

The Complete Works of Swami Vivekananda-
Volume 1- Lectures And Discourses

Contents

1 Soul, God And Religion	1
2 The Hindu Religion	5
3 What Is Religion?	7
4 Vedic Religious Ideals	11
5 The Vedanta Philosophy	16
6 Reason And Religion	20
7 Vedanta As A Factor In Civilisation	26
8 The Spirit And Influence Of Vedanta	28
9 Steps Of Hindu Philosophic Thought	30
10 Steps To Realisation	34
11 Vedanta And Privilege	38
12 Privilege	43
13 Krishna	46
14 The Gita I	49
15 The Gita II	53
16 The Gita III	56
17 Mohammed	61
18 Vilvamangala	63
19 The Soul And God	65
20 Breathing	70

21 Practical Religion: Breathing And Meditation	74
21.1 Text and image sources, contributors, and licenses	77
21.1.1 Text	77
21.1.2 Images	78
21.1.3 Content license	78

Chapter 1

Soul, God And Religion

Soul, God And Religion

Through the vistas of the past the voice of the centuries is coming down to us; the voice of the sages of the Himalayas and the recluses of the forest; the voice that came to the Semitic races; the voice that spoke through Buddha and other spiritual giants; the voice that comes from those who live in the light that accompanied man in the beginning of the earth — the light that shines wherever man goes and lives with him for ever — is coming to us even now. This voice is like the little rivulets; that come from the mountains. Now they disappear, and now they appear again in stronger flow till finally they unite in one mighty majestic flood. The messages that are coming down to us from the prophets and holy men and women of all sects and nations are joining their forces and speaking to us with the trumpet voice of the past. And the first message it brings us is: Peace be unto you and to all religions. It is not a message of antagonism, but of one united religion.

Let us study this message first. At the beginning of this century it was almost feared that religion was at an end. Under the tremendous sledge-hammer blows of scientific research, old superstitions were crumbling away like masses of porcelain. Those to whom religion meant only a bundle of creeds and meaningless ceremonials were in despair; they were at their wit's end. Everything was slipping between their fingers. For a time it seemed inevitable that the surging tide of agnosticism and materialism would sweep all before it. There were those who did not dare utter what they thought. Many thought the case hopeless and the cause of religion lost once and for ever. But the tide has turned and to the rescue has come — what? The study of comparative religions. By the study of different religions we find that in essence they are one. When I was a boy, this scepticism reached me, and it seemed for a time as if I must give up all hope of religion. But fortunately for me I studied the Christian religion, the Mohammedan, the Buddhistic, and others, and what was my surprise to find that the same foundation principles taught by my religion were also taught by all religions. It appealed to me this way. What is the truth? I asked. Is this world true? Yes. Why? Because I see it. Are the beautiful sounds we just heard (the vocal and instrumental music) true? Yes. Because we heard them. We know that man has a body, eyes, and ears, and he has a spiritual

nature which we cannot see. And with his spiritual faculties he can study these different religions and find that whether a religion is taught in the forests and jungles of India or in a Christian land, in essentials all religions are one. This only shows us that religion is a constitutional necessity of the human mind. The proof of one religion depends on the proof of all the rest. For instance, if I have six fingers, and no one else has, you may well say that is abnormal. The same reasoning may be applied to the argument that only one religion is true and all others false. One religion only, like one set of six fingers in the world, would be unnatural. We see, therefore, that if one religion is true, all others must be true. There are differences in non-essentials, but in essentials they are all one. If my five fingers are true, they prove that your five fingers are true too. Wherever man is, he must develop a belief, he must develop his religious nature.

And another fact I find in the study of the various religions of the world is that there are three different stages of ideas with regard to the soul and God. In the first place, all religions admit that, apart from the body which perishes, there is a certain part or something which does not change like the body, a part that is immutable, eternal, that never dies; but some of the later religions teach that although there is a part of us that never dies, it had a beginning. But anything that has a beginning must necessarily have an end. We — the essential part of us — never had a beginning, and will never have an end. And above us all, above this eternal nature, there is another eternal Being, without end — God. People talk about the beginning of the world, the beginning of man. The word beginning simply means the beginning of the cycle. It nowhere means the beginning of the whole Cosmos. It is impossible that creation could have a beginning. No one of you can imagine a time of beginning. That which has a beginning must have an end. "Never did I not exist, nor you, nor will any of us ever hereafter cease to be," says the Bhagavad-Gita. Wherever the beginning of creation is mentioned, it means the beginning of a cycle. Your body will meet with death, but your soul, never.

Along with this idea of the soul we find another group of ideas in regard to its perfection. The soul in itself is perfect. The Old Testament of the Hebrews admits man perfect at the beginning. Man made himself impure by

his own actions. But he is to regain his old nature, his pure nature. Some speak of these things in allegories, fables, and symbols. But when we begin to analyse these statements, we find that they all teach that the human soul is in its very nature perfect, and that man is to regain that original purity. How? By knowing God. Just as the Bible says, "No man can see God but through the Son." What is meant by it? That seeing God is the aim and goal of all human life. The sonship must come before we become one with the Father. Remember that man lost his purity through his own actions. When we suffer, it is because of our own acts; God is not to be blamed for it.

Closely connected with these ideas is the doctrine — which was universal before the Europeans mutilated it — the doctrine of reincarnation. Some of you may have heard of and ignored it. This idea of reincarnation runs parallel with the other doctrine of the eternity of the human soul. Nothing which ends at one point can be without a beginning and nothing that begins at one point can be without an end. We cannot believe in such a monstrous impossibility as the beginning of the human soul. The doctrine of reincarnation asserts the freedom of the soul. Suppose there was an absolute beginning. Then the whole burden of this impurity in man falls upon God. The all-merciful Father responsible for the sins of the world! If sin comes in this way, why should one suffer more than another? Why such partiality, if it comes from an all-merciful God? Why are millions trampled underfoot? Why do people starve who never did anything to cause it? Who is responsible? If they had no hand in it, surely, God would be responsible. Therefore the better explanation is that one is responsible for the miseries one suffers. If I set the wheel in motion, I am responsible for the result. And if I can bring misery, I can also stop it. It necessarily follows that we are free. There is no such thing as fate. There is nothing to compel us. What we have done, that we can undo.

To one argument in connection with this doctrine I will ask your patient attention, as it is a little intricate. We gain all our knowledge through experience; that is the only way. What we call experiences are on the plane of consciousness. For illustration: A man plays a tune on a piano, he places each finger on each key consciously. He repeats this process till the movement of the fingers becomes a habit. He then plays a tune without having to pay special attention to each particular key. Similarly, we find in regard to ourselves that our tendencies are the result of past conscious actions. A child is born with certain tendencies. Whence do they come? No child is born with a *tabula rasa* — with a clean, blank page — of a mind. The page has been written on previously. The old Greek and Egyptian philosophers taught that no child came with a vacant mind. Each child comes with a hundred tendencies generated by past conscious actions. It did not acquire these in this life, and we are bound to admit that it must have had them in past lives. The rankest materialist has to admit that these tendencies are the re-

sult of past actions, only they add that these tendencies come through heredity. Our parents, grandparents, and great-grandparents come down to us through this law of heredity. Now if heredity alone explains this, there is no necessity of believing in the soul at all, because body explains everything. We need not go into the different arguments and discussions on materialism and spiritualism. So far the way is clear for those who believe in an individual soul. We see that to come to a reasonable conclusion we must admit that we have had past lives. This is the belief of the great philosophers and sages of the past and of modern times. Such a doctrine was believed in among the Jews. Jesus Christ believed in it. He says in the Bible, "Before Abraham was, I am." And in another place it is said, "This is Elias who is said to have come."

All the different religions which grew among different nations under varying circumstances and conditions had their origin in Asia, and the Asiatics understand them well. When they came out from the motherland, they got mixed up with errors. The most profound and noble ideas of Christianity were never understood in Europe, because the ideas and images used by the writers of the Bible were foreign to it. Take for illustration the pictures of the Madonna. Every artist paints his Madonna according to his own pre-conceived ideas. I have been seeing hundreds of pictures of the Last Supper of Jesus Christ, and he is made to sit at a table. Now, Christ never sat at a table; he squatted with others, and they had a bowl in which they dipped bread — not the kind of bread you eat today. It is hard for any nation to understand the unfamiliar customs of other people. How much more difficult was it for Europeans to understand the Jewish customs after centuries of changes and accretions from Greek, Roman, and other sources! Through all the myths and mythologies by which it is surrounded it is no wonder that the people get very little of the beautiful religion of Jesus, and no wonder that they have made of it a modern shop-keeping religion.

To come to our point. We find that all religions teach the eternity of the soul, as well as that its lustre has been dimmed, and that its primitive purity is to be regained by the knowledge of God. What is the idea of God in these different religions? The primary idea of God was very vague. The most ancient nations had different Deities — sun, earth, fire, water. Among the ancient Jews we find numbers of these gods ferociously fighting with each other. Then we find Elohim whom the Jews and the Babylonians worshipped. We next find one God standing supreme. But the idea differed according to different tribes. They each asserted that their God was the greatest. And they tried to prove it by fighting. The one that could do the best fighting proved thereby that its God was the greatest. Those races were more or less savage. But gradually better and better ideas took the place of the old ones. All those old ideas are gone or going into the lumber-room. All those religions were the outgrowth of centuries; not one fell from the skies. Each had to be worked out bit by bit. Next come the monotheistic ideas:

belief in one God, who is omnipotent and omniscient, the one God of the universe. This one God is extra-cosmic; he lies in the heavens. He is invested with the gross conceptions of His originators. He has a right side and a left side, and a bird in His hand, and so on and so forth. But one thing we find, that the tribal gods have disappeared for ever, and the one God of the universe has taken their place: the God of gods. Still He is only an extra-cosmic God. He is unapproachable; nothing can come near Him. But slowly this idea has changed also, and at the next stage we find a God immanent in nature.

In the New Testament it is taught, "Our Father who art in heaven" — God living in the heavens separated from men. We are living on earth and He is living in heaven. Further on we find the teaching that He is a God immanent in nature; He is not only God in heaven, but on earth too. He is the God in us. In the Hindu philosophy we find a stage of the same proximity of God to us. But we do not stop there. There is the non-dualistic stage, in which man realises that the God he has been worshipping is not only the Father in heaven, and on earth, but that "I and my Father are one." He realises in his soul that he is God Himself, only a lower expression of Him. All that is real in me is He; all that is real in Him is I. The gulf between God and man is thus bridged. Thus we find how, by knowing God, we find the kingdom of heaven within us.

In the first or dualistic stage, man knows he is a little personal soul, John, James, or Tom; and he says, "I will be John, James, or Tom to all eternity, and never anything else." As well might the murderer come along and say, "I will remain a murderer for ever." But as time goes on, Tom vanishes and goes back to the original pure Adam.

"Blessed are the pure in heart, for they shall see God." Can we see God? Of course not. Can we know God? Of course not. If God can be known, He will be God no longer. Knowledge is limitation. But I and my Father are one: I find the reality in my soul. These ideas are expressed in some religions, and in others only hinted. In some they were expatriated. Christ's teachings are now very little understood in this country. If you will excuse me, I will say that they have never been very well understood.

The different stages of growth are absolutely necessary to the attainment of purity and perfection. The varying systems of religion are at bottom founded on the same ideas. Jesus says the kingdom of heaven is within you. Again he says, "Our father who art in Heaven." How do you reconcile the two sayings? In this way: He was talking to the uneducated masses when he said the latter, the masses who were uneducated in religion. It was necessary to speak to them in their own language. The masses want concrete ideas, something the senses can grasp. A man may be the greatest philosopher in the world, but a child in religion. When a man has developed a high state of spirituality he can understand that the kingdom of heaven is within him. That is the real kingdom of the

mind. Thus we see that the apparent contradictions and perplexities in every religion mark but different stages of growth. And as such we have no right to blame anyone for his religion. There are stages of growth in which forms and symbols are necessary; they are the language that the souls in that stage can understand.

The next idea that I want to bring to you is that religion does not consist in doctrines or dogmas. It is not what you read, nor what dogmas you believe that is of importance, but what you realise. "Blessed are the pure in heart, for they shall see God," yea, in this life. And that is salvation. There are those who teach that this can be gained by the mumbling of words. But no great Master ever taught that external forms were necessary for salvation. The power of attaining it is within ourselves. We live and move in God. Creeds and sects have their parts to play, but they are for children, they last but temporarily. Books never make religions, but religions make books. We must not forget that. No book ever created God, but God inspired all the great books. And no book ever created a soul. We must never forget that. The end of all religions is the realising of God in the soul. That is the one universal religion. If there is one universal truth in all religions, I place it here — in realising God. Ideals and methods may differ, but that is the central point. There may be a thousand different radii, but they all converge to the one centre, and that is the realisation of God: something behind this world of sense, this world of eternal eating and drinking and talking nonsense, this world of false shadows and selfishness. There is that beyond all books, beyond all creeds, beyond the vanities of this world and it is the realisation of God within yourself. A man may believe in all the churches in the world, he may carry in his head all the sacred books ever written, he may baptise himself in all the rivers of the earth, still, if he has no perception of God, I would class him with the rankest atheist. And a man may have never entered a church or a mosque, nor performed any ceremony, but if he feels God within himself and is thereby lifted above the vanities of the world, that man is a holy man, a saint, call him what you will. As soon as a man stands up and says he is right or his church is right, and all others are wrong, he is himself all wrong. He does not know that upon the proof of all the others depends the proof of his own. Love and charity for the whole human race, that is the test of true religiousness. I do not mean the sentimental statement that all men are brothers, but that one must feel the oneness of human life. So far as they are not exclusive, I see that the sects and creeds are all mine; they are all grand. They are all helping men towards the real religion. I will add, it is good to be born in a church, but it is bad to die there. It is good to be born a child, but bad to remain a child. Churches, ceremonies, and symbols are good for children, but when the child is grown, he must burst the church or himself. We must not remain children for ever. It is like trying to fit one coat to all sizes and growths. I do not deprecate the existence of sects in the world. Would to God there were twenty millions more, for the more there are, there will be a greater

field for selection. What I do object to is trying to fit one religion to every case. Though all religions are essentially the same, they must have the varieties of form produced by dissimilar circumstances among different nations. We must each have our own individual religion, individual so far as the externals of it go.

Many years ago, I visited a great sage of our own country, a very holy man. We talked of our revealed book, the Vedas, of your Bible, of the Koran, and of revealed books in general. At the close of our talk, this good man asked me to go to the table and take up a book; it was a book which, among other things, contained a forecast of the rainfall during the year. The sage said, "Read that." And I read out the quantity of rain that was to fall. He said, "Now take the book and squeeze it." I did so and he said, "Why, my boy, not a drop of water comes out. Until the water comes out, it is all book, book. So until your religion makes you realise God, it is useless. He who only studies books for religion reminds one of the fable of the ass which carried a heavy load of sugar on its back, but did not know the sweetness of it."

Shall we advise men to kneel down and cry, "O miserable sinners that we are!" No, rather let us remind them of their divine nature. I will tell you a story. A lioness in search of prey came upon a flock of sheep, and as she jumped at one of them, she gave birth to a cub and died on the spot. The young lion was brought up in the flock, ate grass, and bleated like a sheep, and it never knew that it was a lion. One day a lion came across the flock and was astonished to see in it a huge lion eating grass and bleating like a sheep. At his sight the flock fled and the lion-sheep with them. But the lion watched his opportunity and one day found the lion-sheep asleep. He woke him up and said, "You are a lion." The other said, "No," and began to bleat like a sheep. But the stranger lion took him to a lake and asked him to look in the water at his own image and see if it did not resemble him, the stranger lion. He looked and acknowledged that it did. Then the stranger lion began to roar and asked him to do the same. The lion-sheep tried his voice and was soon roaring as grandly as the other. And he was a sheep no longer.

My friends, I would like to tell you all that you are mighty as lions.

If the room is dark, do you go about beating your chest and crying, "It is dark, dark, dark!" No, the only way to get the light is to strike a light, and then the darkness goes. The only way to realise the light above you is to strike the spiritual light within you, and the darkness of sin and impurity will flee away. Think of your higher self, not of your lower.

* * *

Some questions and answers here followed.

Q. A man in the audience said, "If ministers stop preaching hell-fire, they will have no control over their people."

A. They had better lose it then. The man who is frightened into religion has no religion at all. Better teach him of his divine nature than of his animal.

Q. What did the Lord mean when he said, "The kingdom of heaven is not of this world?"

A. That the kingdom of heaven is within us. The Jewish idea was a kingdom of heaven upon this earth. That was not the idea of Jesus.

Q. Do you believe we come up from the animals?

A. I believe that, by the law of evolution, the higher beings have come up from the lower kingdoms.

Q. Do you know of anyone who remembers his previous life?

A. I have met some who told me they did remember their previous life. They had reached a point where they could remember their former incarnations.

Q. Do you believe in Christ's crucifixion?

A. Christ was God incarnate; they could not kill him. That which was crucified was only a semblance, a mirage.

Q. If he could have produced such a semblance as that, would not that have been the greatest miracle of all?

A. I look upon miracles as the greatest stumbling-blocks in the way of truth. When the disciples of Buddha told him of a man who had performed a so-called miracle — had taken a bowl from a great height without touching it — and showed him the bowl, he took it and crushed it under his feet and told them never to build their faith on miracles, but to look for truth in everlasting principles. He taught them the true inner light — the light of the spirit, which is the only safe light to go by. Miracles are only stumbling-blocks. Let us brush them aside.

Q. Do you believe Jesus preached the Sermon on the Mount?

A. I do believe he did. But in this matter I have to go by the books as others do, and I am aware that mere book testimony is rather shaky ground. But we are all safe in taking the teachings of the Sermon on the Mount as a guide. We have to take what appeals to our inner spirit. Buddha taught five hundred years before Christ, and his words were full of blessings: never a curse came from his lips, nor from his life; never one from Zoroaster, nor from Confucius.

Chapter 2

The Hindu Religion

The Hindu Religion

My religion is to learn. I read my Bible better in the light of your Bible and the dark prophecies of my religion become brighter when compared with those of your prophets. Truth has always been universal. If I alone were to have six fingers on my hand while all of you had only five, you would not think that my hand was the true intent of nature, but rather that it was abnormal and diseased. Just so with religion. If one creed alone were to be true and all the others untrue, you would have a right to say that that religion was diseased; if one religion is true, all the others must be true. Thus the Hindu religion is your property as well as mine. Of the two hundred and ninety millions of people inhabiting India, only two millions are Christians, sixty millions Mohammedans and all the rest are Hindus.

The Hindus found their creed upon the ancient Vedas, a word derived from Vid, "to know". These are a series of books which, to our minds, contain the essence of all religion; but we do not think they alone contain the truths. They teach us the immortality of the soul. In every country and every human breast there is a natural desire to find a stable equilibrium — something that does not change. We cannot find it in nature, for all the universe is nothing but an infinite mass of changes. But to infer from that that nothing unchanging exists is to fall into the error of the Southern school of Buddhists and the Chârvâkas, which latter believe that all is matter and nothing mind, that all religion is a cheat, and morality and goodness, useless superstitions. The Vedanta philosophy teaches that man is not bound by his five senses. They only know the present, and neither the future nor the past; but as the present signifies both past and future, and all three are only demarcations of time, the present also would be unknown if it were not for something above the senses, something independent of time, which unifies the past and the future in the present.

But what is independent? Not our body, for it depends upon outward conditions; nor our mind, because the thoughts of which it is composed are caused. It is our soul. The Vedas say the whole world is a mixture of independence and dependence, of freedom and slavery, but through it all shines the soul independent, immortal, pure,

perfect, holy. For if it is independent, it cannot perish, as death is but a change, and depends upon conditions; if independent, it must be perfect, for imperfection is again but a condition, and therefore dependent. And this immortal and perfect soul must be the same in the highest God as well as in the humblest man, the difference between them being only in the degree in which this soul manifests itself.

But why should the soul take to itself a body? For the same reason that I take a looking-glass — to see myself. Thus, in the body, the soul is reflected. The soul is God, and every human being has a perfect divinity within himself, and each one must show his divinity sooner or later. If I am in a dark room, no amount of protestation will make it any brighter — I must light a match. Just so, no amount of grumbling and wailing will make our imperfect body more perfect. But the Vedanta teaches — call forth your soul, show your divinity. Teach your children that they are divine, that religion is a positive something and not a negative nonsense; that it is not subjection to groans when under oppression, but expansion and manifestation.

Every religion has it that man's present and future are modified by the past, and that the present is but the effect of the past. How is it, then, that every child is born with an experience that cannot be accounted for by hereditary transmission? How is it that one is born of good parents, receives a good education and becomes a good man, while another comes from besotted parents and ends on the gallows? How do you explain this inequality without implicating God? Why should a merciful Father set His child in such conditions which must bring forth misery? It is no explanation to say God will make amends; later on — God has no blood-money. Then, too, what becomes of my liberty, if this be my first birth? Coming into this world without the experience of a former life, my independence would be gone, for my path would be marked out by the experience of others. If I cannot be the maker of my own fortune, then I am not free. I take upon myself the blame for the misery of this existence, and say I will unmake the evil I have done in another existence. This, then, is our philosophy of the migration of the soul. We come into this life with the experience of another, and the fortune or misfortune of this existence is the result of our

acts in a former existence, always becoming better, till at last perfection is reached.

We believe in a God, the Father of the universe, infinite and omnipotent. But if our soul at last becomes perfect, it also must become infinite. But there is no room for two infinite unconditional beings, and hence we believe in a Personal God, and we ourselves are He. These are the three stages which every religion has taken. First we see God in the far beyond, then we come nearer to Him and give Him omnipresence so that we live in Him; and at last we recognise that we are He. The idea of an Objective God is not untrue — in fact, every idea of God, and hence every religion, is true, as each is but a different stage in the journey, the aim of which is the perfect conception of the Vedas. Hence, too, we not only tolerate, but we Hindus accept every religion, praying in the mosque of the Mohammedans, worshipping before the fire of the Zoroastrians, and kneeling before the cross of the Christians, knowing that all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realise the infinite, each determined by the conditions of its birth and association, and each of them marking a stage of progress. We gather all these flowers and bind them with the twine of love, making a wonderful bouquet of worship.

If I am God, then my soul is a temple of the Highest, and my every motion should be a worship — love for love's sake, duty for duty's sake, without hope of reward or fear of punishment. Thus my religion means expansion, and expansion means realisation and perception in the highest sense — no mumbling words or genuflections. Man is to become divine, realising the divine more and more from day to day in an endless progress.^[1]

Notes

- [1] Summary of a lecture delivered before the Ethical Society, Brooklyn, at the Pouch Gallery in Clinton Avenue, on the 30th December, 1894. Reproduced from the *Brooklyn Standard Union*.

Chapter 3

What Is Religion?

What Is Religion?

A huge locomotive has rushed on over the line and a small worm that was creeping upon one of the rails saved its life by crawling out of the path of the locomotive. Yet this little worm, so insignificant that it can be crushed in a moment, is a living something, while this locomotive, so huge, so immense, is only an engine, a machine. You say the one has life and the other is only dead matter and all its powers and strength and speed are only those of a dead machine, a mechanical contrivance. Yet the poor little worm which moved upon the rail and which the least touch of the engine would have deprived of its life is a majestic being compared to that huge locomotive. It is a small part of the Infinite and, therefore, it is greater than this powerful engine. Why should that be so? How do we know the living from the dead? The machine mechanically performs all the movements its maker made it to perform, its movements are not those of life. How can we make the distinction between the living and the dead, then? In the living there is freedom, there is intelligence; in the dead all is bound and no freedom is possible, because there is no intelligence. This freedom that distinguishes us from mere machines is what we are all striving for. To be more free is the goal of all our efforts, for only in perfect freedom can there be perfection. This effort to attain freedom underlies all forms of worship, whether we know it or not.

If we were to examine the various sorts of worship all over the world, we would see that the rudest of mankind are worshipping ghosts, demons, and the spirits of their forefathers — serpent worship, worship of tribal gods, and worship of the departed ones. Why do they do this? Because they feel that in some unknown way these beings are greater, more powerful than themselves, and limit their freedom. They, therefore, seek to propitiate these beings in order to prevent them from molesting them, in other words, to get more freedom. They also seek to win favour from these superior beings, to get by gift of the gods what ought to be earned by personal effort.

On the whole, this shows that the world is expecting a miracle. This expectation never leaves us, and however we may try, we are all running after the miraculous and extraordinary. What is mind but that ceaseless inquiry into

the meaning and mystery of life? We may say that only uncultivated people are going after all these things, but the question still is there: Why should it be so? The Jews were asking for a miracle. The whole world has been asking for the same these thousands of years. There is, again, the universal dissatisfaction. We make an ideal but we have rushed only half the way after it when we make a newer one. We struggle hard to attain to some goal and then discover we do not want it. This dissatisfaction we are having time after time, and what is there in the mind if there is to be only dissatisfaction? What is the meaning of this universal dissatisfaction? It is because freedom is every man's goal. He seeks it ever, his whole life is a struggle after it. The child rebels against law as soon as it is born. Its first utterance is a cry, a protest against the bondage in which it finds itself. This longing for freedom produces the idea of a Being who is absolutely free. The concept of God is a fundamental element in the human constitution. In the Vedanta, Sat-chit-ânanda (Existence-Knowledge-Bliss) is the highest concept of God possible to the mind. It is the essence of knowledge and is by its nature the essence of bliss. We have been stifling that inner voice long enough, seeking to follow law and quiet the human nature, but there is that human instinct to rebel against nature's laws. We may not understand what the meaning is, but there is that unconscious struggle of the human with the spiritual, of the lower with the higher mind, and the struggle attempts to preserve one's separate life, what we call our "individuality".

Even hells stand out with this miraculous fact that we are born rebels; and the first fact of life — the inrushing of life itself — against this we rebel and cry out, "No law for us." As long as we obey the laws we are like machines, and on goes the universe, and we cannot break it. Laws as laws become man's nature. The first inkling of life on its higher level is in seeing this struggle within us to break the bond of nature and to be free. "Freedom, O Freedom! Freedom, O Freedom!" is the song of the soul. Bondage, alas, to be bound in nature, seems its fate.

Why should there be serpent, or ghost, or demon worship and all these various creeds and forms for having miracles? Why do we say that there is life, there is being in anything? There must be a meaning in all this search, this endeavour to understand life, to explain being. It is not

meaningless and vain. It is man's ceaseless endeavour to become free. The knowledge which we now call science has been struggling for thousands of years in its attempt to gain freedom, and people ask for freedom. Yet there is no freedom in nature. It is all law. Still the struggle goes on. Nay, the whole of nature from the very sun to the atoms is under law, and even for man there is no freedom. But we cannot believe it. We have been studying laws from the beginning and yet cannot — nay, will not — believe that man is under law. The soul cries ever, "Freedom, O Freedom!" With the conception of God as a perfectly free Being, man cannot rest eternally in this bondage. Higher he must go, and unless the struggle were for himself, he would think it too severe. Man says to himself, "I am a born slave, I am bound; nevertheless, there is a Being who is not bound by nature. He is free and Master of nature."

The conception of God, therefore, is as essential and as fundamental a part of mind as is the idea of bondage. Both are the outcome of the idea of freedom. There cannot be life, even in the plant, without the idea of freedom. In the plant or in the worm, life has to rise to the individual concept. It is there, unconsciously working, the plant living its life to preserve the variety, principle, or form, not nature. The idea of nature controlling every step onward overrules the idea of freedom. Onward goes the idea of the material world, onward moves the idea of freedom. Still the fight goes on. We are hearing about all the quarrels of creeds and sects, yet creeds and sects are just and proper, they must be there. The chain is lengthening and naturally the struggle increases, but there need be no quarrels if we only knew that we are all striving to reach the same goal.

The embodiment of freedom, the Master of nature, is what we call God. You cannot deny Him. No, because you cannot move or live without the idea of freedom. Would you come here if you did not believe you were free? It is quite possible that the biologist can and will give some explanation of this perpetual effort to be free. Take all that for granted, still the idea of freedom is there. It is a fact, as much so as the other fact that you cannot apparently get over, the fact of being under nature.

Bondage and liberty, light and shadow, good and evil must be there, but the very fact of the bondage shows also this freedom hidden there. If one is a fact, the other is equally a fact. There must be this idea of freedom. While now we cannot see that this idea of bondage, in uncultivated man, is his struggle for freedom, yet the idea of freedom is there. The bondage of sin and impurity in the uncultivated savage is to his consciousness very small, for his nature is only a little higher than the animal's. What he struggles against is the bondage of physical nature, the lack of physical gratification, but out of this lower consciousness grows and broadens the higher conception of a mental or moral bondage and a longing for spiritual freedom. Here we see the divine dimly shining through the veil of ignorance. The veil is very dense at first and the light may be almost obscured, but it is there, ever pure

and undimmed — the radiant fire of freedom and perfection. Man personifies this as the Ruler of the Universe, the One Free Being. He does not yet know that the universe is all one, that the difference is only in degree, in the concept.

The whole of nature is worship of God. Wherever there is life, there is this search for freedom and that freedom is the same as God. Necessarily this freedom gives us mastery over all nature and is impossible without knowledge. The more we are knowing, the more we are becoming masters of nature. Mastery alone is making us strong and if there be some being entirely free and master of nature, that being must have a perfect knowledge of nature, must be omnipresent and omniscient. Freedom must go hand in hand with these, and that being alone who has acquired these will be beyond nature.

Blessedness, eternal peace, arising from perfect freedom, is the highest concept of religion underlying all the ideas of God in Vedanta — absolutely free Existence, not bound by anything, no change, no nature, nothing that can produce a change in Him. This same freedom is in you and in me and is the only real freedom.

God is still, established upon His own majestic changeless Self. You and I try to be one with Him, but plant ourselves upon nature, upon the trifles of daily life, on money, on fame, on human love, and all these changing forms in nature which make for bondage. When nature shines, upon what depends the shining? Upon God and not upon the sun, nor the moon, nor the stars. Wherever anything shines, whether it is the light in the sun or in our own consciousness, it is He. He shining, all shines after Him.

Now we have seen that this God is self-evident, impersonal, omniscient, the Knower and Master of nature, the Lord of all. He is behind all worship and it is being done according to Him, whether we know it or not. I go one step further. That at which all marvel, that which we call evil, is His worship too. This too is a part of freedom. Nay, I will be terrible even and tell you that, when you are doing evil, the impulse behind is also that freedom. It may have been misguided and misled, but it was there; and there cannot be any life or any impulse unless that freedom be behind it. Freedom breathes in the throb of the universe. Unless there is unity at the universal heart, we cannot understand variety. Such is the conception of the Lord in the Upanishads. Sometimes it rises even higher, presenting to us an ideal before which at first we stand aghast — that we are in essence one with God. He who is the colouring in the wings of the butterfly, and the blossoming of the rose-bud, is the power that is in the plant and in the butterfly. He who gives us life is the power within us. Out of His fire comes life, and the direst death is also His power. He whose shadow is death, His shadow is immortality also. Take a still higher conception. See how we are flying like hunted hares from all that is terrible, and like them, hiding our heads and think-

ing we are safe. See how the whole world is flying from everything terrible. Once when I was in Varanasi, I was passing through a place where there was a large tank of water on one side and a high wall on the other. It was in the grounds where there were many monkeys. The monkeys of Varanasi are huge brutes and are sometimes surly. They now took it into their heads not to allow me to pass through their street, so they howled and shrieked and clutched at my feet as I passed. As they pressed closer, I began to run, but the faster I ran, the faster came the monkeys and they began to bite at me. It seemed impossible to escape, but just then I met a stranger who called out to me, "Face the brutes." I turned and faced the monkeys, and they fell back and finally fled. That is a lesson for all life — face the terrible, face it boldly. Like the monkeys, the hardships of life fall back when we cease to flee before them. If we are ever to gain freedom, it must be by conquering nature, never by running away. Cowards never win victories. We have to fight fear and troubles and ignorance if we expect them to flee before us.

What is death? What are terrors? Do you not see the Lord's face in them? Fly from evil and terror and misery, and they will follow you. Face them, and they will flee. The whole world worships ease and pleasure, and very few dare to worship that which is painful. To rise above both is the idea of freedom. Unless man passes through this gate he cannot be free. We all have to face these. We strive to worship the Lord, but the body rises between, nature rises between Him and us and blinds our vision. We must learn how to worship and love Him in the thunderbolt, in shame, in sorrow, in sin. All the world has ever been preaching the God of virtue. I preach a God of virtue and a God of sin in one. Take Him if you dare — that is the one way to salvation; then alone will come to us the Truth Ultimate which comes from the idea of oneness. Then will be lost the idea that one is greater than another. The nearer we approach the law of freedom, the more we shall come under the Lord, and troubles will vanish. Then we shall not differentiate the door of hell from the gate of heaven, nor differentiate between men and say, "I am greater than any being in the universe." Until we see nothing in the world but the Lord Himself, all these evils will beset us and we shall make all these distinctions; because it is only in the Lord, in the Spirit, that we are all one; and until we see God everywhere, this unity will not exist for us.

Two birds of beautiful plumage, inseparable companions, sat upon the same tree, one on the top and one below. The beautiful bird below was eating the fruits of the tree, sweet and bitter, one moment a sweet one and another a bitter. The moment he ate a bitter fruit, he was sorry, but after a while he ate another and when it too was bitter, he looked up and saw the other bird who ate neither the sweet nor the bitter, but was calm and majestic, immersed in his own glory. And then the poor lower bird forgot and went on eating the sweet and bitter fruits again, until at last he ate one that was extremely bitter; and then

he stopped again and once more looked up at the glorious bird above. Then he came nearer and nearer to the other bird; and when he had come near enough, rays of light shone upon him and enveloped him, and he saw he was transformed into the higher bird. He became calm, majestic, free, and found that there had been but one bird all the time on the tree. The lower bird was but the reflection of the one above. So we are in reality one with the Lord, but the reflection makes us seem many, as when the one sun reflects in a million dew-drops and seems a million tiny suns. The reflection must vanish if we are to identify ourselves with our real nature which is divine. The universe itself can never be the limit of our satisfaction. That is why the miser gathers more and more money, that is why the robber robs, the sinner sins, that is why you are learning philosophy. All have one purpose. There is no other purpose in life, save to reach this freedom. Consciously or unconsciously, we are all striving for perfection. Every being must attain to it.

The man who is groping through sin, through misery, the man who is choosing the path through hells, will reach it, but it will take time. We cannot save him. Some hard knocks on his head will help him to turn to the Lord. The path of virtue, purity, unselfishness, spirituality, becomes known at last and what all are doing unconsciously, we are trying to do consciously. The idea is expressed by St. Paul, "The God that ye ignorantly worship, Him declare I unto you." This is the lesson for the whole world to learn. What have these philosophies and theories of nature to do, if not to help us to attain to this one goal in life? Let us come to that consciousness of the identity of everything and let man see himself in everything. Let us be no more the worshippers of creeds or sects with small limited notions of God, but see Him in everything in the universe. If you are knowers of God, you will everywhere find the same worship as in your own heart.

