

### Synthesis in Vivekananda

Om. A-sa-to ma sad gam-ma-ya. Ta-ma-so-ma jyo-tir gam-ma-ya. Mri-tyor ma a-mri-tam ga-ma-ya. Avir avir ma e-dhi. Rudra yat te dak-shi-nam mu-kham. Tena mam pahi nityam. Tena mam pahi nityam. Tena mam pahi nityam.

Lead us from the unreal to the Real. Lead us from darkness unto Light. Lead us from death to Immortality. Reveal to us Thy Resplendent Truth and evermore protect us, Oh Lord, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face, by Thy Sweet and Compassionate Face.

The title of my lecture this morning is: The Synthesis in Vivekananda. As you know this year has been the year of [the] one hundred twenty-fifth birthday of Vivekananda who brought the Vedanta movement to this country in 1893. So throughout this year we had presented several lectures and talks and seminars and musical performances in honor of this great event. And this lecture is a part -- not the concluding part, because better things are yet to come.

Our annual dedication ceremony usually comes in November, so this year we have planned to join that to the 125<sup>th</sup> birthday ceremony of Vivekananda. All that we have to do, is that we have to have a lecture [audience laughs] because all our centers in India, as also in this country are having special programs on this occasion, so we shall also do that and this concluding lecture of the summer session is a part of that celebration. I have named it the Synthesis in Vivekananda. That means a picture of Vivekananda as a whole. I did not give the title, Vivekananda, the synthetic man [audience laughs]. In that case you might have [mis]understood the new product. So I consulted a dictionary. I could never use synthetic with regard to a man – a synthetic man. You could say a perfect man; you could say a great man, all-comprehensive man. So I used the words in the noun [format] – synthesis in Vivekananda. And that is true.

Synthesis means an accumulation of several elements, several characteristics in a person. And this we see predominantly in Vivekananda. When we follow his life from the very beginning, we see he is accumulating traits. He was born with some traits. Every man is born with some traits – and his master, Ramakrishna, had a vision that this boy is born with the great traits of a rishi. In the Hindu mythology, there is a picture of seven rishis. A rishi means a seer. But these rishis are not ordinary seers. Where is their location, which is their sphere, you have no right to ask, because it is mythology. In mythology your rational faculty has to be stopped. And your imaginative faculty has to be given free play. Then it is interesting. Then it is mythology.

So Sri Ramakrishna took this part of Vivekananda's life [and] he presented [it] in a mythological way. But followers of Vivekananda, orthodox followers, dogmatic followers of Ramakrishna would not call it mythology. They say, "No. The Master could never speak a lie, even in dream. So what is said is true. In some sense it is true." So he said that Vivekananda belonged to that group of great rishis whose mission in life is to come down to earth from time to time to help humanity. They have completed the purpose of human life. Namely, they have had perfect knowledge of self. They have absolutely no doubt in their mind

about the reality of God. They are really men of God, in all possible terms. They are pure and they are compassionate and they did not care for their own freedom or mukti. A parallel concept we find in Buddhism – the idea of bodhisattvas. Bodhisattvas are – they have the capacity to become a Buddha. Those of you who have studied Buddhism will remember that Buddha is not the name of a person. Buddha means the illumined. And Buddha said: everybody can be illumined.

