

A chapter from the book Jnana Yoga  
of Swami Vivekananda

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CHAPTER XIII

## THE ATMAN

(Delivered in America)



Swami Vivekananda

Many of you have read Max Müller's celebrated book, *Three Lectures on the Vedanta Philosophy*, and some of you may, perhaps, have read, in German, Professor Deussen's book on the same philosophy. In what is being written and taught in the West about the religious thought of India, one school of Indian thought is principally represented, that which is called Advaitism, the monistic side of Indian religion; and sometimes it is thought that all the teachings of the Vedas are comprised in that one system of philosophy. There are, however, various phases of Indian thought; and, perhaps, this non-dualistic form is in the minority as compared with the other phases. From the most ancient times there have been various sects of thought in India, and as there never was a formulated or recognised church or any body of men to designate the doctrines which should be believed by each school, people were very free to choose their own form, make their own philosophy and establish their own sects. We, therefore, find that from the most ancient times India was full of religious sects. At the present time, I do not know how many hundreds of sects we have in India, and several fresh ones are coming into existence every year. It seems that the religious activity of that nation is simply inexhaustible.

Of these various sects, in the first place, there can be made two main divisions, the orthodox and the unorthodox. Those that believe in the Hindu scriptures, the Vedas, as eternal revelations of truth, are called orthodox, and those that stand on other authorities, rejecting the Vedas, are

the heterodox in India. The chief modern unorthodox Hindu sects are the Jains and the Buddhists. Among the orthodox some declare that the scriptures are of much higher authority than reason; others again say that only that portion of the scriptures which is rational should be taken and the rest rejected.

Of the three orthodox divisions, the Sâmkhyas, the Naiyâyikas, and the Mimâmsakas, the former two, although they existed as philosophical schools, failed to form any sect. The one sect that now really covers India is that of the later Mimamsakas or the Vedantists. Their philosophy is called Vedantism. All the schools of Hindu philosophy start from the Vedanta or Upanishads, but the monists took the name to themselves as a speciality, because they wanted to base the whole of their theology and philosophy upon the Vedanta and nothing else. In the course of time the Vedanta prevailed, and all the various sects of India that now exist can be referred to one or other of its schools. Yet these schools are not unanimous in their opinions.

We find that there are three principal variations among the Vedantists. On one point they all agree, and that is that they all believe in God. All these Vedantists also believe the Vedas to be the revealed word of God, not exactly in the same sense, perhaps, as the Christians or the Mohammedans believe, but in a very peculiar sense. Their idea is that the Vedas are an expression of the knowledge of God, and as God is eternal, His knowledge is eternally with Him, and so are the Vedas eternal. There is another common ground of belief: that of creation in cycles, that the whole of creation appears and disappears; that it is projected and becomes grosser and grosser, and at the end of an incalculable period of time it becomes finer and finer, when it dissolves and subsides, and then comes a period of rest. Again it: begins to appear and goes through the same process. They postulate the existence of a material which they call Âkâsha, which is something like the ether of the scientists, and a power which they call Prâna. About; this Prana they declare that by its vibration the universe is produced. When a cycle ends, all this manifestation of nature becomes finer and finer and dissolves into that Akasha which cannot be seen or felt, yet out of which everything is manufactured. All the forces that we see in nature, such as gravitation, attraction, and repulsion, or as thought, feeling, and nervous motion — all these various forces resolve into that Prana, and the vibration of the Prana ceases. In that state it remains until the beginning of the next cycle. Prana then begins to vibrate, and that vibration acts upon the Akasha, and all these forms are thrown out in regular succession.

The first school I will tell you about is styled the dualistic school. The dualists believe that God, who is the creator of the universe and its ruler, is eternally separate from nature, eternally separate from the human soul. God is eternal; nature is eternal; so are all souls. Nature and the souls become manifested and change, but God remains the same. According to the dualists, again, this God is personal in that He has qualities, not that He has a body. He has human attributes; He is merciful, He is just, He is powerful, He is almighty, He can be approached, He can be prayed to, He can be loved, He loves in return, and so forth. In one word, He is a human God, only infinitely greater than man; He has none of the evil qualities which men have. "He is the repository of an infinite number of blessed qualities" — that is their definition. He cannot create without materials, and nature is the material out of which He creates the whole universe.

