

# Discourses on Jñâna-Yoga

## by Swami Vivekananda

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I

Om Tat Sat! To know the Om is to know the secret of the universe. The object of Jñâna-Yoga is the same as that of Bhakti and Râja Yogas, but the method is different. This is the Yoga for the strong, for those who are neither mystical nor devotional, but rational. As the Bhakti-Yogi works his way to complete oneness with the Supreme through love and devotion, so the Jñâna-Yogi forces his way to the realisation of God by the power of pure reason. He must be prepared to throw away all old idols, all old beliefs and superstitions, all desire for this world or another, and be determined only to find freedom. Without Jñâna (knowledge) liberation cannot be ours. It consists in knowing what we really are, that we are beyond fear, beyond birth, beyond death. The highest good is the realisation of the Self. It is beyond sense, beyond thought. The real "I" cannot be grasped. It is the eternal subject and can never become the object of knowledge, because knowledge is only of the related, not of the Absolute. All sense-knowledge is limitation, it is an endless chain of cause and effect. This world is a relative world, a shadow of the real; still, being the plane of equipoise where happiness and misery are about evenly balanced, it is the only plane where man can realise his true Self and know that he is Brahman.

This world is "the evolution of nature and the

manifestation of God". It is our interpretation of Brahman or the Absolute, seen through the veil of Mâyâ or appearance. The world is not zero, it has a certain reality; it only appears because Brahman is.

How shall we know the knower? The Vedanta says, "We are It, but can never know It, because It can never become the object of knowledge." Modern science also says that It cannot be known. We can, however, have glimpses of It from time to time. When the delusion of this world is once broken, it will come back to us, but no longer will it hold any reality for us. We shall know it as a mirage. To reach behind the mirage is the aim of all religions. That man and God are one is the constant teaching of the Vedas, but only few are able to penetrate behind the veil and reach the realisation of this truth.

The first thing to be got rid of by him who would be a Jñâni is fear. Fear is one of our worst enemies. Next, believe in nothing until you know it. Constantly tell yourself, "I am not the body, I am not the mind, I am not thought, I am not even consciousness; I am the Atman." When you can throw away all, only the true Self will remain. The Jñâni's meditation is of two sorts: (1) to deny and think away everything we are not; (2) to insist upon what we really are — the Atman, the One Self — Existence, Knowledge, and Bliss. The true rationalist must go on and fearlessly follow his reason to its farthest limits. It will not answer to stop anywhere on the road. When we begin to deny, all must go until we reach what cannot be thrown away or denied, which is the real "I". That "I" is the witness of the universe, it is unchangeable, eternal, infinite. Now, layer after layer of ignorance covers it from our eyes, but it remains ever the same.

Two birds sat on one tree. The bird at the top was calm, majestic, beautiful, perfect. The lower bird was always hopping from twig to twig, now eating sweet fruits and being happy, now eating bitter fruits and being miserable. One day, when he had eaten a fruit more bitter than usual, he glanced up at the calm majestic upper bird and thought, "How I would like to be like him!" and he hopped up a little way towards him. Soon he forgot all about his desire to be like the upper bird, and went on as before, eating sweet and bitter fruits and being happy and miserable. Again he looked up, again he went up a little nearer to the calm and majestic upper bird. Many times was this repeated until at last he drew very near the upper bird; the brilliancy of his plumage dazzled him, seemed to absorb him, and finally, to his wonder and surprise, he found there was only one bird – he was the upper bird all the time and had but just found it out. Man is like that lower bird, but if he perseveres in his efforts to rise to the highest ideal he can conceive of, he too will find that he was the Self all the time and the other was but a dream. To separate ourselves utterly from matter and all belief in its reality is true Jñâna. The Jñâni must keep ever in his mind the "Om Tat Sat", that is, Om the only real existence. Abstract unity is the foundation of Jñâna-Yoga. This is called Advaitism ("without dualism or dvaitism"). This is the corner-stone of the Vedanta philosophy, the Alpha and the Omega. "Brahman alone is true, all else is false and I am Brahman." Only by telling ourselves this until we make it a part of our very being, can we rise beyond all duality, beyond both good and evil, pleasure and pain, joy and sorrow, and know ourselves as the One, eternal, unchanging, infinite – the "One without a second".

The Jñâna-Yogi must be as intense as the narrowest

sectarian, yet as broad as the heavens. He must absolutely control his mind, be able to be a Buddhist or a Christian, to have the power to consciously divide himself into all these different ideas and yet hold fast to the eternal harmony. Constant drill alone can enable us to get this control. All variations are in the One, but we must learn not to identify ourselves with what we do, and to hear nothing, see nothing, talk of nothing but the thing in hand. We must put in our whole soul and be intense. Day and night tell yourself, "I am He, I am He."

## II

The greatest teacher of the Vedanta philosophy was Shankarâchârya. By solid reasoning he extracted from the Vedas the truths of Vedanta, and on them built up the wonderful system of Jñâna that is taught in his commentaries. He unified all the conflicting descriptions of Brahman and showed that there is only one Infinite Reality. He showed too that as man can only travel slowly on the upward road, all the varied presentations are needed to suit his varying capacity. We find something akin to this in the teachings of Jesus, which he evidently adapted to the different abilities of his hearers. First he taught them of a Father in heaven and to pray to Him. Next he rose a step higher and told them, "I am the vine, you are the branches", and lastly he gave them the highest truth: "I and my Father are one", and "The Kingdom of Heaven is within you." Shankara taught that three things were the great gifts of God: (1) human body, (2) thirst after God, and (3) a teacher who can show us the light. When these three great gifts are ours, we may know that our redemption is at hand. Only knowledge can free and save us, but with knowledge must go virtue.