Everybody has the birthright to be illumined and to get over the three sufferings of this world. Freedom is the birthright of every human being. And bodhisattvas are those persons who have not yet become Buddha, but to a great extent they have perfected their life. They are complete masters of their passions. They have no selfishness in them. Their heart is full of compassion. So they are called bodhisattvas. Any moment they can become Buddhas. Just one year and two months of intense meditation will make them Buddha. They are called bodhisattvas, that is Buddha in the making. Now their mission in life is not to become free, because freedom is in their hand. They have fought so hard all through their life, through their boyhood, through their youth so that no attachment is left-- only a revelation of the highest knowledge, Bodhi. So these bodhisattvas are a class of beings who are adored in Buddhism, particularly in one school of Buddhism, which is called the Mahayana Buddhism. It is more prevalent in Japan and China than in India. So they are called bodhisattvas and in the... there are some cave temples in India and inside these caves there are wonderful fresco paintings. And, in the western [part of] India there is a cave called the Ajanta Caves.<sup>1</sup> If you go into that [group of] caves, all through the walls you see frescoes. They are more than two thousand years old but they're still so vivid and there is a painting of [a] bodhisattva. [A] bodhisattva! As soon as you see the figure, the face and the eyes of this figure you can feel what compassion this man is carrying. He has nothing to achieve. He has nothing to achieve. He is through with his material life, spiritual life, and is ever ready to sacrifice himself to the well being of man. This is called bodhisattva.

Now Sri Ramakrishna – this vision of Sri Ramakrishna about who Vivekananda was: he was one of these seven rishis. These rishis resemble the concept of these bodhisattvas. They are sitting there in meditation. There is nothing much to do. The world is fighting – great fighting going on and when the occasion comes, they will come down and spread the message of peace and harmony. War is not the... is not the means for harmony. As Buddha says in his Dhammapada, that hate is not the power, but love is the power. Now to preach love to humanity you need an atmosphere, a newer period in history, you see. Christ did not come at any time you see that he comes, that Christ came in the proper time. So also Buddha. So also Ram and other incarnations.

So Sri Ramakrishna had this vision that these seven rishis – one of them—was to come to this world to do great good for humanity, a type of good that had never happened before, because by then humanity will be a great mass of people and within close [distance] to each other. The world will be not a very spread out world, but the world will [be a] close world. And in that close world, it will be more convenient for the messenger to spread the message of peace and

harmony and good will and love. So he had the vision of this Vivekananda in that stage. So if we begin Vivekananda's life from that stage, we can see his synthesis. In that stage when he was meditating in expectation of the order that would come from God: "Go down. Green signal. Go down." You can imagine that sage, a man, a sage who has been through with all the desires of these worlds and what is left in his heart is great compassion. Great knowledge and great compassion. So Vivekananda was born in time. I am not going to give the life story of Vivekananda which is available. Many books have been published about Vivekananda. If you go to our book stores you will find several books on Vivekananda. In whoever is acquainted with the Vedanta movement in this country through our centers, through our publications will be familiar with the life of Vivekananda.

Now Vivekananda was born and grew up and when we read his life story of this, of this child Vivekananda, we find he was an unusual child. In his child[hood] he developed the traits of a saint, the traits of the bodhisattva, the traits of a boy who does not care for himself, but is always ready to help his friends – a boy who has, who cannot dream of any distinction of caste or creed. "He is low; I am high."

He was the son of a very rich man. He was born in a very rich family. His father was a very well known lawyer in Calcutta and... But in this boy you find that he does not care for these family traditions and in those days, those days were the aristocratic British days of India. Calcutta was the capital of British India. But in this boy you find that he is a rebellious child. His rebellion: against what was his rebellion? His rebellion was against the inequities of life, against this artificial distinction which man has created in life. Like caste. Like economic superiority. Like... These things. To this little boy, these things are foolishness. So what was forbidden for a boy of his age, in that aristocratic family, he would break those, try to break those bonds and he would see that he is not a slave to these manmade distinctions.

In this way he grew and he was a very intelligent boy and in school and later in college he was not a good boy, a good student in the usual sense of the term. He... but his studies were great. He was more interested in studying and studying man, in different fields. He wanted to study history. He wanted to study science, and the books that were not in the curriculum he would be more interested in those books and for his actual textbooks he would spend very little time. In this way... and his teachers, his teachers in school and professors in college, they are very much impressed with this unusual student. He would not study [until] when [an] examination comes. He would not open his books before three days of the examination day. Yes, three days customarily he could go and write. But all [the other] time [he] was not idle. He was keenly reading volumes of authors, which are far beyond the comprehension of the other students of his age.

