

The Complete Works of Swami Vivekananda-  
Volume 5- Writings: Prose and Poems

# Contents

<b>1</b>	<b>Reason, Faith and Love</b>	<b>1</b>
<b>2</b>	<b>Six Sanskrit Mottoes</b>	<b>2</b>
<b>3</b>	<b>The Message of Divine Wisdom</b>	<b>3</b>
3.0.1	Bondage . . . . .	3
3.0.2	The Law . . . . .	3
3.0.3	The Absolute and the attainment of freedom . . . . .	4
<b>4</b>	<b>The Belur Math: An Appeal</b>	<b>6</b>
<b>5</b>	<b>The Advaita Ashrama, Himalayas</b>	<b>7</b>
<b>6</b>	<b>The Ramakrishna Home of Service, Varanasi: An appeal</b>	<b>8</b>
<b>7</b>	<b>Who Knows how Mother Plays!</b>	<b>9</b>
<b>8</b>	<b>To The Fourth of July</b>	<b>10</b>
<b>9</b>	<b>The East and The West</b>	<b>11</b>
9.1	Text and image sources, contributors, and licenses . . . . .	12
9.1.1	Text . . . . .	12
9.1.2	Images . . . . .	12
9.1.3	Content license . . . . .	12

# Chapter 1

## Reason, Faith and Love

### REASON, FAITH AND LOVE

[Swamiji had made the home of the Hale family his headquarters during almost all of 1894 before the pivot of his activities moved eastward to the Atlantic Coast. It was on George W. Hale's letter paper and thus, presumably, during one of his stays in the latter's home, that Swamiji jotted down in pencil a series of notes on the subjects of reason, faith, and love, which have recently come to light. Unfortunately the date of the manuscript cannot be accurately determined.]

Reason—has its limits—its base—  
its degeneration. The walls round it—  
Agnosticism. Atheism. But must not stop  
The beyond is acting upon influencing us every  
moment—the sky the stars acting upon us—  
even  
those not seen. Therefore must go beyond—  
reason  
alone can't go—finite cannot get at the infinite  
Faith its degeneration when alone—bigotry  
fanaticism—sectarianism. Narrowing  
finite therefore cannot get to the infinite  
Sometimes gain in intensity but loses in  
extensity—and in bigots & fanatics become  
worship of his own pride & vanity  
Is there no other way—there is Love  
it never degenerates—peaceful softening  
ever widening—the universe is too small  
for its expansiveness.  
We cannot define it we can only trace  
it through its development and describe its  
surroundings  
It is at first—what the gravitation  
is to the external world—a tendency to unifi-  
cation  
forms and conventionalities are its death.  
Worship through forms—methods—services  
forms—up to then no love.  
When love comes method dies.  
Human language and human forms God as  
father, God as mother, God as  
the lover—Surata-wardhanam etc. Solomon's  
Song of

Songs—Dependence and independence  
Love Love—  
Love the chaste wife—Anasuya Sita—  
not as hard dry duty but as ever pleasing  
love—Sita worship—  
The madness of Love—God intoxicated man  
The allegory of Radha—misunderstood  
The restriction more increase—  
Lust is the death of love  
Self is the death of love  
individual to general  
Concrete to abstract—to absolute  
The praying Mohammedan and the girl  
The Sympathy—Kabir—  
The Christian nun from whose hands blood  
came  
The Mohammedan Saint  
Every particle seeking its own complement  
When it finds that it is at rest  
Every man seeking—happiness—& stability  
The search is real but the objects are them-  
selves  
but happiness is coming to them momentary  
at least  
through the search of these objects.  
The only object unchangeable and the only  
complement of character and  
aspirations of the human Soul is God.  
Love is struggle of a human Soul to find its  
complement its stable equilibrium its infinite  
rest.

## Chapter 2

# Six Sanskrit Mottoes

### SIX SANSKRIT MOTTOES

(Reproduced from *Swami Vivekananda in America: New Discoveries*. These together with the English translations, were transcribed by Swamiji in six of his photographs.)