Get rid, in the first place, of all these limited ideas and see God in every person — working through all hands, walking through all feet, and eating through every mouth. In every being He lives, through all minds He thinks. He is self-evident, nearer unto us than ourselves. To know this is religion, is faith, and may it please the Lord to give us this faith! When we shall feel that oneness, we shall be immortal. We are physically immortal even, one with the universe. So long as there is one that breathes throughout the universe, I live in that one. I am not this limited little being, I am the universal. I am the life of all the sons of the past. I am the soul of Buddha, of Jesus, of Mohammed. I am the soul of the teachers, and I am all the robbers that robbed, and all the murderers that were hanged, I am the universal. Stand up then; this is the highest worship. You are one with the universe. That only is humility — not crawling upon all fours and calling yourself a sinner. That is the highest evolution when this veil of differentiation is torn off. The highest creed is Oneness. I am so-and-so is a limited idea, not true of the real "I". I am the universal; stand upon that and ever

worship the Highest through the highest form, for God is Spirit and should be worshipped in spirit and in truth. Through lower forms of worship, man's material thoughts rise to spiritual worship and the Universal Infinite One is at last worshipped in and through the spirit. That which is limited is material. The Spirit alone is infinite. God is Spirit, is infinite; man is Spirit and, therefore, infinite, and the Infinite alone can worship the Infinite. We will worship the Infinite; that is the highest spiritual worship. The grandeur of realising these ideas, how difficult it is! I theorise, talk, philosophize; and the next moment something comes against me, and I unconsciously become angry, I forget there is anything in the universe but this little limited self, I forget to say, "I am the Spirit, what is this trifle to me? I am the Spirit." I forget it is all myself playing, I forget God, I forget freedom.

Sharp as the blade of a razor, long and difficult and hard to cross, is the way to freedom. The sages have declared this again and again. Yet do not let these weaknesses and failures bind you. The Upanishads have declared, "Arise ! Awake ! and stop not until the goal is reached." We will then certainly cross the path, sharp as it is like the razor, and long and distant and difficult though it be. Man becomes the master of gods and demons. No one is to blame for our miseries but ourselves. Do you think there is only a dark cup of poison if man goes to look for nectar? The nectar is there and is for every man who strives to reach it. The Lord Himself tells us, "Give up all these paths and struggles. Do thou take refuge in Me. I will take thee to the other shore, be not afraid." We hear that from all the scriptures of the world that come to us. The same voice teaches us to say, "Thy will be done upon earth, as it is in heaven," for "Thine is the kingdom and the power and the glory." It is difficult, all very difficult. I say to myself, "This moment I will take refuge in Thee, O Lord. Unto Thy love I will sacrifice all, and on Thine altar I will place all that is good and virtuous. My sins, my sorrows, my actions, good and evil, I will offer unto Thee; do Thou take them and I will never forget." One moment I say, "Thy will be done," and the next moment something comes to try me and I spring up in a rage. The goal of all religions is the same, but the language of the teachers differs. The attempt is to kill the false "I", so that the real "I", the Lord, will reign. "I the Lord thy God am a jealous God. Thou shalt have no other gods before me," say the Hebrew scriptures. God must be there all alone. We must say, "Not I, but Thou," and then we should give up everything but the Lord. He, and He alone, should reign. 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," and unless we realise all the chapters we cannot realise the whole. "Thy will be done" — every moment the traitor mind rebels against it, yet it must be said, again and again, if we are to conquer the lower self. We cannot serve a traitor and yet be saved. There is salvation for all except the traitor and we stand condemned as traitors, traitors against our own

elves, against the majesty of Mother, when we refuse to obey the voice of our higher Self. Come what will, we must give our bodies and minds up to the Supreme Will. Well has it been said by the Hindu philosopher, "If man says twice, 'Thy will be done,' he commits sin." "Thy will be done," what more is needed, why say it twice? What is good is good. No more shall we take it back. "Thy will be done on earth as it is in heaven, for Thine is the kingdom and the power and the glory for evermore."

Chapter 4

Vedic Religious Ideals

Vedic Religious Ideals

What concerns us most is the religious thought — on soul and God and all that appertains to religion. We will take the Samhitās. These are collections of hymns forming, as it were, the oldest Aryan literature, properly speaking, the oldest literature in the world. There may have been some scraps of literature of older date here and there, older than that even, but not books, or literature properly so called. As a collected book, this is the oldest the world has, and herein is portrayed the earliest feeling of the Aryans, their aspirations, the questions that arose about their manners and methods, and so on. At the very outset we find a very curious idea. These hymns are sung in praise of different gods, Devas as they are called, the bright ones. There is quite a number of them. One is called Indra, another Varuna, another Mitra, Parjanya, and so on. Various mythological and allegorical figures come before us one after the other — for instance, Indra the thunderer, striking the serpent who has withheld the rains from mankind. Then he lets fly his thunderbolt, the serpent is killed, and rain comes down in showers. The people are pleased, and they worship Indra with oblations. They make a sacrificial pyre, kill some animals, roast their flesh upon spits, and offer that meat to Indra. And they had a popular plant called Soma. What plant it was nobody knows now; it has entirely disappeared, but from the books we gather that, when crushed, it produced a sort of milky juice, and that was fermented; and it can also be gathered that this fermented Soma juice was intoxicating. This also they offered to Indra and the other gods, and they also drank it themselves. Sometimes they drank a little too much, and so did the gods. Indra on occasions got drunk. There are passages to show that Indra at one time drank so much of this Soma juice that he talked irrelevant words. So with Varuna. He is another god, very powerful, and is in the same way protecting his votaries, and they are praising him with their libations of Soma. So is the god of war, and so on. But the popular idea that strikes one as making the mythologies of the Samhitas entirely different from the other mythologies is, that along with every one of these gods is the idea of an infinity. This infinite is abstracted, and sometimes described as Âditya. At other times it is affixed, as it were, to all the other gods. Take, for example, Indra. In some of the books you will find

that Indra has a body, is very strong, sometimes is wearing golden armour, and comes down, lives and eats with his votaries, fights the demons, fights the snakes, and so on. Again, in one hymn we find that Indra has been given a very high position; he is omnipresent and omnipotent, and Indra sees the heart of every being. So with Varuna. This Varuna is god of the air and is in charge of the water, just as Indra was previously; and then, all of a sudden, we find him raised up and said to be omnipresent, omnipotent, and so on. I will read one passage about this Varuna in his highest form, and you will understand what I mean. It has been translated into English poetry, so it is better that I read it in that form.

The mighty Lord on high our deeds, as if at hand, espies;
The gods know all men do, though men would fain their
acts disguise;

Whoever stands, whoever moves, or steals from place to
place,

Or hides him in his secret cell — the gods his movements
trace.

Wherever two together plot, and deem they are alone,
King Varuna is there, a third, and all their schemes are
known.

This earth is his, to him belong those vast and boundless
skies;

Both seas within him rest, and yet in that small pool he
lies,

Whoever far beyond the sky should think his way to wing.
He could not there elude the grasp of Varuna the King.

His spies, descending from the skies, glide all this world
around;

Their thousand eyes all-scanning sweep to earth's re-
motest bound.

So we can multiply examples about the other gods; they all come, one after the other, to share the same fate — they first begin as gods, and then they are raised to this conception as the Being in whom the whole universe exists, who sees every heart, who is the ruler of the universe. And in the case of Varuna, there is another idea, just the germ of one idea which came, but was immediately suppressed by the Aryan mind, and that was the idea of fear. In another place we read they are afraid they have sinned and ask Varuna for pardon. These ideas were never allowed, for reasons you will come to understand

later on, to grow on Indian soil, but the germs were there sprouting, the idea of fear, and the idea of sin. This is the idea, as you all know, of what is called monotheism. This monotheism, we see, came to India at a very early period. Throughout the Samhitas, in the first and oldest part, this monotheistic idea prevails, but we shall find that it did not prove sufficient for the Aryans; they threw it aside, as it were, as a very primitive sort of idea and went further on, as we Hindus think. Of course in reading books and criticisms on the Vedas written by Europeans, the Hindu cannot help smiling when he reads, that the writings of our authors are saturated with this previous education alone. Persons who have sucked in as their mother's milk the idea that the highest ideal of God is the idea of a Personal God, naturally dare not think on the lines of these ancient thinkers of India, when they find that just after the Samhitas, the monotheistic idea with which the Samhita portion is replete was thought by the Aryans to be useless and not worthy of philosophers and thinkers, and that they struggled hard for a more philosophical and transcendental idea. The monotheistic idea was much too human for them, although they gave it such descriptions as "The whole universe rests in Him," and "Thou art the keeper of all hearts." The Hindus were bold, to their great credit be it said, bold thinkers in all their ideas, so bold that one spark of their thought frightens the so-called bold thinkers of the West. Well has it been said by Prof. Max Müller about these thinkers that they climbed up to heights where their lungs only could breathe, and where those of other beings would have burst. These brave people followed reason wherever it led them, no matter at what cost, never caring if all their best superstitions were smashed to pieces, never caring what society would think about them, or talk about them; but what they thought was right and true, they preached and they talked.

Before going into all these speculations of the ancient Vedic sages, we will first refer to one or two very curious instances in the Vedas. The peculiar fact — that these gods are taken up, as it were, one after the other, raised and sublimated, till each has assumed the proportions of the infinite Personal God of the Universe — calls for an explanation. Prof. Max Müller creates for it a new name, as he thinks it peculiar to the Hindus: he calls it "Henotheism". We need not go far for the explanation. It is within the book. A few steps from the very place where we find those gods being raised and sublimated, we find the explanation also. The question arises how the Hindu mythologies should be so unique, so different from all others. In Babylonian or Greek mythologies we find one god struggling upwards, and he assumes a position and remains there, while the other gods die out. Of all the Molochs, Jehovah becomes supreme, and the other Molochs are forgotten, lost for ever; he is the God of gods. So, too, of all the Greek gods, Zeus comes to the front and assumes big proportions, becomes the God of the Universe, and all the other gods become degraded into minor angels. This fact was repeated in later times. The Buddhists and the Jains raised one of their prophets

to the Godhead, and all the other gods they made subservient to Buddha, or to Jina. This is the world-wide process, but there we find an exception, as it were. One god is praised, and for the time being it is said that all the other gods obey his commands, and the very one who is said to be raised up by Varuna, is himself raised up, in the next book, to the highest position. They occupy the position of the Personal God in turns. But the explanation is there in the book, and it is a grand explanation, one that has given the theme to all subsequent thought in India, and one that will be the theme of the whole world of religions: "Ekam Sat Viprâ Bahudhâ Vadanti — That which exists is One; sages call It by various names." In all these cases where hymns were written about all these gods, the Being perceived was one and the same; it was the perceiver who made the difference. It was the hymnist, the sage, the poet, who sang in different languages and different words, the praise of one and the same Being. "That which exists is One; sages call It by various names." Tremendous results have followed from that one verse. Some of you, perhaps, are surprised to think that India is the only country where there never has been a religious persecution, where never was any man disturbed for his religious faith. Theists or atheists, monists, dualists, monotheists are there and always live unmolested. Materialists were allowed to preach from the steps of Brahminical temples, against the gods, and against God Himself; they went preaching all over the land that the idea of God was a mere superstition, and that gods, and Vedas, and religion were simply superstitions invented by the priests for their own benefit, and they were allowed to do this unmolested. And so, wherever he went, Buddha tried to pull down every old thing sacred to the Hindus to the dust, and Buddha died of ripe old age. So did the Jains, who laughed at the idea of God. "How can it be that there is a God?" they asked; "it must be a mere superstition." So on, endless examples there are. Before the Mohammedan wave came into India, it was never known what religious persecution was; the Hindus had only experienced it as made by foreigners on themselves. And even now it is a patent fact how much Hindus have helped to build Christian churches, and how much readiness there is to help them. There never has been bloodshed. Even heterodox religions that have come out of India have been likewise affected; for instance, Buddhism. Buddhism is a great religion in some respects, but to confuse Buddhism with Vedanta is without meaning; anyone may mark just the difference that exists between Christianity and the Salvation Army. There are great and good points in Buddhism, but these great points fell into hands which were not able to keep them safe. The jewels which came from philosophers fell into the hands of mobs, and the mobs took up their ideas. They had a great deal of enthusiasm, some marvellous ideas, great and humanitarian ideas, but, after all, there is something else that is necessary — thought and intellect — to keep everything safe. Wherever you see the most humanitarian ideas fall into the hands of the multitude, the first result, you may notice, is degra-

dation. It is learning and intellect that keep things sure. Now this Buddhism went as the first missionary religion to the world, penetrated the whole of the civilised world as it existed at that time, and never was a drop of blood shed for that religion. We read how in China the Buddhist missionaries were persecuted, and thousands were massacred by two or three successive emperors, but after that, fortune favoured the Buddhists, and one of the emperors offered to take vengeance on the persecutors, but the missionaries refused. All that we owe to this one verse. That is why I want you to remember it: "Whom they call Indra, Mitra, Varuna — That which exists is One; sages call It by various names."

It was written, nobody knows at what date, it may be 8,000 years ago, in spite of all modern scholars may say, it may be 9,000 years ago. Not one of these religious speculations is of modern date, but they are as fresh today as they were when they were written, or rather, fresher, for at that distant date man was not so civilised as we know him now. He had not learnt to cut his brother's throat because he differed a little in thought from himself; he had not deluged the world in blood, he did not become demon to his own brother. In the name of humanity he did not massacre whole lots of mankind then. Therefore these words come to us today very fresh, as great stimulating, life-giving words, much fresher than they were when they were written: "That which exists is One; sages call It by various names." We have to learn yet that all religions, under whatever name they may be called, either Hindu, Buddhist, Mohammedan, or Christian, have the same God, and he who derides any one of these derides his own God.

That was the solution they arrived at. But, as I have said, this ancient monotheistic idea did not satisfy the Hindu mind. It did not go far enough, it did not explain the visible world: a ruler of the world does not explain the world — certainly not. A ruler of the universe does not explain the universe, and much less an external ruler, one outside of it. He may be a moral guide, the greatest power in the universe, but that is no explanation of the universe; and the first question that we find now arising, assuming proportions, is the question about the universe: "Whence did it come?" "How did it come?" "How does it exist?" Various hymns are to be found on this question struggling forward to assume form, and nowhere do we find it so poetically, so wonderfully expressed as in the following hymn:

"Then there was neither aught nor naught, nor air, nor sky, nor anything. What covered all? Where rested all? Then death was not, nor deathlessness, nor change to night and day." The translation loses a good deal of the poetical beauty. "Then death was not, nor deathlessness, nor change to night and day;" the very sound of the Sanskrit is musical. "That existed, that breath, covering as it were, that God's existence; but it did not begin to move." It is good to remember this one idea that it existed motionless, because we shall find how this idea sprouts up

afterwards in the cosmology, how according to the Hindu metaphysics and philosophy, this whole universe is a mass of vibrations, as it were, motions; and there are periods when this whole mass of motions subsides and becomes finer and finer, remaining in that state for some time. That is the state described in this hymn. It existed unmoved, without vibration, and when this creation began, this began to vibrate and all this creation came out of it, that one breath, calm, self-sustained, naught else beyond it.

"Gloom existed first." Those of you who have ever been in India or any tropical country, and have seen the bursting of the monsoon, will understand the majesty of these words. I remember three poets' attempts to picture this. Milton says, "No light, but rather darkness visible." Kalidasa says, "Darkness which can be penetrated with a needle," but none comes near this Vedic description, "Gloom hidden in gloom." Everything is parching and sizzling, the whole creation seems to be burning away, and for days it has been so, when one afternoon there is in one corner of the horizon a speck of cloud, and in less than half an hour it has extended unto the whole earth, until, as it were, it is covered with cloud, cloud over cloud, and then it bursts into a tremendous deluge of rain. The cause of creation was described as will. That which existed at first became changed into will, and this will began to manifest itself as desire. This also we ought to remember, because we find that this idea of desire is said to be the cause of all we have. This idea of will has been the corner-stone of both the Buddhist and the Vedantic system, and later on, has penetrated into German philosophy and forms the basis of Schopenhauer's system of philosophy. It is here we first hear of it.

"Now first arose desire, the primal seed of mind. Sages, searching in their hearts by wisdom, found the bond,
Between existence and non-existence."

It is a very peculiar expression; the poet ends by saying that "perhaps He even does not know." We find in this hymn, apart from its poetical merits, that this questioning about the universe has assumed quite definite proportions, and that the minds of these sages must have advanced to such a state, when all sorts of common answers would not satisfy them. We find that they were not even satisfied with this Governor above. There are various other hymns where the same idea, comes in, about how this all came, and just as we have seen, when they were trying to find a Governor of the universe, a Personal God, they were taking up one Deva after another, raising him up to that position, so now we shall find that in various hymns one or other idea is taken up, and expanded infinitely and made responsible for everything in the universe. One particular idea is taken as the support, in which everything rests and exists, and that support has become all this. So on with various ideas. They tried this method with Prâna, the life principle. They expanded the idea of the life principle until it became universal and infinite. It is the life principle that is supporting everything;

not only the human body, but it is the light of the sun and the moon, it is the power moving everything, the universal motive energy. Some of these attempts are very beautiful, very poetical. Some of them as, "He ushers the beautiful morning," are marvellously lyrical in the way they picture things. Then this very desire, which, as we have just read, arose as the first primal germ of creation, began to be stretched out, until it became the universal God. But none of these ideas satisfied.

Here the idea is sublimated and finally abstracted into a personality. "He alone existed in the beginning; He is the one Lord of all that exists; He supports this universe; He who is the author of souls, He who is the author of strength, whom all the gods worship, whose shadow is life, whose shadow is death; whom else shall we worship? Whose glory the snow-tops of the Himalayas declare, whose glory the oceans with all their waters proclaim." So on it goes, but, as I told you just now, this idea did not satisfy them.

At last we find a very peculiar position. The Aryan mind had so long been seeking an answer to the question from outside. They questioned everything they could find, the sun, the moon, and stars, and they found all they could in this way. The whole of nature at best could teach them only of a personal Being who is the Ruler of the universe; it could teach nothing further. In short, out of the external world we can only get the idea of an architect, that which is called the Design Theory. It is not a very logical argument, as we all know; there is something childish about it, yet it is the only little bit of anything we can know about God from the external world, that this world required a builder. But this is no explanation of the universe. The materials of this world were before Him, and this God wanted all these materials, and the worst objection is that He must be limited by the materials. The builder could not have made a house without the materials of which it is composed. Therefore he was limited by the materials; he could only do what the materials enabled him to. Therefore the God that the Design Theory gives is at best only an architect, and a limited architect of the universe; He is bound and restricted by the materials; He is not independent at all. That much they had found out already, and many other minds would have rested at that. In other countries the same thing happened; the human mind could not rest there; the thinking, grasping minds wanted to go further, but those that were backward got hold of them and did not allow them to grow. But fortunately these Hindu sages were not the people to be knocked on the head; they wanted to get a solution, and now we find that they were leaving the external for the internal. The first thing that struck them was, that it is not with the eyes and the senses that we perceive that external world, and know anything about religion; the first idea, therefore, was to find the deficiency, and that deficiency was both physical and moral, as we shall see. You do not know, says one of these sages, the cause of this universe; there has arisen a tremendous difference

between you and me — why? Because you have been talking sense things and are satisfied with sense-objects and with the mere ceremonials of religion, while I have known the Purusha beyond.

Along with this progress of spiritual ideas that I am trying to trace for you, I can only hint to you a little about the other factor in the growth, for that has nothing to do with our subject, therefore I need not enlarge upon it — the growth of rituals. As those spiritual ideas progressed in arithmetical progression, so the ritualistic ideas progressed in geometrical progression. The old superstitions had by this time developed into a tremendous mass of rituals, which grew and grew till it almost killed the Hindu life. And it is still there, it has got hold of and permeated every portion of our life and made us born slaves. Yet, at the same time, we find a fight against this advance of ritual from the very earliest days. The one objection raised there is this, that love for ceremonials, dressing at certain times, eating in a certain way, and shows and mummeries of religion like these are only external religion, because you are satisfied with the senses and do not want to go beyond them. This is a tremendous difficulty with us, with every human being. At best when we want to hear of spiritual things our standard is the senses; or a man hears things about philosophy, and God, and transcendental things, and after hearing about them for days, he asks: After all, how much money will they bring, how much sense-enjoyment will they bring? For his enjoyment is only in the senses, quite naturally. But that satisfaction in the senses, says our sage, is one of the causes which have spread the veil between truth and ourselves. Devotion to ceremonials, satisfaction in the senses, and forming various theories, have drawn a veil between ourselves and truth. This is another great landmark, and we shall have to trace this ideal to the end, and see how it developed later on into that wonderful theory of *Mâyâ* of the Vedanta, how this veil will be the real explanation of the Vedanta, how the truth was there all the time, it was only this veil that had covered it.

Thus we find that the minds of these ancient Aryan thinkers had begun a new theme. They found out that in the external world no search would give an answer to their question. They might seek in the external world for ages, but there would be no answer to their questions. So they fell back upon this other method; and according to this, they were taught that these desires of the senses, desires for ceremonials and externalities have caused a veil to come between themselves and the truth, and that this cannot be removed by any ceremonial. They had to fall back on their own minds, and analyse the mind to find the truth in themselves. The outside world failed and they turned back upon the inside world, and then it became the real philosophy of the Vedanta; from here the Vedanta philosophy begins. It is the foundation-stone of Vedanta philosophy. As we go on, we find that all its inquiries are inside. From the very outset they seemed to declare — look not for the truth in any religion; it is here in the hu-

man soul, the miracle of all miracles in the human soul, the emporium of all knowledge, the mine of all existence — seek here. What is not here cannot be there. And they found out step by step that that which is external is but a dull reflection at best of that which is inside. We shall see how they took, as it were, this old idea of God, the Governor of the universe, who is external to the universe, and first put Him inside the universe. He is not a God outside, but He is inside; and they took Him from there into their own hearts. Here He is in the heart of man, the Soul of our souls, the Reality in us.

Several great ideas have to be understood, in order to grasp properly the workings of the Vedanta philosophy. In the first place it is not philosophy in the sense we speak of the philosophy of Kant and Hegel. It is not one book, or the work of one man. Vedanta is the name of a series of books written at different times. Sometimes in one of these productions there will be fifty different things. Neither are they properly arranged; the thoughts, as it were, have been jotted down. Sometimes in the midst of other extraneous things, we find some wonderful idea. But one fact is remarkable, that these ideas in the Upanishads would be always progressing. In that crude old language, the working of the mind of every one of the sages has been, as it were, painted just as it went; how the ideas are at first very crude, and they become finer and finer till they reach the goal of the Vedanta, and this goal assumes a philosophical name. Just at first it was a search after the Devas, the bright ones, and then it was the origin of the universe, and the very same search is getting another name, more philosophical, clearer — the unity of all things — “Knowing which everything else becomes known.”

Chapter 5

The Vedanta Philosophy

The Vedanta Philosophy

The Vedanta philosophy, as it is generally called at the present day, really comprises all the various sects that now exist in India. Thus there have been various interpretations, and to my mind they have been progressive, beginning with the dualistic or Dvaita and ending with the non-dualistic or Advaita. The word Vedanta literally means the end of the Vedas — the Vedas being the scriptures of the Hindus.^[1] Sometimes in the West by the Vedas are meant only the hymns and rituals of the Vedas. But at the present time these parts have almost gone out of use, and usually by the word Vedas in India, the Vedanta is meant. All our commentators, when they want to quote a passage from the scriptures, as a rule, quote from the Vedanta, which has another technical name with the commentators — the Shrutis.^[2] Now, all the books known by the name of the Vedanta were not entirely written after the ritualistic portions of the Vedas. For instance, one of them — the Ishâ Upanishad — forms the fortieth chapter of the Yajur-Veda, that being one of the oldest parts of the Vedas. There are other Upanishads^[3] which form portions of the Brahmanas or ritualistic writings; and the rest of the Upanishads are independent, not comprised in any of the Brahmanas or other parts of the Vedas; but there is no reason to suppose that they were entirely independent of other parts, for, as we well know, many of these have been lost entirely and many of the Brahmanas have become extinct. So it is quite possible that the independent Upanishads belonged to some Brahmanas, which in course of time fell into disuse, while the Upanishads remained. These Upanishads are also called Forest Books or Aranyakas.

The Vedanta, then, practically forms the scriptures of the Hindus, and all systems of philosophy that are orthodox have to take it as their foundation. Even the Buddhists and Jains, when it suits their purpose, will quote a passage from the Vedanta as authority. All schools of philosophy in India, although they claim to have been based upon the Vedas, took different names for their systems. The last one, the system of Vyâsa, took its stand upon the doctrines of the Vedas more than the previous systems did, and made an attempt to harmonise the preceding philosophies, such as the Sâṅkhya and the Nyâya, with the doctrines of the Vedanta. So it is especially called

the Vedanta philosophy; and the Sutras or aphorisms of Vyasa are, in modern India, the basis of the Vedanta philosophy. Again, these Sutras of Vyasa have been variously explained by different commentators. In general there are three sorts of commentators^[4] in India now; from their interpretations have arisen three systems of philosophy and sects. One is the dualistic, or Dvaita; a second is the qualified non-dualistic, or Vishishtâdvaita; and a third is the non-dualistic, or Advaita. Of these the dualistic and the qualified non-dualistic include the largest number of the Indian people. The non-dualists are comparatively few in number. Now I will try to lay before you the ideas that are contained in all these three sects; but before going on, I will make one remark — that these different Vedanta systems have one common psychology, and that is, the psychology of the Sankhya system. The Sankhya psychology is very much like the psychologies of the Nyaya and Vaisheshika systems, differing only in minor particulars.

All the Vedantists agree on three points. They believe in God, in the Vedas as revealed, and in cycles. We have already considered the Vedas. The belief about cycles is as follows: All matter throughout the universe is the outcome of one primal matter called Âkâsha; and all force, whether gravitation, attraction or repulsion, or life, is the outcome of one primal force called Prâna. Prana acting on Akasha is creating or projecting^[5] the universe. At the beginning of a cycle, Akasha is motionless, unmanifested. Then Prana begins to act, more and more, creating grosser and grosser forms out of Akasha — plants, animals, men, stars, and so on. After an incalculable time this evolution ceases and involution begins, everything being resolved back through finer and finer forms into the original Akasha and Prana, when a new cycle follows. Now there is something beyond Akasha and Prana. Both can be resolved into a third thing called Mahat — the Cosmic Mind. This Cosmic Mind does not create Akasha and Prana, but changes itself into them.

We will now take up the beliefs about mind, soul, and God. According to the universally accepted Sankhya psychology, in perception — in the case of vision, for instance — there are, first of all, the instruments of vision, the eyes. Behind the instruments — the eyes — is the organ of vision or Indriya — the optic nerve and its cen-

tres — which is not the external instrument, but without which the eyes will not see. More still is needed for perception. The mind or Manas must come and attach itself to the organ. And besides this, the sensation must be carried to the intellect or Buddhi — the determinative, reactive state of the mind. When the reaction comes from Buddhi, along with it flashes the external world and egoism. Here then is the will; but everything is not complete. Just as every picture, being composed of successive impulses of light, must be united on something stationary to form a whole, so all the ideas in the mind must be gathered and projected on something that is stationary — relatively to the body and mind — that is, on what is called the Soul or Purusha or Âtman.

According to the Sankhya philosophy, the reactive state of the mind called Buddhi or intellect is the outcome, the change, or a certain manifestation of the Mahat or Cosmic Mind. The Mahat becomes changed into vibrating thought; and that becomes in one part changed into the organs, and in the other part into the fine particles of matter. Out of the combination of all these, the whole of this universe is produced. Behind even Mahat, the Sankhya conceives of a certain state which is called Avyakta or unmanifested, where even the manifestation of mind is not present, but only the causes exist. It is also called Prakriti. Beyond this Prakriti, and eternally separate from it, is the Purusha, the soul of the Sankhya which is without attributes and omnipresent. The Purusha is not the doer but the witness. The illustration of the crystal is used to explain the Purusha. The latter is said to be like a crystal without any colour, before which different colours are placed, and then it seems to be coloured by the colours before it, but in reality it is not. The Vedantists reject the Sankhya ideas of the soul and nature. They claim that between them there is a huge gulf to be bridged over. On the one hand the Sankhya system comes to nature, and then at once it has to jump over to the other side and come to the soul, which is entirely separate from nature. How can these different colours, as the Sankhya calls them, be able to act on that soul which by its nature is colourless? So the Vedantists, from the very first affirm that this soul and this nature are one.^[6] Even the dualistic Vedantists admit that the Atman or God is not only the efficient cause of this universe, but also the material cause. But they only say so in so many words. They do not really mean it, for they try to escape from their conclusions, in this way: They say there are three existences in this universe — God, soul, and nature. Nature and soul are, as it were, the body of God, and in this sense it may be said that God and the whole universe are one. But this nature and all these various souls remain different from each other through all eternity. Only at the beginning of a cycle do they become manifest; and when the cycle ends, they become fine, and remain in a fine state. The Advaita Vedantists — the non-dualists — reject this theory of the soul, and, having nearly the whole range of the Upanishads in their favour, build their philosophy entirely upon them. All the books contained in the Upanishads have one subject, one

task before them — to prove the following theme: “Just as by the knowledge of one lump of clay we have the knowledge of all the clay in the universe, so what is that, knowing which we know everything in the universe?” The idea of the Advaitists is to generalise the whole universe into one — that something which is really the whole of this universe. And they claim that this whole universe is one, that it is one Being manifesting itself in all these various forms. They admit that what the Sankhya calls nature exists, but say that nature is God. It is this Being, the Sat, which has become converted into all this — the universe, man, soul, and everything that exists. Mind and Mahat are but the manifestations of that one Sat. But then the difficulty arises that this would be pantheism. How came that Sat which is unchangeable, as they admit (for that which is absolute is unchangeable), to be changed into that which is changeable, and perishable? The Advaitists here have a theory which they call Vivarta Vâda or apparent manifestation. According to the dualists and the Sankhyas, the whole of this universe is the evolution of primal nature. According to some of the Advaitists and some of the dualists, the whole of this universe is evolved from God. And according to the Advaitists proper, the followers of Shankaracharya, the whole universe is the *apparent* evolution of God. God is the material cause of this universe, but not really, only apparently. The celebrated illustration used is that of the rope and the snake, where the rope appeared to be the snake, but was not really so. The rope did not really change into the snake. Even so this whole universe as it exists is that Being. It is unchanged, and all the changes we see in it are only apparent. These changes are caused by Desha, Kâla and Nimitta (space, time, and causation), or, according to a higher psychological generalization, by Nâma and Rupa (name and form). It is by name and form that one thing is differentiated from another. The name and form alone cause the difference. In reality they are one and the same. Again, it is not, the Vedantists say, that there is something as phenomenon and something as noumenon. The rope is changed into the snake apparently only; and when the delusion ceases, the snake vanishes. When one is in ignorance, he sees the phenomenon and does not see God. When he sees God, this universe vanishes entirely for him. Ignorance or Mâyâ, as it is called, is the cause of all this phenomenon — the Absolute, the Unchangeable, being taken as this manifested universe. This Maya is not absolute zero, nor non-existence. It is defined as neither existence nor non-existence. It is not existence, because that can be said only of the Absolute, the Unchangeable, and in this sense, Maya is non-existence. Again, it cannot be said it is non-existence; for if it were, it could never produce phenomenon. So it is something which is neither; and in the Vedanta philosophy it is called Anirvachaniya or inexpressible. Maya, then, is the real cause of this universe. Maya gives the name and form to what Brahman or God gives the material; and the latter seems to have been transformed into all this. The Advaitists, then, have no place for the individual soul. They say in-

dividual souls are created by Maya. In reality they cannot exist. If there were only one existence throughout, how could it be that I am one, and you are one, and so forth? We are all one, and the cause of evil is the perception of duality. As soon as I begin to feel that I am separate from this universe, then first comes fear, and then comes misery. “Where one hears another, one sees another, that is small. Where one does not see another, where one does not hear another, that is the greatest, that is God. In that greatest is perfect happiness. In small things there is no happiness.”

According to the Advaita philosophy, then, this differentiation of matter, these phenomena, are, as it were, for a time, hiding the real nature of man; but the latter really has not been changed at all. In the lowest worm, as well as in the highest human being, the same divine nature is present. The worm form is the lower form in which the divinity has been more overshadowed by Maya; that is the highest form in which it has been least overshadowed. 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. From this also springs that principle of Advaita morality which has been summed up in one word — self-abnegation. The Advaitist says, this little personalised self is the cause of all my misery. This individualised self, which makes me different from all other beings, brings hatred and jealousy and misery, struggle and all other evils. And when this idea has been got rid of, all struggle will cease, all misery vanish. So this is to be given up. We must always hold ourselves ready, even to give up our lives for the lowest beings. When a man has become ready even to give up his life for a little insect, he has reached the perfection which the Advaitist wants to attain; and at that moment when he has become thus ready, the veil of ignorance falls away from him, and he will feel his own nature. Even in this life, he will feel that he is one with the universe. For a time, as it were, the whole of this phenomenal world will disappear for him, and he will realise what he is. But so long as the Karma of this body remains, he will have to live. This state, when the veil has vanished and yet the body remains for some time, is what the Vedantists call the Jivanmukti, the living freedom. If a man is deluded by a mirage for some time, and one day the mirage disappears — if it comes back again the next day, or at some future time, he will not be deluded. Before the mirage first broke, the man could not distinguish between the reality and the deception. But when it has once broken, as long as he has organs and eyes to work with, he will see the image, but will no more be deluded. That fine distinction between the actual world and the mirage he has caught, and the latter cannot delude him any more. So when the Vedantist has realised his own nature, the whole world has vanished for him. It will come back again, but no more the same world of misery. The prison of misery has become changed into Sat, Chit, Ânanda —

Existence Absolute, Knowledge Absolute, Bliss Absolute — and the attainment of this is the goal of the Advaita Philosophy.^[7]

Notes

- [1] The Vedas are divided mainly into two portions: the Karma-kânda and the Jnâna-kânda — the work-portion and the knowledge-portion. To the Karma-kanda belong the famous hymns and the rituals of Brâhmanas. Those books which treat of spiritual matters apart from ceremonials are called Upanishads. The Upanishads belong to the Jnana-kanda, or knowledge-portion. It is not that all the Upanishads were composed as a separate portion of the Vedas. Some are interspersed among the rituals, and at least one is in the Samhita, or hymn-portion. Sometimes the term Upanishad is applied to books which are not included in the Vedas — e.g the Gita, but as a rule it is applied to the philosophical treatises scattered through the Vedas. These treatises have been collected, and are called the Vedanta.
- [2] The term Shruti — meaning “that which is heard” — though including the whole of the Vedic literature, is chiefly applied by the commentators to the Upanishads.
- [3] The Upanishads are said to be one hundred and eight in number. Their dates cannot be fixed with certainty — only it is certain that they are older than the Buddhistic movement. Though some of the minor Upanishads contain allusions indicating a later date, yet that does not prove the later date of the treatise, as in very many cases in Sanskrit literature, the substance of a book, though of very ancient date, receives a coating, as it were, of later events in the hands of the sectarians, to exalt their particular sect.
- [4] The commentaries are of various sorts such as the Bhâshya, Tikâ, Tippani, Churni, etc., of which all except the Bhashya are explanations of the text or difficult words in the text. The Bhashya is not properly a commentary, but the elucidation of a system of philosophy out of texts, the object being not to explain the words, but to bring out a philosophy. So the writer of a Bhashya expands his own system, taking texts as authorities for his system. There have been various commentaries on the Vedanta. Its doctrines found their final expression in the philosophical aphorisms of Vyasa. This treatise, called the Uttara Mimâmsâ, is the standard authority of Vedantism — nay, is the most authoritative exposition of the Hindu scriptures. The most antagonistic sects have been compelled, as it were, to take up the texts of Vyasa, and harmonise them with their own philosophy. Even in very ancient times the commentators on the Vedanta philosophy formed themselves into the three celebrated Hindu sects of dualists, qualified non-dualists, and non dualists. The ancient commentaries are perhaps lost; but they have been revived in modern times by the post-Buddhistic commentators, Shankara, Râmânuja, and Madhva. Shankara revived the nondualistic form, Ramanuja, the qualified nondualistic form of the ancient commentator Bodhayana; and Madhva, the dualistic form. In India the sects differ mainly in their philosophy; the difference in rituals is slight, the basis of their philosophy and religion being the same.

