

in the mind; never in practice!" Aye, wipe off this blot. "Arise and awake." What matters it if this little life goes; everyone has got to die, the saint or the sinner, the rich or the poor. The body never remains for anyone. Arise and awake and be perfectly sincere. Our insincerity in India is awful; what we want is character, that steadiness and character that make a man cling on to a thing like grim death.

Nindantu nīlinipunā janā yadivā stuvantu.

"Let the sages blame or let them praise, let Lakshmi come to-day, let her go away, let death come just now, or in a hundred years; he indeed is the sage who does not make one false step from the path of right." Arise and awake, for the time is passing away when all our energies will be frittered away in vain talking. Arise and awake, let minor things and quarrels over little details and fights over little doctrines be thrown aside, for here is the greatest of all works, here are the sinking millions. Mark, when the Mahomedans first came into India there were 60 millions of Hindus here; to-day there are less than 20 millions. Every day they will become less and less till the whole disappear. Let them disappear, but with them will disappear the marvellous ideas, with all their defects and all their misrepresentations of which they still stand as representatives. And with them will disappear this marvellous Advaita, the crested jewel of all spiritual thought. Therefore, arise, awake, and with all your hands stretched out to protect the spirituality of the world. And first of all work it out for your own country. What we want is not so much spirituality as a little of bringing down of the Advaita into the material world, first bread and then religion. We stuff them too much with religion, when the poor fellows have been starving. No dogmas will satisfy the craving of hunger. There are two curses here, first our weakness, secondly our hatred, our dried-up hearts. You may talk doctrines by the millions; you may have sects by the hundreds of millions; aye, but it is nothing until you have the heart to feel, feel for them as your Veda teaches you, till you find they are parts of your own bodies, till you and they, the poor and the rich, the saint and the sinner, all are parts of one Infinite whole which you call Brahman.

Gentlemen, thus I have tried to place before you only a few of the most brilliant points of the Advaita system, and how [that] the time has come when it should be carried out into practice, not only in this country, but, everywhere. Modern Science and its sledge hammer blows are pulverising into powder the porcelain foundations of all Dualistic religions everywhere. Not only here are the Dualists torturing texts till they will extend no longer, for texts are not India-rubber, it is not only here that they are trying to get into the nooks and corners to protect themselves, it is still more so in Europe and America. And even there something of this idea will have to go from India. It has already got there. It will have to increase and increase, and to save their civilisations too. For, in the West, the old order of things is vanishing, giving way to a new order of things, which is

the worship of gold, the worship of Mammon. Thus this old crude system of religion was better than the modern system of religion, namely competition and gold. No nation, however strong, can stand on such foundations, and the history of the world tells us that all that had similar foundations are dead and gone. In the first place we have to stop the in-coming of such a wave in India. Therefore preach the Advaita to every one, so that religion may withstand the shock of modern science. Not only so, you will have to help others; your thought will help out Europe and America. But above all let me once more remind you that here is practical work, and the first part of that is to go down to the sinking millions of India. Take them by the hand, remembering the words of Lord Krishna:—

"Even in this life they have conquered heaven whose minds are firm fixed in this sameness, for God is pure and the same to all; therefore such are said to be living in God."—*From the Lahore Tribune.*

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“He who knows the Supreme attains the highest.”—*Tait. Upa. II. 1. 1.*

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Vedānta.

By Swami Vivekananda.

(A lecture delivered at Lahore on the 12th November 1897.)

Two worlds there are in which we live, one the external, the other the internal. Human progress has been, from times of yore, almost in parallel lines along both these worlds. The search began in the external, and man at first wanted to get answers for all the deep problems from outside nature. Man wanted to satisfy his thirst for the beautiful and the sublime from all that surrounded him; man wanted to express himself and all that was within him in the language of the concrete; and grand indeed were the answers, most marvellous ideas of God and worship, most rapturous expressions of the beautiful. Sublime ideas came from the external world indeed. But the other, opening out for humanity later, laid out before him a universe yet sublimer, yet more beautiful, and infinitely more expansive. In the *Karma Kānda* portion of the Vedas we find the most wonderful ideas of religion inculcated, we find the most wonderful ideas about an over-ruling Creator, Preserver and Destroyer and this universe presented before us in language sometimes the most soul-stirring. Most of you, perhaps, remember that most wonderful *śloka* in the Rig Veda Samhita where you get the description of chaos, perhaps the sublimest that has ever been attempted yet. In spite of all this we find it is only a painting of the sublime outside, in spite of all this we find that yet it is gross, that something of matter yet clings on to it. Yet we find that it is only the expression of the Infinite in the language of matter, in the language of the finite, it is the infinite of the muscles and not of the mind. It is the infinite of space and not of thought. Therefore in the second portion, or *Jñāna Kānda* we find there is altogether a different procedure. The first was to search out from external nature the truths of the universe. The first attempt was to get the solution of all the deep problems of life from the material world. *Vasyaite Himavanto mahitva.*

“Whose glory these Himalayas declare.” This is a grand idea, but yet it was not grand enough for

India. The Indian mind had to fall back—and the research took a different direction altogether from the external, the search came into the internal, from matter into the mind. There arose the cry “when a man dies, what becomes of him?” *Asītyeke nayam-astīti chaīke, &c.*

“Some say that he exist, others that he is gone; say, Oh king of Death, what is truth?” An entirely different procedure we find here. The Indian mind got what was to be got from the external world, but it did not feel satisfied with that; it wanted to search more, to dig in its own interior, to seek from its own soul, and the answer came.

Upanishads, or Vedānta, or Aranyakas, or Rahasya, is the name of this portion of the Vedas. Here we find at once that religion has got rid of all external formalities. Here we find at once not that spiritual things are told in the language of matter, but that spirituality is preached in the language of the spirit, the superfine in the language of the superfine. No more any grossness attaches to it, no more is there any compromise with things that concern us. Bold, brave, beyond our conception of the present day, stand the giant minds of the sages of the Upanishads, declaring the noblest truths that have ever been preached unto humanity, without any compromise, without any fear. This, my countrymen, I want to lay before you. Even the *Jñāna Kānda* of the Vedas is a vast ocean; many lives are necessary to understand even the least bit of it. Truly has it been said of the Upanishads by Rāmānuja that the Vedānta is the head, the shoulders, the crooked form of the Vedas, and surely enough it has become the Bible of modern India. The Hindus have the greatest respect for the *Karma Kānda* of the Vedas, but, for all practical purposes, we know that for ages by *Śruti* has been meant the Upanishads and the Upanishads alone. We know that all our great Philosophers, either Vyāsa, or Patanjali, or Gaṇḍama, or even the great father of all philosophy, the great Kapila himself, wherever they wanted an authority for what they wrote; from the Upanishads every one of them got it and nowhere else, for it is therein that are the truths that remain for ever.