1. Ajarâmaravat prâjnah vidyâm  
artham cha chintayet  
Grihita iva kesheshu mrityunâ  
dharmam âcharet

When in search of knowledge or prosperity think that thou would never have death or disease, and when worshipping God think that death's hand is in your hair.

2. Eka eve suhrid dharmâ  
nidhanepyanuyâti yah

Virtue is the only friend which follows us even beyond the grave. Everything else ends with death.

Vivekananda.

3. One infinite pure and holy—beyond  
thought beyond qualities I bow down  
to thee

Swami Vivekananda.

4. Samatâ sarva-bhuteshu etanmuktasya  
lakshanam.

Equality in all beings this is the sign of the free

Vivekananda.

5. Thou art the only treasure in this world

Vivekananda.

6. Thou art the father the lord the  
mother the husband and love

Swami Vivekananda.

## Chapter 3

# The Message of Divine Wisdom

### THE MESSAGE OF DIVINE WISDOM

[The following three chapters were discovered among Swami Vivekananda's papers. He evidently intended to write a book and jotted down some points for the work.]

#### 3.0.1 Bondage

1. Desire is infinite, its fulfilment limited. Desire is unlimited in everyone; the power of fulfilment varies. Thus some are more successful than others in life.
2. This limitation is the bondage we are struggling against all our lives.
3. We desire only the pleasurable, not the painful.
4. The objects of desire are all complex—pleasure-giving and pain-bringing mixed up.
5. We do not or cannot see the painful parts in objects, we are charmed with only the pleasurable portion; and, thus grasping the pleasurable, we unwittingly draw in the painful.
6. At times we vainly hope that in our case only the pleasurable will come, leaving the painful aside, which never happens.
7. Our desires also are constantly changing—what we would prize today we would reject tomorrow. The pleasure of the present will be the pain of the future, the loved hated, and so on.
8. We vainly hope that in the future life we shall be able to gather in only the pleasurable, to the exclusion of the painful.
9. The future is only the extension of the present. Such a thing cannot be!
10. Whosoever seeks pleasure in objects will get it, but he must take the pain with it.
11. All objective pleasure in the long run must bring pain, because of the fact of change or death.
12. Death is the goal of all objects, change is the nature of all objective things.
13. As desire increases, so increases the power of plea-

sure, so the power of pain.

14. The finer the organism, the higher the culture—the greater is the power to enjoy pleasure and the sharper are the pangs of pain.

15. Mental pleasures are greatly superior to physical joys. Mental pains are more poignant than physical tortures.

16. The power of thought, of looking far away into the future, and the power of memory, of recalling the past to the present, make us live in heaven; they make us live in hell also.

17. The man who can collect the largest amount of pleasurable objects around him is as a rule too unimaginative to enjoy them. The man of great imagination is thwarted by the intensity of his feeling of loss, or fear of loss, or perception of defects.

18. We are struggling hard to conquer pain, succeeding in the attempt, and yet creating new pains at the same time.

19. We achieve success, and we are overthrown by failure; we pursue pleasure and we are pursued by pain.

20. We say we do, we are made to do. We say we work, we are made to labour. We say we live, we are made to die every moment. We are in the crowd, we cannot stop, must go on—it deserves no cheering. Had it not been so, no amount of cheering would make us undertake all this pain and misery for a grain of pleasure—which, alas, in most cases is only a hope!

21. Our pessimism is a dread reality, our optimism is a faint cheering, making the best of a bad job.

#### 3.0.2 The Law

1. The law is never separate from the phenomena, the principle from the person.

2. The law is the method of action or poise of every single phenomenon within its scope.

3. We get our knowledge of law from the massing and welding of changes that occur. We never see law beyond these changes. The idea of law as something separate from phenomena is a mental abstraction, a convenient use of words and nothing more. Law is a part of every change

within its range, a manner which resides in the things governed by the law. The power resides in the things, is a part of our idea of that thing—its action upon something else is in a certain manner—this is our law.

4. Law is in the actual state of things—it is in how they act towards each other, and not in how they should. It might have been better if fire did not burn or water wet; but that they do—this is the law; and if it is a true law, a fire that does not burn or water that does not wet is neither fire nor water.

