

VIVEKANANDA UPANISHAD:

HEAR THE LION ROAR

DEDICATORY PREFACE

This collection of the teachings of Swami Vivekananda, intended as a companion to *Sarada Upanishad: Listening at the Feet of Holy Mother*, is dedicated with fondness, admiration, and gratitude to the members of the Vedanta Society of Iowa, whose spiritual companionship has been for me a source of incredible inspiration.

All references are to the nine volume *Complete Works of Swami Vivekananda*, published by Advaita Ashrama, Kolkata.

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PEACE INVOCATION

Work, work, work day and night, says the Gita.

You may ask, “Then, where is peace?”

Krishna says, “Yes, you will find peace.

Flying from work is never the way to find peace.” (IV:130)

OM. Peace, peace, peace be unto all.

I. THE MASTER

1. When I was a boy, I used to go from place to place in search of religion, and everywhere I asked the lecturer after hearing very big lectures, “Have you seen God?” The man was taken aback at the idea of seeing God; and the only man who told me, “I have,” was Ramakrishna Paramahansa, and not only so, but he said, “I will put you in the way of seeing Him too.” (III:345–346)
2. The life of Sri Ramakrishna was an extraordinary searchlight under whose illumination one is able to really understand the whole scope of Hindu religion. He was the object-lesson of all the theoretical knowledge given in the Shastras (scriptures). He showed by his life what the Rishis and Avatars really wanted to teach. The books were theories, he was the realization. (V:53)

3. This is the message of Sri Ramakrishna to the modern world: “Do not care for doctrines, or sects, or churches, or temples; they count for little compared with the essence of existence in each man, which is spirituality; and the more this is developed in a man, the more powerful is he for good.” (IV:187)

4. To proclaim and make clear the fundamental unity underlying all religions was the mission of my Master. Other teachers have taught special religions which bear their names, but this great teacher of the nineteenth century made no claim for himself. He left every religion undisturbed because he had realized that in reality they are all part and parcel of the one eternal religion. (IV:187)

5. He would eat and dress like the people he wanted to understand, take their initiation, and use their language. “One must learn,” he said, “to put oneself into another man’s very soul.” And this method was his own! No one ever before in India became Christian and Mohammedan and Vaishnava, by turn! (IX:332)

6. He criticized no one. For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect. He had the same sympathy for all sects; he had found the harmony between them. (IV:178)

7. He had not the least idea that he was a great teacher, he thought that it was Mother who was doing everything and not he. He always said, “If any good comes from my lips, it is

Mother who speaks; what have I to do with it?” That was his one idea about his work, and to the day of his death he never gave it up. (IV:177)

8. And mark the divine power working behind the man. The son of a poor priest, born in an out-of-the-way village, unknown and unthought of, today is worshiped literally by thousands in Europe and America, and tomorrow will be worshiped by thousands more. Who knows the plans of the Lord! (III:268)

9. It has become a trite saying that idolatry is wrong. I once thought so, and to pay the penalty of that I had to learn my lesson sitting at the feet of a man who realized everything through idols; I allude to Ramakrishna Paramahansa. Take a thousand idols more if you can produce Ramakrishna Paramahansas through idol-worship, and may God speed you! (III:218)

10. Brothers, you have touched another chord in my heart, the deepest of all, and that is the mention of my teacher, my master, my hero, my ideal, my God in life—Sri Ramakrishna Paramahansa. If there has been anything achieved by me, by thoughts, words, or deeds, I lay no claim to it, it was his. All that has been life-giving, strengthening, pure, and holy, has been his inspiration, his words, and he himself. (III:312)

11. I bow down to Ramakrishna, who established *the* religion, embodying in himself the reality of all religions and being thus the foremost of divine Incarnations. (VI:513)

12. Constant salutation be to Sri Ramakrishna, the Free, the Ishvara, the Shiva-form, by whose power we and the whole world are blessed. (V:131)