So he was, he grew up to be a very intellectual young man, very intellectual and with keen insight. Keen insight! So this element of character was added to this synthesis. The boy, a sage, was born, and this sage as he grew began to collect more and more traits. You see? At this stage, intellectual

traits. He gathered, gathered. And very soon another trait was discovered in his character. That was the religious trait. This boy was keenly interested in religion. But, not religion in the usual sense of the term. He was not interested to visit temples and follow the worships of the families. But he was interested in the depth of meditation. He had a following of his school – friends, and he became the natural leader of that group of boys. And the group of boys would like to play this and play that – new games. But this leader, his name was Narendra as a boy, this leader said, “Let us have a new play.” “What is that?” “Meditation.” In Hinduism there is a concept of Shiva, the Lord Shiva, who is the... who represents meditation. In the Mount Kailasa<sup>2</sup> in the Transhimalayan region where there is eternal snow, it said that the Lord Shiva --God in one of his aspects-- he abides there in a state of meditation. He is called Shiva and he is always in meditation.

Now this boy, Narendra would like to collect, gather his schoolmates and go to one of the rooms, rather the ground floor rooms where nobody could find them, and sit together. “Let us meditate,” and the boys... at first his friends thought it is all right; one kind of excitement. So they followed him, but Vivekananda was meditating a real meditation, deep meditation, so much so that one day a snake crawled on his body and he did not know that. But the other friends they could meditate some three and a half minutes, some five, some seven. [He laughs and audience laughs.] They would flee very soon and left that Narendra. His...another name was Bileh<sup>3</sup> you see, because his mother who had several girls but no sons. His mother, another superstition of Hinduism, you can pray to God for a son, for a child and all. So different gods have different powers. So she had prayed to a particular form of Shiva in Benares; this Shiva is called Vireshwar<sup>4</sup>. She had prayed for a son and a son was born and according to the name of this deity his name was [to] become Vireshwar and that degenerated into Bileh. And very soon, the raw becomes law according to the Sanskrit grammar. So he was called Bileh, Bileh, Bileh – his pet name.

So Bileh was busy in meditation play, and other plays he devised – unusual plays. But he was always the leader; he was always the leader of his boy group. Once he wanted to play court. One will be a king; one will be a minister; one would be a commander in chief; one will be a guard. Like that. And he would himself be the king, and he would command [the] other boys. And other boys will obey his command with great joy. For them to work under such a king was a rare good fortune. So in this way, Vivekananda grew and his growth is marked with the synthesis. He... he is not giving up anything of the traits with which he is born or he has gathered after being born. But he is adding to his character trait after trait, trait after trait, trait after trait. And the synthesis is becoming very, very strong.

And at a certain stage, the later stage of his school life, the interest in religion grew. And for him, religion is not just a social custom. Religion is something very important in life because religion is centered in God, and God is not normally understood. There may be big organizations, churches and temples of God. But go there [and] you don't find any God there, you see. You find dogmas. You find books. You find peoples. You find people fighting with each

other. But God is far away. So he was interested in God. What is God? Is it just a theological concept or has this concept a reality? So he began to go to these religious leaders one after the other. And his favorite question was, "Sir, you talk of God and your temple is... [I] hear so much of God but have you seen God? Is God real? Please tell me from your own experience." And that is a very difficult question, and one can tell lies on many occasions. But on this occasion, a [young person] seriously asking about God, "Have you seen God?" and to say yes or no is very difficult. So people would scratch their head. Yes and no. Yes and no. Maybe... maybe like that. Vivekananda was not satisfied at that kind of [answer to the] question. He wanted a straight answer to this important question of life. One man satisfied him. That was his future guru, Ramakrishna.

