

Immortality - Swami Vivekananda - (New York, January 17th, 1896)

What question has been asked a greater number of times, what idea has led men more to search the universe for an answer, what question is nearer and dearer to the human heart, what question is more inseparably connected with our existence, than this one, the immortality of the human soul? It has been the theme of poets and sages, of priests and prophets; kings on the throne have discussed it, beggars on the street have dreamt of it. The best of humanity have approached it, and the worst of men have not hoped for it. The interest in the theme has not died, yet, nor will it die so long as human nature exists. Various answers have been presented to the world by various minds. Thousands, again, in every period of history have given up the discussion, and yet the question remains fresh as ever. Often in the turmoil and struggle of our lives we seem to forget it, but suddenly some one dies--one, perhaps, whom we loved, one near and dear to our hearts, is snatched away from us--and the struggle, the din and turmoil of the world around us, cease for a moment, and the soul asks the old question, "What after this?" "What becomes of the soul?"

All human knowledge proceeds out of experience; we cannot know anything except by experience. All our reasoning is based upon generalised experience, all our knowledge is but harmonised experience. Looking around us, what do we find? A continuous change. The plant comes out of the seed, grows into the tree, completes the circle, and comes back to the seed. The animal comes, lives a certain time, dies, and completes the circle. So does man. The mountains slowly but surely crumble away, the rivers slowly but surely dry up, rains come out of the sea, and go back to the sea. Everywhere circles are being completed, birth, growth, development, and decay following each other with mathematical precision. This is our everyday experience. Inside of it all, behind all this vast mass of what we call life, of millions of forms and shapes, millions upon millions of varieties, beginning from the lowest atom to the highest spiritualised man, we find existing a certain unity. Every day we find that the wall that was thought to be dividing one thing and another is being broken down, and all matter is coming to be recognised by modern science as one substance, manifesting in different ways and in various forms; the one life that runs through all like a continuous chain, of which all these various forms represent the links, link after link, extending almost infinitely, but of the same one chain.

This is what is called evolution. It is an old, old idea, as old as human society, only it is getting fresher and fresher as human knowledge is progressing. There is one thing more, which the ancients perceived, but which in modern times is not yet so clearly perceived, and that is involution. The seed is becoming the plant; a grain of sand never becomes a plant. It is the father that becomes a child; a lump of clay never becomes the child. From what does this evolution come, is the question. What was the seed? It was the same as the tree. All the possibilities of a future tree are in that seed; all the possibilities of a future man are in the little baby; all the possibilities of any future life are in the germ. What is this? The ancient philosophers of India called it involution. We find then, that every evolution presupposes an involution. Nothing can be evolved which is not already there. Here, again, modern science comes to our help. You know by mathematical reasoning that the sum total of the energy that is displayed in the universe is the same throughout. You cannot take away one atom of matter or one foot-pound of force. You cannot add to the universe one atom of matter or one foot-pound of force. As such, evolution does not come out of zero; then, where does it come from? From previous involution. The child is the man involved, and the man is the child evolved. The seed is the tree involved, and the tree is the seed evolved. All the possibilities of life are in the germ. The problem becomes a little clearer. Add to it the first idea of continuation of life. From the lowest protoplasm to the most perfect human being there is really but one life. Just as in one life we have so many various phases of expression, the protoplasm developing into the baby, the child, the young man, the old man, so, from that protoplasm up to the most perfect man we get one continuous life, one chain. This is evolution, but we have seen that each evolution presupposes an involution.

The whole of this life which slowly manifests itself evolves itself from the protoplasm to the perfected human being--the Incarnation of God on earth--the whole of this series is but one life, and the whole of this manifestation must have been involved in that very protoplasm. This whole life, this very God on earth, was involved in it and slowly came out, manifesting itself slowly, slowly, slowly. The highest expression must have been there in the germ state in minute form; therefore this one force, this whole chain, is the involution of that cosmic life which is everywhere. It is this one mass of intelligence which, from the protoplasm up to the most perfected man, is slowly and slowly uncoiling itself. Not that it grows. Take off all ideas of growth from your mind. With the idea of growth is associated something coming from outside, something extraneous, which would give the lie to the truth that the Infinite which lies latent in every life is independent of all external conditions. It can never grow; It was always there, and only manifests Itself.

