

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

BOOK-LEARNING AND HIGHEST KNOWLEDGE

IN the Hindu almanac, it is mentioned that on a particular day there will be twenty *Adds* (measure of capacity) of rain-water. But you will not be able to squeeze out of the almanac a single drop!

Our so-called Pandits will talk big. They will talk of Brahman, God, the Absolute, of Jnana-Yoga, philosophy, ontology, and the rest. But there are very few that have realised the things they talk about. They are dry and hard, and good for nothing.

The *Parâvidyâ* or Highest Learning is that by which God is known. All else, the Shastras, philosophy, logic, grammar, &c., as such, only load and puzzle the mind. They are good only when they lead to the Highest Learning.

ALL that can be learned by going through the whole of the Gita can be as well accomplished by repeating "Gita," "Gita"—Gi-ta-gi-ta-gi-ta, ten times; it virtually comes to be "*tyâgi*," "*tyâgi*," which means one who has given up the world for the sake of God.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

In one word, the Gita says, "Give up,"—give up the world both outwardly and from the mind.

CHAITANYA DEVA in the course of his pilgrimage through the Southern parts of India (Deccan), came across a certain devotee who was in tears all the while that a Pandit was reading from the Gita. Now, this devotee knew not even the letters. He could not follow a single text of the Gita. Upon being asked why he shed tears, he replied, "It is indeed true that I do not know a word of the Gita. But all the while that it was being read I could not help seeing with my inner eye the beautiful form of my Lord Sri Krishna, seated before Arjuna in a chariot on the field of Kurukshetra, and giving out all those sublime thoughts, known as the Gita. This it was which filled my eyes with tears of joy and love.

This man who knew not letters had the Highest Learning, for he had a pure love for God and could realise Him.

OCCASIONAL NOTES

WHEN the doctrines of Hinduism can be formulated with sufficient breadth and clearness, it will doubtless be found that they furnish a key to the laws of thought, in all directions. For the emancipation of man by his induction into constantly-widening ideas, is the real motive of Hindu speculation, and is the unspoken effort in every scheme of learning, the world over. The source of Buddhism in Hinduism is nowhere better illustrated than in the opening words of the Dhammapada: "All that we are is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts." In all the world, only an Indian thinker would have dreamt of basing a religious system on this solitary truth.

— In the great body of observations, which have become current in India as religious doctrines, none is more interesting or more difficult to unravel than that which deals with *Guru-bhakti*.

That in order to reach a given idea, one must hold the mind passive to the teacher of that idea, at the same time that one offers him personal service, is a truth which has only to be tested, to be believed. But we shall make a mistake if we think that it applies only to religious teaching, just as we shall make an equal mistake, if we call a man our *guru*, for the simple reason that he teaches us a series of facts which have a religious colour.

We must turn a receptive attitude to all truth. We must be respectful to all from whom we learn. Age, rank, and relationship, ought all to constitute claims on our deference, but nothing should win from us the deep passivity that we yield to character and learning. Amongst all who teach us, there

will be one whose own personality is his greatest lesson. He, and he alone, is the *Guru*. He alone represents that particular path along which our own experience is to lead us. And the correspondence between us is one so secret to the soul, that it is not necessary that he should be known by name to our nearest and dearest. But in everything that we make our own, even the most secular knowledge, we must constantly remember the source from which we received it. Every one that we meet must appear before us as a possible giver of knowledge. We should be on the watch for the *realisations* that each man has been able to reach. Thus a habit of attentiveness, respect for the knowledge and opinions of others, and an expectation of new truth, are all marks of one who is accustomed to mix in cultivated society. Nor can there possibly be a greater mark of vulgarity and want of fine associations, than self-opinionatedness, and forgetfulness of seniority in ideas.

Temptations to such errors meet young men at every step, in a generation that takes up a new idea. The fact that they have departed from the paths of their fathers, blinds them to the other fact that outside the special point of departure, their fathers are apt to have greater wisdom than they; that even in the new idea itself, they have their own elders and betters; that in any case, the idea is not worth much, if it cannot deepen their appreciation of social cohesion and of the older culture they have left. Yet by such heedlessness and loss of delicacy, a youth only succeeds in shutting the doors of fine society against himself. He is tried once, and allowed thenceforward to associate with his inferiors. His superiors find him intolerable. A young man, with a hearty belief

in his own leadership, is a social nuisance. The great impulses are calling for *disciples*, for martyrs, for trembling, self-devoted service, in which eagerness and humility bear equal parts. Those who are ready to offer themselves as *leaders* can be hired behind any counter, or in any barrack. Why, the king of the *goondas* can be bought, at a pinch! True leaders, we may understand once for all, are made, not born. They are made out of faithful followers. By much service, by deep and humble apprehension, let us hasten to their making.