There are truths that are true only in a certain line, in a certain direction, under certain circumstances, and for certain times, those that are founded on the institutions of the time; there are other truths that are based on the nature of man himself that must endure so long as man himself endures. These are the truths that alone can be universal, and in spite of all the changes that we are sure must have come in India, as to our social surroundings, our methods of dress, our manner of eating, our modes of worship [even all these have changed, but] these universal truths of the *S'rutis*, the marvellous Vedântic ideas, stand in their own sublimity, immovable, unvanquishable, deathless, and immortal. Yet the germs of all the ideas that are developed in the Upanishads have been taught already in the *Karma Kānda*. The idea of the cosmos, which all sects of Vedântists had to take for granted, the psychology which has formed the common basis of all Indian schools of thought, had been worked out already and presented before the world. A few words, therefore, about it are necessary before we start into the spiritual portion of the Vedānta alone, and I want to clear myself of one thing first, that is, my use of the word Vedānta. Unfortunately there is a mistake committed many times in modern India, that the word Vedānta has reference only to the Advaitist system, but you must always remember that in modern India there are the three *Prasthānas* for man to study. First of all there are the revolutions, by which I mean the Upanishads. Secondly, among our philosophies, the Sūtras of Vyasa have got the greatest prominence, on account of their being the summation of all the preceding systems of philosophy; not that these systems are contradictory to one another, but the one is based on the other, it is a gradual unfolding of the theme which culminates in the Sūtras of Vyasa; and between the Upanishads and the Sūtras, which are the systematising of the marvellous truths of the Vedānta, come in the divine commentary of the Vedānta, Sri Gītā. The Upanishads, the Gītā, and the Vyasa Sūtras, therefore, have been taken up by every sect in India which wants to claim authority to be orthodox, whether Dualist, or Vaishnavist, or Advaitist it matters little, but the authorities of each are these three. We find that a Sankaracharya, or a Ramanuja, or a Madhwacharya, or a Vallabhacharya, or a Chaitanya,—any one who wanted to propound a new sect—had to take up these three systems and write only a new commentary on them. Therefore it would be wrong to confine the word Vedānta only to one system which has arisen out of the Upanishads. All these have been covered by the word Vedānta. The Ramanujist has as much right to be called a Vedantist as the Advaitist; in fact I will go a little further and say that what we really mean by the word Hindu is the word Vedantist; the word Vedantist will express it too. One idea more I want you to note, that [although] these three systems have been current in India almost from time immemorial—for you must not believe that Sankara was the inventor of the Advaitist system; it existed ages before Sankara was born; he was one of its last representatives. So was the Ramanujist system; it

existed ages before Ramanuja existed, as we already know by the commentaries they have written; so were all the Dualistic systems that have existed side by side with the others, and with my little knowledge I have come to the conclusion that they do not contradict each other. Just as in the case of the six *Darsanas* of ours, we find they are a grand unfolding of the grand principles, the music beginning in the soft low notes, and ending in the triumphant blast of the Advaita, so also in these three systems we find the gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity which is reached in the Advaita system. Therefore these three are not contradictory. On the other hand I am bound to tell you that this has been a mistake committed by not a few. We find an Advaitist preacher keeps these texts which teach Advaitism especially entire, and gets hold of the Dualistic or Qualified-dualistic texts and tries to bring them into his own meaning. We find Dualistic teachers leaving those passages that are expressly Dualistic alone, and getting hold of Advaitic texts and trying to force them into a Dualistic meaning; they have been great men, our Gurus, yet there is such a saying as *Doshā*, even the faults of a Guru must be told. I am of opinion that in this only they were mistaken. We need not go into text torturing, we need not go into any sort of religious dishonesty, we need not go into any sort of grammatical twaddle, we need not go about trying to put our own ideas into texts which were never meant for those ideas, but the work is plain and it is easier once you understand the marvellous doctrine of Adhikāra Vedas. It is true that the Upanishads have one theme before them. "What is that knowing which we know everything else?" In modern language the theme of the Upanishads, like the theme of every other knowledge, is to find an ultimate unity of things, for you must remember that knowledge is nothing but finding unity in the midst of diversity. Each science is based upon this; all human knowledge is based upon the finding of unity in the midst of diversity; and if it is the task of small bits of human knowledge, which I call our sciences, to find unity in the midst of a few different phenomena, the task becomes stupendous when the theme before us is to find unity in the midst of this marvellously diversified universe, different in name and form, different in matter and spirit, different in everything, each thought differing from every other thought, each form differing from every other form, how many planes; unending *lokas*—in the midst of this to find unity, this is the theme of the Upanishads; that we understand. On the other hand the old idea of *Arundhati Nyāya* applies. To show a man the Pole Star one takes the nearest star which is bigger than the Pole Star and more brilliant, and leads him to fix his mind on that, until at last he comes to the Pole Star. This is the task before us, and to prove my idea I have simply to show you the Upanishads, and you will see it. Nearly every chapter begins with Dualistic teaching, *upāsana*. Later on God is first taught as some one who is the Creator of this universe, its Preserver, and unto whom everything goes at last. He is one to be worshipped,

the Ruler, the Guide of nature, external and internal, yet as if he were something outside of nature and external. One step further, and we find the same teacher teaching that this God is not outside nature, but immanent in nature. And at last both ideas are discarded and whatever is real is He; there is no difference. *Tat tvam asi Svetaketo*.—That immanent one is at last declared to be the same that is in the human soul. "Svetakatu, Thou that art." Here is no compromise; here is no fear of other's opinions. Truth, bold truth, has been taught in bold language, and we need not fear to preach the truth in the same bold language to-day, and by the grace of God I hope at least to be the bold one who dares to be that bold preacher.

To go back to our preliminaries. There are first two things to be understood, one the psychological aspect common to all the Vedantic schools, and the other the cosmological aspect. To-day you find wonderful discoveries of modern science coming upon us like bolts from the blue, opening our eyes to marvels we never dreamt of. Man had long since discovered what he calls force. It is only the other day that man came to know that even in the midst of this variety of forces there is a unity. Man has just discovered that what he calls heat, or magnetism or electricity, or so forth, are all convertible into one thing, and as such he expresses all that one unit force whatever you may call it. This has been done even in the Samhita; old and ancient, hoary as the Samhita is that very idea of force I was referring you to. All the forces, either you call them gravitation, or attraction, or repulsion, either expressing themselves as heat, or electricity, or magnetism, are nothing, not one step further. Either they express themselves as thought, reflected from *antahkarana*, the inner organs of man have one organ, and the unit from which they spring is what is called the *prāna*. Again what is *prāna*? *Prāna* is *spandana* or vibration. When all this universe will have resolved back into its primal state, what becomes of this infinite force? Do they think that it becomes extinct? Of course not. If it became extinct, what would be the cause of the next wave, because the motion is going in wave forms, rising, falling, rising again, falling again. Here is the word *srishti* which expresses the universe. Mark that the word is not creation. I am helpless in talking English; I have to translate the Sanskrit words anyhow. It is *srishti*, projection. Everything becomes finer and finer and is resolved back to the primal state from which it sprang, and there it remains for a time, quiescent, ready to spring forth again. That is *srishti*, projection. And what becomes of all these forces, the *prāna*? They are resolved back into the primal *prāna*, and this *prāna* becomes almost motionless—not entirely motionless, but almost motionless—and that is what is described in the *sūkta*. "It vibrated without vibrations" *ānīdāvītam*. There are many difficult texts in the Upanishads to understand, especially in the use of technical phrases. For instance the word *vāyu*, to move; many times it means air and many times motion, and often people confuse one with the other. We have to take care of

this. "It existed in that form." And what becomes of what you call matter? The forces permeate all matter; they all dissolve into ether, from which they again come out: and the first to come out was *ākāśa*. Whether you translate it as ether, or anything else, this is the idea, that this *ākāśa* is the primal form of matter. This *ākāśa* vibrates under the action of *prāna*, and when the next *srishti* is coming up, as the vibration becomes quicker, the *ākāśa* is lashed into all these wave forms which we call suns, and moons, and systems.

*Yadidam kincha jagat sarvam prāna ejati
nihsritam.*

We read again: "Everything in this universe has been projected, *prāna* vibrating." You must remark the word *ejati*, because it comes from *ej*, to vibrate. *Nihsritam*—projected, *yadidam kincha*—whatever is this universe.

