

## Vivekananda Lectures – Unity in Diversity (London, November, 1896)

"The Self-existent One projected the senses outwards and, therefore, a man looks outward, not within himself. A certain wise one, desiring immortality, with inverted senses, perceived the Self within." As I have already said, the first inquiry that we find in the Vedas was concerning outward things, and then a new idea came that the reality of things is not to be found in the external world; not by looking outwards, but by turning the eyes, as it is literally expressed, inwards. And the word used for the Soul is very significant: it is He who has gone inward, the innermost reality of our being, the heart centre, the core, from which, as it were, everything comes out; the central sun of which the mind, the body, the sense-organs, and everything else we have are but rays going outwards. "Men of childish intellect, ignorant persons, run after desires which are external, and enter the trap of far-reaching death, but the wise, understanding immortality, never seek for the Eternal in this life of finite things." The same idea is here made clear that in this external world, which is full of finite things, it is impossible to see and find the Infinite. The Infinite must be sought in that alone which is infinite, and the only thing infinite about us is that which is within us, our own soul. Neither the body, nor the mind, nor even our thoughts, nor the world we see around us, are infinite.

The Seer, He to whom they all belong, the Soul of man, He who is awake in the internal man, alone is infinite, and to seek for the Infinite Cause of this whole universe we must go there. In the Infinite Soul alone we can find it. What is here is there too, and what is there is here also. He who sees the manifold goes from death to death." We have seen how at first there was the desire to go to heaven. When these ancient Aryans became dissatisfied with the world around them, they naturally thought that after death they would go to some place where there would be all happiness without any misery; these places they multiplied and called Svargas--the word may be translated as heavens--where there would be joy for ever, the body would become perfect, and also the mind, and there they would live with their forefathers. But as soon as philosophy came, men found that this was impossible and absurd. The very idea of an infinite in place would be a contradiction in terms, as a place must begin and continue in time. Therefore they had to give up this idea. They found out that the gods who lived in these heavens had once been human beings on earth, who through their good works had become gods, and the godhoods, as they call them, were different states, different positions; none of the gods spoken of in the Vedas are permanent individuals.

For instance, Indra and Varuna are not the names of certain persons, but the names of positions as governors and so on. The Indra who had lived before is not the same person as the Indra of the present day; he has passed away, and another man from earth has filled his place. So with all the other gods. These are certain positions, which are filled successively by human souls who have raised themselves to the condition of gods, and yet even they die. In the old Rig-Veda we find the word "immortality" used with regard to these gods, but later on it is dropped entirely, for they found that immortality which is beyond time and space cannot be spoken of with regard to any physical form, however subtle it may be. However fine it may be, it must have a beginning in time and space, for the necessary factors that enter into the make-up of form are in space. Try to think of a form without space; it is impossible. Space is one of the materials, as it were, which make up the form, and this is continually changing. Space and time are in Maya, and this idea is expressed in the line--"What is here, that is there too." If there are these gods, they must be bound by the same laws that apply here, and all laws involved destruction and renewal again and again. These laws are moulding matter into different forms, and crushing them out again. Everything born must die; and so, if there are heavens, the same laws must hold good there.

In this world we find that all happiness is followed by misery as its shadow. Life has its shadow, death. They must go together, because they are not contradictory, not two separate existences, but different manifestations of the same unit, life and death, sorrow and happiness, good and evil. The dualistic conception that good and evil are two separate entities, and that they are both going on eternally, is absurd on the face of it. They are the diverse manifestations of one and the same fact, one time appearing as bad, and at another time as good. The difference does not exist in kind, but

only in degree. They differ from each other in degree of intensity. We find as a fact that the same nerve systems carry good and bad sensations alike, and when the nerves are injured, neither sensation comes to us. If a certain nerve is paralysed, we do not get the pleasurable feelings that used to come along the wire; and at the same time we do not get the painful feelings either. They are never two, but the same. Again, the same thing produces pleasure and pain at different times of life. The same phenomenon will produce pleasure in one, and pain in another. The eating of meat produces pleasure to a man, but pain to the animal which is eaten. There has never been anything which gives pleasure to all alike. Some are pleased, other displeased. So on it will go. Therefore, this duality of existence is denied. And what follows? I told you in my last lecture that we can never have ultimately everything good on this earth and nothing bad. It may have disappointed and frightened some of you, but I cannot help it, and I am open to conviction when I am shown to the contrary; but until that can be proved to me, and I can find that it is true, I cannot say so.