There are some non-Vedantic dualists, called "Atomists", who believe that nature is nothing but an infinite number of atoms, and God's will, acting upon these atoms, creates. The Vedantists deny the atomic theory; they say it is perfectly illogical. The indivisible atoms are like geometrical points without parts or magnitude; but something without parts or magnitude, if multiplied an infinite number of times, will remain the same. Anything that has no parts will never make something that has parts; any number of zeros added together will not make one single whole number. So, if these atoms are such that they have no parts or magnitude, the creation of the universe is simply impossible out of such atoms. Therefore, according to the Vedantic dualists, there is what they call indiscrete or undifferentiated nature, and out of that God creates the universe. The vast mass of Indian people are dualists. Human nature ordinarily cannot conceive of anything higher. We find that ninety per cent of the population of the earth who believe in any religion are dualists. All the religions of Europe and Western Asia are dualistic; they have to be. The ordinary man cannot think of anything which is not concrete. He naturally likes to cling to that which his intellect can grasp. That is to say, he can only conceive of higher spiritual ideas by bringing them down to his own level. He can only grasp abstract thoughts by making them concrete. This is the religion of the masses all over the world. They believe in a God who is entirely separate from them, a great king, a high, mighty monarch, as it were. At the same time they make Him purer than the monarchs of the earth; they give Him all good qualities and remove the evil qualities from Him. As if it were ever possible for good to exist without evil; as if there could be any conception of light without a conception of darkness!

With all dualistic theories the first difficulty is, how is it possible that under the rule of a just and merciful God, the repository of an infinite number of good qualities, there can be so many evils in this world? This question arose in all dualistic religions, but the Hindus never invented a Satan as an answer to it. The Hindus with one accord laid the blame on man, and it was easy for them to do so. Why? Because, as I have just now told you, they did not believe that souls were created out of nothing. We see in this life that we can shape and form our future every one of us, every day, is trying to shape the morrow; today we fix the fate of the morrow; tomorrow we shall fix the fate of the day after, and so on. It is quite logical that this reasoning can be pushed backward too. If by our own deeds we shape our destiny in the future why not apply the same rule to the past? If, in an infinite chain, a certain number of links are alternately repeated then, if one of these groups of links be explained, we can explain the whole chain. So, in this infinite length of time, if we can cut off one portion and explain that portion and understand it, then, if it be true that nature is uniform, the same explanation must apply to the whole chain of time. If it be true that we are working out our own destiny here within this short space of time if it be true that everything must have a cause as we see it now, it must also be true that that which we are now is the effect of the whole of our past; therefore, no other person is necessary to shape the destiny of mankind but man himself. The evils that are in the world are caused by none else but ourselves. We have caused all this evil; and just as we constantly see misery resulting from evil actions, so can we also see that much of the existing misery in the world is the effect of the past wickedness of man. Man alone, therefore, according to this theory, is responsible. God is not to blame. He, the eternally merciful Father, is not to blame at all. "We reap what we sow."

