People were going up and down stairs putting on their wraps, **etc.** Suddenly his face lighted up and he said, " I have **it** I Going up the stairs, the gentleman precedes the **lady**, —coming down, the lady precedes the gentleman ;

isn't it?" True to his Eastern training, he felt that a breach of etiquette was a breach of hospitality.

In speaking to me one day regarding those **who** wished to have a part in his life-work, he said, " They must be pure in heart." There was one disciple of whom he hoped much. He evidently saw in her great possibilities for renunciation and self-sacrifice. **He**

^^^ .-.Vf, 2)

found me alone one d^ncfaskecfrnemanAlJestions regarding her life an^ ' environment, an4^6er I had answered them all, he^look^~^lEpe^so'^^fulty and said, "And she is pure, pu!! m ^>q^% it not ? " I simply answered, t< Yes Swami, she is absolutely pure in heart." His face lighted up and his eyes shone with divine fire. " I knew it, I felt it; I must have her for my work in Calcutta/' he said with enthusiasm.

He then told me of his plans and hopes for the advancement of the women of India. " Education is what they need," he would say ; " we must have a school in Calcutta." A school for girls has since been established there by the Sister Nivedita, and the above-mentioned disciple shares the work with her, living in a Calcutta lane and wearing the 5an, doing the Mother's work as best she may. She shared all these experiences with me ; for we together sought out the Master and asked him to teach us He was the ' man of the hour' in Detroit that winter. Society smiled upon him

^ and he was much sought after. The daily papers recorded his comings and his goings ; even his food was discussed, one paper gravely stating that his breakfast " consisted of bread and butter thickly sprinkled with pepper I Letters and invitations came pouring in, and Detroit was at the feet of Vivekananda.

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22 VEDANTA PHILOSOPHY

He always loved Detroit, and was grateful for all the kindness and courtesy shown him. We had no chance to meet him in a personal way at the time, but we listened and pondered in our hearts over all that we heard him say, resolving to find him sometime, somewhere, even if we had to go across the world to do it. We lost trace of him completely for nearly two years and thought that probably he had returned to India, but one afternoon we were told by a friend that he was still in this country and that he was spending the summer at Thousand Island Park. We started the next morning, resolved to seek him out and ask him to teach us.

At last after a weary search, we found him. We were feeling very much frightened at our temerity in thus intruding upon his privacy, but he had lighted a fire in our souls that could not be quenched. We must know more of this wonderful man and his teaching. It was a dark and rainy night and we were weary after our long journey, but we could not rest" until we had seen him face to face. Would he accept us ? And if he did not, what then could we do ? It suddenly seemed to us that it might be a foolish thing to go several hundred miles to find a man who did not even know of our existence, but we plodded on

THE MASTER 23

up the hill in the rain and darkness, with a man we had hired to show us the way with his lantern. Speaking of this in after years, our Guru would refer to us as ' my disciples, who travelled hundreds of miles to find me and they came in the night and in the rain '. We had thought of what to say to him, but when we realized that we had really found him, we instantly forgot all our fine speeches, and one of us blurted out, (t We came from Detroit and Mrs. P. sent us to you." The other said, " We have come to you just as we would go to Jesus if he were still on the earth and ask him to teach us." He looked at us so kindly and said gently, " If only I possessed the power of the Christ to set you free now ! " He stood for a moment looking thoughtful, and then, turning to his hostess who was standing near, said, " These ladies are from Detroit; please show them upstairs and allow them to spend the evening with us." We remained until late, listening to the Master, who paid no more attention to us; but as we bade them all good night we were told to come the next morning at nine o'clock. We arrived promptly, and to our great joy were accepted by the Master and were cordially invited to become members of the household.

24 VEDANTA PHILOSOPHY

Of our stay there, another disciple has written fully, and I will only say that it was a most blessed summer. I have never seen our Master quite as he was then. He was at his best among those who loved him.

There were twelve of us, and it seemed as if Pentecostal fire descended and touched the Master. One afternoon, when he had been telling us of the glory of renunciation, of the joy and freedom of those of the ochre robe, he suddenly left us, and in a short time he had written his ' Song of the Sannyasin ', a very passion of sacrifice and renunciation. I think the thing which impressed me most in those days was his infinite patience and gentleness—as of a father with his children, though most of us were several years older than he. After a morning in the class-room, where it almost seemed as if he had gazed into the very face of the Infinite, he would leave the room, returning soon to say, " Now I am going to cook for you." And with what patience would he stand over the stove and prepare some Indian tit-bit for us ! The last time he was with us in Detroit, he prepared for us the most delicious curries. What a lesson to his disciples —the brilliant, the great and learned Vivekananda ministering to their little wants! He was at those times so gentle^

THE MASTER 25

so benign What a legacy of sacred tender memories
has he left us 1

One day Vivekananda related to us the story that
had most impressed itself upon his life It was told him
over and over again in his babyhood by his nurse and
he never wearied of hearing it repeated I will give
it as nearly as possible in his own words

The widow of a Brahmin was left very, very poor,,
with one child, a little boy who was almost a baby
Because he was the son of a Brahmin, the boy had to
be educated, but how to do it ^ In the village, where
the poor widow lived, there was no teacher So the
boy had to go to the neighbouring village to be
taught, and because his mother was very, very poor,
he had to walk there There was a small forest be-
tween the two villages, and through this the boy had
to pass In India, as in all hot countries, teaching is
given very early in the morning and again towards
evening Through the heat of the day no work is
done, so it was always dark when the little boy went
to school and also when he came home In my coun-
try, instruction in religion is free to those who cannot
pay , so the little boy could go to this teacher without
charge, but he had to walk through the forest and he
was alone and he was terribly afraid He went to his

26 VEDANTA PHILOSOPHY

mother and said, " I have always to go alone through that terrible forest and I am afraid. Other boys have servants to go with them and take care of them. Why cannot I have a servant to go with me ? " But his mother replied, " Alas, my child ! I am too poor, I cannot send a servant with you." " What can I do then ? " asked the little boy. " I will tell you," said his mother, " do this. In the forest is your shepherd-brother Krishna; call on him and he will come and take care of you and you will not be alone." So the next day the little boy went into the forest and called, " Brother-shepherd, brother-shepherd, are you there ? " and he heard a voice say, " Yes, I am here," and the little boy was comforted and was no more afraid. By and by he used to meet, coming out of the forest, a boy of his own age, who played with him and walked with him, and the little boy was happy. After a while, the father of the teacher died, and there was a great ceremonial festival (as is common in India on such occasions), when all the scholars made presents to their teacher, and the poor little boy went to his mother and asked her to buy him a present to give like the rest. But his mother told him that she was too poor. Then he wept and said, " Krishna is known in India as the ' shepherd-god ' ."

THE MASTER 27

"What shall I do?" And his mother said, "Go to brother-shepherd and ask him." So he went into the forest and called, "Brother-shepherd, brother-shepherd, can you give me a present to give to my teacher?" And there appeared before him a little pitcher of milk. The boy took the pitcher gratefully and went to the house of this teacher and stood in a corner waiting for the servants to take his gift to the teacher. But the other presents were so much grander and finer that the servants paid no attention to him. So he spoke and said, "Teacher, here is the present I have brought you." Still no one took any notice. Then the little boy spoke again from his corner and said, "Teacher, here is the present I have brought you," and the teacher looking over and seeing the pitiful little gift, scorned it, but said to the servant, "Since he makes so much fuss about it, take the pitcher and pour the milk into one of the glasses and let him go." So the servant took the pitcher and poured the milk into a cup, but just as soon as he poured out the milk, the pitcher filled right up again and it could not be emptied. Then everybody was surprised and asked, "What is this? Where did you get this pitcher?" And the little boy said, "Brother-shepherd gave it to me in the forest." "What?"

28 VEDANTA PHILOSOPHY

they all exclaimed, (< you have seen Krishna and he gave you this ? " <(Yes," said the little boy, " and he plays with me every day and walks with me when I come to school." " What! " they all exclaimed, " you walk with Krishna ! You play with Krishna F And the teacher said, " Can you take us and show us this?" And the little boy said, "Yes, I can; come with me." Then the little boy and the teacher went into the forest and the little boy began to call as usual," Brother-shepherd, brother-shepherd, here is my teacher come to you. Where are you?" But no answer came. The little boy called again and again, and no answer came. Then he wept and said, " Brother-shepherd, do come, or else they will call me a liar." Then from afar off a voice was heard saying, " I come to you because you are pure and your time has come, but your teacher has many many rounds to go through before he can see Me."

After the summer at Thousand Island Park, Viveka" nanda sailed for England, and I did not see him until the following spring (1896), when he came to Detroit for two weeks. He was accompanied by his stenographer, the faithful Goodwin. They occupied a suite of rooms at The *Richelieu*, a small family hotel, and had the use of the large drawing room for class work

THE MASTER 29

and lectures. The room was not large enough to accommodate the crowds, and to our great regret many were turned away. The room, as also the hall, staircase and library, was literally packed. At that time he was all Bhakti—the love for God was a hunger and a thirst. A kind of divine madness seemed to take possession of him, as if his heart would burst with longing for the Beloved Mother.

His last public appearance in Detroit was at the Temple Beth El, of which the Rabbi Louis Grossman, an ardent admirer of the Swami, was the pastor. It was Sunday evening, and so great was the crowd that we almost feared a panic. There was a solid line reaching far out into the street and hundreds were turned away. Vivekananda held the large audience spell-bound, his subject being, ' India's Message to the West', and ' The Ideal of a Universal Religion '. He gave us a most brilliant and masterly discourse. Never had I seen the Master look as he looked that night. There was something in his beauty not of earth. It was as if the spirit had almost burst the bonds of flesh, and it was then that I first saw a fore-shadowing of the end. He was much exhausted from years of over-work, and it was even then to be seen that he was not long for this world. ^ I tried to close my eyes to it, but

30 VEDANTA PHILOSOPHY

in my heart I knew the truth. He had needed rest

but felt that he must go on.

The next time I saw him was in July 1899. He had been extremely ill, and it was thought that a long sea voyage would benefit him. So he sailed for England from Calcutta on the steamship *Goconda*. Much to his surprise, two of his American disciples were at the Tilbury Docks in London when the ship arrived. We had seen in an Indian magazine a notice that he would sail on a certain date, and we hastened over to the other side to meet him, as we were very much alarmed at the reports we had heard regarding his health.

He had grown very slim, and looked and acted like a boy. He was so happy to find the voyage had brought back some of the old strength and vigor. The Sister Nivedita and the Swami Turiyananda accompanied him to England, and quarters were found for the two Swamis in a roomy old-fashioned house at Wimbledon not far from London. It was very quiet and restful, and we all spent a happy month there.

The Swami did no public work in England at that time, and soon sailed for America accompanied by Swami Turiyananda and his American friends. There were **ten** never-to-be-forgotten days spent on the ocean. Reading and exposition of the Gita occupied every

THE MASTER 31

morning, also reciting and translating poems and stories from the Sanskrit and chanting old Vedic hymns. The sea was smooth and at night the moonlight was entrancing. Those were wonderful evenings ; the Master paced up and down the deck, a majestic figure in the moonlight, stopping now and then to speak to us of the beauties of Nature. " And if all this Maya is so beautiful, think of the wondrous beauty of the Reality behind it! " he would exclaim.

One especially fine evening, when the moon was at the full and softly mellow and golden, a night of mystery and enchantment, he stood silently for a long time drinking in the beauty of the scene. Suddenly he turned to us and said, " Why recite poetry when there," pointing to sea and sky, "is the very essence of poetry? "

We reached New York all too soon, feeling that we never could be grateful enough for those blessed, intimate ten days with our Guru. The next time I saw him was on July 4th, 1900, when he came to Detroit for a short visit among his friends.

He had grown so thin, almost ethereal,—not long would that great spirit be imprisoned in clay. Once more we closed our eyes to the sad truth, hoping against hope.

32 VEDANTA PHILOSOPHY

I never saw him again, but ' that other disciple ' was privileged to be with him in India for a few weeks before he left us for ever. Of that time, I cannot bear to think. The sorrow and the heart-break of it all still abide with me; but deep down underneath all the pain and grief is a great calm, a sweet and blessed consciousness that great souls do come to earth to point out to men ' the way, the truth, and the life ';

and when I realize that it was given to me to come under the influence of such a one, finding each day a new beauty, a deeper significance in his teachings, I can almost believe, as I meditate upon all this, that I hear a voice saying : <(Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

M. C. F.
Detroit, Michigan,
1908.

NOTE

AT the morning talks it was possible to take a few notes» and these that follow were made 'on these occasions. They are naturally somewhat disconnected, as the Swami encouraged us to ask questions and to seek the fullest explanation of any problem that presented itself. Thus these are not at all like notes of regular lectures, but simply brief records of familiar discourses. Being taken in longhand (and solely for individual use), much that was said failed to be written down. Such as they are, with all their incompleteness, they possess a value of their own, and an added value to those who knew and loved the Swami, as being his utterances. While necessarily the teaching itself cannot vary much, the presentation is new and different from anything that we now have in print of the words of our much loved Teacher.

in loving remembrance of a great and good man and of the many happy hours spent with him, these fragments of his teachings are now offered to the public. May the Lord whom he so devoutly worshipped

3

34 VEDANTA PHILOSOPHY

and untiringly proclaimed to us, bless his inspired words and fill our hearts with that Divine love which the Swami so constantly urged us to manifest!

S. E. W.

INSPIRED TALKS

Rain-water flowing down from a terrace through spouts. shaped grotesquely like tiger's head, appears to come through the mouth of these animals, but in reality it descends from the sky. So also the holy teachings that come out of the mouths of godly men seem to be uttered by them, but in truth they come from God Himself.

—SRI RAMAKRISHNA

INSPIRED TALKS

WEDNESDAY, June 19th, 1895,

(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 faster s heart being always in his work, he commenced at once to teach the three or four who were with him He came on th/s f/rst morning with the Bible in his hand and opened to the Book of Jonn, say/ng tnat s/nce we were all Christians, it was proper that he should begin with the Christian Scriptures)

<t In the beginning was the Word, and the Word was with God, and the Word was God " The Hindu calls this Maya, 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 like Krishna, Buddha, Jesus and Ramaknshna Christ, the

' Maya being the Sakti (power) of God

38 VEDANTA PHILOSOPHY

special manifestation of the Absolute, is known and knowable. The Absolute cannot be known: we cannot know the Father, we can know 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. So 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

INSPIRED TALKS 39

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.

•»• t~ ^ ^

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.¹ Really good and evil are one,² 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

1 Parsees, the followers of Zoroaster who taught that the whole creation has come out of two primary principles, one being called Ormuzd (the principle of Good) and the other Ahriman (the principle of Evil.)

2 Because they are both chains and products of Trigunatmika Maya.

40 VEDANTA PHILOSOPHY

thorn of evil is in our flesh ; take another thorn from the same bush and extract the first thorn, and 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 world are only shopkeepers. Get His cheque, and it must be honored 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, realizing 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.

ENSPIRED TALKS 41

" 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 helms-
man (mind) is weak.

My bearings are lost, my boat is sinking.

O Mother! Save me S "

" 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! Thou manifest 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 Atman ? 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

42 VEDANTA PHILOSOPHY

believing in matter Matter gets its whole existence from the presence of mind behind it. What we see is God percolating through Nature *i*

SUNDAY, June 23rd

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 Jnani (philosopher) Determine your own nature and stick to it Nishtha (devotion to one ideal) is the only method for the beginner, but with devotion and sincerity it will lead to all Churches, dotnnes, 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 Nishtha is, in a manner, placing the 1 Here ' Nature means matter and mind

INSPIRED TALKS 43

plant in the tub, shielding the struggling soul in its

chosen path.

•X- * ^ •%•

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 ultra-consciousness, 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 super-conscious.

We are striving 'to be ' and nothing more, without ' I * even,—just pure crystal, reflecting ali, but ever the

44 VEDANTA PHILOSOPHY

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 will die. Say ever, " I and my Father are one."

^ -%• -ss- •%•

In time to come, Christs will be in numbers like bunches of grapes on a vine ; then the p\$ay will be over and will pass out, Just 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.

MONDAY, June 24th.

(The *reading* today was from the *Bhakti Sutras* by Narada.)

" 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."

INSPIRED TALKS 45

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 philosopher's 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."

46 VEDANTA PHILOSOPHY

" A man who has gone beyond social and Scriptural —usage, he is a Sannyasm. 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 is to be trusted, 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 mot^s for the light.

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

INSPIRED TALKS 47

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 theorizing 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 ^ jf 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

48 VEDANTA PHILOSOPHY

feel them and "have a tendency to become hoity
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 ; for 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 something, and then say that we"
have demonstrated it; but never, never can we catch
God in a net.

INSPIRED TALKS 49

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 egotism , get out of anger and lust, give *all* to God *It* \ 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

TUESDAY, June 25th

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 our

4

50 VEDANTA PHILOSOPHY

universal nature, we must look with perfect calmness upon all the panorama of the world. It is but baby's play, we know that, and 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. *Trie 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 fisherwomen, 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

INSP1RJEE) TALK5.,.

place them near their head.' \ Then they alj/^e^po a

< > . .rfXAY

sound sleep. : ^ ^^_^

The world is our fish basket"; 'we^np&^t depend upon it for enjoyment. Those who do are the Tamasikas, or the bound. Then there are the Rajasikas, or the egotistical, who talk always about the ' I '. They do good work sometimes and may become spiritual. But the highest are the Sattvikas, the introspective, those who live only in the Self. These three qualities, Tamas, Rajas and Sattva, 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 they rush to rise to the top, singly or in clusters. L/fe /s, 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

^2-V



52 VEDANTA PHILOSOPHY

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 unreached depths and others where the equilibrium 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 recognize a God, it is really only the Self from which we have separated ourselves and which we 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, ;f you are free ; there is immortality for you, /f you are free; there is a God /r He is free.

INSPIRED TALKS 53

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, / e , not to progress , it is the nature of man to seek good and avoid bad , it is the nature of God to seek neither, but just to be eternally blissful Let us be gods ^ 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

i

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 the 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

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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

54 VEDANTA PHILOSOPHY

bull, then his conscience troubled him and he **said**,
 << Mr Bull, I have been sitting here a long time Per-
 haps I annoy you I am sorry , I will go away **But**
 the bull replied, ' Oh no, not at all I Bring your whole
 family and live on my horn, what can you **do**
 to me ^

WEDNESDAY, June 26th

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 Ar^una] 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

INSPIRED TALKS 55

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 egotists 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 (knowledge ', 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 egotism , 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, to live *in*

56 VEDANTA PHILOSOPHY

the body but be 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,¹ we hug our ' baby ', the world, as long as we can, but at last when we are driven to put it under our feet and step on it, then we are ready to come to God 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

¹ The mother-monkey is very fond of her young in time of safety , but when danger comes, she does not scruple to throw it down and trample on it if necessary to save herself

INSPIRED TALKS 57

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 Chunder Sen and Sri Ramakrishna. The second never recognized 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 Jivan-muktas, absolutely selfless, the little personality entirely blown away, ambition non-existent. They are all principle, no-personality.

58 VEDANTA PHILOSOPHY

THURSDAY, June 27th.

(The Swam/ brought the New Testament *this morning* and talked again on the Book of John.)

Mahommed 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** externalized thought.¹

Nivritti is turning aside from the world. Hindu mythology says that the four first-created² were warned

1 Since the Knower can know only his reflection and not himself, he is ever unknowable. So knowledge is distinct **and** separate from the Knower, and as such it is externalized thought or thought standing outside the Knower as a separate **entity** - Since the Knower goes by the name of Spirit, that which is **dis-**¹ tinct and separate from it should go by the name of Matter. Hence the Swami says, " Matter is only externalized thought."^{*}

2 The four first-created were Sanaka, Sanandana, Sanatana, and Sanatkumara.

INSPIRED TALKS 59

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 ' \ 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 ; and 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 1t 'god-body'. God is the only real existence, there cannot be two.2 There is but One Soul, and I am That.

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1 Bible, 2 Cor. III, 6.

" Body is a limitation. Hence the bodiless must be limitless or infinite. As there cannot be two Infinities, God or " One Sou! " (who is bodiless) must be one and cannot be two.

60 VEDANTA PHILOSOPHY

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 their '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 **con—**quer life and death, and reach eternal sameness **and** are in God,—are God. Get freedom, even at **tl^ie** cost of life. All lives belong to us as leaves to a tree ;

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 firebrand **is** rapidly whirled round and round. The soul is **-tKe** unity of all personalities, and because it is at **r^s-t^ _^** eternal, unchangeable; it is God, Atman. It is **not**

INSPIRED TALKS 61

life, but it is coined into life It is not pleasure, but it is manufactured into pleasure

To-day God is being abandoned by the world because He does not seem to be doing enough for the world So they say, *tt* 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 many come, but do not let that be your incentive Have no motive except God Dare to come to truth even through hell

FRIDAY, June 28th

(The ent/re party went on a *picnic* for *the day*, and *although the Swams 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 univer-
^ sal energy is transmuted into our individual energy and helps us in all that we do

62 VEDANTA PHILOSOPHY

SATURDAY, June 29th.

*(The Swami came this morning with the **Gita** m his hand.)<*

Krishna, the 'Lord of souls', talks to Arjuna, or Gudakesa, ' lord of sleep * (he who has conquered sleep). The ' field of virtue' (the battlefield) is this world ; the five brothers (representing righteousness) 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 into 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 idea of form does it become free. The whole universe is only the Self

INSPIRED TALKS 63

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,—*Satchidananda, soham, soham* ^ (Existence-Knowledge-Bliss Absolute, I am He, I am He).

64 VEDANTA PHILOSOPHY

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 /s, it does not act.

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

SUNDAY, June 30th.

To try to think without a phantasm is to try to make the impossible possible. We cannot think of *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.

INSPIRED TALKS 65

You are in Nirvana when you are not. Buddha said, "You are best, you are real when *you* are not,' i e , 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 ^leam of light can shine through Gradually, by punty and unselfishness, we can make the obscuring "medium less and less dense, until at last it becomes as transparent as glass Sri Ramaknshna 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 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 image worship into India In the Vedas they knew not images, because they saw God everywhere, but the reaction against the loss of God as creator and friend was the makings of images, and Buddha became an image—so too with Jesus The range of images is from wood

5

66 VEDANTA PHILOSOPHY

and stone to Jesus and Buddha, but we must have images

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

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 her. She is fox? but when she is no 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 /n toto "There is no Brahman, no Atman, no soul/" he said

INSPIRED TALKS 67

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 send 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.

