

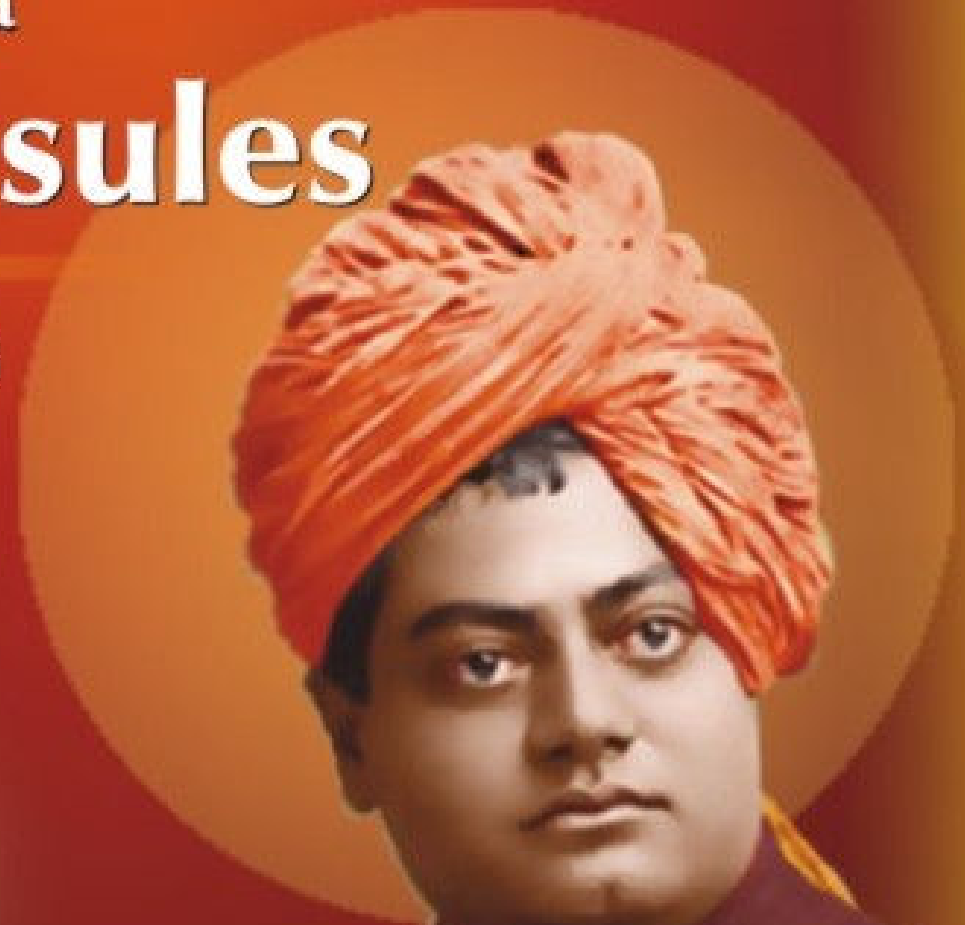
Vivekananda

Power Capsules

for Students



Swami Vivekananda College
Ramakrishna Mission, Fiji



Vivekananda Power Capsules for Students

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Ramakrishna Mission, Fiji
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Preface

As part of its effort to promote education in “Human Excellence” among our youth, the Management of Swami Vivekananda College has published **Vivekananda Power Capsules** which is a collection of 240 highly inspiring ideas of Swami Vivekananda. Every year all students of the College will receive this book as well as the following titles which have been kindly sponsored by our well-wishers:

1. How to Build Character? - Form 3
2. The Mind and Its Control - Form 3
3. Personality Development - Form 4
4. Can One be Scientific and yet Spiritual? - Form 5
5. Will-Power and Its Development - Form 5

6. Vedanta: The Voice of Freedom - Form 6
7. Jnana Yoga - Form 7
8. Karma Yoga - Form 7

The College is celebrating its Diamond Jubilee this year. As part of the celebrations the College Management has embarked on a project to get sponsors and present copies of this book to 20,000 secondary school students throughout Fiji. We firmly believe that regular study and practice of the positive and universal ideas contained herein is bound to awaken the inherent divine power in our youth for their good as well as for the good of the nation.

March 2009

Swami Tadananda
Manager, SVC



*Emblem of the
Ramakrishna
Mission
designed by
Swami
Vivekananda*

“The wavy waters in the picture are symbolic of Karma, the lotus of Bhakti and the rising-sun, of Jnana. The encircling serpent is indicative of Yoga and the awakened Kundalini Shakti, while the swan in the picture stands for the Paramatman (the Supreme Soul).

Therefore, the idea of the picture is that by the union of Karma, Jnana, Bhakti and Yoga, the vision of the Paramatman is obtained.” – *Swami Vivekananda*

Awakening the Lion Within

Daily Invocation

Let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul, assuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul: Arise, awake, and stop not till the goal is reached. Arise, awake! Awake from this

hypnotism of weakness. None is really weak; the soul is infinite, omnipotent and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny Him! De-hypnotise yourselves. The way to do that is found in your own sacred books.

Teach yourselves, teach every one his real nature, call upon the sleeping soul and see how it awakens. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come when this sleeping soul is roused to self-conscious activity.

Universal Prayers

ॐ सह नावतु सह नौ भुनक्तु । सह वीर्यं
करवावहै । तेजस्वि नावधीतमस्तु मा
विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Om. May the Divine protect us both, the teacher and the student. May He nourish us both. May we work together with great energy. May our study be vigorous and fruitful. May we not hate each other. Om Peace, Peace, Peace

Prayer for Truth, Knowledge and Immortality

ॐ असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्माऽमृतं गमय ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om. From the unreal lead me to the Real.

From darkness lead me to Light.

From death lead me to Immortality.

Om. Peace, Peace, Peace

Prayer for Strength, Courage, ...

ॐ तेजोऽसि तेजो मयि धेहि ।
वीर्यमसि वीर्यं मयि धेहि ।
बलमसि बलं मयि धेहि ।
ओजोऽसि ओजो मयि धेहि ।
मन्युरसि मन्युं मयि धेहि ।
सहोसि सहो मयि धेहि ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om. O Lord, Thou art the embodiment of infinite energy; do Thou fill me with energy.

Thou art the embodiment of infinite Virility; do Thou endow me with Virility.

Thou art the embodiment of infinite strength; do Thou bestow strength upon me.

Thou art the embodiment of infinite power; do Thou grant me power unto me.

Thou art the embodiment of infinite courage; inspire me with courage.

Thou art the embodiment of infinite fortitude; do Thou fill me with fortitude.

Om. Peace, Peace, Peace

Prayer for the welfare of all

सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।

सर्वः सद्बुद्धिमाप्नोतु सर्वः सर्वत्र नन्दतु ॥

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखभाग् भवेत् ॥

दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमाप्नुयात् ॥

शान्तो मुच्येत बन्धेभ्यो मुक्तश्चान्यान् विमोचयेत् ॥

May all overcome impediments. May all see the auspicious.

May all attain wisdom. May all exult everywhere.

May all be happy. May all be free from disease.

May all realize what is good. May none be subject to misery.

May the wicked become virtuous; may the virtuous attain tranquillity;

May the tranquil be free from bonds; may the freed make others free.

Vedic Prayer for Unity

ॐ सं गच्छध्वं सं वदध्वं सं वो मनांसि
जानताम् । देवा भागं यथा पूर्वे संजानाना उपासते ।
समानो मन्त्रस्समितिस्समानी समानं मनस्सह
चित्तमेषाम् ॥ समानं मन्त्रमभि मन्त्रये वः समानेन वो
हविषा जुहोमि ॥ समानी व आकूतिः समाना
हृदयानि वः । समानमस्तु वो मनो यथा
वस्सुसहासति ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

Prayer for accumulation and co-ordination of will-power, bringing them all into one focus.

Come together; speak in harmony. May your minds see alike, even as the gods of yore, in agreement, took their offerings.

Uniform be your deliberations and uniform be the result you achieve; uniform your mind and uniform your thought.

A common prayer do I utter forth for you and a common oblation do I offer for you.

Same be your intention, same be your hearts; same may your minds be so that there might be complete unison amongst you. - *Rig-Veda X.191.2-4.*

The Roar of the Lion of Vedanta

1. You are the Children of God, the sharers of immortal bliss, holy and perfect beings. You divinities on earth. Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; you are not matter, you are not bodies; matter is your servant, not you the servant of matter.
2. Carry the light and the life of the Vedanta to every door, and rouse up the divinity that is hidden within every soul. Man is a compound of animality, humanity and divinity. Manifest the divinity within

you and everything will be harmoniously arranged around it.

3. Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy – by one, or more, or all of these – and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.
4. God has become man; man will become God again. Man is the best mirror, and the purer the man, the more clearly he can reflect God.

5. This universe is simply a gymnasium in which the soul is taking exercise; and after these exercises we become God. So the value of everything is to be decided by how far it is a manifestation of God. Civilisation is the manifestation of that divinity in man.
6. First, let us be Gods, and then help others to be Gods. "Be and make." Let this be our motto. Say not man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always, and not the devil.
7. My ideal indeed can be put into a few words and that is; to preach unto mankind their divinity, and

how to make it manifest in every movement of life. God is in every man, whether man knows it or not; your loving devotion is bound to call up the divinity in him.

8. The ultimate goal of all mankind, the aim and end of all religions, is but one--re-union with God, or, what amounts to the same, with the divinity which is every man's true nature. But while the aim is one, the method of attaining may vary with the different temperaments of men.
9. One idea that I see clear as daylight is that misery is caused by ignorance and nothing else. Who will give the world light? Sacrifice in the past has been

the Law, it will be, alas, for ages to come. The earth's bravest and best will have to sacrifice themselves for the good of many, for the welfare of all. Buddhas by the hundred are necessary with eternal love and pity.

10. All power is within you; you can do anything and everything. Believe in that, do not believe that you are weak. Stand up and express the divinity within you.
11. It is a tremendous truth that if there be real worth in you, the more are circumstances against you, the more will that inner power manifest itself.

12. The infinite power of the spirit, brought to bear upon matter evolves material development, made to act upon thought evolves intellectuality, and made to act upon itself makes of man a God.
13. If the fisherman thinks that he is the Spirit he will be a better fisherman, if the student thinks he is the Spirit, he will be a better student. If the lawyer thinks that he is the Spirit, he will be a better lawyer.
14. The attempt to remove evil from the world by killing a thousand evil-doers only adds to the evil in the world. But if the people can be made to desist from evil doing, by means of spiritual

instruction, there is no more evil in the world.

15. Let the lion of Vedanta roar; the foxes will fly to their holes. Throw the ideas broadcast, and let the result take care of itself. Let us put the chemicals together; the crystallization will take its own course.
16. First deluge the land with spiritual ideas. The first work that demands our attention is that the most wonderful truths confined in our Upanishads, in our scriptures, must be brought out from the books and scattered broadcast all over the land, so that these truths may run like fire all over the country from north to south and east to west.

17. Have faith in man, whether he appears to you to be a very learned one or a most ignorant one, whether he appears to be an angel or the very devil himself. Have faith in man first, and then having faith in man, believe that if there are defects in him, if he makes mistakes, if he embraces the crudest and the vilest doctrines, believe that it is not from his real nature that they come, but from the want of higher ideals... You give him the truth, and there your work is done. Let him compare it in his own mind with what he has already in him; and, mark my words, if you have really given him the truth, the false must vanish, light must dispel darkness, and truth will bring the good out... Put the good before

them, see how eagerly they take it, see how the divine that never dies, that is always living in the human, comes up awakened and stretches out its hand for all that is good, and all that is glorious.

18. The more our bliss is within, the more spiritual we are. Let us not depend upon the world for pleasure.
19. Hate not the most abject sinner, look not to his exterior. Turn thy gaze inward, where resides the Paramatman. Proclaim to the whole world with trumpet voice, "There is no sin in thee, there is no misery in thee; thou art the reservoir of omnipotent power. Arise, awake, and manifest the Divinity within!"

20. There is only one life and one world, and this one life and one world is appearing to us as manifold. This manifoldness is like a dream. When you dream one dream passes away and another comes. You do not live in your dreams. The dreams come one after another, scene after scene unfolds before you. So it is in this world of ninety per cent misery and ten per cent happiness. Perhaps after a while it will appear as ninety per cent happiness, and we shall call it heaven, but a time comes to the sage when the whole thing vanishes, and this world appears as God Himself, and his own soul as God. It is not therefore that there are many worlds, it is not that there are many lives. All this manifoldness is the manifestation of that One.

That One is manifesting Himself as many, as matter, spirit, mind, thought, and everything else. It is that One, manifesting Himself as many. Therefore the first step for us to take is to teach the truth to ourselves and to others.

21. Religion, to help mankind, must be ready and able to help him in whatever condition he is, in servitude or in freedom, in the depths of degradation or on the heights of purity; everywhere, equally, it should be able to come to his aid. The principle of Vedanta, or the ideal of religion, or whatever you may call it, will be fulfilled by its capacity for performing this great function.

Education: Manifestation of Perfection

22. Education is the manifestation of the perfection already in man. Strength must come to the nation through education. A nation is advanced in proportion as education and intelligence spread among the masses.

23. Education, education and education alone! Travelling through many cities of Europe and observing in them the comforts and education of even the poor people, there was brought to my mind the state of our own poor people and I used to shed tears. What made the difference? Education was the answer I got. Through

education comes faith in one's own Self and through faith in one's own Self the inherent Brahman is waking up in them.

24. Men must have education. They speak of democracy, of the equality of all men, these days. But how will a man know he is equal with all? He must have a strong brain, a clear mind free of nonsensical ideas; he must pierce through the mass of superstitions encrusting his mind to the pure truth that is in his inmost Self. Then he will know that all perfections, all powers are already within himself, that these have not to be given him by others. When he realises this, he becomes free that moment, he achieves equality.

He also realises that every one else is equally as perfect as he, and he does not have to exercise any power, physical, mental or moral over his brother men. He abandons the idea that there was ever any man who was lower than himself. Then he can talk of equality; not until then.

25. Every being is a perfect Soul and the diversity of evolution and manifestation of nature is simply due to the difference in the degree of manifestation of this Soul. The moment the obstacles to the evolution and manifestation of nature are completely removed, the Soul manifests Itself perfectly. Whatever may happen in the lower strata of nature's evolutions, in the

higher strata it is observed that there the obstacles give way and a greater manifestation of the Soul takes place through education and culture, through concentration and meditation, and above all through sacrifice.

26. What is education? Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education.
27. All the wealth of the world cannot help one little village if the people are not taught to help themselves.

28. All knowledge is inherent in man. No knowledge comes from outside; it is all inside. What we say a man "knows", should, in strict psychological language, be what he "discovers" or "unveils"; what a man "learns" is really what he "discovers", by taking the cover off his own soul, which is a mine of infinite knowledge.
29. A child teaches itself. But you can *help* it to go forward in its own way. What you can do is not of the positive nature, but of the negative. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge around it; see that it is

not killed by anything, and there your work stops. You cannot do anything else. The rest is a manifestation from *within* its own nature. So with the education of a child; a child educates itself. I can never teach you anything: you will have to teach yourself, but I can help you perhaps in giving expression to that thought.

30. Well, you consider a man as educated if only he can pass some examinations and deliver good lectures. The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and

the courage of a lion – is it worth the name? Real education is that which enables one to stand on one's own feet.

31. Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making *assimilation of ideas*. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library.
32. Education is not filling the mind with a lot of facts. Perfecting the instrument and getting complete mastery of my own mind is the ideal of education.

33. We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.
34. Bring light to the poor; and bring more light to the rich, for they require it more than the poor. Bring light to the ignorant, and more light to the educated, for the vanities of the education of our time are tremendous.
35. Let man hear of the Atman - that even the lowest of the low have the Atman within, which never dies and never is born - of Him whom the sword cannot pierce, nor the fire burn, nor the air dry - immortal,

without beginning or end, the all-pure, omnipotent, and omnipresent Atman! Let them have faith in themselves. That will bring out the God within them. You have been told and taught that you can do nothing, and nonentities you are becoming every day. What we want is strength so believe in yourselves. We have become weak, and that is why occultism and mysticism come to us. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping, but stand on your feet and be men.

36. You cannot teach a child any more than you can grow a plant. All you can do is on the negative side--

you can only help. It is a manifestation from within; it develops its own nature--you can only take away obstructions.

37. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth--anything that makes you weak physically, intellectually, and spiritually, reject as poison; there is no life in it, it cannot be true.
38. Truth is strengthening. Truth is purity, truth is all-knowledge; truth must be strengthening, must be enlightening, must be invigorating. Go back to your Upanishads--the shining, the strengthening, the

bright philosophy--and part from all these mysterious things, all these weakening things. Take up this Vedanta philosophy; the greatest truths are the simplest things in the world, simple as your own existence. Take them up, live up to them, and the salvation of your country will be at hand.