Another peculiar doctrine of the dualists is, that every soul must eventually come to salvation. No one will be left out. Through various vicissitudes, through various sufferings and enjoyments, each one of them will come out in the end. Come out of what? The one common idea of all Hindu sects is that all souls have to get out of this universe. Neither the universe which we see and feel, nor even an imaginary one, can be right, the real one, because both are mixed up with good and evil. According to the dualists, there is beyond this universe a place full of happiness and good only; and when that place is reached, there will be no more necessity of being born and reborn, of living and dying; and this idea is very dear to them. No more disease there, and no more death. There will be eternal happiness, and they will be in the presence of God for all time and enjoy Him for ever. They believe that all beings, from the lowest worm up to the highest angels and gods, will all, sooner or later, attain to that world where there will be no more misery. But our world will never end; it goes on infinitely, although moving in waves. Although moving in cycles it never ends. The number of souls that are to be saved, that are to be perfected, is infinite. Some are in plants, some are in the lower animals, some are in men, some are in gods, but all of them, even the highest gods, are imperfect, are in bondage. What is the bondage? The necessity of being born and the necessity of dying. Even the highest gods die. What are these gods? They mean certain states, certain offices. For instance, Indra the king of gods, means a certain office; some soul which was very high has gone to fill that post in this cycle, and after this cycle he will be born again as man and come down to this earth, and the man who is very good in this cycle will go and fill that post in the next cycle. So with all these gods; they are certain offices which have been filled alternately by millions and millions of souls, who, after filling those offices, came down and became men. Those who do good works in this world and help others, but with an eye to reward, hoping to reach heaven or to get the praise of their fellow-men, must when they die, reap the benefit of those good works — they become these gods. But that is not salvation; salvation never will come through hope of reward. Whatever man desires the Lord gives him. Men desire power, they desire prestige, they desire enjoyments as gods, and they get these desires fulfilled, but no effect of work can be eternal. The effect will be exhausted after a certain length of time; it may be aeons, but after that it will be gone, and these gods must come down again and become men and get another chance for liberation. The lower animals will come up and become men, become gods, perhaps, then become men again, or go back to animals, until the time when they will get rid of all desire for enjoyment, the thirst for life, this clinging on to the "me and mine". This "me and mine" is the very root of all the evil in the world. If you ask a dualist, "Is your child yours?" he will say, "It is God's. My property is not mine, it is God's." Everything should be held as God's.

Now, these dualistic sects in India are great vegetarians, great preachers of non-killing of animals. But their idea about it is quite different from that of the Buddhist. If you ask a Buddhist, "Why do you preach against killing any animal?" he will answer, "We have no right to take any life;" and if you ask a dualist, "Why do you not kill any animal?" he says, "Because it is the Lord's." So the dualist says that this "me and mine" is to be applied to God and God alone; He is the only "me" and everything is His. When a man has come to the state when he has no "me and mine," when everything is given up to the Lord, when he loves everybody and is ready even

to give up his life for an animal, without any desire for reward, then his heart will be purified, and when the heart has been purified, into that heart will come the love of God. God is the centre of attraction for every soul, and the dualist says, "A needle covered up with clay will not be attracted by a magnet, but as soon as the clay is washed off, it will be attracted." God is the magnet and human soul is the needle, and its evil works, the dirt and dust that cover it. As soon as the soul is pure it will by natural attraction come to God and remain with Him for ever, but remain eternally separate. The perfected soul, if it wishes, can take any form; it is able to take a hundred bodies, if it wishes. or have none at all, if it so desires. It becomes almost almighty, except that it cannot create; that power belongs to God alone. None, however perfect, can manage the affairs of the universe; that function belongs to God. But all souls, when they become perfect, become happy for ever and live eternally with God. This is the dualistic statement.

One other idea the dualists preach. They protest against the idea of praying to God, "Lord, give me this and give me that." They think that should not be done. If a man must ask some material gift, he should ask inferior beings for it; ask one of these gods, or angels or a perfected being for temporal things. God is only to be loved. It is almost a blasphemy to pray to God, "Lord, give me this, and give me that." According to the dualists, therefore, what a man wants, he will get sooner or later, by praying to one of the gods; but if he wants salvation, he must worship God. This is the religion of the masses of India.