MONDAY. *July 1st.*

(Sn *Ramaknshna Deva*)

Sri 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 quests' ; to build for himself would be

68 VEDANTA PHILOSOPHY

selfish. Therefore he erects temples as dwelling places for God.

Owing to the extreme poverty of his family, Sri Ramakrishna was obliged to become in his boyhood a priest in a temple dedicated to Divine Mother, also called Prakriti or Kali, 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 (Siva, or God the Absolute) has become Sava (dead or lifeless) by being covered by Maya. The Jnani says, " I will uncover God by force " (Advaitism) ; but the Bhakta 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 compounds where he gave himself up entirely to meditation* • These woods were on the bank of the river Ganges, and one day the swift current bore to his

INSPIRED TALKS - 69

very feet just the necessary materials to build him a little hut. In this hut 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 lady Sannyasin or 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.

Sri 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.¹

The age of St. Paul, however, is gone; we are to be the new lights for this day. A self-adjusting organization is the great need of our time. When we can get one, that will be the last religion of the world.

¹ And it has been said by many that Swami Vivekananda himself was a kind of St. Paul to Sri Ramakrishna.

70 VEDANTA PHILOSOPHY

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 to-day, 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. Sri 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 Dakshineswara where he was then living, and as soon as she saw him she recognized what he was ; for she

INSPIRED TALKS 71

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 Gnastha (householder)

Sri Ramaknshna 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 image, waves incense before Him, then puts Him to bed and apologizes 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 image, clothes Him, and puts his divine self into the image ' to make it alive

There is a sect which says, "It is weakness to worship only the good and the beautiful, we ought also to love and worship the hideous and the evil ' This k sect prevails all over Tibet and they have no marriage In India proper they cannot exist openly, but organize 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

72 VEDANTA PHILOSOPHY

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

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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."

TUESDAY, *July 2nd*

(The *Divine* Mother)

Saktas worship the Universal Energy as Mother, the sweetest name they know, for the mother is the

INSPIRED TALKS 73

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 and rarely to spirituality , but eventually it leads to degeneration and the obliteration of the race that practises 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 Sakti, 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 sleeping in us , without worshipping Her we can never know ourselves All-merciful, all-powerful, omnipresent— these 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 Sn Rama-knshna 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

74 VEDANTA PHILOSOPHY

name (Nama), 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 Visishtadvaitist 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.

WEDNESDAY, *July* 3rd.

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,

INSPIRED TALKS 75

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.¹

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 ; an 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 thousands of years. Con-^ demnation accomplishes nothing.

A real Vedantist must sympathize with all. Monism or absolute oneness is the very soul of Vedanta. t)ualists naturally tend to become intolerant, to think .theirs the only way. The Vaishnavas in India, who are

¹ Bible, Samuel, Chap. XVII—end.

76 VEDANTA PHILOSOPHY

dualists, are a most intolerant sect. Among the Saivas, another dualistic sect, the story is told of a devotee by the name of Ghantakarna, or the Bell-eared, who was so devout a worshipper of Siva 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 Siva the latter wanted to teach him that there was no difference between Siva and Vishnu, and appeared before him as half Vishnu and half Siva. 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.

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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 complete with the rice-eating Chinese coolie. While military power dominates, meat-eating will prevail ; but with the advance of science, fighting will grow less, and then the vegetarians will come in.

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INSPIRED TALKS 77

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 forever, 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 ! "

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t The Absolute cannot be worshipped; so we must worship a manifestation, such a one as has our nature.

78 VEDANTA PHILOSOPHY

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 ! ;

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 crystallized 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

INSPIRED TALKS 79

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.

80 VEDANTA PHILOSOPHY

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.

•y? ^ * ^

All poetry, painting and music is feeling expressed

through words, through color, 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, the less work (so-called) can we do. The Sattvikas 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.

INSPIRED TALKS 81

FRIDAY, *July 5th.*

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.

●^ * ^ ^

Charvakas, 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.

●^ ●%● ^ !;

Samadhi is when the Divine and human are in one, or it is ' bringing sameness '.

● -x- -X- -i<

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 Siva, we are immortal knowledge beyond the senses.

6

82 VEDANTA PHILOSOPHY

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

" O Mother, giver of Vak (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, Sakti, Power!"

SATURDAY, *July 6th.*

(To-day we had Sankaracharya's commentary on Vyasa's Vedanta Sutras)

Om tat sat !

According to Sankara, there are two phases of the universe : one is ' I ' and the other(thou ' , and they **are** as contrary as light and darkness. Therefore it goes without saying that neither can be derived from the other. On the subject, the object has been superimposed i 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. Samsara (life) is the result of the contradictory forces acting upon us like the diagonal motion **of**

INSPIRED TALKS 83

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 Adhyasa 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 objectified 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 -3n 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 be-mg only an idea j

84 VEDANTA PHILOSOPHY

Science and nescience—all these 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.

•^ -x- t- •%•

One part of the Vedas deals with Karma,—forms and ceremonies. The other part deals with the knowledge of Brahman and discusses religion and philosophy. The Vedas in this part teach of the Self, and because they do so, 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 ;

it 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 or 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

INSPIRED TALKS 85

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 or comes. It is the eternal witness of all its own manifestations, but we take it for the manifestation ; and that is 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 anything 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

86 VEDANTA PHILOSOPHY

in birth, growth and death—appearance, continuance and disappearance Our own realization 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 bothing **To** want is weakness Want makes us beggars , and **we** are sons of the King, not beggars

SUNDAY MORNING. Ju/y 7th

Infinite manifestation dividing itself in portions, **stilt** remains infinite, and each portion is infinite 1

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 whom the Yogi sees in meditation^ —he sees through the power of his own Self

1 Infinity is one without a second, ever indivisible and **un-**manifested By ' infinite manifestation, —the Swami means **the** universe, both visible and invisible Although it is made up **of** countless forms which are limited by their very nature, still **as** a whole, it is always infinite nay even a portion of it is infinite, **as** each such portion is inseparably united with it

INSPIRED TALKS 87

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 Dhyana (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 the organs without, so drive them into the mind,
and through Dharana (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 realization of Brahman in the
soul

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

-X- -X-

88 VEDANTA PHILOSOPHY

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

S;t ^ •%• ^

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;

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 devoid of atheism.

INSPIRED TALKS 89

Visishtadvaita is qualified Advaita (monism). **Its** expounder was Ramanuja. 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 Vishnu, Lord of the universe. He is the greatest Purusha, and Brahman (neut.) is lower, or the universe itself." Madhva is a thorough-going dualist or Dvaitist. He quotes chiefly from the Puranas. He says that Brahman means Vishnu, not Siva at all, because there is no salvation except through Vishnu.

MONDAY *July 8th,*

Ramanuja says : The Vedas are the holiest study. Let the sons of the three upper castes be invested with the sacred 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. The 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, and that can take place only when we know Brahman. It is

90 VEDANTA PHILOSOPHY

not necessary to go through all these ceremonials to reach the meaning of the Vedanta. Repeating Om is enough.

Seeing difference is the cause of all misery, and ignorance is the cause of seeing difference. That is why ceremonials are not needed, because they increase the idea of inequality ; you practise them to get rid of something, or to obtain something.

Brahman is without action, Atman is Brahman, and we are Atman,—knowledge like this takes off all error. It must be heard, apprehended intellectually, and lastly realized. Cogitating is applying reason and establishing this knowledge in ourselves by reason. Realizing is making it a part of our lives by constant thinking of it. This constant thought or Dhyana is as oil that pours in one unbroken line from vessel to vessel ; Dhyana rolls the mind in this thought day and night, and so helps us to attain to liberation. Think always, <(Soham, So/iam." This is almost as good as liberation. Say it day and night; realization will come as the result of this continuous cogitation. This absolute and continuous remembrance of the Lord is what is meant by Bhakti.

This Bhakti is indirectly helped by all good works. Good thoughts and good works create less differentiation than bad ones ; so indirectly they lead to freedom

INSPIRED TALKS 91

Work, but give up the results to the Lord, Knowledge alone can make us perfect. He who follows the God of Truth with devotion—to him the God of Truth reveals Himself

i -i

We are lamps and our burning is what we call life. When the supply of oxygen gives out, then the lamp must go out. All we can do is to keep the lamp clean. Life is a product, a compound, and as such must resolve itself into its elements.

TUESDAY, *July 9th*

Man as Atman is really free, as man he is bound, changed by every physical condition. As man, he is a machine with an idea of freedom, but this human body is the best and the human mind the highest mind there is. When a man attains to the Atman state, he can take a body, making it to suit himself, he is above law. This is a statement and must be proved. Each

^ one must prove it for himself, we may satisfy ourselves but we cannot satisfy another. Raja Yoga is the only science of religion that can be demonstrated ;

and only what I myself have proved by experience, do

k, I teach. The full ripeness of reason is intuition, but intuition cannot antagonize reason

92 VEDANTA PHILOSOPHY

Work ,purifies the heart and so leads to Vidya (wisdom). The Buddhists said that doing good to men and to animals were the only works; the Brahmins said that worship and all ceremonials were equally 'work ' and would purify the mind. Sankara declares that ' all works, good and bad, are against knowledge '. Actions tending to ignorance are sins, not directly but as causes, because they tend to increase. Tamas and Rajas. With Sattva only, comes wisdom. I Virtuous deeds take off the veil from knowledge, and knowledge alone can make us see God.

Knowledge can never be created, it can only *be* discovered; and every man who makes a great discovery is inspired. Only, when it is a spiritual truth he brings, we call him a prophet; and when it is on the physical plane, we call him a scientific man. W^ attribute more importance to the former, although the source of all truth is One.

Sankara says that Brahman is the essence, the *reality* of a// know/edge, and that all manifestations as knower,, knowing and known are mere imaginings in Brahman. Ramanuja attributes consciousness to God; the **reak** monists attribute nothing, not even existence in **any** meaning that we can attach to it. Ramanuja declares that God is the essence of conscious knowledge,

INSPIRED TALKS 95

Undifferentiated consciousness, when differentiated, becomes the world

1 !

Buddhism, one of the most philosophical religions in the world, spread all through the populace, the common people of India What a wonderful culture there must have been among the Aryans twenty-five hundred years ago, to be able to grasp such ideas\

Buddha was the only great Indian philosopher who would not recognise caste, and not one of his followers remains in India All the other philosophers pandered more or less to social prejudices No matter how high they soared, still a bit of the vulture remained in them As my Master used to say, " The vulture soars high out of sight in the sky, but his eye is ever on a bit of carrion on the earth

-!

The ancient Hindus were wonderful scholars, veritable living encyclopaedias They said, " Knowledge in books and money in other people's hands are like no knowledge and no money at all "

i Sankara was regarded by many as an incarnation of Siva

94 VEDANTA PHILOSOPHY

WEDNESDAY. July 10th

There are sixty-five million Mohammedans in India, many of them being Sufis. 1 Sufis identify man with God, and through them this idea came into Europe. They are also called 'Shias'. They say, "I am that Truth," but they have an esoteric as well as an exoteric doctrine, although Mohammed himself did not hold it

'Hashshashin' has become our word 'assassin', because the old sects of Mohammedanism killed non-believers as a part of their creed

A pitcher of water has to be present in the Mohammedan worship as a symbol of God filling the universe

The Hindus believe that there will be ten Divine Incarnations. Nine have been, and the tenth is still to come

Sankara sometimes resorts to sophistry in order to prove that the ideas in the books go to uphold his philosophy. Buddha was more brave and sincere

than any teacher. He said, "Believe no book,
/

1 The influence of Hinduism upon Mohammedanism in India gave rise to the sect known as Sufis

2 The name of a military and religious Order existing in Syria, in the 11th century and famous for the number of secret murders committed by its members in obedience to the will of their chief. The literal meaning of the word is 'Hashish-eater' and was applied to the Order because of their habitual use of this special drug to fortify the murderers for their task

INSPIRED TALKS 95

Vedas¹ are all humbug. If they agree with me, so much the better for the books. I am the greatest book. Sacrifice and prayer are useless." Buddha was the first human being to give to the world a complete system of morality. He was good for good's sake, he loved for love's sake.

Sankara says : God is to be reasoned on, because the Vedas say so. Reason helps inspiration ; books and realized reason—or individualized perception—both are proofs of God. The Vedas are, according to him, a sort of incarnation of universal knowledge. The proof of God is that He brought forth the Vedas, and the proofs of the Vedas is that such wonderful books could only have been given out by Brahman* They are the mine of all knowledge and they have come out of Him as a man breathes out air; therefore we know that He is infinite in power and knowledge.

He may or may not have created the world, that is a trifle ; to have produced the Vedas is more important! "The world has come to know God through the Vedas ;

no other way there is.

And so universal is this belief, held by Sankara, in the all-inclusiveness of the Vedas that there is even a

*

¹ By Vedas is here meant the Karma-Kanda or the ritualistic portion.

96 VEDANTA PHILOSOPHY '

Hindu proverb that if a man loses his cow, he goes to look for her in the Vedas !

Sankara further affirms that obedience to ceremonial is not knowledge. Knowledge of God is independent of moral duties, or sacrifice, or ceremonial, or what we think or do not think, Just as the stump is not affected when one man takes it for a ghost and another sees it as it is.

Vedanta is necessary because neither reasoning nor books can show us God. He is only to be realized by superconscious perception and Vedanta teaches how to attain that. You must get beyond Personal God (Isvara) and reach the Absolute Brahman. God is the perception of every being ; He is all there is to be perceived. That which says * I ' is Brahman ; but although we thus perceive Him day and night, we do not know that we are perceiving Him. As soon as we become aware of this truth, all misery goes ; so we must get knowledge of the truth. Reach unity; no more duality will come. But knowledge does not come *M* by sacrifice, but by seeking, worshipping, knowing the Atman.

Brahmavidya is the highest knowledge, because it is knowing the Brahman ; lower knowledge is science. This is the teaching of the Mundakopanishad or the

INSPIRED TALKS 97

Upanishad for Sannyasins. There are two sorts of knowledge,—principal and secondary. The unessential is that part of the Vedas dealing with worship and ceremonial, as also with secular knowledge. The essential is that by which we reach the Absolute. It (the Absolute) creates all from its own nature; there is nothing to cause, nothing outside. It is all energy, it is all there is. He who makes all sacrifices to himself, the Atman, he alone knows Brahman. Fools think outside worship to be the highest; fools think works can give us God. Only those who go through the Susumna (the 'path' of the Yogis) reach the Atman. They must go to a Guru to learn. Each part has the same nature as the whole ; all springs from the Atman. Meditation is the arrow, the whole soul going out to God is the bow that speeds the arrow to its mark, the Atman. As finite, we can never express the Infinite, but we are the Infinite. Knowing this, we argue with no one.

Divine wisdom is to be got by devotion, meditation and chastity. " Truth alone triumphs, and not untruth." Through truth alone the way is spread to Brahman, where alone love and truth are.

-^THURSDAY. *July 11th.*

^ Without mother-love no creation could continue. Nothing is entirely physical, nor yet entirely

7

98 VEDANTA PHILOSOPHY

metaphysical; one presupposes the other and explains the other. All Theists agree that there is a background to this visible universe ; they differ as to the nature or character of that background. Materialists say there is no background.

In all religions the superconscious state is identical. Hindus, Christians, Mohammedans, Buddhists, and even those of no creed, all have the very same experience

when they transcend the body.

•X- *•;< -^ ^

The purest Christians in the world were established in India by the Apostle Thomas about twenty-five years after the death of Jesus. This was while the Anglo-Saxons were still savages, painting their bodies and living in caves. The Christians in India once numbered about three millions, but now there are about one million.

Christianity was always propagated by the sword. How wonderful that the disciples of such a gentle soul should kill so much 1 The three missionary religions are^ the Buddhist, Mohammedan and Christian. The three older ones, Hinduism, Judaism and Zoroastrianism, never sought to make converts. Buddhists never killed, but converted three-quarters of the world at one time by pure gentleness,

INSPIRED TALKS 99

The Buddhists were the most logical agnostics. You can really stop nowhere between nihilism and absolutism. The Buddhists were intellectually all^destroyers, carrying their theory to its ultimate logical issue. The Advaitists also worked out their theory to its logical conclusion and reached the Absolute, one identified unit Substance, out of which all phenomena are being manifested. Both Buddhists and Advaitists have a feeling of identity and non-identity at the same time ; one of these feelings must be false and one true. The nihilist puts the reality in non-identity, the realist puts the reality in identity ; and this is the fight which occupies the whole world. This is the * tug of war'.

The realist asks, <t How does the nihilist get any idea of identity ? " How does the revolving light appear a circle ? A point of rest alone explains motion. The nihilist can never explain the genesis of the delusion that there is a background ; neither can the idealist explain how the One becomes the many. The only explanation must come from beyond the sense plane ;

we must rise to the superconscious, to a state entirely beyond sense perception. That metaphysical power is the further instrument that the idealist alone can use. He can experience the Absolute; the man Vivekananda can resolve himself into the Absolute and then come

100 VEDANTA PHILOSOPHY

back to the man again. For him, then, the problem is solved and secondarily for others ; for he can show the way to others. Thus religion begins where philosophy ends. The ' good to the world ' will be that which is now superconscious for us, and will in ages to come be the conscious for all. Religion is therefore the highest work the world has; and because man has unconsciously felt this, he has clung through all the ages to the idea of religion.

Religion, the great milch cow, has given many kicks, but never mind, it gives a great deal of milk. The milkman does not mind the kick of the cow which gives much milk. Religion is the greatest child to be born, the great ' moon of realization '; let us feed it and help it grow, and it will become a giant. King Desire and King Knowledge fought, and just as the latter was about to be defeated, a child was born to him, Vedanta, and saved the victory to him. Then Love (Bhakti) and Knowledge married and ' lived happy ever after'. Love concentrates all the power of the will without effort, as when a man falls in love with a woman.

The path of devotion is natural and pleasant. Philosophy is taking the mountain stream back to its source by force. It is a quicker method but very hard. Philosophy says, " Check everything." Devotion says,

INSPIRED TALKS 101

" Give up all to the stream ; have eternal self-surrender." It is a longer way, but easier and happier.

<(Thine am I for ever ; henceforth whatever I do, it is Thou doing it. No more is there any ' me ' or ' mine '."

<(Having no money to give, no brains to learn, no time to practise Yoga, to Thee, O sweet One, I give myself, to Thee my body and mind."

No amount of ignorance or wrong ideas can put a barrier between the soul and God. Even if there be no God, still hold fast to love. It is better to die seeking a God than as a dog seeking only carrion. Choose the highest ideal and give your life up to that. Death being so certain, it is the highest thing to give up life for a great purpose.

Love will painlessly attain to philosophy ; then, after knowledge, comes Parabhakti (supreme devotion).

Knowledge is critical and makes a great fuss over everything ; but love says, " God will show His real nature to me," and accepts all.

RABBIA

f

Rabbia, sick upon her bed,
By two saints was visited,—

102 VEDANTA PHILOSOPHY

Holy Malik, Hassan wise,
Men of mark in Moslem eyes.

Hassan said, '* Whose prayer is pure,
Will God's chastisements endure."

Malik, from a deeper sense
Uttered his experience : —

" He who loves his master's choice
Will in chastisement re/o/'ce,"

Rabbia saw some selfish will
In their maxims lingering still,

And replied, '< 0 men of grace,
He who sees his Master's face,

Will not in his prayers recall
That he is chastised at all !"

—*Persian Poerr*

FRIDAY, Ju/y 12th.

(*Sankara's Commentary*)

Fourth Vyasa-Sutra : << Atman (is) the aim of all."

INSPIRED TALKS 103

Isvara is to be known from the Vedanta ; all Vedas point to Him (who is the cause, the creator, preserver and destroyer). Isvara is the unification of the Trinity, known as Brahma,¹ Vishnu and Siva, which stands at the head of the Hindu Pantheon. " Thou art our Father who takest to the other shore of the dark ocean." (Invocation to Isvara. Disciple's Words to the Master.)

The Vedas cannot show you Brahman, you are That already: they can only help to take away the veil that hides the truth from our eyes. The first veil to vanish is ignorance, and when that is gone, sin goes, next desire ceases, selfishness ends and all misery disappears. This cessation of ignorance can only come when I know that God and I are one; in other words, identify yourself with Atman, not with human limitations. D/s-identify yourself with the body, and all pain will cease. This is the secret of healing. The universe is a case of hypnotization; de-hypnotize yourself and cease to suffer.

In order to be free we have to pass through vice to ^ virtue, and then get rid of both. Tamas is to be con-

¹ Here it may be pointed out that Brahma (mas.) signifies the * creator in the Trinity, and is to be distinguished from Brahman (neut.), signifying the Impersonal Absolute.

104 VEDANTA PHILOSOPHY

quered by Rajas, both are to be submerged in Sattva ;

then go beyond the three qualities. Reach a state where your very breathing is a prayer

Whenever you learn (gain anything) from another man's words, know that you had the experience in a previous existence, because experience is the only teacher¹

With all powers comes further misery, so kill desire. Getting any desire is like putting a stick into a nest of hornets Vairagyam is finding out that desires are but gilded balls of poison

"Mind is not God (Sankara) "Tat *tvam asi* "\n'*Aham Brahmasms* ' (< That thou art ", <(I am Brahman ") —When a man realizes this, all the knots of his heart are cut asunder, all his doubts vanish Fearlessness is not possible as long as we have even God over us, we must be God What is disjoined will be forever disjoined, if you are separate from God, then you can never be one with Him, and wee versa. **If** you are joined to God by your virtue, disjunction will come when that ceases The junction is eternal, and virtue only helps to remove the veil We are *Azad* -

¹ Whenever you know any person, place or thing, you know it because you can remember it if you cannot, you say that you do not know it, and you can only remember that which you experienced before So experience is the only teacher

INSPIRED TALKS 105

(free) ; we must realize it ' Whom the Self choosesy means we are the Self and choose ourselves

Does seeing depend upon our own efforts ? or does it depend upon something outside ? It depends upon ourselves, our efforts take off the dust, but the mirror does not change There is neither knower, knowing, nor known (< He who knows that he does not know, knows It " He who has a theory knows nothing

The idea that we are bound is only an illusion

Religion is not of this world , it is ' heart-cleansing \ and its effect on this world is secondary Freedom is inseparable from the nature of the Atman This is ever pure, ever perfect, ever unchangeable This Atman you can never know We can say nothing about the Atman but not this, not this

<(Brahman is that which we can never drive out by any power of mind or imagination ' (Sankara)

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The universe is thought, and the Vedas are the words of this thought We can create and uncreate this whole universe Repeating the words, the un-^seen thought is aroused, and as a result, a seen effect is produced This is the claim of a certain sect of Karmis (ritualists) They think that each one of us is a creator Pronounce the words, and the corresponding

106 VEDANTA PHILOSOPHY

thought together with the result will manifest.