Understanding the Power of Thoughts

39. Hear day and night that you are that Soul. Repeat it to yourselves day and night till it enters into your very veins, till it tingles in every drop of blood, till it is in your flesh and bone. Let the whole being be full of that one ideal, "I am the birthless, the deathless, the blissful, the omniscient, the omnipotent, ever-glorious Soul." Think on it day and night till it becomes part and parcel of your life. Meditate upon it, and out of that will come work. Fill yourselves with the idea; whatever you do, think well on it. All your actions will be magnified, transformed, deified, by the very power of the thought.

40. If matter is powerful, thought is omnipotent. Bring this thought to bear upon your life, fill yourselves with the thought of your almightiness, your majesty, and your glory. Would to God no superstitions had been put into your head! Would to God we had not been surrounded from our birth by all these superstitious influences and paralysing ideas of our weakness and vileness! Would to God that mankind had had an easier path through which to attain to the noblest and highest truths! But man had to pass through all this; do not make the path more difficult for those who are coming after you.
41. The highest men are calm, silent, and unknown. They are the men who really know the power of

thought; they are sure that, even if they go into a cave and close the door and simply think five true thoughts and then pass away, these five thoughts of theirs will live through eternity. Indeed such thoughts will penetrate through the mountains, cross the oceans and travel through the world.

42. It is thought which is the propelling force in us. Take up one idea. Make that one idea your life--think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success, and this is the way great giants are produced. Never mind failures;

they are quite natural, they are the beauty of life. What would life be without them? It would not be worth living if it were not for struggles. Where would be the poetry of life?

43. 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.
44. We are what our thoughts have made us; so take care of what you think. Words are secondary. Thoughts live, they travel far. Each thought we think is tinged with our own character, so that for the pure and holy man, even his jests will have the twist of his own love and purity and do good.

45. Every vicious thought will rebound, every thought of hatred which you may have thought, in a cave even, is stored up and will one day come back to you with tremendous power in the form of some misery here. If you project hatred and jealousy, they will rebound on you with compound interest. No power can avert them; when once you have put them in motion, you will have to bear them. Remembering this will prevent you from doing wicked things.
46. Liberty of thought and action is the only condition of life, of growth and well-being. Where it does not exist, the man, the race, the nation must go down.

Caste or no caste, creed or no creed, any man, or class, or caste, or nation, or institution which bars the power of free thought and action of an individual---even so long as that power does not injure others - is devilish and must go down.

47. Let positive, strong, helpful thought enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones. Say to your own minds, "I am He. I am He." Let it ring day and night in your minds like a song, and at the point of death declare, "I am He." That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your

minds. Let us be brave. Know the Truth and practise the Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached.

48. Do not talk of the wickedness of the world and all its sins. Weep that you are bound to see wickedness and everywhere, and if you want to help the world, do not condemn it. Do not weaken it more. For what is sin and what is misery but the results of weakness? The world is made weaker and weaker every day by such teachings. Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation.

Concentration: Harnessing the Power

49. The old idea was: "Develop one idea at the expense of all the rest." The modern way is "harmonious development." A third way is to "develop the mind and control it," 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.

50. To me the very essence of education is concentration of mind, not the collecting of facts. The present system of education is all wrong. The

mind is crammed with facts before it knows how to think. Control of the mind should be taught first. If I had to do my education over again, and had any voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I could collect facts at will. It takes people a long time to learn things because they can't concentrate their minds at will.

51. Concentration is the essence of all Knowledge; nothing can be done without it. Ninety per cent of thought force is wasted by the ordinary human being, and therefore he is constantly committing

blunders; the trained man or mind never makes a mistake.

52. How has all the knowledge in the world been gained but by the concentration of the powers of the mind? The world is ready to give up its secrets if we only know how to know, how to give it the necessary blow. The strength and force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point; that is the secret.
53. Herein is the difference between man and the animals – man has greater power of concentration.

The difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration. This is the only difference.

54. All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind. The external world is simply the suggestion, the occasion, which sets you to study your own mind, but the object of your study is always your own mind. The falling of an apple gave the suggestion to Newton, and he studied his own mind; he re-arranged all the

previous links of thought in his mind and discovered a new link among them, which we call the law of gravitation. It was not in the apple nor in anything in the centre of the earth.

55. Simply by the observance of strict *Brahmacharya* (continence) all learning can be mastered in a very short time - one has an unfailing memory of what one hears or knows but once. It is owing to this want of continence that everything is on the brink of ruin.

Character: the Foundation

56. Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called *Samskara*. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is

determined by the sum total of these impressions on the mind. This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad.

57. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. He will be like a machine in the hands of his impressions, and they will force him to do evil, and that man will be a bad man; he cannot help it.

Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good, and they, in a similar manner, will force him to do good, even in spite of himself. When such is the case, a man's good character is said to be established.

58. The only remedy for bad habits is counter habits; all the bad habits that have left their impressions are to be controlled by good habits. Go on doing good, thinking holy thoughts continuously; that is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, which

can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character.

59. Neither money pays, nor name, nor fame, nor learning; it is *CHARACTER* that can cleave through adamantine walls of difficulties.
60. It is in the nature of things that many should fall, that troubles should come, that tremendous difficulties should arise, that selfishness and all the other devils in the human heart should struggle hard, when they are about to be driven out by the fire of spirituality. The road to the good is the roughest and steepest in the universe. It is a wonder

that so many succeed; no wonder that so many fall. Character has to be established through a thousand stumbles.

61. Therefore, stand up, be bold, be string. Take the whole responsibility on your own shoulders, and know that you are the creator of your own destiny.
62. We are to take care of ourselves – that much we can do – and give up attending to others for a time. Let us perfect the means; the end will take care of itself. For the world can be good and pure, only if our lives are good and pure. It is an effect, and we are the means. Therefore, let us purify ourselves. Let us make ourselves perfect.

63. The miseries of the world cannot be cured by physical help only. Until man's character changes, these physical needs will always arise, and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let men have light, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before. We may convert every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes.

64. If you really want to judge of the character of a man, look not at his great performances. Every fool may become a hero at one time or another. Watch a man do his most common actions; those are indeed the things which will tell you the real character of a great man.
65. If a man with an ideal makes a thousand mistakes, I am sure that the man without an ideal makes fifty thousand. Therefore, it is better to have an ideal.
66. The ideal of man is to see God in everything. Never mind failures, they are quite natural, they are the beauty of life, these failures. What would life be without them? ... I never heard a cow tell a lie, but

it is only a cow – never a man. So never mind these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more.

67. You have now to make the character of Mahavir Hanuman your ideal. See how at the command of Ramachandra he crossed the ocean. He had no care for life or death! He was a perfect master of his senses and wonderfully sagacious. You have now to build your life on this great ideal of personal service. Through that, all other ideals will gradually manifest in life. Obedience to the Guru without questioning, and strict observance of Brahmacharya - this is the

secret of success. As on the one hand Hanuman represent the ideal of service, so on the other hand he represents leonine courage, striking the whole world with awe. He has not the least hesitation in sacrificing his life for the good of Rama. A supreme indifference to everything except the service of Rama, even to the attainment of the status of Brahma and Shiva, the great World-Gods! Only the carrying out of Shri Rama's behest is the one vow of this life! Such whole-hearted devotion is wanted. In everything the austere spirit of heroic manhood is to be revived. In following such an ideal lies the good of the people and the country. If you can build your character after such an ideal, then a thousand others

will follow. But take care that you do not swerve an inch from the ideal. Never lose heart. In eating, dressing, or lying, in singing or playing, in enjoyment or disease, always manifest the highest moral courage. Then only will you attain the grace of Mahashakti, the Divine Mother.

68. Do not say. "You are bad"; say only, "You are good," but be better! If you do not allow one to become a lion, he will become a fox.

The Secret: Have Faith in Yourself

69. The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished. Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in themselves. Born with the consciousness that they were to be great, they became great.
70. He is an atheist who does not believe in himself. The old religions said that he was an atheist who

did not believe in God. The new religion says that he is the atheist who does not believe in himself. But it is not selfish faith, because the Vedanta, again, is the doctrine of oneness. It means faith in all, because you are all.

71. What makes the difference between man and man is the difference in this *Shraddha* and nothing else. What makes one man great and another weak and low is this *Shraddha*.
72. You have in you all and a thousand times more than is in all the books. Never lose faith in yourself, you can do anything in this universe. Never weaken, all power is yours.