This is a part of the cosmological side. There are many details working into it. For instance, how the procedure takes place, how there is first ether, and how from the ether come other things, how that ether begins to vibrate, and from that *rayu* comes. But the one idea is here, that it is from the finer that the grosser has come. Gross matter is the last to come and the most external, and this gross matter had the finer matter before it. Yet we see that the whole thing has been resolved into two, and there is not yet any unity. There is the unity of force, *prāna*; there is the unity of matter called *ākāśa*. Is there any unity to be found among them again? Can they be melted into one? Our modern science is mute here, has not yet found its way out, and if it is finding its way out, just as it has been slowly finding the same old *prāna* and the same ancient *ākāśa*, it will have to move along the same lines. The next unity is the omnipresent, impersonal being, known by its old mythological name as *Brahma*, the four-headed *Brahmā*, and psychologically called *mahat*. This is where the two unite. What is called your mind is only a bit of this *mahat* caught in the trap of the brain, and the sum total of all brains caught in the meshes of *mahat* is what you call *samashiti*. Analysis had to go further; it was not yet complete. Here we were each one of us, as it were, a microcosm, and the world taken altogether is the macrocosm. But whatever is in the *vyashti*, we may safely conjecture that a similar thing is happening also outside. If we had the power to analyse our own minds, we might safely conjecture that the same thing is happening in our own minds. What is this mind, is the question. In modern times, in Western countries, as physical science is making rapid progress, as physiology is step by step conquering stronghold after stronghold of old religions, the Western people do not know where to stand, because to their great despair modern physiology has identified the mind with the brain at every step. And that we in India have known always. That was the first proposition the Hindu boy should learn, that the mind is matter, only finer. The body is gross, and behind the body is what we call the *sūkshma śarīra*, the fine body or mind. This is also material, only finer; and it is not the *atman*. I will not translate

this word to you in English, because the idea does not exist in Europe; it is untranslatable. The modern attempt of German philosophers is to translate the word *atman* by the word 'self,' and until that word is universally accepted it is impossible to use it. So, call it as self or anything, it is our *atman*. This *atman* is the real man behind. It is the *atman* that uses the material mind as its instrument, its *antahkarana*, as the psychological term for the mind is. And the mind by means of a series of internal organs works the visible organs of the body. What is this mind? It is only the other day that Western philosophers have come to know that the eyes are not the real organs of vision, but that behind these are other organs, the *indriyas*, and if these are destroyed a man may have a thousand eyes, like Indra, but there will be no sight for him. Aye, your philosophy starts with this assumption, that by vision is not meant the external vision. The real vision belongs to the internal organs, the brain centres inside. You may call them what you like, but it is not that the *indriyas* are the eyes, or the nose or the ears. And the sum total of all these *indriyas* plus the *manas*, *buddhi*, *chitta*, *ahankāra*, is what is called the mind, and if the modern physiologist comes to tell you that the brain is what is called the mind and that the brain is formed of so many organs, you need not be afraid at all; tell him your philosophers knew it always; it is the very alpha of your religion.

Well then, we have to understand now what is meant by this *manas*, *buddhi*, *chitta*, *ahankāra*, etc. First of all let there be *chitta*; it is the mind stuff. That part of the *mahat*—it is the generic name for the mind itself, including all its various states. Suppose here is a lake, on a summer evening smooth and calm, without a ripple on its surface. Let us call this the *chitta*. And suppose anybody throws a stone upon this lake. What happens? First there is the action, the blow given to the water; next the water ascends and sends a reaction towards the stone, and that reaction takes the form of a wave. First the water vibrates a little, and immediately sends back a reaction in the form of a wave. This *chitta* let us compare to this lake, and the external objects are like these stones thrown into it. As soon as it comes in contact with any external object by means of these *indriyas*—the *indriyas* must be there to take these external objects inside—there is a vibration, what is called the *manas*, indecisive. Next there is a reaction, the determinative faculty, *buddhi*, and along with this *buddhi* flashes the idea *aham* and the external object. Suppose there is a mosquito sitting upon my hand. This sensation is carried to my *chitta* and this vibrates a little; this is the psychological *manas*. Then there is reaction, and immediately comes the idea that I have a mosquito on my hand, and that I shall have to drive it off. Thus these stones are thrown into the lake, but in the case of the lake every blow that comes to it is from the external world, while in the case of the lake of the mind the blows may either come from the external world, or the internal world. This is what is called the *antahkarana*. Along with it you ought to understand one thing more that will help us in understanding the Advaita system

later on. It is this. All of you must have seen pearls, and most of you know how pearls are made. Some irritating grain of dust or sand enters into the body of the mother of pearl, oyster, and sets up an irritation there, and the oyster's body reacts towards the irritation and covers the little grain with its own juice. That crystallises and forms the pearl. So the whole universe is like that, the universe is the pearl which is being formed by us. What we get from the external world is simply the blow. Even to know that blow we have to react, and as soon as we react we project really a portion of our own mind towards the blow, and when we come to know of it it is really our own mind as it has been shaped by the blow. Therefore it is clear even to these who want to believe in a hard and fast realism of an external world, and they cannot but admit it in these days of physiology, that supposing that we represent the external world by "X" what we know really is "X" plus mind, and this mind element is so great that it has covered the whole of that "X" which has remained unknown and unknowable throughout, and therefore if there is an external world it is always unknown and unknowable. What we know of it is as moulded, formed, fashioned by our own mind. So with the internal world. The same applies as about our own soul, the *atman*. In order to know the *atman* we shall have to know it through the mind, and therefore what little we know of this *atman* is simply the *atman* plus the mind. That is to say, the *atman* covered over, fashioned, and moulded by the mind and nothing more. We shall come to this a little later, but we will remember it here.

The next thing to understand is this. The question arose, this body is the name of one continuous stream of matter. Every moment we are adding material to it, and every moment material is getting out of it, like unto a river continually flowing, vast masses of water always changing places; at the same time we take up the whole in imagination, and call it the same river. What do we call the river? Every moment the water is changing, the shore is changing, every moment the trees and plants, the leaves, and the foliage are changing; what is the river? It is the name of this series of changes. So with the mind. There is the Buddhist side, the great *Kshanika Vijñāna Vāda* doctrine, most difficult to understand, but most rigorously and logically worked out, and this arose also in India in opposition to some part of the Vedānta. That had to be answered, and we will see how, later on, it could only be answered by Advaitism and by nothing else. We will see also how, in spite of people's curious notions about Advaitism, people's fright about Advaitism, it is the salvation of the world, because therein alone is the reason of things. Dualism and other things are very good as means of worship, very satisfying to the mind, may be it has helped the mind onward; but if man wants to be rational and religious at the same time, Advaita is the one system in the world for him. Well now, the mind is a similar river, continually emptying itself at one end, and filling itself at the other end. Where is that unity which we call the *atman*? The idea was this that, in spite of this continu-

ous change in the body, and in spite of this continuous change in the mind, our ideas are unchangeable, our ideas of things are unchangeable; therefore, as rays of light coming from different quarters, if they fall upon a screen, or a wall, or upon something that is not changeable, then and then alone it is possible for them to form a unity, then and then alone it is possible for them to form one complete whole. Where is this unity in the human organs, falling upon which, as it were, the various ideas will come to unity and become one complete whole? This certainly cannot be the mind; seeing that it also changes. Therefore there must be something which is neither the body nor the mind, that which changes not, the unchangeable, upon which all our ideas, our sensations fall to form a unity, and a complete whole, and this is the real soul, the *atman*, of man. And seeing that every thing material, either you call it fine matter, or mind, must be changeable; seeing that what you call gross matter, the external world, must also be changeable in comparison to that; this unchangeable something can no more be of material substance; therefore it is spiritual; that is to say, it is not matter, indestructible, unchangeable.