The general argument against my statement, and apparently a very convincing one, is this that in the course of evolution, all that is evil in what we see around us is gradually being eliminated, and the result is that if this elimination continues for millions of years, a time will come when all the evil will have been extirpated, and the good alone will remain. This is apparently a very sound argument. Would to God it were true! But there is a fallacy in it. and it is this that it takes for granted that both good and evil are things that are eternally fixed. It takes for granted that there is a definite mass of evil, which may be represented by a hundred, and likewise of good, and that this mass of evil is being diminished every day, leaving only the good. But is this so? The history of the world shows that evil is a continuously increasing quantity, as well as good. Take the lowest man; he lives in a forest. His sense of enjoyment is very small, and so also is his power to suffer. His misery is entirely on the sense-plane. If he does not get plenty of food, he is miserable; but give him plenty of food and freedom to rove and to hunt, and he is perfectly happy. His happiness consists only in the senses, and so does his misery also. But if that man increases in knowledge, his happiness will increase, the intellect will open to him, and his sense-enjoyment will evolve into intellectual enjoyment. He will feel pleasure in reading a beautiful poem, and a mathematical problem will be of absorbing interest to him. But, with these, the finer nerves will become more and more susceptible to miseries of mental pain, of which the savage does not think. Take a very simple illustration. In Tibet there is no marriage, and there is no jealousy, yet we know that marriage is a much higher state. The Tibetans have not known the wonderful enjoyment, the blessing of chastity, the happiness of having a chaste, virtuous wife, or a chaste, virtuous husband. These people cannot feel that. And similarly they do not feel the intense jealousy of the chaste wife or husband, or the misery caused by unfaithfulness on either side, with all the heart-burnings and sorrows which believers in chastity experience. On one side, the latter gain happiness, but on the other, they suffer misery too.

Take your country which is the richest in the world, and which is more luxurious than any other, and see how intense in the misery, how many more lunatics you have, compared with other races, only because the desires are so keen. A man must keep up a high standard of living, and the amount of money he spends in one year would be a fortune to a man in India. You cannot preach to him of simple living because society demands so much of him. The wheel of society is rolling on; it stops not for the widow's tears or orphans' wails. This is the state of things everywhere. Your sense of enjoyment is developed, your society is very much more beautiful than some others. You have so many more things to enjoy. But those who have fewer have much less misery. You can argue thus throughout, the higher the ideal you have in the brain, the greater is your enjoyment, and the more profound your misery. One is like the shadow of the other. That the evils are being eliminated may be true, but if so, the good also must be dying out. But are not evils multiplying fast, and good diminishing, if I may so put it? If good increases in arithmetical progression, evil increases in geometrical progression. And this is Maya. This is neither optimism nor pessimism. Vedanta does not take the position that this world is only a miserable one. That would be untrue. At the same time, it is a mistake to say that this world is full of happiness and blessings.

So it is useless to tell children that this world is all good, all flowers, all milk and honey. That is what we have all dreamt. At the same time it is erroneous to think, because one man has suffered more than another, that all is evil. It is this duality, this play of good and evil that makes our world of experiences. At the same time the Vedanta says, "Do not think that good and evil are two, are two separate essences, for they are one and the same thing, appearing in different degrees and in different guises and producing differences of feeling in the same mind." So, the first thought of the Vedanta is the finding of unity in the external; the One Existence manifesting Itself, however different It may appear in manifestation. Think of the old crude theory of the Persians--two gods creating this world, the good god doing everything that is good, and the bad one, everything bad. On the very face of it, you see the absurdity, for if it be carried out, every law of nature must have two parts, one of which is manipulated by one god, and then he goes away and the other god manipulates the other part. There the difficulty comes that both are working in the same world, and these two gods keep themselves in harmony by injuring one portion and doing good to another. This is a crude case, of course, the crudest way of expressing the duality of existence. But, take the more advanced, the more abstract theory that this world is partly good and partly bad. This also is absurd, arguing from the same standpoint. It is the law of unity that gives us our food, and it is the same law that kills many through accidents or misadventure.