The essence of Vedanta is that there is but one Being and that every soul is that Being in full, not a part of that Being. All the sun is reflected in each dew-drop. Appearing in time, space and causality, this Being is man, as we know him, but behind all appearance is the one Reality. Unselfishness is the denial of the lower or apparent self. We have to free ourselves from this miserable dream that we are these bodies. We must know the truth, "I am He". We are not drops to fall into the ocean and be lost; each one is the whole, infinite ocean, and will know it when released from the fetters of illusion. Infinity cannot be divided, the "One without a second" can have no second, all is that One. This knowledge will come to all, but we should struggle to attain it now, because until we have it, we cannot really give mankind the best help. The Jivanmukta ('the living free' or one who knows) alone is able to give real love, real charity, real truth, and it is truth alone that makes us free. Desire makes slaves of us, it is an insatiable tyrant and gives its victims no rest; but the Jivanmukta has conquered all desire by rising to the knowledge that he is the One and there is nothing left to wish for.

The mind brings before us all our delusions – body, sex, creed, caste, bondage; so we have to tell the truth to the mind incessantly, until it is made to realise it. Our real nature is all bliss, and all the pleasure we know is but a reflection, an atom, of that bliss we get from touching our real nature. That is beyond both pleasure and pain. It is the "witness" of the universe, the unchanging reader before whom turn the leaves of the book of life.

Through practice comes Yoga, through Yoga comes knowledge, through knowledge love, and through love bliss.

"Me and mine" is a superstition; we have lived in it so long that it is well-nigh impossible to shake it off. Still we must get rid of it if we would rise to the highest. We must be bright and cheerful, long faces do not make religion. Religion should be the most joyful thing in the world, because it is the best. Asceticism cannot make us holy. Why should a man who loves God and who is pure be sorrowful? He should be like a happy child, be truly a child of God. The essential thing in religion is making the heart pure; the Kingdom of Heaven is within us, but only the pure in heart can see the King. While we think of the world, it is only the world for us; but let us come to it with the feeling that the world is God, and we shall have God. This should be our thought towards everyone and everything – parents, children, husbands, wives, friends, and enemies. Think how it would change the whole universe for us if we could consciously fill it with God! See nothing but God! All sorrow, all struggle, all pain would be for ever lost to us!

Jñâna is "creedlessness", but that does not mean that it despises creeds. It only means that a stage above and beyond creeds has been gained. The Jñâni seeks not to destroy, but to help all. As all rivers roll their waters into the sea and become one, so all creeds should lead to Jñâna and become one.

The reality of everything depends upon Brahman, and only as we really grasp this truth, have we any reality. When we cease to see any differences, then we know that "I and the Father are One".

Jñâna is taught very clearly by Krishna in the Bhagavad-Gitâ. This great poem is held to be the Crown jewel of all Indian literature. It is a kind of commentary on the Vedas. It

shows us that our battle for spirituality must be fought out in this life; so we must not flee from it, but rather compel it to give us all that it holds. As the Gita typifies this struggle for higher things, it is highly poetical to lay the scene in a battlefield. Krishna in the guise of a charioteer to Arjuna, leader of one of the opposing armies, urges him not to be sorrowful, not to fear death, since he knows he is immortal, that nothing which changes can be in the real nature of man. Through chapter after chapter, Krishna teaches the higher truths of philosophy and religion to Arjuna. It is these teachings which make this poem so wonderful; practically the whole of the Vedanta philosophy is included in them. The Vedas teach that the soul is infinite and in no way affected by the death of the body. The soul is a circle whose circumference is nowhere, but whose centre is in some body. Death (so-called) is but a change of centre. God is a circle whose circumference is nowhere and whose centre is everywhere, and when we can get out of the narrow centre of body, we shall realise God – our true Self.

The present is only a line of demarcation between the past and the future; so we cannot rationally say that we care only for the present, as it has no existence apart from the past and the future. It is all one complete whole, the idea of time being merely a condition imposed upon us by the form of our understanding.

### III

Jñâna teaches that the world should be given up, but not on that account to be abandoned. To be in the world, but not of it, is the true test of the Sannyâsin. This idea of renunciation has been in some form common to nearly all religions. Jñâna demands that we look upon all alike, that we

see only "sameness". Praise and blame, good and bad, even heat and cold, must be equally acceptable to us. In India there are many holy men of whom this is literally true. They wander on the snow-clad heights of the Himalayas or over the burning desert sands, entirely unclothed and apparently entirely unconscious of any difference in temperature.

We have first of all to give up this superstition of body; we are not the body. Next must go the further superstition that we are mind. We are not mind; it is but the "silken body", not any part of the soul. The mere word "body", applied to nearly all things, includes something common among all bodies. This is existence.

Our bodies are symbols of thought behind, and the thoughts themselves are in their turn symbols of something behind them, that is, the one Real Existence, the Soul of our soul, the Self of the universe, the Life of our life, our true Self. As long as we believe ourselves to be even the least different from God, fear remains with us; but when we know ourselves to be the One, fear goes: of what can we be afraid? By sheer force of will the Jñâni rises beyond body, beyond mind, making this universe zero. Thus he destroys Avidyâ [ignorance] and knows his true Self, the âtman. Happiness and misery are only in the senses, they cannot touch our real Self. The soul is beyond time, space, and causality — therefore unlimited, omnipresent.

The Jñâni has to come out of all forms, to get beyond all rules and books, and be his own book. Bound by forms, we crystallise and die. Still the Jñâni must never condemn those who cannot yet rise above forms. He must never even think of another, "I am holier than thou".

These are the marks of the true Jñâna-Yogi: (1) He desires



nothing, save to know. (2) All his senses are under perfect restraint; he suffers everything without murmuring, equally content if his bed be the bare ground under the open sky, or if he is lodged in a king's palace. He shuns no suffering, he stands and bears it—he has given up all but the Self. (3) He knows that all but the One is unreal. (4) He has an intense desire for freedom. With a strong will, he fixes his mind on higher things and so attains to peace. If we know not peace, what are we more than the brutes? He does everything for others — for the Lord — giving up all fruits of work and looking for no result, either here or hereafter. What can the universe give us more than our own soul? Possessing that, we possess all. The Vedas teach that the Atman, or Self, is the One Undivided Existence. It is beyond mind, memory, thought, or even consciousness as we know it. From it are all things. It is that through which (or because of which) we see, hear, feel, and think. The goal of the universe is to realise oneness with the "Om" or One Existence. The Jñâni has to be free from all forms; he is neither a Hindu, a Buddhist, nor a Christian, but he is all three. All action is renounced, given up to the Lord; then no action has power to bind. The Jñâni is a tremendous rationalist; he denies everything. He tells himself day and night, "There are no beliefs, no sacred words, no heaven, no hell, no creed, no church — there is only Atman." When everything has been thrown away until what cannot be thrown away is reached, that is the Self. The Jñâni takes nothing for granted; he analyses by pure reason and force of will, until he reaches Nirvâna which is the extinction of all relativity. No description or even conception of this state is possible. Jñâna is never to be judged by any earthly result. Be not like the vulture which soars almost beyond sight, but which is ever ready to swoop downwards at

the sight of a bit of carrion. Ask not for healing, or longevity, or prosperity, ask only to be free.