"Every one makes shipwreck on the rock of a would-be-Guru-ism," said the Swami Vivekananda, "*except those souls that were born to be Gurus.*" Let us scourge the ambition out of ourselves then, for it is absent from none but these!

The *Guru* puts us in touch with all that Humanity has yet reached, in a given line. Through him, we enter into life spiritual and intellectual, as, through our parents, we received the human body. He represents to us all that, up to his time, could be known. It follows that the first of his qualifications was an unusual power of learning.

The real object of universities is to train the student to learn. The fine intellectual leader is he who learn most from a given circumstance. The power of passivity is the highest mark of education.

This passivity, however, is not stupid or inert. It was not Arjuna alone who listened to Sri Krishna. His touch was felt and his words were heard by the delighted horses, also. Nor must we forget that the sound-waves which make the Gita impinged upon the chariot itself. Chariot, horses, and man, all heard, but was there no difference between their three forms of passivity? Nay, two men will themselves hear differently. Nothing

is more crude than an ill-timed activity. But the passivity that marks our advance, is *intensive*, not idle, and contains within itself the fruit of all our struggles in the past.

It is the power of the *Guru* that is the force behind our realisation. Whatever be the line of our effort, it would amount to very little, if we had to go out into the wilderness and begin all over again, as isolated hints, the discoveries of man. Any significance that we have, comes from our place at the end of the ages, our place at the dawning of to-morrow. This place is given us by our solidarity with the *Guru*, and by nothing else. The more we know, the more infinitesimal will our own contributions to human knowledge appear to us. The more we know, the more will history speak to us in trumpet-tones, the more full of meaning will the acts of great men become to us, the more shall we see ourselves to be striving with difficulty to see as our leaders saw, to be making only a new attempt on his behalf.

And when we have identified ourselves with him, in perfectness of union, then, and then alone, shall we forget the *Guru* and be made free. For knower, known, and knowing, shall be one.

WIND AND LYRE

BY EDWIN MARKHAM

Thou art the wind and I the lyre ;

Strike, O Wind, on the sleeping strings—

Strike till the dead heart stirs and sings !

I am the altar and thou the fire :

Burn, O Fire, to a whitened flame—

Burn me clean of the mortal blame !

I am the night and thou the dream :

Touch me softly and thrill me deep,

When all is white on the hills of sleep.

Thou art the moon and I the stream :

Shine to the trembling heart of me,

Light my soul to the mother-sea.

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THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXVIII.

HIS METHOD OF TRAINING A WESTERN WORKER.

THE Swami had once asked Pavhari Baba of Ghazipur, What was the secret of success in work? and had been answered, "To make the end the means, and the means the end."

This is a saying that one penetrates now and again for a moment, at long intervals. But if it signifies that the whole energy of the worker should be concentrated on the means, as if these were the end, while that end itself is for the time being forgotten or ignored, then it may be only another way of preaching the great lesson of the Gîtâ, "To action man has a right: he has no right to the fruits of action."

Our Master possessed, in a wonderful degree, the secret of inspiring his disciples to attempt this ideal. He had his own reasons—which every Hindu will perhaps understand—for feeling that a European who was to work on his behalf for India must do so in the Indian way. And in this demand, while he never confused essentials and non-essentials, he regarded no detail as too trivial to be important. To eat only of approved foods, and to do this with the fingers, to sit and sleep on the floor, to perform Hindu ceremonies, and bind oneself strictly by the feelings and observances of Hindu etiquette, were all, to his thinking, means of arriving at that Indian consciousness which would afterwards enable one to orientate oneself truly to the Indian aspects of larger questions. Even so trifling a matter as the use of lime-juice and powdered lentils,

instead of soap, appeared to him worthy of thought and effort. Even the caste-feelings that seemed crude must be appreciated and assimilated. It was tacitly understood that, the time might someday come, when one would be free of all these, even as he was free; but the emancipation won by going through an experience is very different from the blindness that ignores or despises!