The real Vedanta philosophy begins with those known as the qualified non-dualists. They make the statement that the effect is never different from the cause; the effect is but the cause reproduced in another form. If the universe is the effect and God the cause, it must be God Himself — it cannot be anything but that. They start with the assertion that God is both the efficient and the material cause of the universe; that He Himself is the creator, and He Himself is the material out of which the whole of nature is projected. The word "creation" in your language has no equivalent in Sanskrit, because there is no sect in India which believes in creation, as it is regarded in the West, as something coming out of nothing. It seems that at one time there were a few that had some such idea, but they were very quickly silenced. At the present time I do not know of any sect that believes this. What we mean by creation is projection of that which already existed. Now, the whole universe, according to this sect, is God Himself. He is the material of the universe. We read in the Vedas, "As the Urnanâbhi (spider) spins the thread out of its own body, . . . even so the whole universe has come out of the Being."

If the effect is the cause reproduced, the question is: "How is it that we find this material, dull, unintelligent universe produced from a God, who is not material, but who is eternal intelligence? How, if the cause is pure and perfect, can the effect be quite different?" What do these qualified non-dualists say? Theirs is a very peculiar theory. They say that these three existences, God, nature, and the soul, are one. God is, as it were, the Soul, and nature and souls are the body of God. Just as I have a body and I have a soul, so the whole universe and all souls are the body of God, and God is the Soul of souls. Thus, God is the material cause of the universe. The body may be changed — may be young or old, strong or weak — but that does

not affect the soul at all. It is the same eternal existence, manifesting through the body. Bodies come and go, but the soul does not change. Even so the whole universe is the body of God, and in that sense it is God. But the change in the universe does not affect God. Out of this material He creates the universe, and at the end of a cycle His body becomes finer, it contracts; at the beginning of another cycle it becomes expanded again, and out of it evolve all these different worlds.

Now both the dualists and the qualified non-dualists admit that the soul is by its nature pure, but through its own deeds it becomes impure. The qualified non-dualists express it more beautifully than the dualists, by saying that the soul's purity and perfection become contracted and again become manifest, and what we are now trying to do is to remanifest the intelligence, the purity, the power which is natural to the soul. Souls have a multitude of qualities, but not that of almightiness or all-knowingness. Every wicked deed contracts the nature of the soul, and every good deed expands it, and these souls, are all parts of God. "As from a blazing fire fly millions of sparks of the same nature, even so from this Infinite Being, God, these souls have come." Each has the same goal. The God of the qualified non-dualists is also a Personal God, the repository of an infinite number of blessed qualities, only He is interpenetrating everything in the universe. He is immanent in everything and everywhere; and when the scriptures say that God is everything, it means that God is interpenetrating everything, not that God has become the wall, but that God is in the wall. There is not a particle, not an atom in the universe where He is not. Souls are all limited; they are not omnipresent. When they get expansion of their powers and become perfect, there is no more birth and death for them; they live with God for ever.

Now we come to Advaitism, the last and, what we think, the fairest flower of philosophy and religion that any country in any age has produced, where human thought attains its highest expression and even goes beyond the mystery which seems to be impenetrable. This is the non-dualistic Vedantism. It is too abstruse, too elevated to be the religion of the masses. Even in India, its birthplace, where it has been ruling supreme for the last three thousand years, it has not been able to permeate the masses. As we go on we shall find that it is difficult for even the most thoughtful man and woman in any country to understand Advaitism. We have made ourselves so weak; we have made ourselves so low. We may make great claims, but naturally we want to lean on somebody else. We are like little, weak plants, always wanting a support. How many times I have been asked for a "comfortable religion!" Very few men ask for the truth, fewer still dare to learn the truth, and fewest of all dare to follow it in all its practical bearings. It is not their fault; it is all weakness of the brain. Any new thought, especially of a high kind, creates a disturbance, tries to make a new channel, as it were, in the brain matter, and that unhinges the system, throws men off their balance. They are used to certain surroundings, and have to overcome a huge mass of ancient superstitions, ancestral superstition, class superstition, city superstition, country superstition, and behind all, the vast mass of superstition that is innate in every human being. Yet there are a few brave souls in the world who dare to conceive the truth, who dare to take it up, and who dare to follow it to the end.