- [5] The word which is “creation”, in the English language is in Sanskrit exactly “projection,” because there is no sect in India which believes in creation as it is regarded in the West — a something coming out of nothing. What we mean by creation is projection of that which already existed.
- [6] The Vedanta and the Sankhya philosophy are very little opposed to each other. The Vedanta God developed out of the Sankhya’s Purusha. All the systems take up the psychology of the Sankhya. Both the Vedanta and the Sankhya believe in the infinite soul, only the Sankhya believes there are many souls. According to the Sankhya, this universe does not require any explanation from outside. The Vedanta believes that there is the one Soul, which appears as many; and we build on the Sankhya’s analysis.
- [7] The above address was delivered before the Graduate Philosophical Society of Harvard University, on March 25, 1896.

Chapter 6

Reason And Religion

Reason And Religion

(*Delivered in England*)

A sage called Nârada went to another sage named Sanatkumâra to learn about truth, and Sanatkumara inquired what he had studied already. Narada answered that he had studied the Vedas, Astronomy, and various other things, yet he had got no satisfaction. Then there was a conversation between the two, in the course of which Sanatkumara remarked that all this knowledge of the Vedas, of Astronomy, and of Philosophy, was but secondary; sciences were but secondary. That which made us realise the Brahman was the supreme, the highest knowledge. This idea we find in every religion, and that is why religion always claimed to be supreme knowledge. Knowledge of the sciences covers, as it were, only part of our lives, but the knowledge which religion brings to us is eternal, as infinite as the truth it preaches. Claiming this superiority, religions have many times looked down, unfortunately, on all secular knowledge, and not only so, but many times have refused to be justified by the aid of secular knowledge. In consequence, all the world over there have been fights between secular knowledge and religious knowledge, the one claiming infallible authority as its guide, refusing to listen to anything that secular knowledge has to say on the point, the other, with its shining instrument of reason, wanting to cut to pieces everything religion could bring forward. This fight has been and is still waged in every country. Religions have been again and again defeated, and almost exterminated. The worship of the goddess of Reason during the French Revolution was not the first manifestation of that phenomenon in the history of humanity, it was a re-enactment of what had happened in ancient times, but in modern times it has assumed greater proportions. The physical sciences are better equipped now than formerly, and religions have become less and less equipped. The foundations have been all undermined, and the modern man, whatever he may say in public, knows in the privacy of his heart that he can no more "believe". Believing certain things because an organised body of priests tells him to believe, believing because it is written in certain books, believing because his people like him to believe, the modern man knows to be impossible for him. There are, of course, a number of people who seem to acquiesce in the so-called popu-

lar faith, but we also know for certain that they do not think. Their idea of belief may be better translated as "not-thinking-carelessness". This fight cannot last much longer without breaking to pieces all the buildings of religion.

The question is: Is there a way out? To put it in a more concrete form: Is religion to justify itself by the discoveries of reason, through which every other science justifies itself? Are the same methods of investigation, which we apply to sciences and knowledge outside, to be applied to the science of Religion? In my opinion this must be so, and I am also of opinion that the sooner it is done the better. If a religion is destroyed by such investigations, it was then all the time useless, unworthy superstition; and the sooner it goes the better. I am thoroughly convinced that its destruction would be the best thing that could happen. All that is dross will be taken off, no doubt, but the essential parts of religion will emerge triumphant out of this investigation. Not only will it be made scientific — as scientific, at least, as any of the conclusions of physics or chemistry — but will have greater strength, because physics or chemistry has no internal mandate to vouch for its truth, which religion has.

People who deny the efficacy of any rationalistic investigation into religion seem to me somewhat to be contradicting themselves. For instance, the Christian claims that his religion is the only true one, because it was revealed to so-and-so. The Mohammedan makes the same claim for his religion; his is the only true one, because it was revealed to so-and-so. But the Christian says to the Mohammedan, "Certain parts of your ethics do not seem to be right. For instance, your books say, my Mohammedan friend, that an infidel may be converted to the religion of Mohammed by force, and if he will not accept the Mohammedan religion he may be killed; and any Mohammedan who kills such an infidel will get a sure entry into heaven, whatever may have been his sins or misdeeds." The Mohammedan will retort by saying, "It is right for me to do so, because my book enjoins it. It will be wrong on my part not to do so." The Christian says, "But my book does not say so." The Mohammedan replies, "I do not know; I am not bound by the authority of your book; my book says, 'Kill all the infidels'. How do you know which is right and which is wrong? Surely

what is written in my book is right and what your book says, 'Do not kill,' is wrong. You also say the same thing, my Christian friend; you say that what Jehovah declared to the Jews is right to do, and what he forbade them to do is wrong. So say I, Allah declared in my book that certain things should be done, and that certain things should not be done, and that is all the test of right and wrong." In spite of that the Christian is not satisfied; he insists on a comparison of the morality of the Sermon on the Mount with the morality of the Koran. How is this to be decided? Certainly not by the books, because the books, fighting between themselves, cannot be the judges. Decidedly then we have to admit that there is something more universal than these books, something higher than all the ethical codes that are in the world, something which can judge between the strength of inspirations of different nations. Whether we declare it boldly, clearly, or not — it is evident that here we appeal to reason.

Now, the question arises if this light of reason is able to judge between inspiration and inspiration, and if this light can uphold its standard when the quarrel is between prophet and prophet, if it has the power of understanding anything whatsoever of religion. If it has not, nothing can determine the hopeless fight of books and prophets which has been going on through ages; for it means that all religions are mere lies, hopelessly contradictory, without any constant idea of ethics. The proof of religion depends on the truth of the constitution of man, and not on any books. These books are the outgoings, the effects of man's constitution; man made these books. We are yet to see the books that made man. Reason is equally an effect of that common cause, the constitution of man, where our appeal must be. And yet, as reason alone is directly connected with this constitution, it should be resorted to, as long as it follows faithfully the same. What do I mean by reason? I mean what every educated man or woman is wanting to do at the present time, to apply the discoveries of secular knowledge to religion. The first principle of reasoning is that the particular is explained by the general, the general by the more general, until we come to the universal. For instance, we have the idea of law. If something happens and we believe that it is the effect of such and such a law, we are satisfied; that is an explanation for us. What we mean by that explanation is that it is proved that this one effect, which had dissatisfied us, is only one particular of a general mass of occurrences which we designate by the word "law". When one apple fell, Newton was disturbed; but when he found that all apples fell, it was gravitation, and he was satisfied. This is one principle of human knowledge. I see a particular being, a human being, in the street. I refer him to the bigger conception of man, and I am satisfied; I know he is a man by referring him to the more general. So the particulars are to be referred to the general, the general to the more general, and everything at last to the universal, the last concept that we have, the most universal — that of existence. Existence is the most universal concept.

We are all human beings; that is to say, each one of us, as it were, a particular part of the general concept, humanity. A man, and a cat, and a dog, are all animals. These particular examples, as man, or dog, or cat, are parts of a bigger and more general concept, animal. The man, and the cat, and the dog, and the plant, and the tree, all come under the still more general concept, life. Again, all these, all beings and all materials, come under the one concept of existence, for we all are in it. This explanation merely means referring the particular to a higher concept, finding more of its kind. The mind, as it were, has stored up numerous classes of such generalisations. It is, as it were, full of pigeon-holes where all these ideas are grouped together, and whenever we find a new thing the mind immediately tries to find out its type in one of these pigeon-holes. If we find it, we put the new thing in there and are satisfied, and we are said to have known the thing. This is what is meant by knowledge, and no more. And if we do not find that there is something like it, we are dissatisfied, and have to wait until we find a further classification for it, already existing in the mind. Therefore, as I have already pointed out, knowledge is more or less classification. There is something more. A second explanation of knowledge is that the explanation of a thing must come from inside and not from outside. There had been the belief that, when a man threw up a stone and it fell, some demon dragged it down. Many occurrences which are really natural phenomena are attributed by people to unnatural beings. That a ghost dragged down the stone was an explanation that was not in the thing itself, it was an explanation from outside; but the second explanation of gravitation is something in the nature of the stone; the explanation is coming from inside. This tendency you will find throughout modern thought; in one word, what is meant by science is that the explanations of things are in their own nature, and that no external beings or existences are required to explain what is going on in the universe. The chemist never requires demons, or ghosts, or anything of that sort, to explain his phenomena. The physicist never requires any one of these to explain the things he knows, nor does any other scientist. And this is one of the features of science which I mean to apply to religion. In this religions are found wanting and that is why they are crumbling into pieces. Every science wants its explanations from inside, from the very nature of things; and the religions are not able to supply this. There is an ancient theory of a personal deity entirely separate from the universe, which has been held from the very earliest time. The arguments in favour of this have been repeated again and again, how it is necessary to have a God entirely separate from the universe, an extra-cosmic deity, who has created the universe out of his will, and is conceived by religion to be its ruler. We find, apart from all these arguments, the Almighty God painted as the All-merciful, and at the same time, inequalities remain in the world. These things do not concern the philosopher at all, but he says the heart of the thing was wrong; it was an explanation from outside, and not inside. What is the cause

of the universe? Something outside of it, some being who is moving this universe! And just as it was found insufficient to explain the phenomenon of the falling stone, so this was found insufficient to explain religion. And religions are falling to pieces, because they cannot give a better explanation than that.

Another idea connected with this, the manifestation of the same principle, that the explanation of everything comes from inside it, is the modern law of evolution. The whole meaning of evolution is simply that the nature of a thing is reproduced, that the effect is nothing but the cause in another form, that all the potentialities of the effect were present in the cause, that the whole of creation is but an evolution and not a creation. That is to say, every effect is a reproduction of a preceding cause, changed only by the circumstances, and thus it is going on throughout the universe, and we need not go outside the universe to seek the causes of these changes; they are within. It is unnecessary to seek for any cause outside. This also is breaking down religion. What I mean by breaking down religion is that religions that have held on to the idea of an extra-cosmic deity, that he is a very big man and nothing else, can no more stand on their feet; they have been pulled down, as it were.

Can there be a religion satisfying these two principles? I think there can be. In the first place we have seen that we have to satisfy the principle of generalisation. The generalisation principle ought to be satisfied along with the principle of evolution. We have to come to an ultimate generalisation, which not only will be the most universal of all generalisations, but out of which everything else must come. It will be of the same nature as the lowest effect; the cause, the highest, the ultimate, the primal cause, must be the same as the lowest and most distant of its effects, a series of evolutions. The Brahman of the Vedanta fulfils that condition, because Brahman is the last generalisation to which we can come. It has no attributes but is Existence, Knowledge, and Bliss — Absolute. Existence, we have seen, is the very ultimate generalisation which the human mind can come to. Knowledge does not mean the knowledge we have, but the essence of that, that which is expressing itself in the course of evolution in human beings or in other animals as knowledge. The essence of that knowledge is meant, the ultimate fact beyond, if I may be allowed to say so, even consciousness. That is what is meant by knowledge and what we see in the universe as the essential unity of things. To my mind, if modern science is proving anything again and again, it is this, that we are one — mentally, spiritually, and physically. It is wrong to say we are even physically different. Supposing we are materialists, for argument's sake, we shall have to come to this, that the whole universe is simply an ocean of matter, of which you and I are like little whirlpools. Masses of matter are coming into each whirlpool, taking the whirlpool form, and coming out as matter again. The matter that is in my body may have been in yours a few years ago, or in the sun, or may have

been the matter in a plant, and so on, in a continuous state of flux. What is meant by your body and my body? It is the oneness of the body. So with thought. It is an ocean of thought, one infinite mass, in which your mind and my mind are like whirlpools. Are you not seeing the effect now, how my thoughts are entering into yours, and yours into mine? The whole of our lives is one; we are one, even in thought. Coming to a still further generalisation, the essence of matter and thought is their potentiality of spirit; this is the unity from which all have come, and that must essentially be one. We are absolutely one; we are physically one, we are mentally one, and as spirit, it goes without saying, that we are one, if we believe in spirit at all. This oneness is the one fact that is being proved every day by modern science. To proud man it is told: You are the same as that little worm there; think not that you are something enormously different from it; you are the same. You have been that in a previous incarnation, and the worm has crawled up to this man state, of which you are so proud. This grand preaching, the oneness of things, making us one with everything that exists, is the great lesson to learn, for most of us are very glad to be made one with higher beings, but nobody wants to be made one with lower beings. Such is human ignorance, that if anyone's ancestors were men whom society honoured, even if they were brutish, if they were robbers, even robber barons, everyone of us would try to trace our ancestry to them; but if among our ancestors we had poor, honest gentlemen, none of us wants to trace our ancestry to them. But the scales are falling from our eyes, truth is beginning to manifest itself more and more, and that is a great gain to religion. That is exactly the teaching of the Advaita, about which I am lecturing to you. The Self is the essence of this universe, the essence of all souls; He is the essence of your own life, nay, "Thou art That". You are one with this universe. He who says he is different from others, even by a hair's breadth, immediately becomes miserable. Happiness belongs to him who knows this oneness, who knows he is one with this universe.

Thus we see that the religion of the Vedanta can satisfy the demands of the scientific world, by referring it to the highest generalisation and to the law of evolution. That the explanation of a thing comes from within itself is still more completely satisfied by Vedanta. The Brahman, the God of the Vedanta, has nothing outside of Himself; nothing at all. All this indeed is He: He is in the universe: He is the universe Himself. "Thou art the man, Thou art the woman, Thou art the young man walking in the pride of youth, Thou art the old man tottering in his step." He is here. Him we see and feel: in Him we live, and move, and have our being. You have that conception in the New Testament. It is that idea, God immanent in the universe, the very essence, the heart, the soul of things. He manifests Himself, as it were, in this universe. You and I are little bits, little points, little channels, little expressions, all living inside of that infinite ocean of Existence, Knowledge, and Bliss. The difference between man and man, between angels and man, between man and animals, be-

tween animals and plants, between plants and stones is not in kind, because everyone from the highest angel to the lowest particle of matter is but an expression of that one infinite ocean, and the difference is only in degree. I am a low manifestation, you may be a higher, but in both the materials are the same. You and I are both outlets of the same channel, and that is God; as such, your nature is God, and so is mine. You are of the nature of God by your birthright; so am I. You may be an angel of purity, and I may be the blackest of demons. Nevertheless, my birthright is that infinite ocean of Existence, Knowledge, and Bliss. So is yours. You have manifested yourself more today. Wait; I will manifest myself more yet, for I have it all within me. No extraneous explanation is sought; none is asked for. The sum total of this whole universe is God Himself. Is God then matter? No, certainly not, for matter is that God perceived by the five senses; that God as perceived through the intellect is mind; and when the spirit sees, He is seen as spirit. He is not matter, but whatever is real in matter is He. Whatever is real in this chair is He, for the chair requires two things to make it. Something was outside which my senses brought to me, and to which my mind contributed something else, and the combination of these two is the chair. That which existed eternally, independent of the senses and of the intellect, was the Lord Himself. Upon Him the senses are painting chairs, and tables, and rooms, houses, and worlds, and moons, and suns, and stars, and everything else. How is it, then, that we all see this same chair, that we are all alike painting these various things on the Lord, on this Existence, Knowledge, and Bliss? It need not be that all paint the same way, but those who paint the same way are on the same plane of existence and therefore they see one another's paintings as well as one another. There may be millions of beings between you and me who do not paint the Lord in the same way, and them and their paintings we do not see.

On the other hand, as you all know, the modern physical researches are tending more and more to demonstrate that what is real is but the finer; the gross is simply appearance. However that may be, we have seen that if any theory of religion can stand the test of modern reasoning, it is the Advaita, because it fulfils its two requirements. It is the highest generalisation, beyond even personality, generalisation which is common to every being. A generalisation ending in the Personal God can never be universal, for, first of all, to conceive of a Personal God we must say, He is all-merciful, all-good. But this world is a mixed thing, some good and some bad. We cut off what we like, and generalise that into a Personal God! Just as you say a Personal God is this and that, so you have also to say that He is not this and not that. And you will always find that the idea of a Personal God has to carry with it a personal devil. That is how we clearly see that the idea of a Personal God is not a true generalisation, we have to go beyond, to the Impersonal. In that the universe exists, with all its joys and miseries, for whatever exists in it has all come from the Impersonal. What sort of a God can He

be to whom we attribute evil and other things? The idea is that both good and evil are different aspects, or manifestations of the same thing. The idea that they were two was a very wrong idea from the first, and it has been the cause of a good deal of the misery in this world of ours — the idea that right and wrong are two separate things, cut and dried, independent of each other, that good and evil are two eternally separable and separate things. I should be very glad to see a man who could show me something which is good all the time, and something which is bad all the time. As if one could stand and gravely define some occurrences in this life of ours as good and good alone, and some which are bad and bad alone. That which is good today may be evil tomorrow. That which is bad today may be good tomorrow. What is good for me may be bad for you. The conclusion is, that like every other thing, there is an evolution in good and evil too. There is something which in its evolution, we call, in one degree, good, and in another, evil. The storm that kills my friend I call evil, but that may have saved the lives of hundreds of thousands of people by killing the bacilli in the air. They call it good, but I call it evil. So both good and evil belong to the relative world, to phenomena. The Impersonal God we propose is not a relative God; therefore it cannot be said that It is either good or bad, but that It is something beyond, because It is neither good nor evil. Good, however, is a nearer manifestation of It than evil.

What is the effect of accepting such an Impersonal Being, an Impersonal Deity? What shall we gain? Will religion stand as a factor in human life, our consoler, our helper? What becomes of the desire of the human heart to pray for help to some being? That will all remain. The Personal God will remain, but on a better basis. He has been strengthened by the Impersonal. We have seen that without the Impersonal, the Personal cannot remain. If you mean to say there is a Being entirely separate from this universe, who has created this universe just by His will, out of nothing, that cannot be proved. Such a state of things cannot be. But if we understand the idea of the Impersonal, then the idea of the Personal can remain there also. This universe, in its various forms, is but the various readings of the same Impersonal. When we read it with the five senses, we call it the material world. If there be a being with more senses than five, he will read it as something else. If one of us gets the electrical sense, he will see the universe as something else again. There are various forms of that same Oneness, of which all these various ideas of worlds are but various readings, and the Personal God is the highest reading that can be attained to, of that Impersonal, by the human intellect. So that the Personal God is true as much as this chair is true, as much as this world is true, but no more. It is not absolute truth. That is to say, the Personal God is that very Impersonal God and, therefore, it is true, just as I, as a human being, am true and not true at the same time. It is not true that I am what you see I am; you can satisfy yourself on that point. I am not the being that you take me to be. You can satisfy your reason as to that, because light, and var-

ious vibrations, or conditions of the atmosphere, and all sorts of motions inside me have contributed to my being looked upon as what I am, by you. If any one of these conditions change, I am different again. You may satisfy yourself by taking a photograph of the same man under different conditions of light. So I am what I appear in relation to your senses, and yet, in spite of all these facts, there is an unchangeable something of which all these are different states of existence, the impersonal me, of which thousands of me's are different persons. I was a child, I was young, I am getting older. Every day of my life, my body and thoughts are changing, but in spite of all these changes, the sum-total of them constitutes a mass which is a constant quantity. That is the impersonal me, of which all these manifestations form, as it were, parts.

Similarly, the sum-total of this universe is immovable, we know, but everything pertaining to this universe consists of motion, everything is in a constant state of flux, everything changing and moving. At the same time, we see that the universe as a whole is immovable, because motion is a relative term. I move with regard to the chair, which does not move. There must be at least two to make motion. If this whole universe is taken as a unit there is no motion; with regard to what should it move? Thus the Absolute is unchangeable and immovable, and all the movements and changes are only in the phenomenal world, the limited. That whole is Impersonal, and within this Impersonal are all these various persons beginning with the lowest atom, up to God, the Personal God, the Creator, the Ruler of the Universe, to whom we pray, before whom we kneel, and so on. Such a Personal God can be established with a great deal of reason. Such a Personal God is explicable as the highest manifestation of the Impersonal. You and I are very low manifestations, and the Personal God is the highest of which we can conceive. Nor can you or I become that Personal God. When the Vedanta says you and I are God, it does not mean the Personal God. To take an example. Out of a mass of clay a huge elephant of clay is manufactured, and out of the same clay, a little clay mouse is made. Would the clay mouse ever be able to become the clay elephant? But put them both in water and they are both clay; as clay they are both one, but as mouse and elephant there will be an eternal difference between them. The Infinite, the Impersonal, is like the clay in the example. We and the Ruler of the Universe are one, but as manifested beings, men, we are His eternal slaves, His worshippers. Thus we see that the Personal God remains. Everything else in this relative world remains, and religion is made to stand on a better foundation. Therefore it is necessary, that we first know the Impersonal in order to know the Personal.

As we have seen, the law of reason says, the particular is only known through the general. So all these particulars, from man to God, are only known through the Impersonal, the highest generalisation. Prayers will remain, only they will get a better meaning. All those senseless ideas of prayer, the low stages of prayer, which are sim-

ply giving words to all sorts of silly desire in our minds, perhaps, will have to go. In all sensible religions, they never allow prayers to God; they allow prayers to gods. That is quite natural. The Roman Catholics pray to the saints; that is quite good. But to pray to God is senseless. To ask God to give you a breath of air, to send down a shower of rain, to make fruits grow in your garden, and so on, is quite unnatural. The saints, however, who were little beings like ourselves, may help us. But to pray to the Ruler of the Universe, prating every little need of ours, and from our childhood saying, "O Lord, I have a headache; let it go," is ridiculous. There have been millions of souls that have died in this world, and they are all here; they have become gods and angels; let them come to your help. But God! It cannot be. Unto Him we must go for higher things. A fool indeed is he who, resting on the banks of the Gangâ, digs a little well for water; a fool indeed is he who, living near a mine of diamonds, digs for bits of crystal.

And indeed we shall be fools if we go to the Father of all mercy, Father of all love, for trivial earthly things. Unto Him, therefore, we shall go for light, for strength, for love. But so long as there is weakness and a craving for servile dependence in us, there will be these little prayers and ideas of the worship of the Personal God. But those who are highly advanced do not care for such little helps, they have wellnigh forgotten all about this seeking things for themselves, wanting things for themselves. The predominant idea in them is — not I, but thou, my brother. Those are the fit persons to worship the Impersonal God. And what is the worship of the Impersonal God? No slavery there — "O Lord, I am nothing, have mercy on me." You know the old Persian poem, translated into English: "I came to see my beloved. The doors were closed. I knocked and a voice came from inside. 'Who art thou?' 'I am so-and-so' The door was not opened. A second time I came and knocked; I was asked the same question, and gave the same answer. The door opened not. I came a third time, and the same question came. I answered, 'I am thee, my love,' and the door opened." Worship of the Impersonal God is through truth. And what is truth? That I am He. When I say that I am not Thou, it is untrue. When I say I am separate from you it is a lie, a terrible lie. I am one with this universe, born one. It is self evident to my senses that I am one with the universe. I am one with the air that surrounds me, one with heat, one with light, eternally one with the whole Universal Being, who is called this universe, who is mistaken for the universe, for it is He and nothing else, the eternal subject in the heart who says, "I am," in every heart — the deathless one, the sleepless one, ever awake, the immortal, whose glory never dies, whose powers never fail. I am one with That.

This is all the worship of the Impersonal, and what is the result? The whole life of man will be changed. Strength, strength it is that we want so much in this life, for what we call sin and sorrow have all one cause, and that is our

weakness. With weakness comes ignorance, and with ignorance comes misery. It will make us strong. Then miseries will be laughed at, then the violence of the vile will be smiled at, and the ferocious tiger will reveal, behind its tiger's nature, my own Self. That will be the result. That soul is strong that has become one with the Lord; none else is strong. In your own Bible, what do you think was the cause of that strength of Jesus of Nazareth, that immense, infinite strength which laughed at traitors, and blessed those that were willing to murder him? It was that, "I and my Father are one"; it was that prayer, "Father, just as I am one with you, so make them all one with me." That is the worship of the Impersonal God. Be one with the universe, be one with Him. And this Impersonal God requires no demonstrations, no proofs. He is nearer to us than even our senses, nearer to us than our own thoughts; it is in and through Him that we see and think. To see anything, I must first see Him. To see this wall I first see Him, and then the wall, for He is the eternal subject. Who is seeing whom? He is here in the heart of our hearts. Bodies and minds change; misery, happiness, good and evil come and go; days and years roll on; life comes and goes; but He dies not. The same voice, "I am, I am," is eternal, unchangeable. In Him and through Him we know everything. In Him and through Him we see everything. In Him and through Him we sense, we think, we live, and we are. And that "I," which we mistake to be a little "I," limited, is not only my "I," but yours, the "I" of everyone, of the animals, of the angels, of the lowest of the low. That "I am" is the same in the murderer as in the saint, the same in the rich as in the poor, the same in man as in woman, the same in man as in animals. From the lowest amoeba to the highest angel, He resides in every soul, and eternally declares, "I am He, I am He." When we have understood that voice eternally present there, when we have learnt this lesson, the whole universe will have expressed its secret. Nature will have given up her secret to us. Nothing more remains to be known. Thus we find the truth for which all religions search, that all this knowledge of material sciences is but secondary. That is the only true knowledge which makes us one with this Universal God of the Universe.

Chapter 7

Vedanta As A Factor In Civilisation

Vedanta As A Factor In Civilisation

*(Extract from an address delivered at Airlie Lodge,
Ridgeway Gardens, England)*

People who are capable of seeing only the gross external aspect of things can perceive in the Indian nation only a conquered and suffering people, a race of dreamers and philosophers. They seem to be incapable of perceiving that in the spiritual realm India conquers the world. No doubt it is true that just as the too active Western mind would profit by an admixture of Eastern introspection and the meditative habit, so the Eastern would benefit by a somewhat greater activity and energy. Still we must ask: What may be that force which causes this afflicted and suffering people, the Hindu, and the Jewish too (the two races from which have originated all the great religions of the world) to survive, when other nations perish? The cause can only be their spiritual force. The Hindus are still living though silent, the Jews are more numerous today than when they lived in Palestine. The philosophy of India percolates throughout the whole civilised world, modifying and permeating as it goes. So also in ancient times, her trade reached the shores of Africa before Europe was known, and opened communication with the rest of the world, thus disproving the belief that Indians never went outside of their own country.

It is remarkable also that the possession of India by a foreign power has always been a turning-point in the history of that power, bringing to it wealth, prosperity, dominion, and spiritual ideas. While the Western man tries to measure how much it is possible for him to possess and to enjoy, the Eastern seems to take the opposite course, and to measure how little of material possessions he can do with. In the Vedas we trace the endeavour of that ancient people to find God. In their search for Him they came upon different strata; beginning with ancestor worship, they passed on to the worship of Agni, the fire-god, of Indra, the god of thunder, and of Varuna, the God of gods. We find the growth of this idea of God, from many gods to one God, in all religions; its real meaning is that He is the chief of the tribal gods, who creates the world, rules it, and sees into every heart; the stages of growth lead up from a multiplicity of gods to monotheism. This anthropomorphic conception, however, did not satisfy the

Hindus, it was too human for them who were seeking the Divine. Therefore they finally gave up searching for God in the outer world of sense and matter, and turned their attention to the inner world. Is there an inner world? And what is it? It is *Ātman*. It is the Self, it is the only thing an individual can be sure of. If he knows himself, he can know the universe, and not otherwise. The same question was asked in the beginning of time, even in the Rig-Veda, in another form: "Who or what existed from the beginning?" That question was gradually solved by the Vedanta philosophy. The *Atman* existed. That is to say, what we call the Absolute, the Universal Soul, the Self, is the force by which from the beginning all things have been and are and will be manifested.

While the Vedanta philosophers solved that question, they at the same time discovered the basis of ethics. Though all religions have taught ethical precepts, such as, "Do not kill, do not injure; love your neighbour as yourself," etc., yet none of these has given the reason. Why should I not injure my neighbour? To this question there was no satisfactory or conclusive answer forthcoming, until it was evolved by the metaphysical speculations of the Hindus who could not rest satisfied with mere dogmas. So the Hindus say that this *Atman* is absolute and all-pervading, therefore infinite. There cannot be two infinities, for they would limit each other and would become finite. Also each individual soul is a part and parcel of that Universal Soul, which is infinite. Therefore in injuring his neighbour, the individual actually injures himself. This is the basic metaphysical truth underlying all ethical codes. It is too often believed that a person in his progress towards perfection passes from error to truth; that when he passes on from one thought to another, he must necessarily reject the first. But no error can lead to truth. The soul passing through its different stages goes from truth to truth, and each stage is true; it goes from lower truth to higher truth. This point may be illustrated in the following way. A man is journeying towards the sun and takes a photograph at each step. How different would be the first photograph from the second and still more from the third or the last, when he reaches the real sun! But all these, though differing so widely from each other, are true, only they are made to appear different by the changing conditions of time and space. It is the recognition of this truth, which has enabled the Hindus

to perceive the universal truth of all religions, from the lowest to the highest; it has made of them the only people who never had religious persecutions. The shrine of a Mohammedan saint which is at the present day neglected and forgotten by Mohammedans, is worshipped by Hindus! Many instances may be quoted, illustrating the same spirit of tolerance.

The Eastern mind could not rest satisfied till it had found that goal, which is the end sought by all humanity, namely, Unity. The Western scientist seeks for unity in the atom or the molecule. When he finds it, there is nothing further for him to discover, and so when we find that Unity of Soul or Self, which is called Atman, we can go no further. It becomes clear that everything in the sense world is a manifestation of that One Substance. Further, the scientist is brought to the necessity of recognising metaphysics, when he supposes that atoms having neither breadth nor length yet become, when combined, the cause of extension, length, and breadth. When one atom acts upon another, some medium is necessary. What is that medium? It will be a third atom. If so, then the question still remains unanswered, for how do these two act on the third? A manifest *reductio ad absurdum*. This contradiction in terms is also found in the hypothesis necessary to all physical science that a point is that which has neither parts nor magnitude, and a line has length without breadth. These cannot be either seen or conceived. Why? Because they do not come within the range of the senses. They are metaphysical conceptions. So we see, it is finally the mind which gives the form to all perception. When I see a chair, it is not the real chair external to my eye which I perceive, but an external something plus the mental image formed. Thus even the materialist is driven to metaphysics in the last extremity.

Chapter 8

The Spirit And Influence Of Vedanta

The Spirit And Influence Of Vedanta

(Delivered at the Twentieth Century Club, Boston)

Before going into the subject of this afternoon, will you allow me to say a few words of thanks, now that I have the opportunity? I have lived three years amongst you. I have travelled over nearly the whole of America, and as I am going back from here to my own country, it is meet that I should take this opportunity of expressing my gratitude in this Athens of America. When I first came to this country, after a few days I thought I would be able to write a book on the nation. But after three years' stay here, I find I am not able to write even a page. On the other hand, I find in travelling in various countries that beneath the surface differences that we find in dress and food and little details of manners, man is man all the world over; the same wonderful human nature is everywhere represented. Yet there are certain characteristics, and in a few words I would like to sum up all my experiences here. In this land of America, no question is asked about a man's peculiarities. If a man is a man, that is enough, and they take him into their hearts, and that is one thing I have never seen in any other country in the world.

I came here to represent a philosophy of India, which is called the Vedanta philosophy. This philosophy is very, very ancient; it is the outcome of that mass of ancient Aryan literature known by the name of the Vedas. It is, as it were, the very flower of all the speculations and experiences and analyses, embodied in that mass of literature — collected and culled through centuries. This Vedanta philosophy has certain peculiarities. In the first place, it is perfectly impersonal; it does not owe its origin to any person or prophet: it does not build itself around one man as a centre. Yet it has nothing to say against philosophies which do build themselves around certain persons. In later days in India, other philosophies and systems arose, built around certain persons — such as Buddhism, or many of our present sects. They each have a certain leader to whom they owe allegiance, just as the Christians and Mohammedans have. But the Vedanta philosophy stands at the background of all these various sects, and there is no fight and no antagonism between the Vedanta and any other system in the world.

One principle it lays down — and that, the Vedanta

claims, is to be found in every religion in the world — that man is divine, that all this which we see around us is the outcome of that consciousness of the divine. Everything that is strong, and good, and powerful in human nature is the outcome of that divinity, and though potential in many, there is no difference between man and man essentially, all being alike divine. There is, as it were, an infinite ocean behind, and you and I are so many waves, coming out of that infinite ocean; and each one of us is trying his best to manifest that infinite outside. So, potentially, each one of us has that infinite ocean of Existence, Knowledge, and Bliss as our birthright, our real nature; and the difference between us is caused by the greater or lesser power to manifest that divine. Therefore the Vedanta lays down that each man should be treated not as what he manifests, but as what he stands for. Each human being stands for the divine, and, therefore, every teacher should be helpful, not by condemning man, but by helping him to call forth the divinity that is within him.

It also teaches that all the vast mass of energy that we see displayed in society and in every plane of action is really from inside out; and, therefore, what is called inspiration by other sects, the Vedantist begs the liberty to call the *expiration* of man. At the same time it does not quarrel with other sects; the Vedanta has no quarrel with those who do not understand this divinity of man. Consciously or unconsciously, every man is trying to unfold that divinity.

Man is like an infinite spring, coiled up in a small box, and that spring is trying to unfold itself; and all the social phenomena that we see the result of this trying to unfold. All the competitions and struggles and evils that we see around us are neither the causes of these unfoldments, nor the effects. As one of our great philosophers says — in the case of the irrigation of a field, the tank is somewhere upon a higher level, and the water is trying to rush into the field, and is barred by a gate. But as soon as the gate is opened, the water rushes in by its own nature; and if there is dust and dirt in the way, the water rolls over them. But dust and dirt are neither the result nor the cause of this unfolding of the divine nature of man. They are coexistent circumstances, and, therefore, can be remedied.

Now, this idea, claims the Vedanta, is to be found in all religions, whether in India or outside of it; only, in some

of them, the idea is expressed through mythology, and in others, through symbology. The Vedanta claims that there has not been one religious inspiration, one manifestation of the divine man, however great, but it has been the expression of that infinite oneness in human nature; and all that we call ethics and morality and doing good to others is also but the manifestation of this oneness. There are moments when every man feels that he is one with the universe, and he rushes forth to express it, whether he knows it or not. This expression of oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. This is summed up in the Vedanta philosophy by the celebrated aphorism, *Tat Tvam Asi*, "Thou art That".

To every man, this is taught: Thou art one with this Universal Being, and, as such, every soul that exists is your soul; and every body that exists is your body; and in hurting anyone, you hurt yourself, in loving anyone, you love yourself. As soon as a current of hatred is thrown outside, whomsoever else it hurts, it also hurts yourself; and if love comes out from you, it is bound to come back to you. For I am the universe; this universe is my body. I am the Infinite, only I am not conscious of it now; but I am struggling to get this consciousness of the Infinite, and perfection will be reached when full consciousness of this Infinite comes.

Another peculiar idea of the Vedanta is that we must allow this infinite variation in religious thought, and not try to bring everybody to the same opinion, because the goal is the same. As the Vedantist says in his poetical language, "As so many rivers, having their source in different mountains, roll down, crooked or straight, and at last come into the ocean — so, all these various creeds and religions, taking their start from different standpoints and running through crooked or straight courses, at last come unto THEE."