Next will come the question—apart from those old arguments which only rise in the external world, the arguments from Design—who created this external world, who created matter, &c.? The idea here is to know truth only from the inner nature of man, and the question arises just in the same way as it arose about the soul; taking for granted that there is a soul, unchangeable, in each man which is neither the mind, nor the body, there is still a unity of idea among the souls, a unity of feeling, of sympathy. How is it possible that my soul can act upon your soul, where is the medium through which it can work, where is the medium through which it can act? How is it I can feel anything about your soul? What is it that is in touch both with your soul, and with my soul? Therefore there is a metaphysical necessity of admitting another soul, for it must be a soul which acts in contact with all the different souls and in matter; one soul which covers and interpenetrates all the infinite number of souls in the world, in and through which it lives, in and through which it sympathises, and loves, and works [for one another.] And this universal soul is *Paramâtman*, the Lord God of the universe. Again, it follows that because the soul is not made of matter, since it is spiritual, it cannot obey the laws of matter, it cannot be judged by the laws of matter. It is therefore deathless and changeless—*Nainam chhīdanti s'astrāni*, &c. "This Self the fire cannot burn, nor instruments pierce, the sword cannot cut it asunder, the air cannot dry it up, nor the water melt; unconquerable, deathless, and birthless is this Self of man." What is this Self doing then? We have known that according to *Gītā* and according to *Vedānta*, this individual Self is also *vibhu*, is, according to *Kapila*, omnipresent. Of course there are sects in India according to which this Self is *anu*; but what they mean is *anu* in manifestation; its real nature is *vibhu*.

There comes another idea, startling perhaps, yet a

characteristically Indian idea, and if there is any idea that is common to all our sects it is this. Therefore I beg you to pay attention to this one idea and to remember it, for this is the very foundation of everything that we have in India. The idea is this. You have heard of the doctrine of physical evolution preached in the Western world, by the German and the English savants. It tells us that the bodies of the different animals are really one, the difference that we see are but different expressions of the same series, that from the lowest worm to the highest and the most saintly man it is but one, the one changing into the other and so on, going up and up, higher and higher, until it obtains perfection. We had that also. Declares our Yogi Patanjali—*Jātyantara parināmah*, one species—the *jāti* is species—changes into another species: evolution; *parināmah* means one thing changing into another, just as one species changes into another. Where do we differ from the Europeans? *Prakṛityā-pūra* "By the infilling of nature." The European says it is competition, natural and sexual selection, &c., that force[s] one body to take the form of another. But here is another idea, a still better analysis, going deeper into the thing, and saying—"By the infilling of nature." What is meant by this infilling of nature? We admit that the amoeba goes higher and higher until it becomes a Buddha; we admit that, but we are, at the same time, as much certain that you cannot get any amount of work out of a machine until you put it in on the other side. The sum total of the energy remains the same, whatever the form it may take. If you want a mass of energy at one end you have got to put it in at the other end, it may be in another form, but the amount must be the same. Therefore, if a Buddha is the one end of the change, the very amoeba must have been the Buddha also. If the Buddha is the evolved amoeba, the amoeba was the involved Buddha also. If this universe is the manifestation of an almost infinite amount of energy, when this universe was in a state of *pralaya* it must have been the involved amount of energy. It cannot have been otherwise. As such it follows that every soul is infinite. From the lowest worm that crawls under our feet to the noblest and greatest saints, all have this infinite power, infinite purity, and infinite everything. Only, the difference is in the degree of manifestation. The worm is only manifesting just a little bit of that energy; you have manifested more, another god-man has manifested still more; that is all the difference. But it is there all the same. Says Patanjali:—

Tatah kshetrikavat.

"Just as the peasant irrigating his field." He has got a little corner that comes into his field and brings water from a reservoir somewhere, and perhaps he has got a little lock that prevents the water from rushing into his field. When he wants water he has simply to open the lock and in rushes the water out of its own power. The power has not to be added, it is already there in the reservoir. So, everyone of us, every being has as his own background such a reservoir of strength, infinite power, infinite purity, infinite bliss, and exist-

ence infinite, only these locks, these bodies are hindering us from expressing what we really are to the fullest. And as these bodies become more and more finely organised, as the *tāmasa guna* becomes the *rājasa guna*, and as the *rajasa guna* becomes *satva guna*, more and more of this power and purity becomes manifest; and therefore it has been that our people have been so careful about eating and drinking and the food question. It may be that the ideas have been lost, just as with our child marriage—which, though not belonging to the subject, I may take as an example; if I have another opportunity I will talk to you of these, but the ideas behind child marriage are the only ideas through which there can be a real civilisation. There cannot be anything else. Just if a man or a woman were allowed the freedom to take up any man or woman as his wife or her husband, if individual pleasure, if satisfaction of animal instincts, were to be allowed to run loose in society, the result must be evil, evil children, wicked and demoniacal. Aye, man in every country is, on the one hand, producing these brutal children, and on the other hand multiplying the police force to keep these brutes down. The question is not how to destroy evil that way, but how to prevent the very birth of evil, and so long as you live in society your marriage certainly affects me and everyone else, and therefore society has the right to dictate whom you shall marry, and whom you shall not. And such great ideas have been behind the system of child-marriage here; what they call the astrological *jāti* of the bride and bridegroom. And in passing I may remark that according to Manu a child who is born of lust is not an Aryan. The child whose very conception and whose death is according to the rules of the Vedas, such is an Aryan. Yes, and less of these Aryan children are being produced in every country, and the result is the mass of evil which we call *Kali Yuga*. But we have lost all this; it is true we cannot carry all these ideas to the fullest length now, it is perfectly true we have made almost a caricature of some of these great ideas. It is perfectly true that the fathers and mothers are not what they were in old times, neither is society so educated as it used to be, neither has society that love for individuals that it used to have. But, however the working out may be, the principle is sound, and if one work has become defective, if one idea has failed, take it up, and work it out better; why kill the principle? The same applies to the food question; the work and details are bad, very bad indeed, but that does not hurt the principle. The principle is eternal and must be there. Work it out afresh, and make a reform application.

This is the one great idea of the *atman* in India which every one of our sects has got to believe, only, as we will find, the Dualists preach that this *atman* by evil works becomes *sankocha*, all its powers and its nature become contracted, and by good works again that nature expands. And the Advaitis say that the *atman* never expands or contracts, but seems to do so, it appears to have become contracted. That is all the difference, but all have the one idea that our *atman* has all the powers already, not that anything will come to it from outside, not that anything will

drop into it from the skies. Mark you, your Vedas are not inspired, but expired, not that they came from anywhere outside, but they are eternal laws living in every soul. The Vedas are in the soul of the ant, in the soul of the god. The ant has only to evolve and get the body of a sage or a Rishi, and the Vedas will come out, eternal laws expressing themselves. This is one great idea to understand, that our power was already ours, our salvation is already inside. Say either that it has become contracted, or say that it has been covered with the veil of *māyā*, it matters little; the idea is there already; you must have to believe in that, believe in the possibility of everybody, even in the lowest man there is the same possibility as in the Buddha. This is the doctrine of the *atman*.

But now comes a tremendous fight. Here are the Buddhists, who [equally] analyse the body into a material stream, and [as] equally analyse the mind into another. And as about this *atman* they state that it is unnecessary; we need not assume the *atman* at all. What use of a substance and qualities adhering to the substance? We say *gunas*, qualities, and qualities alone. It is illogical to assume two causes where one will explain the whole thing. And the fight went on, and all the theories which held the doctrine of substance were thrown on the ground by the Buddhists. There was a break up all along the line of all those who held on to the doctrine of substance and qualities, that you have a soul, and I have a soul, and every one has a soul separate from the mind and body—and each one individual. So far we have seen that the idea of Dualism is all right, for there is the body, there is then the fine mind, there is this *atman*, and in and through all the *atmans* is that *paramatman*, God. The difficulty is here, that this *atman* and *paramatman* are both so-called substance, to which the mind and body and so-called substances adhere like so many qualities. Nobody has ever seen a substance, none can ever conceive; what is the use of thinking of this substance? Why not become a *Kshanika*, and say that whatever exists is this succession of mental currents and nothing more. They do not adhere to each other, they do not form a unit, one is chasing the other, like waves in the ocean, never complete, never forming one unit whole. Man is a succession of waves, and when one goes away it generates another, and so on, and the cessation of these wave forms is what is called *Nirvāṇa*. You see that Dualism is mute before this, it is impossible that it can bring up any argument, and the Dualistic God also cannot be retained here. The idea of a God that is omnipresent, and yet is a person who creates without hands, and moves without feet, and so on, and who has created the universe as a *kumbhākara* creates a *ghata*, the Buddhist declares that if this is God he is going to fight this God and not worship it. This universe is full of misery; if it is the work of a God, we are going to fight this God. And secondly, this God is illogical and impossible, as all of you are aware. We need not go into the defects of the Design people as all our *Kshanikas* had to declare, and so this personal god fell to pieces. Truth, and nothing but truth, you declare is your one word; *Satyameva jyotiḥ*.