What does the Advaitist declare? He says, if there is a God, that God must be both the material and the efficient cause of the universe. Not only is He the creator, but He is also the created. He Himself is this universe. How can that be? God, the pure, the spirit, has become the universe? Yes; apparently so. That which all ignorant people see as the universe does not really exist. What are you and I and all these things we see? Mere self-hypnotism; there is but one Existence, the Infinite, the Ever-blessed One. In that Existence we dream all these various dreams. It is the Atman, beyond all, the Infinite, beyond the known, beyond the knowable; in and through That we see the universe. It is the only Reality. It is this table; It is the audience before me; It is the wall; It is everything, minus the name and form. Take away the form of the table, take away the name; what remains is It. The Vedantist does not call It either He or She — these are fictions, delusions of the human brain — there is no sex in the soul. People who are under illusion, who have become like animals, see a woman or a man; living gods do not see men or women. How can they who are beyond everything have any sex idea? Everyone and everything is the Atman — the Self — the sexless, the pure, the ever-blessed. It is the name, the form, the body, which are material, and they make all this difference. If you take away these two differences of name and form, the whole universe is one; there are no two, but one everywhere. You and I are one. There is neither nature, nor God, nor the universe, only that one Infinite Existence, out of which, through name and form, all these are manufactured. How to know the Knower? It cannot be known. How can you see your own Self? You can only reflect yourself. So all this universe is the reflection of that One Eternal Being, the Atman, and as the reflection falls upon good or bad reflectors, so good or bad images are cast up. Thus in the murderer, the reflector is bad and not the Self. In the saint the reflector is pure. The Self — the Atman — is by Its own nature pure. It is the same, the one Existence of the universe that is reflecting Itself from the lowest worm to the highest and most perfect being. The whole of this universe is one Unity, one Existence, physically, mentally, morally and spiritually. We are looking upon this one Existence in different forms and creating all these images upon It. To the being who has limited himself to the condition of man, It appears as the world of man. To the being who is on a higher plane of existence, It may seem like heaven. There is but one Soul in the universe, not two. It neither comes nor goes. It is neither born, nor dies, nor reincarnates. How can It die? Where can It go? All these heavens, all these earths, and all these places are vain imaginations of the mind. They do not exist, never existed in the past, and never will exist in the future.

I am omnipresent, eternal. Where can I go? Where am I not already? I am reading this book of nature. Page after page I am finishing and turning over, and one dream of life after another goes Away. Another page of life is turned over; another dream of life comes, and it goes away, rolling and rolling, and when I have finished my reading, I let it go and stand aside, I throw away the book, and the whole thing is finished. What does the Advaitist preach? He dethrones all the gods that ever existed, or ever will exist in the universe and places on that throne the Self of man, the Atman, higher than the sun and the moon, higher than the heavens, greater than this great universe itself. No books, no scriptures, no science can ever imagine the glory of the Self that appears as man, the most glorious God that ever was, the only God that ever existed, exists, or ever will exist. I am to worship, therefore, none but myself. "I worship my Self," says the

Advaitist. To whom shall I bow down? I salute my Self. To whom shall I go for help? Who can help me, the Infinite Being of the universe? These are foolish dreams, hallucinations; who ever helped any one? None. Wherever you see a weak man, a dualist, weeping and wailing for help from somewhere above the skies, it is because he does not know that the skies also are in him. He wants help from the skies, and the help comes. We see that it comes; but it comes from within himself, and he mistakes it as coming from without. Sometimes a sick man lying on his bed may hear a tap on the door. He gets up and opens it and finds no one there. He goes back to bed, and again he hears a tap. He gets up and opens the door. Nobody is there. At last he finds that it was his own heartbeat which he fancied was a knock at the door. Thus man, after this vain search after various gods outside himself, completes the circle, and comes back to the point from which he started — the human soul, and he finds that the God whom he was searching in hill and dale, whom he was seeking in every brook, in every temple, in churches and heavens, that God whom he was even imagining as sitting in heaven and ruling the world, is his own Self. I am He, and He is I. None but I was God, and this little I never existed.