As a manifestation of that, we find that this most ancient philosophy has, through its influence, directly inspired Buddhism, the first missionary religion of the world, and indirectly, it has also influenced Christianity, through the Alexandrians, the Gnostics, and the European philosophers of the middle ages. And later, influencing German thought, it has produced almost a revolution in the regions of philosophy and psychology. Yet all this mass of influence has been given to the world almost unperceived. As the gentle falling of the dew at night brings support to all vegetable life, so, slowly and imperceptibly, this divine philosophy has been spread through the world for the good of mankind. No march of armies has been used to preach this religion. In Buddhism, one of the most missionary religions of the world, we find inscriptions remaining of the great Emperor Asoka — recording how missionaries were sent to Alexandria, to Antioch, to Persia, to China, and to various other countries of the then civilised world. Three hundred years before Christ, instructions were given them not to revile other religions: "The basis of all religions is the same, wherever they are;

try to help them all you can, teach them all you can, but do not try to injure them."

Thus in India there never was any religious persecution by the Hindus, but only that wonderful reverence, which they have for all the religions of the world. They sheltered a portion of the Hebrews, when they were driven out of their own country; and the Malabar Jews remain as a result. They received at another time the remnant of the Persians, when they were almost annihilated; and they remain to this day, as a part of us and loved by us, as the modern Parsees of Bombay. There were Christians who claimed to have come with St. Thomas, the disciple of Jesus Christ; and they were allowed to settle in India and hold their own opinions; and a colony of them is even now in existence in India. And this spirit of toleration has not died out. It will not and cannot die there.

This is one of the great lessons that the Vedanta has to teach. Knowing that, consciously or unconsciously, we are struggling to reach the same goal, why should we be impatient? If one man is slower than another, we need not be impatient, we need not curse him, or revile him. When our eyes are opened and the heart is purified, the work of the same divine influence, the unfolding of the same divinity in every human heart, will become manifest; and then alone we shall be in a position to claim the brotherhood of man.

When a man has reached the highest, when he sees neither man nor woman, neither sect nor creed, nor colour, nor birth, nor any of these differentiations, but goes beyond and finds that divinity which is the real man behind every human being — then alone he has reached the universal brotherhood, and that man alone is a Vedantist.

Such are some of the practical historical results of the Vedanta.

Chapter 9

Steps Of Hindu Philosophic Thought

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The first group of religious ideas that we see coming up — I mean recognised religious ideas, and not the very low ideas, which do not deserve the name of religion — all include the idea of inspiration and revealed books and so forth. The first group of religious ideas starts with the idea of God. Here is the universe, and this universe is created by a certain Being. Everything that is in this universe has been created by Him. Along with that, at a later stage, comes the idea of soul — that there is this body, and something inside this body which is not the body. This is the most primitive idea of religion that we know. We can find a few followers of that in India, but it was given up very early. The Indian religions take a peculiar start. It is only by strict analysis, and much calculation and conjecture, that we can ever think that that stage existed in Indian religions. The tangible state in which we find them is the next step, not the first one. At the earliest step the idea of creation is very peculiar, and it is that the whole universe is created out of zero, at the will of God; that all this universe did not exist, and out of this nothingness all this has come. In the next stage we find this conclusion is questioned. How can existence be produced out of nonexistence? At the first step in the Vedanta this question is asked. If this universe is existent it must have come out of something, because it was very easy to see that nothing comes out of nothing, anywhere. All work that is done by human hands requires materials. If a house is built, the material was existing before; if a boat is made the material existed before; if any implements are made, the materials were existing before. So the effect is produced. Naturally, therefore, the first idea that this world was created out of nothing was rejected, and some material out of which this world was created was wanted. The whole history of religion, in fact, is this search after that material.

Out of what has all this been produced? Apart from the question of the efficient cause, or God, apart from the question that God created the universe, the great question of all questions is: Out of what did He create it? All the philosophies are turning, as it were, on this question. One solution is that nature, God, and soul are eternal existences, as if three lines are running parallel eternally, of which nature and soul comprise what they call the de-

pendent, and God the independent Reality. Every soul, like every particle of matter, is perfectly dependent on the will of God. Before going to the other steps we will take up the idea of soul, and then find that with all the Vedantic philosophers, there is one tremendous departure from all Western philosophy. All of them have a common psychology. Whatever their philosophy may have been, their psychology is the same in India, the old Sāṅkhya psychology. According to this, perception occurs by the transmission of the vibrations which first come to the external sense-organs, from the external to the internal organs, from the internal organs to the mind, from the mind to the Buddhi, from the Buddhi or intellect, to something which is a unit, which they call the *Âtman*. Coming to modern physiology, we know that it has found centres for all the different sensations. First it finds the lower centres, and then a higher grade of centres, and these two centres exactly correspond with the internal organs and the mind, but not one centre has been found which controls all the other centres. So physiology cannot tell what unifies all these centres. Where do the centres get united? The centres in the brain are all different. and there is not one centre which controls all the other centres; therefore, so far as it goes, the Indian psychology stands unchallenged upon this point. We must have this unification, some thing upon which the sensations will be reflected, to form a complete whole. Until there is that something, I cannot have any idea of you, or a picture, or anything else. If we had not that unifying something, we would only see, then after a while breathe, then hear, and so on, and while I heard a man talking I would not see him at all, because all the centres are different.

This body is made of particles which we call matter, and it is dull and insentient. So is what the Vedantists call the fine body. The fine body, according to them, is a material but transparent body, made of very fine particles, so fine that no microscope can see them. What is the use of that? It is the receptacle of the fine forces. Just as this gross body is the receptacle of the gross forces, so the fine body is the receptacle of the fine forces, which we call thought, in its various modifications. First is the body, which is gross matter, with gross force. Force cannot exist without matter. It must require some matter to exist, so the grosser forces work in the body; and those

very forces become finer; the very force which is working in a gross form, works in a fine form, and becomes thought. There is no distinction between them, simply one is the gross and the other the fine manifestation of the same thing. Neither is there any distinction between this fine body and the gross body. The fine body is also material, only very fine matter; and just as this gross body is the instrument that works the gross forces, so the fine body is the instrument that works the fine forces. From where do all these forces come? According to Vedanta philosophy, there are two things in nature, one of which they call *Ākāsha*, which is the substance, infinitely fine, and the other they call *Prāna*, which is the force. Whatever you see, or feel, or hear, as air, earth, or anything, is material — the product of *Akasha*. It goes on and becomes finer and finer, or grosser and grosser, changing under the action of *Prana*. Like *Akasha*, *Prana* is omnipresent, and interpenetrating everything. *Akasha* is like the water, and everything else in the universe is like blocks of ice, made out of that water, and floating in the water, and *Prana* is the power that changes this *Akasha* into all these various forms. The gross body is the instrument made out of *Akasha*, for the manifestation of *Prana* in gross forms, as muscular motion, or walking, sitting, talking, and so forth. That fine body is also made of *Akasha*, a very fine form of *Akasha*, for the manifestation of the same *Prana* in the finer form of thought. So, first there is this gross body. Beyond that is this fine body, and beyond that is the *Jiva*, the real man. Just as the nails can be pared off many times and yet are still part of our bodies, not different, so is our gross body related to the fine. It is not that a man has a fine and also a gross body; it is the one body only, the part which endures longer is the fine body, and that which dissolves sooner is the gross. Just as I can cut this nail any number of times, so, millions of times I can shed this gross body, but the fine body will remain. According to the dualists, this *Jiva* or the real man is very fine, minute.

So far we see that man is a being, who has first a gross body which dissolves very quickly, then a fine body which remains through aeons, and then a *Jiva*. This *Jiva*, according to the Vedanta philosophy, is eternal, just as God is eternal. Nature is also eternal, but changefully eternal. The material of nature — *Prana* and *Akasha* — is eternal, but it is changing into different forms eternally. But the *Jiva* is not manufactured either of *Akasha* or *Prana*; it is immaterial and, therefore, will remain for ever. It is not the result of any combination of *Prana* and *Akasha*, and whatever is not the result of combination, will never be destroyed, because destruction is going back to causes. The gross body is a compound of *Akasha* and *Prana* and, therefore, will be decomposed. The fine body will also be decomposed, after a long time, but the *Jiva* is simple, and will never be destroyed. It was never born for the same reason. Nothing simple can be born. The same argument applies. That which is a compound only can be born. The whole of nature comprising millions and millions of souls is under the will of God. God is all-pervading, omni-

scient, formless, and He is working through nature day and night. The whole of it is under His control. He is the eternal Ruler. So say the dualists. Then the question comes: If God is the ruler of this universe, why did He create such a wicked universe, why must we suffer so much? They say, it is not God's fault. It is our fault that we suffer. Whatever we sow we reap. He did not do anything to punish us. Man is born poor, or blind, or some other way. What is the reason? He had done something before, he was born that way. The *Jiva* has been existing for all time, was never created. It has been doing all sorts of things all the time. Whatever we do reacts upon us. If we do good, we shall have happiness, and if evil, unhappiness. So the *Jiva* goes on enjoying and suffering, and doing all sorts of things.

What comes after death? All these Vedanta philosophers admit that this *Jiva* is by its own nature pure. But ignorance covers its real nature, they say. As by evil deeds it has covered itself with ignorance, so by good deeds it becomes conscious of its own nature again. Just as it is eternal, so its nature is pure. The nature of every being is pure.

When through good deeds all its sins and misdeeds have been washed away, then the *Jiva* becomes pure again, and when it becomes pure, it goes to what is called *Devayāna*. Its organ of speech enters the mind. You cannot think without words. Wherever there is thought, there must be words. As words enter the mind, so the mind is resolved into the *Prana*, and the *Prana* into the *Jiva*. Then the *Jiva* gets quickly out of the body, and goes to the solar regions. This universe has sphere after sphere. This earth is the world sphere, in which are moons, suns, and stars. Beyond that here is the solar sphere, and beyond that another which they call the lunar sphere. Beyond that there is the sphere which they call the sphere of lightning, the electric sphere, and when the *Jiva* goes there, there comes another *Jiva*, already perfect, to receive it, and takes it to another world, the highest heaven, called the *Brahmaloka*, where the *Jiva* lives eternally, no more to be born or to die. It enjoys through eternity, and gets all sorts of powers, except the power of creation. There is only one ruler of the universe, and that is God. No one can become God; the dualists maintain that if you say you are God, it is a blasphemy. All powers except the creative come to the *Jiva*, and if it likes to have bodies, and work in different parts of the world, it can do so. If it orders all the gods to come before it, if it wants its forefathers to come, they all appear at its command. Such are its powers that it never feels any more pain, and if it wants, it can live in the *Brahmaloka* through all eternity. This is the highest man, who has attained the love of God, who has become perfectly unselfish, perfectly purified, who has given up all desires, and who does not want to do anything except worship and love God.

There are others that are not so high, who do good works, but want some reward. They say they will give so much to the poor, but want to go to heaven in return. When they

die, what becomes of them? The speech enters the mind, the mind enters the Prana, the Prana enters the Jiva, and the Jiva gets out, and goes to the lunar sphere, where it has a very good time for a long period. There it enjoys happiness, so long as the effect of its good deeds endures. When the same is exhausted, it descends, and once again enters life on earth according to its desires. In the lunar sphere the Jiva becomes what we call a god, or what the Christians or Mohammedans call an angel. These gods are the names of certain positions; for instance, Indra, the king of the gods, is the name of a position; thousands of men get to that position. When a virtuous man who has performed the highest of Vedic rites dies, he becomes a king of the gods; by that time the old king has gone down again, and become man. Just as kings change here, so the gods, the Devas, also have to die. In heaven they will all die. The only deathless place is Brahmaloaka, where alone there is no birth and death.

So the Jivas go to heaven, and have a very good time, except now and then when the demons give them chase. In our mythology it is said there are demons, who sometimes trouble the gods. In all mythologies, you read how these demons and the gods fought, and the demons sometimes conquered the gods, although many times, it seems, the demons did not do so many wicked things as the gods. In all mythologies, for instance, you find the Devas fond of women. So after their reward is finished, they fall down again, come through the clouds, through the rains, and thus get into some grain or plant and find their way into the human body, when the grain or plant is eaten by men. The father gives them the material out of which to get a fitting body. When the material suits them no longer, they have to manufacture other bodies. Now there are the very wicked fellows, who do, all sorts of diabolical things; they are born again as animals, and if they are very bad, they are born as very low animals, or become plants, or stones.

In the Deva form they make no Karma at all; only man makes Karma. Karma means work which will produce effect. When a man dies and becomes a Deva, he has only a period of pleasure, and during that time makes no fresh Karma; it is simply a reward for his past good Karma. When the good Karma is worked out, then the remaining Karma begins to take effect, and he comes down to earth. He becomes man again, and if he does very good works, and purifies himself, he goes to Brahmaloaka and comes back no more.

The animal is a state of sojourn for the Jiva evolving from lower forms. In course of time the animal becomes man. It is a significant fact that as the human population is increasing, the animal population is decreasing. The animal souls are all becoming men. So many species of animals have become men already. Where else have they gone?

In the Vedas, there is no mention of hell. But our Purânas, the later books of our scriptures, thought that no religion could be complete, unless hells were attached to it, and so they invented all sorts of hells. In some of these, men

are sawed in half, and continually tortured, but do not die. They are continually feeling intense pain, but the books are merciful enough to say it is only for a period. Bad Karma is worked out in that state and then they come back on earth, and get another chance. So this human form is the great chance. It is called the Karma-body, in which we decide our fate. We are running in a huge circle, and this is the point in the circle which determines the future. So this is considered the most important form that there is. Man is greater than the gods.

So far with dualism, pure and simple. Next comes the higher Vedantic philosophy which says, that this cannot be. God is both the material and the efficient cause of this universe. If you say there is a God who is an infinite Being, and a soul which is also infinite, and a nature which is also infinite, you can go on multiplying infinities without limit which is simply absurd; you smash all logic. So God is both the material and the efficient cause of the universe; He projects this universe out of Himself. Then how is it that God has become these walls and this table, that God has become the pig, and the murderer, and all the evil things in the world? We say that God is pure. How can He become all these degenerate things? Our answer is: just as I am a soul and have a body, and in a sense, this body is not different from me, yet I, the real I, in fact, am not the body. For instance, I say, I am a child, a young man, or an old man, but my soul has not changed. It remains the same soul. Similarly, the whole universe, comprising all nature and an infinite number of souls, is, as it were, the infinite body of God. He is interpenetrating the whole of it. He alone is unchangeable, but nature changes, and soul changes. He is unaffected by changes in nature and soul. In what way does nature change? In its forms; it takes fresh forms. But the soul cannot change that way. The soul contracts and expands in knowledge. It contracts by evil deeds. Those deeds which contract the real natural knowledge and purity of the soul are called evil deeds. Those deeds, again, which bring out the natural glory of the soul, are called good deeds. All these souls were pure, but they have become contracted; through the mercy of God, and by doing good deeds, they will expand and recover their natural purity. Everyone has the same chance, and in the long run, must get out. But this universe will not cease, because it is eternal. This is the second theory. The first is called dualism. The second holds that there are God, soul, and nature, and soul and nature form the body of God, and, therefore, these three form one unit. It represents a higher stage of religious development and goes by the name of qualified monism. In dualism, the universe is conceived as a large machine set going by God while in qualified monism, it is conceived as an organism, interpenetrated by the Divine Self.

The last are the non-dualists. They raise the question also, that God must be both the material and the efficient cause of this universe. As such, God has become the whole of this universe and there is no going against it. And when

these other people say that God is the soul, and the universe is the body, and the body is changing, but God is changeless, the non-dualists say, all this is nonsense. In that case what is the use of calling God the material cause of this universe? The material cause is the cause become effect; the effect is nothing but the cause in another form. Wherever you see an effect, it is the cause reproduced. If the universe is the effect, and God the cause, it must be the reproduction of God. If you say that the universe is the body of God, and that the body becomes contracted and fine and becomes the cause, and out of that the universe is evolved, the non-dualists say that it is God Himself who has become this universe. Now comes a very fine question. If this God has become this universe, you and all these things are God. Certainly. This book is God, everything is God. My body is God, and my mind is God, and my soul is God. Then why are there so many Jivas? Has God become divided into millions of Jivas? Does that one God turn into millions of Jivas? Then how did it become so? How can that infinite power and substance, the one Being of the universe, become divided? It is impossible to divide infinity. How can that pure Being become this universe? If He has become the universe, He is changeful, and if He is changeful, He is part of nature, and whatever is nature and changeful is born and dies. If our God is changeful, He must die some day. Take note of that. Again, how much of God has become this universe? If you say X (the unknown algebraical quantity), then God is God minus X now, and, therefore, not the same God as before this creation, because so much has become this universe.

So the non-dualists say, "This universe does not exist at all; it is all illusion. The whole of this universe, these Devas, gods, angels, and all the other beings born and dying, all this infinite number of souls coming up and going down, are all dreams." There is no Jiva at all. How can there be many? It is the one Infinity. As the one sun, reflected on various pieces of water, appears to be many, and millions of globules of water reflect so many millions of suns, and in each globule will be a perfect image of the sun, yet there is only one sun, so are all these Jivas but reflections in different minds. These different minds are like so many different globules, reflecting this one Being. God is being reflected in all these different Jivas. But a dream cannot be without a reality, and that reality is that one Infinite Existence. You, as body, mind, or soul, are a dream, but what you really are, is Existence, Knowledge, Bliss. You are the God of this universe. You are creating the whole universe and drawing it in. Thus says the Advaitist. So all these births and rebirths, coming and going are the figments of Mâyâ. You are infinite. Where can you go? The sun, the moon, and the whole universe are but drops in your transcendent nature. How can you be born or die? I never was born, never will be born. I never had father or mother, friends or foes, for I am Existence, Knowledge, Bliss Absolute. I am He, I am He. So, what is the goal, according to this philosophy? That those who receive this knowledge are one with the universe. For

them, all heavens and even Brahmaloaka are destroyed, the whole dream vanishes, and they find themselves the eternal God of the universe. They attain their real individuality, with its infinite knowledge and bliss, and become free. Pleasures in little things cease. We are finding pleasure in this little body, in this little individuality. How much greater the pleasure when this whole universe is my body! If there is pleasure in one body, how much more when all bodies are mine! Then is freedom attained. And this is called Advaita, the non-dualistic Vedanta philosophy.

These are the three steps which Vedanta philosophy has taken, and we cannot go any further, because we cannot go beyond unity. When a science reaches a unity, it cannot by any manner of means go any further. You cannot go beyond this idea of the Absolute.

All people cannot take up this Advaita philosophy; it is hard. First of all, it is very hard to understand it intellectually. It requires the sharpest of intellects, a bold understanding. Secondly, it does not suit the vast majority of people. So there are these three steps. Begin with the first one. Then by thinking of that and understanding it, the second will open itself. Just as a race advances, so individuals have to advance. The steps which the human race has taken to reach to the highest pinnacles of religious thought, every individual will have to take. Only, while the human race took millions of years to reach from one step to another, individuals may live the whole life of the human race in a much shorter duration. But each one of us will have to go through these steps. Those of you who are non-dualists look back to the period of your lives when you were strong dualists. As soon as you think you are a body and a mind, you will have to take the whole of this dream. If you take one portion, you must take the whole. The man who says, here is this world, and there is no (Personal) God, is a fool; because if there is a world, there will have to be a cause, and that is what is called God. You cannot have an effect without knowing that there is a cause. God will only vanish when this world vanishes; then you will become God (Absolute), and this world will be no longer for you. So long as the dream that you are a body exists, you are bound to see yourself as being born and dying; but as soon as that dream vanishes, so will the dream vanish that you are being born and dying, and so will the other dream that there is a universe vanish. That very thing which we now see as the universe will appear to us as God (Absolute), and that very God who has so long been external will appear to be internal, as our own Self.

Chapter 10

Steps To Realisation

Steps To Realisation

(A class-lecture delivered in America)

First among the qualifications required of the aspirant for Jnâna, or wisdom, come Shama and Dama, which may be taken together. They mean the keeping of the organs in their own centres without allowing them to stray out. I shall explain to you first what the word “organ” means. Here are the eyes; the eyes are not the organs of vision but only the instruments. Unless the organs also are present, I cannot see, even if I have eyes. But, given both the organs and the instruments, unless the mind attaches itself to these two, no vision takes place. So, in each act of perception, three things are necessary — first, the external instruments, then, the internal organs, and lastly, the mind. If any one of them be absent, then there will be no perception. Thus the mind acts through two agencies — one external, and the other internal. When I see things, my mind goes out, becomes externalised; but suppose I close my eyes and begin to think, the mind does not go out, it is internally active. But, in either case, there is activity of the organs. When I look at you and speak to you, both the organs and the instruments are active. When I close my eyes and begin to think, the organs are active, but not the instruments. Without the activity of these organs, there will be no thought. You will find that none of you can think without some symbol. In the case of the blind man, he has also to think through some figure. The organs of sight and hearing are generally very active. You must bear in mind that by the word “organ” is meant the nerve centre in the brain. The eyes and ears are only the instruments of seeing and hearing, and the organs are inside. If the organs are destroyed by any means, even if the eyes or the ears be there, we shall not see or hear. So in order to control the mind, we must first be able to control these organs. To restrain the mind from wandering outward or inward, and keep the organs in their respective centres, is what is meant by the words Shama and Dama. Shama consists in not allowing the mind to externalise, and Dama, in checking the external instruments.

Now comes Uparati which consists in not thinking of things of the senses. Most of our time is spent in thinking about sense-objects, things which we have seen, or we have heard, which we shall see or shall hear, things which

we have eaten, or are eating, or shall eat, places where we have lived, and so on. We think of them or talk of them most of our time. One who wishes to be a Vedantin must give up this habit.

Then comes the next preparation (it is a hard task to be a philosopher!), Titikshâ, the most difficult of all. It is nothing less than the ideal forbearance — “Resist not evil.” This requires a little explanation. We may not resist an evil, but at the same time we may feel very miserable. A man may say very harsh things to me, and I may not outwardly hate him for it, may not answer him back, and may restrain myself from apparently getting angry, but anger and hatred may be in my mind, and I may feel very badly towards that man. That is not non-resistance; I should be without any feeling of hatred or anger, without any thought of resistance; my mind must then be as calm as if nothing had happened. And only when I have got to that state, have I attained to non-resistance, and not before. Forbearance of all misery, without even a thought of resisting or driving it out, without even any painful feeling in the mind, or any remorse — this is Titiksha. Suppose I do not resist, and some great evil comes thereby; if I have Titiksha, I should not feel any remorse for not having resisted. When the mind has attained to that state, it has become established in Titiksha. People in India do extraordinary things in order to practice this Titiksha. They bear tremendous heat and cold without caring, they do not even care for snow, because they take no thought for the body; it is left to itself, as if it were a foreign thing.

The next qualification required is Shraddhâ, faith. One must have tremendous faith in religion and God. Until one has it, one cannot aspire to be a Jnâni. A great sage once told me that not one in twenty millions in this world believed in God. I asked him why, and he told me, “Suppose there is a thief in this room, and he gets to know that there is a mass of gold in the next room, and only a very thin partition between the two rooms; what will be the condition of that thief?” I answered, “He will not be able to sleep at all; his brain will be actively thinking of some means of getting at the gold, and he will think of nothing else.” Then he replied, “Do you believe that a man could believe in God and not go mad to get him? If a man sincerely believes that there is that immense, infinite mine of Bliss, and that It can be reached, would not that man go

mad in his struggle to reach it?" Strong faith in God and the consequent eagerness to reach Him constitute Shradha.

Then comes Samâdhâna, or constant practice, to hold the mind in God. Nothing is done in a day. Religion cannot be swallowed in the form of a pill. It requires hard and constant practice. The mind can be conquered only by slow and steady practice.

Next is Mumukshutva, the intense desire to be free. Those of you who have read Edwin Arnold's *Light of Asia* remember his translation of the first sermon of Buddha, where Buddha says,

Ye suffer from yourselves. None else compels.
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness.

All the misery we have is of our own choosing; such is our nature. The old Chinaman, who having been kept in prison for sixty years was released on the coronation of a new emperor, exclaimed, when he came out, that he could not live; he must go back to his horrible dungeon among the rats and mice; he could not bear the light. So he asked them to kill him or send him back to the prison, and he was sent back. Exactly similar is the condition of all men. We run headlong after all sorts of misery, and are unwilling to be freed from them. Every day we run after pleasure, and before we reach it, we find it is gone, it has slipped through our fingers. Still we do not cease from our mad pursuit, but on and on we go, blinded fools that we are.

In some oil mills in India, bullocks are used that go round and round to grind the oil-seed. There is a yoke on the bullock's neck. They have a piece of wood protruding from the yoke, and on that is fastened a wisp of straw. The bullock is blindfolded in such a way that it can only look forward, and so it stretches its neck to get at the straw; and in doing so, it pushes the piece of wood out a little further; and it makes another attempt with the same result, and yet another, and so on. It never catches the straw, but goes round and round in the hope of getting it, and in so doing, grinds out the oil. In the same way you and I who are born slaves to nature, money and wealth, wives and children, are always chasing a wisp of straw, a mere chimera, and are going through an innumerable round of lives without obtaining what we seek. The great dream is love; we are all going to love and be loved, we are all going to be happy and never meet with misery, but the more we go towards happiness, the more it goes away from us. Thus the world is going on, society goes on, and we, blinded slaves, have to pay for it without knowing. Study your own lives, and find how little of happiness there is in them, and how little in truth you have gained in the course of this wild-goose chase of the world.

Do you remember the story of Solon and Croesus? The king said to the great sage that Asia Minor was a very

happy place. And the sage asked him, "Who is the happiest man? I have not seen anyone very happy." "Nonsense," said Croesus, "I am the happiest man in the world." "Wait, sir, till the end of your life; don't be in a hurry," replied the sage and went away. In course of time that king was conquered by the Persians, and they ordered him to be burnt alive. The funeral pyre was prepared and when poor Croesus saw it, he cried aloud "Solon! Solon!" On being asked to whom he referred, he told his story, and the Persian emperor was touched, and saved his life.

Such is the life-story of each one of us; such is the tremendous power of nature over us. It repeatedly kicks us away, but still we pursue it with feverish excitement. We are always hoping against hope; this hope, this chimera maddens us; we are always hoping for happiness.

There was a great king in ancient India who was once asked four questions, of which one was: "What is the most wonderful thing in the world?" "Hope," was the answer. This is the most wonderful thing. Day and nights we see people dying around us, and yet we think we shall not die; we never think that we shall die, or that we shall suffer. Each man thinks that success will be his, hoping against hope, against all odds, against all mathematical reasoning. Nobody is ever really happy here. If a man be wealthy and have plenty to eat, his digestion is: out of order, and he cannot eat. If a man's digestion be good, and he have the digestive power of a cormorant, he has nothing to put into his mouth. If he be rich, he has no children. If he be hungry and poor, he has a whole regiment of children, and does not know what to do with them. Why is it so? Because happiness and misery are the obverse and reverse of the same coin; he who takes happiness, must take misery also. We all have this foolish idea that we can have happiness without misery, and it has taken such possession of us that we have no control over the senses.

When I was in Boston, a young man came up to me, and gave me a scrap of paper on which he had written a name and address, followed by these words: "All the wealth and all the happiness of the world are yours, if you only know how to get them. If you come to me, I will teach you how to get them. Charge, \$ 5." He gave me this and said, "What do you think of this?" I said, "Young man, why don't you get the money to print this? You have not even enough money to get this printed!" He did not understand this. He was infatuated with the idea that he could get immense wealth and happiness without any trouble. There are two extremes into which men are running; one is extreme optimism, when everything is rosy and nice and good; the other, extreme pessimism, when everything seems to be against them. The majority of men have more or less undeveloped brains. One in a million we see with a well-developed brain; the rest either have peculiar idiosyncrasies, or are monomaniacs.

Naturally we run into extremes. When we are healthy and young, we think that all the wealth of the world will be

ours, and when later we get kicked about by society like footballs and get older, we sit in a corner and croak and throw cold water on the enthusiasm of others. Few men know that with pleasure there is pain, and with pain, pleasure; and as pain is disgusting, so is pleasure, as it is the twin brother of pain. It is derogatory to the glory of man that he should be going after pain, and equally derogatory, that he should be going after pleasure. Both should be turned aside by men whose reason is balanced. Why will not men seek freedom from being played upon? This moment we are whipped, and when we begin to weep, nature gives us a dollar; again we are whipped, and when we weep, nature gives us a piece of ginger-bread, and we begin to laugh again.

The sage wants liberty; he finds that sense-objects are all vain and that there is no end to pleasures and pains. How many rich people in the world want to find fresh pleasures! All pleasures are old, and they want new ones. Do you not see how many foolish things they are inventing every day, just to titillate the nerves for a moment, and that done, how there comes a reaction? The majority of people are just like a flock of sheep. If the leading sheep falls into a ditch, all the rest follow and break their necks. In the same way, what one leading member of a society does, all the others do, without thinking what they are doing. When a man begins to see the vanity of worldly things, he will feel he ought not to be thus played upon or borne along by nature. That is slavery. If a man has a few kind words said to him, he begins to smile, and when he hears a few harsh words, he begins to weep. He is a slave to a bit of bread, to a breath of air; a slave to dress, a slave to patriotism, to country, to name, and to fame. He is thus in the midst of slavery and the real man has become buried within, through his bondage. What you call man is a slave. When one realises all this slavery, then comes the desire to be free; an intense desire comes. If a piece of burning charcoal be placed on a man's head, see how he struggles to throw it off. Similar will be the struggles for freedom of a man who really understands that he is a slave of nature.

We have now seen what Mumukshutva, or the desire to be free, is. The next training is also a very difficult one. Nityânitya-Viveka — discriminating between that which is true and that which is untrue, between the eternal and the transitory. God alone is eternal, everything else is transitory. Everything dies; the angels die, men die, animals die, earths die, sun, moon, and stars, all die; everything undergoes constant change. The mountains of today were the oceans of yesterday and will be oceans tomorrow. Everything is in a state of flux. The whole universe is a mass of change. But there is One who never changes, and that is God; and the nearer we get to Him, the less will be the change for us, the less will nature be able to work on us; and when we reach Him, and stand with Him, we shall conquer nature, we shall be masters of phenomena of nature, and they will have no effect on us.

You see, if we really have undergone the above discipline, we really do not require anything else in this world. All knowledge is within us. All perfection is there already in the soul. But this perfection has been covered up by nature; layer after layer of nature is covering this purity of the soul. What have we to do? Really we do not develop our souls at all. What can develop the perfect? We simply take the evil off; and the soul manifests itself in its pristine purity, its natural, innate freedom.

Now begins the inquiry: Why is this discipline so necessary? Because religion is not attained through the ears, nor through the eyes, nor yet through the brain. No scriptures can make us religious. We may study all the books that are in the world, yet we may not understand a word of religion or of God. We may talk all our lives and yet may not be the better for it; we may be the most intellectual people the world ever saw, and yet we may not come to God at all. On the other hand, have you not seen what irreligious men have been produced from the most intellectual training? It is one of the evils of your Western civilisation that you are after intellectual education alone, and take no care of the heart. It only makes men ten times more selfish, and that will be your destruction. When there is conflict between the heart and the brain, let the heart be followed, because intellect has only one state, reason, and within that, intellect works, and cannot get beyond. 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. An intellectual, heartless man never becomes an inspired man. It is always the heart that speaks in the man of love; it discovers a greater instrument than intellect can give you, the instrument of inspiration. Just as the intellect is the instrument of knowledge, so is the heart the instrument of inspiration. In a lower state it is a much weaker instrument than intellect. An ignorant man knows nothing, but he is a little emotional by nature. Compare him with a great professor — what wonderful power the latter possesses! But the professor is bound by his intellect, and he can be a devil and an intellectual man at the same time; but the man of heart can never be a devil; no man with emotion was ever a devil. Properly cultivated, the heart can be changed, and will go beyond intellect; it will be changed into inspiration. Man will have to go beyond intellect in the end. The knowledge of man, his powers of perception, of reasoning and intellect and heart, all are busy churning this milk of the world. Out of long churning comes butter, and this butter is God. Men of heart get the “butter”, and the “buttermilk” is left for the intellectual.

These are all preparations for the heart, for that love, for that intense sympathy appertaining to the heart. It is not at all necessary to be educated or learned to get to God. A sage once told me, “To kill others one must be equipped with swords and shields, but to commit suicide a needle is sufficient; so to teach others, much intel-

lect and learning are necessary, but not so for your own self-illumination." Are you pure? If you are pure, you will reach God. "Blessed are the pure in heart, for they shall see God." If you are not pure, and you know all the sciences in the world, that will not help you at all; you may be buried in all the books you read, but that will not be of much use. It is the heart that reaches the goal. Follow the heart. A pure heart sees beyond the intellect; it gets inspired; it knows things that reason can never know, and whenever there is conflict between the pure heart and the intellect, always side with the pure heart, even if you think what your heart is doing is unreasonable. When it is desirous of doing good to others, your brain may tell you that it is not politic to do so, but follow your heart, and you will find that you make less mistakes than by following your intellect. The pure heart is the best mirror for the reflection of truth, so all these disciplines are for the purification of the heart. And as soon as it is pure, all truths flash upon it in a minute; all truth in the universe will manifest in your heart, if you are sufficiently pure.

The great truths about atoms, and the finer elements, and the fine perceptions of men, were discovered ages ago by men who never saw a telescope, or a microscope, or a laboratory. How did they know all these things? It was through the heart; they purified the heart. It is open to us to do the same today; it is the culture of the heart, really, and not that of the intellect that will lessen the misery of the world.

Intellect has been cultured with the result that hundreds of sciences have been discovered, and their effect has been that the few have made slaves of the many — that is all the good that has been done. Artificial wants have been created; and every poor man, whether he has money or not, desires to have those wants satisfied, and when he cannot, he struggles, and dies in the struggle. This is the result. Through the intellect is not the way to solve the problem of misery, but through the heart. If all this vast amount of effort had been spent in making men purer, gentler, more forbearing, this world would have a thousandfold more happiness than it has today. Always cultivate the heart; through the heart the Lord speaks, and through the intellect you yourself speak.

You remember in the Old Testament where Moses was told, "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We must always approach the study of religion with that reverent attitude. He who comes with a pure heart and a reverent attitude, his heart will be opened; the doors will open for him, and he will see the truth.

If you come with intellect only, you can have a little intellectual gymnastics, intellectual theories, but not truth. Truth has such a face that any one who sees that face becomes convinced. The sun does not require any torch to show it; the sun is self-effulgent. If truth requires evidence, what will evidence that evidence? If something is necessary as witness for truth, where is the witness for

that witness? We must approach religion with reverence and with love, and our heart will stand up and say, this is truth, and this is untruth.

