

Title

Karma-Yoga

By Swami Vivekananda

Bird Publisher, 2009

About this eBook

Swami Vivekananda: Karma-Yoga

© Swami Vivekananda, 1921

© Bird Publisher, 2009

ISBN 978-961-6763-33-2

Published by:

Bird Publisher

DP, založništvo, d.o.o.

Levčeva ulica 13

SI - 1234 Mengeš

Slovenia

Email: info@bird-publisher.com

www.bird-publisher.com

Published in electronic format, August 2009 by Bird Publisher

Available electronically at: www.bird-publisher.com

For the Publisher & eBook by Damjan Plut

Copyright and license

All rights reserved

Without limiting the rights under copyright reserved above, no part of this publication may be reproduced, stored in or introduced into a retrieval system, or transmitted, in any form, or by any means (electronic, mechanical, photocopying, recording, or otherwise) without the prior written permission of the above publisher of this book.

License Notes

This eBook is licensed for your personal enjoyment only. This eBook may not be re-sold or given away to other people. If you would like to share this book with another person, please purchase an additional copy for each person you share it with. If you're reading this book and did not purchase it, or it was not purchased for your use only, then you should purchase your own copy. Thank you for respecting the author's work.

Contents

Title

About this eBook

Copyright and license

Contents

KARMA JOGA

Karma in its Effect on Character

"Each is great in his own Place"

The Secret of Work

What is duty?

We help Ourselves, not the World

Non-Attachment is complete Self.Abnegation

Freedom

The Ideal of Karma-Yoga

About Swami Vivekananda

KARMA JOGA

Karma in its Effect on Character

The word Karma is derived from the Kri, to do; all action is Karma. Technically, this word also means the effects of actions. In connection with metaphysics, it sometimes means the effects, of which our past actions were the causes. But in Karma-Yoga we have simply to do with the word Karma as meaning work. The goal of mankind is knowledge; that is the one ideal placed before us by Eastern philosophy. Pleasure is not the goal of man, but knowledge. Pleasure and happiness come to an end. It is a mistake to suppose that pleasure is the goal; the cause of all the miseries we have in the world is that men foolishly think pleasure to be the ideal to strive for. After a time man finds that it is not happiness, but knowledge, towards which he is going, and that both pleasure and pain are great teachers, and that he learns as much from evil as from good. As pleasure and pain pass before his soul they leave upon it different pictures, and the result of these combined impressions is what is called man's "character." If you take the character of any man it really is but the aggregate of tendencies, the sum-total of the bent of his mind; you will find that misery and happiness are equal factors in the formation of that character. Good and evil have an equal share in molding character, and in some instances misery is a greater teacher than happiness. In studying the great characters the world has produced, I dare say, in the vast majority of cases, it would be found that it was misery that taught more than happiness, it was poverty that taught more than wealth, it was blows that brought out their inner fire more than praise.

Now this knowledge, again, 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. We say Newton discovered gravitation. Was it sitting anywhere in a corner waiting for him? It was in his own mind; the time came and he found it out. 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 rearranged 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. All knowledge therefore, secular or spiritual, is in the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off we say "we are learning," and the advance of knowledge is made by the advance of this process of uncovering. The man from whom this veil is being lifted is the more knowing man; the man upon whom it lies thick is ignorant, and the man from whom it has entirely gone is all-knowing, omniscient. There have been omniscient men, and, I believe, there will be yet; and that there will be myriads of them in the cycles to come. 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 - everyone 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, this word being used in its widest sense; thus we are all doing Karma all the time. I am talking to you: that is Karma. You are listening: that is Karma. We breathe: that is Karma. We walk: Karma. Everything we do, physical or mental, is Karma, and it leaves its marks on us.

There are certain works which are, as it were, the aggregate, the sum-total, of a large number of smaller works. If we stand near the seashore and hear the waves dashing against the shingle we think it is such a great noise; and yet we know that one wave is really composed of millions and millions of minute waves: each one of these is making a noise, and yet we do not catch it; it is only when they become the big aggregate that we hear. Similarly every pulsation of the heart is work; certain kinds of work we feel and they become tangible to us; they are, at the same time, the aggregate of a number of small works. 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. Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is the really great man whose character is great always, the same wherever he be.