5. Spiritual laws, ethical laws, social laws, national laws— are laws if they are parts of existing spiritual and human units and the unfailing experience of the action of every unit said to be bound by such laws.

6. We, by turn, are made by law and make it. A generalization of what man does invariably in certain circumstances is a law with regard to man in that particular aspect. It is the invariable, universal human action that is law for man—and which no individual can escape—and yet the summation of the action of each individual is the universal Law. The sum total, or the universal, or the infinite is fashioning the individual, while the individual is keeping by its action the Law alive. Law in this sense is another name for the universal. The universal is dependent upon the individual, the individual dependent upon the universal. It is an infinite made up of finite parts, an infinite of number, though involving the difficulty of assuming an infinity summed up of finites—yet for all practical purposes, it is a fact before us. And as the law, or whole, or the infinite cannot be destroyed—and the destruction of a part of an infinite is an impossibility, as we cannot either add anything to or subtract anything from the infinite—each part persists for ever.

7. Laws regarding the materials of which the body of man is composed have been found out, and also the persistence of these materials through time has been shown. The elements which composed the body of a man a hundred thousand years ago have been proved to be still existing in some place or other. The thoughts which have been projected also are living in other minds.

8. But the difficulty is to find a law about the man beyond the body.

9. The spiritual and ethical laws are not the method of action of every human being. The systems of ethics of morality, even of national laws, are honoured more in the breach than in the observance. If they were laws how could they be broken?

10. No man is able to go against the laws of nature. How is it that we always complain of his breaking the moral laws, national laws?

11. The national laws at best are the embodied will of a majority of the nation—always a state of things wished for, not actually existing.

12. The ideal law may be that no man should covet the

belongings of others, but the actual law is that a very large number do.

13. Thus the word law used in regard to laws of nature has a very different interpretation when applied to ethics and human actions generally.

14. Analysing the ethical laws of the world and comparing them with the actual state of things, two laws stand out supreme. The one, that of repelling everything from us—separating ourselves from everyone—which leads to self-aggrandisement even at the cost of everyone else's happiness. The other, that of self-sacrifice—of taking no thought of ourselves—only of others. Both spring from the search for happiness—one, of finding happiness in injuring others and the ability of feeling that happiness only in our own senses. The other, of finding happiness in doing good to others—the ability of feeling happy, as it were, through the senses of others. The great and good of the world are those who have the latter power predominating. Yet both these are working side by side conjointly; in almost everyone they are found in mixture, one or the other predominating. The thief steals, perhaps, for someone he loves.

### 3.03 The Absolute and the attainment of freedom

1. Om Tat Sat—that Being—Knowing—Bliss.

(a) The only real Existence, which alone is—everything else exists inasmuch as it reflects that real Existence.

(b) It is the only Knower—the only Self-luminous—the Light of consciousness. Everything else shines by light borrowed from It. Everything else knows inasmuch as it reflects Its knowing.

(c) It is the only Blessedness—as in It there is no want. It comprehends all—is the essence of all. It is Sat-Chit-Ānanda.

(d) It has no parts, no attributes, neither pleasure nor pain, nor is it matter nor mind. It is the Supreme, Infinite, Impersonal Self in everything, the Infinite Ego of the Universe.

(e) It is the Reality in me, in thee, and in everything—therefore, *“That thou art”*—Tattvamasi.

2. The same Impersonal is conceived by the mind as the Creator, the Ruler, and the Dissolver of this universe, its material as well as its efficient cause, the Supreme Ruler—the Living, the Loving, the Beautiful, in the highest sense.

(a) The Absolute Being is manifested in Its highest in Isvara, or the Supreme Ruler, as the highest and omnipotent Life or Energy.

(b) The Absolute Knowledge is manifesting Itself in Its highest as Infinite Love, in the Supreme Lord.

(c) The Absolute Bliss is manifested as the Infinite Beau-

tiful, in the Supreme Lord. He is the greatest attraction of the soul.