The field of religion is beyond our senses, beyond even our consciousness. We cannot sense God. Nobody has seen God with his eyes or ever will see; nobody has God in his consciousness. I am not conscious of God, nor you, nor anybody. Where is God? Where is the field of religion? It is beyond the senses, beyond consciousness. Consciousness is only one of the many planes in which we work; you will have to transcend the field of consciousness, to go beyond the senses, approach nearer and nearer to your own centre, and as you do that, you will approach nearer and nearer to God. What is the proof of God? Direct perception, Pratyaksha. The proof of this wall is that I perceive it. God has been perceived that way by thousands before, and will be perceived by all who want to perceive Him. But this perception is no sense-perception at all; it is supersensuous, superconscious, and all this training is needed to take us beyond the senses. By means of all sorts of past work and bondages we are being dragged downwards; these preparations will make us pure and light. Bondages will fall off by themselves, and we shall be buoyed up beyond this plane of sense-perception to which we are tied down, and then we shall see, and hear, and feel things which men in the three ordinary states (viz waking, dream, and sleep) neither feel, nor see, nor hear. Then we shall speak a strange language, as it were, and the world will not understand us, because it does not know anything but the senses. True religion is entirely transcendental. Every being that is in the universe has the potentiality of transcending the senses; even the little worm will one day transcend the senses and reach God. 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 realise that he is God. We know there is no progress in a straight line. Every soul moves, as it were, in a circle, and will have to complete it, and no soul can go so low but there will come a time when it will have to go upwards. No one will be lost. We are all projected from one common centre, which is God. The highest as well as the lowest life God ever projected, will come back to the Father of all lives. "From whom all beings are projected, in whom all live, and unto whom they all return; that is God."

Chapter 11

Vedanta And Privilege

Vedanta And Privilege

(Delivered in London)

We have nearly finished the metaphysical portion of the Advaita. One point, and perhaps the most difficult to understand, remains. We have seen so far that, according to the Advaita theory, all we see around us, and the whole universe in fact, is the evolution of that one Absolute. This is called, in Sanskrit, Brahman. The Absolute has become changed into the whole of nature. But here comes a difficulty. How is it possible for the Absolute to change? What made the Absolute to change? By its very definition, the Absolute is unchangeable. Change of the unchangeable would be a contradiction. The same difficulty applies to those who believe in a Personal God. For instance, how did this creation arise? It could not have arisen out of nothing; that would be a contradiction — something coming out of nothing can never be. The effect is the cause in another form. Out of the seed, the big tree grows; the tree is the seed, plus air and water taken in. And if there were any method of testing the amount of the air, and water taken to make the body of the tree, we should find that it is exactly the same as the effect, the tree. Modern science has proved beyond doubt that it is so, that the cause is the effect in another form. The adjustment of the parts of the cause changes and becomes the effect. So, we have to avoid this difficulty of having a universe without a cause, and we are bound to admit that God has become the universe.

But we have avoided one difficulty, and landed in another. In every theory, the idea of God comes through the idea of unchangeability. We have traced historically how the one idea which we have always in mind in the search for God, even in its crudest form, is the idea of freedom; and the idea of freedom and of unchangeability is one and the same. It is the free alone which never changes, and the unchangeable alone which is free; for change is produced by something exterior to a thing, or within itself, which is more powerful than the surroundings. Everything which can be changed is necessarily bound by certain cause or causes, which cannot be unchangeable. Supposing God has become this universe, then God is here and has changed. And suppose the Infinite has become this finite universe, so much of the Infinite has gone, and,

therefore, God is Infinite minus the universe. A changeable God would be no God. To avoid this doctrine of pantheism, there is a very bold theory of the Vedanta. It is that this universe, as we know and think it, does not exist, that the unchangeable has not changed, that the whole of this universe is mere appearance and not reality, that this idea of parts, and little beings, and differentiations is only apparent, not the nature of the thing itself. God has not changed at all, and has not become the universe at all. We see God as the universe, because we have to look through time, space, and causation. It is time, space, and causation that make this differentiation apparently, but not really. This is a very bold theory indeed. Now this theory ought to be explained a little more clearly. It does not mean idealism in the sense in which it is generally understood. It does not say that this universe does not exist; it exists, but at the same time it is not what we take it for. To illustrate this, the example given by the Advaita philosophy is well known. In the darkness of night, a stump of a tree is looked upon as a ghost by some superstitious person, as a policeman by a robber, as a friend by some one waiting for his companion. In all these cases, the stump of the tree did not change, but there are apparent changes, and these changes were in the minds of those who saw it. From the subjective side we can understand it better through psychology. There is something outside of ourselves, the true nature of which is unknown and unknowable to us; let us call it x . And there is something inside, which is also unknown and unknowable to us; let us call it y . The knowable is a combination of x plus y , and everything that we know, therefore, must have two parts, the x outside, and the y inside; and the x plus y is the thing we know. So, every form in the universe is partly our creation and partly something outside. Now what the Vedanta holds is that this x and this y are one and the same.

A very similar conclusion has been arrived at by some western philosophers, especially by Herbert Spencer, and some other modern philosophers. When it is said that the same power which is manifesting itself in the flower is welling up in my own consciousness, it is the very same idea which the Vedantist wants to preach, that the reality of the external world and the reality of the internal world are one and the same. Even the ideas of the internal and

external exist by differentiation and do not exist in the things themselves. For instance, if we develop another sense, the whole world will change for us, showing that it is the subject which will change the object. If I change, the external world changes. The theory of the Vedanta, therefore, comes to this, that you and I and everything in the universe are that Absolute, not parts, but the whole. You are the whole of that Absolute, and so are all others, because the idea of part cannot come into it. These divisions, these limitations, are only apparent, not in the thing itself. I am complete and perfect, and I was never bound, boldly preaches the Vedanta. If you think you are bound, bound you will remain; if you know that you are free, free you are. Thus the end and aim of this philosophy is to let us know that we have been free always, and shall remain free for ever. We never change, we never die, and we are never born. What are all these changes then? What becomes of this phenomenal world? This world is admitted as an apparent world, bound by time, space, and causation, and it comes to what is called the Vivarta-vâda in Sanskrit, evolution of nature, and manifestation of the Absolute. The Absolute does not change, or re-evolve. In the little amoeba is that infinite perfection latent. It is called amoeba from its amoeba covering, and from the amoeba to the perfect man the change is not in what is inside — that remains the same, unchangeable — but the change occurs in the covering.

There is a screen here, and some beautiful scenery outside. There is a small hole in the screen through which we can only catch a glimpse of it. Suppose this hole begins to increase; as it grows larger and larger, more and more of the scenery comes into view, and when the screen has vanished, we come face to face with the whole of the scenery. This scene outside is the soul, and the screen between us and the scenery is Mâyâ — time, space, and causation. There is a little hole somewhere, through which I can catch only a glimpse of the soul. When the hole is bigger, I see more and more, and when the screen has vanished, I know that I am the soul. So changes in the universe are not in the Absolute; they are in nature. Nature evolves more and more, until the Absolute manifests Itself. In everyone It exists; in some It is manifested more than in others. The whole universe is really one. In speaking of the soul, to say that one is superior to another has no meaning. In speaking of the soul, to say that man is superior to the animal or the plant, has no meaning; the whole universe is one. In plants the obstacle to soul-manifestation is very great; in animals a little less; and in man still less; in cultured, spiritual men still less; and in perfect men, it has vanished altogether. All our struggles, exercises, pains, pleasures, tears, and smiles, all that we do and think tend towards that goal, the tearing up of the screen, making the hole bigger, thinning the layers that remain between the manifestation and the reality behind. Our work, therefore, is not to make the soul free, but to get rid of the bondages. The sun is covered by layers of clouds, but remains unaffected by them. The work of the wind is to drive the clouds away, and the more the clouds

disappear, the more the light of the sun appears. There is no change whatsoever in the soul — Infinite, Absolute, Eternal, Knowledge, Bliss, and Existence. Neither can there be birth or death for the soul. Dying, and being born, reincarnation, and going to heaven, cannot be for the soul. These are different appearances, different mirages, different dreams. If a man who is dreaming of this world now dreams of wicked thoughts and wicked deeds, after a certain time the thought of that very dream will produce the next dream. He will dream that he is in a horrible place, being tortured. The man who is dreaming good thoughts and good deeds, after that period of dream is over, will dream he is in a better place; and so on from dream to dream. But the time will come when the whole of this dream will vanish. To everyone of us there must come a time when the whole universe will be found to have been a mere dream, when we shall find that the soul is infinitely better than its surroundings. In this struggle through what we call our environments, there will come a time when we shall find that these environments were almost zero in comparison with the power of the soul. It is only a question of time, and time is nothing in the Infinite. It is a drop in the ocean. We can afford to wait and be calm.

Consciously or unconsciously, therefore, the whole universe is going towards that goal. The moon is struggling to get out of the sphere of attraction of other bodies, and will come out of it, in the long run. But those who consciously strive to get free hasten the time. One benefit from this theory we practically see is that the idea of a real universal love is only possible from this point of view. All are our fellow passengers, our fellow travellers — all life, plants, animals; not only my brother man, but my brother brute, my brother plant; not only my brother the good, but my brother the evil, my brother the spiritual and my brother the wicked. They are all going to the same goal. All are in the same stream, each is hurrying towards that infinite freedom. We cannot stay the course, none can stay it, none can go back, however he may try; he will be driven forward, and in the end he will attain to freedom. Creation means the struggle to get back to freedom, the centre of our being, whence we have been thrown off, as it were. The very fact that we are here, shows that we are going towards the centre, and the manifestation of this attraction towards the centre is what we call love.

The question is asked: From what does this universe come, in what does it remain, to what does it go back? And the answer is: From love it comes, in love it remains, back it goes unto love. Thus we are in a position to understand that, whether one likes it or not, there is no going back for anyone. Everyone has to get to the centre, however he may struggle to go back. Yet if we struggle consciously, knowingly, it will smooth the passage, it will lessen the jar, and quicken the time. Another conclusion we naturally arrive at from this is that all knowledge and all power are within and not without. What we call nature is a reflecting glass — that is all the use of nature — and

all knowledge is this reflection of the within on this glass of nature. What we call powers, secrets of nature, and force, are all within. In the external world are only a series of changes. There is no knowledge in nature; all knowledge comes from the human soul. Man manifests knowledge, discovers it within himself, which is pre-existing through eternity. Everyone is the embodiment of Knowledge, everyone is the embodiment of eternal Bliss, and eternal Existence. The ethical effect is just the same, as we have seen elsewhere, with regard to equality.

But the idea of privilege is the bane of human life. Two forces, as it were, are constantly at work, one making caste, and the other breaking caste; in other words, the one making for privilege, the other breaking down privilege. And whenever privilege is broken down, more and more light and progress come to a race. This struggle we see all around us. Of course there is first the brutal idea of privilege, that of the strong over the weak. There is the privilege of wealth. If a man has more money than another, he wants a little privilege over those who have less. There is the still subtler and more powerful privilege of intellect; because one man knows more than others, he claims more privilege. And the last of all, and the worst, because the most tyrannical, is the privilege of spirituality. If some persons think they know more of spirituality, of God, they claim a superior privilege over everyone else. They say, "Come down and worship us, ye common herds; we are the messengers of God, and you have to worship us." None can be Vedantists, and at the same time admit of privilege to anyone, either mental, physical, or spiritual; absolutely no privilege for anyone. The same power is in every man, the one manifesting more, the other less; the same potentiality is in everyone. Where is the claim to privilege? All knowledge is in every soul, even in the most ignorant; he has not manifested it, but, perhaps, he has not had the opportunity, the environments were not, perhaps, suitable to him. When he gets the opportunity, he will manifest it. The idea that one man is born superior to another has no meaning in the Vedanta; that between two nations one is superior and the other inferior has no meaning whatsoever. Put them in the same circumstances, and see whether the same intelligence comes out or not. Before that you have no right to say that one nation is superior to another. And as to spirituality, no privilege should be claimed there. It is a privilege to serve mankind, for this is the worship of God. God is here, in all these human souls. He is the soul of man. What privilege can men ask? There are no special messengers of God, never were, and never can be. All beings, great or small, are equally manifestations of God; the difference is only in the manifestation. The same eternal message, which has been eternally given, comes to them little by little. The eternal message has been written in the heart of every being; it is there already, and all are struggling to express it. Some, in suitable circumstances, express it a little better than others, but as bearers of the message they are all one. What claim to superiority is there? The most ignorant man, the most ignorant child,

is as great a messenger of God as any that ever existed, and as great as any that are yet to come. For the infinite message is there imprinted once for all in the heart of every being. Wherever there is a being, that being contains the infinite message of the Most High. It is there. The work of the Advaita, therefore, is to break down all these privileges. It is the hardest work of all, and curious to say, it has been less active than anywhere else in the land of its birth. If there is any land of privilege, it is the land which gave birth to this philosophy — privilege for the spiritual man as well as for the man of birth. There they have not so much privilege for money (that is one of the benefits, I think), but privilege for birth and spirituality is everywhere.

Once a gigantic attempt was made to preach Vedantic ethics, which succeeded to a certain extent for several hundred years, and we know historically that those years were the best times of that nation. I mean the Buddhist attempt to break down privilege. Some of the most beautiful epithets addressed to Buddha that I remember are, "Thou the breaker of castes, destroyer of privileges, preacher of equality to all beings." So, he preached this one idea of equality. Its power has been misunderstood to a certain extent in the brotherhood of Shramanas, where we find that hundreds of attempts have been made to make them into a church, with superiors and inferiors. You cannot make much of a church when you tell people they are all gods. One of the good effects of Vedanta has been freedom of religious thought, which India enjoyed throughout all times of its history. It is something to glory in, that it is the land where there was never a religious persecution, where people are allowed perfect freedom in religion.

This practical side of Vedanta morality is necessary as much today as it ever was, more necessary, perhaps, than it ever was, for all this privilege-claiming has become tremendously intensified with the extension of knowledge. The idea of God and the devil, or Ahura Mazda and Ahriman, has a good deal of poetry in it. The difference between God and the devil is in nothing except in unselfishness and selfishness. The devil knows as much as God, is as powerful as God; only he has no holiness — that makes him a devil. Apply the same idea to the modern world: excess of knowledge and power, without holiness, makes human beings devils. Tremendous power is being acquired by the manufacture of machines and other appliances, and privilege is claimed today as it never has been claimed in the history of the world. That is why the Vedanta wants to preach against it, to break down this tyrannising over the souls of men.

Those of you who have studied the Gita will remember the memorable passages: "He who looks upon the learned Brahmin, upon the cow, the elephant, the dog, or the outcast with the same eye, he indeed is the sage, and the wise man"; "Even in this life he has conquered relative existence whose mind is firmly fixed on this sameness, for the Lord is one and the same to all, and the Lord is

pure; therefore those who have this sameness for all, and are pure, are said to be living in God." This is the gist of Vedantic morality — this sameness for all. We have seen that it is the subjective world that rules the objective. Change the subject, and the object is bound to change; purify yourself, and the world is bound to be purified. This one thing requires to be taught now more than ever before. We are becoming more and more busy about our neighbours, and less and less about ourselves. The world will change if we change; if we are pure, the world will become pure. The question is why I should see evil in others. I cannot see evil unless I be evil. I cannot be miserable unless I am weak. Things that used to make me miserable when I was a child, do not do so now. The subject changed, so the object was bound to change; so says the Vedanta. All these things which we call causes of misery and evil, we shall laugh at when we arrive at that wonderful state of equality, that sameness. This is what is called in Vedanta attaining to freedom. The sign of approaching that freedom is more and more of this sameness and equality. In misery and happiness the same, in success and defeat the same — such a mind is nearing that state of freedom.

The mind cannot be easily conquered. Minds that rise into waves at the approach of every little thing at the slightest provocation or danger, in what a state they must be! What to talk of greatness or spirituality, when these changes come over the mind? This unstable condition of the mind must be changed. We must ask ourselves how far we can be acted upon by the external world, and how far we can stand on our own feet, in spite of all the forces outside us. When we have succeeded in preventing all the forces in the world from throwing us off our balance, then alone we have attained to freedom, and not before. That is salvation. It is here and nowhere else; it is this moment. Out of this idea, out of this fountain-head, all beautiful streams of thought have flowed upon the world, generally misunderstood in their expression, apparently contradicting each other. We find hosts of brave and wonderfully spiritual souls, in every nation, taking to caves or forests for meditation, severing their connection with the external world. This is the one idea. And, on the other hand, we find bright, illustrious beings coming into society, trying to raise their fellow men, the poor, the miserable. Apparently these two methods are contradictory. The man who lives in a cave, apart from his fellow-beings, smiles contemptuously upon those who are working for the regeneration of their fellow men. "How foolish!" he says; "what work is there? The world of Maya will always remain the world of Maya; it cannot be changed." If I ask one of our priests in India, "Do you believe in Vedanta?" — he says, "That is my religion; I certainly do; that is my life." "Very well, do you admit the equality of all life, the sameness of everything?" "Certainly, I do." The next moment, when a low-caste man approaches this priest, he jumps to one side of the street to avoid that man. "Why do you jump?" "Because his very touch would have polluted me." "But you were just saying we are all the same,

and you admit there is no difference in souls." He says, "Oh, that is in theory only for householders; when I go into a forest, then I will look upon everyone as the same." You ask one of your great men in England, of great birth and wealth, if he believes as a Christian in the brotherhood of mankind, since all came from God. He answers in the affirmative, but in five minutes he shouts something uncomplimentary about the common herd. Thus, it has been a theory only for several thousand years and never came into practice. All understand it, declare it as the truth, but when you ask them to practice it, they say, it will take millions of years.

There was a certain king who had a huge number of courtiers, and each one of these courtiers declared he was ready to sacrifice his life for his master, and that he was the most sincere being ever born. In course of time, a Sannyâsin came to the king. The king said to him that there never was a king who had so many sincere courtiers as he had. The Sannyasin smiled and said he did not believe that. The king said the Sannyasin could test it if he liked. So the Sannyasin declared that he would make a great sacrifice by which the king's reign would be extended very long, with the condition that there should be made a small tank into which each one of his courtiers should pour a pitcher of milk, in the dark of night. The king smiled and said, "Is this the test?" And he asked his courtiers to come to him, and told them what was to be done. They all expressed their joyful assent to the proposal and returned. In the dead of night, they came and emptied their pitchers into the tank. But in the morning, it was found full of water only. The courtiers were assembled and questioned about the matter. Each one of them had thought there would be so many pitchers of milk that his water would not be detected. Unfortunately most of us have the same idea and we do our share of work as did the courtiers in the story.

There is so much idea of equality, says the priest, that my little privilege will not be detected. So say our rich men, so say the tyrants of every country. There is more hope for the tyrannised over, than for the tyrants. It will take a very long time for tyrants to arrive at freedom, but less time for the others. The cruelty of the fox is much more terrible than the cruelty of the lion. The lion strikes a blow and is quiet for some time afterwards, but the fox trying persistently to follow his prey never misses an opportunity. Priestcraft is in its nature cruel and heartless. That is why religion goes down where priestcraft arises. Says the Vedanta, we must give up the idea of privilege, then will religion come. Before that there is no religion at all.

Do you believe what Christ says, "Sell all that thou hast, and give to the poor?" Practical equality there; no trying to torture the texts, but taking the truth as it is. Do not try to torture texts. I have heard it said that that was preached only to the handful of Jews who listened to Jesus. The same argument will apply to other things also. Do not torture texts; dare to face truth as it is. Even if we cannot

reach to it, let us confess our weakness, but let us not destroy the ideal. Let us hope that we shall attain to it sometime, and strive for it. There it is — “Sell all that thou hast, and give to the poor, and follow me.” Thus, trampling on every privilege and everything in us that works for privilege, let us work for that knowledge which will bring the feeling of sameness towards all mankind. You think that because you talk a little more polished language you are superior to the man in the street. Remember that when you are thinking this, you are not going towards freedom, but are forging a fresh chain for your feet. And, above all, if the pride of spirituality enters into you, woe unto you. It is the most awful bondage that ever existed. Neither can wealth nor any other bondage of the human heart bind the soul so much as this. “I am purer than others”, is the most awful idea that can enter into the human heart. In what sense are you pure? The God in you is the God in all. If you have not known this, you have known nothing. How can there be difference? It is all one. Every being is the temple of the Most High; if you can see that, good, if not, spirituality has yet to come to you.

Chapter 12

Privilege

Privilege

(Delivered at the Sesame Club, London)

Two forces seem to be working throughout nature. One of these is constantly differentiating, and the other is constantly unifying; the one making more and more for separate individuals, the other, as it were, bringing the individuals into a mass, bringing out sameness in the midst of all this differentiation. It seems that the action of these two forces enters into every department of nature and of human life. On the physical plane, we always find the two forces most distinctly at work, separating the individuals, making them more and more distinct from other individuals, and again making them into species and classes, and bringing out similarities of expressions, and form. The same holds good as regards the social life of man. Since the time when society began, these two forces have been at work, differentiating and unifying. Their action appears in various forms, and is called by various names, in different places, and at different times. But the essence is present in all, one making for differentiation, and the other for sameness; the one making for caste, and the other breaking it down; one making for classes and privileges, and the other destroying them. The whole universe seems to be the battle-ground of these two forces. On the one hand, it is urged, that though this unifying process exists, we ought to resist it with all our might, because it leads towards death, that perfect unity is perfect annihilation, and that when the differentiating process that is at work in this universe ceases, the universe comes to an end. It is differentiation that causes the phenomena that are before us; unification would reduce them all to a homogeneous and lifeless matter. Such a thing, of course, mankind wants to avoid. The same argument is applied to all the things and facts that we see around us. It is urged that even in physical body and social classification, absolute sameness would produce natural death and social death. Absolute sameness of thought and feeling would produce mental decay and degeneration. Sameness, therefore, is to be avoided. This has been the argument on the one side, and it has been urged in every country and in various times, with only a change of language. Practically it is the same argument which is urged by the Brahmins of India, when they want to uphold the divisions and castes, when they want to uphold the privileges

of a certain portion of the community, against everybody else. The destruction of caste, they declare, would lead to destruction of society, and boldly they produce the historical fact that theirs has been the longest-lived society. So they, with some show of force, appeal to this argument. With some show of authority they declare that that alone which makes the individual live the longest life must certainly be better than that which produces shorter lives.

On the other hand, the idea of oneness has had its advocates throughout all times. From the days of the Upanishads, the Buddhas, and Christs, and all other great preachers of religion, down to our present day, in the new political aspirations, and in the claims of the oppressed and the downtrodden, and of all those who find themselves bereft of privileges — comes out the one assertion of this unity and sameness. But human nature asserts itself. Those who have an advantage want to keep it, and if they find an argument, however one-sided and crude, they must cling to it. This applies to both sides.

Applied to metaphysics, this question also assumes another form. The Buddhist declares that we need not look for anything which brings unity in the midst of these phenomena, we ought to be satisfied with this phenomenal world. This variety is the essence of life, however miserable and weak it may seem to be; we can have nothing more. The Vedantist declares that unity is the only thing that exists; variety is but phenomenal, ephemeral and apparent. "Look not to variety," says the Vedantist, "go back to unity." "Avoid unity; it is a delusion," says the Buddhist, "go to variety." The same differences of opinion in religion and metaphysics have come down to our own day, for, in fact, the sum-total of the principles of knowledge is very small. Metaphysics and metaphysical knowledge, religion and religious knowledge, reached their culmination five thousand years ago, and we are merely reiterating the same truths in different languages, only enriching them sometimes by the accession of fresh illustrations. So this is the fight, even today. One side wants us to keep to the phenomenal, to all this variation, and points out, with great show of argument, that variation has to remain, for when that stops, everything is gone. What we mean by life has been caused by variation. The other side, at the same time, valiantly points to unity.

Coming to ethics, we find a tremendous departure. It is,

perhaps, the only science which makes a bold departure from this fight. For ethics is unity; its basis is love. It will not look at this variation. The one aim of ethics is this unity, this sameness. The highest ethical codes that mankind has discovered up to the present time know no variation; they have no time to stop to look into it; their one end is to make for that sameness. The Indian mind, being more analytical — I mean the Vedantic mind — found this unity as the result of all its analyses, and wanted to base everything upon this one idea of unity. But as we have seen, in the same country, there were other minds (the Buddhistic) who could not find that unity anywhere. To them all truth was a mass of variation, there was no connection between one thing and another.

I remember a story told by Prof. Max Müller in one of his books, an old Greek story, of how a Brahmin visited Socrates in Athens. The Brahmin asked, "What is the highest knowledge?" And Socrates answered, "To know man is the end and aim of all knowledge." "But how can you know man without knowing God?" replied the Brahmin. The one side, the Greek side, which is represented by modern Europe, insisted upon the knowledge of man; the Indian side, mostly represented by the old religions of the world, insisted upon the knowledge of God. The one sees God in nature, and the other sees nature in God. To us, at the present time, perhaps, has been given the privilege of standing aside from both these aspects, and taking an impartial view of the whole. This is a fact that variation exists, and so it must, if life is to be. This is also a fact that in and through these variations unity must be perceived. This is a fact that God is perceived in nature. But it is also a fact that nature is perceived in God. The knowledge of man is the highest knowledge, and only by knowing man, can we know God. This is also a fact that the knowledge of God is the highest knowledge, and knowing God alone we can know man. Apparently contradictory though these statements may appear, they are the necessity of human nature. The whole universe is a play of unity in variety, and of variety in unity. The whole universe is a play of differentiation and oneness; the whole universe is a play of the finite in the Infinite. We cannot take one without granting the other. But we cannot take them both as facts of the same perception, as facts of the same experience; yet in this way it will always go on.

Therefore, coming to our more particular purpose, which is religion rather than ethics, a state of things, where all variation has died down, giving place to a uniform, dead homogeneity, is impossible so long as life lasts. Nor is it desirable. At the same time, there is the other side of the fact, viz that this unity already exists. That is the peculiar claim — not that this unity has to be made, but that it already exists, and that you could not perceive the variety at all, without it. God is not to be made, but He already exists. This has been the claim of all religions. Whenever one has perceived the finite, he has also perceived the Infinite. Some laid stress on the finite side, and declared

that they perceived the finite without; others laid stress on the Infinite side, and declared they perceived the Infinite only. But we know that it is a logical necessity that we cannot perceive the one without the other. So the claim is that this sameness, this unity, this perfection — as we may call it — is not to be made, it already exists, and is here. We have only to recognise it, to understand it. Whether we know it or not, whether we can express it in clear language or not, whether this perception assumes the force and clearness of a sense-perception or not, it is there. For we are bound by the logical necessity of our minds to confess that it is there, else, the perception of the finite would not be. I am not speaking of the old theory of substance and qualities, but of oneness; that in the midst of all this mass of phenomena, the very fact of the consciousness that you and I are different brings to us, at the same moment, the consciousness that you and I are not different. Knowledge would be impossible without that unity. Without the idea of sameness there would be neither perception nor knowledge. So both run side by side.

Therefore the absolute sameness of conditions, if that be the aim of ethics, appears to be impossible. That all men should be the same, could never be, however we might try. Men will be born differentiated; some will have more power than others; some will have natural capacities, others not; some will have perfect bodies, others not. We can never stop that. At the same time ring in our ears the wonderful words of morality proclaimed by various teachers: "Thus, seeing the same God equally present in all, the sage does not injure Self by the Self, and thus reaches the highest goal. Even in this life they have conquered relative existence whose minds are firmly fixed on this sameness; for God is pure, and God is the same to all. Therefore such are said to be living in God." We cannot deny that this is the real idea; yet at the same time comes the difficulty that the sameness as regards external forms and position can never be attained.

But what can be attained is elimination of privilege. That is really the work before the whole world. In all social lives, there has been that one fight in every race and in every country. The difficulty is not that one body of men are naturally more intelligent than another, but whether this body of men, because they have the advantage of intelligence, should take away even physical enjoyment from those who do not possess that advantage. The fight is to destroy that privilege. That some will be stronger physically than others, and will thus naturally be able to subdue or defeat the weak, is a self-evident fact, but that because of this strength they should gather unto themselves all the attainable happiness of this life, is not according to law, and the fight has been against it. That some people, through natural aptitude, should be able to accumulate more wealth than others, is natural: but that on account of this power to acquire wealth they should tyrannize and ride roughshod over those who cannot acquire so much wealth, is not a part of the law, and the

fight has been against that. The enjoyment of advantage over another is privilege, and throughout ages, the aim of morality has been its destruction. This is the work which tends towards sameness, towards unity, without destroying variety.

Let all these variations remain eternally; it is the very essence of life. We shall all play in this way, eternally. You will be wealthy, and I shall be poor; you will be strong, and I shall be weak; you will be learned and I ignorant; you will be spiritual, and I, less so. But what of that? Let us remain so, but because you are physically or intellectually stronger, you must not have more privilege than I, and that you have more wealth is no reason why you should be considered greater than I, for that sameness is here, in spite of the different conditions.

The work of ethics has been, and will be in the future, not the destruction of variation and the establishment of sameness in the external world — which is impossible for it would bring death and annihilation — but to recognise the unity in spite of all these variations, to recognise the God within, in spite of everything that frightens us, to recognise that infinite strength as the property of everyone in spite of all apparent weakness, and to recognise the eternal, infinite, essential purity of the soul in spite of everything to the contrary that appears on the surface. This we have to recognise. Taking one side alone, one half only of the position, is dangerous and liable to lead to quarrels. We must take the whole thing as it is, stand on it as our basis and work it out in every part of our lives, as individuals and as unit members of society.

Chapter 13

Krishna

Krishna

(Delivered in California, on April 1, 1900)

Almost the same circumstances which gave birth to Buddhism in India surrounded the rise of Krishna. Not only this, the events of that day we find happening in our own times.

There is a certain ideal. At the same time there must always be a large majority of the human race who cannot come up to the ideal, not even intellectually. ... The strong ones carry it out and many times have no sympathy for the weak. The weak to the strong are only beggars. The strong ones march ahead. ... Of course, we see at once that the highest position to take is to be sympathetic and helpful to those who are weak. But then, in many cases the philosopher bars the way to our being sympathetic. If we go by the theory that the whole of this infinite life has to be determined by the few years' existence here and now, ... then it is very hopeless for us, ... and we have no time to look back upon those who are weak. But if these are not the conditions — if the world is only one of the many schools through which we have to pass, if the eternal life is to be moulded and fashioned and guided by the eternal law, and eternal law, eternal chances await everyone — then we need not be in a hurry. We have time to sympathise, to look around, stretch out a helping hand to the weak and bring them up.

With Buddhism we have two words in Sanskrit: one is translated religion, the other, a sect. It is the most curious fact that the disciples and descendants of Krishna have no name for their religion [although] foreigners call it Hinduism or Brâhmanism. There is one religion, and there are many sects. The moment you give it a name, individualise it and separate it from the rest, it is a sect, no more a religion. A sect [proclaims] its own truth and declares that there is no truth anywhere else. Religion believes that there has been, and still is, one religion in the world. There never were two religions. It is the same religion [presenting] different aspects in different places. The task is to conceive the proper understanding of the goal and scope of humanity.

This was the great work of Krishna: to clear our eyes and make us look with broader vision upon humanity in its march upward and onward. His was the first heart that

was large enough to see truth in all, his the first lips that uttered beautiful words for each and all.

This Krishna preceded Buddha by some thousand years. ... A great many people do not believe that he ever existed. Some believe that [the worship of Krishna grew out of] the old sun worship. There seem to be several Krishnas: one was mentioned in the Upanishads, another was king, another a general. All have been lumped into one Krishna. It does not matter much. The fact is, some individual comes who is unique in spirituality. Then all sorts of legends are invented around him. But, all the Bibles and stories which come to be cast upon this one person have to be recast in [the mould of] his character. All the stories of the New Testament have to be modelled upon the accepted life [and] character of Christ. In all of the Indian stories about Buddha the one central note of that whole life is kept up — sacrifice for others. ...

In Krishna we find ... two ideas [stand] supreme in his message: The first is the harmony of different ideas; the second is non-attachment. A man can attain to perfection, the highest goal, sitting on a throne, commanding armies, working out big plans for nations. In fact, Krishna's great sermon was preached on the battlefield.

Krishna saw plainly through the vanity of all the mummeries, mockeries, and ceremonials of the old priests; and yet he saw some good in them.

If you are a strong man, very good! But do not curse others who are not strong enough for you. ... Everyone says, "Woe unto you people! !" Who says, "Woe unto me that I cannot help you?" The people are doing all right to the best of their ability and means and knowledge. Woe unto me that I cannot lift them to where I am!

So the ceremonials, worship of gods, and myths, are all right, Krishna says. ... Why? Because they all lead to the same goal. Ceremonies, books, and forms— all these are links in the chain. Get hold! That is the one thing. If you are sincere and have really got hold of one link, do not let go; the rest is bound to come. [But people] do not get hold. They spend the time quarrelling and determining what they should get hold of, and do not get hold of anything. ... We are always after truth, but never want to get it. We simply want the pleasure to go about and ask. We have a lot of energy and spend it that way. That

is why Krishna says: Get hold of any one of these chains that are stretched out from the common centre. No one step is greater than another. ... Blame no view of religion so far as it is sincere. Hold on to one of these links, and it will pull you to the centre. Your heart itself will teach all the rest. The teacher within will teach all the creeds, all the philosophies. ...

Krishna talks of himself as God, as Christ does. He sees the Deity in himself. And he says, "None can go a day out of my path. All have to come to me. Whosoever wants to worship in whatsoever form, I give him faith in that form, and through that I meet him. ..." [1] His heart is all for the masses.

Independent, Krishna stands out. The very boldness of it frightens us. We depend upon everything — ... upon a few good words, upon circumstances. When the soul wants to depend upon nothing, not even upon life, that is the height of philosophy, the height of manhood. Worship leads to the same goal. Krishna lays great stress upon worship. Worship God!

Various sorts of worship we see in this world. The sick man is very worshipful to God. ... There is the man who loses his fortune; he also prays very much, to get money. The highest worship is that of the man who loves God for God's sake. [The question may be asked :] "Why should there be so much sorrow if there is a God?" The worshipper replies! " ... There is misery in the world; [but] because of that I do not cease to love God. I do not worship Him to take away my [misery]. I love Him because He is love itself." The other [types of worship] are lower-grade; but Krishna has no condemnation for anything. It is better to do something than to stand still. The man who begins to worship God will grow by degrees and begin to love God for love's sake. ...

How to attain purity living this life? Shall we all go to the forest caves? What good would it do? If the mind is not under control, it is no use living in a cave because the same mind will bring all disturbances there. We will find twenty devils in the cave because all the devils are in the mind. If the mind is under control, we can have the cave anywhere, wherever we are.

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. First, believe in this world — that there is meaning behind everything. Everything in the world is good, is holy and beautiful. If you see something evil, think that you are not understanding it in the right light. Throw the burden on yourselves! ... Whenever we are tempted to say that the world is going to the dogs, we ought to analyse ourselves, and we shall find that we have lost the faculty of seeing things as they are.

Work day and night! "Behold, I am the Lord of the Universe. I have no duty. Every duty is bondage. But I work for work's sake. If I ceased to work for a minute, [there

would be chaos]."^[2] So do thou work, without any idea of duty. ...

This world is a play. You are His playmates. Go on and work, without any sorrow, without any misery. See His play in the slums, in the saloons! Work to lift people! Not that they are vile or degraded; Krishna does not say that.

Do you know why so little good work is done? My lady goes to the slum. ... She gives a few ducats and says, "My poor men, take that and be happy!" ... Or my fine woman, walking through the street, sees a poor fellow and throws him five cents. Think of the blasphemy of it! Blessed are we that the Lord has given us his teaching in your own Testament. Jesus says, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It is blasphemy to think that you can help anyone. First root out this idea of helping, and then go to worship. God's children are your Master's children. [And children are but different forms of the father.] You are His servant. ... Serve the living God! God comes to you in the blind, in the halt, in the poor, in the weak, in the diabolical. What a glorious chance for you to worship! The moment you think you are "helping", you undo the whole thing and degrade yourself. Knowing this, work. "What follows?" you say. You do not get that heartbreak, that awful misery. ... Then work is no more slavery. It becomes a play, and joy itself. ... Work! Be unattached! That is the whole secret. If you get attached, you become miserable. ...