<(Thought is the power of the word, the word is the expression of the thought," say Mimansakas, a Hindu philosophical sect.

SATURDAY, Ju/y 15ih.

Everything we know is a compound and all sense-knowledge comes through analysis. To think that:

mind is a simple, single or independent, is dualism-Philosophy is not got by studying books ; the more **you** read books, the more muddled becomes the mind. The idea of unthinking philosophers was that the mind was a simple, and this led them to believe in free-will. Psychology, the analysis of the mind, shows the mind to be a compound, and every compound must be held together by some outside force; so the will is bound by the combination of outside forces. Man cannot:

even will to eat unless he is hungry. Will is subject "**to** desire. But we are free ; everyone feels it.

The agnostic says this idea is a delusion. Then, ho^w prove the world ? Its only proof is that we all see **it** and feel it; so, just as much, we all feel freedom. **If** universal consensus affirms this world, then it must **fc>e** accepted as affirming freedom ; but freedom is not of the will, as it is. The constitutional belief of man **in**

INSPIRED TALKS 107

freedom is the basis of all reasoning. Freedom is of the will, as it was, before it became bound. The very idea of free will shows every moment man's struggle against bondage. The free can be only one, the Unconditioned, the Infinite, the Unlimited. Freedom in man is now a memory, an attempt towards freedom.

Everything in the universe is straggling to complete a circle, to return to its source, to return to its only real source, Atman. The search for happiness is a struggle to find the balance, to restore the equilibrium. Morality is the struggle of the bound will to get free and is the proof that we have come from perfection.

∴ ^ ∴ < ∴ ∴

The idea of duty is the midday sun of misery scorching the very soul. "O king, drink this one drop of nectar and be happy." "I am not the doer," this is the nectar.

Let there be action without reaction; action is pleasant, all misery is reaction. The child puts its hand in the flame, that is pleasure; but when its system reacts, then comes the pain of burning. When we can stop that reaction, then we have nothing to fear. Control the brain, and do not let it read the record ;

be the witness, and do not react. Only thus can you

108 VEDANTA PHILOSOPHY

be happy The happiest moments we ever know are when we entirely forget ourselves Work of your own free will, not from duty We have no duty. This world is just a gymnasium in which we play, our life is an eternal holiday

The whole secret of existence is to have no fear Never fear what will become of you, depend on no one Only the moment you reject all help are you free The full sponge can absorb no more

Even fighting in self-defence is wrong, though it is higher than fighting in aggression There is no (righteous indignation, because indignation comes from not recognizing ' sameness' in all things

SUNDAY, Ju/y 14th

Philosophy in India means that through which we see God, the *rationale* of religion , so no Hindu would ever ask for a link between religion and philosophy

Concrete, generalized, and abstract are the three stages in the process of philosophy The highest abstraction in which all things agree, is the One In religion we have, first, symbols and forms, next mythology, and last, philosophy The first two are for the time being , philosophy is the underlying basis of all and the others

INSPIRED TALKS 109

are only stepping stones in the struggle to reach the Ultimate.

In Western religion the idea is that without the New Testament and Christ there could be no religion. A similar belief exists in Judaism with regard to Moses and the Prophets, because these religions are dependent upon mythology only. Real religion, the highest, rises above mythology ; it can never rest upon that. Modern science has really made the foundations of religion strong. That the whole universe is one is scientifically demonstrable. What the metaphysicians call ' being' , the physicist calls ' matter', but there is no real fight between the two ; for both are one. Though an atom is invisible, unthinkable, yet in it are the whole power and -potency of the universe. That is exactly what the Vedantist says of Atman. All sects are really saying the same thing in different words.

Vedanta and modern science both posit a self-evolving Cause. In Itself are all the causes. Take for ^ example the potter shaping a pot. The potter is the primal cause, the clay the material cause, and the wheel the instrumental cause; but the Atman is all "three. Atman is cause and manifestation too. The ^Vedantist says, "The universe is not real, it is only apparent. Nature is God seen through nescience."

110 VEDANTA PHILOSOPHY

The Pantheists say, " God has become Nature or this world ' The Advaitists affirm that God is appearing as this world, but He is not this world

We can only know experience as a mental process, a fact in the mind as well as a mark in the brain We cannot push the brain back or forward, but we can the mind , it can stretch over all time, past, present and future, and so facts in the mind are eternally preserved All facts are already generalized in mind, which is omnipresent!

Kant s great achievement was the discovery that ' time, space and causation are modes of thought \ but Vedanta taught this ages ago and called it Maya Schopenhauer stands on reason only and rationalizes the Vedas Sankara maintained the orthodoxy of the Vedas

Treeness or the idea * tree , found out among trees, is knowledge, and the highest knowledge is One

1 As the entire creation existing in space time and causation can never exist beyond mind or memory manifesting itself as thinking feeling and willing therefore the whole of space time and causation must have to be in it Hence mind is omni-^ present Individual mind is a portion of the omnipresent or universal mind almost shut up in a body like a gulf or a bit of the ocean mostly surrounded by land leaving a narrow opening which joins it to the ocean

INSPIRED TALKS 111

Personal God is the last generalization of the universe, only hazy, not clear-cut and philosophical

Unity is self-evolving, out of which everything comes

Physical science is to find out facts, metaphysics is the thread to bind the flowers into a bouquet Every abstraction is metaphysical , even putting manure at the root of a tree involves a process of abstraction

Religion includes the concrete, the more generalized and the ultimate unity Do not stick to particularizations Get to the principle, to the One

•✚• * *

Devils are machines of darkness, angels are machines of light, but both are machines Man alone is alive Break the machine strike the balance,¹ and then man can become free This is the only world where man can work out his salvation

' Whom the Self chooses, is true Election is true, but put it within As an external and fatalistic doctrine, it is horrible ^
^

¹ Find out that the relationship between yourself and the machine is as between a worker and his instrument Never identify yourself with it

112 VEDANTA PHILOSOPHY

MONDAY, Ju/y 15th.

Where there is polyandry, as in Tibet, women are physically stronger than the men. When the English go there, these women carry large men up the mountains.

In Malabar, although of course polyandry does not obtain there, the women lead in everything. Exceptional cleanliness is apparent everywhere, and there is the greatest impetus to learning. When I myself was in that country, I met many women who spoke good Sanskrit, while in the rest of India not one woman in a million can speak it. Mastery elevates and servitude debases. Malabar has never been conquered either by the Portugese, or by the Mussulmans.

The Dravidians were a non-Aryan race of Central Asia, who preceded the Aryans, and those of Southern India were the most civilized. Women with them stood higher than men. They subsequently divided, some going to Egypt, others to Babytonia, and the rest remaining in India.

TUESDAY. July 16th.

(Sankara)

Adnshtam, the unseen cause, leads us to sacrifice and worship, which in turn produce seen results; so we

INSPIRED TALKS 113

must first hear, then think or reason, and then meditate upon Brahman.

The result of works and the result of knowledge are two different things. ("Do," and "Do not do," are the background of all morality, but they really belong only to the body and the mind. All happiness and misery are inextricably connected with the senses, and body is necessary to experience them. The higher the body, the higher the standard of virtue, even upto Brahma ; but all have bodies. As long as there is a body, there must be pleasure and pain ; only when one has got rid of the body can one escape them. The Atman is bodiless, says Sankara.

No law can make you free ; you are free. Nothing can give you freedom, if you have it not already. The Atman is self-illuminated. Cause and effect do not reach there, and this disembodiedness is freedom. Beyond what was, or is, or is to be, is Brahman. As an effect, freedom would have no value; it would be a compound, and as such would contain the seeds of bondage. It is the one real factor; it is not to be attained, but forms the real nature of the soul.

Work and worship, however, are necessary to take away the veil, to lift off the bondage and illusion. They do not give us freedom, but all the same, without

114 VEDANTA PHILOSOPHY

effort on our own part, we do not open our eyes and see what we are. Sankara says further that Advaita Vedanta is the crowning glory of the Vedas ; but the lower Vedas are also necessary, because they teach work and worship, and through these many come to the Lord. Others may come without any help but Advaita. Work and worship lead to the same result as Advaita.

Books cannot teach God, but they can destroy ignorance ; their action is negative. To hold to the books and at the same time open the way to freedom, is Sankara's great achievement. But after ail, it is a kind of hair-splitting. Give man first the concrete, then raise him to the highest by slow degrees. This is the effort of the various religions, and this explains their existence and why each of them is suited to some stage of development. The very books are a part of the ignorance they help to dispel. Their duty is to drive out the ignorance that has come upon knowledge. " Truth shall drive out untruth." You are free and cannot be made so. So long as you have a creed, you have no God. <(He who knows he knows, knows nothing." Who can know the Knower? There are two eternal facts in existence. God and the universe. The former is unchangeable, and the latter^ changeable. The world exists eternally. Where your

INSPIRED TALKS 115

mind cannot grasp the amount of change, you call it eternity You see the stone or the bas-relief on it, but not both at once, yet both are one

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Can you make yourself at rest even for a second ?
Ail Yogis say you can

^ -ifr

The greatest sin is to think yourself weak No one is greater. realize you are Brahman Nothing has power except what you give it We are beyond the sun, the stars, the universe Teach the Godhood of man Deny evil, create none Stand up and say, " I am the master—the master of all ' We forge the chain and we alone can break it

No action can give you freedom , only knowledge can make you free Knowledge is irresistible , the mind cannot take it or reject it When it comes the mind has to accept it, so it is not a work of the mind, only its expression comes in the mind

Work and worship are meant to bring you back to your own nature It is an entire illusion that the Self is the body , so even while living here in the body, we can be free The body has nothing in common V with the Self Illusion is taking the real for the unreal —not ' nothing

116 VEDANTA PHILOSOPHY

WEDNESDAY, July 17th.

Ramanuja divides the universe into Chit, Achit and Isvara—man, Nature and God ; or the self-conscious, the unconscious and the superconscious. Sankara, on the contrary, says that Chit, the soul, is the same as God. God's truth, his knowledge, is infinity; these are not qualities. Any thought of God is a qualification, and all that can be said of him is ' Om tat sat \

Sankara further asks, Can you see existence separate from everything else ? Where is the differentiation between two objects ? Not in sense perception ; else all would be one in it. We have to perceive in sequence. In getting knowledge of what a thing is, we get also something which it is not. The differentiae are in the memory, and are got by comparison with what is stored there. Difference is not in the nature of a thing, it is in the brain. Homogeneous one is outside, differentiae are inside (in the mind); so the idea of ' many ' is the creation of the mind.

Differentiae become qualities when they are separate but Joined in one object. We cannot say positively what differentiation is. All that we see and feel about things is pure and simple existence, (isness '. All else is in us. Being is the only positive proof we have of anything. All differentiation is really ' secondary

INSPIRED TALKS 117

reality ' as the snake in the rope ; because the serpent too has a certain reality in that *something* is seen although misapprehended. When the knowledge of the rope becomes negative, the knowledge of the snake becomes positive, and *vice versa* \ but the fact that you see only one does not prove that the other is non-existent. The idea of the world is an obstruction covering the idea of God and is to be removed ;

but it does have an existence.

Sankara says again that perception is the last proof of existence. It is self-effulgent and self-conscious, because to go beyond the senses we should still need perception. Perception is independent of the senses, of all instruments, unconditioned. There can be no perception without consciousness ; perception has self-luminosity, which in a lesser degree is called conscious" ^ ness. Not one act of perception can be unconscious;

in fact, consciousness is the nature of perception. Existence and perception are one thing, not two things Opined together. That which needs no cause is infinite;

so since perception is the last proof of itself, it is eternal. It is always subjective ; perception itself is its "own perceiver. Perception is not in the mind, but ^ .perception brings mind. It is absolute, the only knower; so perception is really the Atman. Perception

118 VEDANTA PHILOSOPHY

itsdf perceives, but the Atman cannot be a knower because a 'knower' becomes such by the action of knowledge; but Sankara says, *tt* This Atman **is** not ('I'," because the consciousness (I am ' (Aham) is not in the Atman. We are but the reflections of that Atman ; and Atman and Brahman are one.

When you talk and think of the Absolute, you have to do it in relative terms ; so all these logical arguments apply. In Yoga, perception and realization are one. Visishtadvaita, of which Ramanuja is the exponent, is seeing partial unity and is a step toward Advaita. '1 Visishtam' means differentiation. Prakrit's is the nature of the world and change comes upon it. Changeful thoughts expressed in changeful words can never prove the Absolute. You reach only something that is minus certain qualities, not Brahman Itself,—— only a verbal unification, the highest abstraction, not the non-existence of the relative.

THURSDAY, Ju/y 18th.

(The lesson to-day was mainly Sankara's argument against the conclusions of the Sankhya philosophy.)

The Sankhyas say that consciousness is a compound,, and beyond that, the last analysis gives us the Purusha, , Witness. But then there are many Purushas ; **each of**

INSPIRED TALKS 119

us is one. Advaita, on the contrary, affirms that Purushas can be only One. That Purusha cannot be conscious, unconscious or have any qualification ; for either these qualities would bind, or they would eventually cease. So the One must be without any qualities, even knowledge, and It cannot be the cause of the universe or of anything. " In the beginning, existence only. One without a second," says the Vedas.

The presence of Sattva with knowledge does not prove that Sattva is the cause of knowledge ; on the contrary Sattva calls out what was already existing in man, as the fire heats an iron ball placed near it by arousing the heat latent in it, and not by entering into the ball.

Sankara says that knowledge is not a bondage, because it is the nature of God. The world ever is, whether manifested or Unmanifested ; so an eternal object exists.

^ *jnana-bala-krsya* (knowledge, power, activity) is God. Nor does He need form, because the finite only needs form to interpose as an obstruction to catch and hold infinite knowledge ; but God really needs no such help. There is no ' moving soul ', there is only one Atman* Jiva (individual soul) is the conscious ruler of this body,

120 VEDANTA PHILOSOPHY

in whom the five life principles come into unity **and** yet that very Jiva is the Atman, because all is Atman- What you think about it, is your delusion and **not in** the Jiva. You are God, and whatever else you **may** think is wrong. You must worship the Self in **Krishna**, not Krishna as Krishna. Only by worshipping the **Self** can freedom be won. Even Personal God is but **the** Self objectified. "Intense search after one's **own** reality is Bhakti," says Sankara.

All the means we take to reach God are true • **it is** only like trying to find the pole star by locating **it**

through the stars that are around it.

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The Bhagavad Gita is the best authority on Vedanta*

FRIDAY, *July 19th*.

So long as I say ' you ' I have the right to speak of God protecting us. When I see another, I must take all **the** consequences and put in the third, the ideal, -which stands between us ; that is the apex of the triangle. **The** vapour becomes snow, then water, then Ganges ; **but** when it is vapour, there is no Ganges, and when **i-fc is**, water, we think of no vapour in it. The idea of creation or change is inseparably connected with will. **So** long as we perceive this world in motion, we have **to**

INSPIRED TALKS 121

conceive will behind it. Physics proves the utter delusion of the senses : nothing really is as we see, hear feel, smell, taste. Certain vibrations producing certain results affect our senses ; we know only relative truth.

The Sanskrit word for truth is ' isness ' (Sat). From our present standpoint this world appears to us all will and consciousness. Personal God is as much an entity for Himself as we are for ourselves, and no more. God can also be seen as a form, just as we are seen. As men, we must have a God ; as the Self, we need none. This is why Sri Ramakrishna constantly saw the Divine Mother ever present with him, more real than any other thing around him ; but in Samadhi all went but the Self. Personal God comes nearer and nearer until He melts away, and there is no more Personal God and no more ' I'; all is merged in Self.

Consciousness is a bondage. The argument from design claims that intelligence precedes form ; but if intelligence is the cause of anything, it itself is in its ^ turn an effect. It is Maya. God creates us and we create God, and this is Maya. The circle is unbroken ;

mind creates body and body creates mind ; the egg " brings the chicken, the chicken the egg ; the tree the yseed, the seed the tree. The world is neither entirely differentiated nor yet entirely homogeneous. Man is

122 VEDANTA PHILOSOPHY

free and must rise above both sides Both are right in their place, but to reach truth, 'isness', we must transcend all that we now know of existence, will. consciousness, doing, going, knowing There is no real individuality of the Jiva (separate soul) , eventually it, as a compound, will go to pieces Only that which is beyond further analysis is * simple', and that alone is truth, freedom, immortality, bliss All struggles for the preservation of this illusive individuality are really vices All struggles to lose this individuality are virtues Everything in the universe is trying to break down this individuality, either consciously or unconsciously All morality is based upon the destruction of separateness or false individuality, because that is the cause of all sin Morality exists first, later religion codifies it Customs come first, and then mythology follows to explain them While things are happening, they come by a higher law than reasoning , reasoning arises later in the attempt to understand them Reasoning is not the motive power, it is ' chewing the cud ' afterwards ' Reason is the historian of the actions of the human

being

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Buddha was a great Vedantist (for Buddhism was really only an offshoot of Vedanta), and Sankara is

INSPIRED TALKS 123

often called a ' hidden Buddhist' Buddha made the analysis, Sankara made the synthesis out of it Buddha never bowed down to anything, neither Veda, nor caste, nor priest, nor custom He fearlessly reasoned so far as reason could take him Such a fearless search for truth and such love for every living thing, the world has never seen Buddha was the Washington of the religious world , he conquered a throne only to give it to the world, as Washington did to the American people He sought nothing for himself

SATURDAY. Ju/y 20th

Perception is our only real knowledge or religion We shall never know the soul by talking about it even for ages There is no difference between theories and atheism In fact, the atheist is the truer man Every step I take in the light is mine for ever When you go to a country and see it, then it is yours We have each to see for ourselves , teachers can only ^ v bring the food ' , we must eat it to be nourished Argument can never prove God save as a logical conclusion

It is impossible to find God outside of ourselves Our own souls contribute all the divinity that is outside of us We are the greatest temple The

124 VEDANTA PHILOSOPHY

objectification is only a faint imitation of what we see with ourselves.

Concentration of the powers of the mind **is** our only instrument to help us see God. If you know one soul (your own), you know all souls, past, present and to come. The will concentrates the mind ;

certain things excite and control this will,—things such as reason, love, devotion, breathing, etc. The concentrated mind is a lamp that shows us every corner of the soul.

No one method can suit all. These different methods are not steps necessary to be taken one after another. Ceremonials are the lowest forms, next God external, and after that God internal. In some cases gradation may be needed, but in many only one way is required. It would be the summit of folly to say to everyone, << You must pass through Karma and Bhakti before you can reach Jnana."

Stick to your reason until you reach something higher, and you will know it to be higher because it will not jar with reason. The stage beyond consciousness is inspiration (Samadhi), but never mistake hysterical trances for the real thing. It is a terrible thing to claim this inspiration falsely, to mistake instinct for inspiration. There is no external test for inspiration ; we

INSPIRED TALKS 125

know it ourselves. Our guardian against mistake is negative,—the voice of reason. All religion is going beyond reason, but the reason is the only guide to get there. Instinct is like ice, reason is the water, and inspiration is the subtlest form or vapour; one follows the other. Everywhere is this eternal sequence,—unconsciousness, consciousness, intelligence; matter, body, mind. But to us it seems as if the chain began with the particular link we first lay hold of. Arguments on both sides are of equal weight and both are true. We must reach beyond both, to where there is neither the one nor the other. These successions are all Maya.

Religion is above reason, supernatural. Faith is not belief, it is the grasp on the Ultimate, an illumination. First hear, then reason and find out all that reason can give about the Atman ; let the flood of reason flow over it, then take what remains. If nothing remains, thank God you have escaped a superstition. When you have determined that nothing can take away the Atman, that it stands every test, hold fast to this and teach it to all. Truth cannot be partial; it is for the good of all. Finally, in perfect rest and peace meditate upon it, concentrate your mind upon it, make yourself one with it. Then no speech is needed;

126 VEDANTA PHILOSOPHY

silence will carry the truth Do not spend your energy in talking but meditate in silence , and do not let the rush of the outside world disturb you When your mind is in the highest state, you are unconscious of it Accumulate power in silence, and become a dynamo of spirituality What can a beggar give ^ Only a king can give, and he only when he wants nothing himself

Hold your money merely as custodian for what is God s Have no attachment for it Let name and fame and money go, they are a terrible bondage Feel the wonderful atmosphere of freedom You are free, free, free ^ Oh, blessed am I I Freedom am I I am the Infinite ^ In my soul I can find no beginning and no end All is my Self Say this unceasingly

SUNDAY, Ju/y 21st

(Patan!a/i's Yoga *Aphorisms*)

Yoga is the science of restraining the Chitta (mind) from breaking into Vntti (modifications) Mind is a mixture of sensation and feelings, or action and re-*action, so it cannot be permanent The mind has a fine body, and through this it works on the gross body Vedanta says that behind the mind is the real

INSPIRED TALKS 127

Self. It accepts the other two, but posits a third, the eternal, the ultimate, the last analysis, the unit, where there is no further compound. Birth is re-composition, death is de-composition, and the final analysis is where Atman is found ; there being no further division possible, the perdurable is reached.

The whole ocean is present at the back of each wave, and all manifestations are waves, some very big, some small; yet all are the ocean in their essence—the whole ocean—but as waves each is a part. When the waves are stilled, then all is one—' a spectator without a spectacle', as Patanjali says. When the mind is active, the Atman is mixed up with it. The repetition of old forms in quick succession is memory.

Be unattached. Knowledge is power, and getting one you get the other. By knowledge you can even banish the material world. When you can mentally get rid of one quality after another from any object until all are gone, you can at will make the object

' -itself disappear from your consciousness.

Those who are ready, advance very quickly and can become Yogis- in six months. The less developed may take several years; and anyone, by faithful work and

„ by giving up everything else and devoting himself solely to practice, can reach the goal in twelve years.