We are "Existence, Knowledge, Bliss" (Sachchidânanda). Existence is the last generalisation in the universe; so we exist, we know it; and bliss is the natural result of existence without alloy. Now and then we know a moment of supreme bliss, when we ask nothing, give nothing, and know nothing but bliss. Then it passes and we again see the panorama of the universe going on before us and we know it is but a "mosaic work set upon God, who is the background of all things". When we return to earth and see the Absolute as relative, we see Sachchidânanda as Trinity – Father, Son, Holy Ghost. Sat = the creating principle; Chit = the guiding principle; ânanda = the realising principle, which joins us again to the One. No one can know "existence" (Sat) except through "knowledge" (Chit), and hence the force of the saying of Jesus, No man can see the Father save through the Son.

The Vedanta teaches that Nirvâna can be attained here and now, that we do not have to wait for death to reach it. Nirvâna is the realisation of the Self, and after having once, if only for an instant, known this, never again can one be deluded by the mirage of personality. Having eyes, we must see the apparent; but all the time we know it for what it is, we have found out its true nature. It is the "screen" that hides the Self which is unchanging. The screen opens and we find the Self behind it – all change is in the screen. In the saint the screen is thin and the Reality can almost shine through; but in the sinner it is thick, and we are apt to lose sight of the truth that the Atman is there, as well as behind the saint.

All reasoning ends only in finding Unity; so we first use

analysis, then synthesis. In the world of science, the forces are gradually narrowed down in the search for one underlying force. When physical science can perfectly grasp the final unity, it will have reached an end, for reaching unity we find rest. Knowledge is final.

Religion, the most precious of all sciences, long ago discovered that final unity, to reach which is the object of Jñâna-Yoga. There is but one Self in the universe, of which all lower selves are but manifestations. The Self, however, is infinitely more than all of its manifestations. All is the Self or Brahman. The saint, the sinner, the lamb, the tiger, even the murderer, as far as they have any reality, can be nothing else, because there is nothing else. "That which exists is One, sages call It variously." Nothing can be higher than this knowledge, and in those purified by Yoga it comes in flashes to the soul. The more one has been purified and prepared by Yoga and meditation, the clearer are these flashes of realisation. This was discovered 4,000 years ago, but has not yet become the property of the race; it is still the property of some individuals only.

#### IV

All men, so-called, are not yet really human beings. Every one has to judge of this world through his own mind. The higher understanding is extremely difficult. The concrete is more to most people than the abstract. As an illustration of this, a story is told of two men in Bombay – one a Hindu and the other a Jain – who were playing chess in the house of a rich merchant of Bombay. The house was near the sea, the game long; the ebb and flow of the tide under the balcony where they sat attracted the attention of the players. One explained it by a legend that the gods in their play threw the

water into a great pit and then threw it out again. The other said: No, the gods draw it up to the top of a high mountain to use it, and then when they have done with it, they throw it down again. A young student present began to laugh at them and said, "Do you not know that the attraction of the moon causes the tides?" At this, both men turned on him in a fury and inquired if he thought they were fools. Did he suppose that they believed the moon had any ropes to pull up the tides, or that it could reach so far? They utterly refused to accept any such foolish explanation. At this juncture the host entered the room and was appealed to by both parties. He was an educated man and of course knew the truth, but seeing plainly the impossibility of making the chess-players understand it, he made a sign to the student and then proceeded to give an explanation of the tides that proved eminently satisfactory to his ignorant hearers. "You must know", he told them, "that afar off in the middle of the ocean, there is a huge mountain of sponge – you have both seen sponge, and know what I mean. This mountain of sponge absorbs a great deal of the water and then the sea falls; by and by the gods come down and dance on the mountain and their weight squeezes all the water out and the sea rises again. This, gentlemen, is the cause of the tides, and you can easily see for yourselves how reasonable and simple is this explanation." The two men who ridiculed the power of the moon to cause the tides, found nothing incredible in a mountain of sponge, danced upon by the gods! The gods were real to them, and they had actually seen sponge; what was more likely than their joint effect upon the sea!

"Comfort" is no test of truth; on the contrary, truth is often far from being "comfortable". If one intends to really find truth, one must not cling to comfort. It is hard to let all

go, but the Jñâni must do it. He must become pure, kill out all desires and cease to identify himself with the body. Then and then only, the higher truth can shine in his soul. Sacrifice is necessary, and this immolation of the lower self is the underlying truth that has made sacrifice a part of all religions. All the propitiatory offerings to the gods were but dimly understood types of the only sacrifice that is of any real value, the surrender of the apparent self, through which alone we can realise the higher Self, the âtman. The Jñâni must not try to preserve the body, nor even wish to do so. He must be strong and follow truth, though the universe fall. Those who follow "fads" can never do this. It is a life-work, nay, the work of a hundred lives! Only the few dare to realise the God within, to renounce heaven and Personal God and all hope of reward. A firm will is needed to do this; to be even vacillating is a sign of tremendous weakness. Man always is perfect, or he never could become so; but he had to realise it. If man were bound by external causes, he could only be mortal. Immortality can only be true of the unconditioned. Nothing can act on the Atman – the idea is pure delusion; but man must identify himself with that, not with body or mind. Let him know that he is the witness of the universe, then he can enjoy the beauty of the wonderful panorama passing before him. Let him even tell himself, "I am the universe, I am Brahman." When man really identifies himself with the One, the Atman, everything is possible to him and all matter becomes his servant. As Shri Ramakrishna has said: After the butter is churned, it can be put in water or milk and will never mix with either; so when man has once realised the Self, he can no more be contaminated by the world. "From a balloon, no minor distinctions are visible, so when man rises high enough, he will not see good and evil