With everything we do in life we identify ourselves. Here is a man who says harsh words to me. I feel anger coming on me. In a few seconds anger and I are one, and then comes misery. Attach yourselves to the Lord and to nothing else, because everything else is unreal. Attachment to the unreal will bring misery. There is only one Existence that is real, only one Life in which there is neither object nor [subject]. ...

But unattached love will not hurt you. Do anything — marry, have children. ... Do anything you like — nothing will hurt you. Do nothing with the idea of "mine". Duty for duty's sake; work for work's sake. What is that to you? You stand aside.

When we come to that non-attachment, then we can understand the marvellous mystery of the universe; how it is intense activity and vibration, and at the same time intensest peace and calm; how it is work every moment and rest every moment. That is the mystery of the universe — the impersonal and personal in one, the infinite and finite in one. Then we shall find the secret. "He who finds in the midst of intense activity the greatest rest, and in the midst of the greatest rest intense activity, he has become a Yogi."^[3] He alone is a real worker, none else. We do a little work and break ourselves. Why? We become attached to that work. If we do not become attached, side by side with it we have infinite rest. ...

How hard it is to arrive at this sort of non-attachment! Therefore Krishna shows us the lower ways and methods.

The easiest way for everyone is to do [his or her] work and not take the results. It is our desire that binds us. If we take the results of actions, whether good or evil, we will have to bear them. But if we work not for ourselves, but all for the glory of the Lord, the results will take care of themselves. “To work you have the right, but not to the fruits thereof.”^[4] The soldier works for no results. He does his duty. If defeat comes, it belongs to the general, not to the soldier. We do our duty for love’s sake — love for the general, love for the Lord. ...

If you are strong, take up the Vedanta philosophy and be independent. If you cannot do that, worship God; if not, worship some image. If you lack strength even to do that, do some good works without the idea of gain. Offer everything you have unto the service of the Lord. Fight on! “Leaves and water and one flower — whosoever lays anything on my altar, I receive it with equal delights.”^[5] If you cannot do anything, not a single good work, then take refuge [in the Lord]. “The Lord resides within the heart of the being, making them turn upon His wheel. Do thou with all thy soul and heart take refuge in Him. ...”^[6]

These are some of the general ideas that Krishna preached on this idea of love [in the Gita]. There are [in] other great books, sermons on love — as with Buddha, as with Jesus. ...

A few words about the life of Krishna. There is a great deal of similarity between the lives of Jesus and Krishna. A discussion is going on as to which borrowed of the other. There was the tyrannical king in both places. Both were born in a manger. The parents were bound in both cases. Both were saved by angels. In both cases all the boys born in that year were killed. The childhood is the same. ... Again, in the end, both were killed. Krishna was killed by accident; he took the man who killed him to heaven. Christ was killed, and blessed the robber and took him to heaven.

There are a great many similarities in of the New Testament and the Gita. The human thought goes the same way. ... I will find you the answer in the words of Krishna himself: “Whenever virtue subsides and irreligion prevails, I come down. Again and again I come. Therefore, whenever thou seest a great soul struggling to uplift mankind, know that I am come, and worship. ...”^[7]

At the same time, if he comes as Jesus or as Buddha, why is there so much schism? The preachings must be followed! A Hindu devotee would say: It is God himself who became Christ and Krishna and Buddha and all these [great teachers]. A Hindu philosopher would say: These are the great souls; they are already free. And though free, they refuse to accept their liberation while the whole world is suffering. They come again and again, take a human embodiment and help mankind. They know from their childhood what they are and what they come for. ... They do not come through bondage like we do. ... They come out of their own free will, and cannot help having tremendous spiritual power. We cannot resist it.

The vast mass of mankind is dragged into the whirlpool of spirituality, and the vibration goes on and on because one of these [great souls] gives a push. So it continues until all mankind is liberated and the play of this planet is finished.

Glory unto the great souls whose lives we have been studying! They are the living gods of the world. They are the persons whom we ought to worship. If He comes to me, I can only recognise Him if He takes a human form. He is everywhere, but do we see Him? We can only see Him if He takes the limitation of man. If men and ... animals are manifestations of God, these teachers of mankind are leaders, are Gurus. Therefore, salutations unto you, whose footstool is worshipped by angels! Salutations unto you leaders of the human race! Salutations unto you great teachers! You leaders have our salutations for ever and ever!

Notes

[1] Gita, IV. 12.

[2] Ibid. III. 22-23.

[3] Ibid. IV. 18.

[4] Ibid. II. 47.

[5] Ibid IX. 26.

[6] Ibid XVIII. 61-62.

[7] Ibid. IV. 8; X. 41.

Śrī Caitanya Mahāprabhu is known as mahā-vadānyāvatāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. CC Adi 7.4, Purport: As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva mantra; then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, but these are not considered in the chanting of the Pañca-tattva mantra, namely, śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. Śrī Caitanya Mahāprabhu is known as mahā-vadānyāvatāra, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the mahā-mantra (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva mahā-mantra, and then chant the Hare Kṛṣṇa mahā-mantra. That will be very effective.

Chapter 14

The Gita I

The Gita I

(Delivered in San Francisco, on May 26, 1900)

To understand the Gita requires its historical background. The Gita is a commentary on the Upanishads. The Upanishads are the Bible of India. They occupy the same place as the New Testament does. There are [more than] a hundred books comprising the Upanishads, some very small and some big, each a separate treatise. The Upanishads do not reveal the life of any teacher, but simply teach principles. They are [as it were] shorthand notes taken down of discussion in [learned assemblies], generally in the courts of kings. The word Upanishad may mean "sittings" [or "sitting near a teacher"]. Those of you who may have studied some of the Upanishads can understand how they are condensed shorthand sketches. After long discussions had been held, they were taken down, possibly from memory. The difficulty is that you get very little of the background. Only the luminous points are mentioned there. The origin of ancient Sanskrit is 5000 B.C.; the Upanishads [are at least] two thousand years before that. Nobody knows [exactly] how old they are. The Gita takes the ideas of the Upanishads and in [some] cases the very words. They are strung together with the idea of bringing out, in a compact, condensed, and systematic form, the whole subject the Upanishads deal with.

The [original] scriptures of the Hindus are called the Vedas. They were so vast — the mass of writings — that if the texts alone were brought here, this room would not contain them. Many of them are lost. They were divided into branches, each branch put into the head of certain priests and kept alive by memory. Such men still exist. They will repeat book after book of the Vedas without missing a single intonation. The larger portion of the Vedas has disappeared. The small portion left makes a whole library by itself. The oldest of these contains the hymns of the Rig-Veda. It is the aim of the modern scholar to restore [the sequence of the Vedic compositions]. The old, orthodox idea is quite different, as your orthodox idea of the Bible is quite different from the modern scholar's. The Vedas are divided into two portions: one the Upanishads, the philosophical portion, the other the work portion.

We will try to give a little idea of the work portion. It

consists of rituals and hymns, various hymns addressed to various gods. The ritual portion is composed of ceremonies, some of them very elaborate. A great many priests are required. The priestly function became a science by itself, owing to the elaboration of the ceremonials. Gradually the popular idea of veneration grew round these hymns and rituals. The gods disappeared and in their place were left the rituals. That was the curious development in India. The orthodox Hindu [the Mimâmsaka] does not believe in gods, the unorthodox believe in them. If you ask the orthodox Hindu what the meaning is of these gods in the Vedas, [he will not be able to give any satisfactory answer]. The priests sing these hymns and pour libations and offering into the fire. When you ask the orthodox Hindu the meaning of this, he says that words have the power to produce certain effects. That is all. There is all the natural and supernatural power that ever existed. The Vedas are simply words that have the mystical power to produce effects if the sound intonation is right. If one sound is wrong it will not do. Each one must be perfect. [Thus] what in other religions is called prayer disappeared and the Vedas became the gods. So you see the tremendous importance that was attached to the words of the Vedas. These are the eternal words out of which the whole universe has been produced. There cannot be any thought without the word. Thus whatever there is in this world is the manifestation of thought, and thought can only manifest itself through words. This mass of words by which the unmanifested thought becomes manifest, that is what is meant by the Vedas. It follows that the external existence of everything [depends on the Vedas, for thought] does not exist without the word. If the word "horse" did not exist, none could think of a horse. [So] there must be [an intimate relation between] thought, word, and the external object. What are these words [in reality]? The Vedas. They do not call it Sanskrit language at all. It is Vedic language, a divine language. Sanskrit is a degenerate form. So are all other languages. There is no language older than Vedic. You may ask, "Who wrote the Vedas?" They were not written. The words are the Vedas. A word is Veda, if I can pronounce it rightly. Then it will immediately produce the [desired] effect.

This mass of Vedas eternally exists and all the world is the manifestation of this mass of words. Then when the cycle ends, all this manifestation of energy becomes finer

and finer, becomes only words, then thought. In the next cycle, first the thought changes into words and then out of those words [the whole universe] is produced. If there is something here that is not in the Vedas, that is your delusion. It does not exist.

[Numerous] books upon that subject alone defend the Vedas. If you tell [their authors] that the Vedas must have been pronounced by men first, [they will simply laugh]. You never heard of any [man uttering them for the first time]. Take Buddha's words. There is a tradition that he lived and spoke these words [many times before]. If the Christian stands up and says, "My religion is a historical religion and therefore yours is wrong and ours is true," [the Mimamsaka replies], "Yours being historical, you confess that a man invented it nineteen hundred years ago. That which is true must be infinite and eternal. That is the one test of truth. It never decays, it is always the same. You confess your religion was created by such-and-such a man. The Vedas were not. By no prophets or anything. ... Only infinite words, infinite by their very nature, from which the whole universe comes and goes." In the abstract it is perfectly correct. ... The sound must be the beginning of creation. There must be germ sounds like germ plasm. There cannot be any ideas without the words. ... Wherever there are sensations, ideas, emotions, there must be words. The difficulty is when they say that these four books are the Vedas and nothing else. [Then] the Buddhist will stand up and say, "Ours are Vedas. They were revealed to us later on." That cannot be. Nature does not go on in that way. Nature does not manifest her laws bit by bit, an inch of gravitation today and [another inch] tomorrow. No, every law is complete. There is no evolution in law at all. It is [given] once and for ever. It is all nonsense, this "new religion and better inspiration," and all that. It means nothing. There may be a hundred thousand laws and man may know only a few today. We discover them — that is all. Those old priests with their tremendous [claims about eternal words], having dethroned the gods, took the place of the gods. [They said], "You do not understand the power of words. We know how to use them. We are the living gods of the world. Pay us; we will manipulate the words, and you will get what you want. Can you pronounce the words yourself? You cannot, for, mind you, one mistake will produce the opposite effect. You want to be rich, handsome, have a long life, a fine husband?" Only pay the priest and keep quiet!

Yet there is another side. The ideal of the first part of the Vedas is entirely different from the ideal of the other part, the Upanishads. The ideal of the first part coincides with [that of] all other religions of the world except the Vedanta. The ideal is enjoyment here and hereafter — man and wife, husband and children. Pay your dollar, and the priest will give you a certificate, and you will have a happy time afterwards in heaven. You will find all your people there and have this merry-go-round without end. No tears, no weeping — only laughing. No stomach-ache, but yet eating. No headache, but yet [parties]. That, con-

sidered the priests, was the highest goal of man.

There is another idea in this philosophy which is according to your modern ideas. Man is a slave of nature, and slave eternally he has got to remain. We call it Karma. Karma means law, and it applies everywhere. Everything is bound by Karma. "Is there no way out?" "No! Remain slaves all through the years — fine slaves. We will manipulate the words so that you will only have the good and not the bad side of all — if you will pay [us] enough." That was the ideal of [the Mimamsakas]. These are the ideals which are popular throughout the ages. The vast mass of mankind are never thinkers. Even if they try to think, the [effect of the] vast mass of superstitions on them is terrible. The moment they weaken, one blow comes, and the backbone breaks into twenty pieces. They can only be moved by lures and threats. They can never move of their own accord. They must be frightened, horrified, or terrorised, and they are your slaves for ever. They have nothing else to do but to pay and obey. Everything else is done by the priest. ... How much easier religion becomes! You see, you have nothing to do. Go home and sit quietly. Somebody is doing the whole thing for you. Poor, poor animals!

Side by side, there was the other system. The Upanishads are diametrically opposite in all their conclusions. First of all, the Upanishads believe in God, the creator of the universe, its ruler. You find later on [the idea of a benign Providence]. It is an entirely opposite [conception]. Now, although we hear the priest, the ideal is much more subtle. Instead of many gods they made one God.

The second idea, that you are all bound by the law of Karma, the Upanishads admit, but they declare the way out. The goal of man is to go beyond law. And enjoyment can never be the goal, because enjoyment can only be in nature.

In the third place, the Upanishads condemn all the sacrifices and say that is mummery. That may give you all you want, but it is not desirable, for the more you get, the more you [want], and you run round and round in a circle eternally, never getting to the end — enjoying and weeping. Such a thing as eternal happiness is impossible anywhere. It is only a child's dream. The same energy becomes joy and sorrow.

I have changed my psychology a bit today. I have found the most curious fact. You have a certain idea and you do not want to have it, and you think of something else, and the idea you want to suppress is entirely suppressed. What is that idea? I saw it come out in fifteen minutes. It came out and staggered me. It was strong, and it came in such a violent and terrible fashion [that] I thought here was a madman. And when it was over, all that had happened [was a suppression of the previous emotion]. What came out? It was my own bad impression which had to be worked out. "Nature will have her way. What can suppression do?" ^[1] That is a terrible [statement] in the Gita. It seems it may be a vain struggle after all. You may

have a hundred thousand [urges competing] at the same time. You may repress [them], but the moment the spring rebounds, the whole thing is there again.

[But there is hope]. If you are powerful enough, you can divide your consciousness into twenty parts all at the same time. I am changing my psychology. Mind grows. That is what the Yogis say. There is one passion and it rouses another, and the first one dies. If you are angry, and then happy, the next moment the anger passes away. Out of that anger you manufactured the next state. These states are always interchangeable. Eternal happiness and misery are a child's dream. The Upanishads point out that the goal of man is neither misery nor happiness, but we have to be master of that out of which these are manufactured. We must be masters of the situation at its very root, as it were.

The other point of divergence is: the Upanishads condemn all rituals, especially those that involve the killing of animals. They declare those all nonsense. One school of old philosophers says that you must kill such an animal at a certain time if the effect is to be produced. [You may reply], "But [there is] also the sin of taking the life of the animal; you will have to suffer for that." They say that is all nonsense. How do you know what is right and what is wrong? Your mind says so? Who cares what your mind says? What nonsense are you talking? You are setting your mind against the scriptures. If your mind says something and the Vedas say something else, stop your mind and believe in the Vedas. If they say, killing a man is right, that is right. If you say, "No, my conscience says [otherwise,] it won't do]. The moment you believe in any book as the eternal word, as sacred, no more can you question. I do not see how you people here believe in the Bible whenever you say about [it], "How wonderful those words are, how right and how good!" Because, if you believe in the Bible as the word of God, you have no right to judge at all. The moment you judge, you think you are higher than the Bible. [Then] what is the use of the Bible to you? The priests say, "We refuse to make the comparison with your Bible or anybody's. It is no use comparing, because — what is the authority? There it ends. If you think something is not right, go and get it right according to the Vedas."

The Upanishads believe in that, [but they have a higher standard too]. On the one hand, they do not want to overthrow the Vedas, and on the other they see these animal sacrifices and the priests stealing everybody's money. But in the psychology they are all alike. All the differences have been in the philosophy, [regarding] the nature of the soul. Has it a body and a mind? And is the mind only a bundle of nerves, the motor nerves and the sensory nerves? Psychology, they all take for granted, is a perfect science. There cannot be any difference there. All the fight has been regarding philosophy — the nature of the soul, and God, and all that.

Then another great difference between the priests and the

Upanishads. The Upanishads say, renounce. That is the test of everything. Renounce everything. It is the creative faculty that brings us into all this entanglement. The mind is in its own nature when it is calm. The moment you can calm it, that [very] moment you will know the truth. What is it that is whirling the mind? Imagination, creative activity. Stop creation and you know the truth. All power of creation must stop, and then you know the truth at once.

On the other hand, the priests are all for [creation]. Imagine a species of life [in which there is no creative activity. It is unthinkable]. The people had to have a plan [of evolving a stable society. A system of rigid selection was adopted. For instance,] no people who are blind and halt can be married. [As a result] you will find so much less deformity [in India] than in any other country in the world. Epileptics and insane [people] are very rare [there]. That is owing to direct selection. The priests say, "Let them become Sannyāsins." On the other hand, the Upanishads say, "Oh no, [the] earth's best and finest [and] freshest flowers should be laid upon the altar. The strong, the young, with sound intellect and sound body — they must struggle for the truth."

So with all these divergences of opinion, I have told you that the priests already differentiated themselves into a separate caste. The second is the caste of the kings. ... All the Upanishadic philosophy is from the brains of kings, not priests. There [runs] an economic struggle through every religious struggle. This animal called man has some religious influence, but he is guided by economy. Individuals are guided by something else, but the mass of mankind never made a move unless economy was [involved]. You may [preach a religion that may not be perfect in every detail], but if there is an economic background [to it], and you have the most [ardent champions] to preach it, you can convince a whole country. ...

Whenever any religion succeeds, it must have economic value. Thousands of similar sects will be struggling for power, but only those who meet the real economic problem will have it. Man is guided by the stomach. He walks and the stomach goes first and the head afterwards. Have you not seen that? It will take ages for the head to go first. By the time a man is sixty years of age, he is called out of [the world]. The whole of life is one delusion, and just when you begin to see things the way they are, you are snatched off. So long as the stomach went first you were all right. When children's dreams begin to vanish and you begin to look at things the way they are, the head goes. Just when the head goes first, [you go out].

[For] the religion of the Upanishads to be popularised was a hard task. Very little economy is there, but tremendous altruism. ...

The Upanishads had very little kingdom, although they were discovered by kings that held all the royal power in their hands. So the struggle ... began to be fiercer. Its culminating point came two thousand years after, in

Buddhism. The seed of Buddhism is here, [in] the ordinary struggle between the king and the priest; and [in the struggle] all religion declined. One wanted to sacrifice religion, the other wanted to cling to the sacrifices, to Vedic gods, etc. Buddhism ... broke the chains of the masses. All castes and creeds alike became equal in a minute. So the great religious ideas in India exist, but have yet to be preached: otherwise they do no good. ...

In every country it is the priest who is conservative, for two reasons — because it is his bread and because he can only move with the people. All priests are not strong. If the people say, “Preach two thousand gods,” the priests will do it. They are the servants of the congregation who pay them. God does not pay them. So blame yourselves before blaming the priests. You can only get the government and the religion and the priesthood you deserve, and no better.

So the great struggle began in India and it comes to one of its culminating points in the Gita. When it was causing fear that all India was going to be broken up between [the] two ... [groups], there rose this man Krishna, and in the Gita he tries to reconcile the ceremony and the philosophy of the priests and the people. Krishna is loved and worshipped in the same way as you do Christ. The difference is only in the age. The Hindus keep the birthday of Krishna as you do Christ's. Krishna lived five thousand years ago and his life is full of miracles, some of them very similar to those in the life of Christ. The child was born in prison. The father took him away and put him with the shepherds. All children born in that year were ordered to be killed. ... He was killed; that was his fate.

Krishna was a married man. There are thousands of books about him. They do not interest me much. The Hindus are great in telling stories, you see. [If] the Christian missionaries tell one story from their Bible, the Hindus will produce twenty stories. You say the whale swallowed Jonah; the Hindus say someone swallowed an elephant. ... Since I was a child I have heard about Krishna's life. I take it for granted there must have been a man called Krishna, and his Gita shows he has [left] a wonderful book. I told you, you can understand the character of a man by analysing the fables about him. The fables have the nature [of decorations]. You must find they are all polished and manipulated to fit into the character. For instance, take Buddha. The central idea [is] sacrifice. There are thousands of folklore, but in every case the sacrifice must have been kept up. There are thousands of stories about Lincoln, about some characteristic of that great man. You take all the fables and find the general idea and [know] that that was the central character of the man. You find in Krishna that non-attachment is the central idea. He does not need anything. He does not want anything. He works for work's sake. “Work for work's sake. Worship for worship's sake. Do good because it is good to do good. Ask no more.” That must have been the character of the man. Otherwise these fables could not be brought down to the one idea of non-attachment. The

Gita is not his only sermon. ...

He is the most rounded man I know of, wonderfully developed equally in brain and heart and hand. Every moment [of his] is alive with activity, either as a gentleman, warrior, minister, or something else. Great as a gentleman, as a scholar, as a poet. This all-rounded and wonderful activity and combination of brain and heart you see in the Gita and other books. Most wonderful heart, exquisite language, and nothing can approach it anywhere. This tremendous activity of the man — the impression is still there. Five thousand years have passed and he has influenced millions and millions. Just think what an influence this man has over the whole world, whether you know it or not. My regard for him is for his perfect sanity. No cobwebs in that brain, no superstition. He knows the use of everything, and when it is necessary to [assign a place to each], he is there. Those that talk, go everywhere, question about the mystery of the Vedas, etc., they do not know the truth. They are no better than frauds. There is a place in the Vedas [even] for superstition, for ignorance. The whole secret is to find out the proper place for everything.

Then that heart! He is the first man, way before Buddha, to open the door of religion to every caste. That wonderful mind! That tremendously active life! Buddha's activity was on one plane, the plane of teaching. He could not keep his wife and child and become a teacher at the same time. Krishna preached in the midst of the battlefield. “He who in the midst of intense activity finds himself in the greatest calmness, and in the greatest peace finds intense activity, that is the greatest [Yogi as well as the wisest man].”^[2] It means nothing to this man — the flying of missiles about him. Calm and sedate he goes on discussing the problems of life and death. Each one of the prophets is the best commentary on his own teaching. If you want to know what is meant by the doctrine of the New Testament, you go to Mr. So-and-so. [But] read again and again [the four Gospels and try to understand their import in the light of the wonderful life of the Master as depicted there]. The great men think, and you and I [also] think. But there is a difference. We think and our bodies do not follow. Our actions do not harmonise with our thoughts. Our words have not the power of the words that become Vedas. ... Whatever they think must be accomplished. If they say, “I do this,” the body does it. Perfect obedience. This is the end. You can think yourself God in one minute, but you cannot be [God]. That is the difficulty. They become what they think. We will become [only] by [degrees].

You see, that was about Krishna and his time. In the next lecture we will know more of his book.

Notes

[1] Gita, III. 33.

[2] Ibid. IV. 18.

Chapter 15

The Gita II

The Gita II

(Delivered In San Francisco, on May 28, 1900)

The Gitâ requires a little preliminary introduction. The scene is laid on the battlefield of Kurukshetra. There were two branches of the same race fighting for the empire of India about five thousand years ago. The Pândavas had the right, but the Kauravas had the might. The Pandavas were five brothers, and they were living in a forest. Krishna was the friend of the Pandavas. The Kauravas would not grant them as much land as would cover the point of a needle.

The opening scene is the battlefield, and both sides see their relatives and friends — one brother on one side and another on the other side; a grandfather on one side, grandson on the other side. ... When Arjuna sees his own friends and relatives on the other side and knows that he may have to kill them, his heart gives way and he says that he will not fight. Thus begins the Gita.

For all of us in this world life is a continuous fight. ... Many a time comes when we want to interpret our weakness and cowardice as forgiveness and renunciation. There is no merit in the renunciation of a beggar. If a person who can [give a blow] forbears, there is merit in that. If a person who has, gives up, there is merit in that. We know how often in our lives through laziness and cowardice we give up the battle and try to hypnotise our minds into the belief that we are brave.

The Gita opens with this very significant verse: "Arise, O Prince! Give up this faint-heartedness, this weakness! Stand up and fight!" ^[1] Then Arjuna, trying to argue the matter [with Krishna], brings higher moral ideas, how non-resistance is better than resistance, and so on. He is trying to justify himself, but he cannot fool Krishna. Krishna is the higher Self, or God. He sees through the argument at once. In this case [the motive] is weakness. Arjuna sees his own relatives and he cannot strike them. ...

There is a conflict in Arjuna's heart between his emotionalism and his duty. The nearer we are to [beasts and] birds, the more we are in the hells of emotion. We call it love. It is self-hypnotisation. We are under the control of our [emotions] like animals. A cow can sacrifice its

life for its young. Every animal can. What of that? It is not the blind, birdlike emotion that leads to perfection. ... [To reach] the eternal consciousness, that is the goal of man! There emotion has no place, nor sentimentalism, nor anything that belongs to the senses — only the light of pure reason. [There] man stands as spirit.

Now, Arjuna is under the control of this emotionalism. He is not what he should be — a great self-controlled, enlightened sage working through the eternal light of reason. He has become like an animal, like a baby, just letting his heart carry away his brain, making a fool of himself and trying to cover his weakness with the flowery names of "love" and so on. Krishna sees through that. Arjuna talks like a man of little learning and brings out many reasons, but at the same time he talks the language of a fool.

"The sage is not sorry for those that are living nor for those that die." ^[2] [Krishna says :] "You cannot die nor can I. There was never a time when we did not exist. There will never be a time when we shall not exist. As in this life a man begins with childhood, and [passes through youth and old age, so at death he merely passes into another kind of body]. Why should a wise man be sorry?" ^[3] And where is the beginning of this emotionalism that has got hold of you? It is in the senses. "It is the touch of the senses that brings all this quality of existence: heat and cold, pleasure and pain. They come and go." ^[4] Man is miserable this moment, happy the next. As such he cannot experience the nature of the soul. ...

"Existence can never be non-existence, neither can non-existence ever become existence. ... Know, therefore, that that which pervades all this universe is without beginning or end. It is unchangeable. There is nothing in the universe that can change [the Changeless]. Though this body has its beginning and end, the dweller in the body is infinite and without end." ^[5]

Knowing this, stand up and fight! Not one step back, that is the idea. ... Fight it out, whatever comes. Let the stars move from the sphere! Let the whole world stand against us! Death means only a change of garment. What of it? Thus fight! You gain nothing by becoming cowards. ... Taking a step backward, you do not avoid any misfortune. You have cried to all the gods in the world. Has misery ceased? The masses in India cry to sixty million

gods, and still die like dogs. Where are these gods? ... The gods come to help you when you have succeeded. So what is the use? Die game. ... This bending the knee to superstitions, this selling yourself to your own mind does not befit you, my soul. You are infinite, deathless, birthless. Because you are infinite spirit, it does not befit you to be a slave. ... Arise! Awake! Stand up and fight! Die if you must. There is none to help you. You are all the world. Who can help you?

“Beings are unknown to our human senses before birth and after death. It is only in the interim that they are manifest. What is there to grieve about?”^[6]

“Some look at It [the Self] with wonder. Some talk of It as wonderful. Others hear of It as wonderful. Others, hearing of It, do not understand.”^[7]

But if you say that killing all these people is sinful, then consider this from the standpoint of your own caste-duty. ... “Making pleasure and misery the same, making success and defeat the same, do thou stand up and fight.”^[8]

This is the beginning of another peculiar doctrine of the Gita — the doctrine of non-attachment. That is to say, we have to bear the result of our own actions because we attach ourselves to them. ... “Only what is done as duty for duty’s sake ... can scatter the bondage of Karma.”^[9] There is no danger that you can overdo it. ... “If you do even a little of it, [this Yoga will save you from the terrible round of birth and death].”^[10]

“Know, Arjuna, the mind that succeeds is the mind that is concentrated. The minds that are taken up with two thousand subjects (have) their energies dispersed. Some can talk flowery language and think there is nothing beyond the Vedas. They want to go to heaven. They want good things through the power of the Vedas, and so they make sacrifices.”^[11] Such will never attain any success [in spiritual life] unless they give up all these materialistic ideas.^[12]

That is another great lesson. Spirituality can never be attained unless all material ideas are given up. ... What is in the senses? The senses are all delusion. People wish to retain them [in heaven] even after they are dead — a pair of eyes, a nose. Some imagine they will have more organs than they have now. They want to see God sitting on a throne through all eternity — the material body of God. ... Such men’s desires are for the body, for food and drink and enjoyment. It is the materialistic life prolonged. Man cannot think of anything beyond this life. This life is all for the body. “Such a man never comes to that concentration which leads to freedom.”^[12]

“The Vedas only teach things belonging to the three Gunas, to Sattva, Rajas, and Tamas.”^[13] The Vedas only teach about things in nature. People cannot think anything they do not see on earth. If they talk about heaven, they think of a king sitting on a throne, of people burning incense. It is all nature, nothing beyond nature. The Vedas, therefore, teach nothing but nature. “Go beyond

nature, beyond the dualities of existence, beyond your own consciousness, caring for nothing, neither for good nor for evil.”^[14]

We have identified ourselves with our bodies. We are only body, or rather, possessed of a body. If I am pinched, I cry. All this is nonsense, since I am the soul. All this chain of misery, imagination, animals, gods, and demons, everything, the whole world all this comes from the identification of ourselves with the body. I am spirit. Why do I jump if you pinch me? ... Look at the slavery of it. Are you not ashamed? We are religious! We are philosophers! We are sages! Lord bless us! What are we? Living hells, that is what we are. Lunatics, that is what we are!

We cannot give up the idea [of body]. We are earth-bound. ... Our ideas are burial grounds. When we leave the body we are bound by thousands of elements to those [ideas].

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. “This is the sage who always works for work’s sake without caring for the results. Thus he goes beyond the pain of birth and death. Thus he becomes free.”^[15] Then he sees that this attachment is all delusion. The Self can never be attached. ... Then he goes beyond all the scriptures and philosophies.^[16] If the mind is deluded and pulled into a whirlpool by books and scriptures, what is the good of all these scriptures? One says this, another says that. What book shall you take? Stand alone! See the glory of your own soul, and see that you will have to work. Then you will become a man of firm will.^[17]

Arjuna asks: “Who is a person of established will?”^[18]

[Krishna answers:] “The man who has given up all desires, who desires nothing, not even this life, nor freedom, nor gods, nor work, nor anything. When he has become perfectly satisfied, he has no more cravings.”^[19] He has seen the glory of the Self and has found that the world, and the gods, and heaven are ... within his own Self. Then the gods become no gods; death becomes no death; life becomes no life. Everything has changed. “A man is said to be [illumined] if his will has become firm, if his mind is not disturbed by misery, if he does not desire any happiness, if he is free of all [attachment], of all fear, of all anger.”^[20] ...

“As the tortoise can draw in his legs, and if you strike him, not one foot comes out, even so the sage can draw all his sense-organs inside,” (Ibid. 58.) and nothing can force them out. Nothing can shake him, no temptation or anything. Let the universe tumble about him, it does not make one single ripple in his mind.

Then comes a very important question. Sometimes people fast for days. ... When the worst man has fasted for twenty days, he becomes quite gentle. Fasting and torturing themselves have been practiced by people all over the

world. Krishna's idea is that this is all nonsense. He says that the senses will for the moment recede from the man who tortures himself, but will emerge again with twenty times more [power]. ... What should you do? The idea is to be natural — no asceticism. Go on, work, only mind that you are not attached. The will can never be fixed strongly in the man who has not learnt and practiced the secret of non-attachment.

I go out and open my eyes. If something is there, I must see it. I cannot help it. The mind runs after the senses. Now the senses must give up any reaction to nature.

“Where it is dark night for the [sense-bound] world, the self controlled [man] is awake. It is daylight for him. ... And where the world is awake, the sage sleeps.”^[21] Where is the world awake? In the senses. People want to eat and drink and have children, and then they die a dog's death. ... They are always awake for the senses. Even their religion is just for that. They invent a God to help them, to give them more women, more money, more children — never a God to help them become more god-like! “Where the whole world is awake, the sage sleeps. But where the ignorant are asleep, there the sage keeps awake”^[21] — in the world of light where man looks upon himself not as a bird, not as an animal, not as a body, but as infinite spirit, deathless, immortal. There, where the ignorant are asleep, and do not have time, nor intellect, nor power to understand, there the sage is awake. That is daylight for him.

“As all the rivers of the world constantly pour their waters into the ocean, but the ocean's grand, majestic nature remains undisturbed and unchanged, so even though all the senses bring in sensations from nature, the ocean-like heart of the sage knows no disturbance, knows no fear.”^[22] Let miseries come in millions of rivers and happiness in hundreds! I am no slave to misery! I am no slave to happiness!

Notes

[1] Gita, II. 3.

[2] Ibid. 11.

[3] Ibid. 12-13.

[4] Ibid. 14.

[5] Ibid. 16-18.

[6] Ibid. 28.

[7] Ibid. 29.

[8] Ibid. 38.

[9] Ibid. 39.

[10] Ibid. 40.

[11] Ibid. 41-43.

[12] Ibid. 44.

[13] Ibid. 45.

[14] Ibid. 45.

[15] Ibid. 51.

[16] Ibid. 52.

[17] Ibid. 53.

[18] Ibid. 54.

[19] Ibid. 55.

[20] Ibid. 56.

[21] Ibid. 69.

[22] Ibid. 70.

Chapter 16

The Gita III

The Gita III

(Delivered in San Francisco, on May 29, 1900)

Arjuna asks: “You just advised action, and yet you uphold knowledge of Brahman as the highest form of life. Krishna, if you think that knowledge is better than action, why do you tell me to act?”^[1]

[Shri Krishna]: “From ancient times these two systems have come down to us. The Sâṅkhya philosophers advance the theory of knowledge. The Yogis advance the theory of work. But none can attain to peace by renouncing actions. None in this life can stop activity even for a moment. Nature’s qualities [Gunas] will make him act. He who stops his activities and at the same time is still thinking about them attains to nothing; he only becomes a hypocrite. But he who by the power of his mind gradually brings his sense-organs under control, employing them in work, that man is better. Therefore do thou work.”^[2] ...

“Even if you have known the secret that you have no duty, that you are free, still you have to work for the good of others. Because whatever a great man does, ordinary people will do also.^[3] If a great man who has attained peace of mind and freedom ceases to work, then all the rest without that knowledge and peace will try to imitate him, and thus confusion would arise.^[4]

“Behold, Arjuna, there is nothing that I do not possess and nothing that I want to acquire. And yet I continue to work. If I stopped work for a moment, the whole universe would [be destroyed].^[4] That which the ignorant do with desire for results and gain, let the wise do without any attachment and without any desire for results and gain.”^[5]

Even if you have knowledge, do not disturb the childlike faith of the ignorant. On the other hand, go down to their level and gradually bring them up.^[6] That is a very powerful idea, and it has become the ideal in India. That is why you can see a great philosopher going into a temple and worshipping images. It is not hypocrisy.

Later on we read what Krishna says, “Even those who worship other deities are really worshipping me.”^[7] It is God incarnate whom man is worshipping. Would God be angry if you called Him by the wrong name? He would be no God at all! Can't you understand that whatever a

man has in his own heart is God — even if he worships a stone? What of that!

We will understand more clearly if we once get rid of the idea that religion consists in doctrines. One idea of religion has been that the whole world was born because Adam ate the apple, and there is no way of escape. Believe in Jesus Christ — in a certain man’s death! But in India there is quite a different idea. [There] religion means realisation, nothing else. It does not matter whether one approaches the destination in a carriage with four horses, in an electric car, or rolling on the ground. The goal is the same. For the [Christians] the problem is how to escape the wrath of the terrible God. For the Indians it is how to become what they really are, to regain their lost Selfhood.

...

