

## Vivekananda Lectures – The Absolute and the Manifestation (London, October, 1896)

The one question that is most difficult to grasp in understanding the Advaita philosophy, and the one question that will be asked again and again and that will always remain is: How has the Infinite, the Absolute, become the finite?

I will now take up this question, and, in order to illustrate it, I will use a figure. Here is the Absolute (a), and this is the universe (b). The Absolute has become the universe. By this is not only meant the material world, but the mental world, the spiritual world--heavens and earths, and in fact, everything that exists. Mind is the name of a change, and body the name of another change, and so on, and all these changes compose our universe. This Absolute (a) has become the universe (b) by coming through time, space, and causation (c). This is the central idea of Advaita. Time, space, and causation are like the glass through which the Absolute is seen, and when It is seen on the lower side, It appears as the universe.

Now we at once gather from this that in the Absolute there is neither time, space, nor causation. The idea of time cannot be there, seeing that there is no mind, no thought. The idea of space cannot be there, seeing that there is no external change. What you call motion and causation cannot exist where there is only One. We have to understand this, and impress it on our minds, that what we call causation begins after, if we may be permitted to say so, the degeneration of the Absolute into the phenomenal, and not before; that our will, our desire, and all these things always come after that. I think Schopenhauer's philosophy makes a mistake in its interpretation of Vedanta, for it seeks to make the will everything. Schopenhauer makes the will stand in the place of the Absolute. But the absolute cannot be presented as will, for will is something changeable and phenomenal, and over the line, drawn above time, space, and causation, there is no change, no motion; it is only below the line that external motion and internal motion, called thought, begin. There can be no will on the other side, and will therefore, cannot be the cause of this universe. Coming nearer, we see in our own bodies that will is not the cause of every movement. I move this chair; my will is the cause of this movement, and this will becomes manifested as muscular motion at the other end. But the same power that moves the chair is moving the heart, the lungs, and so on, but not through will. Given that the power is the same, it only becomes will when it rises to the plane of consciousness, and to call it will before it has risen to this plane is a misnomer. This makes a good deal of confusion in Schopenhauer's philosophy.

A stone falls and we ask, why? This question is possible only on the supposition that nothing happens without a cause. I request you to make this very clear in your minds, for whenever we ask why anything happens, we are taking for granted that everything that happens must have a why, that is to say, it must have been preceded by something else which acted as the cause. This precedence and succession are what we call the law of causation. It means that everything in the universe is by turn a cause and an effect. It is the cause of certain things which come after it, and is itself the effect of something else which has preceded it. This is called the law of causation and is a necessary condition of all our thinking. We believe that every particle in the universe, whatever it be, is in relation to every other particle. There has been much discussion as to how this idea arose.

In Europe, there have been intuitive philosophers who believed that it was constitutional in humanity, others have believed it came from experience, but the question has never been settled. We shall see later on what the Vedanta has to say about it. But first we have to understand this that the very asking of the question "why" presupposes that everything round us has been preceded by certain things and will be succeeded by certain other things. The other belief involved in this question is that nothing in the universe is independent, that everything is acted upon by something outside itself. Interdependence is the law of the whole universe. In asking what caused the Absolute, what an error we are making! To ask this question we have to suppose that the Absolute also is bound by something, that It is dependent on something; and in making this supposition, we drag the Absolute down to the level of the universe. For in the Absolute there is neither time, space, nor causation; It is all one. That which exists by itself alone cannot have any cause. That which is free cannot have any cause; else it would not be free, but bound. That which has relativity cannot be free.

Thus we see the very question, why the Infinite became the finite, is an impossible one, for it is self-contradictory. Coming from subtleties to the logic of our common plane, to common sense, we can see this from another side, when we seek to know how the Absolute has become the relative. Supposing we knew the answer, would the Absolute remain the Absolute? It would have become relative. What is meant by the knowledge in our common-sense idea? It is only something that has become limited by our mind, that we know, and when it is beyond our mind, it is not knowledge. Now if the Absolute becomes limited by the mind, it is no more Absolute; it has become finite. Everything limited by the mind becomes finite. Therefore, to know the Absolute is again a contradiction in terms. That is why this question has never been answered, because if it were answered, there would no more be an Absolute. A God known is no more God; He has become finite like one of us. He cannot be known, He is always the Unknowable One.