II. ADVAITA VEDANTA

1. God exists; but He is not the man sitting upon a cloud. He is Pure Spirit. Where does He reside? Nearer to you than your very self. He is the Soul. When you think of Him as someone separate from yourself, you do not know Him. He is you yourself. (VIII:101)
2. It is the God within your own self that is propelling you to seek for Him, to realize Him. After long searches here and there, in temples and in churches, in earths and in heavens, at last you come back, completing the circle from where you started, to your own soul and find that He for whom you have been seeking all over the world is nearest of the near, is your own Self, the reality of your life, body, and soul. That is your own nature. (II:81–82)
3. It is impossible to find God outside of ourselves. Our own souls contribute all the divinity that is outside of us. We are the greatest temple. The objectification is only a faint imitation of what we see within ourselves. (VII:59)
4. The ancient sages penetrated deeper and deeper until they found that in the innermost core of the human soul is the center of the whole universe. (II:157)

5. That Soul which is the universal is you; you are not a part but the whole of It. You are the whole of God. (II:414)
6. Though the atom is invisible, unthinkable, yet in it are the whole power and potency of the universe. That is exactly what the Vedantist says of Atman. (VII:50)
7. The Atman neither comes nor goes. It has neither birth nor death. You are all omnipresent, you are the Atman. You are at this moment in heaven and in the darkest places too. You are everywhere. Where are you not? Therefore how can you go anywhere? These comings and goings are all fictions—the Atman can never come nor go. (IX:241)
8. The flower, the essence of the Vedas, is that the Self in each of us is Brahman. (VII:34)
9. The Vedas cannot show you Brahman, you are That already; they can only help to take away the veil that hides the truth from our eyes. (VII:46)
10. In one word, this ideal [of Vedanta] is that you are divine, “Thou art That.” This is the essence of Vedanta. The soul was never born and will never die. (II:294)
11. The theory of incarnation is the first link in the chain of ideas leading to the recognition of the oneness of God and man. God appearing first in one human form, then re-appearing at different times in other human forms, is at last recognized as being in every human form, or in all men. (VII:100)

12. We are in reality that Infinite Being, and our personalities represent so many channels through which this Infinite Reality is manifesting Itself. (II:339)
13. I see clear as daylight that there is the one Brahman in all, in them [untouchables] and me—one Shakti dwells in all. The only difference is of manifestation. (VII:246)
14. Hate not the most abject sinner, look not to his exterior. Turn thy gaze inward, where resides the Paramatman. (IV:110)
15. When the soul has realized that everything is full of the Lord, of Brahman, it will not care whether it goes to heaven, or hell, or anywhere else; whether it be born again on this earth or in heaven. These things have ceased to have any meaning to that soul, because every place is the same, every place is the temple of the Lord. (II:318)
16. No life will be a failure; there is no such thing as failure in the universe. A hundred times man will hurt himself, a thousand times he will tumble, but in the end he will realize that he is God. (I:416)
17. Only be sincere; and if you are sincere, says Vedantism, you are sure to be brought to the goal. None will be left. Your heart, which contains all truth, will unfold itself chapter after chapter, till you know the last truth, that “I and my Father are one.” (III:536–537)

18. Behind everything the same divinity is existing, and out of this comes the basis of morality.

Do not injure another. Love everyone as your own self, because the whole universe is one. In injuring another, I am injuring myself; in loving another, I am loving myself.

(I:364)

19. Wherever there has been expansion in love or progress in well-being, of individuals or numbers, it has been through the perception, realization, and the practicalization of the Eternal Truth—THE ONENESS OF ALL BEINGS. (V:435)

20. “Rise thou effulgent one, rise thou who art always pure, rise thou birthless and deathless, rise almighty, and manifest thy true nature. These little manifestations do not befit thee.”