Sri Ramakrishna Paramahansa satisfied him. He asked him, "Sir, have you seen God?" Without any hesitation, he [Sri Ramakrishna] said: "Yes. And if you are ready, if you are prepared to see God, I can help you." So he began... he was also surprised. See, this was a very simple man, Ramakrishna. No education. He was an unusual man but he had finished his twelve years of spiritual practice in a temple near Calcutta, Dakshineswar. And he was waiting for these people to come to him, particularly he was waiting for this boy, about whom he had visions many years ago-- that a sage, a perfect sage a bodhisattva will come down to earth and he will do the work that is necessary for this age to... to establish harmony among religions, to establish harmony among people. So he was waiting. See, he had a kind of intuition that this boy will come.

So he was waiting at that temple and many people began to come and they were very much impressed by the character of this man, this Ramakrishna Paramahansa. He was really a man through and through, soaked in God. He had nothing else to talk but about God, you see; he was really a man of God. And he was waiting and he began to help many people who came, but his chosen people had not come yet. So about 1881 or so, these some young people began to show [up] and later on they were the nucleus of the organization, organization which is now the Ramakrishna Math and Mission and in the West it is known as the Vedanta Society, whose motto... The motto of the mission is, "Atmano mokshartham jagaddhitaya cha"<sup>5</sup> for the freedom, personal freedom. Freedom means spiritual freedom, not really political freedom, but a freedom from the incoherence [couldn't understand word, possibly incurrents?] of life, that is called moksha and mukti, and jagaddhitaya cha, for the wellbeing of the world. For Buddha, as for Vivekananda, these are not too contradictory. You can seek your spiritual freedom through spiritual practices and after that you need not disappear from the scene. You [can] be on the scene as a free man, a man who has conquered his passions, a man who is completely unselfish, a man who has nothing to desire. At the same time, that man can plunge himself into action-- action for the good of mankind, to help others.

So Vivekananda was seeking and seeking and came to Ramakrishna and Ramakrishna said, "Yes, if you are interested, I can show you the path." And he showed him the path. He had contact and close association with his Master, Sri

Ramakrishna, for a period of, say about six years or so. By that time, several other young men had also gathered and there was, so to say, an organization, which later on as I said became the Ramakrishna Math and Mission.

Now, Sri Ramakrishna died in 1886 and all these young people served as much as they could to their guru. And their guru had given them messages, openly and privately also, how to live their lives. Their lives would be like flames, just as Jesus Christ, he had given parting messages to his apostles, how they should live their life and how they should preach the teachings. So Ramakrishna also trained them, trained them in that period of sickness, in that period of extreme illness. The doctors had said he had cancer, deadly cancer, and in those days, even in now as you know, a definite remedy of cancer is not yet available. So even in 1885, 1886, the disease was known, a deadly disease, but there was no remedy. So these young people were by his side; day and night they would serve him, and together serving the great guru. And along with that, sadhana, spiritual practice was going on, the synthesis of the two: service and spiritual meditation. These two were going together.

And Sri Ramakrishna died in 1886. Then another element was added to the character of Vivekananda, another synthesis. See? There was a special communication from the guru to the... to the disciple. Because the disciple by then was very keenly interested in what is studied in Vedantic books: there is such a thing as samadhi. A man through meditation can reach the core of his soul, the core of this universe. The core of this universe is not a material core; it is something spiritual, and the core of the human personality is also a spiritual center. And man through the practice of meditation can reach this core and realize the identity of things. There is no difference between anything with any other thing. In fact there are not "many things" in this world. There is only one thing, one truth. And these Vedantic scriptures call that Brahman or Sat-Chit-Ananda, the Unbroken Eternal Reality, which is Unbroken Bliss and Knowledge.

And Vivekananda, in that, he was serving his guru day and night. At the same time he would spend his time in deep meditation. And one day his guru asked him, "What do you want really?" And Vivekananda said, "I want to have my mind absorbed, totally absorbed in that spiritual truth, in that unity – unity of all existence, where there are not many. This material world has become one spiritual entity. Millions of men and women have become one spiritual entity. I want that experience of that unity: samadhi." Then Sri Ramakrishna said, "I thought you are much greater than that. You are asking for something which is... which is not ultimate. There are higher things than that."

