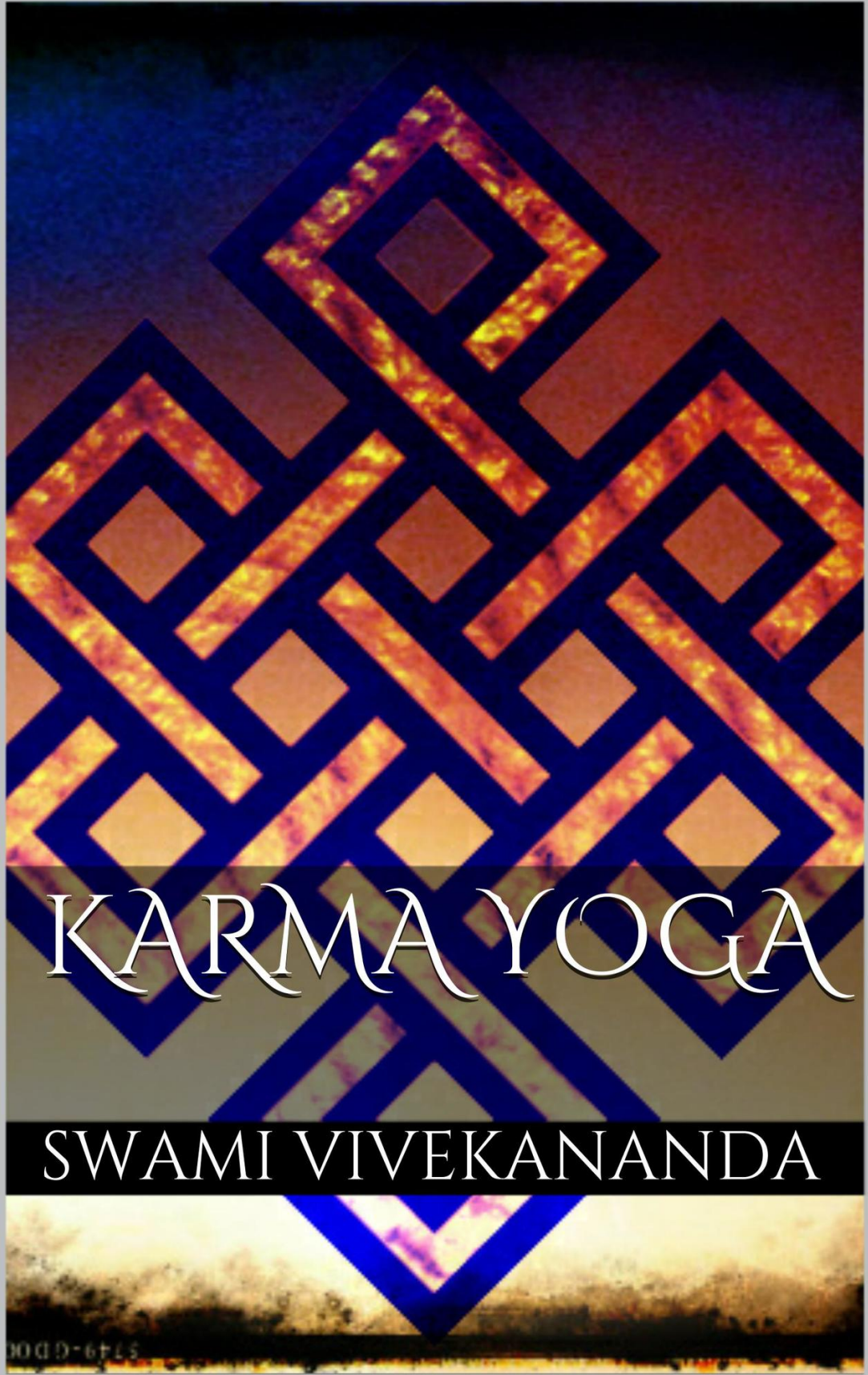




# KARMA YOGA

SWAMI VIVEKANANDA



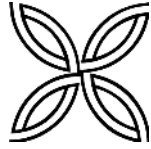
# KARMA YOGA

SWAMI VIVEKANANDA

5749-000



*Swami Vivekananda*



KARMA YOGA

UUID: dc897188-cd29-11e8-9cf1-17532927e555

Published by BoD - Books on Demand, Norderstedt  
ISBN: 9783748132622

This ebook was created with StreetLib Write  
<http://write.streetlib.com>

-->

## **Table of contents**

CHAPTER I. KARMA IN ITS EFFECT ON  
CHARACTER.

CHAPTER II. "EACH IS GREAT IN HIS OWN PLACE."

CHAPTER III. THE SECRET OF WORK

CHAPTER IV. WHAT IS DUTY?

CHAPTER V. WE HELP OURSELVES, NOT THE  
WORLD.

CHAPTER VI. NON-ATTACHMENT IS COMPLETE  
SELF-ABNEGATION.

CHAPTER VII. FREEDOM.

CHAPTER VIII. THE IDEAL OF KARMA-YOGA.

# CHAPTER I. KARMA IN ITS EFFECT ON CHARACTER.

The word Karma is derived from the Sanskrit 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 moulding 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—every one of these we may find, if we calmly study our own selves, to have been brought out from within ourselves by so many blows. The result is what we are; all

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