The Swami was remarkable, however, in his power of imparting the ideal with a custom. To this day, one shudders at the impurity and roughness of blowing out a light; while to put on a *sâri*, and veil the head, is always to strive for the mood of passive sweetness and acceptance, rather than that of self-confident aggression. For in how far this symbolism of externals is a fact of common Indian perception, we are not, perhaps, quite prepared to understand! "Never neglect to lower it," said the monk Sadananda to me once, of this particular garment. "Remember that in that white veil lies the half of Saintliness!"

In all this, one was led along the path that one knew already to be right. If the student was to solve any problem of Indian education, it was essential that there should first be experience of the humbler routine of teaching; and for this the supreme and essential qualification was to have looked at the world, even if only for a moment, through the eyes of the taught. Every canon of educational science proclaims this fact, 'From known to unknown,' 'from simple to complex,' 'from concrete to abstract,' and the very term 'education'* itself, are all words

* Lit. I lead out.

only, on the lips of those who can form no idea of the world as the pupil sees it, or the aims to which he would fain be aided to climb. To teach *against* the aspirations of the taught, is assuredly to court ill results instead of good.

What was startling in the Swami's discipline was his instinctive assumption that the Indian consciousness was built up on the thousand and one tiny details of Indian daily life. Looking closer, one saw that this had been the method pursued by Sri Ramakrishna. Whenever he desired to apprehend a new idea, he had adopted the food, clothes, language, and general habits of those who held it. He had not merely attempted to approximate to them in the use of a few religious formulæ.

But Vivekananda was too great an educator to disregard the freedom of the disciple, even in such matters as these. The aim was revealed only little by little, and always on the basis of some attempt already made. It was true that he was perpetually testing purity of motive, always on his guard against the possible intrusion of self-interest, in himself or in others. "I trust no one," he said, "because I do not trust myself. How do I know what I may become, to-morrow?" But it was also true that it was not in his nature, as he said once, to interfere with liberty, even to prevent mistakes. It was for him to point out the source of an error, only when it had been committed.

During the first six months of 1899, I dined occasionally with people of various classes, both Indian and European, in Calcutta. This fact always caused the Swami uneasiness. He feared a revulsion, probably, against the extreme simplicity of orthodox Hindu life. Undoubtedly also he thought a strong reaction possible, in favour of the associations of one's birth. He had seen a great religious movement shattered in the West by the petty social ambition of a

woman of over-much refinement. Yet he never interfered with me in this matter, though a single word of authority would have been enough at any time to have ended it. Nor did he ever show his disapproval. He took an interest, on the contrary, in every experience that one brought to his notice. He would in a general way express his fear, or utter a grave warning, not at the time understood, about 'loaves and fishes'. But seeing, perhaps, that there was a genuine need to form a concept of the whole synthesis of classes and interests in Modern India, he gave way completely to his disciple, and allowed the course of enquiry to pursue its own path.

It was only on the ship, during the voyage to England, that he fully expressed the ideal that was in him. "You must give up all visiting, and live in strict seclusion," he said one day, as he discussed the future of the women's work. "You have to set yourself to Hinduise your thoughts, your needs, your conceptions, and your habits. Your life, internal and external, has to become all that an orthodox Hindu Brahmin Brahmacharini's ought to be. The method will come to you, if only you desire it sufficiently. But *you have to forget your own past, and to cause it to be forgotten. You have to lose even its memory!*"

Never was monk more passionately monastic than Vivekananda, for all his apparent ease and fearlessness. Yet here, in the case of a worker, he knew how to substitute for the walls of a convent, the Indian people and their life. This has sometimes appeared to me the greatest manifestation he gave, of his genius. "We shall speak to all men," he said once, "in terms of their own orthodoxy" and went on to picture a branch of the Indian Orders in the English Church, wearing the yellow garb, going barefooted, practising the extreme of asceticism, and standing always for the supreme truth of the inter-relatedness of all religions.