The effect is the cause manifested. There is no essential difference between the effect and the cause. Take this glass, for instance. There was the material, and that material plus the will of the manufacturer made the glass; and these two were its causes and are present in it. In what form is the will present? As adhesion. If the force were not here, each particle would fall away. What is the effect then? It is the same as the cause, only taking a different form, a different composition. When the cause is changed and limited for a time, it becomes the effect. We must remember this. Applying it to our idea of life, the whole of the manifestation of this one series, from the protoplasm up to the most perfect man, must be the very same thing as cosmic life. First it got involved and became finer; and out of that fine something, which was the cause, it has gone on evolving, manifesting itself, and becoming grosser.

But the question of immortality is not yet settled. We have seen that everything in this universe is indestructible. There is nothing new; there will be nothing new. The same series of manifestations are presenting themselves alternately like a wheel, coming up and going down. All motion in this universe is in the form of waves, successively rising and falling. Systems after systems are coming out of fine forms, evolving themselves, and taking grosser forms, again melting down, as it were, and going back to the fine forms. Again they rise out of that, evolving for a certain period and slowly going back to the cause. So with all life. Each manifestation of life is coming up and then going back again. What goes down? The form. The form breaks to pieces, but it comes up again. In one sense bodies and forms even are eternal. How? Suppose we take a number of dice and throw them, and they fall in this ratio--6--5--3--4. We take the dice up and throw them again and again; there must be a time when the same numbers will come again; the same combination must come. Now each particle, each atom, that is in this universe, I take for such a die, and these are being thrown out and combined again and again. All these forms before you are one combination. Here are the forms of a glass, a table, a pitcher of water, and so forth. This is one combination; in time, it will all break. But there must come a time when exactly the same combination comes again, when you will be here, and this form will be here, this subject will be talked, and this pitcher will be here. An infinite number of times this has been, and an infinite number of times this will be repeated. Thus far with the physical forms. What do we find? That even the combination of physical forms is eternally repeated.

A most interesting conclusion that follows from this theory is the explanation of facts such as these: Some of you, perhaps, have seen a man who can read the past life of others and foretell the future. How is it possible for any one to see what the future will be, unless there is a regulated future? Effects of the past will recur in the future, and we see that it is so. You have seen the big Ferris Wheel in Chicago. The wheel revolves, and the little rooms in the wheel are regularly coming one after another; one set of persons gets into these, and after they have gone round the circle, they get out, and a fresh batch of people gets in. Each one of these batches is like one of these manifestations, from the

lowest animals to the highest man. Nature is like the chain of the Ferris Wheel, endless and infinite, and these little carriages are the bodies or forms in which fresh batches of souls are riding, going up higher and higher until they become perfect and come out of the wheel. But the wheel goes on. And so long as the bodies are in the wheel, it can be absolutely and mathematically foretold where they will go, but not so of the souls. Thus it is possible to read the past and the future of nature with precision. We see, then, that there is recurrence of the same material phenomena at certain periods, and that the same combinations have been taking place through eternity. But that is not the immortality of the soul. No force can die, no matter can be annihilated. What becomes of it? It goes on changing, backwards and forwards, until it returns to the source from which it came. There is no motion in a straight line. Everything moves in a circle; a straight line, infinitely produced, becomes a circle. If that is the case, there cannot be eternal degeneration for any soul. It cannot be. Everything must complete the circle, and come back to its source. What are you and I and all these souls? In our discussion of evolution and involution, we have seen that you and I must be part of the cosmic consciousness, cosmic life, cosmic mind, which got involved and we must complete the circle and go back to this cosmic intelligence which is God. This cosmic intelligence is what people call Lord, or God, or Christ, or Buddha, or Brahman, what the materialists perceive as force, and the agnostics as that infinite, inexpressible beyond; and we are all part of that.

This is the second idea, yet this is not sufficient; there will be still more doubts. It is very good to say that there is no destruction for any force. But all the forces and forms that we see are combinations. This form before us is a composition of several component parts, and so every force that we see is similarly composite. If you take the scientific idea of force, and call it the sum total, the resultant of several forces, what becomes of your individuality? Everything that is a compound must sooner or later go back to its component parts. Whatever in this universe is the result of the combination of matter or force must sooner or later go back to its components. Whatever is the result of certain causes must die, must be destroyed. It gets broken up, dispersed, and resolved back into its components. Soul is not a force; neither is it thought. It is the manufacturer of thought, but not thought itself; it is the manufacturer of the body, but not the body. Why so? We see that the body cannot be the soul.