128 VEDANTA PHILOSOPHY

Bhakti will bring you there without any of these mental gymnastics, but it is a slower way.¹

Isvara Is the Atman as seen or grasped by mind. His highest name is Om ; so repeat it, meditate on it, and think of all its wonderful nature and attributes. Repeating the Om continually is the only true worship. It is not a word, it is God Himself.

Religion gives you nothing new ; it only takes off obstacles and lets you see your Self. Sickness is the first great obstacle; a healthy body is the best instrument. Melancholy is an almost insuperable barrier. If you have once known Brahman, never after can **you** be melancholy. Doubt, want of perseverance, mistaken ideas, are other obstacles.

;'; ;'< ?^ S!;

Pranas are subtle energies, sources of motion. There;

are ten in all, five inward and five outward. **One** great current flows upwards, and the other downwards. Pranayama is controlling the Pranas through breathing.

¹ Here by Bhakti Swamiji does not mean intense or undivided love for God. He has already taught, " Extreme love and highest knowlege are one," and again in defining it he says, "This absolute and continuous remembrance of the Lord is_ what is meant by Bhakti." So by Bhakti he means here, love which is not yet whole-souled. There are few Bhaktas who love God for God's sake. Most of them love Him for His omnipotence, wherewith He can fulfil their desires for things other than Himself.

INSPIRED TALKS 129

Breath is the fuel, Prana is the steam, and the body is the engine Pranayama has three parts_Puraka (in-breathing), Kumbhaka (holding the breath), and Rechaka (out-breathing)

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The Guru is the conveyance in which the spiritual influence is brought to you Anyone can teach, but the spirit must be passed on by the Guru to the Sishya (disciple), and that will fructify The relation between Sishyas is that of brotherhood, and this is actually accepted by law in India The Guru passes the thought power, the Mantra, that he has received from those before him , and nothing can be done without a Guru In fact, great danger ensues Usually, without a Guru these Yoga practices lead to lust, but with one this seldom happens Each Ishta has a Mantra. The Ishta is ideal peculiar to the particular worshipper, the Mantra is the external word to express it Constant repetition of the word helps to fix the ideal firmly in the mind This method of worship prevails among religious devotees all over India

TUESDAY July 23rd

(Bhagavad Gita Karma Yoga)

To attain liberation through work, join yourself to work but without desire, looking for no result Such

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130 VEDANTA PHILOSOPHY

work leads to knowledge, which in turn brings emancipation. To give up work before you *know*, leads **to** misery. Work done for the Self gives no bondage-Neither desire the pleasure, nor fear the pain, resulting from work. it is the mind and body that work, not L Te!! yourself this unceasingly, and realize it. Try **not** to know that you work.

Do all as a sacrifice or offering to the Lord. Be **in** the world, but not of it, like the lotus leaf whose roots are in the mud but which remains always pure. Let your love go to all, whatever they do to you. A blind man cannot see color; so how can we see **evil** unless it is in us ? We compare what we see outside with what we find in ourselves, and pronounce Judgment accordingly. If we are pure, we cannot see impurity. It may exist, but not for us. **See** only God in every man, woman and child : see it **by** the ' *antarjyotis* ', ' inner light', and seeing that, **we** can see naught else. Do not want this world, because what you desire you get. Seek the Lord and Lord only. The more power there is, the more bondage, the more fear. How much more afraid and miserable. are we than the ant ! Get out of it all, and come **to** the Lord. Seek the science of the maker and not that of the made.

INSPIRED TALKS 131

" I am the doer and the deed." " He who can stem the tide of lust and anger is a great Yogi"

" Only by practice and non-attachment can we conquer mind."

Our Hindu ancestors sat down and thought on God and morality, and so have we brains to use for the same ends ; but in the rush of trying to get gain, we are likely to lose them again.

The body has in itself a certain power of curing itself, and many things can rouse this curative power into action, such as mental conditions, medicine, exercise, etc. As long as we are disturbed by physical conditions, so long we need the help of physical agencies. Not until we have got rid of bondage to the nerves, can we disregard them. ,

There is unconscious mind, but it is below consciousness, which is just one part of the human organism.

" Philosophy is guess -work about the mind. Religion is based upon sense contact, upon seeing, the only basis of knowledge. What comes in contact with the super-conscious mind is fact. ' Aptas ' are those ,w^o have

t-' sensed * religion. The proof is that if you follow their method, you too will see. Each science requires its

(132") VEDANTA PHILOSOPHY

own particular method and instruments. An astronomer" cannot show you the rings of Saturn by the aid **of all** the pots and pans in the kitchen. He needs a telescope. So, to see the great facts of religion, the method of those who have already seen must be followed. The greater the science, the more varied the means of studying it. Before we came into the world, God provided the means to get out; so all we have to do is to find the means. But do not fight over methods. Look only for realization and choose the best method you can find to suit you. Eat the mangoes and let the rest quarrel over the basket. See Christ, then you will be a Christian. All else is talk ; the less talking the better.

The message makes the messenger. The Lord makes the temple ; not *vice versa*.

Learn until ' the glory of the Lord shines through your face \ as it shone through the face of Svetaketu.

Guess against guess makes fight; but talk of what you have seen, and no human heart can resist it. **?aul** was converted against his will by realization. ^

TUESDAY AFTERNOON.

(After *dinner there was a short conversation in the course of which the Swam/ said :*)

INSPIRED TALKS " 133

Delusion creates delusion. Delusion creates itself and destroys itself,—such is Maya. All knowledge (so-called) being based on Maya, is a vicious circle, and in time that very knowledge destroys itself* << Let go the rope." Delusion cannot touch the Atman. When we lay hold of the rope—identify ourselves with Maya—she has power over us. Let it go off, be the Witness only ; then you can admire the picture of the universe undisturbed.

WEDNESDAY. *Juiy 24th*

The powers acquired by the practice of Yoga are not obstacles for the Yogi who is perfect, but **are** apt to be so for the beginner, through the wonder and pleasure excited by their exercise. Siddhis are the powers which mark success in the practice, and they may be produced by various means, such as the repetition of a Mantra, by Yoga practice, meditation, fasting, or even by the use of herbs and drugs. The Yogi who has conquered all interest in the powers acquired and who renounces all virtue arising from his actions, comes into the ' cloud of virtue' (name of one of the states of Samadhi), and radiates holiness as a cloud rains water.

134 ' VEDANTA PHILOSOPHY

Meditation is on a series of objects, concentration is on < one object.

Mind is cognized by the Atman, but it is not self-illuminated. The Atman cannot be the cause of anything* How can it be ? How can the Purusha join itself to Prakriti (Nature) ? It does not; it is only illusively thought to do so.

Learn to help without pitying, or feeling that there is any misery. Learn to be the same to enemy and to friend ; then, when you can do that and no longer have any desires, the goal is attained.

Cut down the banyan tree of desire with the axe of non-attachment, and it will vanish utterly* It is all illusion. " He from whom blight and delusion have fallen, he who has conquered the evils of association, he atone is ' azad' (free)."

To love anyone personally is bondage. Love all

alike, then all desires fall off.

!/f

Time, the ' eater of everything ', comes, and all has

to go. Why try to improve the earth, to paint the butterfly? It all has to go at last. Do not be mere white mice in a treadmill, working always and never accomplishing anything^ Every desire is fraught with < evil, whether the desire itself be good or evil. It is

INSPIRED TALKS 135

like a dog jumping for a piece of meat which is ever receding from his reach, and dying a dog's death, at last. Do not be like that. Cut off all desire.

Paramatman as ruling Maya is Isvara ; Paramatman as under Maya is Jivatman. Maya is the sum-total of manifestation, and will utterly vanish.

Tree-nature is Maya ; it is really God-nature which we see under the veil of Maya. The ' why ' of anything is in Maya. To ask why Maya came is a useless question, because the answer can never be given in Maya, and beyond Maya who will ask it ? Evil creates 'why', not 'why' the evil, and it is evil that asks ' why ' ? Illusion destroys illusion. Reason itself, being based upon contradiction, is a circle, and has to kill itself. Sense perception is an inference, and yet all inference comes from perception.

Ignorance reflecting the light of God, is seen ; but by itself it is zero. The cloud would not appear except " "as the sunlight falls on it.

There were four travellers who came to a high wall.
^ The first one climbed with difficulty to the top and

without looking back, jumped over. The second
"» clambered up the wall, looked over, and with a shout of delight disappeared. The third in his turn climbed

136 VEDANTA PHILOSOPHY

to the top, looked where his companions had gone, laughed with joy, and followed them. But the fourth one came back to tell what had happened to his fellow-travellers. The sign to us, that there is something beyond, is the laugh that rings back from those great ones who have plunged from Maya's wall.

^ -5fr ^ ^

Separating ourselves from the Absolute and attributing certain qualities to it, give us Isvara. It is the Reality of the universe as seen through our mind—Personal devil is the misery of the world seen through the minds of the superstitious.

THURSDAY, *July 25.*

(Patanjali's Yoga Aphorisms.)

' Things may be done, caused to be done, **or** approved of, and the effect upon us is nearly equal.

Complete continence gives great intellectual and spiritual power. The Brahmacharin must be sexually pure in thought, word and deed. Lose regard for the body ; get rid of the consciousness of it so far as possible.

Asana (posture) must be steady and pleasant, **and** constant practice—identifying the mind with the Infinite—will bring this about.

INSPIRED TALKS 137

Continual attention to one object is contemplation
When a stone is thrown into still water, many circles
are made, each distinct but all interacting , so with our
minds Only, in us the action is unconscious, while
with the Yogi it is conscious We are spiders in a web
and Yoga practice will enable us like the spider to pass
along any strand of the web we please Non-Yogis
are bound to the particular spot where they are

To injure another creates bondage and hides the
truth Negative virtues are not enough We have
to conquer Maya, and then she will follow us We
only deserve things when they have ceased to bind us
When the bondage ceases, really and truly, all things
come to us Only those who want nothing are
masters of Nature

Take refuge in some soul who has already broken
his bondage, and in time he will free you through his
mercy Higher still, is to take refuge in the Lord
-(Isvara), but it is the most difficult, only once in a
century can one be found who has really done it
^ Feel nothing, know nothing, do nothing, have nothing,
give up all to God and say utterly, " Thy will be done "
We only dream this bondage Wake up and let it go
Take refuge in God . only so can we cross the desert

138 VEDANTA PHILOSOPHY

of Maya." Let go thy hold, Sannyasin bold, say, ^ **Om**
tat sat, Om ! "

It is our privilege to be allowed to be charitable ; for only so can we grow. The poor man suffers that we may be helped ; let the giver kneel down and give thanks, and let the receiver stand up and permit. See the Lord back of every being, and give to Him. When we cease to see evil, the world must end for us, since to rid us of that mistake is its only object. To think there is any imperfection, creates it. Thoughts of strength and perfection alone can cure it. Do what good you can, some evil will inhere in it; but do all without regard to personal results. Give up all results to the Lord, then neither good nor evil will affect you.

Doing work is not religion, but work done rightly leads to freedom. In reality all pity is darkness ; because whom to pity ? Can you pity God ? And is there anything else ? Thank God for giving you this world as a moral gymnasium to help your development, but never imagine you can help the world. Be grateful to him who curses you; for he gives you a mirror to show what cursing is, also a chance to practise self-restraint. So bless him and be glad. Without exercise power cannot come out; without the mirror we cannot see

ourselves.

INSPIRED TALKS 139

Unchaste imagination is as bad as unchaste action
Controlled desire leads to the highest result Trans-
form the sexual energy into spiritual energy, but do not
emasculate, because that is throwing away the power
The stronger this force, the more can be done with it
Only a powerful current of water can do hydraulic
mining

What we need to-day is to know that there is a
God, and that we can see and feel Him here and now
A Chicago professor says, ' Take care of this world ,
God will take care of the next What nonsense I If
we can take care of this world, what need of a
gratuitous Lord to take care of the other I

FRIDAY, *July 26th*

(Brihadaranyakopanishad)

Love all things only through and for the Self
Yajnavalkya said to Maitreyi, his wife, " Through the
Atman we know all things " The Atman can never
be the object of knowledge, nor can the Knower be
known He who knows he is the Atman, he is a law unto
, himself He knows he is the universe and its creator

Perpetuating old myths in the form of allegories and
giving them undue importance fosters superstition, and

140 VEDANTA PHILOSOPHY

is really weakness. Truth must have no compromise-
Teach truth, and make no apology for any superstition ;

neither drag truth down to the level of the listener.

SATURDAY, *July 27th.*

(Kathopanishad.)

Learn not the truth of the Self save from one who has realized it; in all others it is mere talk. Realization is beyond virtue and vice, beyond future and past, beyond all the pairs of opposites. *t* "The stainless one sees the Self and an eternal calm comes in the soul." Talking, arguing and reading books, the highest flights of the intellect, the Vedas themselves^ all these cannot give knowledge of the Self.

In us are the two,—the God-soul and the man-soul. The sages know that the latter is but the shadow, **and** the former, the only real Sun.

Unless we Join the mind with the senses, we get no report from eyes, nose, ears, etc. The external organs are used by the power of the mind. Do not let the senses go outside, and then you can get rid of body and the external world.

This very 'x*' which we see here as an external world, the departed see as heaven or hell according to their own mental states. Here and hereafter are

INSPIRED TALKS 14T

two dreams, the latter modelled on the former. Get rid of both, all is omnipresent, all is now. Nature, body and mind go to death, not we; we never go nor come. The man Swami Vivekananda is in Nature, is born and dies; but the Self which we see as Swami Vivekananda is never born and never dies. It is the eternal and unchangeable Reality.

The power of the mind is the same whether we divide it into five senses or whether we see only one. A blind man says, " Everything has a distinct echo ;

so I clap my hands and get that echo, and then I can tell everything that is around me." " So in a fog the blind man- could safely lead the seeing man. Fog or darkness makes no difference to him'.

Control the mind, cut off the senses ; then you are a Yogi; after that all the rest will come. Refuse to hear, to see, to smell, to taste ; take away the mental power from the external organs. You continually do "it unconsciously as when your mind is absorbed ; so you can learn to do it consciously. The -mind can put the ^ senses where it pleases. Get rid of the fundamental superstition that we are obliged to act through the body. We are not. Go into your own room and get the Upanishads out of your own Self. You are the

142 VEDANTA PHILOSOPHY

greatest book that ever was or ever will be, the infinite depositary of all that is. Until the inner teacher opens, all outside teaching is in vain. It must lead to the opening of the book of the heart to have any value.

The will is the 'still small voice', the real ruler who says 'do' and 'do not'. It has done all that binds us* The ignorant will leads to bondage, the knowing will can free us. The will can be made strong in thousands of ways; every way is a kind of Yoga, but the systematized Yoga accomplishes the work more quickly. Bhakti, Karma, Raja and Jnana Yogas get over the ground more effectively. Put on all powers—philosophy, work, prayer meditation. Crowd all sail, put on all head of steam, and reach the goal. The sooner, the better.

;;c ^ -i ^.

Baptism is external purification symbolizing the internal. It is of Buddhist origin.

The Eucharist is a survival of a very ancient custom of savage tribes. They sometimes killed their great chiefs and ate their flesh in order to obtain in themselves the qualities that made their leaders great. They believed that in such a way, the characteristics that made the chief brave and wise would become

INSPIRED TALKS 143

theirs, and make the whole tribe brave and wise, instead of only one man. Human sacrifice was also a Jewish idea, and one that clung to them despite many chastisements from Jehovah. Jesus was gentle and loving, but to fit him into Jewish beliefs, the idea of human sacrifice in the form of atonement or as a human scape-goat, had to come in. This cruel idea made Christianity depart from the teachings of Jesus himself and develop a spirit of persecution and bloodshed.

Say, << It is my nature "—never say, " It is my duty,"—in doing anything whatever

* Truth alone triumphs, not untruth." Stand upon truth, and you have got God.

From the earliest times in India the Brahmin caste have held themselves beyond all law ; they claim to be gods. They are poor, but their weakness is that they seek power. Here are about sixty millions of people who are good and moral and hold no property, and they are what they are because from their birth they are taught that they are above law, above punishment. ^They feel themselves to be ' twice-born ', to be sons of God.

144 VEDANTA PHILOSOPHY

SUNDAY, *July, 28th.*

*^Avadhuta Gita or " Song of the Purified " by
Dattatreya.1)*

/< All knowledge depends upon calmness of mind."

" He who has filled the universe. He who is Self in self,—how shall I salute Him ! "

To know the Atman as my nature is both knowledge and realization. *tt \ am* He, there is not the least doubt of it."

" No thought, no word, no need creates a bondage for me. I am beyond the senses, I am knowledge and bliss."

There is neither existence nor non-existence, all is Atman. Shake off all ideas of relativity ; shake off all superstitions; let caste and birth and Devas and all else vanish. Why talk of being and becoming ? Give up talking of Dualism and Advaitism. When were you two, that you talk of two or one ? The universe is this Holy One and He alone. Talk not of Yoga to make you pure ; you are pure by your very nature. None can teach you.

Men like him who wrote this song are what keep religion alive. They have actually realized ; they care

\ Dattatreya was a sage, the son of Atri and Anasuya. and was an incarnation of Brahma, Vishnu and Mahesvara.

INSPIRED TALKS 145

for nothing, feel nothing done to the body, care not for heat and cold or danger or anything. They sit still and enjoy the bliss of Atman while red hot coals burn their body, and they feel them not

" When the threefold bondage of knower, knowledge and known ceases, there is the Atman."

{ Where the delusion of bondage and freedom ceases, there the Atman is."

" What if you have controlled the mind, what if you have not ? What if you have money, what if you have not? You are the Atman ever pure. Say, << \ am the Atman. No bondage ever came near me. I am the changeless sky; clouds of belief may pass over me, but they do not touch me."

(< Burn virtue, burn vice. Freedom is baby talk. I am that immortal knowledge. I am that purity."

" No one was ever bound, none was ever free. There is none but me. I am the Infinite, the Ever-^free. Talk not to me ! What can change me, the essence of knowledge ! Who can teach, who can be taught?"

Throw argument, throw philosophy into the ditch.
1; " Only a slave **sees** slaves, the deluded delusion, the impure impurity,"

10

146 VEDANTA PHILOSOPHY

Place, time, causation are all delusions. It is your disease that you think you are bound and will be free. You are the unchangeable. Talk not. Sit down and let all things melt away, they are but dreams. There is no differentiation, no distinction ; it is all superstition. Therefore be silent and know what you are.

" I am the essence of bliss." Follow no ideal, you are all there is. Fear naught, you are the essence of existence. Be at peace. Do not disturb yourself. You never were in bondage, you never were virtuous or sinful. Get rid of all these delusions and be at peace. Whom to worship ? Who worships ? All is the Atman. To speak, to think is superstition. Repeat over and over, " I am Atman." " I am Atman." Let everything else go.

MONDAY, *July 29th.*

We sometimes indicate a thing by describing its surroundings. When we say, " Sat-chid-ananda (Existence-Knowledge-Bliss)," we are merely indicating the shores of an indescribable Beyond, Not even can we say * is ' about it, for that too is relative. Any imagination, any concept is in vain. Net/', net/ (<(not this, not this ")—is all that can be said ; for even to think is to limit and so to lose.

INSPIRED TALKS 147

The senses cheat you day and night. Vedanta found that out ages ago ; modern science is just discovering the same fact. A picture has only length and breadth, and the painter copies Nature in her cheating by artificially giving the appearance of depth. No two people see the same world. The highest knowledge will show you that there is no motion, no change in anything ; that the very idea of it is all Maya. Study Nature as a whole, that is, study motion. Mind and body are not our real Self ; both belong to Nature, but eventually we can know the *ding an sich*. Then mind and body being transcended, all that they conceive goes. When you cease utterly to know and see the world, then you realize Atman. The superseding of relative knowledge is what we want. There is no infinite mind or infinite knowledge, because both mind and knowledge are limited. We are now seeing through a veil, then we reach the ' x ', which is the Reality of all our knowing.

If we look at a picture through a pin hole in a card-board, we get an utterly mistaken notion ; yet what we see is really the picture. As we enlarge the hole, we get a clearer and clearer idea. Out of the reality we manufacture the different views in conformity with our mistaken perceptions of name and form. When

148 VEDANTA PHILOSOPHY

we throw away the cardboard, we see the same picture, but we see it as it is. We put in all the attributes. all the errors; the picture itself is unaltered thereby. That is because Atman is the reality of all. All we see is Atman, but as we see it, as name and form ; they are all in our veil, in Maya.

They are like spots in the object glass of a telescope, yet it is **the** light of the sun that shows us the **spots** ;

we could not even see the illusion save for the background of reality which is Brahman. Swami Vivekananda is just the speck on the object glass ; I am Atman, real, unchangeable, and that reality alone enables me to see Swami Vivekananda. Atman is the essence of every hallucination ; but the sun is never identified with the spots on the glass, it only shows them to us. Our actions, as they are evil or good^ increase or decrease the ' spots", but they never affect the God within us. Perfectly cleanse the mind

of spots, and instantly we see, " I and my father **are**

"1
one.

We first perceive, then reason later. We must **have** .this perception as a fact, and it is called religion, realization. No matter if one never heard of creed **or** prophet or book, let him get this realization and he^ needs no more. Cleanse the mind, this is all of

INSPIRED TALKS 149

religion; and until we ourselves clear off the spots, we cannot see the Reality as it is. The baby sees no sin ;

he has not yet the measure of it in himself. Get rid of the defects within yourself, and you will not be able to see any without. A baby sees robbery done, and it means nothing to him. Once you find the hidden object in a puzzle picture, you see it ever more ; so when once you are free and stainless, you see only freedom and purity in the world around. " That moment all the knots of the heart are cut asunder, all crooked places are made straight, and this world vanishes as a dream." And when we awake, we wonder how we ever came to dream such trash !

" Getting whom, misery mountain—high has no power to move the soul."

With the axe of knowledge cut the wheels asunder, and the Atman stands free, even though the old momentum carries on the wheel of mind and body. The wheel can now only go straight, can only do good.

" If that body does anything bad, know that the man is not Jivanmukta, liberated in this life itself : he lies if he makes that claim. But it is only when the wheels have got a good straight motion (from cleansing the

* mind) that the axe can be applied. All purifying action deals conscious or unconscious blows on

150 VEDANTA PHILOSOPHY

delusion. To call another a sinner is the worst thing you can do. Good action done ignorantly produces the same result and helps to break the bondage.