This is the highest prayer that the Advaita teaches. (II:357)

III. YOGA

1. Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details. (I:124)

2. We find that Jnana, Bhakti, and Karma—all come to one point. The highest ideal is eternal and entire self-abnegation, where there is no “I,” but all is “Thou.” (I:84–85)

3. We should never try to follow another's path for that is his way, not yours. When that path is found, you have nothing to do but fold your arms and the tide will carry you to freedom. Therefore when you find it, never swerve from it. Your way is the best for you, but that is no sign it is the best for another. (IX:280)
4. No one method can suit all. These different methods are not steps necessary to be taken one after another. It would be the height of folly to say to everyone, "You must pass through Karma and Bhakti before you can reach Jnana." (VII:60)
5. You must remember that freedom of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got largely by meditation or Christ by prayer. Buddha was a working Jnani, Christ was a Bhakta, but the same goal was reached by both of them. (I:55)
6. He who is one with the Lord through Yoga performs all his works by becoming immersed in concentration, and does not seek any personal benefit. Such a performance of work brings only good to the world, no evil can come out of it. Those who work thus never do anything for themselves. (V:248)
7. 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 and fame, or nothing at all. (I:42–43)

8. Who can work without any attachment? That is the real question. Such a man is the same whether his work succeeds or fails. His heart does not give one false beat even if his whole life-work is burnt to ashes in a moment. (I:463-464)
9. Our best work is done, our greatest influence is exerted, when we are without thought of self. Be perfectly resigned, perfectly unconcerned; then alone can you do any true work. We have nothing to do but stand aside and let God work. The more we go away, the more God comes in. (VII:14)
10. All the duties of the world are sanctified. There is no duty in this world which we have any right to call menial: and each man's work is quite as good as that of the emperor on his throne. (IV:131)
11. When you are doing any work, do not think of anything beyond. Do it as worship, as the highest worship, and devote your whole life to it for the time being. (I:71)
12. The Vedas teach three things: this Self is first to be heard, then to be reasoned, and then to be meditated upon. When a man first hears it, he must reason on it, so that he does not believe it ignorantly, but knowingly; and after reasoning what it is, he must meditate upon it, and then realize it. And that is religion. (V:302-303)

13. Meditation is the one thing. Meditate! The greatest thing is meditation. It is the nearest approach to spiritual life—the mind meditating. It is the one moment in our daily life that we are not at all material—the Soul thinking of Itself, free from all matter—this marvelous touch of the Soul! (V:253)
14. The Jnani says, “I will uncover God by force” (Advaitism); but the dualist says, “I will uncover God by praying to Mother, begging Her to open the door to which She alone has the key.” (VII:23)
15. Jnana is all right; but there is danger of its becoming dry intellectualism. Love is great and noble; but it may die away in meaningless sentimentalism. A harmony of all these is the thing required. Ramakrishna was such a harmony. (IV:356)
16. I am now in Bhakti. As I am growing old, Bhakti is taking the place of Jnana. (IX:108)
17. It has always to be understood that the Personal God worshiped by the Bhakta is not separate or different from the Brahman. All is Brahman, the One without a second; only the Brahman, as unity or absolute, is too much of an abstraction to be loved and worshiped; so the Bhakta chooses the relative aspect of Brahman, that is, Ishvara, the Supreme Ruler. (III:37)

18. Bhakti-Yoga is a real, genuine search after the Lord, a search beginning, continuing, and ending in love. One single moment of the madness of extreme love to God brings us eternal freedom. (III:31)
19. Bhakti Yoga only says, “I cannot tell anything about Thee except that Thou art my love. Thou art beautiful, Oh, Thou art beautiful! Thou art beauty itself.” What is after all really required of us in this Yoga is that our thirst after the beautiful should be directed to God. (III:74)
20. Let nothing stand between God and your love for Him. Love Him, love Him, love Him; and let the world say what it will. (VII:9)
21. The Bhakta loves the Lord because He is lovable; there is no other motive originating or directing this divine emotion of the true devotee. (III:87)
22. When a person loves the Lord, the whole universe becomes dear to him, because it is all His. (III:81)
23. The Bhakta has not to suppress any single one of his emotions, he only strives to intensify them and direct them to God. (III:73)