In the special case of the Indian consciousness, however, his ideal was by no means limited to a strenuous aspiration. Step by step, point by point, he gave, as details of **Hindu etiquette**, those instructions which it is customary in Europe to offer the religious novice. It was in this way that he laboured to overcome that restlessness and emphasis of Western manners, which appears to the Eastern mind so crude. The constant expression of feeling, whether of pain, admiration, or surprise, was to him shocking. It was not necessary to stigmatise it as irreligious, for it was ill-bred. The oriental expects of a man that he should feel, and keep his feeling to himself. Any constant pointing-out of the curious or the beautiful appears to him an unwarrantable intrusion on the privacy and self-directedness of thought. Yet that the desired repose of manner is not conceived of as merely idle, is seen in the case of that sage who was asked by a certain king to tell him about God.

"What is He like? What is He like?" And the saint replied, "All this time I was telling you, O king! For silence is His name!"

This was a point on which the Swami was exacting. He would impose on the European disciple long periods of severe restraint. "Struggle to realise yourself," he said on a certain occasion, "without a trace of emotion!"

Watching the fall of dead leaves once, in the stillness of an autumn evening, he did not deny that there was poetry in the sight, but he declared that mental excitement, roused by what was merely an event of the external sense-world, was childish and out of place. All Western people, he said, had to learn the great lesson, of holding experience and emotion apart. "Watch the fall of the leaves, but gather the sentiment of the sight from within, at some later time!"

This is neither more nor less than the conventual doctrine of recollectedness and

peace, as known in Europe. Is it also a subtle method of evoking creative faculty? Does it point to a poetry which holds the world as a vast symbol, yet thrones the intellect high above the senses?

Carrying the question out of the sphere of mere good-breeding, and mental discipline, and framing the same truth again in terms of the spiritual life alone, the Swami would speak with horror of that bondage which shows itself in the quest of subtle metaphysical pleasures. In all idealism, he would say, lies the danger of idealising merely what we have reached. Such "covering of a corpse with flowers" would sooner or later mean, when realised in practice, the abandonment of the People, and the destruction of the work. Only they could be faithful who were beyond temptation, followers of the pure idea, regardless of self.

"Mind!" he said, as he talked of future methods, "No loaves and fishes! No glamour of the world! All this must be cut short. It must be rooted out. It is sentimentality,—the overflow of the senses. It comes to you in colour, sight, sound, and associations. Cut it off. Learn to hate it. It is utter poison!"

(To be continued).

THE LIVING WORD.

In sacred books we read how God did speak
To holy men in many different ways;
But hath the present age no God to seek?
Or is God silent in these latter days?
The Word were but a blank, a hollow sound,
If He that spake it were not speaking still,
If all the light, and all the shade around,
Were aught but issues of Almighty Will.
So then, believe that every bird that sings,
And every flower that stars the fresh, green sod,
And every thought the happy summer brings
To the pure spirit, is a word of God.

HARTLEY COLERIDGE.

RELATION OF MAN TO GOD.

MAN, as Addison puts it, is a social animal; hence his existence corresponds to a bundle of relations that claim recognition to the full, to make his civic life praiseworthy. Society is the net of this co-relationship, and the main function of sociology is to formulate the relation that exists between man and man. Apart from this there is another fabric of relationship that runs as warp and woof of man's existence, which though subtle and transcendental by its nature, is none the less potent in moulding his life; rather, I should say, it is the most dynamic force which plays a prominent part in his nature, when fully recognised. It is the relation man bears to God, the essence of all existence. And religion seeks to model this relation. We shall try here to understand it—first from its objective standpoint, or that which a Bhakta holds; and then from its subjective point, or that which a Jnanin affirms.

Through his contact with the objective world man feels a kinship to it, and intuitively seeks to know the essence of all this stupendous existence, of which he forms a component part, and calls it by the name, God or Ishvara.

Nurtured in society, the mind of man cannot comprehend any kind of sweet relationship, and consequent happiness, other than those of father, mother, husband, wife, friend, child, master, servant, and so on. So his relation to God he tries to understand in one of these aspects. And with the diversity of temperaments comes the diversity of relationship he holds to Him. But whatever be the individual aspect, there is in any of these one common significant feature, which at its culmination breathes extreme self-devotion at the altar of the ideal, or as the Bhakti-Mimansa has it, “*परानुरक्तिीश्वरे*”—Supreme devotion to God.