To identify the sun with the spots on the object glass is the fundamental error. Know the sun, the 'I' to be ever unaffected by anything, and devote yourself to cleansing the spots. Man is the greatest being that ever can be. The highest worship there is, is to worship man, for example, men like Krishna, Buddha and Christ. What you want, you create, Get rid of desire.

The angels and the departed are all here, seeing this world as heaven. The same 'x' is seen by all according to their mental attitude. The best vision to be had of the 'x' is here on this earth. Never want to go to heaven ; for that is the worst delusion. Even here, too much wealth and grinding poverty are both bondages and hold us back from religion. Three great gifts we have : First a human body. (The human mind is the nearest reflection of God ; we are * His own image'.) Second, the desire to be free. Third, the help of a noble soul, who has crossed the ocean of delusion, as a teacher. When you have these three, bless the Lord ; you are sure to be free.

INSPIRED TALKS (151)

^"—j—"

What you only grasp intellectually may be overthrown by a new argument, but what you realize is yours forever. Talking, talking religion is but little good. Put God behind everything—man, animal, food, work. Make this a habit.

Ingersoll once said to me, " I believe in making the most out of this world, in squeezing the orange dry, because this world is all we are sure of." I replied, " I know a better way to squeeze the orange of this world than you do, and I get more out of it. I know I cannot die, so I am not in a hurry ; I know there is no fear, so I enjoy the squeezing. I have no duty, no bondage of wife and children and property : I can love all men and women. Every one is God to me. Think of the joy of loving man as God ! Squeeze your orange this way and get ten thousandfold more out of it. Get every single drop."

That which seems to be the will, is the Atman

behind ; it is really free. V

i

MONDAY AFTERNOON

Jesus was imperfect because he did not live up fully to his own ideal, and above all because he did not give woman a place equal to men. Women did everything for him, and yet he was so bound by the

152 VEDANTA PHILOSOPHY

Jewish custom that not one was made an apostle. Still he was the greatest character next to Buddha, who in his turn was not fully perfect. Buddha, however, recognized woman's right to an equal place in religion, and his first and one of his greatest disciples was his own wife, who became the head of the whole Buddhistic movement among the women of India. But we ought not to criticise these great ones ; we should only look upon them as far above ourselves. Nonetheless we must not pin our faith to any man, however great; we too must become Buddhas and Christs.

No man should be judged by his defects. The great virtues a man has, are his; but his errors are **the** common weaknesses of humanity and should never **be** counted in estimating his character.

Vira, the Sanskrit word for 'heroic', is the origin of our word 'virtue', because in ancient times the best fighter was regarded as the most virtuous man.

TUESDAY, *July 30th.* ^

Christs and Buddhas are simply occasions **upon** which to objectify our own inner powers. We **really** answer our own prayers.

INSPIRED TALKS 153

It is blasphemy to think that if Jesus had never been born, humanity would not have been saved. It is horrible to forget thus the divinity in human nature, a divinity that must come out. Never forget the glory of human nature. We are the greatest God that ever was or ever will be. Christs and Buddhas are but waves on the boundless ocean that I am. Bow down to nothing but your own higher Self. Until you know that you are that very God of gods, there will never be any freedom for you.

All our past actions are really good, because they lead us to what we ultimately become. Of whom to beg? I am the real existence, and all else is a dream. I am the whole ocean, do not call the little wave you have made I, know it for nothing but a wave. Satyakama (lover of truth) heard the inner voice telling him, <(You are the infinite, the universal is in you. Control yourself and listen to the voice of your true Self '.

The great prophets who do the fighting have to be less perfect than those who live silent lives of holiness, thinking great thoughts and so helping the world. These men, passing out one after another, produce as a final outcome the man of power who preaches.

154 VEDANTA PHILOSOPHY

Knowledge exists, man only discovers it The Vedas are the eternal knowledge through which God created the world They talk high philosophy (the highest), and make this tremendous claim

^_ ●»●%●*
 ^_ ●»●%●*

Tell the truth boldly, whether it hurts or not Never pander to weakness If truth is too much for intelligent people and sweeps them away, let them go, the sooner the better Childish ideas are for babies and savages, and these are not all in the nursery and the forests Some of them have fallen into the pulpits

It is bad to stay in the church after you are grown up spiritually Come out and die in the open air of freedom

All progression is in the relative world The human form is the highest and man the greatest being, because here and now we can get rid of the relative world entirely, can actually attain freedom, and this is the goal Not only we can, but some have reached perfection So no matter what finer bodies come, they could only be on the relative plane, and could achieve nothing higher than we can with human body , for to attain freedom is all that can be done

The angels never do wicked deeds, so they never get punished and never get saved Blows are what

INSPIRED TALKS 155

awaken us and help to break the dream. They show us the insufficiency of this world and make us long to escape, to have freedom.

A thing dimly perceived, we call by one name; the same thing, when fully perceived, we call by another. The higher the moral nature, the higher the perception and the stronger the will.

TUESDAY AFTERNOON

The reason of the harmony between thought and matter is that they are two sides of one thing—call it 'x'—which divides itself into the internal and the external.

The English word * *paradise* ' comes from the Sanskrit para-c/esa. which was taken over into the Persian language, and means literally " beyond the land ', or really ' the land beyond ', or the other world. The old Aryans always, believed in a soul,—never that ^ -man was the body. Their heavens and hells were all temporary, because no effect can outlast its cause

and no cause is eternal; therefore all effects must

^

come to an end.

V The whole of the Vedanta Philosophy is in this story :

Two birds of golden plumage sat on the same tree—

156 VEDANTA PHILOSOPHY

the one above, serene, majestic, immersed in his own glory ; the other below, restless and eating the fruits of the tree, now sweet, now bitter. Once he ate an exceptionally bitter fruit; then he paused and looked up at the majestic bird above. But he soon forgot about the other bird and went on eating the fruits of the tree as before. Again he ate a bitter fruit, and this time he hopped up a few boughs nearer to the bird at the top. This happened many times until at last the lower bird came to the place of the upper bird and lost himself. He found all at once that there had never been two birds, but that all the time he was that upper bird, serene, majestic and immersed in his own glory.

WEDNESDAY, *July 51st.*

Luther drove a nail into religion when he took away renunciation and gave us morality instead. Atheists and materialists can have ethics, but only believers in the Lord can have religion.

The wicked pay the price of the great soul's holiness. Think of that when you see a wicked man. Just as the poor man's labor pays for the rich man's luxury, so is it in the spiritual world. The terrible degradation of the masses in India is the price Nature

INSPIRED TALKS 157

pays for the production of great souls like Mira Bai, Buddha, and the rest

" I am the holiness of the holy (Gita) -< I am the root Each uses it in his own way, but all is I
" I do everything, you are but the occasion "

Do not talk much, but feel the spirit within you , then you are a Jnam This is knowledge, all else is ignorance All that is to be known is Brahman It is the all

Sattva binds through the search for happiness and knowledge. Rajas binds through desire, Tamas binds through wrong perception and laziness Conquer the two lower by Sattva, and then give up all to the Lord and be free

Through Bhakti Yoga one realises Brahman very easily and goes beyond the three qualities /

The will, the consciousness, the senses, desire, the passions,—all these combined make what we call the ' soul'

There is first the apparent self (body), second, the mental self who mistakes the body for himself (the Absolute bound by Maya) third, the Atman, the ever

1 Gita, Chapter XII

158 VEDANTA PHILOSOPHY

pure, the ever free Seen partially. It is Nature ;

seen wholly, all Nature goes, even the memory of
it is lost There is the changeable (mortal), the
eternally changeable (Nature), and the Unchangeable

(Atman)

^.

Be perfectly hopeless, that is the highest state
What is there to hope for ? Burst asunder the bonds
of hope , stand on your Self , be at rest, never mind
what you do, give up all to God , but have no
hypocrisy about it

Svastha, the Sanskrit word for 'standing on your
own Self', is used colloquially in India to enquire,.
" Are you well, are you happy ? " And when Hindus
would express, " 1 saw a thing," they say, " I saw a
word-meaning (Padart^a) " Even this universe is a
' word-meaning

•y- -%•

A perfect man's body does the right mechanically ;

it can do only good, because it is fully purified The
past momentum that carries on the wheel of body is
all good All evil tendencies are burnt out ^

" That day is indeed a bad day when we do not
speak of the Lord, not a stormy day."

INSPIRED TALKS 159

Only love for the Supreme Lord is true Bhakti'
 Love for any other being, however great, is not Bhakti.
 The ' Supreme Lord ' here means Isvara, the concept
 of which transcends what you in the West mean by the
 Personal God. *†* He from whom this universe pro-
 ceeds, in whom it rests, and to whom it returns, He is
 Jsvara, the eternal, the pure, the all-merciful, the
 almighty, the ever-free, the ail-knowing, the teacher of
 ail teachers, the lord, who of His own nature is in-
 expressible love."

Man does not manufacture God out of his own
 brain ; but he can only see God in the light of his own
 capacity, and he attributes to Him the best of all he
 knows. Each attribute is the whole of God, and this
 signifying the whole by one quality is the metaphysical
 explanation of the Personal God. Isvara is without
 form, yet has all forms ; is without qualities, yet has all
 qualities. As human beings we have to see the trinity
 of existence,—God, man, Nature; we cannot do

-otherwise.

But to the Bhakta all these philosophical distinctions
 ,are mere idle talk. He cares nothing for argument ;

he does not reason ; he * senses ', he perceives. He

^ wants to Jose himself in pure love of God, and there
 have been Bhaktas who maintain that this is more to

160 VEDANTA PHILOSOPHY

be desired than liberation ; who say, (< I do not want to *be* sugar. I want to taste sugar. I want to love and enjoy the Beloved/'

In Bhakti Yoga the first essential is to want God honestly and intensely. We want everything but God, because our ordinary desires are fulfilled by the external world. So long as our needs are confined within the limits of the physical universe, we do not feel any need for God ; it is only when we have had hard blows in our lives and are disappointed with everything here that we feel the need for something higher ;

then we seek God.

Bhakti is not destructive ; it teaches that all our faculties may become means to reach salvation. We must turn them all towards God and give to Him that love which is usually wasted on the fleeting objects of sense.

Bhakti differs from your Western idea of religion in that Bhakti admits no element of fear, no being to be appeased or propitiated. There are even Bhaktas who worship God as their own child, so that there may remain no feeling even of awe or reverence. There can be no fear in true love, and so long as there is the least fear, Bhakti cannot even begin. In Bhakti there[^] is also no place for begging or bargaining with God.

INSPIRED TALKS 161

The idea of asking God for anything is sacrilege to a Bhakta. He will not pray for health, or wealth, or **even** to go to heaven.

One who wants to love God, to be a Bhakta, must make a bundle of all these desires and leave them outside the door and then enter. He who wants to enter the realms of light must make a bundle of all 'shop-keeping' religion and cast it away before he can pass the gates. It is not that you do not get what you pray for; you get everything, but it is low, vulgar, a beggar's religion. " Fool indeed is he who, living on the banks of the Ganges, digs a little well for water. Fool indeed is the man who, coming to a mine of diamonds, begins to search for glass beads." These prayers for health and wealth and material prosperity are not Bhakti. They are the lowest form of Karma. Bhakti is a higher thing. We are striving to come into the presence of the King of kings. We cannot get there in beggar's dress. If we wanted to enter the presence "of an emperor, would we be admitted in beggar's rags ? Certainly not. The lackey would drive us out of the gates. This is the Emperor of emperors, and never can we come before Him in beggar's garb. Shop-keepers never have admission there ; buying and selling will not do there at all. You read in the Bible

11

162 VEDANTA PHILOSOPHY

that Jesus drove the buyers and sellers out of the temple.

So it goes without saying that the first task in becoming a Bhakta is to give up all desires of heaven and so on. Such a heaven would be like this place, this earth,—only a little better. The Christian idea of heaven is a place of intensified enjoyment. How can that be God ? All this desire to go to heaven is a desire for enjoyment. This has to be given up. The love of the Bhakta must be absolutely pure and unselfish, seeking nothing for itself either here or hereafter.

" Giving up the desire of pleasure and pain, gain or loss, worship God day and night; not a moment is to be lost in vain."

" Giving up all other thoughts, the whole mind worships God day and night. Thus being worshipped day and night, He reveals Himself and makes His worshippers feel Him."

THURSDAY, *August 1st.*

The real Guru is the one through whom we have our spiritual descent. He is the channel through which the spiritual current flows to us, the link which joins us to the whole spiritual world. Too much faith in

INSPIRED TALKS 163

personality has a tendency to produce weakness and idolatry. But intense love for the Guru makes rapid growth possible ; for -he connects us with the internal Guru. Adore your Guru if there be real truth in him, as Guru-bhakti (devotion to the teacher) will quickly lead you to the highest.

Sri Ramakrishna's purity was that of a baby. He never touched money in his life, and lust was absolutely annihilated in him. Do not go to great religious teachers to learn physical science ; their whole energy has gone to the spiritual. In Sri Ramakrishna Paramahansa the man was all dead and only God remained ; he actually could not see sin, he was literally ' of purer eyes than to behold iniquity '. The purity of these few Paramahansas is all that holds the world together. If they should all die out and leave it, the world would go to pieces. They do good by simply being, and they know it nor ; they just are.

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Books suggest the inner light and the method of bringing that out, but we can only understand them when we have earned the knowledge ourselves. When the inner light has flashed for you, let the books go, and look only within. You have in you all and a thousand times more than is in all the books. Never

164 VEDANTA PHILOSOPHY

lose faith in yourself ; you can do anything in this universe. Never weaken, all power is yours.

If religion and life depend upon books or upon the existence of any prophet whatsoever, then perish all! religion and books! Religion is in us. No books or teachers can do more than help us to find it, and even without them we can get all truth within. Yet have gratitude to books and teachers without bondage to them. Worship your Guru as God, but do not obey him blindly ; love him heart and soul, but think for yourself. No blind belief can save you ; work out your own salvation. Have only one idea of God,—that He is an eternal help.

Freedom and highest love must go together; then neither can become a bondage. We can give nothing to God ; He gives all to us. He is the Guru of Gurus. Then we find that He is the ' Soul of our souls', our very Self. No wonder we love Him ; He is the Soul of our souls. Whom or what else can we love ? We want to be the ' steady flame, burning without heat and without smoke*. To whom can you do good, when you see only God ? You cannot do good to God. All doubt goes, all is * sameness '. If you do good at all, you do it to yourself; so feel that the receiver is the higher one. You serve the other be-

INSPIRED TALKS 165

cause you are lower than he, not because he is low and you are high. Give, as utterly unconscious of giving as the rose that gives perfume because it is its own nature.

The great Hindu reformer, Rajah Ram Mohan Roy, was a wonderful example of this unselfish work. He devoted his whole life to helping India. It was he who stopped the burning of widows. It is usually believed that this reform was due entirely to the English ; but it was Rajah Ram Mohan Roy who started the agitation against the custom and succeeded in obtaining the support of the Government in suppressing it. Until he began the movement, the English had done nothing. He also founded the important religious Society called the Brahmo Samaj, and subscribed \$ 100,000 to found a university. He then stepped out and told them to go ahead without him. He cared nothing for fame or for results to himself.

^ 'THURSDAY AFTERNOON

There are endless series of manifestations, like ' merry-go-rounds' in which the souls ride, so to speak. The series are eternal. Individual souls get

"^ out, but the events repeat themselves eternally; and that is how one's past and future can be read, for all is

166 VEDANTA PHILOSOPHY

really present When the sou! is in a certain chain, it has to go through the experiences of that chain From one series, souls go to other series , from some series, they escape for ever by realizing that they are Brahman By getting hold of one prominent event in a chain and holding on to it, the whole chain can be dragged in and read This power is easily acquired , but it is of no real value, and to practise it takes just so much from our spiritual forces Go not after these things, but worship God

FRIDAY, *August 2nd*

Nishtha (devotion to one Ideal) is the beginning of realization Take the honey out of all flowers Sit and be friendly with all , pay reverence to all , say to all, <(Yes brother yes, ' but keep firm in your own way A higher stage is actually to take the position of the other If I am ail, why can I not really and actively sympathize with my brother and see with his eyes? While I am weak, I must stick to one course (Nishtha), but when I am strong, I can feel with every other and perfectly sympathize with his ideas .

The old idea was to ' develop one idea at the expense of all the rest The modern way is ' harmonious development A third way is to ' develop

INSPIRED TALKS (167)

the mind and control it , and then put it where you will, the result will come quickly This is developing yourself in the truest way Learn concentration and use it in any direction Thus you lose nothing He who gets the whole must have the parts too Dualism is included in Advaitism (monism)

" I first saw him and he saw me,

" There was a flash of eye from me to him and from him to me '

This went on until the two souls became so closely united that they actually became one ^

Samadhi, has two aspects—I concentrate on myself, then I concentrate on the object and there is a unity of subject and object

You must be able to sympathize fully with each particular, and then at once to jump back to the highest monism After having perfected yourself, you limit yourself voluntarily Take the whole power into each action Be able to become a dualist for the time being and forget Advaita, yet be able to take it up again at will

Cause and effect are all Maya, and we shall grow to understand that all we see is as disconnected as the

INSPIRED TALKS 169

Concepts grow, but there is no historical value in the allegories which present them. Moses' visions are more likely to be wrong than ours are, because we have more knowledge and are less likely to be deceived by illusions.

Books are useless to us until our own book opens ;

then all other books are good so far as they confirm our book. It is the strong that understands strength ;

it is the elephant that understands the lion, not the rat. How can we understand Jesus until we are his equals ? It is all in the dream to feed five thousand with two loaves, or to feed two with five loaves ; neither is real and neither affects the other. Only grandeur appreciates grandeur, only God realizes God. The dream is only the dreamer ; it has no other basis. It is not one thing and the dreamer another. The keynote running through the music is : " I am He, I am He." All other notes are but variations and do not affect the real theme. We are the living book, and books are but 'the words we have spoken. Everything is the living God, the living Christ; see it as such. Read man, he is the living poem. We are the light that illumines all the Bibles and Christs and Buddhas that ever were. Without that, these would be dead for us,—not living.

Stand on your own Self.

170 VEDANTA PHILOSOPHY

The dead body resents nothing , let us make our

bodies dead and cease to identify ourselves with them

SATURDAY, *August 3rd*

Individuals who are to get freedom in this life, have to live thousands of years in one life-time They have to be ahead of their times But the masses can only crawl! Thus we have Chnsts and Buddhas

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There was once a Hindu queen who so much desired that sll her children should attain freedom in this life that she herself took all the care of them And as she rocked them to sleep, she sang always to them the one song " *Tat tvam asi, Tat tvam asi* — <*t* That thou art, That thou art ' Three of them became Sannyasins, but the fourth was taken away to be brought up elsewhere to become a king As he was leaving home, the mother gave him a piece of paper which he was to read when he grew to manhood On that piece of paper was written, <(God alone is true , all else is false The sou! never kills, nor is it killed Live alone, or in the company of holy ones When the young prince read this, he too at once renounced the world and became a Sannyasin

INSPIRED TALKS 171

Give up, renounce the world. We are now like dogs strayed into a kitchen, and eating a piece of meat, looking round in fear lest at any moment some one may come and drive them out. Instead of that, be a king and know you own the world. This never comes until you give up the world and it ceases to bind. Give up mentally, if you do not physically. Give up from the heart of your hearts. Have Vairagya (renunciation). This is the real sacrifice, and without it, it is impossible to attain spirituality. Do not desire; for what you desire you get, and with it comes terrible bondage. It is nothing but bringing (noses on us ' ,1 as in the case of the man who had

1 A poor man was once able to propitiate a certain god who gave him three boons to ask along with three throws of dice. The happy man went home and communicated the news of this good luck to his wife who, full of joy, at once asked him to cast for wealth first. To this the man said : " We both have very ugly little noses, for which people laugh at us. Let us first cast for beautiful aquiline noses. Wealth cannot remove the deformity of our persons." But the wife was for the wealth ,first, and so she caught hold of his hand to prevent him from throwing the dice. The man hastily snatched his hand away and at once threw the dice, exclaiming " Let us both have beautiful noses and nothing but noses." All at once both their bodies were covered over with many beautiful noses, but they proved such a great nuisance to them that both of them agreed to throw for the second time asking for their removal. It was done, and now they lost even their own little ones by that, and were left completely noseless. Thus they had lost two boons, and in utter dismay they did not know what to do. There was

172 VEDANTA PHILOSOPHY

three boons to ask We never get freedom until we are self-contained *4t* Self is the saviour of self, none else "

Learn to feel yourself in other bodies, to know that we are all one Throw all other nonsense to the winds Spit out your actions, good or bad, and never think of them again What is done «s done Throw off superstition Have no weakness even in the face of death

Do not repent, do not brood over past deeds, and do not remember your good deeds be *Azad* (free) The weak, the fearful, the ignorant will never reach Atman You cannot undo a past deed, the effect of it must come Face it, but be careful never to do the same thing again Give up the burden of all deeds to the Lord, give all, both good and bad Do not keep the good and give only the bad God helps those who do not help themselves

only one boon more to ask Having lost their noses they looked more ugly than before They could not even dream of going out in that plight They wanted to have two beautiful noses, but they feared to be questioned about their transformation lest they should be regarded by all to be two big fools who could not mend their circumstances even with the help of three boons So both of them agreed to get back their ugly little noses, and the dice were accordingly cast This story illustrates the previous sentence - ' Do not desire for what you desire you get and with it comes terrible bondage

INSPIRED TALKS 173

Drinking the cup of desire, the world becomes mad Day and night never come together, so desire and the Lord can never come together Give up

desire

There is a vast difference between saying foodr food and eating it between saying ' water, water and drinking it So by merely repeating the word ' God God , we cannot hope to attain realization We must strive and practise

Only by the wave falling back into the sea can it become unlimited,—never as a wave Then after it has become the sea, it can again become a wave, as big a one as it pleases Break the identification of yourself with the current, and know that you are free

True philosophy is the systematizing of certain perceptions Intellect ends where religion begins Inspiration is much higher than reason, but it must not contradict it Reason is the rough tool to do the hard work , inspiration is the bright light which shows us aii truth The will to do a thing is not necessarily inspiration

Progression in Maya is a circle that brings you back to the starting point, but you start ignorant and come

174 VEDANTA PHILOSOPHY

to the end with all knowledge. Worship of God, worship of the holy ones, concentration and meditation and unselfish work,—these are the ways of breaking away from Maya's net; but we must first have the strong desire to get free. The flash of light that will illumine the darkness for us, is in us; it is the knowledge that is our nature, (there is no 'birth-right', for we were never born). All that we have to do is to drive away the clouds that cover it.