people." "Once the pot is burned, no more can it be shaped; so with the mind that has once touched the Lord and has had a baptism of fire, no more can it be changed." Philosophy in Sanskrit means "clear vision", and religion is practical philosophy. Mere theoretic, speculative philosophy is not much regarded in India. There is no church, no creed, no dogma. The two great divisions are the "Dvaitists" and the "Advaitists". The former say, "The way to salvation is through the mercy of God; the law of causation, once set in motion, can never be broken; only God, who is not bound by this law, by His mercy helps us to break it". The latter say, "Behind all this nature is something that is free; and finding that which is beyond all law gets us freedom; and freedom is salvation." Dualism is only one phase, Advaitism goes to the ultimate. To become pure is the shortest path to freedom. Only that is ours which we earn. No authority can save us, no beliefs. If there is a God, all can find Him. No one needsto be told it is warm; each one can discover it for himself. So it should be with God. He should be a fact in the consciousness of all men. The Hindus do not recognise "sin", as it is understood by the Western mind. Evil deeds are not "sins", we are not offending some Ruler in committing these; we are simply injuring ourselves, and we must suffer the penalty. It is not a sin to put one's finger in the fire, but he who does so will surely suffer just as much as if it were. All deeds produce certain results, and "every deed returns to the doer". "Trinitarianism" is an advance on "Unitarianism" (which is dualism, God and man for ever separate). The first step upwards is when we recognise ourselves as the children of God; the last step is when we realise ourselves as the One, the Atman.

The question why there cannot be eternal bodies is in itself illogical, as "body" is a term applied to a certain combination of elements, changeable and in its very nature impermanent. When we are not passing through changes, we will not have bodies (so-called). "Matter" beyond the limit of time, space, and causality will not be matter at all. Time and space exist only in us, we are the one Permanent Being. All forms are transitory, that is why all religions say, "God has no form". Menander was a Greco-Bactrian king. He was converted to Buddhism about 150 B.C. by one of the Buddhist missionary monks and was called by them "Milinda". He asked a young monk, his teacher, "Can a perfect man (such as Buddha) be in error or make mistakes?" The young monk's answer was : The perfect man can remain in ignorance of minor matters not in his experience, but he can never be in error as to what his insight has actually realised. He is perfect here and now. He knows the whole mystery, the Essence of the universe, but he may not know the mere external variation through which that Essence is manifested in time and space. He knows the clay itself, but has not had experience of every shape it may be wrought into. The perfect man knows the Soul itself, but not every form and combination of its manifestation. He would have to attain more relative knowledge just as we do, though on account of his immense power, he would learn it far more quickly.

The tremendous "search-light" of a perfectly controlled mind, when thrown on any subject, would rapidly reduce it to possession. It is very important to understand this, because it saves so much foolish explanation as to how a Buddha or a Jesus could be mistaken in ordinary relative Knowledge, as we well know they were. The disciples should not be blamed as having put down the sayings erroneously. It

is humbug to say that one thing is true and another untrue in their statements. Accept the whole account, or reject it. How can we pick out the true from the false?

If a thing happens once, it can happen again. If any human being has ever realised perfection, we too can do so. If we cannot become perfect here and now, we never can in any state or heaven or condition we may imagine. If Jesus Christ was not perfect, then the religion bearing his name falls to the ground. If he was perfect, then we too can become perfect. The perfect man does not reason or "know", as we count "knowing", for all our knowledge is mere comparison, and there is no comparison, no classification, possible in the Absolute. Instinct is less liable to error than reason, but reason is higher and leads to intuition, which is higher still. Knowledge is the parent of intuition, which like instinct, is also unerring, but on a higher plane. There are three grades of manifestation in living beings: (1) sub-conscious – mechanical, unerring; (2) conscious – knowing, erring; (3) superconscious – intuitional, unerring; and these are illustrated in an animal, man, and God. For the man who has become perfect, nothing remains but to apply his understanding. He lives only to help the world, desiring nothing for himself. What distinguishes is negative – the positive is ever wider and wider. What we have in common is the widest of all, and that is "Being".

"Law is a mental shorthand to explain a series of phenomena"; but law as an entity, so to speak, does not exist. We use the word to express the regular succession of certain occurrences in the phenomenal world. We must not let law become a superstition, a something inevitable, to which we must submit. Error must accompany reason, but the very struggle to conquer error makes us gods. Disease is



the struggle of nature to cast out something wrong; so sin is the struggle of the divine in us to throw off the animal. We must "sin" (that is, make mistakes) in order to rise to Godhood.

Do not pity anyone. Look upon all as your equal, cleanse yourself of the primal sin of inequality. We are all equal and must not think, "I am good and you are bad, and I am trying to reclaim you". Equality is the sign of the free. Jesus came to publicans and sinners and lived with them. He never set himself on a pedestal. Only sinners see sin. See not man, see only the Lord. We manufacture our own heaven and can make a heaven even in hell. Sinners are only to be found in hell, and as long as we see them around us, we are there ourselves. Spirit is not in time, nor in space. Realise "I am Existence Absolute, Knowledge Absolute, Bliss Absolute – I am He, I am He". Be glad at birth, be glad at death, rejoice always in the love of God. Get rid of the bondage of body; we have become slaves to it and learnt to hug our chains and love our slavery; so much so that we long to perpetuate it, and go on with "body" "body" for ever. Do not cling to the idea of "body", do not look for a future existence in any way like this one; do not love or want the body, even of those dear to us. This life is our teacher, and dying only makes room to begin over again. Body is our schoolmaster, but to commit suicide is folly, it is only killing the "schoolmaster". Another will take his place. So until we have learnt to transcend the body, we must have it, and losing one, will get another. Still we must not identify ourselves with the body, but look upon it only as an instrument to be used in reaching perfection. Hanumân, the devotee of Râma, summed up his philosophy in these words: When I identify myself with the body, O Lord, I am Thy creature, eternally separate from

Thee. When I identify myself with the soul, I am a spark of that Divine Fire which Thou art. But when I identify myself with the Atman, I and Thou art one.