73. Faith, faith, faith in ourselves, faith, faith in God – this is the secret of greatness. If you have faith in all the three hundred and thirty millions of your mythological gods and still have no faith in yourselves, there is no salvation for you.
74. Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from very childhood.
75. All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry

that it is dark. Know that there is no darkness around us. Take the hands away and there is the light which was from the beginning. Darkness never existed, weakness never existed. We who are fools cry that we are weak; we who are fools cry that we are impure. Thus Vedanta not only insists that the ideal is practical, but that it has been so all the time; and this Ideal, this Reality, is our own nature. Everything else that you see is false, untrue. As soon as you say, "I am a little mortal being," you are saying something which is not true, you are giving the lie to yourselves, you are hypnotising yourselves into something vile, weak and wretched.

76. You must not say that you are weak. How do you know what possibilities lie behind that degradation on the surface? You know but little of that which is within you. For behind you is the ocean of infinite power and blessedness.
77. The history of the world is the history of a few men who had faith in themselves. That faith calls out the divinity within. You can do anything. You fail only when you do not strive sufficiently to manifest infinite power. As soon as a man or a nation loses faith, death comes.

Strength is Life, Weakness is Death

78. Strength is life, weakness is death. Strength is felicity, life eternal, immortal; weakness is constant strain and misery; weakness is death.
79. The older I grow, the more everything seems to me to lie in manliness. This is my new gospel.
80. The remedy for weakness is not brooding over weakness, but thinking of strength. Teach men of the strength that is already within them. The greatest sin is to think yourself weak.

81. Stand and die in your own strength; if there is any sin in the world, it is weakness; avoid all weakness, for weakness is sin, weakness is death.
82. Whatever you think, that you will be. If you think yourselves weak, weak you will be, if you think yourselves strong, strong you will be.
83. Therefore, my friend, let me tell you that we want strength, strength, and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world; the whole world can be vivified, made strong, energized through them.

84. All the strength and succour you want is within yourselves. Therefore make your own future. 'Let the dead past bury its dead.' The infinite future is before you, and you must always remember that each word, thought, and deed, lays up a store for you and that, as the bad thoughts and bad works are ready to spring upon you like tigers, so also there is the inspiring hope that the good thoughts and good deeds are ready with the power of a hundred thousand angels to defend you always and for ever.
85. This world is the great gymnasium where we come to make ourselves strong. My child, what I want is muscles of iron and nerves of steel, inside which

dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, *Kshatra-Virya+Brahma-Teja*.

86. What we now want are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the universe, and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean and meeting death face to face.
87. Men, men, these are wanted: everything else will be ready, but strong, vigorous, believing young men, sincere to the backbone, are wanted. A

hundred such and the world becomes revolutionized.

88. Your country requires heroes; be heroes! Your duty is to go on working, and then everything will follow of itself.
89. We have wept long enough. No more weeping, but stand on your feet and be men. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth – anything that makes you weak physically, intellectually, and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is

strengthening. Truth is purity, truth is all knowledge.

90. What makes you weep, my friend? In you is all power. Summon up your all-powerful nature. O mighty one, and this whole universe will lie at your feet. It is the self alone that predominates and not matter.
91. One man does not resist, because he is weak, lazy, and cannot, not because he will not; the other man knows that he can strike an irresistible blow if he likes; yet he not only does not strike, but blesses his enemies. The one who from weakness resists not commits a sin, and as such cannot receive any

benefit from non-resistance; while the other would commit a sin by offering resistance.

92. Be not afraid of anything. You will do marvellous work. *The moment you fear, you are nobody.* It is fear that is the great cause of misery in the world. It is fear that is the greatest of all superstitions. It is fear that is the cause of our woes, and it is fearlessness that brings heaven even in a moment. Therefore, 'Arise, awake, and stop not till the goal is reached.'

93. The earth is enjoyed by heroes – this is the unfailing truth. Be a hero. Always say, 'I have no fear'. Tell this to everybody – 'Have no fear'. Fear

is death, fear is sin, fear is hell, fear is unrighteousness, fear is wrong life. All the negative thoughts and ideas that are in this world have proceeded from this evil spirit of fear.

94. Strength is goodness, weakness is sin. If there is one word that you find coming out like a bomb from the Upanishads bursting like a bomb-shell upon masses of ignorance, it is the word fearlessness. And the only religion that ought to be taught is the religion of fearlessness. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our real nature.

Highest Worship: Serve God in Man

95. Him I call a Mahatman (great soul) whose heart bleeds for the poor; otherwise he is a wicked soul.
96. The only God to worship is the human soul in the human body. Of course, all animals are temples too, but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage.
97. All other gods are sleeping. What vain gods shall we go after and yet cannot worship the god that we see all round us, the *Virat*? When we have

worshipped this, we shall be able to worship all other gods.

98. This is the gist of all worship – to be pure and to do good to others. He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary.
99. The infinite truth is never to be acquired. It is here all the time, undying and unborn. He, the Lord of the universe, is in every one. There is but one temple--the body. It is the only temple that ever existed. In this body, He resides, the Lord of souls and the King of kings. We do not see that, so we make stone

images of Him and build temples over them. "The fool, dwelling on the bank of the Ganga, digs a well for water!" Such are we! Living in the midst of God--we must go and make images. We project Him in the form of the image, while all the time He exists in the temple of our body. This is the great delusion. Worship everything as God--every form is His temple. All else is delusion. Always look within, never without.

100. After so much austerity, I have understood this as the real truth – God is present in every Jiva; there is no other God besides that. 'Who serves Jiva, serves God indeed'.

101. This life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive.
102. If the Lord grants that you can help any one of His children, blessed you are; do not think too much of yourselves. Blessed you are that that privilege was given to you when others had it not. Do it only as a worship.
103. Even the least work done for others awakens the power within; even thinking the least good of others gradually instils into the heart the strength of a lion. I love you all ever so much, but I wish you all to die working for others.

104. All love is expansion, all selfishness is contraction. Love is therefore the only law of life. He who loves lives, he who is selfish is dying.

105. You must give your body, mind, and speech to 'the welfare of the world'. You have read – '*Matru Devo Bhava, Pitru Devo Bhava* – Look upon your mother as God, Look upon your father as God', but I say, '*Daridra Devo Bhava, Murkha Devo Bhava* – the poor, the illiterate, the ignorant, the afflicted – let these be your God'. Know that service to these alone is the highest religion.

106. Get up, and put your shoulders to the wheel – how long is this life for? As you have come into this

world, leave some mark behind. Otherwise, where is the difference between you and the trees and stones? They, too, come into existence, decay and die.

107. Inactivity should be avoided by all means. Activity always means resistance. Resist all evils mental and physical; and when you have succeeded in resisting, then will calmness come.

108. May I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls – and above all, my God the wicked, my God the miserable, my god the poor of all races, of all

species, is the special object of my worship.

109. Blessed are they whose bodies get destroyed in the service of others.

110. From highest Brahman to the yonder worm,
And to the very minutest atom,
Everywhere is the same God, the All-Love;
Friend, offer mind, soul, body, at their feet.

These are His manifold forms before thee,
Rejecting them, where seekest thou for God?
Who loves all beings without distinction,
He indeed is worshipping best his God.

Work and its Secret

111.No one can get anything unless he earns it. This is an eternal law. We may sometimes think it is not so, but in the long run we become convinced of it. A man may struggle all his life for riches; he may cheat thousands but he finds at last that he did not deserve to become rich and his life becomes a nuisance to him. We may go on accumulating things for our enjoyment but only what we earn is really ours. A fool may buy all the books in the world and they will be in his library; but he will be able to read only those that he deserves to; and this deserving is produced by Karma.

112. Our Karma determines what we deserve and what we can assimilate. We are responsible for what we are; and whatever we wish ourselves to be, we have the power to make ourselves. If what we are now has been the result of our own past actions, it certainly follows that whatever we wish to be in future can be produced by our present actions; so we have to know how to act. You will say, "What is the use of learning how to work? Everyone works in some way or other in this world." But there is such a thing as frittering away our energies. With regard to Karma-Yoga, *the Gita says that it is doing work with cleverness and as a science*; by knowing how to work, one can obtain the greatest results.

All work is simply to bring out the power of the mind which is already there, to wake up the soul. The different works are like blows to bring them out, to cause these giants to wake up.

113. Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out. So with all our feelings and actions--our tears and our smiles, our joys and our griefs, our weeping and our laughter, our curses and our blessings, our praises and our blames--every one of these we may find, if we calmly study our own selves, to have been brought out from within ourselves by so many blows. The result is what we are. All these blows

taken together are called Karma--work, action. Every mental and physical blow that is given to the soul, by which, as it were, fire is struck from it, and by which its own power and knowledge are discovered, is Karma.

114. This world is not for cowards. Do not try to fly. Look not for success or failure. Join yourself to the perfectly unselfish will and work on. Know that the mind which is born to succeed joins itself to a determined will and perseveres. You have the right to work, but do not become so degenerate as to look for results. Work incessantly, but see something behind the work. Live in the midst of the

battle of life. Anyone can keep calm in a cave or when asleep. Stand in the whirl and madness of action and reach the Centre. If you have found the Centre, you cannot be moved.