Have you realised that you are spirit? When you say, “I do,” what is meant by that — this lump of flesh called the body or the spirit, the infinite, ever blessed, effulgent, immortal? You may be the greatest philosopher, but as long as you have the idea that you are the body, you are no better than the little worm crawling under your foot! No excuse for you! So much the worse for you that you know all the philosophies and at the same time think you are the body! Body-gods, that is what you are! Is that religion?

Religion is the realisation of spirit as spirit. What are we doing now? Just the opposite, realising spirit as matter. Out of the immortal God we manufacture death and matter, and out of dead dull matter we manufacture spirit.

...

If you [can realise Brahman] by standing on your head, or on one foot, or by worshipping five thousand gods with three heads each — welcome to it! ... Do it any way you can! Nobody has any right to say anything. Therefore, Krishna says, if your method is better and higher, you have no business to say that another man’s method is bad, however wicked you may think it.

Again, we must consider, religion is a [matter of] growth, not a mass of foolish words. Two thousand years ago a man saw God. Moses saw God in a burning bush. Does what Moses did when he saw God save you? No man’s seeing God can help you the least bit except that it may excite you and urge you to do the same thing. That is the

whole value of the ancients' examples. Nothing more. [Just] signposts on the way. No man's eating can satisfy another man. No man's seeing God can save another man. You have to see God yourself. All these people fighting about what God's nature is — whether He has three heads in one body or five heads in six bodies. Have you seen God? No. ... And they do not believe they can ever see Him. What fools we mortals be! Sure, lunatics!

[In India] it has come down as a tradition that if there is a God, He must be your God and my God. To whom does the sun belong! You say Uncle Sam is everybody's uncle. If there is a God, you ought to be able to see Him. If not, let Him go.

Each one thinks his method is best. Very good! But remember, it may be good for you. One food which is very indigestible to one is very digestible to another. Because it is good for you, do not jump to the conclusion that your method is everybody's method, that Jack's coat fits John and Mary. All the uneducated, uncultured, unthinking men and women have been put into that sort of strait jacket! Think for yourselves. Become atheists! Become materialists! That would be better. Exercises the mind! ... What right have you to say that this man's method is wrong? It may be wrong for you. That is to say, if you undertake the method, you will be degraded; but that does not mean that he will be degraded. Therefore, says Krishna, if you have knowledge and see a man weak, do not condemn him. Go to his level and help him if you can. He must grow. I can put five bucketfuls of knowledge into his head in five hours. But what good will it do? He will be a little worse than before.

Whence comes all this bondage of action? Because we chain the soul with action. According to our Indian system, there are two existences: nature on the one side and the Self, the Atman, on the other. By the word nature is meant not only all this external world, but also our bodies, the mind, the will, even down to what says "I". Beyond all that is the infinite life and light of the soul — the Self, the Atman. ... According to this philosophy the Self is entirely separate from nature, always was and always will be. ... There never was a time, when the spirit could be identified even with the mind. ...

It is self-evident that the food you eat is manufacturing the mind all the time. It is matter. The Self is above any connection with food. Whether you eat or not does not matter. Whether you think or not ... does not matter. It is infinite light. Its light is the same always. If you put a blue or a green glass [before a light], what has that to do with the light? Its colour is unchangeable. It is the mind which changes and gives the different colours. The moment the spirit leaves the body, the whole thing goes to pieces.

The reality in nature is spirit. Reality itself — the light of the spirit — moves and speaks and does everything [through our bodies, minds, etc.]. It is the energy and soul and life of the spirit that is being worked upon in

different ways by matter.... The spirit is the cause of all our thoughts and body-action and everything, but it is untouched by good or evil, pleasure or pain, heat or cold, and all the dualism of nature, although it lends its light to everything.

"Therefore, Arjuna, all these actions are in nature. Nature ... is working out her own laws in our bodies and minds. We identify ourselves with nature and say, 'I am doing this.' This way delusion seizes us."^[8]

We always act under some compulsion. When hunger compels me, I eat. And suffering is still worse — slavery. That real "I" is eternally free. What can compel it to do anything? The sufferer is in nature. It is only when we identify ourselves with the body that we say, "I am suffering; I am Mr. So-and-so" — all such nonsense. But he who has known the truth, holds himself aloof. Whatever his body does, whatever his mind does, he does not care. But mind you, the vast majority of mankind are under this delusion; and whenever they do any good, they feel that they are [the doers]. They are not yet able to understand higher philosophy. Do not disturb their faith! They are shunning evil and doing good. Great idea! Let them have it! ... They are workers for good. By degrees they will think that there is greater glory than that of doing good. They will only witness, and things are done.... Gradually they will understand. When they have shunned all evil and done all good, then they will begin to realise that they are beyond all nature. They are not the doers. They stand [apart]. They are the ... witness. They simply stand and look. Nature is begetting all the universe.... They turn their backs. "In the beginning, O beloved, there only existed that Existence. Nothing else existed. And That [brooding], everything else was created."^[9]

"Even those who know the path act impelled by their own nature. Everyone acts according to his nature. He cannot transcend it."^[10] The atom cannot disobey the law. Whether it is the mental or the physical atom, it must obey the law. "What is the use of [external restraint]?"^[11]

What makes the value of anything in life? Not enjoyment, not possessions. Analyse everything. You will find there is no value except in experience, to teach us something. And in many cases it is our hardships that give us better experience than enjoyment. Many times blows give us better experience than the caresses of nature.... Even famine has its place and value....

According to Krishna, we are not new beings just come into existence. Our minds are not new minds.... In modern times we all know that every child brings [with him] all the past, not only of humanity, but of the plant life. There are all the past chapters, and this present chapter, and there are a whole lot of future chapters before him. Everyone has his path mapped and sketched and planned out for him. And in spite of all this darkness, there cannot be anything uncaused — no event, no circumstance.... It is simply our ignorance. The whole infinite chain of causation ... is bound one link to another back to nature. The

whole universe is bound by that sort of chain. It is the universal [chain of] cause and effect, you receiving one link, one part, I another.... And that [part] is our own nature.

Now Shri Krishna says: "Better die in your own path than attempt the path of another."^[12] This is my path, and I am down here. And you are way up there, and I am always tempted to give up my path thinking I will go there and be with you. And if I go up, I am neither there nor here. We must not lose sight of this doctrine. It is all [a matter of] growth. Wait and grow, and you attain everything; otherwise there will be [great spiritual danger]. Here is the fundamental secret of teaching religion.

What do you mean by "saving people" and all believing in the same doctrine? It cannot be. There are the general ideas that can be taught to mankind. The true teacher will be able to find out for you what your own nature is. Maybe you do not know it. It is possible that what you think is your own nature is all wrong. It has not developed to consciousness. The teacher is the person who ought to know.... He ought to know by a glance at your face and put you on [your path]. We grope about and struggle here and there and do all sorts of things and make no progress until the time comes when we fall into that life-current and are carried on. The sign is that the moment we are in that stream we will float. Then there is no more struggle. This is to be found out. Then die in that [path] rather than giving it up and taking hold of another.

Instead, we start a religion and make a set of dogmas and betray the goal of mankind and treat everyone [as having] the same nature. No two persons have the same mind or the same body. ... No two persons have the same religion....

If you want to be religious, enter not the gate of any organised religions. They do a hundred times more evil than good, because they stop the growth of each one's individual development. Study everything, but keep your own seat firm. If you take my advice, do not put your neck into the trap. The moment they try to put their noose on you, get your neck out and go somewhere else. [As] the bee culling honey from many flowers remains free, not bound by any flower, be not bound.... Enter not the door of any organised religion. [Religion] is only between you and your God, and no third person must come between you. Think what these organised religions have done! What Napoleon was more terrible than those religious persecutions? . . . If you and I organise, we begin to hate every person. It is better not to love, if loving only means hating others. That is no love. That is hell! If loving your own people means hating everybody else, it is the quintessence of selfishness and brutality, and the effect is that it will make you brutes. Therefore, better die working out your own natural religion than following another's natural religion, however great it may appear to you.^[12]

"Beware, Arjuna, lust and anger are the great enemies. These are to be controlled. These cover the knowledge even of those [who are wise]. This fire of lust is un-

quenchable. Its location is in the sense-organs and in the mind. The Self desires nothing.^[13]

"This Yoga I taught in ancient times [to Vivaswân; Vivaswan taught it to Manu]. ... Thus it was that the knowledge descended from one thing to another. But in time this great Yoga was destroyed. That is why I am telling it to you again today."^[14]

Then Arjuna asks, "Why do you speak thus? You are a man born only the other day, and [Vivaswan was born long before you]. What do you mean that you taught him?"^[15]

Then Krishna says, "O Arjuna, you and I have run the cycle of births and deaths many times, but you are not conscious of them all. I am without beginning, birthless, the absolute Lord of all creation. I through my own nature take form. Whenever virtue subsides and wickedness prevails, I come to help mankind. For the salvation of the good, for the destruction of wickedness, for the establishment of spirituality I come from time to time. Whosoever wants to reach me through whatsoever ways, I reach him through that. But know, Arjuna, none can ever swerve from my path."^[16] None ever did. How can we? None swerves from His path.

... All societies are based upon bad generalisation. The law can only be formed upon perfect generalisation. What is the old saying: Every law has its exception? ... If it is a law, it cannot be broken. None can break it. Does the apple break the law of gravitation? The moment a law is broken, no more universe exists. There will come a time when you will break the law, and that moment your consciousness, mind, and body will melt away.

There is a man stealing there. Why does he steal? You punish him. Why can you not make room for him and put his energy to work? ... You say, "You are a sinner," and many will say he has broken the law. All this herd of mankind is forced [into uniformity] and hence all trouble, sin, and weakness.... The world is not as bad as you think. It is we fools who have made it evil. We manufacture our own ghosts and demons, and then ... we cannot get rid of them. We put our hands before our eyes and cry: "Somebody give us light." Fools! Take your hands from your eyes! That is all there is to it.... We call upon the gods to save us and nobody blames himself. That is the pity of it. Why is there so much evil in society? What is it they say? Flesh and the devil and the woman. Why make these things [up]? Nobody asks you to make them [up]. "None, O Arjuna, can swerve from my path."^[17] We are fools, and our paths are foolish. We have to go through all this Mâyâ. God made the heaven, and man made the hell for himself.

"No action can touch me. I have no desire for the results of action. Whosoever knows me thus knows the secret and is not bound by action. The ancient sages, knowing this secret [could safely engage in action]. Do thou work in the same fashion."^[18]

“He who sees in the midst of intense activity, intense calm, and in the midst of intensest peace is intensely active [is wise indeed].^[19] ... This is the question: With every sense and every organ active, have you that tremendous peace [so that] nothing can disturb you? Standing on Market Street, waiting for the car with all the rush ... going on around you, are you in meditation — calm and peaceful? In the cave, are you intensely active there with all quiet about you? If you are, you are a Yogi, otherwise not.

"[The seers call him wise] whose every attempt is free, without any desire for gain, without any selfishness."^[20] Truth can never come to us as long as we are selfish. We colour everything with our own selves. Things come to us as they are. Not that they are hidden, not at all! We hide them. We have the brush. A thing comes, and we do not like it, and we brush a little and then look at it. ... We do not want to know. We paint everything with ourselves. In all action the motive power is selfishness. Everything is hidden by ourselves. We are like the caterpillar which takes the thread out of his own body and of that makes the cocoon, and behold, he is caught. By his own work he imprisons himself. That is what we are doing. The moment I say “me” the thread makes a turn. “I and mine,” another turn. So it goes. ...

We cannot remain without action for a moment. Act! But just as when your neighbour asks you, “Come and help me!” have you exactly the same idea when you are helping yourself. No more. Your body is of no more value than that of John. Don’t do anything more for your body than you do for John. That is religion.

“He whose efforts are bereft of all desire and selfishness has burnt all this bondage of action with the fire of knowledge. He is wise.”^[20] Reading books cannot do that. The ass can be burdened with the whole library; that does not make him learned at all. What is the use of reading many books? “Giving up all attachment to work, always satisfied, not hoping for gain, the wise man acts and is beyond action.”^[21] ...

Naked I came out of my mother’s womb and naked I return. Helpless I came and helpless I go. Helpless I am now. And we do not know [the goal]. It is terrible for us to think about it. We get such odd ideas! We go to a medium and see if the ghost can help us. Think of the weakness! Ghosts, devils, gods, anybody — come on! And all the priests, all the charlatans! That is just the time they get hold of us, the moment we are weak. Then they bring in all the gods.

I see in my country a man becomes strong, educated, becomes a philosopher, and says, “All this praying and bathing is nonsense.” ... The man’s father dies, and his mother dies. That is the most terrible shock a Hindu can have. You will find him bathing in every dirty pool, going into the temple, licking the dust. ... Help anyone! But we are helpless. There is no help from anyone. That is the truth. There have been more gods than human beings;

and yet no help. We die like dogs — no help. Everywhere beastliness, famine, disease, misery, evil! And all are crying for help. But no help. And yet, hoping against hope, we are still screaming for help. Oh, the miserable condition! Oh, the terror of it! Look into your own heart! One half of [the trouble] is not our fault, but the fault of our parents. Born with this weakness, more and more of it was put into our heads. Step by step we go beyond it.

It is a tremendous error to feel helpless. Do not seek help from anyone. We are our own help. If we cannot help ourselves, there is none to help us. ... “Thou thyself art thy only friend, thou thyself thy only enemy. There is no other enemy but this self of mine, no other friend but myself.”^[22] This is the last and greatest lesson, and Oh, what a time it takes to learn it! We seem to get hold of it, and the next moment the old wave comes. The backbone breaks. We weaken and again grasp for that superstition and help. Just think of that huge mass of misery, and all caused by this false idea of going to seek for help!

Possibly the priest says his routine words and expects something. Sixty thousand people look to the skies and pray and pay the priest. Month after month they still look, still pay and pray. ... Think of that! Is it not lunacy? What else is it? Who is responsible? You may preach religion, but to excite the minds of undeveloped children... ! You will have to suffer for that. In your heart of hearts, what are you? For every weakening thought you have put into anybody’s head you will have to pay with compound interest. The law of Karma must have its pound of flesh. ...

There is only one sin. That is weakness. When I was a boy I read Milton’s Paradise Lost. The only good man I had any respect for was Satan. The only saint is that soul that never weakens, faces everything, and determines to die game.

Stand up and die game! ... Do not add one lunacy to another. Do not add your weakness to the evil that is going to come. That is all I have to say to the world. Be strong! ... You talk of ghosts and devils. We are the living devils. The sign of life is strength and growth. The sign of death is weakness. Whatever is weak, avoid! It is death. If it is strength, go down into hell and get hold of it! There is salvation only for the brave. “None but the brave deserves the fair.” None but the bravest deserves salvation. Whose hell? Whose torture? Whose sin? Whose weakness? Whose death? Whose disease?

You believe in God. If you do, believe in the real God. “Thou art the man, thou the woman, thou the young man walking in the strength of youth, ... thou the old man tottering with his stick.”^[23] Thou art weakness. Thou art fear. Thou art heaven, and Thou art hell. Thou art the serpent that would sting. Come thou as fear! Come thou as death! Come thou as misery! ...

All weakness, all bondage is imagination. Speak one word to it, it must vanish. Do not weaken! There is no other way out.... Stand up and be strong! No fear. No

superstition. Face the truth as it is! If death comes — that is the worst of our miseries — let it come! We are determined to die game. That is all the religion I know. I have not attained to it, but I am struggling to do it. I may not, but you may. Go on!

Where one sees another, one hears another so long as there are two, there must be fear, and fear is the mother of all [misery]. Where none sees another, where it is all One, there is none to be miserable, none to be unhappy.^[24] [There is only] the One without a second. Therefore be not afraid. Awake, arise, and stop not till the goal is reached!

Footnotes

- [1] Gita III. 1.
- [2] Ibid. 2-8.
- [3] Ibid. 20-21.
- [4] Ibid. 22-24.
- [5] Ibid. 25.
- [6] Ibid. 26, 29.
- [7] Ibid. IX. 23.
- [8] Ibid. III. 27.
- [9] Chhândogya, VI. ii. 2-3.
- [10] Gita, III. 33.
- [11] Gita, III. 33.
- [12] Ibid. 35.
- [13] Ibid. 37, 40.
- [14] Ibid. IV. 1-3.
- [15] Ibid. 4.
- [16] Ibid. 5-8, 11.
- [17] Ibid. 11.
- [18] Ibid. 14-15.
- [19] Ibid. 18.
- [20] Ibid. 19.
- [21] Ibid. 20.
- [22] Ibid. VI. 5.
- [23] Shvetâshvatara, IV. 3.
- [24] Chhândogya, VII. xxiii-xxiv, (adapted)

Chapter 17

Mohammed

Mohammed

(Delivered on March 25, 1900, in the San Francisco Bay Area)

The ancient message of Krishna is one harmonising three — Buddha's, Christ's and Mohammed's. Each of the three started an idea and carried it to its extreme. Krishna antedates all the other prophets. [Yet, we might say,] Krishna takes the old ideas and synthesises them, [although] his is the most ancient message. His message was for the time being submerged by the advance wave of Buddhism. Today it is the message peculiar to India. If you will have it so, this afternoon I will take Mohammed and bring out the particular work of the great Arabian prophet....

Mohammed [as] a young man ... did not [seem to] care much for religion. He was inclined to make money. He was considered a nice young man and very handsome. There was a rich widow. She fell in love with this young man, and they married. When Mohammed had become emperor over the larger part of the world, the Roman and Persian empires were all under his feet, and he had a number of wives. When one day he was asked which wife he liked best, he pointed to his first wife: "Because she believed [in] me first." Women have faith.... Gain independence, gain everything, but do not lose that characteristic of women! ...

Mohammed's heart was sick at the sin, idolatry and mock worship, superstitions and human sacrifices, and so on. The Jews were degraded by the Christians. On the other hand, the Christians were worse degraded than his own countrymen.

We are always in a hurry. [But] if any great work is to be done, there must be great preparation. ... After much praying, day and night, Mohammed began to have dreams and visions. Gabriel appeared to him in a dream and told him that he was the messenger of truth. He told him that the message of Jesus, of Moses, and all the prophets would be lost and asked him to go and preach. Seeing the Christians preaching politics in the name of Jesus, seeing the Persians preaching dualism, Mohammed said: "Our God is one God. He is the Lord of all that exists. There is no comparison between Him and any other."

God is God. There is no philosophy, no complicated

code of ethics. "Our God is one without a second, and Mohammed is the Prophet." ... Mohammed began to preach it in the streets of Mecca. ... They began to persecute him, and he fled into the city of [Medina]. He began to fight, and the whole race became united. [Mohammedanism] deluged the world in the name of the Lord. The tremendous conquering power! ...

You ... people have very hard ideas and are so superstitious and prejudiced! These messengers must have come from God, else how could they have been so great? You look at every defect. Each one of us has his defects. Who hasn't? I can point out many defects in the Jews. The wicked are always looking for defects. ... Flies come and seek for the [ulcer], and bees come only for the honey in the flower. Do not follow the way of the fly but that of the bee....

Mohammed married quite a number of wives afterwards. Great men may marry two hundred wives each. "Giants" like you, I would not allow to marry one wife. The characters of the great souls are mysterious, their methods past our finding out. We must not judge them. Christ may judge Mohammed. Who are you and I? Little babies. What do we understand of these great souls? ...

[Mohammedanism] came as a message for the masses. ... The first message was equality. ... There is one religion — love. No more question of race, colour, [or] anything else. Join it! That practical quality carried the day. ... The great message was perfectly simple. Believe in one God, the creator of heaven and earth. All was created out of nothing by Him. Ask no questions. ...

Their temples are like Protestant churches. ... no music, no paintings, no pictures. A pulpit in the corner; on that lies the Koran. The people all stand in line. No priest, no person, no bishop. ... The man who prays must stand at the side of the audience. Some parts are beautiful. ...

These old people were all messengers of God. I fall down and worship them; I take the dust of their feet. But they are dead! ... And we are alive. We must go ahead! ... 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 would not be exactly like Jesus. It is

unnecessary that I should be born a Jew. ...

The greatest religion is to be true to your own nature. Have faith in yourselves! If you do not exist, how can God exist, or anybody else? Wherever you are, it is this mind that perceives even the Infinite. I see God, therefore He exists. If I cannot think of God, He does not exist [for me]. This is the grand march of our human progress.

These [great souls] are signposts on the way. That is all they are. They say, "Onward, brothers!" We cling to them; we never want to move. We do not want to think; we want others to think for us. The messengers fulfil their mission. They ask to be up and doing. A hundred years later we cling to the message and go to sleep.

Talking about faith and belief and doctrine is easy, but it is so difficult to build character and to stem the tide of the senses. We succumb. We become hypocrites. ...

[Religion] is not a doctrine, [not] a rule. It is a process. That is all. [Doctrines and rules] are all for exercise. By that exercise we get strong and at last break the bonds and become free. Doctrine is of no use except for gymnastics. ... Through exercise the soul becomes perfect. That exercise is stopped when you say, "I believe." ...

"Whenever virtue subsides and immorality abounds, I take human form. In every age I come for the salvation of the good, for the destruction of the wicked, for the establishment of spirituality."^[1]

[Such] are the great messengers of light. They are our great teachers, our elder brothers. But we must go our own way!

Footnotes

[1] Gita, IV. 7-8.

Chapter 18

Vilvamangala

Vilvamangala^[1]

This is a story from one of the books of India, called "Lives of Saints". There was a young man, a Brahmin by birth, in a certain village. The man fell in love with a bad woman in another village. There was a big river between the two villages, and this man, every day, used to go to that girl, crossing this river in a ferry boat. Now, one day he had to perform the obsequies of his father, and so, although he was longing, almost dying to go to the girl, he could not. The ceremonies had to be performed, and all those things had to be undergone; it is absolutely necessary in Hindu society. He was fretting and fuming and all that, but could not help it. At last the ceremony ended, and night came, and with the night, a tremendous howling storm arose. The rain was pouring down, and the river was lashed into gigantic waves. It was very dangerous to cross. Yet he went to the bank of the river. There was no ferry boat. The ferrymen were afraid to cross, but he would go; his heart was becoming mad with love for the girl, so he would go. There was a log floating down, and he got that, and with the help of it, crossed the river, and getting to the other side dragged the log up, threw it on the bank, and went to the house. The doors were closed. He knocked at the door, but the wind was howling, and nobody heard him. So he went round the walls and at last found what he thought to be a rope, hanging from the wall. He clutched at it, saying to himself, "Oh, my love has left a rope for me to climb." By the help of that rope he climbed over the wall, got to the other side, missed his footing, and fell, and noise aroused the inmates of the house, and the came out and found the man there in a faint. She revived him, and noticing that he was smelling very unpleasantly, she said, "What is the matter with you? Why this stench on your body? How did you come into the house?" He said, "Why, did not my love put that rope there?" She smiled, and said, "What love? We are for money, and do you think that I let down a rope for you, fool that you are? How did you cross the river?" "Why, I got hold of a log of wood." "Let us go and see," said the girl. The rope was a cobra, a tremendously poisonous serpent, whose least touch is death. It had its head in a hole, and was getting in when the man caught hold of its tail, and he thought it was a rope. The madness of love made him do it. When the serpent has its head in its hole, and

its body out, and you catch hold of it, it will not let its head come out; so the man climbed up by it, but the force of the pull killed the serpent. "Where did you get the log?" "It was floating down the river." It was a festering dead body; the stream had washed it down and that he took for a log, which explained why he had such an unpleasant odour. The woman looked at him and said, "I never believed in love; we never do; but, if this is not love, the Lord have mercy on me. We do not know what love is. But, my friend, why do you give that heart to a woman like me? Why do you not give it to God? You will be perfect." It was a thunderbolt to the man's brain. He got a glimpse of the beyond for a moment. "Is there a God?" "Yes, yes, my friend, there is," said the woman. And the man walked on, went into a forest, began to weep and pray. "I want Thee, Oh Lord! This tide of my love cannot find a receptacle in little human beings. I want to love where this mighty river of my love can go, the ocean of love; this rushing tremendous river of my love cannot enter into little pools, it wants the infinite ocean. Thou art there; come Thou to me." So he remained there for years. After years he thought he had succeeded, he became a Sannyasin and he came into the cities. One day he was sitting on the bank of a river, at one of the bathing places, and a beautiful young girl, the wife of a merchant of the city, with her servant, came and passed the place. The old man was again up in him, the beautiful face again attracted him. The Yogi looked and looked, stood up and followed the girl to her home. Presently the husband came by, and seeing the Sannyasin in the yellow garb he said to him, "Come in, sir, what can I do for you?" The Yogi said, "I will ask you a terrible thing." "Ask anything, sir, I am a Grihastha (householder), and anything that one asks I am ready to give." "I want to see your wife." The man said, "Lord, what is this! Well, I am pure, and my wife is pure, and the Lord is a protection to all. Welcome; come in sir." He came in, and the husband introduced him to his wife. "What can I do for you?" asked the lady. He looked and looked, and then said, "Mother, will you give me two pins from your hair?" "Here they are." He thrust them into his two eyes saying "Get away, you rascals! Henceforth no fleshy things for you. If you are to see, see the Shepherd of the groves of Vrindaban with the eyes of the soul. Those are all the eyes you have." So he went back into the forest. There again he wept and wept and wept.

It was all that great flow of love in the man that was struggling to get at the truth, and at last he succeeded; he gave his soul, the river of his love, the right direction, and it came to the Shepherd. The story goes that he saw God in the form of Krishna. Then, for once, he was sorry that he had lost his eyes, and that he could only have the internal vision. He wrote some beautiful poems of love. In all Sanskrit books, the writers first of all salute their Gurus. So he saluted that girl as his first Guru.

Notes

- [1] Found in the papers of Miss S.E. Waldo b Swami Raghavananda when he was in the U.S.A

Chapter 19

The Soul And God

The Soul And God

(Delivered in San Francisco, March 23, 1900)

Whether it was fear or mere inquisitiveness which first led man to think of powers superior to himself, we need not discuss. ... These raised in the mind peculiar worship tendencies, and so on. There never have been [times in the history of mankind] without [some ideal] of worship. Why? What makes us all struggle for something beyond what we see — whether it be a beautiful morning or a fear of dead spirits? ... We need not go back into prehistoric times, for it is a fact present today as it was two thousand years ago. We do not find satisfaction here. Whatever our station in life — [even if we are] powerful and wealthy — we cannot find satisfaction.

Desire is infinite. Its fulfilment is very limited.. There is no end to our desires; but when we go to fulfil them, the difficulty comes. It has been so with the most primitive minds, when their desires were [few]. Even [these] could not be accomplished. Now, with our arts and sciences improved and multiplied, our desires cannot be fulfilled [either]. On the other hand, we are struggling to perfect means for the fulfilment of desires, and the desires are increasing. ...

The most primitive man naturally wanted help from outside for things which he could not accomplish. ...He desired something, and it could not be obtained. He wanted help from other powers. The most ignorant primitive man and the most cultivated man today, each appealing to God and asking for the fulfilment of some desire, are exactly the same. What difference? [Some people] find a great deal of difference. We are always finding much difference in things when there is no difference at all. Both [the primitive man and the cultivated man] plead to the same [power]. You may call it God or Allah or Jehovah. Human beings want something and cannot get it by their own powers, and are after someone who will help them. This is primitive, and it is still present with us. ... We are all born savages and gradually civilise ourselves. ... All of us here, if we search, will find the same fact. Even now this fear does not leave us. We may talk big, become philosophers and all that; but when the blow comes, we find that we must beg for help. We believe in all the superstitions that ever existed. [But] there is no superstition

in the world [that does not have some basis of truth]. If I cover my face and only the tip of my [nose] is showing, still it is a bit of my face. So [with] the superstitions — the little bits are true.

You see, the lowest sort of manifestation of religion came with the burial of the departed. ... First they wrapped them up and put them in mounds, and the spirits of the departed came and lived in the [mounds, at night]. ... Then they began to bury them. ... At the gate stands a terrible goddess with a thousand teeth. ... Then [came] the burning of the body and the flames bore the spirit up. ... The Egyptians brought food and water for the departed.

The next great idea was that of the tribal gods. This tribe had one god and that tribe another. The Jews had their God Jehovah, who was their own tribal god and fought against all the other gods and tribes. That god would do anything to please his own people. If he killed a whole tribe not protected by him, that was all right, quite good. A little love was given, but that love was confined to a small section.

Gradually, higher ideals came. The chief of the conquering tribe was the Chief of chiefs, God of gods. ... So with the Persians when they conquered Egypt. The Persian emperor was the Lord of [lords], and before the emperor nobody could stand. Death was the penalty for anyone who looked at the Persian emperor.

Then came the ideal of God Almighty and All-powerful, the omnipotent, omniscient Ruler of the universe: He lives in heaven, and man pays special tribute to his Most Beloved, who creates everything for man. The whole world is for man. The sun and moon and stars are [for him]. All who have those ideas are primitive men, not civilised and not cultivated at all. All the superior religions had their growth between the Ganga and the Euphrates. ... Outside of India we will find no further development [of religion beyond this idea of God in heaven]. That was the highest knowledge ever obtained outside of India. There is the local heaven where he is and [where] the faithful shall go when they die. ... As far as I have seen, we should call it a very primitive idea. ... Mumbo jumbo in Africa [and] God in heaven — the same. He moves the world, and of course his will is being done everywhere. ...

The old Hebrew people did not care for any heaven. That is one of the reasons they [opposed] Jesus of Nazareth — because he taught life after death. Paradise in Sanskrit means land beyond this life. So the paradise was to make up for all this evil. The primitive man does not care [about] evil. ... He never questions why there should be any. ...

... The word devil is a Persian word. ... The Persians and Hindus [share the Aryan ancestry] upon religious grounds, and ... they spoke the same language, only the words one sect uses for good the other uses for bad. The word Deva is an old Sanskrit word for God, the same word in the Aryan languages. Here the word means the devil. ...

Later on, when man developed [his inner life], he began to question, and to say that God is good. The Persians said that there were two gods — one was bad and one was good. [Their idea was that] everything in this life was good: beautiful country, where there was spring almost the whole year round and nobody died; there was no disease, everything was fine. Then came this Wicked One, and he touched the land, and then came death and disease and mosquitoes and tigers and lions. Then the Aryans left their fatherland and migrated southward. The old Aryans must have lived way to the north. The Jews learnt it [the idea of the devil] from the Persians. The Persians also taught that there will come a day when this wicked god will be killed, and it is our duty to stay with the good god and add our force to him in this eternal struggle between him and the wicked one. ... The whole world will be burnt out and everyone will get a new body.

The Persian idea was that even the wicked will be purified and not be bad any more. The nature of the Aryan was love and poetry. They cannot think of their being burnt [for eternity]. They will all receive new bodies. Then no more death. So that is the best about [religious] ideas outside of India. ...

Along with that is the ethical strain. All that man has to do is to take care of three things: good thought, good word, good deed. That is all. It is a practical, wise religion. Already there has come a little poetry in it. But there is higher poetry and higher thought.

In India we see this Satan in the most ancient part of the Vedas. He just (appears) and immediately disappears. ... In the Vedas the bad god got a blow and disappeared. He is gone, and the Persians took him. We are trying to make him leave the world [al]together. Taking the Persian idea, we are going to make a decent gentleman of him; give him a new body. There was the end of the Satan idea in India.

But the idea of God went on; but mind you, here comes another fact. The idea of God grew side by side with the idea of [materialism] until you have traced it up to the emperor of Persia. But on the other hand comes in metaphysics, philosophy. There is another line of thought, the idea of [the non-dual Âtman, man's] own soul. That also grows. So, outside of India ideas about God had to re-

main in that concrete form until India came to help them out a bit. ... The other nations stopped with that old concrete idea. In this country [America], there are millions who believe that God is [has?] a body. ... Whole sects say it. [They believe that] He rules the world, but there is a place where He has a body. He sits upon a throne. They light candles and sing songs just as they do in our temples.

But in India they are sensible enough never to make [their God a physical being]. You never see in India a temple of Brahmâ. Why? Because the idea of the soul always existed. The Hebrew race never questioned about the soul. There is no soul idea in the Old Testament at all. The first is in the New Testament. The Persians, they became so practical — wonderfully practical people — a fighting, conquering race. They were the English people of the old time, always fighting and destroying their neighbours — too much engaged in that sort of thing to think about the soul. ...

The oldest idea of [the] soul [was that of] a fine body inside this gross one. The gross one disappears and the fine one appears. In Egypt that fine one also dies, and as soon as the gross body disintegrates, the fine one also disintegrates. That is why they built those pyramids [and embalmed the dead bodies of their ancestors, thus hoping to secure immortality for the departed]. ...

The Indian people have no regard for the dead body at all. [Their attitude is:] “Let us take it and burn it.” The son has to set fire to his father's body. ...

There are two sorts of races, the divine and the demonic. The divine think that they are soul and spirit. The demonic think that they are bodies. The old Indian philosophers tried to insist that the body is nothing. “As a man emits his old garment and takes a new one, even so the old body is [shed] and he takes a new one” (Gita, II. 22). In my case, all my surrounding and education were trying to [make me] the other way. I was always associated with Mohammedans and Christians, who take more care of the body. ...

It is only one step from [the body] to the spirit. ... [In India] they became insistent on this ideal of the soul. It became [synonymous with] the idea of God. ... If the idea of the soul begins to expand, [man must arrive at the conclusion that it is beyond name and form]. ... The Indian idea is that the soul is formless. Whatever is form must break some time or other. There cannot be any form unless it is the result of force and matter; and all combinations must dissolve. If such is the case, [if] your soul is [made of name and form, it disintegrates], and you die, and you are no more immortal. If it is double, it has form and it belongs to nature and it obeys nature's laws of birth and death. ... They find that this [soul] is not the mind ... neither a double. ...

Thoughts can be guided and controlled. ... [The Yogis of India] practiced to see how far the thoughts can be guided and controlled. By dint of hard work, thoughts may be

silenced altogether. If thoughts were [the real man], as soon as thought ceases, he ought to die. Thought ceases in meditation; even the mind's elements are quite quiet. Blood circulation stops. His breath stops, but he is not dead. If thought were he, the whole thing ought to go, but they find it does not go. That is practical [proof]. They came to the conclusion that even mind and thought were not the real man. Then speculation showed that it could not be.

I come, I think and talk. In the midst of all [this activity is] this unity [of the Self]. My thought and action are varied, many [fold] ... but in and through them runs ... that one unchangeable One. It cannot be the body. That is changing every minute. It cannot be the mind; new and fresh thoughts [come] all the time. It is neither the body nor the mind. Both body and mind belong to nature and must obey nature's laws. A free mind never will. ...

Now, therefore, this real man does not belong to nature. It is the person whose mind and body belong to nature. So much of nature we are using. Just as you come to use the pen and ink and chair, so he uses so much of nature in fine and in gross form; gross form, the body, and fine form, the mind. If it is simple, it must be formless. In nature alone are forms. That which is not of nature cannot have any forms, fine or gross. It must be formless. It must be omnipresent. Understand this. [Take] this glass on the table. The glass is form and the table is form. So much of the glass-ness goes off, so much of table-ness [when they break]. ...

The soul ... is nameless because it is formless. It will neither go to heaven nor [to hell] any more than it will enter this glass. It takes the form of the vessel it fills. If it is not in space, either of two things is possible. Either the [soul permeates] space or space is in [it]. You are in space and must have a form. Space limits us, binds us, and makes a form of us. If you are not in space, space is in you. All the heavens and the world are in the person. ...