Karma in its effect on character is the most tremendous power that man has to deal with. Man is, as it were, a centre, and is attracting all the powers of the universe towards himself, and in this centre is fusing them all and again sending them off in a big current. Such a centre is the real man, the almighty, the omniscient, and he draws the whole universe towards him; good and bad, misery and happiness, all are running towards him and clinging round him; and out of them he fashions the mighty stream of tendency called character and throws it outwards. As he has the power of drawing in anything, so has he the power of throwing it out.

All the actions that we see in the world, all the movements in human society, all the works that we have around us, are simply the display of thought, the manifestation of the will of man. Machines or instruments, cities, ships, or men-of-war, all these are simply the manifestation of the will of man; and this will is caused by character and character is manufactured by Karma. As is Karma, so is the manifestation of the will. The men of mighty will the world has produced have all been tremendous workers - gigantic souls, with wills powerful enough to overturn worlds, wills they got by persistent work, through ages and ages. Such a gigantic will as that of a Buddha or a Jesus could not be obtained in one life, for we know who their fathers were. It is not known that their fathers ever spoke a word for the good of mankind. Millions and millions of carpenters like Joseph had gone; millions are still living. Millions and millions of petty kings like Buddha's father had been in the world. If it was only a case of hereditary transmission, how do you account for this petty prince, who was not, perhaps, obeyed by his own servants, producing this son, whom half a world worships? How do you explain the gulf between the carpenter and his son, whom millions of human beings worship as God? It cannot be solved by the theory of heredity. The gigantic will which Buddha and Jesus threw over the world, whence did it come? Whence came this accumulation of power? It must have been there through ages and ages, continually growing bigger and bigger, until it burst on society in a Buddha or a Jesus, even rolling down to the present day.

All this is determined by Karma, work. 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 trouble and a nuisance to him. We may go on accumulating things for our physical 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. 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. You must remember that all work is simply to bring out the power of the mind which is already there, to wake up the soul. The power is inside every man, so is knowledge; the different works are like blows to bring them out, to cause these giants to wake up.

Man works with various motives; there cannot be work without motive. Some people want to get fame, and they work for fame. Others want money, and they work for money. Others want to have power, and they work for power. Others want to get to heaven, and they work for the same. Others want to leave a name when they die, as they do in China, where no man gets a title until he is dead; and that is a better way, after all, than with us. When a man does something very good there, they give a title of nobility to his father, who is dead, or to his grandfather. Some people work for that. Some of the followers of certain Mahomedan sects work all their lives to have a big tomb built for them when they die. I know sects among whom as soon as a child is born a tomb is prepared for it; that is among them the most important work a man has to do, and the bigger and the finer the tomb the better off the man is supposed to be. Others work as a penance: do all sorts of wicked things, then erect a temple, or give something to the priests to buy them off and obtain from them a passport to heaven. They think that this kind of beneficence will clear them and they will go scot-free in spite of their sinfulness. Such are some of the various motives for work.

Work for work's sake. There are some who are really the salt of the earth in every country and who work for work's sake, who do not care for name, or fame, or even to go to heaven. They work just because good will come of it. There are others who do good to the poor and help mankind from still higher motives, because they believe in doing good and love good. The motive for name and fame seldom brings immediate results, as a rule; they come to us when we are old and have almost done with life. If a man works without any selfish motive in view, does he not gain anything? Yes, he gains the highest. 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. It is hard to do it, but in the heart of our hearts we know its value, and the

good it brings. It is the greatest manifestation of power - this tremendous restraint; self-restraint is a manifestation of greater power than all outgoing action. A carriage with four horses may rush down a hill unrestrained, or the coachman may curb the horses. Which is the greater manifestation of power, to let them go or to hold them? A cannon-ball flying through the air goes a long distance and falls. Another is cut short in its flight by striking against a wall, and the impact generates intense heat. 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. 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.

Even the lowest forms of work are not to be despised. Let the man who knows no better, work for selfish ends, for name and fame; but everyone should always try to get towards higher and higher motives and to understand them. "To work we have the right, but not to the fruits thereof." Leave the fruits alone. Why care for results? If you wish to help a man, never think what that man's attitude should be towards you. If you want to do a great or a good work, do not trouble to think what the result will be.