Why not? Because it is not intelligent. A corpse is not intelligent, nor a piece of meat in a butcher's shop. What do we mean by intelligence? Reactive power. We want to go a little more deeply into this. Here is a pitcher; I see it. How? Rays of light from the pitcher enter my eyes, and make a picture in my retina, which is carried to the brain. Yet there is no vision. What the physiologists call the sensory nerves carry this impression inwards. But up to this there is no reaction. The nerve centre in the brain carries the impression to the mind, and the mind reacts, and as soon as this reaction comes, the pitcher flashes before it. Take a more commonplace example. Suppose you are listening to me intently and a mosquito is sitting on the tip of your nose and giving you that pleasant sensation which mosquitos can give; but you are so intent on hearing me that you do not feel the mosquito at all. What has happened? The mosquito has bitten a certain part of your skin, and certain nerves are there. They have carried a certain sensation to the brain, and the impression is there, but the mind, being otherwise occupied, does not react, so you are not aware of the presence of the mosquito. When a new impression comes, if the mind does not react, we shall not be conscious of it, but when the reaction comes we feel, we see, we hear, and so forth. With this reaction comes illumination, as the Samkhya philosophers call it. We see that the body cannot illuminate, because in the absence of attention no sensation is possible. Cases have been known where, under peculiar conditions, a man who had never learnt a particular language was found able to speak it. Subsequent inquiries proved that the man had, when a child, lived among people who spoke that language and the impressions were left in the brain.

These impressions remained stored up there, until through some cause the mind reacted, and illumination came, and then the man was able to speak the language. This shows that the mind alone is not sufficient, that the mind itself is an instrument in the hands of someone. In the case of that boy the mind contained that language, yet he did not know it, but later there came a time when he did. It shows that there is someone besides the mind; and when the boy was a baby, that someone did not use the power; but when the boy grew up, he took advantage of it, and used it. First, here is the body, second, the mind, or instrument of thought, and third behind this mind is the Self of man. The Sanskrit word is Atman. As modern philosophers have identified thought with molecular changes in the brain, they do not know how to explain such a case, and generally deny it. The mind is intimately connected with the brain which dies every time the body changes. The Self is the illuminator, and the mind is the instrument in Its hands, and through that instrument It gets hold of the external instrument, and thus comes perception.

The external instruments get hold of the impressions and carry them to the organs, for you must remember always, that the eyes and ears are only receivers--it is the internal organs, the brain centres, which act. In Sanskrit these centres are called Indriyas, and they carry sensations to the mind, and the mind presents them further back to another state of the mind, which in Sanskrit is called Chitta, and there they are organised into will, and all these present them to the King of kings inside, the Ruler on His throne, the Self of man. He then sees and gives His orders. Then the mind immediately acts on the organs, and the organs on the external body. The real Perceiver, the real Ruler, the Governor, the Creator, the Manipulator of all this is the Self of man.

We see, then, that the Self of man is not the body, neither is It thought. It cannot be a compound. Why not? Because everything that is a compound can be seen or imagined. That which we cannot imagine or perceive, which we cannot bind together, is not force or matter, cause or effect, and cannot be a compound. The domain of compounds is only so far as our mental universe, our thought universe extends. Beyond this it does not hold good; it is as far as law reigns, and if there is anything beyond law, it cannot be a compound at all. The Self of man being beyond the law of causation, is not a compound. It is ever free and is the Ruler of everything that is within law. It will never die, because death means going back to the component parts, and that which was never a compound can never die. It is sheer nonsense to say It dies.

We are now treading on finer and finer ground, and some of you, perhaps, will be frightened. We have seen that this Self, being beyond the little universe of matter and force and thought, is a simple; and as a simple It cannot die. That which does not die cannot live. For life and death are the obverse and reverse of the same coin. Life is another name for death, and death for life. One particular mode of manifestation is what we call life; another particular mode of manifestation of the same thing is what we call death. When the wave rises on the top it is life; and when it falls into the hollow it is death. If anything is beyond death, we naturally see it must also be beyond life. I must remind you of the first conclusion that the soul of man is part of the cosmic energy that exists, which is God. We now find that it is beyond life and death. You were never born, and you will never die. What is this birth and death that we see around us? This belongs to the body only because the soul is omnipresent. "How can that be?" you may ask. "So many people are sitting here, and you say the soul is omnipresent?" What is there, I ask, to limit anything that is beyond law, beyond causation? This glass is limited; it is not omnipresent, because the surrounding matter forces it to take that form, does not allow it to expand. It is conditioned by everything around it, and is, therefore, limited. But that which is beyond law, where there is nothing to act upon it, how can that be limited? It must be omnipresent.