Therefore the Jñâni strives to realise the Self and nothing else.

## VI

Thought is all important, for "what we think we become". There was once a Sannyâsin, a holy man, who sat under a tree and taught the people. He drank milk, and ate only fruit, and made endless "Prânâyâmas", and felt himself to be very holy. In the same village lived an evil woman. Every day the Sannyâsin went and warned her that her wickedness would lead her to hell. The poor woman, unable to change her method of life which was her only means of livelihood, was still much moved by the terrible future depicted by the Sannyâsin. She wept and prayed to the Lord, begging Him to forgive her because she could not help herself. By and by both the holy man and the evil woman died. The angels came and bore her to heaven, while the demons claimed the soul of the Sannyâsin. "Why is this!" he exclaimed, "have I not lived a most holy life, and preached holiness to everybody? Why should I be taken to hell while this wicked woman is taken to heaven?" "Because," answered the demons, "while she was forced to commit unholy acts, her mind was always fixed on the Lord and she sought deliverance, which has now come to her. But you, on the contrary, while you performed only holy acts, had your mind always fixed on the wickedness of others. You saw only sin, and thought only of sin, so now you have to go to that place where only sin is." The moral of the story is obvious: The outer life avails little. The heart must be pure and the pure heart sees only good, never evil.

We should never try to be guardians of mankind, or to stand on a pedestal as saints reforming sinners. Let us rather purify ourselves, and the result must be that in so doing we shall help others.

Physics is bounded on both sides by metaphysics. So it is with reason – it starts from non-reason and ends with non-reason. If we push inquiry far enough in the world of perception, we must reach a plane beyond perception. Reason is really stored up and classified perception, preserved by memory. We can never imagine or reason beyond our sense-perceptions. Nothing beyond reason can be an object of sense-knowledge. We feel the limited character of reason, yet it does bring us to a plane where we get a glimpse of something beyond. The question then arises: Has man an instrument that transcends reason? It is very probable that in man there is a power to reach beyond reason; in fact the saints in all ages assert the existence of this power in themselves. But it is impossible in the very nature of things to translate spiritual ideas and perceptions into the language of reason; and these saints, each and all, have declared their inability to make known their spiritual experiences. Language can, of course, supply no words for them, so that it can only be asserted that these are actual experiences and can be had by all. Only in that way can they become known, but they can never be described. Religion is the science which learns the transcendental in nature through the transcendental in man. We know as yet but little of man, consequently but little of the universe. When we know more of man, we shall probably know more of the universe. Man is the epitome of all things and all knowledge is in him. Only for the infinitesimal portion of the universe, which comes into sense-perception, are we able to find a reason; never can we give

the reason for any fundamental principle. Giving a reason for a thing is simply to classify it and put it in a pigeon-hole of the mind. When we meet a new fact, we at once strive to put it in some existing category and the attempt to do this is to reason. When we succeed in placing the fact, it gives a certain amount of satisfaction, but we can never go beyond the physical plane in this classification. That man can transcend the limits of the senses is the emphatic testimony of all past ages. The Upanishads told 5,000 years ago that the realisation of God could never be had through the senses. So far, modern agnosticism agrees, but the Vedas go further than the negative side and assert in the plainest terms that man can and does transcend this sense-bound, frozen universe. He can, as it were, find a hole in the ice, through which he can pass and reach the whole ocean of life. Only by so transcending the world of sense, can he reach his true Self and realise what he really is.

Jñâna is never sense-knowledge. We cannot know Brahman, but we are Brahman, the whole of It, not a piece. The unextended can never be divided. The apparent variety is but the reflection seen in time and space, as we see the sun reflected in a million dewdrops, though we know that the sun itself is one and not many. In Jñâna we have to lose sight of the variety and see only the Unity. Here there is no subject, no object, no knowing, no thou or he or I, only the one, absolute Unity. We are this all the time; once free, ever free. Man is not bound by the law of causation. Pain and misery are not in man, they are but as the passing cloud throwing its shadow over the sun, but the cloud passes, the sun is unchanged; and so it is with man. He is not born, he does not die, he is not in time and space. These ideas are mere reflections of the mind, but we mistake them for the

reality and so lose sight of the glorious truth they obscure. Time is but the method of our thinking, but we are the eternally present tense. Good and evil have existence only in relation to us. One cannot be had without the other, because neither has meaning or existence apart from the other. As long as we recognise duality, or separate God and man, so long we must see good and evil. Only by going to the centre, by unifying ourselves with God can we escape the delusions of the senses. When we let go the eternal fever of desire, the endless thirst that gives us no rest, when we have for ever quenched desire, we shall escape both good and evil, because we shall have transcended both. The satisfaction of desire only increases it, as oil poured on fire but makes it burn more fiercely. The further from the centre, the faster goes the wheel, the less the rest. Draw near the centre, check desire, stamp it out, let the false self go, then our vision will clear and we shall see God. Only through renunciation of this life and of all life to come (heaven etc.), can we reach the point where we stand firmly on the true Self. While we hope for anything, desire still rules us. Be for one moment really "hopeless", and the mist will clear. For what to hope when one is the all of existence? The secret of Jñâna is to give up all and be sufficient unto ourselves. Say "not", and you become "not"; say "is", and you become "is". Worship the Self within, naught else exists. All that binds us is Mâyâ-delusion.

## VII

The Self is the condition of all in the universe, but It can never be conditioned. As soon as we know that we are It, we are free. As mortals we are not and never can be free. Free mortality is a contradiction in terms, for mortality implies change, and only the changeless can be free. The Atman

alone is free, and that is our real essence. We feel this inner freedom; in spite of all theories, all beliefs, we know it, and every action proves that we know it. The will is not free, its apparent freedom is but a reflection from the Real. If the world were only an endless chain of cause and effect, where could one stand to help it? There must needs be a piece of dry land for the rescuer to stand on, else how can he drag anyone out of the rushing stream and save him from drowning? Even the fanatic who cries "I am a worm", thinks that he is on the way to become a saint. He sees the saint even in the worm.