24. Calling God Mother is a higher ideal than calling Him Father; and to call Him Friend is still higher; but the highest is to regard Him as the Beloved. The highest point of all is to see no difference between lover and beloved. (II:326)
25. The Avatars of Ishvara are the highest manifestations of God through man. We cannot see God except through them. We cannot help worshipping them; and indeed they are the only ones whom we are bound to worship. (III:53)
26. To obtain Bhakti, seek the company of holy men who have Bhakti, and read books like the Gita and the *Imitation of Christ*; always think of the attributes of God. (VI:123)
27. This absolute and continuous remembrance of the Lord is what is meant by Bhakti. (VII:38)
28. It is very hard at first to compel the mind to think of the Lord always, but with every new effort the power to do so grows stronger in us. (III:66)
29. Day and night think of God and think of nothing else as far as possible. The daily necessary thoughts can all be thought through God. Eat to Him, drink to Him, sleep to Him, see Him in all. Talk of God to others; this is most beneficial. (VII:9)
30. Let a man feel pain that he has not reached the Highest, that he has not reached God, and that pain will be to his salvation. (III:78)

31. The one great advantage of Bhakti is that it is the easiest and the most natural way to reach the great divine end in view; its great disadvantage is that in its lower forms it oftentimes degenerates into hideous fanaticism. (III:32)

32. Live for an ideal, and that one ideal alone. Let it be so great, so strong, that there may be nothing else left in the mind; no place for anything else, no time for anything else. (V:251–252)

33. Come to God any way you can; only come. But in coming do not push anyone down. (VII:97)

IV. RELIGION

1. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. (I:3)

2. To learn this central secret that the truth may be one and yet many at the same time, that we may have different visions of the same truth from different standpoints, is exactly what must be done. Then, instead of antagonism to anyone, we shall have infinite sympathy with all. Knowing that as long as there are different natures born in this world, the same religious truth will require different adaptations, we shall understand that we are bound to have forbearance with each other. (IV:181)

3. The ultimate goal of all mankind, the aim and end of all religions, is but one—re-union with God, or, what amounts to the same, with the divinity which is every man's true nature. But while the aim is one, the method of attaining may vary with the different temperaments of men. (V:292)

4. Indeed, the varieties of religious belief are an advantage, since all faiths are good, so far as they encourage man to lead a religious life. The more sects there are, the more opportunities there are for making successful appeals to the divine instinct in all men. (V:292)

5. Thus for one religion to become universal would be dangerous and degenerating to man. (IV:375)

6. If there is ever to be a universal religion, it must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahmanic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms, and find a place for, every human being. (I:19)

7. Religion always takes three steps. The first is dualism. Then man gets to a higher state, partial non-dualism. And at last he finds he is one with the universe. Therefore the three do not contradict but fulfill. (V:299)

8. Religion is neither talk, nor theory, nor intellectual consent. It is realization in the heart of our hearts; it is touching God; it is feeling, realizing that I am a spirit in relation with the Universal Spirit and all Its great manifestations. (IV:125–126)

9. Hinduism cannot live without Buddhism, nor Buddhism without Hinduism. (I:23)

10. A true Christian is a true Hindu, and a true Hindu is a true Christian. (V:415)

11. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. (I:24)

V. CHRIST AND BUDDHA

1. Religion, like everything else, progresses in waves; and at the summit of each great wave stands an illumined soul, a mighty spiritual leader and teacher of men. Such a one was Jesus of Nazareth. (IX:271)

2. God became Christ to show man his true nature, that we too are God. We are human coverings over the Divine; but as the divine Man, Christ and we are one. (VII:4)

3. There is very little difference between the pure religion of Christ and the Vedanta. You find there the idea of oneness; but Christ also preached dualistic ideas to the people in order to give them something tangible to take hold of, to lead them up to the highest ideal. The same Prophet who preached, “Our Father which art in heaven,” also preached, “I and my Father are one.” (II:353; see, in the New Testament, Matthew 6:9 and John 10:30)