But what Advaita says is that God is more than knowable. This is a great fact to learn. You must not go home with the idea that God is unknowable in the sense in which agnostics put it. For instance, here is a chair, it is known to us. But what is beyond ether or whether people exist there or not is possibly unknowable. But God is neither known nor unknowable in this sense. He is something still higher than known; that is what is meant by God being unknown and unknowable. The expression is not used in the sense in which it may be said that some questions are unknown and unknowable. God is more than known. This chair is known, but God is intensely more than that, because in and through Him we have to know this chair itself. He is the Witness, the eternal Witness of all knowledge. Whatever we know we have to know in and through Him. He is the Essence of our own Self. He is the Essence of this ego, this I and we cannot know anything excepting in and through that I. Therefore you have to know everything in and through the Brahman. To know the chair you have to know it in and through God.

Thus God is infinitely nearer to us than the chair, but yet He is infinitely higher. Neither known, nor unknown, but something infinitely higher than either. He is your Self. "Who would live a second, who would breathe a second in this universe, if that Blessed One were not filling it?" Because in and through Him we breathe, in and through Him we exist. Not that He is standing somewhere and making my blood circulate. What is meant is that He is the Essence of all this, the Soul of my soul. You cannot by any possibility say you know Him; it would be degrading Him. You cannot get out of yourself, so you cannot know Him. Knowledge is objectification. For instance, in memory you are objectifying many things, projecting them out of yourself. All memory, all the things which I have seen and which I know are in my mind. The pictures, the impressions of all these things, are in my mind, and when I would try to think of them, to know them, the first act of knowledge would be to project them outside.

This cannot be done with God, because He is the Essence of our souls; we cannot project Him outside ourselves. Here is one of the profoundest passages in Vedanta: "He that is the Essence of your soul, He is the Truth, He is the Self, thou art That, O Shvetaketu." This is what is meant by "Thou art God." You cannot describe Him by any other language. All attempts of language, calling Him father, or brother, or our dearest friend, are attempts to objectify God, which cannot be done. He is the Eternal Subject of everything. I am the subject of this chair; I see the chair; so God is the Eternal Subject of my soul. How can you objectify Him, the Essence of your souls, the Reality of everything? Thus, I would repeat to you once more, God is neither knowable nor unknowable, but something infinitely higher than either. He is one with us; and that which is one with us is neither knowable nor unknowable, as our own self. You cannot know your own self; you cannot move it out and make it an object to look at, because you are that and cannot separate yourself from it. Neither is it unknowable, for what is better known than yourself? It is really the centre of our knowledge. In exactly the same sense, God is neither unknowable nor known, but infinitely higher than both; for He is our real Self.

First, we see then that the question, "What caused the Absolute?" is a contradiction in terms; and secondly, we find that the idea of God in the Advaita is this Oneness; and, therefore, we cannot objectify Him, for we are always living and moving in Him, whether we know it or not. Whatever we do is always through Him. Now the question is: What are time, space, and causation? Advaita means non-duality; there are not two, but one. Yet we see that here is a proposition that the Absolute is manifesting Itself as many, through the veil of time, space, and causation. Therefore it seems that here

are two, the Absolute and Maya (the sum total of time, space, and causation). It seems apparently very convincing that there are two. To this the Advaitist replies that it cannot be called two. To have two, we must have two absolute independent existences which cannot be caused. In the first place, time, space, and causation cannot be said to be independent existences. Time is entirely a dependent existence; it changes with every change of our mind. Sometimes in dream one imagines that one has lived several years; at other times several months were passed as one second. So, time is entirely dependent on our state of mind. Secondly, the idea of time vanishes altogether, sometimes. So with space. We cannot know what space is. Yet it is there, indefinable, and cannot exist separate from anything else. So with causation.

