

**Swami Vivekananda's Philosophico-Poetic Debate with Mary Hale (CW8: 162–167)**

***Swami Vivekananda's first poem to Mary (15 Feb 1895):***

From dreams awake, from bonds be free,  
Be not afraid. This mystery,  
My shadow, cannot frighten me,  
Know once for all that I am He.

***Mary's reply to Swami Vivekananda:***

My scolding letter I deplore  
And beg forgiveness o'er and o'er.  
The lines you sent to your sisters four  
Be sure they'll cherish evermore  
For you have made them clearly see  
The one main truth that "all is He."

***Swami Vivekananda's reply to Mary:***

So Mary Hale,  
Allow me tell,  
You mar my doctrines wronging, baulking.  
I never taught  
Such queer thought  
That all was God -- unmeaning talking!  
But this I say,  
Remember pray,  
That God is *true*, all else is *nothing*,  
This world's a dream  
Though true it seem,  
And only truth is *He* the living!  
The real *me* is none but *He*,  
And never, never *matter* changing!  
With undying love and gratitude to you all. . . .

***Mary's reply to Vivekananda:***

The difference I clearly see  
'Twixt tweedledum and tweedledee --  
That is a proposition sane,  
But truly 'tis beyond my vein  
To make your Eastern logic plain.  
If "God is truth, all else is naught,"  
This "world a dream," delusion up wrought,  
What can exist which God is not?  
All those who "many" see have much to fear,  
He only lives to whom the "One" is clear.  
So again I say  
In my poor way,  
I cannot see but that all's He,  
If I'm in Him and He in me.

- Sri Ramakrishna's scolding of Naren:  
 "Shame on you! You are asking for such an insignificant thing. I thought you would be like a great banyan tree, and that thousands of people would rest in your shade. But now I see that you are seeking your own liberation. There is a state higher than that. It is you who sing, 'O Lord, Thou art all that exists.'" (Chetanananda 1997: 36)
- Swami Vivekananda (*Inspired Talks*; 25 June 1895):  
 My Master used to say, "All is God; but tiger-God is to be shunned. All water is water; but we avoid dirty water for drinking."  
 The whole sky is the censer of God, and sun and moon are the lamps. What temple is needed? All eyes are Thine, yet Thou hast not an eye; all hands are Thine; yet Thou hast not a hand.
- Swami Vivekananda ("The Cosmos: The Macrocosm"; 19 Jan 1896):  
 We now see that all the various forms of cosmic energy, such as matter, thought, force, intelligence and so forth, are simply the manifestations of that cosmic intelligence, or, as we shall call it henceforth, the Supreme Lord. Everything that you see, feel, or hear, the whole universe, is His creation, or to be a little more accurate, is His projection; or to be still more accurate, is the Lord Himself. It is He who is shining as the sun and the stars, He is the mother earth. He is the ocean Himself. He comes as gentle showers, He is the gentle air that we breathe in, and He it is who is working as force in the body. He is the speech that is uttered, He is the man who is talking. He is the audience that is here. He is the platform on which I stand, He is the light that enables me to see your faces. **It is all He.** He Himself is both the material and the efficient cause of this universe, and He it is that gets involved in the minute cell, and evolves at the other end and becomes God again. He it is that comes down and becomes the lowest atom, and slowly unfolding His nature, rejoins Himself. This is the mystery of the universe. "Thou art the man, Thou art the woman, Thou art the strong man walking in the pride of youth, Thou art the old man tottering on crutches, Thou art in everything. **Thou art everything, O Lord.**" This is the only solution of the Cosmos that satisfies the human intellect.
- Swami Vivekananda ("God in Everything"; 27 October 1896):  
 Here I can only lay before you what the Vedanta seeks to teach, and that is the deification of the world. The Vedanta does not in reality denounce the world. The ideal of renunciation nowhere attains such a height as in the teachings of the Vedanta. But, at the same time, dry suicidal advice is not intended; it really means deification of the world — giving up the world as we think of it, as we know it, as it appears to us — and to know what it really is. **Deify it; it is God alone.** We read at the commencement of one of the oldest of the Upanishads, "Whatever exists in this universe is to be covered with the Lord."  
 We have to cover everything with the Lord Himself, not by a false sort of optimism, not by blinding our eyes to the evil, but by really seeing God in everything.... **The whole world is full of the Lord. Open your eyes and see Him. This is what Vedanta teaches....It is He who is in the child, in the wife, and in the husband; it is He who is in the good and in the bad; He is in the sin and in the sinner; He is in life and in death.**
- Swami Vivekananda ("Hints on Practical Spirituality"; 1899):  
 "The reality of everything is the same infinite. This is not idealism; **it is not that the world does not exist.** It has a relative existence, and fulfils all its requirements. **But it has no independent existence.** It exists because of the Absolute Reality beyond time, space, and causation." (CW 2:32–33)