4. Jesus of Nazareth, with his marvelous vision, had found that every man and woman, whether Jew or Gentile, whether rich or poor, whether saint or sinner, was the embodiment of the same undying spirit as himself. Therefore, the one work his whole life showed was to call upon them to realize their own spiritual nature. (IV:145–146)

5. Jesus Christ was willing to admit every good man to the family of God. It is not the man who believes a certain something, but the man who does the will of the Father in heaven, who is right. On this basis—being right and doing right—the whole world can unite. (V:293)

6. “Blessed are the pure in heart, for they shall see God.” This sentence alone would save mankind if all books and prophets were lost. This purity of heart will bring the vision of God. (VII:103; see Matthew 5:8)

7. If you want to be a Christian, it is not necessary to know whether Christ was born in Jerusalem or Bethlehem or just the exact date on which he pronounced the Sermon on the Mount; you only require to *feel* the Sermon on the Mount. (IV:25; see Matthew 5:1–7:29)

8. I pity the Hindu who does not see the beauty in Jesus Christ's character. I pity the Christian who does not reverence the Hindu Christ. (VIII:219)

9. Keep close to Christ if you want salvation; He is higher than any God that you can imagine. (VIII:109)

10. The great limitation Christians have is that they do not heed other manifestations of God besides Christ. He was a manifestation of God; so was Buddha; so were some others, and there will be hundreds of others. Do not limit God anywhere. (IV:31)

11. The Absolute cannot be worshiped, so we must worship a manifestation, such a one as has our nature. Jesus had our nature; he became the Christ; so can we, and so *must* we. Christ and Buddha were the names of a state to be attained; Jesus and Gautama were the persons to manifest it. (VII:29)

12. Christs and Buddhas are simply occasions upon which to objectify our own inner powers. We really answer our own prayers. (VII:78)

13. Feel like Christ and you will be a Christ; feel like Buddha and you will be a Buddha. It is feeling that is the life, the strength, the vitality, without which no amount of intellectual activity can reach God. (II:307)
14. Religion is not an imitation of Jesus or Mohammed. Even if an imitation is good, it is never genuine. Be not an imitation of Jesus, but *be* Jesus. You are quite as great as Jesus, Buddha, or anybody else. If we are not . . . we must struggle and be. (I:483)
15. The life of Buddha has an especial appeal. All my life I have been very fond of Buddha, but not of his doctrine. I have more veneration for that character than for any other—that boldness, that fearlessness, and that tremendous love! (VIII:103)
16. Buddha, the great one, never thought a thought and never performed a deed except for the good of others; he had the greatest intellect and heart, taking in all mankind and all the animals, all embracing, ready to give up his life for the highest angels as well as for the lowest worm. (II:509)
17. Buddha was the only man who was ever ready to give up his life for animals to stop a sacrifice. He once said to a king, “If the sacrifice of a lamb helps you to go to heaven, sacrificing a man will help you better; so sacrifice me.” The king was astonished. (IV:136)

18. I wish I had one infinitesimal part of Buddha's heart. Buddha may or may not have believed in God; that does not matter to me. He reached the same state of perfection to which others come by Bhakti Yoga, or Jnana. Perfection does not come from belief or faith. Perfection comes through the disinterested performance of action. (IV:136–137)
19. Buddha was the great preacher of equality. Every man and woman has the same right to attain spirituality—that was his teaching. (VIII:98)
20. What I like most in Buddha is that, among all the prophets of mankind, here was a man who never had any cobwebs in his brain, and who was sane and strong. (III:527)
21. Buddha set his greatest enemy free, because he, by hating him (Buddha) so much, kept constantly thinking of him; that thought purified his mind, and he became ready for freedom. Therefore think of God all the time, and that will purify you. (VII:104)