Satyam-Shivam-Sundaram.

The Absolute or Brahman, the Sat-Chit-Ananda, is Impersonal and the real Infinite

Every existence from the highest to the lowest, all manifest according to their degree as—energy (in the higher life), attraction (in the higher love), and struggle for equilibrium (in the higher happiness). This highest Energy-Love-Beauty is a person, an individual, the Infinite Mother of this universe—the God of gods—the Lord of lords, omnipresent yet separate from the universe—the Soul of souls, yet separate from every soul—the 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.

She is the power of all causation. She energises every cause unmistakably to produce the effect. Her will is the only law, and as She cannot make a mistake, nature's laws—Her will—can never be changed. She is the life of the Law of Karma or causation. She is the fructifier of every action. Under Her guidance we are manufacturing our lives through our deeds or Karma. Freedom is the motive of the universe, freedom its goal. The laws of nature are the methods through which we are struggling to reach that freedom, under the guidance of Mother. This universal struggle for freedom attains its highest expression in man in the conscious desire to be free.

This freedom is attained by the threefold means of—work, worship, and knowledge.

- (a) Work—constant, unceasing effort to help others and love others.
- (b) Worship—consists in prayer, praise, and meditation.
- (c) Knowledge—that follows meditation.

## Chapter 4

# The Belur Math: An Appeal

### THE BELUR MATH: AN APPEAL

The success which attended the labours of the disciples of Shri Ramakrishna Paramahansa in diffusing the principles of Hindu religion and obtaining some respect for our much abused faith in the West, gave rise to the hope of training a number of young Sannyâsins to carry on the propaganda, both in and out of India. And an attempt is being made to educate a number of young men according to the Vedic principle of students living in touch with the Guru.

A Math has already been started on the Ganga near Calcutta, through the kindness of some European and American friends.

The work, to produce any visible results in a short time, requires funds and hence this appeal to those who are in sympathy with our efforts.

It is intended to extend the operations of the Math, by educating in the Math as many young men as the funds can afford, in both Western science and Indian spirituality, so that in addition to the advantages of a University education, they will acquire a manly discipline by living in contact with their teachers.

The central Math near Calcutta will gradually start branches in other parts of the country as men become ready and the means are forthcoming.

It is a work which will take time to bring forth any permanent result and requires a great deal of sacrifice on the part of our young men and on those who have the means of helping this work.

We believe the men are ready, and our appeal therefore is to those who really love their religion and their country and have the means to show their sympathy practically by helping the cause.

Vivekananda.



## Chapter 5

# The Advaita Ashrama, Himalayas

### THE ADVAITA ASHRAMA, HIMALAYAS

(These lines were sent in a letter, March, 1899, by Swamiji, for embodying in the prospectus of the Advaita Ashrama, Mayavati, Almora, Himalayas.)

In Whom is the Universe, Who is in the Universe, Who is the Universe; in Whom is the Soul, Who is in the Soul, Who is the Soul of Man; knowing Him —and therefore the Universe—as our Self, alone extinguishes all fear, brings an end to misery and leads to Infinite Freedom. Wherever there has been expansion in love or progress in well-being, of individuals or numbers, it has been through the perception, realisation, and the practicalisation of the Eternal Truth—the oneness of all beings. “Dependence is misery. Independence is happiness.” The Advaita is the only system which gives unto man complete possession of himself, takes off all dependence and its associated superstitions, thus making us brave to suffer, brave to do, and in the long run attain to Absolute Freedom.

Hitherto it has not been possible to preach this Noble Truth entirely free from the settings of dualistic weakness; this alone, we are convinced, explains why it has not been more operative and useful to mankind at large.

To give this one truth a freer and fuller scope in elevating the lives of individuals and leavening the mass of mankind, we start this Advaita Ashrama on the Himalayan heights, the land of its first expiration.

Here it is hoped to keep Advaita free from all superstitions and weakening contaminations. Here will be taught and practiced nothing but the Doctrine of Unity, pure and simple; and though in entire sympathy with all other systems, this Ashrama is dedicated to Advaita and Advaita alone.