"Truth alone triumphs, and not untruth." Through truth alone the way to Devayānam lies. Everybody marches forward under that banner; aye, but it is only to smash weak man's position under his own. You come with your Dualistic idea of God to pick up a quarrel with a poor man who is worshipping an image, and you think you are wonderfully rational, you can break him up and if he turns round and smashes up your own personal God, and calls that an imaginary ideal, where are you? You fall back on faith and so on, or raise up the cry of atheism, the old cry of weak man—whosoever defeats him is an atheist. If you are to be rational, be rational all along the line, and if not, allow others the same privilege which you ask for yourselves. How can you prove the existence of this God? On the other hand it can be disproved almost. There is not a shadow of proof as to his existence, and there is some proof to the contrary. How will you prove his existence, with your God, and his *gunas*, and an infinite number of souls which are substance and each soul an individual? In what are you an individual? You are not as a body, for you know to-day better than even the Buddhists of old knew that what may have been matter in the sun has just now become matter in you, and just now will go out and become matter in the plants, where is your individuality, you Mr. so and so? The same applies to the mind. Where is your individuality? You have one thought to-night and another to-morrow. You do not think the same way as you thought when you were a child, and old men do not think the same way as they did when they were young. Where is your individuality? Do not say it is in consciousness, this *ahankara*, because this only covers a small part of your existence. While I am talking to you all my organs are working and I am not conscious of it. If consciousness is the proof of existence they do not exist, then, because I am not conscious of them. Where are you then with your personal God theories? How can you prove such a God? Again, the Buddhists will stand up and declare not only is it illogical, but immoral, for it teaches man to be a coward and to seek assistance outside, and nobody can give him such help. Here is the universe, man made it, why, then, depend on an imaginary being outside whom nobody ever saw and felt, or got help from? Why then do you make cowards of yourselves, and teach your children that the highest state of man is to be a dog, to go crawling before this imaginary being, saying that you are weak and impure, and that you are everything vile in this universe? On the other hand the Buddhists may urge not only that you tell a lie, but that you bring a tremendous amount of evil upon your children, for, mark you, this world is one of hypnotisation. Whatever you tell yourself that you believe. Almost the first words the great Buddha uttered were—"What you think, that you are, what you shall think, that you shall be." If it is true, do not teach yourselves that you are nothing, aye, that you cannot do anything unless you are helped by somebody who does not live here, who sits above the damp clouds. The result will be that you will be more and more weakened everyday;

the result will be "We are very impure, Lord, make us pure," and you will hypnotise yourselves that way into all sorts of vices. Aye, the Buddhists say that 90 per cent. of these vices that you see in every society are on account of this idea of a personal God, and becoming a dog before him, this awful idea of the human being that the end and aim of this expression of life, this wonderful expression of life, is to become a dog. Says the Buddhist to the Vaishnavist, if your ideal, your aim and goal is to go to a place called *Vaikuntha* where God lives, and there stand before him with folded hands all through eternity, it is better to commit suicide than do that. The Buddhist may urge that that is why he is going to create annihilation, *Nirvana*, to escape this. I am putting these ideas before you as a Buddhist just for the time being, because now-a-days all these Advaitic ideas are said to make you immoral, and I am trying to tell you how the other side looks. Let us see both sides boldly and bravely. We have seen first of all that this cannot be proved, the idea of personal God creating the world; is there any child that can believe this to-day? Because a *kumbhakara* creates a *ghata*, therefore a God created the world. If this is so, then your *kumbhakara* is a God also, and if any one tells you that he acts without head and hands you may take him to a lunatic asylum. Has ever your God, the Creator of the world, personal God and all that to whom you can cry all your life, helped you, and what help have you got? is the next challenge from modern science. They will prove that any help you have got could have been got by your own exertions and better still, you need not have spent your energy in that crying, you could have done it better without that weeping and crying at all. And we have seen that along with this idea of a personal God comes tyranny and priestcraft. Tyranny and priestcraft have been everywhere where this idea existed, and until the lie is knocked on the head, say the Buddhists, tyranny will not cease. So long as man thinks he has to cower before another strong being, there will be priests to claim rights and privileges and to make men cower before them, these poor men will continue to ask a priest to stand as interceders for them. You may knock the Brahmin on the head, but mark me that those who do so will stand in their place, and will be worse, because these have a certain amount of generosity in them, and these upstarts are the worst of tyrannisers always. If a beggar gets wealth, he thinks the whole world is a bit of straw. So these priests there will be, so long as this personal God idea will be, and it will be impossible to think of any great morality in society. Priestcraft and tyranny will go hand in hand, and why was it invented? Because some strong men in old times got people in their hands and said you must obey us or we will destroy you. That was the long and short of it—*Sabhayam rajaramudyatam*.

It is the idea of a thunderer, who kills every one who does not obey him, and so on. Next the Buddhist says you have been so rational up to this that you say that everything is the result of the law of *karma*. You all believe in an infinity of souls, and that

souls are without birth or death, and this infinity of souls and the belief in the law of *karma*, is perfect logic no doubt. There cannot be a cause without an effect, the present must have had its cause in the past, and will have its effect in the future. The Hindu says the *karma* is *jada* and not *chaitanya*, therefore some *chaitanya* is necessary to bring this cause to fruition. Is it that *chaitanya* is necessary to bring the plant to fruition? If I add water and plant the seed, no *chaitanya* is necessary. You may say there was some original *chaitanya*, but the souls themselves were the *chaitanya*, none else is necessary. If human souls have it too, what necessity is there for a God, as the Jains say, who believe in souls, unlike the Buddhists, and do not believe in God. Where are you logical, where are you moral? And when you try to criticise that Advaitism will make for immorality, just read a little of what has been done in India by Dualistic sects, and what has been brought before law courts. If there have been twenty thousand Advaitist blackguards, there will be twenty thousand Dvaitist blackguards. Generally speaking, there will be more Dvaitist blackguards, because it takes a better type of mind to understand it [Advaitism], and they can scarcely be frightened into anything. What stands for you then? There is no help out of the clutches of the Buddhist. You may quote the Vedas, but he does not believe in them. He will say, "my *Tripetikas* say no, and they are without beginning or end, not even written by Buddha, for Buddha says he is only reciting them; they are eternal." And he adds that yours are wrong, ours are the true Vedas, yours are manufactured by the Brahmin priests, out with them. How do you escape?