"Now what is that?" He was astonished because he had read in the scriptures that samadhi, and knowledge of unity, it is the ultimate. And now his teacher says, there are higher things than that. Then the guru, Ramakrishna said, "You have to... the unity which you experience in totality has to be brought down to this earth. In your actions you have to show that unity." In other words, you have to... you have to look upon this world as the manifestation of God, manifestation of the One – and not merely look, but we have to act that way. The world is suffering tremendously, from fight, from discord, from dissensions, from unnecessary theological conflicts, and you have to spread the light of the Vedas,

the light of the Upanishads, the light of Vedanta. This is your mission and for this mission you will have to suffer. No great things have been accomplished without suffering. Great men who have done good to this world had to suffer a great deal themselves. See, just as we look into the life of Christ, he says, "I shall give you a sword." See? Great suffering. If you study the life stories of the disciples of Christ you will see how much they had to suffer in order to spread the message of Christ. And so this Master, Sri Ramakrishna also warned him.

So Sri Ramakrishna died in 1886 and the band of young people that had gathered around him, and Narendra, who was to become Vivekananda, very soon, became their natural leader. So they formed a monastery. They took the vows of the renunciation, which is called sannyasa, the vows of a monk. And they are not going back to the world, their life is dedicated for the cause of the Master. So, they began to stay in that monastery. They had no funds. They had no money. But some of the householder disciples of Sri Ramakrishna were very much attached to these young people, and they helped them a little and the austere life they began to continue.

But now another new trait was added to the synthesis of Vivekananda's life. That was: he has... he realized that India has a mission for the world. India is an ancient country with a spiritual heritage, a very rich spiritual heritage, but unfortunately that heritage is forgotten. That heritage is neglected. So, he thought that his first idea, his first work is to know and study India in depth, not from books, but he would tour from place to place, come in contact with the rich people and the poor people – of people of all castes and know the problem of India because in his vision, if India could be... could be brought into a stage of progress and power and synthesis, then the other people of the world will be helped, will be greatly helped by this spiritual wisdom of India, which is... which has accumulated in India through the ages.

So he began to travel in India. Sometimes he would miss... he would meet princes and he would ask them, "Why you are not doing your duties? Your subjects will... in that time the India was divided into many states... see? That was a British policy: the rule of divide and rule, you see. So instead of having a unitary constitution, a unitary law over the world, they fragmented India into several hundreds of states, they called [them]. And each state had a maharaja and they had some freedom in certain aspects, but the real gold was taken away, you see? So Vivekananda began to meet these maharajas and he used to scold them. "You dummies, don't you have a feeling for this great country which is our India, Bharata, which has stored the spiritual wisdom of the rishis? And now we have come to a country when the whole world has become closed to us. Ahh? You should do something." Some maharajas responded.

In the meantime reports came that a Parliament of Religions was going to be organized in Chicago, and [a] World's Fair of the contribution of the West in the field of science and technology. That was the main object. And side by side there would be a Parliament of Religion. So, by this time, though he was just a young wanderer, a young monk, no money, nothing, just a Gita and Imitation of Christ. They were the two books that he carried with him: Imitation of Christ and the Bhagavad Gita. He wandered from place to place, sometimes meeting the

most neglected people of the society and sometimes with the maharajas. But nobody could deny him. In his face there was a power. In his eyes there was a light, which was fascinating.