There arises a difficult question in this ideal of work. Intense activity is necessary; we must always work. We cannot live a minute without work. What then becomes of rest? Here is one side of the life-struggle, - work, in which we are whirled rapidly round. And here is the other, that of calm, retiring renunciation: everything is peaceful around, there is very little of noise and show, only nature with her animals and flowers and mountains. Neither of them is a perfect picture. A man used to solitude, if brought in contact with the surging whirlpool of the world, will be crushed by it; just as the fish that lives in the deep sea water, as soon as it is brought to the surface, breaks into pieces, deprived of the weight of water on it that had kept it together. Can a man who, has been used to the turmoil and the rush of life live at ease if he comes to a quiet place? He suffers and perchance may lose his mind. The ideal man is he who, in the midst of the greatest silence and solitude, finds the intensest activity, and in the midst of the intensest activity finds the silence and solitude of the desert. He has learned the secret of restraint; he has controlled himself. He goes through the streets of a big city with all its traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him; and he is intensely working all the time. That is the ideal of Karma-Yoga, and if you have attained to that you have really learned the secret of work.

But we have to begin from the beginning, to take up the works as they come to us and slowly make ourselves, more unselfish every day. We must do the work and find out the motive power that prompts us; and, almost without exception, in the first years, we shall find that our motives are always selfish; but gradually this selfishness will melt by persistence, till at last will come the time when we shall be able to do really unselfish work. We may all hope that some day or other, as we struggle through the paths of life, there will come a time when we shall become perfectly unselfish; and the moment we attain to that, all our powers will be concentrated, and the

knowledge which is ours will be manifest.

"Each is great in his own Place"

According to the Sankhya philosophy, nature is composed of three forces called, in Sanskrit, Sattva, Rajas and Tamas. These as manifested in the physical world are what we may call equilibrium, activity and inertness. Tamas is typified as darkness or inactivity; Rajas is activity, expressed as attraction or repulsion; and Sattva is the equilibrium of the two.

In every man there are these three forces. Sometimes Tamas prevails; we become lazy; we cannot move; we are inactive, bound down by certain ideas or by mere dullness. At other times activity prevails and at still other times that calm balancing of both. Again, in different men, one of these forces is generally predominant. The characteristic of one man is inactivity, dullness and laziness; that of another, activity, power, manifestation of energy; and in still another we find the sweetness, calmness and gentleness, which are due to the balancing of both action and inaction. So in all creation - in animals, plants and men - we find the more or less typical manifestation of all these different forces.

Karma-Yoga has specially to deal with these three factors. By teaching what they are and how to employ them it helps us to do our work better. Human society is a graded organization. We all know about morality, and we all know about duty, but at the same time we find that in different countries the significance of morality varies greatly. What is regarded as moral in one country, may in another be considered perfectly immoral. For instance, in one country cousins may marry; in another, it is thought to be very immoral; in one, men may marry their sisters-in-law; in another, it is regarded as immoral; in one country people may marry only once; in another, many times; and so forth. Similarly in all other departments of morality we find the standard varies greatly; yet we have the idea that there must be a universal standard of morality.

So it is with duty. The idea of duty varies much among different nations: in one country, if a man does not do certain things, people will say he has acted wrongly; while if he does those very things in another country, people will say that he did not act rightly; and yet we know that there must be some universal idea of duty. In the same way, one class of society thinks that certain things are among its duty, while another class thinks quite the opposite and would be horrified if it had to do those things. Two ways are left open to us, - the way of the ignorant, who think that there is only one way to truth and that all the rest are wrong, - and the way of the wise, who admit that, according to our mental constitution or the different planes of existence in which we are, duty and morality may vary. The important thing is to know that there are gradations of duty and of morality - that the duty of one state of life, in one set of circumstances will not and cannot be that of another.