The one peculiar attribute we find in time, space, and causation is that they cannot exist separate from other things. Try to think of space without colour, or limits, or any connection with the things around--just abstract space. You cannot; you have to think of it as the space between two limits or between three objects. It has to be connected with some object to have any existence. So with time; you cannot have any idea of abstract time, but you have to take two events, one preceding and the other succeeding, and join the two events by the idea of succession. Time depends on two events, just as space has to be related to outside objects. And the idea of causation is inseparable from time and space. This is the peculiar thing about them having no independent existence. They have not even the existence which the chair or the wall has. They are as shadows around everything which you cannot catch. They have no real existence; yet they are not non-existent, seeing that through them all things are manifesting as this universe. Thus we see, first, that the combination of time, space, and causation has neither existence nor non-existence. Secondly, it sometimes vanishes. To give an illustration, there is a wave on the ocean. The wave is the same as the ocean certainly, and yet we know it is a wave, and as such different from the ocean. What makes this difference? The name and the form; that is, the idea in the mind and the form. Now, can we think of a wave-form as something separate from the ocean? Certainly not. It is always associated with the ocean idea. If the wave subsides, the form vanishes in a moment, and yet the form was not a delusion. So long as the wave existed the form was there, and you were bound to see the form. This is Maya.

The whole of the universe, therefore, is, as it were, a peculiar form; the Absolute is that ocean while you and I, the suns and the stars, and everything else are various waves of that ocean. And what makes the waves different? Only the form, and that form is time, space, and causation, all entirely dependent on the wave. As soon as the individual gives up this Maya, it vanishes for him and he becomes free. The whole struggle is to get rid of this clinging on to time, space, and causation, which are always obstacles in our way. What is the theory of evolution? What are the two factors? A tremendous potential power which is trying to express itself, and circumstances which are holding it down, the environments not allowing it to express itself. So, in order to fight with these environments, the power is taking new bodies again and again. An amoeba, in the struggle, gets another body and conquers some obstacles, then gets another body and so on, until it becomes man.

Now, if you carry this idea to its logical conclusion, there must come a time when that power that was in the amoeba and which evolved as man will have conquered all the obstructions that nature can bring before it and will thus escape from all its environments. This idea expressed in metaphysics will take this form; there are two components in every action, the one the subject, the other the object, and the one aim of life is to make the subject master of the object. For instance, I feel unhappy because a man scolds me. My struggle will be to make myself strong enough to conquer the environment, so that he may scold and I shall not feel. That is how we are all trying to conquer. What is meant by morality? Making the subject strong by attuning it to the Absolute, so that finite nature ceases to have control over us. It is a logical conclusion of our philosophy that there must come a time when we shall have conquered all the environments, because nature is finite.

Here is another thing to learn. How do you know that nature is finite? You can only know this through metaphysics. Nature is that Infinite under limitations. Therefore it is finite. So, there must come a time when we shall have conquered all environments. And how are we to conquer them? We cannot possibly conquer all the objective environments. We

cannot. The little fish wants to fly from its enemies in the water. How does it do so? By evolving wings and becoming a bird. The fish did not change the water or the air; the change was in itself. Change is always subjective. All through evolution you find that the conquest of nature comes by change in the subject. Apply this to religion and morality, and you will find that the conquest of evil comes by the change in the subjective alone. That is how the Advaita system gets it whole force, on the subjective side of man. To talk of evil and misery is nonsense, because they do not exist outside. If I am immune against all anger, I never feel angry. If I am proof against all hatred, I never feel hatred.

This is, therefore, the process by which to achieve that conquest--through the subjective, by perfecting the subjective. I may make bold to say that the only religion which agrees with, and even goes a little further than modern researches, both on physical and moral lines is the Advaita, and that is why it appeals to modern scientists so much. They find that the old dualistic theories are not enough for them, do not satisfy their necessities. A man must have not only faith, but intellectual faith too. Now, in this later part of the nineteenth century, such an idea as that religion coming from any other source than one's own hereditary religion must be false shows that there is still weakness left, and such ideas must be given up. I do not mean that such is the case in this country alone, it is in every country, and nowhere more than in my own. This Advaita was never allowed to come to the people. At first some monks got hold of it and took it to the forests, and so it came to be called the "Forest Philosophy". By the mercy of the Lord, the Buddha came and preached it to the masses, and the whole nation become Buddhists. Long after that, when atheists and agnostics had destroyed the nation again, it was found out that Advaita was the only way to save India from materialism.