You are everywhere in this universe. How is it then that I am born and I am going to die, and all that? That is the talk of ignorance, hallucination of the brain. You were neither born, nor will you die. You have had neither birth, nor will have

rebirth, nor life, nor incarnation, nor anything. What do you mean by coming and going? All shallow nonsense. You are everywhere. Then what is this coming and going? It is the hallucination produced by the change of this fine body which you call the mind. That is going on. Just a little speck of cloud passing before the sky. As it moves on and on, it may create the delusion that the sky moves. Sometimes you see a cloud moving before the moon, and you think that the moon is moving. When you are in a train you think the land is flying, or when you are in a boat, you think the water moves. In reality you are neither going nor coming, you are not being born, nor going to be reborn; you are infinite, ever-present, beyond all causation, and ever-free. Such a question is out of place, it is arrant nonsense. How could there be mortality when there was no birth?

One step more we will have to take to come to a logical conclusion There is no half-way house. You are metaphysicians, and there is no crying quarter. If then we are beyond all law, we must be omniscient, ever-blessed; all knowledge must be in us and all power and blessedness. Certainly. You are the omniscient, omnipresent being of the universe. But of such beings can there be many? Can there be a hundred thousand millions of the omnipresent being? Certainly not. Then, what becomes of us all? You are only one; there is only one such Self, and that One Self is you. Standing behind this little nature is what we call the Soul. There is only One Being, One Existence, the ever-blessed, the omnipresent, the omniscient, the birthless, the deathless. "Through His control the sky expands, through His control the air breathes, through His control the sun shines, and through His control all live. He is the Reality in nature, He is the Soul of your soul, nay, more, you are He, you are one with Him." Wherever there are two, there is fear, there is danger, there is conflict, there is strife. When it is all One, who is there to hate, who is there to struggle with? When it is all He, with whom can you fight? This explains the true nature of life; this explains the true nature of being.

This is perfection, and this is God. As long as you see the many, you are under delusion. "In this world of many he who sees the One, in this ever-changing world he who sees Him who never changes, as the Soul of his own soul, as his own Self, he is free, he is blessed, he has reached the goal." Therefore know that thou art He; thou art the God of this universe, "Tat Tvam Asi" (That thou art). All these various ideas that I am a man or a woman, or sick or healthy, or strong or weak, or that I hate or I love, or have a little power, are but hallucinations. Away with them! What makes you weak? What makes you fear? You are the One Being in the universe. What frightens you? Stand up then and be free. Know that every thought and word that weakens you in this world is the only evil that exists. Whatever makes men weak and fear is the only evil that should be shunned. What can frighten you? If the suns come down, and the moons crumble into dust, and systems after systems are hurled into annihilation, what is that to you? Stand as a rock; you are indestructible. You are the Self, the God of the universe. Say--"I am Existence Absolute, Bliss Absolute, Knowledge Absolute, I am He," and like a lion breaking its cage, break your chain and be free for ever. What frightens you, what holds you down? Only ignorance and delusion; nothing else can bind you. You are the Pure One, the Ever-blessed.

Silly fools tell you that you are sinners, and you sit down in a corner and weep. It is foolishness, wickedness, downright rascality to say that you are sinners! You are all God. See you not God and call Him man? Therefore, if you dare, stand on that--mould your whole life on that. If a man cuts your throat, do not say no, for you are cutting your own throat. When you help a poor man, do not feel the least pride. That is worship for you, and not the cause of pride. Is not the whole universe you? Where is there any one that is not you? You are the Soul of this universe. You are the sun, moon, and stars, it is you that are shining everywhere. The whole universe is you. Whom are you going to hate or to fight? Know, then, that thou art He, and model your whole life accordingly; and he who knows this and models his life accordingly will no more grovel in darkness.