To illustrate: - All great teachers have taught, "Resist not evil," that non-resistance is the highest moral ideal. We all know that, if a certain number of us attempted to put that maxim fully into practice, the whole social fabric would fall to pieces, the wicked would take possession of our properties and our lives, and would do whatever they liked with us. Even if only one day of such non-resistance were practised it would lead to disaster. Yet, intuitively, in our heart of hearts

we feel the truth of the teaching, "Resist not evil." This seems to us to be the highest ideal; yet to teach this doctrine only would be equivalent to condemning a vast portion of mankind. Not only so, it would be making men feel that they were always doing wrong, cause in them scruples of conscience in all their actions; it would weaken them, and that constant self-disapproval would breed more vice than any other weakness would. To the man who has begun to hate himself the gate to degeneration has already opened; and the same is true of a nation.

Our first duty is not to hate ourselves; because to advance we must have faith in ourselves first and then in God. He who has no faith in himself can never have faith in God. Therefore, the only alternative remaining to us is to recognize that duty and morality vary under different circumstances; not that the man who resists evil is doing what is always and in itself wrong, but that in the different circumstances in which he is placed it may become even his duty to resist evil.

In reading the Bhagavad-Gita, many of you in Western countries may have felt astonished at the second chapter, wherein Sri Krishna calls Arjuna a hypocrite and a coward because of his refusal to fight, or offer resistance, on account of his adversaries being his friends and relatives, making the plea that non-resistance was the highest ideal of love. This is a great lesson for us all to learn, that in all matters the two extremes are alike; the extreme positive and the extreme negative are always similar; when the vibrations of light are too slow we do not see them, nor do we see them when they are too rapid. So with sound; when very low in pitch we do not hear it, when very high we do not hear it either. Of like nature is the difference between resistance and non-resistance. One man does not resist because he is weak, lazy, and cannot 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 the non-resistance; while the other would commit a sin by offering resistance. Buddha gave up his throne and renounced his position, that was true renunciation; but there cannot be any question of renunciation in the case of a beggar who has nothing to renounce. So we must always be careful about what we really mean when we speak of this non-resistance and ideal love. We must first take care to understand whether we have the power of resistance or not. Then, having the power, if we renounce it and do not resist, we are doing a grand act of love; but if we cannot resist, and yet, at the same time, try to deceive ourselves into the belief that we are actuated by motives of the highest love, we are doing the exact opposite. Arjuna became a coward at the sight of the mighty array against him; his "love" made him forget his duty towards his country and king. That is why Sri Krishna told him that he was a hypocrite: - Thou talkest like a wise man, but thy actions betray thee to be a coward; therefore stand up and fight!

Such is the central idea of Karma-Yoga. The Karma-Yogi is the man who understands that the highest ideal is non-resistance, and who also knows that this nonresistance is the highest manifestation of power in actual possession, also what is called the resisting of evil is but a step on the way towards the manifestation of this highest power, namely, non-resistance. Before reaching this highest ideal, man's duty is to resist evil; let him work, let him fight, let him strike straight from the shoulder. Then only, when he has gained the power to resist, will non-resistance be a virtue.

I once met a man in my country whom I had known before as a very stupid, dull person, who knew nothing and had not the desire to know anything, and was living the life of a brute. He asked me what he should do to know God, how he was to get free. "Can you tell a lie?" I asked him. "No," he replied. "Then you must learn to do so. It is better to tell a lie than to be a brute, or a log of wood; you are inactive; you have not certainly reached the highest state, which is beyond all actions, calm and serene; you are too dull even to do something wicked." That was an extreme case, of course, and I was joking with him; but what I meant was, that a man must be active, in order to pass through activity to perfect calmness.

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. It is very easy to say, "Hate nobody, resist not evil," but We know what that kind generally means in practice. When the eyes of society are turned towards us we may make a show of non-resistance, but in our hearts it is canker all the time. We feel the utter want of the calm of non-resistance; we feel that it would be better for us to resist. If you desire wealth, and know at the same time that the whole world regards him who aims at wealth as a very wicked man, you, perhaps, will not dare to plunge into the struggle for wealth, yet your mind will be running day and night after money. This is hypocrisy and will serve no purpose. Plunge into the world, and then, after a time, when you have suffered and enjoyed all that is in it, will renunciation come; then will calmness come. So fulfill your desire for power and everything else, and after you have fulfilled the desire, will come the time when you will know that they are all very little things; but until you have fulfilled this desire, until you have passed through that activity, it is impossible for you to come to the state of calmness, serenity and self-surrender. These ideas of serenity and renunciation have been preached for thousands of years; everybody has heard of them from childhood, and yet we see very few in the world who have really reached that stage. I do not know if I have seen twenty persons in my life who are really calm and non-resisting, and I have traveled over half the world.