In the religion of the Hindus, there is a brilliant variety of all these relationships with the Divinity: such as, the Saktas call It Mother; Shaivas call It Father, Vaishnavism holds up to its devotees the relations of husband, friend, master, child, etc.; the worshippers of Surya and Ganesh again call It the Lord of spheres. Again, to Christendom

It stands as the Father-in-Heaven—Christ himself was, so to say, an incarnation of filial love. To the Muslims, It is the Parental Guardian, the Divine Master,—*Khuda Hafiz*—though Hazrat Mahommed himself bore a mixed feeling of friend and servant towards Allah Akbar; hence he was called Habibulla (friend of God). But the soul of all these different ideas is that “*परानुरक्ति*” or supreme devotion,—which leads in every case to that same self-assimilation of the ideal. In describing the different forms in which the Lord may be worshipped, Narada, the author of the Bhakti-sutras, states that they are the diverse forms of the same supreme love.

Thus man proceeds with all these human feelings to his God; and as they grow more and more intense, so do proportionately drop away the denotative adjuncts of his relationship, because the intensity of feeling leads to the concentration of mind, i. e., centralisation of thoughts on one attribute to the exclusion of all others; and as such, to the meditative man, the Object of meditation reveals gradually His subtler nature, and ultimately dawns on the mind the conception that “He is All,” and the devotee realises in his heart of hearts—

सर्वाननसिरोधीनः सर्वभूतगुहाशयः ।

सर्वव्यापी स भगवान् तस्मात्सर्वगतः शिवः ॥

“All this is His face, all this His head and shoulders; He is in the heart of all; He is pervading all; the Lord of all; and as such, He is the Indweller of all in the form of Blessedness.” Thus the devotee through his extreme love sees Him in the heart of all as well as in himself, sees Him pervading all as well as his own self. Then the mind becomes as the Bhakti-sutra says *सम्भवा*, “of That form.” Finally, the crowning point of Bhakti is reached when his mind or personal ego loses its separate identity in the universality of Being. His own petty subjective ego vanishes, and along with it the whole world vanishes also from him. This fact is testified to in the lives of all great devotees, and in the scriptures as well. This is beautifully told in the Bhagavatam, by the

devout Narada, in the delineation of his own former life to Vyasa :—

“There, day by day, I heard heart-ravishing episodes of Krishna by the favour of those who used to sing them. And so hearing these, word by word, through my reverence, my intense love arose for Him-Whose-Glory-is-Loving.

“Then arose in me, who had gained a passionate longing for Him, the unshaken conviction by which this universe appeared as real and unreal, being created by my own illusive power, I who am the Supreme Brahman.”

Again this fact is more vividly put before us by the greatest of all devotees, Hanuman, when he said, “When I see myself, O Rama, as this body, then I am Thy servant; when again I feel that I am the individualised Jiva, then I am a part of Thine; but with the consciousness of me as the soul of all beings, comes the firm faith that I am no other than Thee.” Again the very same truth we meet with in the Bhâgavatam where it mentions about the Gopikâs, when they in their intensity of feeling, thinking themselves as Krishna, are imitating His actions. It is a fact, that intense love brings the feeling of unification. And this is clearly stated in the Tantras as the last and the highest stage of Bhakti, and therefore the best form of worship :—

अधमा प्रतिमा पूजा जयस्तोत्रादि मध्यमा ।

उत्तमा मानसीपूजा सोऽहं पूजोत्तमोत्तमा ॥

“Image-worship is the lowest form; counting beads and chanting hymns are of the middle stage; mental worship is much higher; but the finest and highest of all worship is the consciousness of unity, that ‘I am He.’” The lives of many of the Christian saints of the West, of the Sûfis among the Muslims; and of hundreds of Bhaktas in our own land, stand before us to bear testimony to what the Vedas declare,—**ब्रह्मविद् ब्रह्मैव भवति**—“The knower of Brahman verily becomes Brahman.” Then the idea of “I” and “Thou” vanishes, and the undifferentiated bliss which the Bhakta is immersed in, he cannot describe in words; it becomes “like the taste of a dumb man”—**मूकास्वादवत्** ।

So we see, the relation between God and man may be developed to the point where it breaks off or transcends all limits, and can be avowed as