Give up all desire for enjoyment on earth or in heaven. Control the organs of the senses and control the mind. Bear every misery without even knowing that you are miserable. Think of nothing but liberation. Have faith in the *Guru*, in his teachings, and in the surety that you can, whatever comes, get free. Say, "*Soham, Soham*,—I am He, I am He." Tell yourself this even in eating, walking, suffering; tell the mind this incessantly,—that what we see never existed, that there is only 'I'. Let this thought flash within,—the dream will then break ! Think day and night : This universe is zero, only God is. Have intense desire to get free.

All relatives and friends are but (old dry wells ' ; we fall into them and get dreams of duty and bondage, and there is no end. Do not create illusion by helping

INSPIRED TALKS 175

anyone. It is like a banyan tree that spreads on and on. If you are a dualist, you are a fool to try to help God. if you are a monist, you know that you are God. Where is duty then ? You have no duty to husband, child, friend.¹ Take things as they come; lie still and when your body floats, go ; rise with the rising tide, fall with the falling tide. Let the body die; this idea of body is but a worn-out fable. *<f* Be still and know that I am God."

The present is the only existence. There is no past or future even in thought, because to think it you have to make it the present. Give up everything, and let it float where it will. This world is all a delusion; do not let it fool you again. You have known it for what it is not; now know it for what it is. if the body is dragged any where, (et it go; do not care where the body is. This tyrannical idea of duty is a terrible poison and is destroying the world.

Do not wait to have a harp and rest by and by.
'Why not take a harp and begin here ? Why wait for

¹ It must be remembered that the Swami is here speaking ; from the highest spiritual level that transcends the body and the

ego. To one who cannot rise to this level, the discharging of r duties is a necessary discipline of !ife. Only one who is not

subject to the limitations of the body and the ego can go

.above duty.

176 VEDANTA PHILOSOPHY

heaven ? Make it here. In heaven there is no marrying or giving in marriage; why not begin at once and have none here ? The yellow robe of the Sannyasin is the sign of the free. Give up the beggar's dress of the world; wear the flag of freedom, the ochre robe.

SUNDAY, *August 4th.*

"Whom the ignorant worship. Him I preach unto thee."

This one and only God is the ' knownest' of the known. He is the one thing we see everywhere. All know their own self; all have the notion, ' I am I —even animals. All we know is the projection of the Self. Teach this to the children, they can grasp it. Every religion has worshipped the Self, even though unconsciously, because there is nothing else.

This indecent clinging to life as we know it here, is the source of all evil. It causes all this cheating and stealing. It makes money a god, and all vices and ' fears ensue. Value nothing material and do not cling to it. If you cling to nothing, not even life, then there is no fear. " He goes from death to death who sees many in this world." There can be no physical death for us and no mental death, when we see that all is one.*

INSPIRED TALKS 177

All bodies are mine So even body is eternal, because the tree, the animal, the sun, the moon, the universe itself is my body , then how can it die ? Every mind, every thought is mine, then how can death come ? The Self is never born and never dies When we realize this, all doubts vanish " I am, I know, I love, these can never be doubted There is no hunger, for all that is eaten is eaten by me If a hair falls out, we do not think we die , so if one body dies, it is but a hair falling

The superconscious is God, is beyond speech, beyond thought, beyond consciousness

There are three states,—brutality (Tamas), humanity (Rajas), and divinity (Sattva) Those attaining the highest state simply are Duty dies there , they only love, and as a draw magnet, others to them This is freedom No more you do moral acts but whatever you do is moral The Brahmavit (knower of God) is

^ higher than all gods The angels came to worship Jesus when he had conquered delusion and had said, ' Get thee behind me, Satan None can help a

^Brahmavit, the universe itself bows down before him His every desire is fulfilled , his spirit purifies others Therefore worship the Brahmavit if you wish to attain
12

178 VEDANTA PHILOSOPHY

the highest. When we have the three great ' gifts of God ', a human body, intense desire to be free, and the help of a great soul to show us the way, then liberation is certain for us. Mukti is ours.

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Death of the body for ever is Nirvana, it is the negative side and says, " I am not this, nor this, nor this." Vedanta takes the further step and asserts the positive side,—Mukti or freedom. "I am Existence absolute. Knowledge absolute, Bliss absolute; S am He,"—this is Vedanta, the capstone of the perfect arch.

The great majority of the adherents of Northern Buddhism believe in Mukti and are really Vedantists. Only the Ceylonese accept Nirvana as annihilation.

No belief or disbelief can kill the 'I'. That which comes with belief and goes with disbelief is only a delusion. Nothing touches the Atman. " I salute my own Self." " Self-illuminated, I salute myself; I am Brahman." The body is a dark room; when we enter it, it becomes illuminated, it becomes alive. Nothing can ever effect the illumination ; it cannot be destroyed. It may be covered, but never^" destroyed.

INSPIRED TALKS 179

At the present time God should be worshipped as ' Mother', the Infinite Energy. This will lead to purity, and tremendous energy will come here in America. Here no tempJes weigh us down ; no one suffers as they do in poorer countries. Woman has suffered for aeons, and that has given her infinite patience and infinite perseverance. She holds on to an idea. it is this which makes her the support of even superstitious religions and of the priests in every land, and it is this that will free her. We have to become Vedantists and live this grand thought; the masses must get it, and only in free America can this be done. *in* India these ideas were brought out by individuals like Buddha, Sankara, and others, but the masses did not retain them. The new cycle must see the masses living Vedanta, and this will have to come through women.

" Keep the beloved, beautiful Mother in the heart of your hearts with all care.

Throw out everything but the tongue. Keep that to say, ' Mother, Mother !'

Let no evil counsellors enter; let you and me, my ^ heart, alone **see** Mother.

Thou art beyond all that lives,

Moon of my Site, O Soul of my soul! "

180 VEDANTA PHILOSOPHY

SUNDAY AFTERNOON

Mind is an instrument in the hand of Atman just as body is an instrument in the hand of mind. Matter is motion outside, mind is motion inside. AH change begins and ends in time. If the Atman is unchangeable, It must be perfect; if perfect, infinite ; and if infinite, only One ; for there cannot be two infinities. So the Atman, the Self, can be only One. Though It seems to be various. It is really only One. If a man were to go toward the sun, at every step he would see a different sun, and yet it would be the same sun after all.

Asti, 'isness', is the basis of all unity, and just as soon as the basis is found, perfection ensues. If all color could be resolved into one color, painting would cease. The* perfect oneness is rest ; we refer all manifestations to one Being. Taoists, Confucianists, Buddhists, Hindus, Jews, Mahommedans, Christians and Zoroastrians, all preached the golden rule and in almost the same words ; but only the Hindus have given the *rationale*, because they saw the reason : Man must love others because those others are himself. There is but One.

Of all the great religious teachers the world has known, only Laotze, Buddha and Jesus transcended

INSPIRED TALKS 181

the golden rule and said, " Do good to your enemies,"
" Love them that hate you."

Principles exist ; we do not create them, we only discover them . . . Religion consists solely in realization. Doctrines are methods, not religion. All the different religions are but applications of the one religion adapted to suit the requirements of different nations. Theories only lead to fighting; thus the Name of God that ought to bring peace has been the cause of half the bloodshed of the world. Go to the direct source. Ask God what He is. Unless He answers, He is not; but every religion teaches that He does answer.

Have something to say for yourself ; else how can you have any idea of what others have said ? Do not cling to old superstitions ; be ever ready for new truths. " Fools are they who would drink brackish water from a well that their forefathers have digged and would not drink pure water from a well that others have digged." Until we realize God for ourselves, we can know nothing about Him. Each man is perfect by his nature. Prophets have manifested this perfection, but .it is potential in us. How can we understand that Moses saw God unless we too **see** Him ? If God ever came to anyone. He will come to me. S

182 VEDANTA PHILOSOPHY

will go to God direct; let Him talk to me. I cannot take belief as a basis ; that is atheism and blasphemy* If God spake to a man in the deserts of Arabia two thousand years ago, He can also speak to me to-day ;

else how can I know that He has not died ? **Come** to God any way you can ; only come. But in coming do not push anyone down.

The knowing ones must have pity on the ignorant. One who knows is willing to give up his body even for an ant, because he knows that the body is nothing.

MONDAY, *August 5th.*

The question is : Is it necessary to pass through a 18 the lower stages to reach the highest, or can a leap be taken at once ? The modern American boy takes twenty-five years to attain that which his forefathers took hundreds of years to do. The Hindu gets in twenty years to the height reached in eight thousand years by his ancestors. On the physical side, the embryo goes from the amosba to man in the womb. These are the teachings of modern science. Vedanta goes further and tells us that we not only have to **live** the life of all past humanity, but also the future life of all humanity. The man who does the first is the

INSPIRED TALKS 183

educated man ; the second is the Jivanmukta, one liberated in this very life.

Time is merely the measure of our thoughts, and thought being inconceivably swift, there is no limit to the speed with which we can live the life ahead. So it cannot be stated how long it would take to live all future life. It might be in a second, or it might take fifty life-times. It depends on the intensity of the desire. The teaching must, therefore, be modified according to the needs of the taught. The consuming fire is ready for all, even water and chunks of ice quickly consume. Fire a mass of bird-shot, one at least will strike ; give a man a whole museum of truths, he will at once take what is suited to him. Past lives have moulded our tendencies ; so give to the taught in accordance with his tendency. Intellectual, mystical, devotional, practical,—make one of these the basis, but teach the others with it. Intellect must be balanced with love, and the mystical nature with reason, while practice must form part of every method. Take every one where he stands, and push him forward. Religious teaching must always be constructive, not destructive.

Each tendency shows the life-work of the past, the line or radius along which that man must move. All

184 VEDANTA PHILOSOPHY

radii lead to the centre. Never even attempt to disturb anyone's tendencies ; for to do that puts back both the teacher and the taught. When you teach Jnana, you must become a Jnani and stand mentally exactly where the taught stands. Similarly in every other Yoga. Develop every faculty as if it were the only one possessed ; this is the true secret of so-called harmonious development. That is, gain extensity with intensity, but do not seek it at the expense of intensity. We are infinite. There is no limitation in us ; we can be as intense as the most devoted Mahommedan and as broad as the most roaring atheist.

The way to do this, is not to put the mind on any one subject, but to develop and control the mind itself;

then you can turn it on any side you choose. Thus you keep the intensity and extensity. Feel Jnana as if it were all there was, then do the same with Bhakti, with Raja, with Karma. Give up the waves and go to the ocean ; then you can have the waves as you please. Control the ' lake ' of your own mind, else you cannot understand the lake of another's mind.

The true teacher is one who can throw his whole force into the tendency of the taught. Without real ^ sympathy we can never teach well. Give up the notion that man is a responsible being; only the

ENSURED TALKS 185

perfect man is responsible. The ignorant have drunk deep of the cup of delusion and are not sane. You, who *know*, must have infinite patience with these. Have nothing but love for them, and find out the disease that has made them see the world in a wrong light;

then help them cure it and see aright. Remember always that only the free have free will; all the rest are in bondage and are not responsible for what they do. Wilt as wit! is bound. The water, when melting on the top of the Himalayas, is free, but becoming the river, it is bound by the banks; yet the original impetus carries it to the sea, and it regains its freedom. The first is the 'fail of man', the second is the 'resurrection'. Not one atom can rest until it finds its freedom.

Some imaginations help to break the bondage of the rest. The whole universe is imagination, but one set of imaginations will cure another set. Those which tell us that there is sin and sorrow and death in the world are terrible; but the other set which says ever, "I am holy; there is God; there is no pain,"—these are good and help to break the bondage of the others. The highest imagination that can break all the links of 'the chain, is that of Personal God.

"Om tat sat,"—is the only thing beyond Maya;

but God exists eternally. As long as Niagara Falls

186 VEDANTA PHILOSOPHY

exist the rainbow will exist, but the water continually flows away The falls are the universe and **the** rainbow is Personal God and both are eternal While the universe exists, God must exist God creates the universe and the universe creates God and both are eternal Maya is neither existence nor non-existence Both Niagara Falls and the rainbow are the eternal unchangeable Brahman seen through Maya Zoroastrians and Christians split Maya into two and call the good half ' God and the bad half the ' devil Vedanta takes Maya as a whole and recognizes a unity beyond it —Brahman

Mahommed found that Christianity was straying out from the Semitic fold, and his teachings were to show what Christianity ought to be as a Semitic religion,—— that it should hold to one God The Aryan idea, ' 8 and my Father are one, disgusted and terrified him In reality the conception of the Trinity was a great advance over the dualistic idea of Jehovah, who was ^ for ever separate from man The theory of incarnation is the first link in the chain of ideas leading to **the** recognition of the oneness of God and man **God**, ^ appearing first in one human form, then re-appearing at different times in other human forms is at Bast

INSPIRED TALKS 187

recognized as being in every human form, or in all men Monistic is the highest stage, monotheistic is a lower stage Imagination will lead you to the highest even more rapidly and easily than reasoning

Let a few stand out and live for God alone and save religion for the world Do not pretend to be like Janaka when you are only the progenitor ' of delusions (The name Janaka means ' progenitor , and belonged to a king who, although he still held his kingdom for the sake of his people, had given up everything mentally) Be honest and say, " I see the ideal but I cannot yet approach it Do not pretend to give up when you do not If you give up, stand fast If a hundred fall in the fight, seize the flag and carry it on God is true for all that, no matter who fails Let him who falls hand on the flag to another to carry on , it can never fall

When I am washed and clean, why shall impurity be added on to me ? Seek first the Kingdom of Heaven, and let everything else go Do not want anything ' added unto you ' , be only glad to get rid of it Give up, and know that success will follow even if you never see it Jesus left twelve fishermen, and yet those few blew up the Roman Empire •

Q^SJ VEDANTA PHILOSOPHY

Sacrifice on God's altar the earth's purest and best
He who struggles is better than he who never attempts
Even to look on one who has given up, has a purifying
effect Stand up for God , let the world go Have
no compromise Give up the world , then alone you
are loosened from the body When it dies you are
azad, free Be free Death alone can never free us
Freedom must be attained by our own efforts during
life , then, when the body falls, there will be no re-
birth for the free

Truth is to be judged by truth and by nothing else
Doing good is not test of truth , the sun needs no
torch by which to see it Even if truth destroys the
whole universe, still it is truth stand by it

Practising the concrete forms of religion is easy and
attracts the masses , but really there is nothing in the
external

" As the spider throws her web out of herself and
draws it in, even so this universe is thrown out and
drawn in by God J

TUESDAY, *August 6th*

Without the ' I there can be no you outside
From this some philosophers came to the conclusion

INSPIRED TALKS 189

that the external world did not exist save in the subject;

that the ' you ' existed only in the ' I '. Others have argued that the * I ' can only be known through the * you ' and with equal logic. These two views are partial truths, each wrong in part and each right in part.

Thought is as much material and as much in Nature as body is. Both matter and mind exist in a third, a unity which divides itself into the two. This unity is the Atman, the real Self.

There is being, ' x ', which is manifesting itself as both mind and matter. Its movements in the seen are along certain fixed lines called law. As a unity, it is free ; as many, it is bound by law. Still, with all this bondage, an idea of freedom is ever present, and this is Nivritti or the 'dragging from attachment'. The materializing forces, which through desire lead us to take an active part in worldly affairs, are called Pravritti.

That action is moral which frees us from the bondage

^ of matter and *vice versa*. This world appears infinite because everything is in a circle ; it returns to whence it came. The circle meets ; so there is no rest or

^ peace here in any place. We must get out. Mukti is the one end to be attained.

190 VEDANTA PHILOSOPHY

Evil changes in form but remains the same in quality. In ancient times force ruled, to-day it is cunning. Misery in India is not so bad as in America, because the poor man here sees the greater contrast to his own bad condition.

Good and evil are inextricably combined, and **one** cannot be had without the other. The sum total of energy in this universe is like a lake; every wave inevitably leads to a corresponding depression. The sum total is absolutely the same ; so to make one man happy is to make another unhappy. External happiness is material and the supply is fixed ; so that not one grain can be had by one person without taking from another. Only bliss beyond the material world can be had without loss to any. Material happiness is but a transformation of material sorrow.

Those who are born in the wave and keep in it, do not see the depression and what is there. Never think you can make the world better and happier. The bullock in the oil mill never reaches the wisp of hay tied in front of him ; he only grinds out the oil. So we chase the will-o'-the-wisp of happiness that always eludes us; we only grind Nature's mill, and ^ then die merely to begin again. If we could get rid of evil, we would never catch a glimpse of anything

INSPIRED TALKS 191

higher; we would be satisfied and never struggle to get free. When man finds that all search for happiness in matter is nonsense, then religion begins. All human knowledge is but part of religion.

In the human body the balance between good and evil is so even that there is a chance for man to wish to free himself from both.

The free never became bound. To ask how he did, is an illogical question. Where no bondage is, there is no cause and effect. " i became a fox in a dream and a dog chased me." Now how can I ask why the dog chased me ? The fox was a part of the dream and the dog followed as a matter of course ; but both belong to the dream and have no existence outside. Science and religion are both attempts to help us out of the bondage ; only religion is the more ancient and we have the superstition that it is the more holy. In a way it is, because it makes morality a vital point, which science does not.

" Blessed are the pure in heart, for they shall see God." This sentence alone would save mankind, if all books and prophets were lost. This purity of heart ^ will bring the vision of God. It is the theme of the whole music of this universe. In purity is no bondage. Remove the veils of ignorance by purity; then we

192 VEDANTA PHILOSOPHY

manifest ourselves as we really are and know that we were never in bondage The seeing of ' many is the great sin of all the world See all! as Self and Sove

all , iet all idea of separateness go

^

The diabolical man is a part of my body as a wound or a burn is We have to nurse it and get it better, so continually nurse and help the diabolical man until he ' heals ' and is once more happy and healthy

While we think on the relative plane, we have the right to believe that as bodies we can be hurt by relative things, and equally that we can be helped by them This idea of help, abstracted, is what we call God The sum total of all ideas of help is God

God is the abstract compound of all that is merciful and good and helpful , that should be the sole idea As Atman we have no body So, to say, " I am God and poison does not hurt me, ' is an absurdity While there is a body and we see it, we have not realized God Can the little whirlpool remain after the river vanishes ^ Cry for help, and you will get it, and at last you will find that the one crying for help has vanished and so has the Helper, and the play is over , only the Self remains

INSPIRED TALKS 193

Having done this once, come back and play as you will. This body can then do no evil, because it is not until the evil forces are all burned out that liberation comes. All dross has been burned out, and there remains ' flame without heat and without smoke \

The past momentum carries on the body ; but it can only do good, because the bad was all gone before freedom came. The dying thief on the cross reaped the effects of his past actions. He had been a Yogi and had slipped ; then he had to be born again ; again he slipped and became a thief; but the past good he had done bore fruit, and he met Jesus in the moment when liberation could come, and one word made him free.

Buddha set his greatest enemy free because he, by hating him (Buddha) so much, kept constantly thinking of him ; that thought purified his mind and he became ready for freedom. Therefore think of God all the time, and that will purify you.

(This ended the beautiful lessons of our beloved Guru. The following day he left Thousand Island 9 Park and returned to New York.)

THE SONG OF THE SANNYASIN 3

WAKE up the note! the song that had its birth
Far off, where worldly taint could never reach ;

In mountain caves, and glades of forest deep,
Whose calm no sigh for lust or wealth or fame
Could ever dare to break ; where rolled the stream
Of knowledge, truth, and bliss that follows both.
Sing high that note, Sannyasin bold ! say_

"Om tat sat Om ! "

Strike off thy fetters! Bonds that bind thee down,
Of shining gold, or darker, baser ore ;

Love, hate—good, bad—and all the dual throng.
Know, slave is slave, caressed or whipped, not free ;

For fetters though of gold, are not less strong to
bind ;

Then, off with them, Sannyasin bold ! Say—

{< Om tat sat Om ! *'

1 Composed at the Thousand Island Park, New York, in July
1895. See page 24.

THh SONG OF THE SANNYASIN 195

Let darkness go ! the will-o'-the-wisp that leads
With blinking light to pile more gloom on gloom.
This thirst for life, for ever quench ; it drags
From birth to death, and death to birth, the soul.
He conquers all who conquers self. Know this
And never yield, Sannyasin bold ! Say—

{t Om tat sat Om I "

"Who sows must reap," they say, " and cause must
bring

The sure effect; good, good ; bad, bad ; and none

Escape the law. But whoso wears a form

Must wear the chain." Too true ; but far beyond

Both name and form is Atman, ever free.

Know thou art That, Sannyasin bold ! Say—

" Om tat sat Om ! "

They know not truth, who dream such vacant dreams
As father, mother, children, wife and friend.
The sexless Self! whose father He? whose child?
Whose friend, whose foe is He who is but One ?
The Self is all in all, none else exists ;

And thou art That Sannyasin bold ! Say—

" Om tat sat Om!"

196 VEDANTA PHILOSOPHY

There is but One—The Free—The Knower—Seif I
Without a name, without a form or stain.
In Him is Maya, dreaming all this dream.
The Witness, He appears as nature, soul.
Know thou art That, Sannyasin bold ! Say_

"Om tat sat Om !

Where seekest thou ? That freedom, friend, this
world

Nor that can give. in books and temples vain
Thy search. Thine only is the hand that holds
The rope that drags thee on. Then cease lament,
Let go thy hold, Sannyasin bold ! Say—

" Om tat sat Om ! "

Say, " Peace to all: From me no danger be

To aught that lives : In those that dwell on high,

In those that lowly creep, I am the Self in all!

All life both here and there, do I renounce,

All heavens, and earths and hells, all hopes and fears. ^

Thus cut thy bonds, Sannyasin bold ! Say—

"Om tat sat Om ! "

THE SONG OF THE SANNYASIN 197

Heed then no more how body lives or goes,

Its task is done Let Karma float it down,

Let one put garlands on, another kick

This frame , say naught No praise or blame can be

Where praiser, praised, and blamer, blamed are,—one

Thus be thou calm, Sannyasin bold I Say—

"Om tat sat Om j "

«

Truth never comes where lust and fame and greed

Of gain reside No man who thinks of woman

As his wife can ever perfect be ,

Nor he who owns the least of things, nor he

Whom anger chains, can ever pass thro' Maya's gates.