We find, then, that this world is neither optimistic nor pessimistic; it is a mixture of both, and as we go on we shall find that the whole blame is taken away from nature and put upon our shoulders. At the same time the Vedanta shows the way out, but not by denial of evil, because it analyses boldly the fact as it is and does not seek to conceal anything. It is not hopeless; it is not agnostic. It finds out a remedy, but it wants to place that remedy on adamantine foundations; not by shutting the child's mouth and blinding its eyes with something which is untrue, and which the child will find out in a few days. I remember when I was young, a young man's father died and left him poorly off, with a large family to support, and he found that his father's friends were unwilling to help him. He had a conversation with a clergyman who offered this consolation, "Oh, it is all good, all is sent for our good." That is the old method of trying to put a piece of gold leaf on an old sore. It is a confession of weakness, or absurdity. The young man went away, and six months afterwards a son was born to the clergyman, and he gave a thanksgiving party to which the young man was invited. The clergyman prayed, "Thank God for His mercies." And the young man stood up and said, "Stop, this is all misery." The clergyman asked, "What?" "Because when my father died you said it was good, though apparently evil; so now, this is apparently good, but really evil." Is this the way to cure the misery of the world? Be good and have mercy on those who suffer. Do not try to patch it up, nothing will cure this world; go beyond it.

This is a world of good and evil. Wherever there is good, evil follows, but beyond and behind all these manifestations, all these contradictions, the Vedanta finds out that Unity. It says, "Give up what is evil and give up what is good." What remains then? Behind good and evil stands something which is yours, the real you, beyond every evil, and beyond every good too, and it is that which is manifesting itself as good and bad. Know that first, and then and then alone you will be a true optimist, and not before; for then you will be able to control everything. Control these manifestations and you will be at liberty to manifest the real "you". First be master of yourself, stand up and be free, go beyond the pale of these laws, for these laws do not absolutely govern you, they are only part of your being. First find out that you are not the slave of nature, never were and never will be; that this nature, infinite as you may think it, is only finite, a drop in the ocean, and your Soul is the ocean; you are beyond the stars, the sun, and the moon. They are like mere bubbles compared with your infinite being. Know that, and you will control both good and evil. Then alone the whole vision will change and you will stand up and say, "How beautiful is good and how wonderful is evil!"

That is what the Vedanta teaches. It does not propose any slipshod remedy by covering wounds with gold leaf and the more the wound festers, putting on more gold leaf. This life is a hard fact; work your way through it boldly, though it may be adamantine; no matter, the soul is stronger. It lays no responsibility on little gods; for you are the makers of your own fortunes. You make yourselves suffer, you make good and evil, and it is you who put your hands before your eyes and say it is dark. Take your hands away and see the light; you are effulgent, you are perfect already, from the very

beginning. We now understand the verse: "He goes from death to death who sees the many here." See that One and be free.