115. Three things are necessary to make every man great, every nation great:

- a. Conviction of the powers of goodness.
- b. Absence of jealousy and suspicion.
- c. Helping all who are trying to be and do good.

116. This toy world would not be here, this play could not go on, if we were knowing players. We must play blindfolded. Some of us have taken the part of the rogue of the play, some heroic--never mind, it is

all play. This is the only consolation. There are demons and lions and tigers and what not on the stage, but they are all muzzled. They snap but cannot bite. The world cannot touch our souls.

117. 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.

118. All great undertakings are achieved through mighty obstacles.

Spiritualising Everyday Life

119. We are all being dragged along by this mighty, complex world-machine. There are only two ways out of it; one is to give up all concerns with the machine, to let it go and stand aside, to give up our desires. The other way is to plunge into the world and learn the secret of work, and that is the way of Karma-Yoga. Do not fly away from the wheels of the world-machine, but stand inside it and learn the secret of work. Through proper work done inside, it is also possible to come out. Through this machinery itself is the way out.

120. What is Karma-Yoga? The knowledge of the secret of work. We see that the whole universe is working. For what? For salvation, for liberty; from the atom to the highest being, working for the one end, liberty for the mind, for the body, for the spirit. All things are always trying to get freedom, flying away from bondage. The sun, the moon, the earth, the planets, all are trying to fly away from bondage. The centrifugal and the centripetal forces of nature are indeed typical of our universe. Instead of being knocked about in this universe and after long delay and thrashing, getting to know things as they are, we learn from Karma-Yoga the secret of work, the method of work, the organising power of work. A

vast mass of energy may be spent in vain if we do not know how to utilise it. Karma-Yoga makes a science of work; you learn by it how best to utilise all the workings of this world. Work is inevitable, it must be so; but we should work to the highest purpose. Karma-Yoga makes us admit that this world is a world of five minutes, that it is a something we have to pass through; and that freedom is not here, but is only to be found beyond. To find the way out of the bondages of the world we have to go through it slowly and surely. Karma-Yoga shows the process, the secret, and the method of doing it to the best advantage.

121. Karmayoga is the attaining through unselfish work of that freedom which is the goal of all human nature. Every selfish action, therefore, retards our reaching the goal and every unselfish action takes us towards the goal; that is why the only definition that can be given of morality is this: *That which is selfish is immoral and that which is unselfish is moral.*

122. Unselfishness is more paying, only people have not the patience to practise it. It is more paying from the point of view of health also. Love, truth and unselfishness are not merely moral figures of speech, but they form our highest ideal, because in

them lies such a manifestation of power. In the first place, a man who can work for five days, or even for five minutes, without any selfish motive whatever, without thinking of future, of heaven, of punishment, or anything of the kind, has in him the capacity to become a powerful moral giant.

123. All outgoing energy following a selfish motive is frittered away; it will not cause power to return to you; but if restrained, it will result in development of power. This self-control will tend to produce a mighty will, a character which makes a Christ or a Buddha. Foolish men do not know this secret; they nevertheless want to rule mankind. Even a fool

may rule the whole world if he works and waits. Let him wait a few years, restrain that foolish idea of governing; and when that idea is wholly gone, he will be a power in the world.

124. The majority of us cannot see beyond a few years, just as some animals cannot see beyond a few steps. Just a little narrow circle--that is our world. We have not the patience to look beyond, and thus become immoral and wicked. This is our weakness, our powerlessness.

125. Any action that makes us go Godward is a good action, and is our duty; any action that makes us go downward is evil, and is not our duty.

126. Everything that makes for unity is moral; everything that makes for diversity is immoral. Know the One without a second, that is perfection. The One who manifests in all is the basis of the universe; and all religion, all knowledge, must come to this point.

127. Expansion is life, contraction is death. Love is life, and hatred is death.

128. In worshipping God we have been always worshipping our own hidden Self.

129. Are you unselfish? That is the question. If you are, you will be perfect without reading a single

religious book without going into a single church or temple.

130. Every good work we do without any ulterior motive, instead of forging a new chain, will break one of the links in the existing chains. Every good thought that we send to the world without thinking of any return will be stored up there and break one link in the chain, and make us purer and purer until we become the purest of mortal.

131. The tapas and the other hard Yogas that were practised in other yugas do not work now. What is needed in this yuga is giving helping others. What is meant by *dana*? The highest of gifts is the giving

of spiritual knowledge, the next is the giving of secular knowledge, and the next is saving of life, the last is giving food and drink. He who gives spiritual knowledge saves the soul from many and many a birth.

132. Our duty to others means helping others; doing good to the world. Why should we do good to the world? Apparently to help the world, but really to help ourselves. We should always try to help the world, that should be the highest motive in us; but if we consider well, we find that the world does not require our help at all. This world was not made that you or I should come and help it. We cannot

deny that there is much misery in it; to go out and help others is, therefore, the best thing we can do, although in the long run, we shall find that helping others is only helping ourselves. The only help is that we get moral exercise. This world is neither good nor evil; each man manufactures a world for himself. Life is good or evil according to the state of mind in which we look at it, it is neither by itself.

133. Fire, by itself, is neither good nor evil. When it keeps us warm we say, "How beautiful is fire!" When it burns our fingers, we blame it. Still, in itself it is neither good nor bad. According as we

use it, it produces in us the feeling of good or bad; so also is this world. It is perfect. By perfection is meant that it is perfectly fitted to meet its ends.

134. It is a privilege to help others. Do not stand on a high pedestal and take five cents in your hand and say, "Here, my poor man," but be grateful that the poor man is there, so that by making a gift to him you are able to help yourself. It is not the receiver that is blessed, but it is the giver. Be thankful that you are allowed to exercise your power of benevolence and mercy in the world, and thus become pure and perfect. No beggar whom we have helped has ever owed a single cent to us; we

owe everything to him, because he has allowed us to exercise our charity on him. All good acts tend to make us pure and perfect. We must work and constantly do good, because it is a blessing to ourselves. That is the only way we can become perfect. We think that we have helped some man and expect him to thank us, and because he does not, unhappiness comes to us. Why should we expect anything in return for what we do? Be grateful to the man you help, think of him as God. Is it not a great privilege to be allowed to worship God by helping our fellow men? If we were really unattached, we should escape all this pain of vain expectation, and could cheerfully do good work in

the world. Never will unhappiness or misery come through work done without attachment. The world will go on with its happiness and misery through eternity.

135. **First**, we have to bear in mind that we are all debtors to the world and the world does not owe us anything. It is a great privilege for all of us to be allowed to do anything for the world. In helping the world we really help ourselves. The **second** point is that there is a God in this universe. It is not true that this universe is drifting and stands in need of help from you and me. God is ever present therein, He is undying and eternally active and infinitely

watchful. When the whole universe sleeps, He sleeps not; He is working incessantly; all the changes and manifestations of the world are His. **Thirdly**, we ought not to hate anyone. This world will always continue to be a mixture of good and evil. Our duty is to sympathise with the weak and to love even the wrongdoer. The world is a grand moral gymnasium wherein we have all to take exercise so as to become stronger and stronger spiritually. **Fourthly**, we ought not to be fanatics of any kind, because fanaticism is opposed to love. And further, the calmer we are and the less disturbed our nerves, the more shall we love and the better will our work be.

136. Be pure and help any one who comes to you, as much as lies in your power. And this is good Karma. By the power of this, the heart becomes pure (Chitta-shudhi), and then Shiva who is residing in every one will become manifest.
137. You should work like a master and not as a slave; work incessantly, but not do slave's work.
138. Pay as much attention to means as to the end.
139. Each work has to pass through these stages--ridicule, opposition, and then acceptance. Each man who thinks ahead of his time is sure to be misunderstood. So opposition and persecution are

welcome, only I have to be steady and pure and must have immense faith in God, and all these will vanish.

140. Whatever you do, think well on it. All your actions will be magnified, transformed, deified, by the very power of the thought.

141. It is the level-headed man, the calm man, of good judgement and cool nerves, of great sympathy and love, who does good work and so does good to himself.

142. 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 and the macrocosm will adjust itself for you.

143. Competition rouses envy and it kills the kindness of the heart. To the grumble all duties are distasteful; nothing will ever satisfy him, and his whole life is doomed to prove a failure.

144. Misery comes through attachment, not through work. As soon as we identify ourselves with the work we do, we feel miserable; but if we do not identify ourselves with it, we do not feel that misery.