## Chapter 6

# The Ramakrishna Home of Service, Varanasi: An appeal

### THE RAMAKRISHNA HOME OF SERVICE VARANASI: AN APPEAL

(Letter written by Swamiji, to accompany the First Report of the Ramakrishna Home of Service, Varanasi, February, 1902.)

Dear—

We beg your acceptance of the past year's Report of the Ramakrishna Home of Service, Varanasi, embodying a short statement of our humble efforts towards the amelioration, however little, of the miserable state into which a good many of our fellow-beings, generally old men and women, are cast in this city.

In these days of intellectual awakening and steadily asserting public opinion, the holy places of the Hindus, their condition, and method of work have not escaped the keen eye of criticism; and this city, being the holy of holies to all Hindus, has not failed to attract its full share of censure.

In other sacred places people go to purify themselves from sin, and their connection with these places is casual, and of a few day's duration. In this, the nicest ancient and living centre of Aryan religious activity, there come men and women, and as a rule, old and decrepit, waiting to pass unto Eternal Freedom, through the greatest of all sanctifications, death under the shadow of the temple of the Lord of the universe.

And then there are those who have renounced everything for the good of the world and have for ever lost the helping hands of their own flesh and blood and childhood's associations.

They too are overtaken by the common lot of humanity, physical evil in the form of disease.

It may be true that some blame attaches to the management of the place. It may be true that the priests deserve a good part of the sweeping criticism generally heaped upon them; yet we must not forget the great truth—like people, like priests. If the people stand by with folded hands and watch the swift current of misery rushing past their doors, dragging men, women and children, the San-

nyâsin and the householder into one common whirlpool of helpless suffering, and make not the least effort to save any from the current, only waxing eloquent at the misdoings of the priests of the holy places not one particle of suffering can ever be lessened, not one ever be helped.

Do we want to keep up the faith of our forefathers in the efficacy of the Eternal City of Shiva towards salvation?

If we do, we ought to be glad to see the number of those increase from year to year who come here to die.

And blessed be the name of the Lord that the poor have this eager desire for salvation, the same as ever.

The poor who come here to die have voluntarily cut themselves off from any help they could have received in the places of their birth, and when disease overtakes them, their condition we leave to your imagination and to your conscience as a Hindu to feel and to rectify.

Brother, does it not make you pause and think of the marvellous attraction of this wonderful place of preparation for final rest? Does it not strike you with a mysterious sense of awe—this age-old and never-ending stream of pilgrims marching to salvation through death?

If it does—come and lend us a helping hand.

Never mind if your contribution is only a mite, your help only a little; blades of grass united into a rope will hold in confinement the maddest of elephants—says the old proverb.

Ever yours in the Lord of the universe,  
Vivekananda.

## Chapter 7

# Who Knows how Mother Plays!

### WHO KNOWS HOW MOTHER PLAYS!

Perchance a prophet thou —  
Who knows? Who dares touch  
The depths where Mother hides  
Her silent failless bolts!  
Perchance the child had glimpse  
Of shades, behind the scenes,  
With eager eyes and strained,  
Quivering forms—ready  
To jump in front and be  
Events! resistless, strong.  
Who knows but Mother, how,  
And where, and when, they come?  
Perchance the shining sage  
Saw more than he could tell;  
Who knows, what soul, and when,  
The Mother makes Her throne?  
What law would freedom bind?  
What merit guide Her will,  
Whose freak is greatest order,  
Whose will resistless law?  
To child may glories ope  
Which father never dreamt;  
May thousandfold in daughter  
Her powers Mother store.

## Chapter 8

# To The Fourth of July

### TO THE FOURTH OF JULY

[It is well known that Swami Vivekananda's death (or resurrection, as some of us would prefer to call it!) took place on the 4th of July, 1902. On the 4th of July, 1898, he was travelling with some American disciples in Kashmir, and as part of a domestic agreement for the celebration of the day—the anniversary of the American Declaration of Independence — he prepared the following poem, to be read aloud at the early breakfast. The poem itself fell to the keeping of Dhirâ Mâtâ.]