How are we to see it? This mind, so deluded, so weak, so easily led, even this mind can be strong and may catch a glimpse of that knowledge, that Oneness, which saves us from dying again and again. As rain falling upon a mountain flows in various streams down the sides of the mountain, so all the energies which you see here are from that one Unit. It has become manifold falling upon Maya. Do not run after the manifold; go towards the One. "He is in all that moves; He is in all that is pure; He fills the universe; He is in the sacrifice; He is the guest in the house; He is in man, in water, in animals, in truth; He is the Great One. As fire coming into this world is manifesting itself in various forms, even so, that one Soul of the universe is manifesting Himself in all these various forms. As air coming into this universe manifests itself in various forms, even so, the One Soul of all souls, of all beings, is manifesting Himself in all forms." This is true for you when you have understood this Unity, and not before. Then is all optimism, because He is seen everywhere. The question is that if all this be true that that Pure One--the Self, the Infinite--has entered all this, how is it that He suffers, how is it that He becomes miserable, impure? He does not, says the Upanishad. "As the sun is the cause of the eyesight of every being, yet is not made defective by the defect in any eye, even so the Self of all is not affected by the miseries of the body, or by any misery that is around you." I may have some disease and see everything yellow, but the sun is not affected by it. "He is the One, the Creator of all, the Ruler of all, the Internal Soul of every being--He who makes His Oneness manifold. Thus sages who realise Him as the Soul of their souls, unto them belongs eternal peace; unto none else, unto none else. He who in this world of evanescence finds Him who never changes, he who in this universe of death finds that One Life, he who in this manifold finds that Oneness, and all those who realise Him as the Soul of their souls, to them belongs eternal peace; unto none else, unto none else. Where to find Him in the external world, where to find Him in the suns, and moons, and stars? There the sun cannot illumine, nor the moon, nor the stars, the flash of lightning cannot illumine the place; what to speak of this mortal fire? He shining, everything else shines. It is His light that they have borrowed, and He is shining through them." Here is another beautiful simile. Those of you who have been in India and have seen how the banyan tree comes from one root and spreads itself far around, will understand this. He is that banyan tree; He is the root of all and has branched out until He has become this universe, and however far He extends, every one of these trunks and branches is connected.

Various heavens are spoken of in the Brahmana portion of the Vedas, but the philosophical teaching of the Upanishads gives up the idea of going to heaven. Happiness is not in this heaven or in that heaven, it is in the soul; places do not signify anything. Here is another passage which shows the different states of realisation. "In the heaven of the forefathers, as a man sees things in a dream, so the Real Truth is seen." As in dreams we see things hazy and not so distinct, so we see the Reality there. There is another heaven called the Gandharva, in which it is still less clear; as a man sees his own reflection in the water, so is the Reality seen there. The highest heaven, of which the Hindus conceive is called the Brahmaloaka; and in this, the Truth is seen much more clearly, like light and shade, but not yet quite distinctly. But as a man sees his own face in a mirror, perfect, distinct, and clear, so is the Truth shining in the soul of man. The highest heaven, therefore, is in our own souls; the greatest temple of worship is the human soul, greater than all heavens, says the Vedanta; for in no heaven anywhere, can we understand the reality as distinctly and clearly as in this life, in our own soul. Changing places does not help one much. I thought while I was in India that the cave would give me clearer vision. I found it was not so. Then I thought the forest would do so, then, Varanasi. But the same difficulty existed everywhere, because we make our own worlds. If I am evil, the whole world is evil to me. That is what the Upanishad says. And the same thing applies to all worlds. If I die and go to heaven, I should find the same, for until I am pure it is no use going to caves, or forests, or to Varanasi, or to heaven, and if I have polished my mirror, it does not matter where I live, I get the Reality just as It is.

So it is useless, running hither and thither, and spending energy in vain, which should be spent only in polishing the mirror. The same idea is expressed again: "None sees Him, none sees His form with the eyes. It is in the mind, in the pure mind, that He is seen, and thus immortality is gained."

Those who were at the summer lectures on Raja-Yoga will be interested to know that what was taught then was a different kind of Yoga. The Yoga which we are now considering consists chiefly in controlling the senses. When the senses are held as slaves by the human soul, when they can no longer disturb the mind, then the Yogi has reached the goal. "When all vain desires of the heart have been given up, then this very mortal becomes immortal, then he becomes one with God even here. When all the knots of the heart are cut asunder, then the mortal becomes immortal, and he enjoys Brahman here." Here, on earth, nowhere else.