There are two ends or aims of human life, real knowing (Vijñâna) and bliss. Without freedom, these two are impossible. They are the touchstone of all life. We should feel the Eternal Unity so much, that we should weep for all sinners, knowing that it is we who are sinning. The eternal law is self-sacrifice, not self-assertion. What self to assert when all is one? There are no "rights", all is love. The great truths that Jesus taught have never been lived. Let us try his method and see if the world will not be saved. The contrary method has nearly destroyed it. Selflessness only, not selfishness, can solve the question. The idea of "right" is a limitation; there is really no "mine" and "thine", for I am thou and thou art I. We have "responsibility", not "rights". We should say, "I am the universe", not "I am John" or "I am Mary". These limitations are all delusions and are what holds us in bondage, for as soon as I think, "I am John", I want exclusive possession of certain things and begin to say "me and mine", and continually make new distinctions in so doing. So our bondage goes on increasing with every fresh distinction, and we get further and further away from the central Unity, the undivided Infinite. There is only one

Individual, and each of us is That. Oneness alone is love and fearlessness; separation leads us to hatred and fear. Oneness fulfils the law. Here, on earth, we strive to enclose little spaces and exclude outsiders, but we cannot do that in the sky, though that is what sectarian religion tries to do when it says, "Only this way leads to salvation, all others are wrong". Our aim should be to wipe out these little enclosures to widen the boundaries until they are lost sight of, and to realise that all religions lead to God. This little puny self must be sacrificed. This is the truth symbolised by baptism into a new life, the death of the old man, the birth of the new – the perishing of the false self, the realisation of the Atman, the one Self of the universe.

The two great divisions of the Vedas are Karma Kânda – the portion pertaining to doing or work, and Jñâna Kânda – the portion treating of knowing, true knowledge. In the Vedas we can find the whole process of the growth of religious ideas. This is because when a higher truth was reached, the lower perception that led to it, was still preserved. This was done, because the sages realised that the world of creation being eternal, there would always be those who needed the first steps to knowledge, that the highest philosophy, while open to all, could never be grasped by all. In nearly every other religion, only the last or highest realisation of truth has been preserved, with the natural consequence that the older ideas were lost, while the newer ones were only understood by the few and gradually came to have no meaning for the many. We see this result illustrated in the growing revolt against old traditions and authorities. Instead of accepting them, the man of today boldly challenges them to give reasons for their claims, to make clear the grounds upon which they demand acceptance. Much

in Christianity is the mere application of new names and meanings to old pagan beliefs and customs. If the old sources had been preserved and the reasons for the transitions fully explained, many things would have been clearer. The Vedas preserved the old ideas and this fact necessitated huge commentaries to explain them and why they were kept. It also led to many superstitions, through clinging to old forms after all sense of their meaning had been lost. In many ceremonials, words are repeated which have survived from a now forgotten language and to which no real meaning can now be attached. The idea of evolution was to be found in the Vedas long before the Christian era; but until Darwin said it was true, it was regarded as a mere Hindu superstition.

All external forms of prayer and worship are included in the Karma Kanda. These are good when performed in a spirit of unselfishness and not allowed to degenerate into mere formality. They purify the heart. The Karma-Yogi wants everyone to be saved before himself. His only salvation is to help others to salvation. "To serve Krishna's servants is the highest worship." One great saint prayed, "Let me go to hell with the sins of the whole world, but let the world be saved." This true worship leads to intense self-sacrifice. It is told of one sage that he was willing to give all his virtues to his dog, that it might go to heaven, because it had long been faithful to him, while he himself was content to go to hell.

The Jñâna Kânda teaches that knowledge alone can save, in other words, that he must become "wise unto salvation". Knowledge is first objective, the Knower knowing Himself. The Self, the only subject, is in manifestation seeking only to know Itself. The better the mirror, the better reflection it can give; so man is the best mirror, and the purer the man, the more clearly he can reflect God. Man makes the mistake



of separating himself from God and identifying himself with the body. This mistake arises through Mâyâ, which is not exactly delusion but might be said to be seeing the real as something else and not as it is. This identifying of ourselves with the body leads to inequality, which inevitably leads to struggle and jealousy, and so long as we see inequality, we can never know happiness. "Ignorance and inequality are the two sources of all misery", says Jñâna.

When man has been sufficiently buffeted by the world, he awakes to a desire for freedom; and searching for means of escape from the dreary round of earthly existence, he seeks knowledge, learns what he really is, and is free. After that he looks at the world as a huge machine, but takes good care to keep his fingers out of the wheels. Duty ceases for him who is free; what power can constrain the free being? He does good, because it is his nature, not because any fancied duty commands it. This does not apply to those who are still in the bondage of the senses. Only for him, who has transcended the lower self, is this freedom. He stands on his own soul, obeys no law; he is free and perfect. He has undone the old superstitions and got out of the wheel. Nature is but the mirror of our own selves. There is a limit to the working power of human beings, but no limit to desire; so we strive to get hold of the working powers of others and enjoy the fruits of their labours, escaping work ourselves. Inventing machinery to work for us can never increase well-being, for in gratifying desire, we only find it, and then we want more and more without end. Dying, still filled with ungratified desires, we have to be born again and again in the vain search for satisfaction. "Eight Millions of bodies have we had, before we reached the human", say the Hindus. Jñâna says, "Kill desire and so get rid of it". That is the only

way. Cast out all causation and realise the Atman. Only freedom can produce true morality. If there were only an endless chain of cause and effect, Nirvâna could not be. It is extinction of the seeming self, bound by this chain. That is what constitutes freedom, to get beyond causality.