Thus has Advaita twice saved India from materialism. Before the Buddha came, materialism had spread to a fearful extent, and it was of a most hideous kind, not like that of the present day, but of a far worse nature. I am a materialist in a certain sense, because I believe that there is only One. That is what the materialist wants you to believe; only he calls it matter and I call it God. The materialists admit that out of this matter all hope, and religion, and everything have come. I say, all these have come out of Brahman. But the materialism that prevailed before Buddha was that crude sort of materialism which taught, "Eat, drink, and be merry; there is no God, soul, or heaven; religion is a concoction of wicked priests." It taught the morality that so long as you live, you must try to live happily; eat, though you have to borrow money for the food, and never mind about repaying it. That was the old materialism, and that kind of philosophy spread so much that even today it has got the name of "popular philosophy". Buddha brought the Vedanta to light, gave it to the people, and saved India.

A thousand years after his death a similar state of things again prevailed. The mobs, the masses, and various races, had been converted to Buddhism; naturally the teachings of the Buddha became in time degenerated, because most of the people were very ignorant. Buddhist taught no God, no Ruler of the universe, so gradually the masses brought their gods, and devils, and hobgoblins out again, and a tremendous hotchpotch was made of Buddhism in India. Again materialism came to the fore, taking the form of licence with the higher classes and superstition with the lower. Then Shankaracharya arose and once more revived the Vedanta philosophy. He made it a rationalistic philosophy. In the Upanishads the arguments are often very obscure. By Buddha the moral side of the philosophy was laid stress upon, and by Shankaracharya, the intellectual side. He worked out, rationalised, and placed before men the wonderful coherent system of Advaita.

Materialism prevails in Europe today. You may pray for the salvation of the modern skeptics, but they do not yield, they want reason. The salvation of Europe depends on a rationalistic religion, and Advaita--the non-duality, the Oneness, the idea of the Impersonal God--is the only religion that can have any hold on any intellectual people. It comes whenever religion seems to disappear and irreligion seems to prevail, and that is why it has taken ground in Europe and America.

I would say one thing more in connection with this philosophy. In the old Upanishads we find sublime poetry; their authors were poets. Plato says, inspiration comes to people through poetry, and it seems as if these ancient Rishis, seers of Truth, were raised above humanity to show these truths through poetry. They never preached, nor philosophised, nor

wrote. Music came out of their hearts. In Buddha we had the great, universal heart and universal patience, making religion practical and bringing it to everyone's door. In Shankaracharya we saw tremendous intellectual power, throwing the scorching light of reason upon everything. We want today that bright sun of intellectuality joined with the heart of Buddha, the wonderful infinite heart of love and mercy. This union will give us the highest philosophy. Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and peoples. This is the one way that will prove acceptable to modern science, for it has almost come to it. When the scientific teacher asserts that all things are the manifestation of one force, does it not remind you of the God of whom you hear in the Upanishads: "As the one fire entering into the universe expresses Itself in various forms, even so that One Soul is expressing Itself in every soul and yet is infinitely more besides?"

Do you not see whither science is tending? The Hindu nation proceeded through the study of the mind, through metaphysics and logic. The European nations start from external nature, and now they too are coming to the same results. We find that searching through the mind we at last come to that Oneness, that Universal One, the Internal Soul of everything, the Essence and Reality of everything, the Ever-Free, the Ever-blissful, the Ever-Existing. Through material science we come to the same Oneness. Science today is telling us that all things are but the manifestation of one energy which is the sum total of everything which exists, and the trend of humanity is towards freedom and not towards bondage. Why should men be moral? Because through morality is the path towards freedom, and immorality leads to bondage.

Another peculiarity of the Advaita system is that from its very start it is non-destructive. This is another glory, the boldness to preach, "Do not disturb the faith of any, even of those who through ignorance have attached themselves to lower forms of worship." That is what it says, do not disturb, but help everyone to get higher and higher; include all humanity. This philosophy preaches a God who is a sum total. If you seek a universal religion which can apply to everyone, that religion must not be composed of only the parts, but it must always be their sum total and include all degrees of religious development.