Behold, the dark clouds melt away,  
That gathered thick at night, and hung  
So like a gloomy pall above the earth!  
Before thy magic touch, the world  
Awakes. The birds in chorus sing.  
The flowers raise their star-like crowns—  
Dew-set, and wave thee welcome fair.  
The lakes are opening wide in love  
Their hundred thousand lotus-eyes  
To welcome thee, with all their depth.  
All hail to thee, thou Lord of Light!  
A welcome new to thee, today,  
O Sun! Today thou sheddest *Liberty*!  
Bethink thee how the world did wait,  
And search for thee, through time and clime.  
Some gave up home and love of friends,  
And went in quest of thee, self-banished,  
Through dreary oceans, through primeval  
forests,  
Each step a struggle for their life or death;  
Then came the day when work bore fruit,  
And worship, love, and sacrifice,  
Fulfilled, accepted, and complete.  
Then thou, propitious, rose to shed  
The light of *Freedom* on mankind.  
Move on, O Lord, in thy resistless path!  
Till thy high noon o'erspreads the world.  
Till every land reflects thy light,  
Till men and women, with uplifted head,  
Behold their shackles broken, and  
Know, in springing joy, their life renewed!

## **Chapter 9**

# **The East and The West**

### **THE EAST AND THE WEST**

1. Introduction
2. Customs: Eastern and Western
3. Food and Cooking
4. Civilisation in dress
5. Etiquette and Manners
6. France-Paris
7. Progress of Civilisation

## 9.1 Text and image sources, contributors, and licenses

### 9.1.1 Text

- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/Reason, Faith and Love** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/Reason%2C\\_Faith\\_and\\_Love?oldid=3771709](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/Reason%2C_Faith_and_Love?oldid=3771709) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/Six Sanskrit Mottoes** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/Six\\_Sanskrit\\_Mottoes?oldid=3771711](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/Six_Sanskrit_Mottoes?oldid=3771711) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/The Message of Divine Wisdom** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/The\\_Message\\_of\\_Divine\\_Wisdom?oldid=3771712](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/The_Message_of_Divine_Wisdom?oldid=3771712) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/The Belur Math: An Appeal** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/The\\_Belur\\_Math%3A\\_An\\_Appeal?oldid=3771714](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/The_Belur_Math%3A_An_Appeal?oldid=3771714) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/The Advaita Ashrama, Himalayas** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/The\\_Advaita\\_Ashrama%2C\\_Himalayas?oldid=3771715](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/The_Advaita_Ashrama%2C_Himalayas?oldid=3771715) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/The Ramakrishna Home of Service, Varanasi: An appeal** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/The\\_Ramakrishna\\_Home\\_of\\_Service%2C\\_Varanasi%3A\\_An\\_appeal?oldid=3771717](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/The_Ramakrishna_Home_of_Service%2C_Varanasi%3A_An_appeal?oldid=3771717) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/Who Knows how Mother Plays!** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/Who\\_Knows\\_how\\_Mother\\_Plays!?oldid=3771719](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/Who_Knows_how_Mother_Plays!?oldid=3771719) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/To The Fourth of July** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/To\\_The\\_Fourth\\_of\\_July?oldid=4501821](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/To_The_Fourth_of_July?oldid=4501821) *Contributors:* Pathosbot, TheMandarin, JVbot, Mike Hayes, George Orwell III and Surf Dog
- **The Complete Works of Swami Vivekananda/Volume 5/Writings: Prose and Poems/The East and The West** *Source:* [https://en.wikisource.org/wiki/The\\_Complete\\_Works\\_of\\_Swami\\_Vivekananda/Volume\\_5/Writings%3A\\_Prose\\_and\\_Poems/The\\_East\\_and\\_The\\_West?oldid=3771720](https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Writings%3A_Prose_and_Poems/The_East_and_The_West?oldid=3771720) *Contributors:* Pathosbot, TheMandarin, JVbot and Spangineer's bot

### 9.1.2 Images

### 9.1.3 Content license

- Creative Commons Attribution-Share Alike 3.0