Our true nature is good, it is free, the pure being that can never be or do wrong. When we read God with our eyes and minds, we call Him this or that; but in reality there is but One, all variations are our interpretations of that One. We become nothing; we regain our true Self. Buddha's summary of misery as the outcome of "ignorance and caste" (inequality) has been adopted by the Vedantists, because it is the best ever made. It manifests the wonderful insight of this greatest among men. Let us then be brave and sincere: whatever path we follow with devotion, must take us to freedom. Once lay hold of one link of the chain and the whole must come after it by degrees. Water the root of the tree and the whole tree is watered. It is of little advantage to waste time to water each leaf. In other words, seek the Lord and getting Him we get all. Churches, doctrines, forms – these are merely the hedges to protect the tender plant of religion; but later on they must all be broken down, that the little plant may become a tree. So the various religious sects, Bibles, Vedas, and scriptures are just "tubs" for the little plant; but it has to get out of the tub and fill the world.

We must learn to feel ourselves as much in the sun, in the stars, as here. Spirit is beyond all time and space; every eye seeing is my eye; every mouth praising the Lord is my mouth; every sinner is I. We are confined nowhere, we are not body. The universe is our body. We are just the pure crystal reflecting all, but itself ever the same. We are magicians waving magic wands and creating scenes before us at will,

but we have to go behind appearances and know the Self. This world is like water in a kettle, beginning to boil; first a bubble comes, then another, then many until all is in ebullition and passes away in steam. The great teachers are like the bubbles as they begin – here one, there one; but in the end every creature has to be a bubble and escape. Creation, ever new, will bring new water and go through the process all over again. Buddha and Christ are the two greatest "bubbles" the world has known. They were great souls who having realised freedom helped others to escape. Neither was perfect, but they are to be judged by their virtues, never by their defects. Jesus fell short, because he did not always live up to his own highest ideal; and above all, because he did not give woman an equal place with man. Woman did everything for him, yet not one was made an apostle. This was doubtless owing to his Semitic origin. The great Aryans, Buddha among the rest, have always put woman in an equal position with man. For them sex in religion did not exist. In the Vedas and Upanishads, women taught the highest truths and received the same veneration as men.

## VIII

Both happiness and misery are chains, the one golden, the other iron; but both are equally strong to bind us and hold us back from realising our true nature. The Atman knows neither happiness nor misery. These are mere "states", and states must ever change. The nature of the soul is bliss and peace unchanging. We have not to get it; we have it; let us wash away the dross from our eyes and see it. We must stand ever on the Self and look with perfect calmness upon all the

panorama of the world. It is but baby's play and ought never to disturb us. If the mind is pleased by praise, it will be pained by blame. All pleasures of the senses or even of the mind are evanescent, but within ourselves is the one true unrelated pleasure, dependent on nothing outside. "The pleasure of the Self is what the world calls religion." The more our bliss is within, the more spiritual we are. Let us not depend upon the world for pleasure.

Some poor fishwives, overtaken by a violent storm, found refuge in the garden of a rich man. He received them kindly, fed them, and left them to rest in a summer-house, surrounded by exquisite flowers which filled all the air with their rich perfume. The women lay down in this sweet-smelling paradise, but could not sleep. They missed something out of their lives and could not be happy without it. At last one of the women arose and went to the place where they had left their fish baskets, brought them to the summer-house, and then once more happy in the familiar smell, they were all soon sound asleep.

Let not the world be our "fish basket" which we have to depend upon for enjoyment. This is Tâmasika, or being bound by the lowest of the three qualities (or Gunas). Next higher come the egotistical who talk always about "I", "I". Sometimes they do good work and may become spiritual. These are Râjasika or active. Highest come the introspective nature (Sâttvika), those who live only in the Self. These three qualities are in every human being in varying proportions, and different ones predominate at different times. We must strive to overcome Tamas with Rajas and then to submerge both in Sattva.

Creation is not a "making" of something, it is the struggle

to regain equilibrium, as when atoms of cork are thrown to the bottom of a pail of water: they rush to the top singly and in clusters, and when all have reached the top and equilibrium has been regained, all motion or "life" ceases. So with creation; if equilibrium were reached, all change would cease and life, so-called, would end. Life must be accompanied with evil, for when the balance is regained, the world must end, as sameness and destruction are one. There is no possibility of ever having pleasure without pain, or good without evil, for living itself is just the lost equilibrium. What we want is freedom, not life, nor pleasure, nor good. Creation is eternal, without beginning, without end, the ever moving ripple in an infinite lake. There are yet unreached depths and others where stillness has been regained, but the ripple is ever progressing, the struggle to regain the balance is eternal. Life and death are but different names for the same fact, they are the two sides of one coin. Both are Mâyâ, the inexplicable state of striving at one point to live and a moment later to die. Beyond all this is the true nature, the Atman. We enter into creation, and then, for us, it becomes living. Things are dead in themselves, only we give them life, and then, like fools, we turn round and are afraid of them or enjoy them! The world is neither true nor untrue, it is the shadow of truth.

"Imagination is the gilded shadow of truth", says the poet. The internal universe, the Real, is infinitely greater than the external one, which is but the shadowy projection of the true one. When we see the "rope", we do not see the "serpent", and when the "serpent" is, the "rope" is not. Both cannot exist at the same time; so while we see the world we do not realise the Self, it is only an intellectual concept. In the realisation of Brahman, the personal "I" and all sense of the

world is lost. The Light does not know the darkness, because it has no existence in the light; so Brahman is all. While we recognise a God, it is really only the Self that we have separated from ourselves and worship as outside of us; but all the time it is our own true Self, the one and only God. The nature of the brute is to remain where he is, of man to seek good and avoid evil, of God to neither seek nor avoid, but just to be blissful eternally. Let us be Gods, let us make our hearts like an ocean, to go beyond all the trifles of the world and see it only as a picture. We can then enjoy it without being in any way affected by it. Why look for good in the world, what can we find there? The best it has to offer is only as if children playing in a mud puddle found a few glass beads. They lose them again and have to begin the search anew. Infinite strength is religion and God. We are only souls if we are free, there is immortality only if we are free, there is God only if He is free.