Yet, how could that perfect God have been deluded? He never was. How could a perfect God have been dreaming? He never dreamed. Truth never dreams. The very question as to whence this illusion arose is absurd. Illusion arises from illusion alone. There will be no illusion as soon as the truth is seen. Illusion always rests upon illusion; it never rests upon God, the Truth, the Atman. You are never in illusion; it is illusion that is in you, before you. A cloud is here; another comes and pushes it aside and takes its place. Still another comes and pushes that one away. As before the eternal blue sky, clouds of various hue and colour come, remain for a short time and disappear, leaving it the same eternal blue, even so are you, eternally pure, eternally perfect. You are the veritable Gods of the universe; nay, there are not two — there is but One. It is a mistake to say, "you and I"; say "I". It is I who am eating in millions of mouths; how can I be hungry? It is I who am working through an infinite number of hands; how can I be inactive? It is I who am living the life of the whole universe; where is death for me? I am beyond all life, beyond all death. Where shall I seek for freedom? I am free by my nature. Who can bind me — the God of this universe? The scriptures of the world are but little maps, wanting to delineate my glory, who am the only existence of the universe. Then what are these books to me? Thus says the Advaitist.

"Know the truth and be free in a moment." All the darkness will then vanish. When man has seen himself as one with the Infinite Being of the universe, when all separateness has ceased, when all men and women, all gods and angels, all animals and plants, and the whole universe have melted into that Oneness, then all fear disappears. Can I hurt myself? Can I kill myself? Can I injure myself? Whom to fear? Can you fear yourself? Then will all sorrow disappear. What can cause me sorrow? I am the One Existence of the universe. Then all jealousies will disappear; of whom to be jealous? Of myself? Then all bad feelings disappear. Against whom can I have bad feeling? Against myself? There is none in the universe but I. And this is the one way, says the Vedantist, to Knowledge. Kill out this differentiation, kill out this superstition that there are many. "He who in this world of many sees that One, he who in this mass of insentiency sees that one



Sentient Being, he who in this world of shadows catches that Reality, unto him belongs eternal peace, unto none else, unto none else."

These are the salient points of the three steps which Indian religious thought has taken in regard to God. We have seen that it began with the Personal, the extra-cosmic God. It went from the external to the internal cosmic body, God immanent in the universe, and ended in identifying the soul itself with that God, and making one Soul, a unit of all these various manifestations in the universe. This is the last word of the Vedas. It begins with dualism, goes through a qualified monism and ends in perfect monism. We know how very few in this world can come to the last, or even dare believe in it, and fewer still dare act according to it. Yet we know that therein lies the explanation of all ethics, of all morality and all spirituality in the universe. Why is it that every one says, "Do good to others?" Where is the explanation? Why is it that all great men have preached the brotherhood of mankind, and greater men the brotherhood of all lives? Because whether they were conscious of it or not, behind all that, through all their irrational and personal superstitions, was peering forth the eternal light of the Self denying all manifoldness, and asserting that the whole universe is but one.

Again, the last word gave us one universe, which through the senses we see as matter, through the intellect as souls, and through the spirit as God. To the man who throws upon himself veils, which the world calls wickedness and evil, this very universe will change and become a hideous place; to another man, who wants enjoyments, this very universe will change its appearance and become a heaven, and to the perfect man the whole thing will vanish and become his own Self.

Now, as society exists at the present time, all these three stages are necessary; the one does not deny the other, one is simply the fulfilment of the other. The Advaitist or the qualified Advaitist does not say that dualism is wrong; it is a right view, but a lower one. It is on the way to truth; therefore let everybody work out his own vision of this universe, according to his own ideas. Injure none, deny the position of none; take man where he stands and, if you can, lend him a helping hand and put him on a higher platform, but do not injure and do not destroy. All will come to truth in the long run. "When all the desires of the heart will be vanquished, then this very mortal will become immortal" — then the very man will become God.

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