So, give these up, Sannyasin bold • Say—

"Om tat sat Om ' ' "

Have thou no home What home can hold thee,
friend ^

The sky thy roof, the grass thy bed , and food,
What chance may bring, well cooked or ill, judge not
No food or drink can taste that noble Self
Which knows Itself Like rolling river free
Thou ever be, Sannyasin bold I Say—

" Om tat sat Om 1"

198 VEDANTA PHILOSOPHY

Few only know the truth. The rest will hate
And laugh at thee, great one ; but pay no heed.
Go thou, the free, from place to place, and help
Them out of darkness, Maya's veil. Without
The fear of pain or search for pleasure, go
Beyond them both, Sannyasin bold ! Say_

" Om tat sat Om "

Thus, day by day, till Karma's powers spent
Release the soul for ever. No more is birth,
Nor I, nor thou, nor God, nor man. The ' I '
Has All become, the All is ' I ' and Bliss.
Know thou art That, Sannyasin bold 1 Say_

" Om tat sat Om "

NDEX

[The following Index, newly added to the fourth edition of *{Inspired Talks}*, is based on the one prepared by Mile. Lizelle Reymond to M Jean Herbert's translation of this work into French. We acknowledge our thanks to them both for permitting us to use it.]

ABSOLUTE being the—79,99,

—and God for *Isvara*) 74,
136 , knowledge of the—84 ,

—and Nature 37

Abstraction 64, 108. 111, 118,

192

Achit 116 See also ' Nature',
Action —in *Bhakti Yoga* 90, 91 ,

giving up—to the Lord 172,

moral—177, 189 , purifying

—149 ,—and reaction 107,
126, spitting out—172. See
also 'Fruit', 'Karma Yoga*
and ' Work '

Actor Divine 54

Adam 58

Adhyasa 83

Adoration see *Bhakti Yoga* \

Adnshtam (or unseen cause)
112

Advaitism 68, 75, 85, 88, 92,

99, 109, 114, 118, 119, 144,

167, 175, 185.

Affections worldly—48

Agm 168

Agnosticism 99, 106

Ariam Bra/imasmi 104

Ahnman 39

All 42

AHah 168 See also 's/am'

and 'Mohammed'.

All-Merciful 73, 159

Almighty 159

Ambition 66

America 179 190

Anasuya 144

Angel 64, 111, 150, 154, 177.

Animals 80, 176

Ant 43, 64, 130, 182

AntarJyot/s 130

200 VEDANTA PHILOSOPHY

Aphorism see ' Paten/a// * and
' Sutras'

Apia 131

Ar\una . 54, 62

Aryans 93. 155

Asana 136

Aspiration —spiritual 66

Assassin 85 See also ' Mur-
derer '

Asthf 180.

Atheism 88, 123, 156, 182

Atman bliss of—145 ,—and
Bra/iman 90, *Buddha* and—
66,—and delusion 133,—is
the fearless 78 ,—is free 91,
105, 151, 178,—as the goal
97, 102,—is the essence of
all hallucination 148 ,—is in-
corporeal 113, 192,—is in-
finite 180,—is *isvara* 128.—
and knowledge 96, 117,
118, 127, 134, 144, 145, 148,
149,—is luminous in itself
113,—its manifestation 109,
—is one 119, 127. 180—is
our real nature 41, 49, 52, 60,
90, 91. 103, 118, 120, 125,
139, 144. 145, 146, 170, 180,
189,—is perfect 180 , power
of—109, proof of—107,109.
125,—is the source of all 97,
107. 109, 120, 134,139,144,

146, 148, 189,—is always the
subject 83,—is unchangeable
85, 180,—is unknowable 105,
139,— and the *Yogms* 97
See also ' God ', ' Self' and
'Soul'

Atom 109.

Atn 144

Attachment 62, 31

Attributes 73. 116, 119, 128,
148

Avadhuta Gita 144

Avatara see * Incarnation of
God'

Axe stroke of—86, 149

Azad 104, 134. 172,188 See
also ' Liberty'

BABY 149

Bad day 158

Balls of poison 104.

Banyan 134, 175

Baptism 45, 142

Barter 40

Bas-relief 115

Beggar 86, 126, 161, 176.

Begging monks 55

Being pure—74 See also ' Is-

ness '

Bell-eared (or *Ghanta-karna*)

76

Beloved 160

INDEX 201

Beyond 86.136,140, 146

Bhagavad Gita authority of—
120 teachings of—62, 67,
129 See also 'Ar^una' and
' Krishna '

Bhakti Yoga 44, 49, 71, 72,
75, 76, 90, 100, 115, 120,
128, 157, 159, 162. 166 See
also *Guru Bhakti* ' and
Yoga '

Bhakti Sutras 44

Bible (citations from the)—
St John (1-1) 37, 38. 44,
148. 186. St Luke (6-27)
181, St Matthew (5. 8,) 191.
(6. 10) 137. Gospel of St
John 37, 38, 58 , man and
the—169,—the New Testa-
ment 109, 161 ,—among the
Protestants 79 utility of—42
See also * Books ' and ' Scrip-
tures '

Bird. 155

Birth 84, 86. 127, 188, super-
natural—58

Blasphemy 79. 153. 182

Blind 130, 141

Bliss —and complexity 122 ,—
^ and God 53 —and joy 56 —

and love 49 ,—and self 145

fr —and self-poise 39 ,—and the
soul 50 ,— and the Truth 61

—and the world 51, 190, **See**
also * *Sat-chid-ananda* '

Blow —of the axe 86,149 .—of
the hammer 63 ,—of life 154,
160 ,—ofthe whip 56

Body —and bondage 59,188,
192, 193,—eternal 177 ,
God—59 , identifying with—
43,84,88, 115.140,141,147,
175, 192 , in the, and not of
the,—56 limitations of—59,
141 ,—and mind 63.121, 125,
126, 149. 157, 180,—is mor-
tal 141. 175. 177,—and Nir-
vana 178 ,—of the perfect
man 44, 158, 193,—a dark
room .178 , superiority of the
human—91, 150. 154, 178,
191 ,—and ultra-conscious-
ness 43 ,—and universe 43,
147 177. 192. utility of—44,
61. 87. 91, 141 See also
' Mind ' , ' Name and form '
and ' Organs of sense

Bondage 52 ,—and *Atman* 144,

—and causation 191 , cessa-
tion of— 137,—and conscious-
ness 121 ,~ and dream (illu-
sion) 137 ,—and duty 174,
175, effect of—112,—and
enjoyment 87 . to escape from

—59, 191 , eternal-59,—to

202 VEDANTA PHILOSOPHY

fame and money 126, 150 ,
 give up—52 ,—and idealism
 81— and injury to others 137 ,

—and knowledge 119, 144,

—and liberty 112 ,—and love
 134, 164 —and power 130,

—and purity 191 ,—and work
 113. 130 See also ' Liberty '
 and ' Slavery '.

Book see * scripture '

Bow and arrow 97

Brahma 113, 144

Brahmachann see ' Chastity

Brahman absolute—96,—is
 without action 90 , all is~84,
 157;-and *Atman* 90, 113,
 118.— and *Brahma* 103,—
 and *Buddha* 66 ,—and food
 61 .knowledge of—84,85.89,
 90, 97. 113. 119, 128, 157,
 166 ,—and knowledge 90 ,—
 and *Maya* 68, 86, 186 ,—
 and mind and imagination
 105 , realisation of—85, 86 ,

—and SankaracDarya 105 ,
 show—103, we are—62, 84,
 103, 166. 178 See also
 'God'

Branma 5ama! 57, 165,

Brahmavidya 96

Brahmavit 177

Brahmins 67, 92, 143

Bhadaranyaka Upamshaa 139.

Brutality see ' *Jamas*

Bubble 44

Buddha —and caste 93,123 —
and his enemy 193 ,— an in-
carnation 37 ,—and morality
95 ,—and Personal God 65,—
a revolutionary 123 , teach-
ings of—65, 67 ,—and the
Vec/anta. 122, 178. 179.—
and woman s rights 152 See
also ' *Buddha* and Christ *
and ' Buddhism '

Buddha and Christ adoration
of—150. 153, 168, 169,—
and the golden rule 181 ;

our ideals of—152,—identi-
fied with God 57 , idols of
—152, imperfections of—151,
152. the light of—169 .—
manifestation of Mother 74.
78 ,—names of a state 78 ,—
the two greatest Prophets 44,
67 ,—are but waves on the
ocean 153 ,

Buddhism 92, 93, 98, 97.178.
See also ' *Buddha* '

Bull 54

Bullock 190 <

Burden 172

Burning —of dross 193,—of
widows 165.

INDEX 203

CANNIBALS 142

Cask 65

Casts 93. 123, 144

Cause —and effect 121, 167,
191 first—109 .—instrumen-
tal 109 .—material 109 ,—un-
seen 112 See also 'Time,
Space and Causation '

Ceremonies see * Rites and
ceremonies '

Chain 39. 42, 79, 115, 125,
166, 185 ,—of gold and of
iron 39, 49 ,—of Guru power
45

Charity 40,134.138,164,165

Chastisement 80, 102, 143

Chastity 97, 136, 139

Cheque 40

Chicago 139

Children —of God 47 —of
light 47

Chinese cooly 76

Chit 116

Chitta 126

* Christ the Absolute through—
38 , birth of—58 ,—and delu-
sion 177 ,—and the divine
man 38 —is helpful 38, 47 —

Si an incarnation 37 38, 45 —
and Roman Empire 187,—and

* sacrifices 143 ,—and the shop-
keepers 162,—the Son of

God 52, **see** the—132 ,—
and the thief 193 **See** also
' Bible ' , ' Buddha and Christ'
and ' Christianity'

Christianity 37, 38, 98, 143.

180, 186 See also ' Bible ' and

'Christ .

Churches and Temples 42, 73,.
123, 154

Circle of light 60, 99, 168

Clay 62. 109

Cloud of Virtue 133

Coin 52. 61.

Comforter 58

Concentration 87, 134, 167,
174

Confuc/us 180

Consciousness 43, 92, 93, 117,
118, 121,131

Contemplation (or thought)
131, 137

Continence see ' Chastity

Conversion 98

Cork 51

Cow 96, 100

Creation —in the Bible 37 ,—is
infinite (without end) 52, 86 ,
—and love 97 , renewal of—
44 ,—and rupture of equili-
brium 51 ,—by Tapas 72 ,—
and the Vedas 95, 154 —and
the will 120

204 VEDANTA PHILOSOPHY

Creator 65, 103

Credo (belief or dogma) 42,

114. 148

Crystal 43. 65

Curse 138

DAKSHINESWAR 57, 70

Darkness 38. 111

Dattatre/a 144

David 75

Death —analysed 86, 127,—is certain 101, 141,—does not exist 84 , multiplicity of— 176 , physical and mental— 176

Degeneration 85

Deity 54, 107. 143, 151. 175

Delusion —and purifying action 149, 150.—and *Atman* 120. 133,—of bondage 145,—creates delusion 133,—and heaven 150,—and ignorance 84. 85, 185.—and Jesus 177.—and Maya 133,—and nihilism 99 , the world is a—41, 146, 175 See also -Illusion' and ' Imagination '

Demons (devils) 56, 111

Desire —makes beggars of us 86, being without—55, 103,

134, 171,—and bondage 171.
check to—45, 134 , con-

quest of—134. 140 the
cup of—173 ,—and the ex-
ternal world 160 —for free-
dom 178 , fulfilling of—87,
—for God 159 ,—and heaven
85 ,—and human love 45 ,—
is ajoke85, 86. 134, 135.—
and knower of God 177,—
and love (*Bhakti*) 45, 134,~
and the Lord 173 , renouncing
of—62, 103, 104. 134, 135,
150. 173 , sensual—56 —
and will 106

Devil 56, 67, 136,186, 192
Devotion see * *Bhakti Yoga* '
Deva 144

Dharana 87 See also ' Con-
centration '

Dhyana 87, 90 See also

(Meditation '

Differentiation 60, 90, 116,

121. 146, 192

Disciple 129. 184.

Disease 128, 146, 185 See

also ' Healing

Divine 38

Divinity see ' Sattva '

Dog 40,101,135,171, 191

Dualism see ' *Dvaitam* '

Duty 54, 107, 143, 151. 175

Dva/tam 39, 75, 76. 86, 88

106. 144. 167, 175

INDEX 205

ECHO 136, 141

Ego 61, 62

Egotism 63

Emancipation 130 See also
' Liberation

Embryo 182

Energy 61, 72, 179 See also
(*Sakti*

Enjoyment 49, 56 87, 162

Equality 77. 90

Equilibrium 52, 107, 111

Escape 59 See also ' Libe-
ration '.

Essence —of bliss 146,—of
Christianity—38,—of exist-
ence 146 ,—of hallucination
148 , —of Hinduism 70 ,—of
knowledge 92. 119. 145 ,—of
love 40 ,—and ocean 127 ;

—of the Vedas 85

Eternal 77, 127 159

Ethics 156

Eucharist 142

Ever-free 145. 158, 159

Evil —changes only in form
" 190. elimination of—45. 149.
158. 163, 192 fear of— 41.
85, 130, 134,176.— and free-
w dom 39 —and good 67, 197 ,

—and human body 197, ne"
^ gation of—115 utility of—51,
138. 154. 190. worship of—

71 —and why 135 See also
' Good and bad ' and (Sin '
Evolution see 'Reincarnation '
Existence 59. 117. 119 See

also ' *Sat-chid-ananda*
Expression 59

FAITH 125

Fall 58,185 See also ' Rela-
tive knowledge '

Father 38, 52. 148

Fear 41. 74. 77, 104. 107.
176 *Bhakta* and—160.—of
God 74

Fighting 108

Fire 119

Fish basket 50

Fisherwomen 50

Flag 187

Food (nourishment) 61, 123.
173

Form free oneself from—59 ,
human—45. 154 See also
' Body ', ' Man ', and * Name
and form '

Fox 66

Freedom —and actions 90. 107.
113, 138. 178,—and *Atman*
105, 111 ,—and body 113,—
and bondage 105.191, 195,—
and books 114,—and causa-
tion 62, 113, **191** ,—and

206 VEDANTA PHILOSOPHY

complexity 106, 122, 134 , criterion of—63 , desire for—150. 155, 174 .—and *Dhyana* 90 ,—as goal 52. 154 .—and God 77. 86, 89 , —and good and bad 39, 52, 90 ,—and ignorance 89 ,—and illusion 85, 105, 134,—and incarnation 39 ,—and knowledge 114,—and love 164,—and man 52, 91, 103, 105. 106, 113, 122, 126. 154,—and name and form 62 , open air of—154, perception of—149, —and personal effort 107, 108 188 ,—and religion 79 ,—and self-confidence 108, 172.—and self-poise 39, 52,—and super-conscious state 177 ,—and unaffectedness 53 , value of—60,—in the Vedanta 81 ,—and will 106, 107, 108 ,—and worship 90, 113, 120 See also 'Azac/', '*Bondage', 'Freewill', 'Liberation ' and ' Slavery '

Freewill 106, 107, 108, 185

Friction 87

Fruits 63. See ' Burden '

GANGES 68, 120, 161.
Gautama See * *Buddha* \
Generalisation 110. 111

Ghantakarna 76

Gifts of God 150. 178

G/ta see ' *Avadhuta G/ta* ' and

' *Bhagavat* G/ta

Give 40,—to God 46 49,
101, 138, 160,—religion 45.
100 See also ' *Bhakti* \ 'Cha-
nty ' and ' *Yoga* '

Glass see ' *Water* '

Glass beads 53, 161

God —the highest abstraction
64, 114, 192,—and anger 40,
75, barrier between soul and—
101 , to bargain with—160,
being—60, 103, 120, being
and knowing—58, 103, 144,
catching—in a net 48 , chas-
tisement by—102 ,—as one's
child 160 ,—and his greatest
children 47 ,—is the *Chit* 116,

—comes to everyone 70 . to
create—77, 121, 159, 186,

—and the devil 67, 186,
diversity of the manifestations
of—53 ,—is everywhere 41,
65 ,—is the sole existence 59 ,

—and fearlessness 104, for-
getting—46 , - -with form 121,

—is free 52 ,—and getting^
all 42 ,—the last generalisa-
tion 111, 114. gifts of-178,

—gives 40 , to give all to—

INDEX 207

49,138, 158, 164;—our goal
61 ;—of gods 153 ;—and
helping 164, 175;—and homo-
geneity 66, 81 ;—is ' I ' or
ego 103 ;—does not see ini-
quity 75 ; to know—95, 103,
114, 176, 177;—essence of
knowledge 92. 119, 152;—
essence of love 4U ; mad after

—45 ;_is man 64, 79. 94, 153
186 ;—percolating through
Nature42; nature of—53,135;

—has two natures 74 ;—Per-
sona! 65, 96. 111, 120, 121,
159. 185 ;— the philosopher's
stone45; pitying—138;—plays
with the world 40, 50, 53 ;

power of—37 ; proofs of—95,
123, 124, 139 ; reasoning on

—47, 95. 123; refuge in—46,
80, 137; see perceive, realise

—86. 88, 90, 91,92, 96, 103.
108. 124.130,140. 181, 191 ;

—is the Self 52, 64 ;—is the
Self objectified 120; Son of

—58 ;—is the soul 59, 60,
115, 140, 141 ; speak of—
47 ; surrender our actions to
_.46, 47. 48, 49, 91, 130;

think of—47 ;~of truth 91 ;

—and the universe 114; will of

— 87 ; work of—55, 61 ;—is

the world, not the world, is
 Nature, has become Nature
 83, 109, 110. See also
 'Absolute', ' *A dvaitism* ',
 ' *Agni* ', ' All ', ' Almighty ',
 ' *Allah* ', ' *Atman* '. 'Without
 attributes', 'Being', 'Beyond',
 'Creator', 'Divine actor*',
 'Divine', ' *Dvaitam* ', 'Energy'.
 'Eternal', 'Father', 'Friend',
 'God of Truth', ' *Guru* of
 Gurus ', ' Holy One ', ' Homo-
 geneity ', ' Infinite', ' Intelli-
 gence ', ' /svara ', ' Jehovah ',
 ' *Jivatman* ', ' King of kings ',
 ' Knower', ' *Krishna* ', ' Life of
 our life ', 'Light of the world*.
 ' Living ', ' Lord ', ' Supreme
 Lord', 'Moon of life',
 ' Mother', ' Nature', ' Omni-
 scient', 'One only', ' Para-
 matman', 'Perception',
 ' Perfect', 'Principle', 'Pure',
 ' Purusha', ' Reality',. ' 5at-
 cri/c/-ananda', 'Self', 'Siva',
 ' Soul', ' Sun ', ' Tat', ' That',
 'Trinity', 'Truth', 'Ultimate',
 ' Unchangeable', ' Unlimited'.
 ' *Visishtadvaitain* \ 'Well-
 beloved', 'Witness',
 -Word'.

Golden Rule: 181.

208 VEDANTA PHILOSOPHY

Good —and freedom 53 .—

and Truth 39 See also'Good

and bad

Good and bad not being

affected by—138,—are

chains 39 —are inseparable

39 51 53, 67, 85, 190,—

make us slaves 53

Gospel see ' Bible

Grain of salt 60

Grapes 44

Gnhasta 71

Gudakesa 62

Guru 45 89, 97, 129 163.

174 See also 137, 150, 183.

Guru *Bhakti* 163

Guru of *Gurus* 164

Gymnasium 108, 138

HALLUCINATION 148

Hammer blow 63

Hanuman 72.

Happiness 49, 61, 107, 157,

191

Harmonious development 184.

Harmony 63, 70

Harp 175

Hasan 102.

Hatred 61.86.

Healing 103, 185. 192.

Health 61. 161

Heaven see ' Paradise .

Hell —and heaven 155 seeing

—140,—and truth 61

Help (idea of) 192

Himalayas 185

Hinduism 70, 98

Hindu Pantheon 103

Hindus 78 93, 94 98 180

Historian 122

Holy Ghost 45

Holy One 144

Homogeneity 60 121 See also

— Differentiation ' and Identity-

Hope 158

Hornet 104

Hydrostatic paradox 75

Hypnotism 103

Hysteria 124

IDEALISM 64,81,99

Identity (or sameness) 51 60,
68, 69, 80 99. 108 164

See also ' Differentiation '
and ' Unity '

Ignorance 90. 92, 101, 103,
114,135,172,173,182.185

Illumination 125

Illusion —andAtman 120 bond-
age and—105 cup of—185

—and desire134,—destroys—

135 , eternal—85 , free from

—85 .—and helping others

INDEX 209

175,—and manifestation 85 ,
 nature of—115, origin of—
 99. reject—84, 146. 150,—
 of self and of body 115 ,
 being sublet to—169 See
 also ' Delusion ', ' Imagina-
 tion and ' Hallucination
 Image worship 65, 71, 79
 Imagination 185 See also

* Delusion and ' Illusion

Immortality 44, 52, 122

Impurity 75, 187

Incarnation of God —as Christ
 38 , and Divine manifestation
 37,—gives religion 45,—and
 the theory of oneness of God
 and man 186 —and Rama-
knshna 38, 45, 71,—and
 Sankaracharya 93, ten

—94

India 57. 65, 71, 88,93,98,

108,112. 129, 143, 152, 156.

165. 179, 190.

Individuality 122 See also

' Identity ' and ' Personality \

Inference 135

Infinite 44, 89, 97, 107, 147

Ingersoll 151

Iniquity 163

Inspiration 78, 87, 95, 124,

129. 173
Instinct 125
14

See also 'Inspi-

Instrument body and mind **as**

—61, 180,—of God 57,

Tapas as mental—72,—and

worker 111 See also

'Tool'

Intelligence 79

Intolerance 76

Intuition 91

ration '

Islam (Mohammedanism) 94,

98, 180, 184 See also

'Mohammec/'

Is-ness 180

Isvara —and the Absolute 136 ;

—and the *Atman* 128,—and

Bhakts 137,—and *Brahman*

96,—and Hindu Pantheon

103,—and *Paramatman* 135 ;

—in Ramanu/a 116 See also

'God Personal '

JANAKA 187

Japa 89

Jehovah 143, 168,186.

Jesus see * Christ'

Jews 143, 180,—and righte-

ousness 56

Jiva 119. 122 See also 'Soul'

and " Atman '

Jivanmuktas 57, 149. 183

jivatman 135

Jnana-ba/a-knya 119

210 VEDANTA PHILOSOPHY

Jnana *Yoga* 68. 157, 184 See

also ' *Yoga* '

Jnanm see also ' *Jnana Yoga* '
Judaism 98, 109.