Until we give up the world manufactured by the ego, never can we enter the Kingdom of Heaven. None ever did, none ever will. To give up the world is to utterly forget the ego, to know it not at all, living in the body but not being ruled by it. This rascal ego must be obliterated. Power to help mankind is with the silent ones who only live and love and withdraw their own personality entirely. They never say "me" or "mine", they are only blessed in being the instruments to help others. They are wholly identified with God, asking nothing and not consciously doing anything. They are the true Jivanmuktas – the absolutely selfless, their little personality thoroughly blown away, ambition non-existent. They are all principle, with no personality. The more we sink the "little self", the more God comes. Let us get rid of the little "I" and let only the great "I" live in us. Our

best work and our greatest influence is when we are without a thought of self. It is the "desireless" who bring great results to pass. Bless men when they revile you. Think how much good they are doing by helping to stamp out the false ego. Hold fast to the real Self, think only pure thoughts, and you will accomplish more than a regiment of mere preachers. Out of purity and silence comes the word of power.

## IX

Expression is necessarily degeneration, because spirit can only be expressed by the "letter", and as St. Paul said, "the letter killeth". Life cannot be in the "letter" which is only a reflection. Yet, principle must be clothed in matter to be "known". We lose sight of the Real in the covering and come to consider that as the Real, instead of as the symbol. This is an almost universal mistake. Every great Teacher knows this and tries to guard against it; but humanity, in general, is prone to worship the seen rather than the unseen. This is why a succession of prophets have come to the world to point again and again to the principle behind the personality and to give it a new covering suited to the times. Truth remains ever unchanged, but it can only be presented in a "form"; so from time to time a new "form" or expression is given to Truth, as the progress of mankind makes them ready to receive it. When we free ourselves from name and form, especially when we no longer need a body of any kind, good or bad, coarse or fine, then only do we escape from bondage. "Eternal progression" would be eternal bondage. We must get beyond all differentiation and reach eternal "sameness" or homogeneity or Brahman. The Atman is the unity of all personalities and is unchangeable, the "One without a second". It is not life, but it is coined into life. It is beyond life and death and good and bad. It is the Absolute Unity.

Dare to seek Truth even through hell. Freedom can never be true of name and form, of the related. No form can say, "I am free as a form." Not until all idea of form is lost, does freedom come. If our freedom hurts others, we are not free there. We must not hurt others. While real perception is only one, relative perceptions must be many. The fountain of all knowledge is in every one of us – in the ant as in the highest angel. Real religion is one; all quarrel is with the forms, the symbols, the "illustrations". The millennium exists already for those who find it. The truth is, we have lost ourselves and think the world to be lost. "Fool! Hearest not thou? In thine own heart, day and night, is singing that Eternal Music – Sachchidânanda, Soham, Soham, (Existence, Knowledge, and Bliss, I am He, I am He)!"

To try to think without a phantasm is to try to make the impossible possible. Each thought has two parts – the thinking and the word, and we must have both. Neither idealists nor materialists are able to explain the world; to do that, we must take both idea and expression. All knowledge is of the reflected as we can only see our own faces reflected in a mirror. So no one can know his Self or Brahman; but each is that Self and must see it reflected in order to make it an object of knowledge. This seeing the illustrations of the unseen Principle is what leads to idolatry – so-called. The range of idols is wider than is usually supposed. They range from wood and stone to great personalities as Jesus or Buddha. The introduction of idols into India was the result of Buddha's constantly inveighing against a Personal God. The Vedas knew them not, but the reaction against the loss of God as Creator and Friend led to making idols of the great teachers, and Buddha himself became an idol and is worshipped as such by millions of people. Violent attempts at



reform always end in retarding true reform. To worship is inherent in every man's nature; only the highest philosophy can rise to pure abstraction. So man will ever personify his God in order to worship Him. This is very good, as long as the symbol, be it what it may, is worshipped as a symbol of the Divinity behind and not in and for itself. Above all, we need to free ourselves from the superstition of believing because "it is in the books". To try to make everything – science, religion, philosophy, and all – conform to what any book says, is a most horrible tyranny. Book-worship is the worst form of idolatry. There was once a stag, proud and free, and he talked in a lordly fashion to his child, "Look at me, see my powerful horns! With one thrust I can kill a man; it is a fine thing to be a stag!" Just then the sound of the huntsman's bugle was heard in the distance, and the stag precipitately fled, followed by his wondering child. When they had reached a place of safety, he inquired, "Why do you fly before man, O my father, when you are so strong and brave?" The stag answered, "My child, I know I am strong and powerful, but when I hear that sound, something seizes me and makes me fly whether I will or no." So with us. We hear the "bugle sound" of the laws laid down in the books, habits and old superstitions lay hold of us; and before we know it, we are fast bound and forget our real nature which is freedom.

Knowledge exists eternally. The man who discovers a spiritual truth is what we call "inspired", and what he brings to the world is revelation. But revelation too is eternal and is not to be crystallised as final and then blindly followed. Revelation may come to any man who has fitted himself to receive it. Perfect purity is the most essential thing, for only "the pure in heart shall see God". Man is the highest being

that exists and this is the greatest world, for here can man realise freedom. The highest concept we can have of God is man. Every attribute we give Him belongs also to man, only in a lesser degree. When we rise higher and want to get out of this concept of God, we have to get out of the body, out of mind and imagination, and leave this world out of sight. When we rise to be the absolute, we are no longer in the world – all is Subject, without object. Man is the apex of the only "world" we can ever know. Those who have attained "sameness" or perfection, are said to be "living in God". All hatred is "killing the self by the self"; therefore, love is the law of life. To rise to this is to be perfect; but the more "perfect" we are, the less work can we do. The Sattvika see and know that all this world is mere child's play and do not trouble themselves about that. We are not much disturbed when we see two puppies fighting and biting each other. We know it is not a serious matter. The perfect one knows that this world is Mâyâ. Life is called Samsâra – it is the result of the conflicting forces acting upon us. Materialism says, "The voice of freedom is a delusion." Idealism says, "The voice that tells of bondage is but a dream." Vedanta says, "We are free and not free at the same time." That means that we are never free on the earthly plane, but ever free on the spiritual side. The Self is beyond both freedom and bondage. We are Brahman, we are immortal knowledge beyond the senses, we are Bliss Absolute.



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