Every man should take up his own ideal and endeavour to accomplish it; that is a surer way of progress than taking up other men's ideals, which he can never hope to accomplish. For instance, we take a child and at once give him the task of walking twenty miles; either the little one dies, or one in a thousand crawls the twenty miles, to reach the end exhausted and half-dead. That is like what we generally try to do with the world. All the men and women, in any society, are not of the same mind, capacity, or of the same power to do things; they must have different ideals, and we have no right to sneer at any ideal. Let everyone do the best he can for realising his own ideal Nor is it right that I should be judged by your standard or you by mine. The apple tree should not be judged by the standard of the oak, nor the oak by that of the apple. To judge the apple tree you must take the apple standard; and for the oak its own standard.

Unity in variety is the plan of creation. However men and women may vary individually, there is unity in the background. The different individual characters and classes of men and women are natural variations in creation. Hence, we ought not to judge them by the same standard or put the same ideal before them. Such a course creates an unnatural struggle only and the result is that man begins to hate himself and is hindered from becoming religious and good. Our duty is to encourage everyone in his struggle to live up to his own highest ideal, and strive at the same time to make the ideal as near as possible to the truth.

In the Hindu system of morality we find that this fact has been recognized from very ancient times; and in their scriptures and books on ethics different rules are laid down for the different classes of men, - the householder, the Sannyasin (the man who has renounced the world), and the student.

The life of every individual, according to the Hindu scriptures, has its peculiar duties apart from what belongs in common to universal humanity. The Hindu begins life as a student; then he marries and becomes a householder; in old age he retires, and lastly he gives up the world and becomes a Sannyasin. To each of these stages of life certain duties are attached. No one of these stages is intrinsically superior to another; the life of the married man is quite as great as that of the celibate who has devoted himself to religious work. The scavenger in the street is quite as great and glorious as the king on his throne. Take him off his throne, make him do the work of the scavenger, and see how he fares. Take up the scavenger and see how he will rule. It is useless to say that the man who lives out of the world is a greater man than he who lives in the world; it is much more difficult to live in the world and worship God than to give it up and live a free and easy life. The four stages of life in India have in later times been reduced to two, - that of the householder and of the monk. The householder marries and carries on his duties as a citizen, and the duty of the other is to devote his energies wholly to religion, to preach and to worship God. I shall read to you a few passages from the Maha-Nirvana-Tantra, which treats of this subject and you will see that it is a very difficult task for a man to be a householder, and perform all his duties perfectly:

- The householder should be devoted to God; the knowledge of God should be his goal of life. Yet he must work constantly, perform all his duties; he must give up the fruits of his actions to God.

It is the most difficult thing in this world, to work and not care for the result, to help a man and never think that he ought to be grateful, to do some good work and at the same time never look to see whether it brings you name or fame, or nothing at all. Even the most arrant coward becomes brave when the world praises him. A fool can do heroic deeds when the approbation of society is upon him, but for a man to constantly do good without caring for the approbation of his fellow-men is indeed the highest sacrifice man can perform. The great duty of the householder is to earn a living, but he must take care that he does not do it by telling lies, or by cheating, or by robbing others; and he must remember that his life is for the service of God, and the poor.

Knowing that mother and father are the visible representatives of God, the householder, always and by all means, must please them. If the mother is pleased, and the father, God is pleased with that man. That child is really a good child who never speaks harsh words to his parents.

Before parents one must not utter jokes, must not show restlessness, must not show anger or temper. Before mother or father, a child must bow down low, and stand up in their presence, and must not take a seat until they order him to sit.

If the householder has food and drink and clothes without first seeing that his mother and his father, his children, his wife, and the poor, are supplied, he is committing a sin. The mother and

the father are the causes of this body, so a man must undergo a thousand troubles in order to do good to them.