तत्त्वमसि—“Thou art That”; just the same truth as the subjective analysis of a Jnanin reveals to him; and the same avowal we get from his lips when he utters every day, **चिन्मयं सच्चिदानन्दस्वरूपं सोऽहम् ब्रह्म** ।—“I am that Brahman whose Form is Knowledge absolute, Bliss absolute and Existence absolute.” The difference does not lie in the end, but only in the means; while one’s is the direct method, the other’s is the indirect. When a Vedantin says “**अहम् ब्रह्मास्मि**,” he does not thereby mean that he, as an individualised ego, is that Impersonal God, the unindividualised Brahman; but what he means is, that when those denotative adjuncts that individualise the “I,” as the I-so-and-so are taken away, then what remains is the same as that which is connoted by **तत्** or Brahman, which is devoid of all personal attributes. Many may think it absurd; because they say that if the “I”-ness of “I” is gone, what remains, must be, nothing! Apparently it may seem so, but in reality it is not. The Vedantin does not want to destroy the “I”-ness of “I,” but he wants to do away with the subjectivity of “I.” Let us take for instance, a piece of white paper; we differentiate it from other things by its name and form (**नाम** and **रूप**). The name “paper” is conventionally given to it by our own mind; so if we take it away, the *substantia* of the paper will remain unaffected, all the same, in itself. Again, the form which consists of whiteness, thinness, solidity, etc., is also nothing but *the different modes of sensation* caused by the *substantia* of the piece of paper in our own perceptive organs. Hence, if the form, as such, be taken away from it, its existence will not be affected in the least; only, no longer will it appear in the **mind**. So we see, if the concretising perceptivity of the objective world be taken away, then what remains, is one undifferentiated mass of abstraction. The same is the case with the individualised “I,” when we closely examine it. What makes the “I” an individual subject? One would say, it is in the consciousness of itself; but that does not clear the point; it is only begging the question. This separate, changeful perception of ego is not the real “I,” but it is superimposed; because there comes a state, when the “I” remains, but the individualistic consciousness is absent,—as in deep sleep; there “I” remains in its abstract form,

and all that personifies the "I"—i. e., the different mentalities—remain in the "I" in nascent condition. Pointing to this state, Sruti says,—इमाः सर्वाः मृजाः अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनुतेन हि प्रत्युदाः। "All these creatures, though daily going into this world of Brahman find It not,—being covered by ignorance."

Now, when the subjectivity of the subject goes away, and the objectivity of the object, what remains is that एकं अखण्डम् सत्—"One undivided Existence Absolute," one undivided—because Absolute Existence cannot be two.

God, according to our conception and definition of Him, is the Guiding Principle and Essence of this objective world; at the same time He lives in me also. He is the common factor, as it were, of both the subject and the object.

The very same thing we will see, if we view it from the standpoint of a transcendentalist. The world, as it appears to me, is an *a priori* form of

perceptions; therefore it is wholly my representation of the "Thing-in-Itself," and It is in me. Hence, any ruling principle of the world which is nothing but its own modulation, must belong *a priori* to the intellect. So the "Thing-in-Itself" absolute as It is, cannot be differentiated from me.

So it follows that the same One Absolute Existence is appearing as God through the objective, and as "I" in the subjective, aspect of the whole creation. This is the eternal relation between God and man. This absolute unity in its seemingly relative duality is the central theme of all the scriptures. Whether a Bhakta says, "I and my Father are one," or "Thou art in me, and I am in Thee," or a Vedantin says "सोऽहम् ब्रह्म", it does not matter much; because it is the one Reality, only vested in so many verbal garbs. "He is the most blessed in the three worlds, who can realise it in his heart of hearts."

BRAHMACHARI TEJNARAYAN.

EPISTLES OF SWAMI VIVEKANANDA

Extracts

LV.

14 GREY COAT GARDENS,
Westminster. S. W.
11th Nov. '96.

Dear A—

I shall most probably start on the 16th of December, or may be a day or two later. I go from here to Italy, and after seeing a few places there, join the steamer at Naples. * *

The first edition of Raja Yoga is sold out, and a second is in the press. India and America are the biggest buyers. * *

Yours &c.,
Vivekananda.

LVI.

39 VICTORIA STREET,
London. S. W.
20th November '96.

Dear A—

I am leaving England on the 16th of December for Italy, and shall catch the German Lloyd S. S. Prinz Regent Leopold at Naples. The steamer is due at Colombo on the 14th of January next. I intend to see a little of Ceylon, and shall then go to Madras.

* * Mr. S—, and his wife are going to start a place near Almora in the Himalayas which I intend to make my Himalayan Centre, as well as a place for Western disciples to live as Brahmacharins and Sannyasins. Goodwin is an unmarried young man who is going to travel and live with me, he is like a Sannyasin.