And so he began to meet these people and finally he went to the south, [to the] southern point of India, Cape Comorin, Kumarika [Kanyakumari], where there is a temple now.<sup>6</sup> And there he meditated. From there is an island, a small island which [is] separated [from] the main land by a stretch of water. And it was high tide and but he did not care. He said, "I must go to that rock and sit there in contemplation and find out what is... what I am to do now." So he swam that span of water and sat there – all these stories, all these accounts, these are not mythological stories. These are true stories, and he sat there. He meditated and he thought that he had found a way. He had to come to the west, because in this Parliament of Religions he had to present this ancient religious and spiritual wisdom of India. He had to present [that]. See? So that he found his own vision that he would come to Chicago, somehow. And some maharajas offered him money but he said, "No. I am going there as a representative of the Indian people, so I must have money from the people."

So by that time a group of men gathered around him, so he asked these young men, "You beg from door to door and collect whatever you can. If you can collect sufficient money, then I can go." So they are very enthusiastic. And so, he came to Chicago. He joined this Parliament of Religions and that story is also a fascinating story: how he made this... gave his first introductory speech, calling the people at the gathering, about seven thousand people, "Sisters and brothers of America..." In that one expression... he... [it was] as if he expressed the philosophy of his life. His philosophy of life was not distinction of men and women. The men and women all that were gathered here, they are sisters and brothers. And he was very much appreciated in that. He gave several addresses in that... those sessions of the Parliament of Religions and he was very popular. His picture was published in newspapers and in the streets, that here is a hero, a Hindu hero, like that. And he had his enemies too. From the orthodox Christian churches, they thought these people will grab our authority and all. So that is a long story, which are available. If you are interested, you can read, these accounts in these books. But what my subject is: the synthesis that is accumulating in Vivekananda.

In every period of life, he has certain traits, and those traits are increasing and increasing. By now he has become -- he was barely thirty years, a young man, and but he has so much spiritual wisdom has accumulated [in him] and so much scholarship, a keen student of history. Some great professors met him and they were astonished, you see. So he gave several addresses in that Parliament of Religions and then later on toured this country, not all through this country, but in many parts of this country, toured and gave his lectures and talks. He founded the first Vedanta Society in this country in New York, in May 1896. And then he went to Europe. There also he preached, and then again came back, and this time he came to the west. He came to Los Angeles and also to San Francisco, and he gave lectures. In all these lectures we find the vision of unity. And some prophecies also.



Great personalities, but particularly spiritual personalities they can see the future. They can see the future and they leave some warning for people. This has happened in the lives of many great persons. This will happen [they say]. Now some prophets, you know, whether they are true prophets or false prophets, we do not know, but some prophets are saying that there is coming to be a destruction of this world. Very soon the world will be destroyed. Like this. And so, but he, Vivekananda, his prophecy was not the destruction of this world, but the progress of this world, the emergence of the world into the new culture – the culture of unity, the culture of brotherhood, the culture of mutual understanding, the culture of religious toleration. These are the things he prophesied. He said a state will come when there will be great sages among humanity. Sages of what? The sages who would see that God is present in all beings as man's true self. Man's true self is the ultimate God. It is man who out of ignorance has been caught up in this ignorance of multiplicity. But a time will come there will be a spiritual evolution, just as there has been a scientific evolution, you see – material evolution. So he prophesied the spiritual evolution of man, where man more and more will discover his inner nature. Man's inner nature is divine, is pure, is ever free. These things, boldly he professed.

And many, he had opposition from orthodox, dogmatic Christian ministers. But he was not... he was not... He was ready to fight with them. So in certain works we find a very graphic account of this fight: how he is defending the dignity of man. Man, he said is... can never be a sinner as your books say. Man is a light of the divine. It is a sin to call man a sinner, you see. So apparently some of his bold statements went against the dogmatic declarations of the Christian Church but he did not mind. He thought that the truth will... will conquer, the way man is progressing in science and all departments of knowledge, but man is not progressing in the field of religion and spiritual life. Man is afraid and the churches are keeping them crushed under slavery. But man will not tolerate this slavery.