145. Happiness presents itself before man, wearing the crown of sorrow on its head. He who welcomes it must also welcome sorrow.
146. Reserve unto yourself the power of detaching yourself from everything, however beloved, however much the soul might yearn for it; however great the pangs of misery you feel if you were going to leave it; still, reserve the power of leaving it whenever you want.
147. Take up one idea, make that one idea your life; think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body, be full of that idea, and just leave every other idea

alone. This is the way to success, and this is the way great giants are produced.

148. Do not react. Nature wants us to react, to return blow for blow, cheating for cheating, lie for lie, to hit back with all out might. Then it requires a super divine power not to hit back, to keep control, to be unattached.

149. Ask nothing; want nothing in return. Give what you have to give; it will come back to you, but do not think of that now, it will come back multiplied a thousand fold; but the attention must not be on that. Yet have the power to give: give, and there it ends. Ask, therefore, nothing in return; but the more you

give, the more will come to you. The quicker you can empty the air out of this room, the quicker it will be filled up by the external air.

150. Everybody can show what evil is, but he is the friend of mankind who finds a way out of the difficulty. Where is the man who will lend us a hand to drag us out? Where is the man who really loves us? Where is the man who has sympathy for us? That man is wanted.

151. Self-sacrifice, not self-assertion, is the law of the highest universe. The world is so evil because Jesus' teaching, "Resist not evil," has never been tried. Selflessness alone will solve the problem. Religion

comes with intense self-sacrifice. Desire nothing for yourself. Do all for others. This is to live and move and have your being in God.

152.If in this hell of a world, one can bring a little joy and peace even for a day into the heart of a single person, that much alone is true; this I have learnt after suffering all my life; all else is mere moonshine.

To the Youth – Arise, Awake, ...

153. First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. These are bold words; but I have to say them, for I love you. I know where the shoe pinches. I have gained a little experience. You will understand the Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when

your body stands firm upon your feet, and you feel yourselves as men

154. It may be that I shall find it good to get outside of my body – to cast it off like a worn-out garment. But I shall not cease to work! I shall inspire men everywhere, until the world shall know that it is one with God.

155. My faith is in the younger generation, the modern generation, out of them will come my workers. They will work out the whole problem, like lions. Your nation wants the sacrifice of at least a thousand of her young men.

156. So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them!

157. Brave, bold men, these are what we want. What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas. Avoid all mystery. There is no mystery in religion. Mystery mongering and superstition are always signs of weakness.

158. Do not be frightened. Awake, be up and doing. Do not stop till you have reached the goal.

159. Arise, awake, for your country needs this tremendous sacrifice. It is the young men that will do it. 'The young, the energetic, the strong, the well-built, the intellectual'- for them is the task.
160. Lay down your comforts, your pleasures, your names, fame or position, nay, even your lives, and make a bridge of human chains over which millions will cross this ocean of life.
161. I would rather see every one of you rank atheists than superstitious fools, for the atheist is alive and you can make something out of him. But if superstition enters, the brain is gone, the brain is softening, degradation has seized upon the life.

162. My children must be ready to jump into fire, if needed, to accomplish their work. Have patience, perseverance, and purity. A hundred thousand men and women, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage by their sympathy for the poor and the fallen and the downtrodden, will go over the length and breadth of the land, preaching the gospel of salvation, the gospel of help, the gospel of social raising-up- the gospel of equality.

163. Work unto death – I am with you, and when I am gone, my spirit will work with you. This life comes and goes – wealth, fame, enjoyments are only of a

few days. It is better, far better to die on the field of duty, preaching the truth, than to die like a worldly worm.

164. The highest evolution of man is effected through sacrifice alone. A man is great among his fellows in proportion as he can sacrifice for the sake of others, while in the lower strata of the animal kingdom, that animal is the strongest which can kill the greatest number of animals. Hence the struggle theory is not equally applicable to both kingdoms. Man's struggle is in the mental sphere. A man is greater in proportion as he can control his mind. When the mind's activities are perfectly at rest, the Atman manifests

Itself. The struggle which we observe in the animal kingdom for the preservation of the gross body obtains in the human plane of existence for gaining mastery over the mind or for attaining the state of balance.

165. *Man is man so long as he is struggling to rise above nature, and this nature is both internal and external. Not only does it comprise the laws that govern the particles of matter outside us and in our bodies, but also the more subtle nature within, which is, in fact, the motive power governing the external. It is good and very grand to conquer external nature, but grander still to conquer our internal nature. It is grand*

and good to know the laws that govern the stars and planets; it is infinitely grander and better to know the laws that govern the passions, the feelings, the will, of mankind. This conquering of the inner man, understanding the secrets of the subtle workings that are within the human mind, and knowing its wonderful secrets, belong entirely to religion.

166. "Hard as steel and soft as a flower" is the motto.

167. What we want are Western science coupled with Vedanta, Brahmacharya as the guiding motto, and also Shraddha and faith in one's own Self.

168. The personality of the man is two-thirds and his

intellect, his words are but one-third. It is the real man, the personality of the man that runs through us. Our actions are but effects. Actions must come when the man is there; the effect is bound to follow the cause. The ideal of all education, all training, should be this man-making. But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow-beings, is a dynamo of power, and when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.

India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature. Then there will be neither Hindus nor Europeans--there will be the ideal humanity which has conquered both the natures, the external and the internal. We have developed one phase of humanity, and they another. It is the union of the two that is wanted. The word freedom which is the watchword of our religion really means freedom physically, mentally, and spiritually."

Truth Alone Triumphs

169. 'Truth alone triumphs, not untruth'. Stand upon Truth and you have got God. Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.
170. Truth does not pay homage to any society, ancient or modern. Society has to pay homage to Truth or die. Societies should be moulded upon truth, and truth has not to adjust itself to society.
171. The search for truth is the expression of strength-- not the groping of a weak, blind man.

172. Truth is to be judged by truth and by nothing else. Doing good is not the 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.
173. You must remember that humanity travels not from error to truth, but from truth to truth; it may be, if you like it better, from lower truth to higher truth, but never from error to truth.
174. Truth, purity, and unselfishness-wherever these are present, there is no power below or above the sun to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.

175. You must have strict morality. Deviate an inch from this, and you are gone forever.

176. Practise truthfulness. Twelve years of absolute truthfulness in thought, word, and deed gives a man what he wills.

177. One cannot serve the God of Truth who leans upon somebody. Be still, my soul! Be alone! and the Lord is with you. Life is nothing! Death is a delusion! All this is not, God alone is!

Spirituality: the Highest Science

178.If there is a God we must see Him, if there is a soul we must perceive it; otherwise it is better not to believe. It is better to be an outspoken atheist than a hypocrite. Man wants truth, wants to experience truth for himself; when he has grasped it, realised it, felt it within his heart of hearts, then alone, declare the Vedas, would all doubts vanish, all darkness be scattered, and all crookedness be made straight. "Ye children of immortality, even those who live in the highest sphere, the way is found; there is a way out of all this darkness, and that is by perceiving Him who is beyond all darkness; there is no other way."

179. We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran; yet this has to be done by harmonising the Vedas, the Bible and the Koran. Mankind ought to be taught that religions are but the varied expressions of THE RELIGION, which is Oneness, so that each may choose that path that suits him best.

180. It is the nature of the brute to remain where he is (not to progress); it is the nature of man to seek good and avoid evil; it is the nature of God to seek neither, but just to be eternally blissful. Let us be God! Religion is the idea which is raising the brute unto man, and man unto God.

181. Religion is the manifestation of the Divinity already in man. Religion is the manifestation of the natural strength that is in man.

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

the more spiritual we are. The pleasure of the Self is what the world calls religion.

183. Religion is not in books, not in theories, nor in dogmas, nor in talking, not even in reasoning. It is being and becoming.

184. The prophets were not unique; they were men as you or I. They were great Yogis. They had gained this superconsciousness and you and I can get the same. They were not peculiar people. The very fact that one man ever reached that state, proves that it is possible for every man to do so. Not only is it possible, but every man must, eventually, get to that state, and that is religion. Experience is the only teacher we have.

We may talk and reason all our lives, but we shall not understand a word of truth, until we experience it ourselves. You cannot hope to make a man a surgeon by simply giving him a few books. You cannot satisfy my curiosity to see a country by showing me a map; I must have actual experience. Maps can only create curiosity in us to get more perfect knowledge. Beyond that, they have no value whatever. Clinging to books only degenerates the human mind.

185. Remember the words of Christ: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." These words are literally true, not figures or fiction.

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

187. My children, the secret of religion lies not in theories but in practice. To be good and to do good

– that is the whole of religion. Religions of the world have become lifeless mockeries. What the world wants is character.