Even so is his duty to his wife; no man should scold his wife, and he must always maintain her as if she were his own mother. And even when he is in the greatest difficulties and troubles, he must not show anger to his wife.

He who thinks of another woman besides his wife, if he touches her even with his mind - that man goes to dark hell.

Before women he must not talk improper language, and never brag of his powers. He must not say, 'I have-done this, and I have done that.'

The householder must always please his wife with money, clothes, love, faith, and words like nectar, and never do anything to disturb her. That man who has succeeded in getting the love of a chaste wife has succeeded in his religion and has all the virtues.

The following are duties towards children:

- A son should be lovingly reared up to his fourth year he should be educated till he is sixteen. When he is twenty years of age he should be employed in some work; he should then be treated affectionately by his father as his equal. Exactly in the same manner the daughter should be brought up, and should be educated with the greatest care. And when she marries, the father ought to give her jewels and wealth.

Then the duty of the man is towards his brothers and sisters, and towards the children of his brothers and sisters, if they are poor, and towards his other relatives, his friends and his servants. Then his duties are towards the people of the same village, and the poor, and any one that comes to him for help. Having sufficient means, if the householder does not take care to give to his relatives and to the poor, know him to be only a brute; he is not a human being.

Excessive attachment to food, clothes, and the tending of the body, and dressing of the hair should be avoided. The householder must be pure in heart and clean in body, always active and always ready for work.

To his enemies the householder must be a hero. Then he must resist. That is the duty of the householder. He must not sit down in a corner and weep, and talk non- sense about non-resistance. If he does not show himself a hero to his enemies he has not done his duty. And to his friends and relatives he must be as gentle as a lamb.

It is the duty of the householder not to pay reverence to the wicked; because, if he reverences the wicked people of the world, he patronizes wickedness; and it will be a great mistake if he disregards those who are worthy of respect, the good people. He must not be gushing in his friendship; he must not go out of the way making friends everywhere; he must watch the actions of the men he wants to make friends with, and their dealings with other men, reason upon them, and then make friends.

These three things he must not talk of. He must not talk in public of his own fame; he must not preach his own name or his own powers; he must not talk of his wealth, or of anything that has been told to him privately.

A man must not say he is poor, or that he is wealthy - he must not brag of his wealth. Let him keep his own counsel; this is his religious duty. This is not mere worldly wisdom; if a man does not do so, he may be held to be immoral.

The householder is the basis, the prop, of the whole society; he is the principal earner. The poor, the weak, the children and the women who do not work - all live upon the householder; so there must be certain duties that he has to perform, and these duties must make him feel strong to perform them, and not make him think that he is doing things beneath his ideal. Therefore, if he has done something weak, or has made some mistake, he must not say so in public; and if he is engaged in some enterprise and knows he is sure to fail in it he must not speak of it. Such self-exposure is not only uncalled-for, but also unnerves the man and makes him unfit for the performance of his legitimate duties in life. At the same time, he must struggle hard to acquire these things - firstly, knowledge, and secondly, wealth. It is his duty, and if he does not do his duty he is nobody. A householder who does not struggle to get wealth is immoral. If he is lazy, and content to lead an idle life, he is immoral, because upon him depend hundreds. If he gets riches hundreds of others will be thereby supported.

If there were not in this city hundreds who had striven to become rich, and who had acquired wealth, where would all this civilization, and these almshouses and great houses be?

Going after wealth in such a case is not bad, because that wealth is for distribution. The householder is the centre of life and society. It is a worship for him to acquire and spend wealth nobly, for the householder who struggles to become rich by good means and for good purposes is doing practically the same thing for the attainment of salvation as the anchorite does in his cell when he is praying, for in them we see only the different aspects of the same virtue of self-surrender and self-sacrifice prompted by the feeling of devotion to God and to all that is His.

He must struggle to acquire a good name by all means; he must not gamble; he must not move in the company of the wicked; he must not tell lies, and must not be the cause of trouble to others.

Often people enter into things they have not the means to accomplish, with the result that they cheat others to attain their own ends. Then there is in all things the time factor to be taken into consideration; what at one time might be a failure, would perhaps at another time be a very great success.