Of America: he had great words for America. He thought that this America is an experiment. It is an experiment for freedom, not for a few thousands of people, but it is a land of experiment for this great freedom: freedom in all walks of life. Spiritual freedom. Religious freedom. So he had... he had written a poem on the fourth of July. As we know, fourth of July is the day of independence of this country and for him, the fourth of July is a holy day—holy day not merely for Americans, but all freedom seekers.

He prophesied that people in many countries, small countries are under the subjugation of European empires, powers, but these won't last. People will be more and more conscious of the inner freedom, of their own truth of the self, which is always free. So man will refuse to be bound and more and more there will be time when more and more people will come together and they will become real brothers. And they will fight for a great cause of unity and happiness. That was his prophecy. You see, he did not live to see [that]. It is good that he did not live at this time. [Laughs]. But [at] this time, according to Vivekananda's idea is that real progress has to pass through many pitfalls. So man should not be depressed if pitfalls come. Now we are in a period of dread and uncertainty,

see? But Vivekananda, see, if you can imagine, visualize Vivekananda, he would not be depressed, he would [keep the ideal]... So it is just a passing phase because there is a cosmic awakening in man. Man everywhere is feeling that he is not little; he is great. He is – as the Bible said—he has been created in the image of God. And so that godliness, that divinity is in man, and that divinity is going to express itself, reveal itself, slowly.

So Vivekananda had no doubt about the future of man. The future of man is not dark, but the future of man is more and more understanding of each other. Nations should more and more understand each. Religions should more and more understand each other. Science has more and more should understand religion and religion should more and more understand science. Schools instead of banning the theory of evolution should include it and try to give its true implication. See? That is the duty. That is the synthesis, which we have to do. And Vivekananda -- his own character, is a proof of this synthesis. Many things he could, had he lived to this time, he would have added many more things to his character. In one of his proverbs he said, “The book of man is not closed. The book of man is going to be added more and more by the knowledge, more and more by knowledge. The book of man can never be closed.”

So he was a very optimistic man, and his optimism was not a kind of blind optimism, because he had ... indirectly, he had foretold that these what we call the great world wars through which we have passed [would happen]. Vivekananda had foretold this. He said, the western nations somehow, they have attained prosperity. Europe and America particularly, somehow they have by God’s grace they have attained prosperity, and this prosperity has made them mad. But as a result of this, if the western man is not equally conscious of the spiritual value of human life, the spiritual value of this world, if to man this world is just a material world and all that is happening in life is just through material forces, then man is doomed. Man must understand and realize the spiritual values within himself, [and] in all other men and women, and in the world in general. Unless this is done, then man is doomed. He will die by his own discoveries, by his own affluence, by his own dogmatic science. These things. See? Directly and indirectly we find expressed in Vivekananda’s literature.

So thus we find a grand synthesis in one personality: Vivekananda. Wherever we find synthesis in a man, we admire that man. In this country there was one man, Abraham Lincoln. When you study his life, you can find that he grew up with the addition of synthesis, what we generally express [as] “from the log cabin to the White House.” “From the log cabin to the White House” is a march, which is an addition of syntheses. In the case of this great man, Lincoln, nothing was excluded. Family was not excluded. Position and political work was not excluded. And then came the Civil War. For the good of this country, that was not excluded. He did not fly from these additions that are coming to him for the good of the country. And yet you find at the back of all this synthesis, there is a man, a shining man whom you can believe – a truthful man, an honest man, a perfectly unselfish man, and they add, an unusually brave man and a compassionate and loving man. When you read the story, the life story of this man, Abraham Lincoln, you believe that a man can grow. Man can add more

and more to his character, towards the good of mankind. So like this in India, Vivekananda was one such great personality. And now he belongs to this world. Vivekananda is now known in many countries. His works are studied in different languages and he's a current man; he's not a dead man. He's not forgotten. Whatever he wrote, whatever he spoke is quite relevant even at this present time, so we pay our homage, pay our respects to this great personality who belonged to this whole world, who was born in the East, but he was a true world citizen, because for him, see all were brothers, all were parts of the Divine.