I am very desirous to reach Calcutta before the birthday festival of Sri Ramakrishna. My present plan of work is to start two centres, one in Calcutta, and the other in Madras, in which to train up young preachers. I have funds enough to start the one in Calcutta, which being the scene of Sri Ramakrishna's life-work, demands my first attention. As for the Madras one, I expect to get funds in India.

We will begin work with these three centres; and later on, we will get to Bombay and Allahabad. And from these points, if the Lord is pleased, we will invade not only India, but send over bands of preachers to every country in the world. That should be our first duty. Work on with a heart.

* * Now we have got one Indian magazine in English fixed. We can start some in the vernaculars also..... Papers of this kind are supported by a little circle of followers... The Indian papers are to be supported by the Indians. To make a paper equally acceptable to all nationalities, means a staff of writers from all nations, and that means at least a hundred thousand Rupees a year.

* * You must not forget that my interests are *international* and not Indian alone. * *

Miss M. Noble of Wimbledon is a great worker. * *

With all love and blessings, yours &c.,
Vivekananda.

BHAGAVAN SRI RAMAKRISHNA'S BIRTHDAY FESTIVAL.

AT THE MATH, BELUR

THE seventy-sixth birthday of Bhagavan Sri Ramakrishna Deva, according to the Hindu calendar, fell on Monday, February 22nd '09; and on this auspicious day the ceremony of Tithipuja was performed.

The Photograph daily worshipped inside the Temple was tastefully decorated and placed on the silver *Singhasan* (throne). Heaps of the choicest flowers, incense and other articles of worship, on shining copper and brass utensils, were to be seen in their proper places from an early hour in the morning. The morning worship consisted of Puja with flowers &c., and offering of enormous dishes of peeled and cut fruits, dried fruits and baskets filled with sweets. These were afterwards distributed to the assembled worshippers.

Then commenced the great Puja of the day, a worship, the most significant feature of which was a unique all-embracing spirit never to be found elsewhere. Every manifestation of that One All-pervading, and All-blissful Spirit, known by different names in different times and places,—every Incarnation revealed to man,—was recalled in devout worship that day by the disciples of Ramakrishna in fervent memory of Him who in mercy manifested Himself to proclaim the Great Truth in words, actions and life. It was late in the afternoon before this worship could be finished, and it was followed by offerings of cooked food of various kinds, and brought to a close by the imposing ceremony of the Aratrika. The Prasad was then distributed to the assembled devotees, numbering about five hundred.

At nightfall there was the usual evening Aratrika to Ramakrishna before a throng of devout worshippers who filled the

corridors of the beautiful Temple-house. The majority of the assembled people had by this time taken their leave, crossing over to Calcutta or going to neighbouring places. Still there remained a goodly number, some of whom were to be found in meditation in the temple, others listening in groups to the spiritual talks of the Swamis, here and there, some were engaged in devotional music elsewhere, and all were supremely happy with everything and with themselves! If there was any one feature common to all at the Math on that memorable day, it was, perhaps, the indescribable animated tranquility—contradictory as this may sound—expressed on the face of everyone and everything the eye rested upon. The sky with its two-days-old crescent of a moon, the gentle murmurs of the rippling Mother Ganges, the subdued whisper of the gently-rustling leaves, the soft breath of the new blossoms of the mango trees,—all were in harmony with each other, and seemed imbued with the spirit of the day—the Divine worship.

After 10 P. M., commenced the worship of the Sakti in Her manifestations as the ten *Mahavidyās*. Some of the senior Swamis of the Math and a few young Sadhus, who had fasted throughout the day and night, solemnly conducted the Puja. It was about 3 A. M., when the ceremony was brought to a close with the performance of *Homa*.

The following Sunday, February 28th, was the day on which the public festival or *Mahotsab* was celebrated. From an early hour in the forenoon, crowds of people began to pour in from all sides, on foot, by boat, by steamer, and a few in carriages. An extensive Shamiana was spread over the middle of the Math Maidan, underneath which a large oil-painting of Bhagavan Sri

Ramakrishna Deva was placed on a beautifully decorated wooden *Singhasan*. At the foot of this was placed a similar painting of Swami Vivekananda, in standing posture, with shaven head, and a staff in his hand.