The householder must speak the truth, and speak gently, using words which people like, which will do good to others; nor should he talk of the business of other men.

The householder by digging tanks, by planting trees on the roadsides, by establishing rest-houses for men and animals, by making roads and building bridges, goes towards the same goal as the greatest Yogi.

This is one part of the doctrine of Karma-Yoga - activity, the duty of the householder. There is a passage later on, where it says that "if the householder dies in battle, fighting for his country or his religion, he comes to the same goal as the Yogi by meditation," showing thereby that what is duty for one is not duty for another; at the same time, it does not say that this duty is lowering and the other elevating; each duty has its own place, and according to the circumstances in which we are placed, must we perform our duties.

One idea comes out of all this, the condemnation of all weakness. This is a particular idea in all our teachings which I like, either in philosophy, or in religion, or in work. If you read the Vedas you will find this word always repeated - "fearlessness" - fear nothing. Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and the ridicule of the world.

If a man retires from the world to worship God, he must not think that those who live in the world and work for the good of the world are not worshipping God; neither must those who live in the world, for wife and children, think that those who give up the world are low vagabonds. Each is great in his own place. This thought I will illustrate by a story.

A certain king used to inquire of all the Sannyasins that came to his country, "Which is the greater man--he who gives up the world and becomes a Sannyasin, or he who lives in the world and performs his duties as a householder?" Many wise men sought to solve the problem. Some asserted that the Sannyasin was the greater, upon which the king demanded that they should prove their assertion. When they could not, he ordered them to marry and become householders. Then others came and said, "The householder who performs his duties is the greater man." Of them, too, the king demanded proofs. When they could not give them, he made them also settle down as householders.

At last there came a young Sannyasin, and the king similarly inquired of him also. He answered, "Each, O king, is equally great in his place." "Prove this to me," asked the king. "I will prove it to you," said the Sannyasin, "but you must first come and live as I do for a few days, that I may be able to prove to you what I say." The king consented and followed the Sannyasin out of his own territory and passed through many other countries until they came to a great kingdom. In the capital of that kingdom a great ceremony was going on. The king and the Sannyasin heard the noise of drums and music, and heard also the criers; the people were assembled in the streets in gala dress, and a great proclamation was being made. The king and the Sannyasin stood there to see what was going on. The crier was proclaiming loudly that the princess, daughter of the king of that country, was about to choose a husband from among those assembled before her.

It was an old custom in India for princesses to choose husbands in this way, each princess had certain ideas of the sort of man she wanted for a husband; some would have the handsomest man; others would have only the most learned; others again the richest, and so on. All the princes of the neighbourhood put on their bravest attire and presented themselves before her. Sometimes they too had their own criers to enumerate their advantages and the reasons why they hoped the princess would choose them. The princess was taken round on a throne, in the most array and looked at and heard about them. If she was not pleased with what she saw and heard, she said to her bearers, "Move on," and no more notice was taken of the rejected suitors. If, however, the

princess was pleased with any one of them she threw a garland of flowers over him and he became her husband.

The princess of the country to which our king and the Sannyasin had come was having one of these interesting ceremonies. She was the most beautiful princess in the world, and the husband of the princess would be ruler of the kingdom after her father's death. The idea of this princess was to marry the handsomest man, but she could not find the right one to please her. Several times these meetings had taken place, but the princess could not select a husband. This meeting was the most splendid of all; more people than ever had come to it. The princess came in on a throne, and the bearers carried her from place to place. She did not seem to care for any one, and everyone became disappointed that this meeting also was going to be a failure. Just then came a young man, a Sannyasin, handsome as if the sun had come down to the earth, and stood in one corner of the assembly, watching what was going on. The throne with the princess came near him, and as soon as she saw the beautiful Sannyasin, she stopped and threw the garland over him. The young Sannyasin seized the garland and threw it off, exclaiming, "What nonsense is this? I am a Sannyasin. What is marriage to me?" The king of that country thought that perhaps this man was poor and so dared not marry the princess, and said to him, "With my daughter goes half my kingdom now, and the whole kingdom after my death!" and put the garland again on the Sannyasin. The young man threw it off once more, saying, "Nonsense. I do not want to marry," and walked quickly away from the assembly.

