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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

SWAMI VIVEKANANDA IN OAKLAND, CALIFORNIA

(From, 'The Oakland Tribune')

March 8, 1900

HINDOO TELLS OF HIS FAITH

*Anxious to Find How to Stop
Going to Heaven*

Swami Vivekananda delivered a lecture last evening on the subject, “The Laws of Life and Death”. The Swami said :

“How to get rid of this birth and death—not how to go to heaven, but how one can stop going to heaven—this is the object of the search of the Hindoo.”

The Swami went on to say that nothing stands isolated—everything is a part of the never-ending procession of cause and effect. If there are higher beings than man, they also must obey the laws. Life can only spring from life, thought from thought, matter from matter. A

universe cannot be created out of matter. It has existed for ever. If human beings came into the world fresh from the hands of nature they would come without impressions ; but we do not come in that way, which shows that we are not created afresh. If human souls are created out of nothing, what is to prevent them from going back into nothing? If we are to live all the time in the future, we must have lived all the time in the past.

It is the belief of the Hindoo that the soul is neither mind nor body. What is it which remains stable—which can say ‘I am I’? Not the body, for it is always changing ; and not the mind, which changes more rapidly than the body, which never has the same thoughts for even a few minutes. There must be an identity which does not change—something which is to man what the banks are to the river—the banks which do not

change and without whose immobility we would not be conscious of the constantly moving stream. Behind the body, behind the mind, there must be something, *viz.*, the soul, which unifies the man. Mind is merely the fine instrument through which the soul—the master—acts on the body. In India we say a man has given up his body while you say a man gives up his ghost. The Hindoos believe that a man is a soul and has a body, while Western people believe he is a body and possesses a soul.

Death overtakes everything which is complex. The soul is a single element, not composed of anything else, and therefore it cannot die. By its very nature the soul must be immortal. Body, mind, and soul turn upon the wheel of law—none can escape. No more can we transcend the law than can the stars, than can the sun—it is all a universe of law. The law of Karma is that every action must be followed sooner or later by an effect. The Egyptian seed which was taken from the hand of a mummy after 5000 years and sprang to life when planted is the type of the never-ending influence of human acts. Action can never die without producing action. Now, if our acts can only produce their appropriate effects on this plane of existence, it follows that we must all come back to round out the circle of causes and effects. This is the doctrine of reincarnation. We are the slaves of law, the slaves of conduct, the slaves of thirst, the slaves of desire, the slaves of a thousand things. Only by escaping from life can we escape from slavery to freedom. God is the only one who is free. God and freedom are one and the same.

This evening the Swami, whose audience last night was large and attentive, will lecture on "The Reality and The Shadow".

March 9, 1900

REALITY AND THE SHADOW

Hindoo Philosopher Delivers Another Interesting Lecture

Swami Vivekananda, the Hindoo philosopher, delivered another lecture in Wendte Hall last evening. His subject was: "The Reality and The Shadow". He said:

"The soul of man is ever striving after certainty, to find something that does not change. It is never satisfied. Wealth, the gratification of ambition or of appetite are all changeable. Once these are attained man is not content. Religion is the science which teaches us whence to satisfy this longing after the unchangeable. Behind all the local colors and derivations they teach the same thing—that there is reality only in the soul of man.

"The philosophy of Vedântism teaches that there are two worlds, the external or sensory, and the internal or subjective—the thought world.

"It posits three fundamental concepts—time, space, and causation. From these is constituted Mâyâ, the essential groundwork of human thought, not the product of thought. This same conclusion was arrived at a later date by the great German philosopher Kant.

"My reality, that of nature and of God is the same, the difference is in form of manifestation. The differentiation is caused by Mâyâ. As the contour of the shore may shape the ocean into bay, strait or inlet; but when this shaping force or Mâyâ is removed the separate form disappears, the differentiation ceases, all is ocean again."

The Swami spoke of the roots of the theory of evolution to be found in the Vedântist philosophy.

"All modern religions start with the idea," continued the speaker, "that

man was once pure, he fell, and will become pure again. I don't see where they get this idea. The seat of knowledge is the soul, external circumstance simply stimulates the soul; knowledge is the power of the soul. Century after century it has been manufacturing bodies. The various forms of incarnation are merely successive chapters of the story of the life of the soul. We are constantly building our bodies. The whole universe is in a state of flux, of expansion and contraction, of change. Vedântism holds that the soul never changes in essence, but it is modified by Mâyâ. Nature is God limited by mind. The evolution of nature is the modification of the soul. The soul in essence is the same in all forms of being. Its expression is modified by the body. This unity of soul, this common substance of humanity, is the basis of ethics and morality. In this sense all are one, and

to hurt one's brother is to hurt one's self.

"Love is simply an expression of this infinite unity. Upon what dualistic system can you explain love? One of the European philosophers says that kissing is a survival of cannibalism, a kind of expression of 'how good you taste'. I don't believe it.

"What is it we all seek : freedom. All the effort and struggle of life is for freedom. It is the march universal of races, of worlds, and of systems.

"If we are bound who bound us? No power can bind the infinite but itself."

After the discourse an opportunity was afforded for asking questions of the speaker, who devoted half an hour to answering them.

The final lecture by the Swami will be delivered next Monday evening on "The Way of Salvation"

THE NEED OF A NEW ADJUSTMENT

BY THE EDITOR

How to reconcile the opposite tendencies of our time is a problem that has confronted every thinking man all over the world. The competent authorities of different countries deplore the modern life, its defeat and depression in the midst of the conflicting forces that are rampant in the world today. They point out the hopeless contradictions in the realms of thought and life at the present day. The spirit of unconscious make-believe and the loss of true values are prevailing in every sphere of individual and collective life. Science has no doubt made a great advance in making a synthesis of observation, but the modern accumulation of knowledge has not been able to create a synthetic

environment, on the contrary it has brought chaos and disorder by its emphasis on the analytical thinking which goes unaided by any harmonizing principle. It has been rightly observed by Prof. S. Radhakrishnan in one of his works that "we are a generation of intellectuals, keen in analysis, patient in observation, but no great art was ever made of observation and analysis. We are acutely conscious of the present disorder and are anxious to remould society to a better plan. We burn with indignation against wrong and preach ways of overcoming it. But our sufferings are only mental, torments of mind, not agonies of spirit. The true artists undergo profound experience, intense