KAU 68, 82. See also ' *God* '
and ' *Mother* '.

Kant 110

Karma 84 See also ' *Karma*
Yoga '

Karma-kanda 95

Karma Yoga 54, 57. 62. 63.
91. 107. 113, 115, 129, 161,
165

Karm, 105.

Katha L/pamsnad 140

Kick: 100.

Kingdom —of Heaven 55,187 ,
—of light 161

King of kings 161

Knot see ' *Chain* '

Knower 60, 86, 114, 118, 139

Knowledge absolute—47, 64,
74.78, 81. 90, 92. 95, 114-
120, 127, 144, 147, 154, 163,

174, relative—55, 58, 60,
64 84,92. 93, 95. 114—118,
139, 144, 147, 154, 169,
way of—47, 84 92 95. 100.
101. 114—120, 127 See also
' *Jnana Yoga* ' and ' Reason '
Krishna 62.74, 120, 150. 168

Kumbhaka 129

Kundalmi 73

LAKE 52. 184. 190

Lamp 91, 124

Lao Tze 180

Lasting 133

Laugh 136

Law 84, 139, 189

Laying of hands 45

Left-handed way 73

Liberation conditions of—178,
191. 192. desire for—174,—
and Dhyana 90,—given by
Jesus and *Buddha* 193,—in
one life 170.—by work 60,
129 See also ' Freedom '

Life —and death 52, 60,—and
the Divine Mother 73 —and
evil 51,—and freedom 52, 60
nature of—51, 91.—of past
and future 182, source of—
52.—and soul 60 See also
'Existence', and 'Reincar-
nation

Life of our life 41

Light 46,47

Light children of—53 , circle
of-60. 99, 168, inner—65.
163, machine of—111 . new
-69,-in oneself 113, 134

Light of the world 77

INDEX 211

Lily 57

Limitation 146

Lion 66

Living 169

Living-free see ' *Jivanmukta* '

Lord —of souls 62 , supreme—
159 See also ' God '

Lotus 130

Love —absolute 49 ,—for ail
49, 130, 134, bliss of—48.
—in *Buddha* 123,—never
denounces 66 , effect of—
74, 75 , extreme—44 ,—and
freedom 164 , human—45,
159 , inexpressible—159 —
and knowledge 46, 101 ,—as
Mother 73, 97 , sign of—45,
46 sorts of—46 , sun of—
46 supreme—45,46,159 —
and will 100 See also

Bhakti Yoga . ' Mother and
' *Parabhakti* '.

Lunatic asylum. 45.

Luther 156

Luxury 156

MACROCOSM 75

Madhva 89

Mahesvara 144

Ma/ttrey; 139.

Malabar 112

Mahk 102

Manifestation —of the *Atman*

85. 109 —of God 38, 77, the highest—78, infinite—86 — and Maya 37, 38, 135 ,— of power 73 ,—is secondary 59, endless series of—165 , —and the wave 127 —and worship 77

Mantra 129, 133

Mark 97

Mastery —of our brain 107 ,— of desire 134, 139 ,—of our mind 141, 167. 174, 184,— of senses 174

Materialism. 56, 64, 81, 98, 156

Matter —and being 109 ,—and fear 41 ,—and mind 42, 180, 189,—and principle 59,— and soul 82 ,—and thought 58, 155 See also 'Body '

Maya breaking away from— 174 ,—and cause and effect 121, 167 —and change 147, to conquer—137 —and delusion 133 , desert of—137 , effect of—68. 125. 133, 135, 148, 186,—is the energy of the universe 86 ,—and God 121^ 185,—and great ones 136,—and *Jivatman* 135.— and life and death 52 ,—and

212 VEDANTA PHILOSOPHY

manifestation 37 , nature of—
 186. the net of—174 ,—and
 Paramatman 135 ,—and time,
 space and causation 110,
 wall of—136 , -and the Word
 37 —and why of it 135 See
 also God ' , 'Illusion',
 ' Nature ' , 'Universe'
 - World

Meditation 87, 90, 97, 133,
 142, 174 See also ' Driyana ' ,
and ' Ra/a Yoga '
 Melancholy 128,
 Memory 116, 127
 Mentat suicide 67
 Mercy 137
 Mercy of God 38, 47
 Merry-go-rounds 165
 Metaphysics 99, 109.
 Mice 134
 Microcosm 75
 Military power 76
 Millennium 64
 Mdtan 63
 Mwuimsakos 106
 M»nd " "and *Atman* 134, 147,
 180. is a compound 106,
 concentrated—124 , con-
 quest of 131 —and eternity
 115 and knowledge 115,
 144 and the letter 59,
 Snrutsr-ig by—48 .—and matter

42. 180, 189 —and Nature
 147 —and philosophy 131 ,
 powers of—124, 150 —and
 senses and organs 83, 87, 141
 super-conscious—131, uncon-
 scious—131 See also 'Body
MiraBas 157
 Miracle 133. 169
 Misery 49, 84, 136, 190

Missionaries 98
Mohammed 58, 94 186 See

also ' /s/am '

Mohammedans see /s/am
Money 93, 126, 163, 176 See

also 4 Riches'
Monism see * *Advaitism*
Monkey 56
Monotheism 186
Moon —of my life 179 ,—of

realisation 100
Morality 95, 107, 122, 131,
156, 189, 191 See also
' Good and bad
Moses 44, 109, 169 181
Mosquito 53
Moth 46.
Mother the Divine—72, 73.
78, 121. 179. invocation to

—41, 82, 179 See also

- God', ' Kali and (*Prakr/ti* \
Mud puddle 53
Mukts 178. 189 See ' Liberty \

INDEX 213

Mundaka Upanishad 96

Murderer 49, 85

Mythology 109, 122, 139, 168.

NAME AND FORM 59 62,74,

147 See also ' Body

Narac/a 45

Nature —changing 147, 158 ,

—and God 37, 42, 74, 87,

109 110, 158, mortal—141 ,
and religion 70,—and Self

147 See also ' World, and

' Universe '

Nescience 84, 109

Net to catch God in a—48 ,

Ma/a's—174.

Net/ *Neti* (not this', 'not

this') 105, 146, 178

New Testament see ' Bible '

Niagra 185

Nihilism 99

Nirvana 65, 178

Nishtha 42, 166

Nivntti and Pravntti 58, 189

Nose 171

OBJECT see ' Subject and
object

Ocean —and the Absolute 74 ,

and the Mother 74,—and
the true I 153,—and wave
43, 80 127 173, 184

Om 72. 87, 90. 128
Omnipotent 73, 82, 159 **See**

also ' Energy ' and ' Strength
Omnipresent 71, 73, 110
Omniscient 141. 159
Om tat sat 82, 116, 138. 185.
One only 108, 110. 119,
Onesidedness 42
Orange 151

Organs of sense see ' Sense ,
Ormuzd 39

PADARJHA 158

Painting 80, 180

Pantheism 110

Para-bhakti see ' Devotion

Paradesa 155,

Paradise 85, 140, 150, 155,
162

Paramahamsa 163

Paramatman —135

Parsees 39 See ' Zoroastrianism

Patan/a/f aphorisms of—126,
136

Path see ' Yoga

Paul(St) 69

Peace (perfect calmness) 50

Perception degrees of—155 ,
—and differentiation 116,—
and God 96 , individualised—
95 ,—and inference 135 ,—

VEDANTA PHILOSOPHY

and reasoning (point of separation) 148, 173 ; sensory—131 ; superconscious—96, 131, superiority of—117, 123.

Perdurable: 127.

Perfect: 38, 80.

Perfection : 38, 64,

Perseverance : 81.

Personality: 57, 60. See also

'Identity' and 'Individuality'.

Phantasm : 58, 64.

Philosopher's stone : 45.

Philosophy :—of the beyond 86 ;

—and books 79, 106;—and creation 86 ; goal or role of

—100. 108, 109, 142, 145, 173; Hindu—88, 106. 108,—and love 100 ;—and the mind 131 ;—and religion 88. 100, 108;—of *Sankaracharya* 88, 94, 95, 117, 123,-in St. John 83 ; the three stages of

—108 .—and the *Vedas* 154 ;

—of Vyasa 88.

Physics: 109. 121.

Pity: 138. 182.

Plant: 42. 47, 110. See also

' Tree '.

Play:—of children 50, 80 ;—of

God 40, 49, 53 ;—of life

108, 192.

Pleasure :—and good and bad
51 ;—of the mind 50 ;—and
pain 51 .—of the Self 50 ;—
of the senses 50, 62 ;—is a
serpent 56 ;—in the world 51.

Poem : 41, 78, 101.

Posture : 136.

Potter: 109. See also ' Clay '.

Poverty : 150.

Power :—and God 73. 95 ;—is
one only 67 ; word of—57 ;

—of thought 129. See also
'Energy', 'Omnipotent'
and ' Sakti '.

Powers: 104, 133.

Prakritr. 68, 118, 134. See also
' Mother '.

Pramantha : 87.

Pranas: 128.

Pravritti and Nivntti: 58, 189.

Prayer: 73, 77, 95. 102. 104,
142, 161.

Priests: 67, 123.

Principle: 57, 59, 65, 111, 181.

Proofs of God: 95, 123. 139.

Prophets : 45, 59, 70, 79, 92,
109, 148. 153. 164, 181. See
also ' Incarnation of God '.

Protestants : 79.

Psychology : 106.

Puraka : 129.

Pu/anas: 89.

INDEX 215

Pure 159

Purification 105, 142, 145,

193 See also ' Purity '.

Purity 57, 58, 65, 130, 145,

191 See also 'Sin '

Purusha 118, 134

QUALIFIED MONISM see (*Vis-
ishtadvaita* ')

RABBIA 101

Raps see 'Tamas.Ra/as.Sattva'

Raia Yoga 91, 126, 133, 136-

139 See also ' *Patan^ali/* and
' *Yoga* '

Ramaknshna biography of—
67, 71, 73, 121. 163,—and
the glass cask 65,—incarna-
tion of God 38, 45, 71,—
and *Kesab Chandra Sen* 57 ,
teachings of—53, 59. 70, 93.

Ramanuia 89, 92, 116, 118

Reaction 107

Realisation 90, 117. 131, 132,
139,140,144, 148, 151,166,
181

Realism (materialism) 64, 81,
99, 189

Reality 82, 142, 147 See also
' Illusion

Reason —and *Buddha* 123 ,
vicious circle of—135 , —and

inspiration 95, 173 ,—and
intuition 92 , limits of—123 ,
173 , realised—95 ,—and reli-
gion 108, 124,—and Schopen-
hauer 110

Rechaka 129

Reform 66

Refuge 46, 80, 137

Reincarnation 165. 166, 182,
193.

Religion —and bliss of soul 49 ,

—and books 78, 79 , com-
mercial—161 ,—and fear 74,

—among the Hindus 78 ,—
and human knowledge 191 ,
last—69 . the one—59, 64,
69 ,—and perception 123,
131, 148 ,—and realisation
181 .—and reason 108, 124,
role of—42, 100, 114.—
point of separation 74, 100,
123, 173, 191 , scientific—
70. 108, 109, 131, 132.—
and superstition 88

Renunciation 47. 104, 156,

161. 162, 170,171,187,188

Responsibility 184

Resurrection 185

Revelation —is eternal 78

Riches (wealth) 150, 161

Rites and ceremonies —among
Brahmins 92,—among the

216 VEDANTA PHILOSOPHY

Christians 142, 143 ;—among the Mohammedans 94 ;—in religion 108, 124, 188 ;—according to *Sankaracharya* 96 ; value of—89, 96 ;—and the *Vedas* 84, 97.

Rope and the serpent: see

'Serpent'.

Roy (Ra/a Ram Mohan Roy): 165.

Rupa: 73. See also 'Name and form'.

SACRIFICE :—and ceremonies

89, 95, 96, 112 130;~of

oneself 171. 188.

Sacrilege: 161.

Saivas: 76.

Saktas: 72.

Sakti: 37, 73, 82. See also

'Energy', 'Mother', 'Maya.'

Salt: See (Grains of salt'.

Salvation: 111, 160.

Samadhi: 81, 121, 124. 133,

167. See also 'Inspiration'

and 'Intuition'.

Sameness: 63.

Samsara : 82.

Sanaka, *Sanandana*, Sanatana,

Sanatkumara : 58.

Sanctification: 79.

Sankaracharya : 82, 92, 93, 102,

110;112,116.118,122.179.

Sankhya: 118.

Sannyasf'n: 46, 69, 97, 138,
170, 176.

Sat: 121. See also ' Truth'.

Sattva, *Sattvika*: **see** ' Tamas,
Rajas, *Sattva*.

Sat-chid-ananda (or Existence-
Knowledge-Bliss): 63, 144,
145, 146, 178.

Satyafcama : 153.

Sava : 68.

Schopenhauer: 110.

Science: 79. 84, 96, 109, 130,
191.

Scriptures: authority of—94,
95 ;—are eternal 46, 78. 169 ;

origin of—47 ;—and personal
history 88 ; utility and limits
of—42, 46, 79, 148. 164,
169; worship of—79. See
also ' Bible ' and ' Vec/as '.

Self : apparent—and mental—
157; our basis of—49, 158 ;

—and the body 115, 147; he
whom the—chooses 105, 111 ;

—eternal and unchangeable
141. 177, 178; the ego and
the—77, 80, 144, 172,178 ;

—•and God 52, 64. 120, 164,
189; the great—54 ;—and
hatred 80; knowledge of—
64,78,84, 128. 140, 176;—

INDEX 217

and love 139 , live mthe—51,
 174 —and the mind 126. 147,
 —and nescience 84 ,—is one
 180 —and prayer 168, plea-
 sure of—50 , power of—86,
 169, 172 .—and purity 140 —
 and religion 128 ,—m5amadn/
 121 ,—as the teacher 141.
 153,—and the universe 62,
 174, 192. variations of—62,
 63 ,—and the *Vedas* 84, 85 ,
 worship of—120, 139, 176.
 we are—64 —and work 130

Self-consciousness 43, 116,
 125

Sen (*Keshab Chandra*) 57

Senses 83, 87. 140, 174

Separateness 192

Serpent rope and the—84,
 117 ,—and enjoyment 56

Shadow 50, 140

Shiva Brahman is not—89 ,—
 and Sankaracnarya 93 —one
 of Hindu Trinity 103 —is
Vishnu 76 , we are—81

Shopkeeping 161

Sickness 128

Siddhis see * Powers '

Silence 57, 126

Sin atonement for—38, 143
elimination of—45 expiation
of—80 —and ignorance 92,

103,—and multiplicity 192,
negation of—57 ,—and rein-
carnation 193, seeing—out-
side 130, 149,—and weak-
ness 115 See also ' Evil' and
' Purity'

Sishya 129

Slavery —to books and pro-
phets 164 , escape from—52,
53 ,—and free will 185 ,—and
ignorance 191, 192 , unreality
of—145, 146 See also
Chain', ' Liberty ' and ' Servi-
tude '

5oham 90, 103, 169, 174

Son see ' Christ

Sorrow see ' Suffering

Soul all the—42. 124 ,—and
Buddha 66 ,—has no caste
85 —is free 52 ,—is God 60 ,
—God and man 140. 141 ,—
God and Nature 74 ,—and
matter 82, moving—119,
nature of the—49, 82 , one—
59. 60,—of our souls 164,
179 progress of the—49,
166, series of—166 —of
the universe 77 ,—unchange-
able 60 See also ' *Atman* ',
' *jiva* and ' *Purusha* '

Spider 43, 137, 188

Sponge 108

218 VEDANTA PHILOSOPHY

St. John : see * Bible '.

St. Paul : 69, 138.

Strength : 63, 64, 69, 76, 138.

St. Thomas, the Apostle : 98.

Stump (of tree) : 96.

Subject and object: 82, 106.

Suffering: 51, 84, 96, 103, 134.

5urJs : 78, 94.

Sugar: 160.

Sun: 38, 43, 46. 53,140,180,

188.

Superconsciousness : 43, 87. 98,

99. 100,116, 131,177.

Superstition :—of body 141 ;—
and devil 136 ;—of differen-
tiation 146 ;—of heaven 85 ;

—of myths 139 ;—and reason
125; reject—144, 172 ;—of
relativity 144;—and religion
88, 179, 191 ;—and tradition
181.

Sushumna : 97.

Sutras : 44, 82, 88.

Svetaketu : 132.

Svastha : 158.

Swan : 59.

Symbols : 64, 108. 144. 168.

TAMAS, see ' Tamas, etc '.

Tamas, Rafas, *Sattva* : 51, 52,

80,92, 104, 119, 157, 177.

Tao/sts : 180.

Tapas: 72.

Tat-Tvam-Asi : see 'That'.

Taught (the) : 184.

Teachers of all teachers : 159.
Teaching : see ' Guru '
Tempie: 123. See also ' Church'.
That: thou art—59, 103, 104,

130, 169,170.

Thief : 193.

Thing-in-itself: 147.

Thorn : 40.

Thought: constant—90 ;—and

day and night 162; effect of

—54, 63, 90 ; externalised—
58, 155;—of God 47; good
and bad—63 ; nature of—
64. See also 'Meditation',

- Mind'.

Thrash : 56.

Thundering type : 69.

Tiger-god : 53.

Time, space, causation : 74,

110.146.

Tool : 173. See also ' Instru-
ment '.

Torch: 60, 168, 188.

Travellers : 135.

Tree: 42. 55, 110, 121, 135,
177; banyan—140. See also
' Plants '.

Trigunatruka Maya : 39.

Trinitarian : 38.

INDEX 219

Trinity —*Brahma, Vishnu* and *Siva* 103 —of God, Soul and Nature 74, 116, 158, 159,

—and idea of Jehovah 186,

—of knower. known and knowledge 86. 92. 105 145 ,

—of power, freedom and unity 62, 63

Truth —and *Brahman* 97 ,— and *Buddha* 123, God of— 91 . God is—116,—and doing good 188 , impartiality of ~- 125 ,—and injuring others 137. new—181, proclamation of—85, 92. 154. relative

—120 , religious—46 , search after—61, 81, 96, 126, shadow of—50 , simple— 122,—and supenm.position 85 ,—uncompromising 140, 154 188,—and the Vedas 103 See also 'Sat'

ULTIMATE 66 109, 125

Unaffected 38

Unchangeable 49,66. 115, 146

Unconsciousness 116, 125, 131

Unity 78 96. 111. 180

- Universe to create and destroy the 105 . God and the— 114 136,—and hypnotism

103 —internal and external

50,—and motion 88, 186;

—has two phases 82 ,—and
souls 42 ,—and we 63 See
also ' Nature ' and ' World '

Unlimited 107

Upamshad 88, 96, 97, 139.
140. 141 See also ' *Bhagavad
Gita* ', ' Scriptures ' ' Books '
and ' Vedas '.

VAIRAGYAM 104, 171

Va/srinavas 75

Vapour see ' Water '

Vec/anta Sutras 82

Vedas belief in the—95 ,—
and *Buddha* 123, God and
the—95, 103, 154, essence
of—85 ,—and images 65 ,
ocean of milk of—89 ,—and
philosophy 88, proof of—
95 ,—and realisation 86, 103,
140 , revelation of—95 .—
and Sanfcaracriarya 110,—
and Schopenhauer 110,
study of the—89 109, 140,
sub-divisions of—86, 97 ,—
truths taught by—85, 95, 96,
119, the truths are—46 —
and the universe 105, 154,
universality of—95 See also
' Bible ', ' Book ' and ' Scrip-
tures

220

VEDANTA PHILOSOPHY

Vegetarian : 76.

Vibration : 47.

Vice: 145, 176.

Vidya: 92.

Virtues: 89, 104, 145. 152.

Vishnu: 71, 76, 89. 103, 144,*Visistadvaita* (qualified monism

or mono-dualism); 74, 89,

118.

Vishvavastu : < Differentiation '.*Vishva*: **see** ' Chitta '.

Vulture : 93.

Vyasa: 82. 88, 102.

WATER: 53, 120. 125, 181,
185.

Wave .-abandon the—184;

Christ and Buddha are—
153 ;—and depression 190 ;

—of regeneration 67. See

also ' Ocean \

Weakness: 64, 115, 152, 154,

166. 172.

West: 109.

Wheel : 149, 158.

Wickedness: 38.

Widows: 165.

Will :—and *Atman* 151 ;—and

concentration **of** mind 124 ;

—and creation 120 ;—and
freedom 106. 107, 142, 185;

—of God **87** ;—and inspira-

tion 173 ;—and responsibility
185 ; strengthening the— 142 ;

Thy—be done 137.

Wisdom : 74, 92.

Witness: 60. 85, 107. 118. 133.

Woman: 66, 68, 69. 73. 112.

151, 152, 179.

Word : 37. 105 ;—of power 57.

Work :—without attachment 62

129;—and duty 107; the
highest—100 ;—and libera-
tion 60, 129, 138;—and love
46 ; necessity of—47 ; result
of—47, 63, 90, 91, 97, 113.

129. 148;—without selfish-
ness 174;—without thought
of self 54 ; true—54 ; value
of—60 ;—and the Vedas
114. See also 'Action',
'Duty ', ' Karma Yoga ' and
'Fruits '.

World : abandon the—56, 79,
130, 140, 141, 187;—and the
Absolute 79 ;—and conscious-
ness 93, 121 ;—and egotism y
55;—is eternal 119. 186;—
and God 61. 64, 73, 109, 110.
120. 121. 186 ; do good to the

—57, 77;—world and man 80 ; ^
in the—and not of the—62.
73, 130 ; our—79 ;—a picture '•
53 ;—and *Prakriti* 118; proofs

INDEX 221'

of—106;—and sin 57;—
and soul 82 ;—and will 120.
121. See also 'Creation',
'Gymnasium', 'Macrocosm',
' Nature ', ' Universe '.

YAJNAVALKYA: 139.

Yankee: 76.

Yogas: 42, 46. 124, 135, 142,

144. See also ' *Bhakti Yoga* \

Jnana Yoga ', ' *Karma Yoga* '

and * *Raja Yoga* f.

Yogic exercises : 129, 133. 137.

Yogm: 87, 115, 127, 131. 133,

137, 142, 193.

ZOROASTRIANISM : 39, 98.

180, 186.

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