188. I do not believe in a God or religion which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth.

189. It is very good to be born in a church, but it is very bad to die in a church. It is very good to be born within the limits of certain forms that help the little plant of spirituality, but if a man dies within the bounds of these forms, it shows that he has not grown, that there has been no development of the soul.

190. Holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. If anybody dreams of the exclusive survivals of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, in spite of resistance: 'Help and not Fight', 'Assimilation and not Destruction', 'Harmony and Peace and not Dissension.'

191. Science and religion are both attempts to help us out of the bondage; only religion is the more

ancient and more holy, because it makes morality a vital point, and science does not.

192. This is the first lesson to learn: be determined not to curse anything outside, not to lay the blame upon any one outside, but be a man, stand up, lay the blame on yourself. You will find, that is always true. Get hold of yourself.

Secret of Leadership

193. The faculty of organisation is entirely absent in our nature, but this has to be infused. The great secret is--absence of jealousy. Be always ready to concede to the opinions of your brethren, and try always to conciliate. That is the whole secret. Fight on bravely! Life is short! Give it up to a great cause.
194. The combination of the Greek mind represented by the external European energy added to the Hindu spirituality would be an ideal society. For instance, it is absolutely necessary for you, instead of frittering away your energy and often talking of

idle nonsense, to learn from the Westerner the idea of prompt obedience to leaders, the absence of jealousy, the indomitable perseverance and the undying faith in himself. As soon as he selects a leader for a work, the Westerner sticks to him through thick and thin and obeys him. Here everybody wants to become a leader, and there is nobody to obey. Everyone should learn to obey before he can command. There is no end to our jealousies; and the more important the person, the more jealous he is. Until this absence of jealousy and obedience to leaders are learnt, there will be no power or organisation.

195. Being of one mind is the secret of society. And the more you go on fighting and quarrelling about all trivialities the further you are off from that accumulation of energy and power which is going to make the future of your nation. For mark you, the future depends entirely upon that. That is the secret-accumulation of will-power, co-ordination, bringing them all, as it were, into one focus.

196. What you call majority is mainly composed of men of common intellect. Men who have brains to think for themselves are few, everywhere. These few men with brains are the real leaders in everything and in every department of work.

197. There is no allegiance possible where there is no character in the leader, and perfect purity ensures the most lasting allegiance and confidence.
198. The difficulty is not in organisation and making plans; the test, the real test, of the leader, lies in holding widely different people together along the line of their common sympathies. A leader must accommodate a thousand minds. And this can only be done unconsciously, never by trying.
199. He never becomes a leader in whose love there is a consideration of high or low. He whose love knows no end, and never stops to consider high or low, has the whole world lying at his feet.

200. Always first learn to be a servant, and then you will be fit to be a master. Avoid this jealousy, and you will do great works that have yet to be done.

201. It is a very difficult task to take on the role of a leader. One must crush all one's own self under the feet of the community. One must be a servant of servants. There must not be a shade of jealousy or selfishness, then you are a leader.

202. An English friend of mine, named General Strong, was in India during the Sepoy Mutiny. One day, in the course of conversation, I asked him how it was that the sepoys who had enough of guns and ammunition, and were also trained veterans, came

to suffer such a defeat. He replied that the leaders among them, instead of advancing forward, only kept shouting from a safe position in the rear, "Fight on, brave lads," and so forth; but unless the commanding officer goes ahead and faces death, the rest will never fight with heart. It is the same in every branch. "A captain must sacrifice his head," they say. If you can lay down your life for a cause, then only you can be a leader. But we all want to be leaders without making the necessary sacrifice. And the result is zero - nobody listens to us!

Meditation: Transformation Technology

203. The ideal of all education, all training, should be this man-making. But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow-beings, is a dynamo of power and when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.

204. The science of Yoga claims that it has discovered the laws which develop this personality and by proper attention to those laws and methods, each one can grow and strengthen his personality. This is one of the great practical things and this is the secret of all education. This has a universal application. In the life of a householder, in the life of the poor, the rich, the man of business, the spiritual man, in every one's life, it is a great thing, the strengthening of this personality.

205. There are laws, very fine, which are behind the physical laws, as we know. That is to say, there are no such realities as a physical world, a mental

world, a spiritual world. Whatever is, is one. Let us say, it is a sort of tapering existence; the thickest part is here, it tapers and becomes finer and finer. The finest is what we call spirit; the grossest, the body. And just as it is here in microcosm, it is exactly the same in the macrocosm. The universe of ours is exactly like that; it is the gross external thickness, and it tapers into something finer and finer until it becomes God.

206. Within there is the lion – the eternally pure, illumined and ever-free Atman; and directly one realises Him through meditation and concentration, this world of Maya vanishes.

207. There is the infinite joy, unchanging. Meditation is the gate that opens that to us. Prayers, ceremonials, and all the other forms of worship are simply kindergartens of meditation.

208. All minds are the same, different parts of one Mind. He who knows one lump of clay has known all the clay in the universe. He who knows and controls his own mind knows the secret of every mind and has power over every mind.

209. It is meditation that brings us nearer to truth than anything else. The concentrated mind is a lamp that shows us every corner of the soul.

210. The greatest help to spiritual life is meditation. In meditation we divest ourselves of all material conditions and feel our divine nature. We do not depend upon any external help in meditation.
211. All knowledge depends upon calmness of mind. Meditation is the focusing of the mind on some object. If the mind acquires concentration on one object, it can be so concentrated on any object whatsoever.
212. Meditation is one of the great means of controlling the rising of thought waves. By meditation you can make the mind subdue these waves and if you go on practising meditation for days and months, and

years, until it has become a habit, until it will come in spite of yourself, anger and hatred will be controlled and checked.

213. The mind uncontrolled and unguided will drag us down, down for ever – rend us, kill us; and the mind controlled and guided will save us, free us.

214. Raja Yoga (meditation) is divided into eight steps. The first is Yama: Non-killing, truthfulness, non-stealing, continence and non-receiving of any gifts. Next is Niyama: cleanliness, contentment, austerity, study and self-surrender to God. Then comes Asana, or posture; Pranayama or control of Prana; Pratyahara or restraint of the senses from their

objects; Dharana or fixing the mind on a spot; Dhyana or meditation; and Samadhi, or superconsciousness. The Yama and Niyama are moral trainings; without these as the basis no practice of Yoga will succeed. As these two become established the Yogi will begin to realise the fruits of his practice; without these it will never bear fruit.

215. Dharana is when the mind holds on to some object, either in the body, or outside the body, and keeps itself in that state.

216. Meditation again is a constant remembrance (of the thing meditated upon) flowing like an unbroken

stream of oil poured out from one vessel to another. When this kind of remembering has been attained (in relation to God) all bondages break.

217. The flow of this continuous control of the mind becomes steady when practised day after day, and the mind obtains the faculty of constant concentration.

218. The highest ideal of every man is called God. Ignorant or wise, saint or sinner, man or woman, educated or uneducated, cultivated or uncultivated, to every human being the highest ideal is God. The synthesis of all the highest ideals of beauty, of sublimity, and of power gives us the most complete

conception of the loving and lovable God.

219. God (Ishwara) 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.

220. Think of a space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul and inside the flame is another effulgent light, and that is the Soul of your soul, God. Meditate upon that in the heart.

221. 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.

222. To succeed, you must have tremendous perseverance, tremendous will. "I will drink the ocean," says the persevering soul "at my will mountains will crumble up." Have that sort of energy, that sort of will, Work hard and you will reach the goal.

223. One ounce of practice is worth twenty thousand tons of big talk.

224.'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 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 love all; let all idea of separateness go.

225.The purer the mind, the easier it is to control.

226.Sri Ramakrishna used to say, 'In the morning and evening the mind remains highly imbued with pure

(Sattva) ideas; those are the times when one should meditate with earnestness.'

227. How are we to know that the mind has become concentrated? The idea of time will vanish. The more time passes unnoticed the more concentrated we are. In common life we see that when we are interested in a book we do not note the time at all; and when we leave the book, we are often surprised to find how many hours have passed.

Sri Ramakrishna: the Divine Light

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

229. Sri Ramakrishna's life is a searchlight of infinite power thrown upon the whole mass of religious thought. He was the living commentary to the Vedas and to their aim. He had lived in one life the whole cycle of the national religious existence. He is the latest and the most perfect – the concentrated embodiment of knowledge, love, renunciation, catholicity, and the desire to serve mankind. A single word of his is to me far weightier than the Vedas and the Vedanta.