VI. THE DIVINE MOTHER

1. The central conception of Hindu philosophy is of the Absolute; that is the background of the universe. This Absolute Being, of whom we can predicate nothing, has Its *powers* spoken of as *She*—that is, the real personal God in India is She. This Shakti of the Brahman is always in the feminine gender. (IX:195)

2. In India the mother is the center of the family and our highest ideal. She is to us the representative of God, as God is the mother of the Universe. Our God is both personal and absolute, the absolute is male, the personal, female. And thus it comes that we now say: “The first manifestation of God is the hand that rocks the cradle.” (II:506)
3. The women in India often look upon themselves as Krishna’s mother; Christian mothers also may take up the idea that they are Christ’s mothers, and it will bring to the West the knowledge of God’s Divine Motherhood which they so much need. (III:96)
4. It is She whom the Christians metamorphosed into the Virgin Mary, and worship as the mother of Jesus the Christ. (V:445)
5. At the present time God should be worshiped as “Mother,” the Infinite Energy. This will lead to purity, and tremendous energy will come here in America. (VII:95)
6. All-merciful, all-powerful, omnipresent are attributes of Divine Mother. She is the sum total of the energy in the universe. Every manifestation of power in the universe is “Mother.” She is life, She is intelligence, She is Love. (VII:26)
7. This highest Energy-Love-Beauty is a person, an individual, the Infinite Mother of this Universe, because She has produced it—its Ruler, because She guides it with the greatest love and in the long run brings everything back to Herself. Through Her command the sun and moon shine, the clouds rain, and death stalks upon the earth. (V:433)

8. What made Mother create the universe? She could have no goal. Why? Because the goal is something that is not yet attained. What is this creation for? Just fun. We forget this and begin to quarrel and endure misery. We are the playmates of the Mother. (VI:149)
9. Alas! what folly for men in this world to spend their days fighting and quarreling with one another as they do! But how long can they go on in that way? In the evening of life they must all come home, to the arms of the Mother. (V:331)
10. When the baby is at play, she will not come even if called by her mother. But when she finishes her play, she will rush to her mother, and will have no play. So there come moments in our life, when we feel our play is finished, and we want to rush to the Mother. (V:254)
11. Do you know who is the real “Shakti-worshiper”? It is he who knows that God is the omnipresent force in the universe and sees in women the manifestation of that Force. (V:26)
12. Blessed, indeed, is the man who is able to look upon woman as the representative of the motherhood of God. (I:68)
13. To my Master every woman’s face was that of the Blissful Mother, and nothing but that. I myself have seen this man standing before those women whom society would not touch,

and falling at their feet bathed in tears, saying, “Mother, in one form Thou art in the street, and in another form Thou art the universe. I salute Thee, Mother, I salute Thee.”

(IV:176)

14. How I used to hate Kali! And all Her ways! That was the ground of my six years’ fight—that I would not accept Her. But I had to accept Her at last! Ramakrishna Paramahansa dedicated me to Her; and now I believe that She guides me in everything I do, and does with me what She will. (VIII:263)

15. Two or three days before Sri Ramakrishna’s passing away, She whom he used to call “Kali” entered this [Swamiji’s] body. It is She who takes me here and there and makes me work, without letting me remain quiet or allowing me to look to my personal comforts. (VII:206)

16. The future, you say, will call Ramakrishna Paramahansa an Incarnation of Kali? Yes, I think there’s no doubt that She worked up the body of Ramakrishna for Her own ends. (VIII:264)

17. A bit of Mother, a drop, was Krishna, another was Buddha, another was Christ. The worship of even one spark of Mother in our earthly mother leads to greatness. Worship Her if you want love and wisdom. (VII:27)