A few words ought to be said here. You will generally hear that this Vedanta, this philosophy and other Eastern systems, look only to something beyond, letting go the enjoyments and struggle of this life. This idea is entirely wrong. It is only ignorant people who do not know anything of Eastern thought, and never had brain enough to understand anything of its real teaching, that tell you so. On the contrary, we read in our scriptures that our philosophers do not want to go to other worlds, but depreciate them as places where people weep and laugh for a little while only, and then die. As long as we are weak we shall have to go through these experiences; but whatever is true, is here, and that is the human soul. And this also is insisted upon, that by committing suicide, we cannot escape the inevitable; we cannot evade it. But the right path is hard to find. The Hindu is just as practical as the Western, only we differ in our views of life. The one says, build a good house, let us have good clothes and food, intellectual culture, and so on, for this is the whole of life; and in that he is immensely practical. But the Hindu says, true knowledge of the world means knowledge of the soul, metaphysics; and he wants to enjoy that life. In America there was a great agnostic, a very noble man, a very good man, and a very fine speaker. He lectured on religion, which he said was of no use; why bother our heads about other worlds? He employed this simile; we have an orange here, and we want to squeeze all the juice out of it. I met him once and said, "I agree with you entirely. I have some fruit, and I too want to squeeze out the juice.

Our difference lies in the choice of the fruit. You want an orange, and I prefer a mango. You think it is enough to live here and eat and drink and have a little scientific knowledge; but you have no right to say that that will suit all tastes. Such a conception is nothing to me. If I had only to learn how an apple falls to the ground, or how an electric current shakes my nerves, I would commit suicide. I want to understand the heart of things, the very kernel itself. Your study is the manifestation of life, mine is the life itself. My philosophy says you must know that and drive out from your mind all thoughts of heaven and hell and all other superstitions, even though they exist in the same sense that this world exists. I must know the heart of this life, its very essence, what it is, not only how it works and what are its manifestations. I want the why of everything. I leave the how to children. As one of your countrymen said, 'While I am smoking a cigarette, if I were to write a book, it would be the science of the cigarette.' It is good and great to be scientific, God bless them in their search; but when a man says that is all, he is talking foolishly, not caring to know the *raison d'être* of life, never studying existence itself. I may argue that all your knowledge is nonsense, without a basis. You are studying the manifestations of life, and when I ask you what life is, you say you do not know. You are welcome to your study, but leave me to mine."

I am practical, very practical, in my own way. So your idea that only the West is practical is nonsense. You are practical in your way, and I in another. There are different types of men and minds. If in the East a man is told that he will find the truth by standing on one leg all his life, he will pursue that method. If in the West men hear that there is a gold mine somewhere in an uncivilised country, thousands will face the dangers there, in the hope of getting the gold; and, perhaps, only one succeeds. The same men have heard that they have souls but are content to leave the care of them to the church. The first man will not go near the savages, he says it may be dangerous. But if we tell him that on the top of a high mountain lives a wonderful sage who can give him knowledge of the soul, he tries to climb up to him, even if he be killed in the attempt. Both types of men are practical, but the mistake lies in regarding this world as the whole of life.

Yours is the vanishing point of enjoyment of the senses--there is nothing permanent in it, it only brings more and more misery--while mine brings eternal peace.

I do not say your view is wrong, you are welcome to it. Great good and blessing come out of it, but do not, therefore, condemn my view. Mine also is practical in its own way. Let us all work out our own plans. Would to God all of us were equally practical on both sides. I have seen some scientists who were equally practical, both as scientists and as spiritual men, and it is my great hope that in course of time the whole of humanity will be efficient in the same manner. When a kettle of water is coming to the boil, if you watch the phenomena, you find first one bubble rising, and then another and so on, until at last they all join, and a tremendous commotion takes place. This world is very similar. Each individual is like a bubble, and the nations, resemble many bubbles. Gradually these nations are joining, and I am sure the day will come when separation will vanish and that Oneness to which we are all going will become manifest. A time must come when every man will be as intensely practical in the scientific world as in the spiritual, and then that Oneness, the harmony of Oneness, will pervade the whole world. The whole of mankind will become Jivanmuktas--free whilst living. We are all struggling towards that one end through our jealousies and hatreds, through our love and co-operation. A tremendous stream is flowing towards the ocean carrying us all along with it; and though like straws and scraps of paper we may at times float aimlessly about, in the long run we are sure to join the Ocean of Life and Bliss.