*So we pay our respects and homage before we close our sessions for the summer recess. And within this summer recess there will not be any vespers service. There will be only the Sunday morning worship at ten o'clock. And there will be Saturday-- the morning devotees and workers will come. They will be meeting; they call it satsang. That will be continued. But within this vacation period there will be a function which is called guru purnima which will happen... which will take place on the twenty-ninth of this month, July. And usually we go to our retreat area, weather permitting... Otherwise it will be held within the temple which is announced in the bulletin [under] special celebration. "On Friday, July 29<sup>th</sup> at 7:30 Guru Purnima – Homage to the Lines of Illumined Teachers will be observed outdoors at the Shankara mound. If there is light we shall have [it] there, if weather permits. Otherwise in the chapel with a program of meditation, reading and devotional singing." That will be within the vacation.*

*And within this recess there will be another thing. Swami Bhuteshananda, who is the vice president of our order, he is coming on a tour of the United States and he is scheduled to visit our center on the twenty-fifth of August. He will stay here for four days, twenty-fifth of August, Thursday he'll come and go back on August twenty-ninth – five days. Now if any... this is, we are not quite certain so as soon as we are quite certain about his arrival then he will be able to meet our devotees on Sunday here in the auditorium. He is an old man, of eighty-five or eighty-six, older than me, I am eighty-one. [Audience laughs] And... but he has more vigor than myself, otherwise he would not have dared to take this tour through all the parts of the United States. Also he will go to Europe. I... Last year he wanted to take this trip [and] I discouraged him. But this year he has again, he has some more strength and he has decided to take this tour. So if he comes we shall send circulars to our members and friends and they can come on Sunday. And they can meet this venerable Swami, who is the vice president of our order. That Sunday will be... August 25<sup>th</sup> is Thursday... August 26<sup>th</sup> is Friday... August 27<sup>th</sup> is Saturday... Either on Saturday or on Sunday. Conveniently, we shall arrange that and you can, those who would like to see the Swami, he is not a... You cannot expect a very powerful lecture from him, but to see him and be in his company, he will tell some of his reminiscences of the great teachers and disciples of Sri Ramakrishna he saw. It will be interesting to meet him. So these two things are there within our vacation period.*

And now, instead of the closing chant we shall hear a tape recorded music [selection]. One of Swami Vivekananda's disciples wrote a beautiful poem addressing Swami Vivekananda and that has been put into beautiful music by

one of our swamis in India and we have a tape of that. And that tape will be played now. You can silently listen to that tape and then we shall walk out.

Murta Mahesvaram ujjvala bhaskaram Ishtamamara nara vandyam.  
Murta Mahesvaram ujjvala bhaskaram Ishtamamara nara vandyam.  
Vande vedatanum ujjhita garhita Kama kanchana bandham.  
Vande vedatanum ujjhita garhita Kama kanchana bandham.

Murta Mahesvaram ujjvala bhaskaram Ishtamamara nara vandyam.

Kotibhanukara diptasimhamaho Katitata kaupinavantam,  
Kotibhanukara diptasimhamaho Katitata kaupinavantam,  
Abhirabhii hunkara nadita dinmukha Prachanda tandava nrityam.  
Abhirabhii hunkara nadita dinmukha Prachanda tandava nrityam.

Murta Mahesvaram ujjvala bhaskaram Ishtamamara nara vandyam.

Bhukti mukti kripa kataksha prekshana Maghadala vidalana daksham  
Balachandra-dharamindu vandyamiha Naumi Guru Vivekanandam.  
Bhukti mukti kripa kataksha prekshana Maghadala vidalana daksham  
Balachandra-dharamindu vandyamiha Naumi Guru Vivekanandam.

Murta Mahesvaram ujjvala bhaskaram Ishtamamara nara vandyam...<sup>7</sup>

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*[Transcriber Note: Checked Internet resources to verify spelling of unfamiliar terms when possible.]*

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