Here is the way to get out. Take up the first objection, the metaphysical one, that substance and qualities are different. Says the Advaitist they are not. There is no difference between substance and qualities. You know the old illustration, how the rope is taken for the snake, and when you see the snake you do not see the rope at all, the rope has vanished. Dividing the thing into substance and quality is metaphysical something in the brains of philosophers, never can there be an effect outside. You see substance if you are an ordinary man, and qualities if you are a great *yogi*, but you never see both at the same time. So Buddhists, your quarrel about substance and qualities has been but a miscalculation, which does not stand in fact. But, if the substance is unqualified, there can only be one. If you take qualities off from the soul, and show that these qualities are in the mind, really super-imposed on the soul, then there can never be two souls, for it is qualification that makes the difference between one soul and another. How do you know that one soul is different from the other? Owing to certain differentiating marks, certain qualities. And where qualities do not exist how can there be differentiation? Therefore there are not two souls, there is but one, and your *Paramatman* is unnecessary, it is this very soul. That one is called *Paramatman*, that very one is called *Jivatman*, and so on, and you Dualists, such as Sankhya and others, who say that the soul is omnipresent, *vibhu*,

how can there be two infinities? There can be only one. What else? This one is the one infinite *Atman*, everything else is its manifestation. There the Buddhist stops, but there it does not end. The Advaitist position is not like weak positions, only one of criticism. The Advaitist criticises others when they come too near him, just throws them away, that is all, but he propounds his own position. He is the only one that criticises, and does not stop with criticism and showing books. Here you are. You say the universe is a thing of continuous motion. In *tyashti* everything is moving, you are moving, the table is moving, motion everywhere, *samsara*; continuous motion, it is *jagat*. Therefore there cannot be an individuality in this *jagat*, because individuality means that which does not change, there cannot be any changeable individuality, it is a contradiction in terms. There is such thing as individuality in this little world of ours, the *jagat*. Thought and feeling, mind and body, beasts and animals and so on, are in a continuous state of flux. But suppose you take the universe as a unit whole; can it change or move? Certainly not. Motion is possible in comparison with something which is a little less in motion, or entirely motionless. The universe as a whole, therefore, is motionless, unchangeable. You are, therefore, an individual then and then alone, when you are the whole of it, when "I am the universe." That is why the Vedantist says that so long as there are two, fear does not cease. It is only when one does not see another, does not feel another, it is only one, then alone death ceases, then alone death vanishes, then alone *samsara* vanishes. Advaita teaches us therefore that man is individual in being universal, and in not being particular. You are immortal only when you are the whole. You are fearless and deathless when you are the universe, and then that which you call the universe is the same that you call God, the same that you are existent, the same that you are the whole. It is the one undivided existence which is taken to be as we see it by people having the same state of mind as we have, looking upon this universe as we see it, suns, and moons, and so on. People who have done a little better *karma*, and get another state of mind, when they die look upon it as *svarga*, and see Indras and so forth. People still higher will see it the very same thing as *Brahma Loka*, and the perfect ones will neither see the earth nor the heavens, nor any loka at all. This universe will have vanished, and Brahman will be in its stead.

Can we know this Brahman? I have told you of the painting of the infinite in the Samhita. Here we shall find another side taken, the infinite internal. That was infinite of the muscles. Here we shall have the infinite of thought. There the infinite was attempted to be painted in language positive; here that language failed, and the attempt has been to paint it in language negative. Here is this universe, and even admitting that it is Brahman, can we know it? No! No! You must understand this one thing again very clearly. Again and again this doubt will come to you, if this is Brahman, how can we know it? *Vijñānāmāre kena vijānīyāt*. "By what, O Maitreyi, the

knower can be known; how can the knower be known?" The eyes see everything; can they see themselves? They cannot, because the very fact of knowledge is a degradation. Children of Aryas, you must remember this, for herein lies a big story. All the Western temptations that come to you have their metaphysical basis on that one thing, there is nothing higher than sense knowledge. In the East, we say in our Vedas that this knowledge is lower than the thing itself, because it is always a limitation. When you want to know a thing, it immediately becomes limited by your mind. They say, refer back to that instance of the oyster making pearls and see how knowledge is limitation, gathering a thing, bringing it into consciousness, and not knowing it as a whole. This is true about all knowledge, and can you do that to the infinite? Can you do that to Him who is the substance of all knowledge, Him who is the *Sākshi*, the witness, without which you cannot have any knowledge, Him who has no qualities, who is the witness of the whole universe, the witness in our own souls? How can you know Him? By what means can you bind Him up? Everything, the whole universe, is such a false attempt. As it were this infinite *Atman* is trying to see his own face, and all the animals, from the lowest, to the highest of gods, are like so many mirrors to reflect himself in, and he is taking up others, finding them insufficient, and so on, until in the human body he gets to know it is finite of the finite, all is finite, there cannot be any expression of the infinite in the finite. Then comes the retrograde march, and this is what is called renunciation, *vairāgya*. Back from the senses, back, do not go to the senses, is the watchword of *vairāgya*. This is the watchword of all morality, this is the watchword of all well-being, for you must remember that the universe begins in *tapasya*, in renunciation; and as you go back and back, all the forms are being manifested before you, and they are left aside one after the other until you remain what you really are. This is *moksha*, or liberation.

This idea we have to understand.—*Vijñānām kēna vijānīyāt*. "How to know the knower;" the knower cannot be known, because if it were known it will not be the knower. If you look at your eyes in a reflecting mirror the reflection is no more your eyes, but something else, only a reflection. Then if this Soul, this universal, infinite being which you are, is only a witness, what good is it? It cannot live, and move about, and enjoy the world, as we do. People cannot understand how the witness can enjoy. "Oh you Hindus have become quiescent, and good for nothing, through such a doctrine that you are witnesses." First of all it is only the witness that can enjoy. If there is a *kusti*, who enjoys it, those who are playing, or those who are looking on outside? The more and more you are the witness of anything in life, the more you enjoy it. And this is *anandam*, and therefore infinite bliss can only be when you have become the witness of this universe, then alone you are a *mukta*. It is the witness alone that can work without any desire, without any idea of going to heaven, without any idea of blame, without any idea of praise. The witness alone enjoys, and none else.

Coming to the moral aspect, there is one thing between the metaphysical and the moral aspect of Advaitism; it is the theory of *maya*. Everyone of these points in the Advaita system requires years to understand and months to tell. Therefore you will excuse me if I only just touch them *en passant*. This theory of *maya* has been the most difficult thing to understand in all ages. Let me tell you in a few words that it is surely no theory, it is the combination of the three ideas *Deśa-kāla-nimittu*—Time, space, and causation—and which time and space and cause have been further reduced into *nāma rūpa*. Suppose there is a wave in the ocean. The wave is distinct from the ocean only in its form and name, and these form and name cannot have any separate existence from the wave; they exist only with the wave. The wave may subside, but the same amount of water remains, even if the name and form that were on the wave vanish for ever. So this *maya* is what makes the difference between me and you, between all animals and man, between gods and men. In fact it is this *maya* that causes the *Atman* to be caught, as it were, in so many millions of beings, and this is only name and form. If you leave it alone, let name and form go, it vanishes for ever, and you are what you really are. This is *maya*. It is again no theory, but a statement of facts. Just as the realist states that this world exists; what he means, the ignorant man, the realist, children and so forth, is that this table has an independent existence of its own, that it does not depend on the existence of anything else in the universe, and if this whole universe be destroyed and annihilated this table will remain as it is just now. A little knowledge shows you that cannot be. Everything here in the sense world is dependent and inter-dependent, relative and co-relative, the existence of one depending on the other. There are three steps, therefore, in our knowledge of things; the first is that each thing is individual, and separate from every other; and the next step is to find that there is a relation and co-relation between all things; and the next is that there is only one thing which we see as many. The first idea of God of the ignorant is that this God is somewhere outside of the universe, that is to say, the conception of God is extremely human; just He does what a man does, only on a bigger scale. And we have seen how that God is proved in a few words to be unreasonable and insufficient. And the next idea is the idea of a power we see manifested everywhere. This is the real personal God we got in the *Chandi*, but, mark me, not a God that you make the reservoir of all good qualities only. You cannot have two Gods, God and Satan; you must have only one, and dare to call Him good and bad, but have only one, and take the logical consequences.