18. And what to speak of Sita? You may exhaust the literature of the world that is past, and I may assure you that you will have to exhaust the literature of the world of the future, before finding another Sita. There may have been several Ramas, perhaps, but never more than one Sita! (III:255)
19. Sita is the name in India for everything that is good, pure and holy—everything that in woman we call womanly. If a priest has to bless a woman he says, “Be Sita!” If he blesses a child, he says “Be Sita!” They are all children of Sita, and are struggling to be Sita. (IV:76)
20. Perhaps we struggle hard, and yet the next moment our feet slip, and then we try to stretch out our hands to Mother. We find we cannot stand alone. Life is infinite, one chapter of which is, “Thy will be done.” (I:343)
21. The Mother is our guide and whatever happens or will happen is under Her ordination. (VI:417)
22. Eternal, unquestioning self-surrender to Mother alone can give us peace. Love Her for Herself, without fear or favor. Love Her because you are Her child. See Her in all, good and bad alike. Then alone will come “Sameness” and Bliss Eternal that is Mother Herself when we realize Her thus. Until then, misery will pursue us. Only resting in Mother are we safe. (VIII:253)

23. I am the child of the Infinite, the all-powerful Divine Mother. What means disease, or fear, or want to me? Stamp out the negative spirit as if it were a pestilence, and it will conduce to your welfare in every way. (VI:276)
24. To be brave is to have faith in the Mother! (VI:149)
25. You have not yet understood the wonderful significance of [Holy Mother Sri Sarada Devi's] life—none of you. But gradually you will know. To me, Mother's grace is a hundred thousand times more valuable than Father's. Mother's grace, Mother's blessings are all paramount to me. Please pardon me, I am a little bigoted here, as regards Mother. Before proceeding to America I wrote to Mother to bless me. Her blessings came, and at one bound I cleared the ocean. (VII:482–483)
26. Through the mercy of the Divine Mother everything is possible. (VI:341)

VII. VARIOUS TEACHINGS

1. Let us ask ourselves this question every day, "Do we want God?" (IV:20)
2. When you see religion and God in a more intense sense than you see this external world, nothing will be able to shake your belief. Then you have real faith. (II:165)

3. This very moment let everyone of us make a staunch resolution: “I will become a Prophet, I will become a messenger of Light, I will become a child of God, nay, I will become a God!” (IV:134)

4. Life is good or evil according to the state of mind in which we look at it, it is neither by itself. (I:76)

5. It is our own mental attitude which makes the world what it is for us. Our thoughts make things beautiful, our thoughts make things ugly. The whole world is in our own minds. Learn to see things in the proper light. (I:440–441)

6. It is a very hard thing to understand, but you will come to learn in time that nothing in the universe has power over you until you allow it to exercise such a power. (I:90)

7. Of course, the extreme claim that you must believe every dogma of a religion is degrading to the human mind. The man who asks you to believe everything, degrades himself, and, if you believe, degrades you too. (II:163)

8. If we take for granted that a certain amount of power is given to man, and that that can be spent either on the body, or the mind, or the spirit, then all the powers spent on any one of these leaves just so much less to be expended on the others. (IV:13)

9. It is the heart which takes one to the highest plane, which intellect can never reach; it goes beyond intellect, and reaches to what is called inspiration. Intellect can never become inspired; only the heart when it is enlightened, becomes inspired. (I:413)
10. Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in themselves. (II:301)
11. All the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark. (II:295)
12. 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. (I:31)
13. What is meant by renunciation? That there is only one ideal in morality: unselfishness. Be selfless. The ideal is perfect unselfishness. To be unselfish, perfectly selfless, is salvation itself; for the man within dies, and God alone remains. (IV:150).
14. 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. (I:44)

15. When your divinely appointed teacher comes, serve him with childlike confidence and simplicity, freely open your heart to his influence, and see in him God manifested.

(III:52–53)

16. Do not despair! Awake, arise, and stop not until the goal is reached! (I:521)

PEACE INVOCATION

Work, work, work day and night, says the Gita.

You may ask, “Then, where is peace?”

Krishna says, “Yes, you will find peace.

Flying from work is never the way to find peace.” (IV:130)

OM. Peace, peace, peace be unto all.