This idea is not clearly found in any other religious system. They are all parts equally struggling to attain to the whole. The existence of the part is only for this. So, from the very first, Advaita had no antagonism with the various sects existing in India. There are dualists existing today, and their number is by far the largest in India, because dualism naturally appeals to less educated minds. It is a very convenient, natural, common-sense explanation of the universe. But with these dualists, Advaita has no quarrel. The one thinks that God is outside the universe, somewhere in heaven, and the other, that He is his own Soul, and that it will be a blasphemy to call Him anything more distant. Any idea of separation would be terrible. He is the nearest of the near. There is no word in any language to express the nearness except the word Oneness. With any other idea the Advaitist is not satisfied just as the dualist is shocked with the concept of the Advaita, and thinks it blasphemous. At the same time the Advaitist knows that these other ideas must be, and so has no quarrel with the dualist who is on the right road. From his standpoint, the dualist will have to see many.

It is a constitutional necessity of his standpoint. Let him have it. The Advaitist knows that whatever may be his theories, he is going to the same goal as he himself. There he differs entirely from the dualist who is forced by his point of view to believe that all differing views are wrong. The dualists all the world over naturally believe in a Personal God who is purely anthropomorphic, who like a great potentate in this world is pleased with some and displeased with others. He is arbitrarily pleased with some peoples or races and showers blessing upon them. Naturally the dualist comes to the conclusion that God has favourites, and he hopes to be one of them. You will find that in almost every religion is the idea: "We are the favourites of our God, and only by believing as we do, can you be taken into favour with Him." Some dualists are so narrow as to insist that only the few that have been predestined to the favour of God can be saved; the rest may try ever so hard, but they cannot be accepted. I challenge you to show me one dualistic religion which has not more or less of this exclusiveness. And, therefore, in the nature of things, dualistic religions are bound to fight and

quarrel with each other, and this they have ever been doing. Again, these dualists win the popular favour by appealing to the vanity of the uneducated. They like to feel that they enjoy exclusive privileges. The dualist thinks you cannot be moral until you have a God with a rod in His hand, ready to punish you. The unthinking masses are generally dualists, and they, poor fellows, have been persecuted for thousands of years in every country; and their idea of salvation is, therefore, freedom from the fear of punishment. I was asked by a clergyman in America, "What! you have no Devil in your religion? How can that be?" But we find that the best and the greatest men that have been born in the world have worked with that high impersonal idea. It is the Man who said, "I and my Father are One", whose power has descended unto millions. For thousands of years it has worked for good. And we know that the same Man, because he was a non-dualist, was merciful to others. To the masses who could not conceive of anything higher than a Personal God, he said, "Pray to your Father in heaven." To others who could grasp a higher idea, he said, "I am the vine, ye are the branches," but to his disciples to whom he revealed himself more fully, he proclaimed the highest truth, "I and my Father are One."

It was the great Buddha, who never cared for the dualist gods, and who has been called an atheist and materialist, who yet was ready to give up his body for a poor goat. That Man set in motion the highest moral ideas any nation can have. Whenever there is a moral code, it is a ray of light from that Man. We cannot force the great hearts of the world into narrow limits, and keep them there, especially at this time in the history of humanity when there is a degree of intellectual development such as was never dreamed of even a hundred years ago, when a wave of scientific knowledge has arisen which nobody, even fifty years ago, would have dreamed of. By trying to force people into narrow limits you degrade them into animals and unthinking masses. You kill their moral life. What is now wanted is a combination of the greatest heart with the highest intellectuality, of infinite love with infinite knowledge. The Vedantist gives no other attributes to God except these three--that He is Infinite Existence, Infinite Knowledge, and Infinite Bliss, and he regards these three as One. Existence without knowledge and love cannot be; knowledge without love and love without knowledge cannot be. What we want is the harmony of Existence, Knowledge, and Bliss Infinite. For that is our goal. We want harmony, not one-sided development. And it is possible to have the intellect of a Shankara with the heart of a Buddha. I hope we shall all struggle to attain to that blessed combination.