"Thus we salute Thee, Oh Goddess, who lives in every being as peace; who lives in all beings as purity." At the same time we must take the whole consequence of it. "All this bliss, oh Gārgi, wherever there is bliss there is a portion of Thee." You may use it how you like. In this light before me you may try to give a poor man a hundred rupees, and another man will forge your name, but the

light will be the same for both. This is the second stage; and the third is that the God is neither outside nature, nor inside nature, but God and nature and soul and universe are all convertible terms. You never see two things; it is your metaphysical words that have deluded you. You assume that you are a body and have a soul, and that you are both together. How can that be? Try in your own mind. If there is a *yogi* among you, he thinks he himself is *chaitanya*, the body has vanished. If ordinary man, he thinks of himself as a body; the idea of spirit has vanished; but because the metaphysical ideas exist that man has a body and a soul and all these things, you think they are all simultaneously there. One thing at a time. Do not talk of God when you see matter; you see the effect and the effect alone, and the cause you cannot see, and the moment you can see the cause the effect will have vanished. Where is this world, and who has taken it off?

"One that is formless and limitless, beyond all compare, beyond all qualities, Oh sage, oh learned man, such a Brahman will shine in your heart in *samādhi*."

"Where all the changes of nature cease for ever, thought beyond all thoughts, whom the Vedas declare, who is the essence in what we call our existence, such a Brahman will manifest himself in you in *samādhi*."

"Beyond all birth and death, the Infinite one, incomparable, like the whole universe deluged in water in *mahapralaya*, water above, water beneath, water on all sides, and on the face of that water not a wave, not a ripple, silent and calm, all visions have died out, all fights and quarrels and the war of fools and saints have ceased for ever; such a Brahman will shine in your hearts in *samādhi*." That also comes, and when that comes the world has vanished.

We have seen this, that this Brahman, this reality is unknown and unknowable, not in the sense of the agnostic, but because to know Him would be a blasphemy, because you are it already. We have also seen that this Brahman is not this table and yet this table. Take off the name and form, and whatever is reality is He. He is the reality in everything.

"Thou art in the woman, thou the man, thou the young man walking in the pride of youth, thou the old man tottering on his stick, thou art all in all, in every thing, and I am thee, I am thee." That is the theme of Advaitism. A few words more. Herein lies, we find, the explanation of the essence of things. We have seen how here alone we can take a firm stand against all the onrush of logic and scientific knowledge and so forth. Here at last reason has a firm foundation, and, at the same time, the Indian Vedantist does not curse the preceding steps; he looks back and he blesses them, and he knows that they were true, only wrongly perceived, and wrongly stated. They were the same things, only seen through the glass of *maya* distorted, it may be, yet truth, and nothing but truth. The same God whom the ignorant man saw outside nature, the same whom the little-knowing man saw as interpenetrating the universe, and the same whom the sage realises as his own self, and the whole universe itself, all are the one and the same being, the same entity seen from different standpoints of view,

seen through different glasses of *maya*, perceived by different minds, and all the difference was caused by that. Not only so, but one must lead to the other. What is the difference between science and common knowledge? Go out into one of these streets, and if something is happening there ask one of the *gouars* (boors) there. It is ten to one that he will tell you it is a ghost causing the phenomenon. He is always going after ghosts and spirits outside, because it is the nature of ignorance to seek for causes outside of effects. If a stone falls it has been thrown by a devil or a ghost, says the ignorant man, and the scientific man says it is the law of nature, the law of gravitation.

What is the fight between science and religion everywhere? Religions are encumbered with such a mass of explanations which are outside—one angel is in charge of the sun, another of the moon, and so on *ad infinitum*, and every change is caused by a ghost, the one common thing of which is that they are all outside the thing; and science means that the cause of a thing is sought out by the nature of the thing itself. As bit by bit science is progressing, it has taken the explanation out of the hands of ghosts and demons, and therefore Advaitism is the most scientific religion. This universe has not been created by any outside God, nor is it the work of any outside genius, self-created, self-dissolved, self-manifesting, one infinite existence, the Brahman, *Tat tvam asi*,—O Svetaketu, "Thou that art." Thus you see that this, and this alone, none else, can be the only scientific religion, and with all the prattle about science that is going on daily at the present time in modern half-educated India, with all the talk about rationalism and reason that I hear every day, I expect that whole sects of you will come over and dare to be Advaitists, and dare to preach it to the world in the words of Buddha, "for the good of many, for the happiness of many." If you do not I take you for cowards. If your cowardice has existence, if your fear is your excuse, allow the same liberty unto others, do not try to break up the poor idol worshipper, do not try to call him a devil, do not go about preaching unto every man that does not agree entirely with you; know first that you are cowards yourselves, and if Society frightens you, if your own superstitions of the past frighten you so much, how much more will these superstitions frighten them and bind them down who are ignorant. That is the Advaitist position. Have mercy on others. Would to God that the whole world were Advaitists to-morrow, not only in theory, but in realisation; but if that cannot be, let us do the next best thing, take them all by the hands, lead them always step by step just as they can go, and know that every step in all religious growth in India has been progressive. It is not from bad to good, but from good to better.

Something more has to be told as about the moral relation. Our boys blithely talk now-a-days, they learn from somebody—Lord knows from whom—that Advaitists will make people all immoral, because if we are all one and all God, we need not be moral at all. In the first place, that is the argument of the brute, who can only be kept down by the whip. If you are such a brute commit suicide first, rather than be such

human beings, if they are to be kept down by the whip. If the whip goes away you will all be demons! You ought all to be just killed here if such is the case; there is no help for you; you must always be living under this whip and rod, and there is no salvation, no escape for you. In the second place this and this alone explains morality. Every religion preaches that the essence of all morality is to do good unto others. And why? Be unselfish. And why? Some god has said it. He is not for me. Some texts have told it. Let them all tell it; that is nothing to me; let them all tell it. And if they do, what is it? each one for himself, and somebody for the hindermost, that is all the morality in the world, at least with many. What is the reason why I should be moral? You cannot explain it except when you come to know.

"He who sees everyone in himself, and himself in everyone, thus seeing the same God living in all in the same manner, the sage no more kills the self by the self." Know through Advaita that whomever you hurt you hurt yourself; they are all you. Whether you know it or not, through all hands you work, through all feet you move, you are the king enjoying in the palace, you are the beggar leading that miserable existence in the street, you are in the ignorant as well as in the learned, you are in the man who is weak, and you are in the strong; know this and be sympathetic. And that is why we must not hurt others. That is even why I do not care whether I have got to starve, because there will be millions of mouths eating at the same time, and they are all mine. Therefore I should not care what becomes of me and mine, for the whole universe is mine, I am enjoying all the bliss at the same time; and who can kill me, and the universe? Herein Advaita alone is morality. The others teach it, but cannot give you its reason. Than so far about explanation.