Now the princess had fallen so much in love with this young man that she said, "I must marry this man or I shall die;" and she went after him to bring him back. Then our other Sannyasin, who had brought the king there, said to him, "King, let us follow this pair; " so they walked after them, but at a good distance behind. The young Sannyasin who had refused to marry the princess walked out into the country for several miles; when he came to a forest and entered into it, the princess followed him, and the other two followed them. Now this young Sannyasin was well acquainted with that forest and knew all the intricate paths in it, he suddenly passed into one of these and disappeared, and the princess could not discover him. After trying for a long time to find him she sat down under a tree and began to weep, for she did not know the way out. Then our king and the other Sannyasin came up to her and said, "Do not weep; we will show you the way out of this forest, but it is too dark for us to find it now. Here is a big tree; let us rest under it, and in the morning we will go early and show you the road."

Now a little bird and his wife and their three little ones lived on that tree, in a nest. This little bird looked down and saw the three people under the tree and said to his wife, "My dear, what shall we do; here are some guests in the house, and it is winter, and we have no fire?" So he flew away and got a bit of burning firewood in his beak and dropped it before the guests, to which they added fuel and made a blazing fire. But the little bird was not satisfied. He said again to his wife, "My dear, what shall we do? There is nothing to give these people to eat, and they are hungry. We are householders; it is our duty to feed any one who comes to the house. I must do what I can, I will give them my body." So he plunged into the midst of the fire and perished. The guests saw him falling and tried to save him, but he was too quick for them.

The little bird's wife saw what her husband did, and she said, "Here are three persons and only one little bird for them to eat. It is not enough; it is my duty as a wife not to let my husband's

effort go in vain; let them have my body also;" then she fell into the fire and was burned to death.

Then the three baby-birds, when they saw what was done and that there was still not enough food for the three guests, said, "Our parents have done what they could and still it is not enough. It is our duty to carry on the work of our parents; let our bodies go too." And they all dashed down into the fire also.

Amazed at what they saw, the three people could not of course eat these birds. They passed the night without food and in the morning the king and the Sannyasin showed the princess the way, and she went back to her father.

Then the Sannyasin said to the king, "King, you have seen that each is great in his own place. If you want to live in the world live like those birds, ready at any moment to sacrifice yourself for others. If you want to renounce the world be like that young man to whom the most beautiful woman and a kingdom were as nothing. If you want to be a householder hold your life a sacrifice for the welfare of others; and if you choose the life of renunciation do not even look at beauty, and money and power. Each is great in his own place, but the duty of the one is not the duty of the other."

The Secret of Work

Helping others physically, by removing their physical needs, is indeed great; but the help is greater, according as the need is greater and according as the help is far-reaching. If a man's wants can be removed for an hour, it is helping him indeed; if his wants can be removed for a year it will be more help to him; but if his wants can be removed forever, it is surely the greatest help that can be given him. Spiritual knowledge is the only thing that can destroy our miseries forever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the spirit that the faculty of want is annihilated forever; so helping man spiritually is the highest help that can be given to him; he who gives man spiritual knowledge is the greatest benefactor of mankind, and as such we always find that those were the most powerful of men who helped man in his spiritual needs; because spirituality is the true basis of all our activities in life. A spiritually strong and sound man will be strong in every other respect, if he so wishes; until there is spiritual strength in man even physical needs cannot be well satisfied. Next to spiritual comes intellectual help; the gift of knowledge is a far higher gift than that of food and clothes; it is even higher than giving life to a man, because the real life of man consists of knowledge; ignorance is death, knowledge is life. Life is of very little value, if it is a life in the dark, groping through ignorance and misery. Next in order comes, of course, helping a man physically. Therefore, in considering the question of helping others. We must always strive not to commit the mistake of thinking that physical help is the only help that can be given, it is not only the last but the least, because it cannot bring about permanent satisfaction. The misery that I feel when I am hungry is satisfied by eating, but hunger returns; my misery can cease only when I am satisfied beyond all want. Then hunger will not make me miserable; no distress, no sorrow will be able to move me. So that help which tends to make us strong spiritually is the highest, next to it comes intellectual help, and after that physical help.