So it must be with God. God is omnipresent. "Without hands [he grasps] everything; without feet he can move. ... "[1] He [is] the formless, the deathless, the eternal. The idea of God came. ... He is the Lord of souls, just as my soul is the [lord] of my body. If my soul left the body, the body would not be for a moment. If He left my soul, the soul would not exist. He is the creator of the universe; of everything that dies He is the destroyer. His shadow is death; His shadow is life.

[The ancient Indian philosophers] thought: ... This filthy world is not fit for man's attention. There is nothing in the universe that is [permanent — neither good nor evil]. ...

I told you ... Satan ... did not have much chance [in India]. Why? Because they were very bold in religion. They were not babies. Have you seen that characteristic of children? They are always trying to throw the blame on someone else. Baby minds [are] trying, when they make

a mistake, to throw the blame upon someone [else]. On the one hand, we say, "Give me this; give me that." On the other hand, we say, "I did not do this; the devil tempted me. The devil did it." That is the history of mankind, weak mankind. ...

Why is evil? Why is [the world] the filthy, dirty hole? We have made it. Nobody is to blame. We put our hand in the fire. The Lord bless us, [man gets] just what he deserves. Only He is merciful. If we pray to Him, He helps us. He gives Himself to us.

That is their idea. They are [of a] poetic nature. They go crazy over poetry. Their philosophy is poetry. This philosophy is a poem. ... All [high thought] in the Sanskrit is written in poetry. Metaphysics, astronomy — all in poetry.

We are responsible, and how do we come to mischief? [You may say], "I was born poor and miserable. I remember the hard struggle all my life." Philosophers say that you are to blame. You do not mean to say that all this sprang up without any cause whatever? You are a rational being. Your life is not without cause, and you are the cause. You manufacture your own life all the time. ... You make and mould your own life. You are responsible for yourself. Do not lay the blame upon anybody, any Satan. You will only get punished a little more. ...

[A man] is brought up before God, and He says, "Thirty-one stripes for you," ... when comes another man. He says, "Thirty stripes: fifteen for that fellow, and fifteen for the teacher — that awful man who taught him." That is the awful thing in teaching. I do not know what I am going to get. I go all over the world. If I have to get fifteen for each one I have taught!...

We have to come to this idea: "This My Mâyâ is divine." It is My activity [My] divinity. "[My Maya] is hard to cross, but those that take refuge in me [go beyond maya]."[2] But you find out that it is very difficult to cross this ocean [of Maya by] yourself. You cannot. It is the old question - hen and egg. If you do any work, that work becomes the cause and produces the effect. That effect [again] becomes the cause and produces the effect. And so on. If you push this down, it never stops. Once you set a thing in motion, there is no more stopping. I do some work, good or bad, [and it sets up a chain reaction].... I cannot stop now.

It is impossible for us to get out from this bondage [by ourselves]. It is only possible if there is someone more powerful than this law of causation, and if he takes mercy on us and drags us out.

And we declare that there is such a one - God. There is such a being, all merciful.... If there is a God, then it is possible for me to be saved. How can you be saved by your own will? Do you see the philosophy of the doctrine of salvation by grace? You Western people are wonderfully clever, but when you undertake to explain philosophy, you are so wonderfully complicated. How can you

save yourself by work, if by salvation you mean that you will be taken out of all this nature? Salvation means just standing upon God, but if you understand what is meant by salvation, then you are the Self.... You are not nature. You are the only thing outside of souls and gods and nature. These are the external existences, and God [is] interpenetrating both nature and soul.

Therefore, just as my soul is [to] my body, we, as it were, are the bodies of God. God-souls-nature — it is one. The One, because, as I say, I mean the body, soul, and mind. But, we have seen, the law of causation pervades every bit of nature, and once you have got caught you cannot get out. When once you get into the meshes of law, a possible way of escape is not [through work done] by you. You can build hospitals for every fly and flea that ever lived.... All this you may do, but it would never lead to salvation.... [Hospitals] go up and they come down again. [Salvation] is only possible if there is some being whom nature never caught, who is the Ruler of nature. He rules nature instead of being ruled by nature. He wills law instead of being downed by law. ... He exists and he is all merciful. The moment you seek Him [He will save you].

Why has He not taken us out? You do not want Him. You want everything but Him. The moment you want Him, that moment you get Him. We never want Him. We say, "Lord, give me a fine house." We want the house, not Him. "Give me health! Save me from this difficulty!" When a man wants nothing but Him, [he gets Him]. "The same love which wealthy men have for gold and silver and possessions, Lord, may I have the same love for Thee. I want neither earth nor heaven, nor beauty nor learning. I do not want salvation. Let me go to hell again and again. But one thing I want: to love Thee, and for love's sake — not even for heaven."

Whatever man desires, he gets. If you always dream of having a body, [you will get another body]. When this body goes away he wants another, and goes on begetting body after body. Love matter and you become matter. You first become animals. When I see a dog gnawing a bone, I say, "Lord help us!" Love body until you become dogs and cats! Still degenerate, until you become minerals — all body and nothing else....

There are other people, who would have no compromise. The road to salvation is through truth. That was another watchword. ...

[Man began to progress spiritually] when he kicked the devil out. He stood up and took the responsibility of the misery of the world upon his own shoulders. But whenever he looked [at the] past and future and [at the] law of causation, he knelt down and said, "Lord, save me, [thou] who [art] our creator, our father, and dearest friend." That is poetry, but not very good poetry, I think. Why not? It is the painting of the Infinite [no doubt]. You have it in every language how they paint the Infinite. [But] it is the infinite of the senses, of the muscles. ...

"[Him] the sun [does not illumine], nor the moon, nor the

stars, [nor] the flash of lightning."^[3] That is another painting of the Infinite, by negative language. ... And the last Infinite is painted in [the] spirituality of the Upanishads. Not only is Vedanta the highest philosophy in the world, but it is the greatest poem....

Mark today, this is the ... difference between the first part of the Vedas and the second. In the first, it is all in [the domain of] sense. But all religions are only [concerned with the] infinite of the external world — nature and nature's God.... [Not so Vedanta]. This is the first light that the human mind throws back [of] all that. No satisfaction [comes] of the infinite [in] space. "[The] Self-existent [One] has [created] the [senses as turned] ... to the outer world. Those therefore who [seek] outside will never find that [which is within]. There are the few who, wanting to know the truth, turn their eyes inward and in their own souls behold the glory [of the Self]."^[4]

It is not the infinite of space, but the real Infinite, beyond space, beyond time.... Such is the world missed by the Occident.... Their minds have been turned to external nature and nature's God. Look within yourself and find the truth that you had [forgotten]. Is it possible for mind to come out of this dream without the help of the gods? Once you start the action, there is no help unless the merciful Father takes us out.

That would not be freedom, [even] at the hands of the merciful God. Slavery is slavery. The chain of gold is quite as bad as the chain of iron. Is there a way out?

You are not bound. No one was ever bound. [The Self] is beyond. It is the all. You are the One; there are no two. God was your own reflection cast upon the screen of Maya. The real God [is the Self]. He [whom man] ignorantly worships is that reflection. [They say that] the Father in heaven is God. Why God? [It is because He is] your own reflection that [He] is God. Do you see how you are seeing God all the time? As you unfold yourself, the reflection grows [clearer].

"Two beautiful birds are there sitting upon the same tree. The one [is] calm, silent, majestic; the one below [the individual self], is eating the fruits, sweet and bitter, and becoming happy and sad. [But when the individual self beholds the worshipful Lord as his own true Self, he grieves no more.]"^[5]

... Do not say "God". Do not say "Thou". Say "I". The language of [dualism] says, "God, Thou, my Father." The language of [non-dualism] says, "Dearer unto me than I am myself. I would have no name for Thee. The nearest I can use is I....

"God is true. The universe is a dream. Blessed am I that I know this moment that I [have been and] shall be free all eternity; ... that I know that I am worshipping only myself; that no nature, no delusion, had any hold on me. Vanish nature from me, vanish [these] gods; vanish worship; ... vanish superstitions, for I know myself. I am the Infinite. All these — Mrs. So-and-so, Mr. So-and-so,

responsibility, happiness, misery — have vanished. I am the Infinite. How can there be death for me, or birth? Whom shall I fear? I am the One. Shall I be afraid of myself? Who is to be afraid of [whom]? I am the one Existence. Nothing else exists. I am everything.”

It is only the question of memory [of your true nature], not salvation by work. Do you get salvation? You are [already] free.

Go on saying, “I am free”. Never mind if the next moment delusion comes and says, “I am bound.” Dehypnotise the whole thing.

[This truth] is first to be heard. Hear it first. Think on it day and night. Fill the mind [with it] day and night: “I am It. I am the Lord of the universe. Never was there any delusion.... ” Meditate upon it with all the strength of the mind till you actually see these walls, houses, everything, melt away — [until] body, everything, vanishes. “I will stand alone. I am the One.” Struggle on! “Who cares! We want to be free; [we] do not want any powers. Worlds we renounce; heavens we renounce; hells we renounce. What do I care about all these powers, and this and that! What do I care if the mind is controlled or uncontrolled! Let it run on. What of that! I am not the mind, Let it go on!”

The sun [shines on the just and on the unjust]. Is he touched by the defective [character] of anyone? “I am He. Whatever [my] mind does, I am not touched. The sun is not touched by shining on filthy places, I am Existence.”

This is the religion of [non-dual] philosophy. [It is] difficult. Struggle on! Down with all superstitions! Neither teachers nor scriptures nor gods [exist]. Down with temples, with priests, with gods, with incarnations, with God himself! I am all the God that ever existed! There, stand up philosophers! No fear! Speak no more of God and [the] superstition of the world. Truth alone triumphs, and this is true. I am the Infinite.

All religious superstitions are vain imaginations. ... This society, that I see you before me, and [that] I am talking to you — this is all superstition; all must be given up. Just see what it takes to become a philosopher! This is the [path] of [Jnâna-] Yoga, the way through knowledge. The other [paths] are easy, slow, ... but this is pure strength of mind. No weakling [can follow this path of knowledge. You must be able to say:] “I am the Soul, the ever free; [I] never was bound. Time is in me, not I in time. God was born in my mind. God the Father, Father of the universe — he is created by me in my own mind....”

Do you call yourselves philosophers? Show it! Think of this, talk [of] this, and [help] each other in this path, and give up all superstition!

Notes

[1] Shvetâshvatara Upanishad, III. 19.

[2] Gita, VII. 14.

[3] Katha Upanishad, II. ii. 15.

[4] Katha Upanishad, II. i. 1.

[5] Mundaka Upanishad, III. i. 1-2.

Chapter 20

Breathing

Breathing

(Delivered in San Francisco, March 28, 1900)

Breathing exercises have been very popular in India from the most ancient times, so much so [that] they form a part of their religion, just as going to church and repeating certain prayers.... I will try to bring those ideas before you.

I have told you how the Indian philosopher reduces the whole universe into two parts — Prāna and Ākāsha.

Prana means force — all that is manifesting itself as movement or possible movement, force, or attraction. ... Electricity, magnetism, all the movements in the body, all [the movements] in the mind — all these are various manifestations of one thing called Prana. The best form of Prana, however, is in [the brain], manifesting itself as light [of understanding]. This light is under the guidance of thought.

The mind ought to control every bit of Prana that has been worked up in the body.... [The] mind should have entire control of the body. That is not [the case] with all. With most of us it is the other way. The mind should be able to control every part of [the body] just at will. That is reason, philosophy; but [when] we come to matters of fact, it is not so. For you, on the other hand, the cart is before the horse. It is the body mastering the mind. If my finger gets pinched, I become sorry. The body works upon the mind. If anything happens which I do not like to happen, I am worried; my mind [is] thrown off its balance. The body is master of the mind. We have become bodies. We are nothing else but bodies just now.

Here [comes] the philosopher to show us the way out, to teach us what we really are. You may reason it out and understand it intellectually, but there is a long way between intellectual understanding and the practical realisation of it. Between the plan of the building and the building itself there is quite a long distance. Therefore there must be various methods [to reach the goal of religion]. In the last course, we have been studying the method of philosophy, trying to bring everything under control, once more asserting the freedom of the soul. ... “It is very difficult. This way is not for [every]body. The embodied mind tries

it with great trouble” (Gita, XII. 5).

A little physical help will make the mind comfortable. What would be more rational than to have the mind itself accomplish the thing? But it cannot. The physical help is necessary for most of us. The system of Rāja-Yoga is to utilise these physical helps, to make use of the powers and forces in the body to produce certain mental states, to make the mind stronger and stronger until it regains its lost empire. By sheer force of will if anyone can attain to that, so much the better. But most of us cannot, so we will use physical means, and help the will on its way.

... The whole universe is a tremendous case of unity in variety. There is only one mass of mind. Different [states] of that mind have different names. [They are] different little whirlpools in this ocean of mind. We are universal and individual at the same time. Thus is the play going on.... In reality this unity is never broken. [Matter, mind, spirit are all one.]

All these are but various names. There is but one fact in the universe, and we look at it from various standpoints. The same [fact] looked at from one standpoint becomes matter. The same one from another standpoint becomes mind. There are not two things. Mistaking the rope for the snake, fear came [to a man] and made him call somebody else to kill the snake. [His] nervous system began to shake; his heart began to beat.... All these manifestations [came] from fear, and he discovered it was a rope, and they all vanished. This is what we see in reality. What even the senses see — what we call matter — that [too] is the Real; only not as we have seen it. The mind [which] saw the rope [and] took it for a snake was not under a delusion. If it had been, it would not have seen anything. One thing is taken for another, not as something that does not exist. What we see here is body, and we take the Infinite as matter.... We are but seeking that Reality. We are never deluded. We always know truth, only our reading of truth is mistaken at times. You can perceive only one thing at a time. When I see the snake, the rope has vanished entirely. And when I see the rope, the snake has vanished. It must be one thing....

When we see the world, how can we see God? Think in your own mind. What is meant by the world is God as seen as all things [by] our senses. Here you see the

snake; the rope is not. When you know the Spirit, everything else will vanish. When you see the Spirit itself, you see no matter, because that which you called matter is the very thing that is Spirit. All these variations are [superimposed] by our senses. The same sun, reflected by a thousand little wavelets, will represent to us thousands of little suns. If I am looking at the universe with my senses, I interpret it as matter and force. It is one and many at the same time. The manifold does not destroy the unity. The millions of waves do not destroy the unity of the ocean. It remains the same ocean. When you look at the universe, remember that we can reduce it to matter or to force. If we increase the velocity, the mass decreases. ... On the other hand, we can increase the mass and decrease the velocity.... We may almost come to a point where all the mass will entirely disappear. ...

Matter cannot be said to cause force nor [can] force [be] the cause of matter. Both are so [related] that one may disappear in the other. There must be a third [factor], and that third something is the mind. You cannot produce the universe from matter, neither from force. Mind is something [which is] neither force nor matter, yet begetting force and matter all the time. In the long run, mind is begetting all force, and that is what is meant by the universal mind, the sum total of all minds. Everyone is creating, and [in] the sum total of all these creations you have the universe — unity in diversity. It is one and it is many at the same time.

The Personal God is only the sum total of all, and yet it is an individual by itself, just as you are the individual body of which each cell is an individual part itself.

Everything that has motion is included in Prana or force. [It is] this Prana which is moving the stars, sun, moon; Prana is gravitation. ...

All forces of nature, therefore, must be created by the universal mind. And we, as little bits of mind, [are] taking out that Prana from nature, working it out again in our own nature, moving our bodies and manufacturing our thought. If [you think] thought cannot be manufactured, stop eating for twenty days and see how you feel. Begin today and count. ... Even thought is manufactured by food. There is no doubt about it.

Control of this Prana that is working everything, control of this Prana in the body, is called Prānāyāma. We see with our common sense that it is the breath [that] is setting everything in motion. If I stop breathing, I stop. If the breath begins, [the body] begins to move. What we want to get at is not the breath itself; it is something finer behind the breath.

[There was once a minister to a great king. The] king, displeased with the minister, ordered him to be confined in the top of [a very high tower. This was done, and the minister was left there to perish. His wife came to the tower at night and called to her husband.] The minister said to her, "No use weeping." He told her to take a little honey, [a beetle], a pack of fine thread, a ball of twine,

and a rope. She tied the fine thread to one of the legs of the beetle and put honey on the top of its head and let it go [with its head up]. [The beetle slowly crept onwards, in the hope of reaching the honey, until at last it reached the top of the tower, when the minister grasped the beetle, and got possession of the silken thread, then the pack thread, then the stout twine, and lastly of the rope. The minister descended from the tower by means of the rope, and made his escape. In this body of ours the breath motion is the "silken thread"; by laying hold of it we grasp the pack thread of the nerve currents, and from these the stout twine of our thoughts, and lastly the rope of Prana, controlling which we reach freedom. (*Vide ante*.)

By the help of things on the material plane, we have to come to finer and finer [perceptions]. The universe is one, whatever point you touch. All the points are but variations of that one point. Throughout the universe is a unity (at bottom).... Even through such a gross thing as breath I can get hold of the Spirit itself.

By the exercise of breathing we begin to feel all the movements of the body that we [now] do not feel. As soon as we begin to feel them, we begin to master them. Thoughts in the germ will open to us, and we will be able to get hold of them. Of course, not all of us have the opportunity nor the will nor the patience nor the faith to pursue such a thing; but there is the common sense idea that is of some benefit to everyone.

The first benefit is health. Ninety-nine per cent of us do not at all breathe properly. We do not inflate the lungs enough.... Regularity [of breath] will purify the body. It quiets the mind.... When you are peaceful, your breath is going on peacefully, [it is] rhythmic. If the breath is rhythmic, you must be peaceful. When the mind is disturbed, the breath is broken. If you can bring the breath into rhythm forcibly by practice, why can you not become peaceful? When you are disturbed, go into the room and close the door. Do not try to control the mind, but go on with rhythmic breathing for ten minutes. The heart will become peaceful. These are common sense benefits that come to everyone. The others belong to the Yogi....

Deep-breathing exercises [are only the first step]. There are about eighty-four [postures for] various exercises. Some [people] have taken up this breathing as the whole [pursuit] of life. They do not do anything without consulting the breath. They are all the time [observing] in which nostril there is more breath. When it is the right, [they] will do certain things, and when [it is] the left, they do other things. When [the breath is] flowing equally through both nostrils, they will worship.

When the breath is coming rhythmically through both nostrils, that is the time to control your mind. By means of the breath you can make the currents of the body move through any part of the body, just [at] will. Whenever [any] part of the body is ill, send the Prana to that part, all by the breath.

Various other things are done. There are sects who are

trying not to breathe at all. They would not do anything that would make them breathe hard. They go into a sort of trance.... Scarcely any part of the body [functions]. The heart almost ceases [to beat].... Most of these exercises are very dangerous; the higher methods [are] for acquiring higher powers. There are whole sects trying to [lighten] the whole body by withdrawal of breath and then they will rise up in the air. I have never seen anyone rise.... I have never seen anyone fly through the air, but the books say so. I do not pretend to know everything. All the time I am seeing most wonderful things.... [Once I observed a] man bringing out fruits and flowers, etc. [out of nowhere].

... The Yogi, when he becomes perfect, can make his body so small it will pass through this wall — this very body. He can become so heavy, two hundred persons cannot lift him. He will be able to fly through the air if he likes. [But] nobody can be as powerful as God Himself. If they could, and one created, another would destroy....

This is in the books. I can [hardly] believe them, nor do I disbelieve them. What I have seen I take....

If the study [improvement?] of things in this world is possible, it is not by competition, it is by regulating the mind. Western people say, “That is our nature; we cannot help it.” Studying your social problems, [I conclude] you cannot solve them either. In some things you are worse off than we are, ... and all these things do not bring the world anywhere at all...

The strong take everything; the weak go to the wall. The poor are waiting.... The man who can take, will take everything. The poor hate that man. Why? Because they are waiting their turn. All the systems they invent, they all teach the same thing. The problem can only be solved in the mind of man.... No law will ever make him do what he does not want to do. ... It is only if [man] wills to be good that he will be good. All the law and juries ... cannot make him good. The almighty man says, “I do not care.” ... The only solution is if we all want to be good. How can that be done?

All knowledge is within [the] mind. Who saw knowledge in the stone, or astronomy in the star? It is all in the human being.

Let us realise [that] we are the infinite power. Who put a limit to the power of mind? Let us realise we are all mind. Every drop has the whole of the ocean in it. That is the mind of man. The Indian mind reflects upon these [powers and potentialities] and wants to bring [them] all out. For himself he doesn't care what happens. It will take a great length of time [to reach perfection]. If it takes fifty thousand years, what of that! ...

The very foundation of society, the formation of it, makes the defect. [Perfection] is only possible if the mind of man is changed, if he, of his own sweet will, changes his mind; and the great difficulty is, neither can he force his own mind.

You may not believe in all the claims of this Raja-Yoga. It is absolutely necessary that every individual can become divine. That is only [possible] when every individual has absolute mastery over his own thoughts.... [The thoughts, the senses] should be all my servants, not my masters. Then only is it possible that evils will vanish....

Education is not filling the mind with a lot of facts. Perfecting the instrument and getting complete mastery of my own mind [is the ideal of education]. If I want to concentrate my mind upon a point, it goes there, and the moment I call, it is free [again]....

That is the great difficulty. By great struggle we get a certain power of concentration, the power of attachment of the mind to certain things. But then there is not the power of detachment. I would give half my life to take my mind off that object! I cannot. It is the power of concentration and attachment as well as the power of detachment [that we must develop]. [If] the man [is] equally powerful in both — that man has attained manhood. You cannot make him miserable even if the whole universe tumbles about his ears. What books can teach you that? You may read any amount of books.... Crowd into the child fifty thousand words a moment, teach him all the theories and philosophies.... There is only one science that will teach him facts, and that is psychology.... And the work begins with control of the breath.

Slowly and gradually you get into the chambers of the mind and gradually get control of the mind. It is a long, [hard struggle]. It must not be taken up as something curious. When one wants to do something, he has a plan. [Raja-Yoga] proposes no faith, no belief, no God. If you believe in two thousand gods, you can try that. Why not? ... [But in Raja-Yoga] it is impersonal principles.

The greatest difficulty is what? We talk and theorise The vast majority of mankind must deal with things that are concrete. For the dull people cannot see all the highest philosophy. Thus it ends. You may be graduates [in] all sciences in the world, ... but if you have not realised, you must become a baby and learn.

... If you give them things in the abstract and infinite, they get lost. Give them things [to do,] a little at a time [Tell them,] “You take [in] so many breaths, you do this.” They go on, [they] understand it, and find pleasure in it. These are the kindergartens of religion. That is why breathing exercises will be so beneficial. I beg you all not to be merely curious. Practise a few days, and if you do not find any benefit, then come and curse me....

The whole universe is a mass of energy, and it is present at every point. One grain is enough for all of us, if we know how to get what there is....

This having to *do* is the poison that is killing us.... [Duty is] what pleases slaves.... [But] I am free! What I do is my play. [I am not a slave. I am] having a little fun — that is all....

The departed spirits — they are weak, are trying to get

vitality from us....

Spiritual vitality can be given from one mind to another. The man who gives is the Guru. The man who receives is the disciple. That is the only way spiritual truth is brought into the world.

[At death] all the senses go into the [mind] and the mind goes into Prana, vitality. The soul goes out and carries part of the mind out with him. He carries a certain part of the vitality, and he carries a certain amount of very fine material also, as the germ of the spiritual body. The Prana cannot exist without some sort of [vehicle].... It gets lodgement in the thoughts, and it will come out again. So you manufacture this new body and new brain. Through that it will manifest....

[Departed spirits] cannot manufacture a body; and those that are very weak do not remember that they are dead.... They try to get more enjoyment from this [spirit] life by getting into the bodies of others, and any person who opens his body to them runs a terrible risk. They seek his vitality....

In this world nothing is permanent except God.... Salvation means knowing the truth. We do not become anything; we are what we are. Salvation [comes] by faith and not by work. It is a question of *knowledge*! You must *know* what you are, and it is done. The dream vanishes. This you [and others] are dreaming here. When they die, they go to [the] heaven [of their dream]. They live in that dream, and [when it ends], they take a nice body [here], and they are good people....

[The wise man says,] “All these [desires] have vanished from me. This time I will not go through all this paraphernalia.” He tries to get knowledge and struggles hard, and he sees what a dream, what a nightmare this is - [this dreaming], and working up heavens and worlds and worse. He laughs at it.

[According to SWAMI VIVEKANANDA HIS SECOND VISIT TO THE WEST (P. 461), this address was delivered on 29 March 1900 under the title “The Science of Breathing”. — Ed.]

Chapter 21

Practical Religion: Breathing And Meditation

Practical Religion: Breathing And Meditation

(Delivered in San Francisco, April 5, 1900)

Everyone's idea of practical religion is according to his theory of practicality and the standpoint he starts from. There is work. There is the system of worship. There is knowledge.

The philosopher thinks ... the difference between bondage and freedom is only caused by knowledge and ignorance. To him, knowledge is the goal, and his practicality is gaining that knowledge.... The worshipper's practical religion is the power of love and devotion. The worker's practical religion consists in doing good works. And so, as in every other thing, we are always trying to ignore the standard of another, trying to bind the whole world to our standard.

Doing good to his fellow-beings is the practical religion of the man full of love. If men do not help to build hospitals, he thinks that they have no religion at all. But there is no reason why everyone should do that. The philosopher, in the same way, may denounce every man who does not have knowledge. People may build twenty thousand hospitals, and the philosopher declares they are but ... the beasts of burden of the gods. The worshipper has his own idea and standard: Men who cannot love God are no good, whatever work they do. The [Yogi believes in] psychic [control and] the conquest of [internal] nature. "How much have you gained towards that? How much control over your senses, over your body?"— that is all the Yogi asks. And, as we said, each one judges the others by his own standard. Men may have given millions of dollars and fed rats and cats, as some do in India. They say that men can take care of themselves, but the poor animals cannot. That is their idea. But to the Yogi the goal is conquest of [internal] nature, and he judges man by that standard....

We are always talking [about] practical religion. But it must be practical in our sense. Especially [so] in the Western countries. The Protestants' ideal is good works. They do not care much for devotion and philosophy. They think there is not much in it. "What is your knowledge!"

[they say]. "Man has to do something!" ... A little humanitarianism! The churches rail day and night against callous agnosticism. Yet they seem to be veering rapidly towards just that. Callous slaves! Religion of utility! That is the spirit just now. And that is why some Buddhists have become so popular in the West. People do not know whether there is a God or not, whether there is a soul or not. [They think :] This world is full of misery. Try to help this world.

The Yoga doctrine, which we are having our lecture on, is not from that standpoint. [It teaches that] there is the soul, and inside this soul is all power. It is already there, and if we can master this body, all the power will be unfolded. All knowledge is in the soul. Why are people struggling? To lessen the misery.... All unhappiness is caused by our not having mastery over the body.... We are all putting the cart before the horse.... Take the system of work, for instance. We are trying to do good by ... comforting the poor. We do not get to the cause which created the misery. It is like taking a bucket to empty out the ocean, and more [water] comes all the time. The Yogi sees that this is nonsense. [He says that] the way out of misery is to know the cause of misery first.... We try to do the good we can. What for? If there is an incurable disease, why should we struggle and take care of ourselves? If the utilitarians say: "Do not bother about soul and God!" what is that to the Yogi and what is it to the world? The world does not derive any good [from such an attitude]. More and more misery is going on all the time....

The Yogi says you are to go to the root of all this. Why is there misery in the world? He answers: "It is all our own foolishness, not having proper mastery of our own bodies. That is all." He advises the means by which this misery can be [overcome]. If you can thus get mastery of your body, all the misery of the world will vanish. Every hospital is praying that more and more sick people will come there. Every time you think of doing some charity, you think there is some beggar to take your charity. If you say, "O Lord, let the world be full of charitable people!" — you mean, let the world be full of beggars also. Let the world be full of good works - let the world be full of misery. This is out-and-out slavishness!

... The Yogi says, religion is practical if you know first why misery exists. All the misery in the world is in the senses. Is there any ailment in the sun, moon, and stars? The same fire that cooks your meal burns the child. Is it the fault of the fire? Blessed be the fire! Blessed be this electricity! It gives light.... Where can you lay the blame? Not on the elements. The world is neither good nor bad; the world is the world. The fire is the fire. If you burn your finger in it, you are a fool. If you [cook your meal and with it satisfy your hunger,] you are a wise man. That is all the difference. Circumstances can never be good or bad. Only the individual man can be good or bad. What is meant by the world being good or bad? Misery and happiness can only belong to the sensuous individual man.

The Yogis say that nature is the enjoyed; the soul is the enjoyer. All misery and happiness — where is it? In the senses. It is the touch of the senses that causes pleasure and pain, heat and cold. If we can control the senses and order what they shall feel — not let them order us about as they are doing now — if they can obey our commands, become our servants, the problem is solved at once. We are bound by the senses; they play upon us, make fools of us all the time.

Here is a bad odour. It will bring me unhappiness as soon as it touches my nose. I am the slave of my nose. If I am not its slave, I do not care. A man curses me. His curses enter my ears and are retained in my mind and body. If I am the master, I shall say: "Let these things go; they are nothing to me. I am not miserable. I do not bother." This is the outright, pure, simple, clear-cut truth.

The other problem to be solved is — is it practical? Can man attain to the power of mastery of the body? ... Yoga says it is practical Supposing it is not — suppose there are doubts in your mind. You have got to try it. There is no other way out....

You may do good works all the time. All the same, you will be the slave of your senses, you will be miserable and unhappy. You may study the philosophy of every religion. Men in this country carry loads and loads of books on their backs. They are mere scholars, slaves of the senses, and therefore happy and unhappy. They read two thousand books, and that is all right; but as soon as a little misery comes, they are worried, anxious.... You call yourselves men! You stand up ... and build hospitals. You are fools!

What is the difference between men and animals? ... "Food and [sleep], procreation of the species, and fear exist in common with the animals. There is one difference: Man can control all these and become God, the master." Animals cannot do it. Animals can do charitable work. Ants do it. Dogs do it. What is the difference then? Men can be masters of themselves. They can resist the reaction to anything.... The animal cannot resist anything. He is held ... by the string of nature everywhere. That is all the distinction. One is the master of nature, the other the slave of nature. What is nature? The five senses....

[The conquest of internal nature] is the only way out, according to Yoga.... The thirst for God is religion.... Good works and all that [merely] make the mind a little quiet. To practice this — to be perfect — all depends upon our past. I have been studying [Yoga] all my life and have made very little progress yet. But I have got enough [result] to believe that this is the only true way. The day will come when I will be master of myself. If not in this life, [in another life]. I will struggle and never let go. Nothing is lost. If I die this moment, all my past struggles [will come to my help]. Have you not seen what makes the difference between one man and another? It is their past. The past habits make one man a genius and another man a fool. You may have the power of the past and can succeed in five minutes. None can predict the moment of time. We all have to attain [perfection] some time or other.

The greater part of the practical lessons which the Yogi gives us is in the mind, the power of concentration and meditation.... We have become so materialistic. When we think of ourselves, we find only the body. The body has become the ideal, nothing else. Therefore a little physical help is necessary....

First, to sit in the posture in which you can sit still for a long time. All the nerve currents which are working pass along the spine. The spine is not intended to support the weight of the body. Therefore the posture must be such that the weight of the body is not on the spine. Let it be free from all pressure.

There are some other preliminary things. There is the great question of food and exercise....

The food must be simple and taken several times [a day] instead of once or twice. Never get very hungry. "He who eats too much cannot be a Yogi. He who fasts too much cannot be a Yogi. He who sleeps too much cannot be a Yogi, nor he who keeps awake too much."^[1] He who does not do any work and he who works too hard cannot succeed. Proper food, proper exercise, proper sleep, proper wakefulness — these are necessary for any success.

What the proper food is, what kind, we have to determine ourselves. Nobody can determine that [for us]. As a general practice, we have to shun exciting food.... We do not know how to vary our diet with our occupation. We always forget that it is the food out of which we manufacture everything we have. So the amount and kind of energy that we want, the food must determine....

Violent exercises are not all necessary.... If you want to be muscular, Yoga is not for you. You have to manufacture a finer organism than you have now. Violent exercises are positively hurtful.... Live amongst those who do not take too much exercise. If you do not take violent exercise, you will live longer. You do not want to burn out your lamp in muscles! People who work with their brains are the longest-lived people.... Do not burn the lamp quickly. Let it burn slowly and gently.... Every anxiety, every violent exercise — physical and mental —

[means] you are burning the lamp.

The proper diet means, generally, simply do not eat highly spiced foods. There are three sorts of mind, says the Yogi, according to the elements of nature. One is the dull mind, which covers the luminosity of the soul. Then there is that which makes people active, and lastly, that which makes them calm and peaceful.

Now there are persons born with the tendency to sleep all the time. Their taste will be towards that type of food which is rotting — crawling cheese. They will eat cheese that fairly jumps off the table. It is a natural tendency with them.

Then active people. Their taste is for everything hot and pungent, strong alcohol....

Sâttvika people are very thoughtful, quiet, and patient. They take food in small quantities, and never anything bad.

I am always asked the question: "Shall I give up meat?" My Master said, "Why should you give up anything? It will give you up." Do not give up anything in nature. Make it so hot for nature that she will give you up. There will come a time when you cannot possibly eat meat. The very sight of it will disgust you. There will come a time when many things you are struggling to give up will be distasteful, positively loathsome.

Then there are various sorts of breathing exercises. One consists of three parts: the drawing in of the breath, the holding of the breath — stopping still without breathing — and throwing the breath out. [Some breathing exercises] are rather difficult, and some of the complicated ones are attended with great danger if done without proper diet. I would not advise you to go through any one of these except the very simple ones.

Take a deep breath and fill the lungs. Slowly throw the breath out. Take it through one nostril and fill the lungs, and throw it out slowly through the other nostril. Some of us do not breathe deeply enough. Others cannot fill the lungs enough. These breathings will correct that very much. Half an hour in the morning and half an hour in the evening will make you another person. This sort of breathing is never dangerous. The other exercises should be practiced very slowly. And measure your strength. If ten minutes are a drain, only take five.

The Yogi is expected to keep his own body well. These various breathing exercises are a great help in regulating the different parts of the body. All the different parts are inundated with breath. It is through breath that we gain control of them all. Disharmony in parts of the body is controlled by more flow of the nerve currents towards them. The Yogi ought to be able to tell when in any part pain is caused by less vitality or more. He has to equalise that....

Another condition [for success in Yoga] is chastity. It is the corner-stone of all practice. Married or unmarried —

perfect chastity. It is a long subject, of course, but I want to tell you: Public discussions of this subject are not to the taste of this country. These Western countries are full of the most degraded beings in the shape of teachers who teach men and women that if they are chaste they will be hurt. How do they gather all this? ... People come to me — thousands come every year — with this one question. Someone has told them that if they are chaste and pure they will be hurt physically.... How do these teachers know it? Have they been chaste? Those unchaste, impure fools, lustful creatures, want to drag the whole world down to their [level]! ...

Nothing is gained except by sacrifice.... The holiest function of our human consciousness, the noblest, do not make it unclean! Do not degrade it to the level of the brutes.... Make yourselves decent men! ... Be chaste and pure! ... There is no other way. Did Christ find any other way? ... If you can conserve and use the energy properly, it leads you to God. Inverted, it is hell itself

It is much easier to do anything upon the external plane, but the greatest conqueror in the world finds himself a mere child when he tries to control his own mind. This is the world he has to conquer — the greater and more difficult world to conquer. Do not despair! Awake, arise, and stop not until the goal is reached!...

Notes

- [1] Gita, VI. 16.

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21.1.1 Text

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