230. This is the message of Sri Ramakrishna to the modern world: "Do not care for doctrines, do not care for dogmas or sects, or churches, or temples;

they count for little compared with the essence of existence in each man, which is spiritually; and the more this is developed in a man, the more powerful is he for good. Earn that first, acquire that, and criticise no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names, or sects, but that it means spiritual realization". Therefore my Master's message to mankind is, "Be spiritual and realize Truth for yourself."

231. Sri Ramakrishna, is the reformed and remodelled manifestation of all the past great epoch makers in religion. He lived to root out all the distinction

between man and woman, between the rich and the poor, the literate and the illiterate, Brahmins and Chandalas. And he was the harbinger of peace- the separation between Hindus and Mohammedans, between Hindus and Christians, all are now things of the past. His life and his teachings are to be spread far and wide, are to be made to penetrate every pore of Hindu society. This new dispensation of the age is the source of great good to the whole world.

232. We must give the public only positive ideas. Negative thoughts weaken men. Do you not find that where parents are constantly taxing their sons to read

and write, telling them they will never learn anything, and calling them fools and so forth, the latter do actually turn out to be so in many cases? If you speak kind words to boys and encourage them, they are bound to improve in time. If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs. In language and literature, in poetry and the arts, in everything we must point out not the mistakes that people are making in their thoughts and actions, but the way in which they will gradually be able to do these things better. Pointing out mistakes wounds a man's feelings. We have seen how Sri Ramakrishna would encourage even those whom we considered

as worthless and change the very course of their lives thereby! His very method of teaching was a unique phenomenon. He never destroyed a single man's special inclinations. He gave words of hope and encouragement even to the most degraded of persons and lifted them up, we too must follow in his footsteps and lift all up, and rouse them.

233. Whatever the Vedas, the Vedanta, and all other Incarnations have done in the past, Sri Ramakrishna lived to practise in the course of a single life.

234. In studying books we are sometimes deluded into thinking that thereby we are being spiritually helped;

but if we analyse the effect of the study of books on ourselves, we shall find that at the utmost it is only our intellect that derives profit from such studies, and not our inner spirit. This inadequacy of books to quicken spiritual growth is the reason why, although almost every one of us can *speak* most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit, the impulse must come from another soul.

235. Grace means this: He who has realised the Atman becomes a storehouse of great power. Making him the centre and with a certain radius a circle is

formed and whoever comes within the circle becomes animated with the ideas of that saint, i.e. they are overwhelmed by his ideas. Thus without much religious striving, they inherit the results of his wonderful spirituality. If you call this grace, you may do so.

236. There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on only one wing.

The Spiritual Truth of Ramayana

The following is Swami Vivekananda's spiritual interpretation of the Ramayana in the light of the Vedanta philosophy:

Sri Rama is the Paramatman and Sita is the Jivatman. Each man's or woman's body is the Lanka (Ceylon). The Jivatman which is enclosed in the body or captured in the island of Lanka, always desires to be in affinity with the Paramatman or Sri Rama.

But the Rakshasas would not allow it. The Rakshasas represented certain traits of character. For instance, Vibhishana represents Sattva Guna; Ravana, Rajas; and Kumbhakarna, Tamas. Sattva Guna means

goodness, purity, truthfulness, wisdom and unselfishness. Rajas means lust, anger, greed, jealousy and passions. Tamas means darkness, stupor, avarice, malice and its concomitants. These Gunas imprison and prevent Sita or Jivatman, which is in the body or Lanka, from joining Paramatman, or Rama.

The Jivatman Sita thus imprisoned and trying to unite with her Lord, receives a visit from Hanuman, the Guru or divine teacher. The divine teacher shows her the Lord's ring, which is Brahma-Jnana, the supreme wisdom of the identity of the Jivatman and Paramatman. This truth destroys all illusions. Thus Sita finds the way to be at one with Sri Rama, or, in other words, the Jivatman finds itself one with the Paramatman. ☀ ☀ ☀

If

Rudyard Kipling

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;

If you can wait and not be tired of waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream – and not make dreams your master;
 If you can think – and not make thoughts your aim;
If you can meet with Triumph and Disaster
 And treat those two impostors just the same;

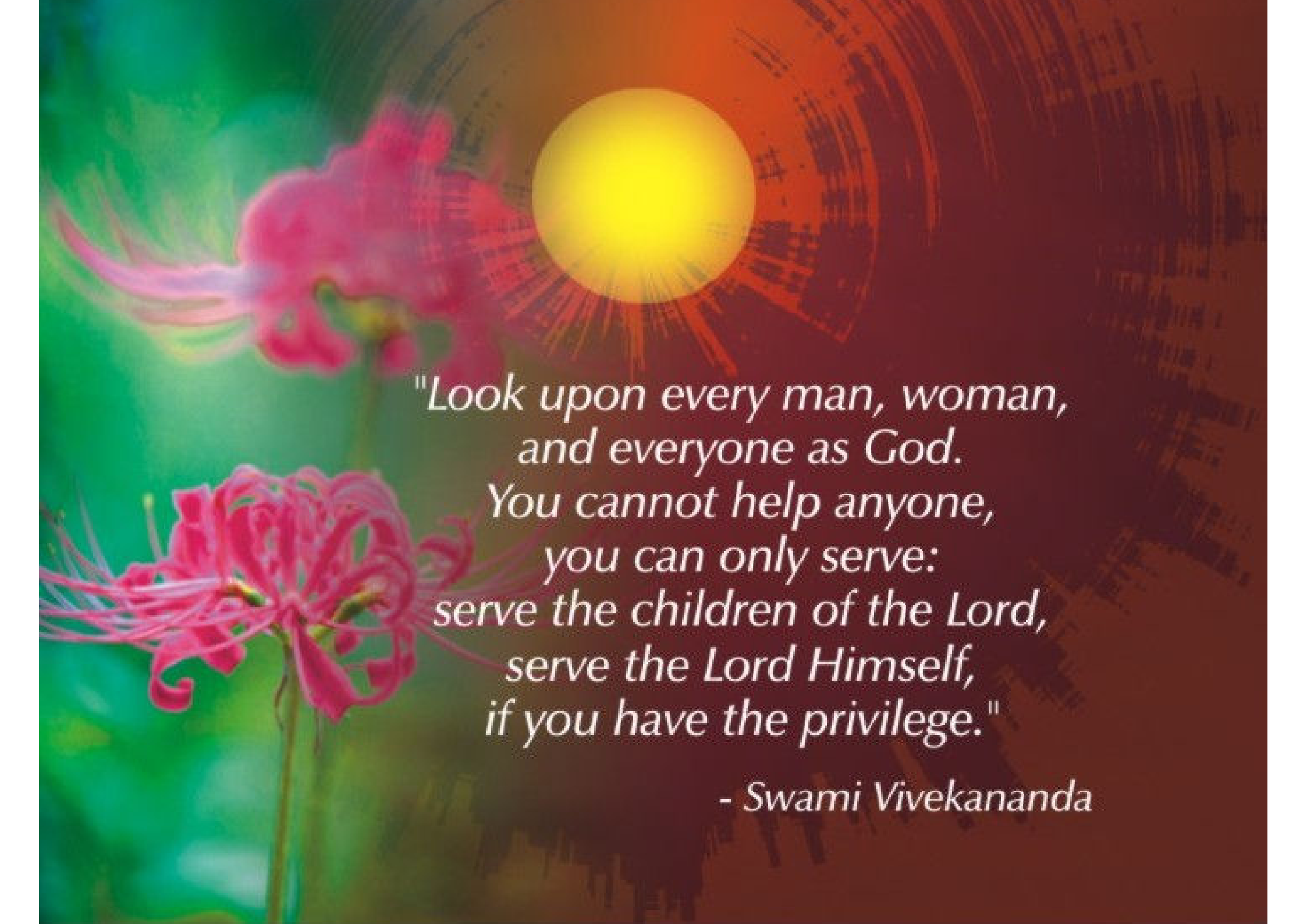
If you can bear to hear the truth you've spoken
 Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
 And stoop to build 'em up with worn-out tools:

If you can make one heap of all your winnings
 And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
 And never breathe a word about your loss;

If you can force your heart and nerve and sinew
 To serve your turn long after they are gone,
And so hold on when there is nothing in you
 Except the Will which says to them: “Hold on!”

If you can talk with crowds and keep your virtue,
 Or walk with Kings – nor lose the common touch,
If neither foes nor loving friends can hurt you,
 If all men count with you, but none too much;

If you can fill the unforgiving minute
 With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
 And – which is more – you'll be a Man, my Son! ☀



*"Look upon every man, woman,
and everyone as God.
You cannot help anyone,
you can only serve:
serve the children of the Lord,
serve the Lord Himself,
if you have the privilege."*

- Swami Vivekananda