What is the gain? This is to be heard first.—*śrotavya mantavya nididhyāsītavya*. Take off that veil of hypnotism which you have cast upon the world, send not out thoughts and words of weakness unto humanity. Know that all sins and all evils can be summed up into that one word weakness. It is weakness that is the motive power in all evil doing; it is weakness that is the motive power in all wrong acts; it is weakness that makes men do what they ought not to do; it is weakness that makes them manifest as they are not really. Let them all know what they are; let them tell it day and night what they are. *Soham*—Let them suck it with their mothers' milk, this idea of strength—I am He, I am He. And then let them think of it, and out of that thought, out of that heart will proceed works such as the world has never seen. What has to be done? Aye, this Advaitism is said by some to be impracticable; that is to say, it is not yet manifesting itself on the material plane. To a certain extent it is true, for, remember the saying of the Vedas—*Omityekāksharam Brahma Omityekāksharam param* "Om, this is the great secret; Om, this is the greatest possession; he who knows the secret of this Om, whatever he desires that he gets." Aye, therefore first know the secret of this Om, that you are the Om; know the secret of this *Tat tvam asi*, and then,

and then alone, whatever you want shall come to you. If you want to be great materially believe that you are so. I may be a little bubble, and you may be a wave mountain-high, but know that for both of us the infinite ocean is the back-ground, the infinite God is our magazine of power and strength, and we can draw as much as we like, both of us, the bubble and you the mountain-high wave. Believe therefore in yourselves. The secret of Advaita is—Believe in yourselves first, and then believe in anything else. In the history of the world, you will find that only those nations that have believed in themselves have become great and strong. In the history of each nation, you will always find that individuals that have believed in themselves have become great and strong. Here, in this India, came an Englishman, who was only a clerk, and for want of funds and other reasons he tried to blow his brains out twice, and when he failed he believed in himself that he was born to do great things, and that man became Lord Clive, the founder of the Empire. If he had believed the *pādras* and gone crawling all his life—"Oh Lord, I am weak, and I am low"—where would he have been? In a lunatic asylum. They have made lunatics of you with these evil teachings. I have seen all the world over the bad effects of these weak teachings of humility, destroying the human race. Our children are brought up in this way, and is it a wonder that they become semi-lunatics as they are?

This is on the practical side. Believe, therefore, in yourselves, and if you want material wealth work it out; it will come to you. If you want to be intellectual let it work out on the intellectual plane, and intellectual giants you shall be. And if you want to attain to freedom let it work out on the spiritual plane, and Gods you shall be. "Enter into *Nirvāna*, the blissful." The defect was here; so long the Advaita has only been worked on the spiritual plane, and that was all; now the time has come when you have to make it practical. It shall no more be a *rahasya*, a secret, it shall no more live with monks in caves and forests, and in the Himalayas; it must come down to the daily, everyday life of the people; it shall be worked out in the palace of the king, in the cave of the recluse, it shall be worked out in the cottage of the poor, by the beggar in the street, everywhere, anywhere it can be worked out. For is not the *Gita* with us—*Svalpamapyasya dharmasya trāyate mahatā bhayāt*. Therefore do not fear whether you are a woman or a Sudra, or anything, for this religion is so great, says Lord Krishna, that even the least done brings a great amount of good. Therefore, children of the Aryans, do not sit idle, awake and arise, and stop not till the goal is reached. The time has come when this Advaita is to be worked out practically. Let us bring it down from heaven unto the earth; this is the present dispensation. Aye, the voices of our forefathers of old are telling us to stop—stop! *Uro*, my children. Let your teachings come down lower and lower until they have permeated the world, till they have entered into every pore of society, till they have become the common property of everybody, till they have become part and parcel of our lives, till

they have entered into our veins and tingle with every drop of blood there. Aye, you may be astonished to hear, but as practical Vedantists the Europeans are better than we are. I used to stand on the sea-side of New York, and look at the emigrants coming from different countries, crushed, down-trodden, hopeless, with a little bundle of clothes all their possession, their clothes all in rags, unable to look a man in the face; if they saw a policeman they were afraid and tried to get to the other side of the footpath. And, mark you, in six months those very men were walking erect, well clothed, looking everybody in the face; and what makes this wonderful difference? Say this man comes from Armenia, or anywhere else where he was crushed down beyond all recognition, where everybody told him he was a born slave, and born to remain in his low state all his life, and the least move he made they would crush him out. There everything told him "Slave; you are a slave, remain there. Hopeless you were born, hopeless remain." Even the very air murmured round him, "There is no hope for you, hopeless and a slave remain;" where the strong man crushed the life out of him. And when he landed in the streets of New York he found a gentleman, well-dressed, shaking him by the hand; it made no difference that the one was in rags, and the other well clad. He went a step further and saw a restaurant, that there were gentlemen dining at a table, and he was asked to take a seat at the corner of the same table. He went about, and found a new life, that there was a place where he was a man among men. Perhaps he went to Washington, shook hands with the President of the United States, and perhaps there he saw men coming from distant villages, peasants, and ill clad, all shaking hands with the President. Then the veil of *maya* slipped away from him. He is Brahman, who has been hypnotised into slavery and weakness, once more awake, and he rises up and finds himself a man in a world of men. Aye, in this country of ours, the very birthplace of the Vedanta, our masses have been hypnotised for ages into that very state. To teach them is pollution! To sit with them is pollution! Hopeless you were born; remain hopeless; and the result is that they have been sinking, sinking, sinking, and have come to the last stage to which a human being can come. For what country is there in the world where man has to sleep with the cattle, and for this blame nobody else, do not commit the mistake of the ignorant. The effect is here and the cause is here too. We are to blame. Stand up, be bold, and take the blame on your own shoulders. Do not go about throwing mud at others; for all the faults you suffer you are the sole and only cause.

Young men of Lahore, understand this, therefore, this great sin, hereditary and national, is on your shoulders. There is no hope for us. You may make thousands of societies, twenty thousand political assemblages, fifty thousand institutions. These will be of no use until there is that sympathy, that love, that heart, that thinks for all, until Buddha's heart comes once more into India, until the words of Lord Krishna are brought to their practical use there is no hope for us. You go on imitating the Europeans and their

societies and their assemblages, but let me tell you a story, a fact that I saw with my own eyes. A company of Burmans was taken over to London by some persons here, who turned out to be Eurasians. They exhibited these people in London, took all the money, and then took these Burmans over to the Continent, and left them there for good or evil. These poor people did not know any word of any European language, but the English Consul in Austria sent them over to London. They were helpless in London, without knowing anyone. But an English lady got to know of them, took these foreigners from Burmah into her own house, gave them her own clothes, her bed, and everything, and then sent the news to the newspapers. And, mark you, the next day the whole nation was, as it were, roused. Money poured in and these people were helped out, and sent back to Burmah. On this sort of sympathy are based all their political and other institutions; it is the rock foundation of love, for themselves at least. They may not love the world; they may be enemies all round, but in that country, it goes without saying, there is this great love for their own people, for truth and justice and charity to the stranger at the door. I would be the most ungrateful man if I did not always tell you how wonderfully and how hospitably I was received in every country in the West. Where is the heart here to build upon? No sooner do we start a little joint-stock company than we cheat each other, and the whole thing comes down with a crash. You talk of imitating them, and building as big a nation as they have. But where are the foundations? Ours are only sand, and therefore the building comes down with a crash in no time. Therefore, young men of Lahore, raise once more that wonderful banner of Advaita, for on no other ground can you have that wonderful love, until you see that the same Lord is present in the same manner everywhere; unfurl that banner of love. "Arise, awake and stop not till the goal is reached." Arise, arise once more, for nothing can be done without renunciation. If you want to help others, your own self must go. Aye, in the words of the Christians—you cannot serve God and mammon at the same time. *Vairāgya*—your ancestors gave up the world for doing great things. At the present time there are men who give up the world to help their own salvation. Throw away every thing, even your own salvation, and go and help others. Aye, you are always talking bold words, but here is practical Vedanta before you. Give up this little life of yours. What matters if you die of starvation, you and I and thousands like us, so long as this nation lives. The nation is sinking, the curse of unnumbered millions is on our heads to whom we have been giving ditch water to drink when they have been dying of thirst and when the perennial river of water was flowing past, the unnumbered millions whom we have allowed to starve at sight of plenty, the unnumbered millions to whom we have talked of Advaita and hated with all our strength, the unnumbered millions against whom we have invented the doctrines of *lokāchāra*, to whom we have talked theoretically that all are the same, and all are the same Lord, without even an ounce of practice. "Yet, my friends, it must only be