Numerous Sankirtan parties came in batches throughout the day and sang the name of the Lord under this Shamiana, and went round the Math grounds, singing, dancing, and playing on the music. Others, with up-to-date musical instruments, occupied the tents erected for them, and from time to time sang in chorus to the accompaniment of music. One party consisting of two dozen gentlemen dressed in Sannyasin's garb and with the matted hair on the head, like followers of Siva, sang, in alternate batches, the name of Kali the Mother, which was greatly appreciated. Another group of young boys, dressed as Krishna and Balaram with the shepherd boys of Brindavan, were singing pastoral songs and dancing. One man, in colloquial extempore verses, to the music of drums and bells, was reciting stories from the Puranas, before an admiring audience.

All the while the young Sadhus and Brahmacharins of the Math, assisted by many young men, were profuse in their attentions to the visitors, and were busily engaged in distributing Prasad to the vast concourse of men and women. This distribution began shortly before noon and continued till five in the afternoon or longer; by which time the heaped-up masses of Khichuri, vegetable curry, chutney, loochies and sweets, which had filled up two large sheds in the corner of the Math Maidan were all consumed. Drinking water was stored in groups of large earthen jars in several places, and *sherbet* was freely offered to anyone who called for it.

The total number of people at the festival it is difficult to estimate, inasmuch as parties of men and women were constantly coming in and going away. At any one time the

number must have been more than 10,000, and the total more than 20,000, almost all of whom were provided with some *Prasad*.

AT MADRAS

The Madras Centre of the Ramakrishna Mission under the energetic direction of Swami Ramakrishnanandaji, is one of those where the birthday of Sri Ramakrishna Deva is always celebrated with special enthusiasm, but this year, owing to the presence of His Holiness, Swami Brahmanandaji, President of the Mission, the observance of the anniversary was more than usually impressive. The private celebration on the birthday proper, Feb. 22nd, assumed almost the proportions of a public function, so many friends gathered at the Math during the day, especially at the time of *Homa* at 4 o'clock, after which a generous collation was served. A large number of gentlemen were also entertained at supper later in the evening, and until after midnight there was sacred singing and dancing.

On the following Sunday was the public celebration. Before eight o'clock in the morning Bhajan parties began to arrive at the Math, and throughout the forenoon the chanting of the names of the Lord continued before the large picture of Sri Ramakrishna Deva, which had been placed on a high platform at the end of the hall and completely embowered in flowers. Dinner was afterwards served to all who had taken part; and throughout the midday hours some 5,000 poor people were fed at a neighbouring market. Over 50 young men chiefly Brahmins, volunteered to serve at the feeding, which shows how Swami Vivekananda's eloquent preaching of Karma-yoga to the "young men of Madras" is bearing fruit.

The afternoon was filled by Harikatha or the telling of the story of "Lakshmana-Sakti," by Mr. M. K. Thathachariar, B. A., who interspersed his graphic account of the stirring

narrative from the Ramayana with several original Sanskrit songs.

By the time the general meeting was convened at half past five there was scarcely an inch of space left in the hall, and its three doors and all its windows were blocked by the crowds standing outside. The chief feature of this part of the programme was an exceptionally instructive and thoughtful paper on "The Realisation of Sri Ramakrishna Deva in the Light of Modern Psychology," read by Dr. M. C. Nanjunda Rao, one of the leading physicians of Madras and an ardent friend and follower of Swami Vivekananda.

The lecturer began with the question: What is it that specially marks off Sri Ramakrishna Deva from the rest of humanity, and leads thousands of people the world over to worship him to-day as an Avatara, or Divine Incarnation? And he gave the answer not from the standpoint of personal conviction, but in the terms of the most recent enunciations of experimental psychology. According to these, in the evolution of intelligence there are four distinct steps. In the earliest stage we find the embryonic *perceptual* mind, capable only of receiving impressions, as in the jelly-fish and lowest forms of animal life. In the higher animals this has developed into the *receptual* mind, or the stage of *simple consciousness*, in which comes the power to project an image in space and recognise external objects. The constant registration of these percepts and receipts leads again to the *conceptual* mind, or the stage of *self-consciousness*, as we find it in the human being and which differentiates him from animals. But as the other stages have their limit, each resolving into a new and higher stage; so also this conceptual mind, as it grows more and more complex, gradually evolves into the *supra-conceptual* or *intuitional* mind, the mind which is "manifested amongst the liberated great ones of all religions."

Swami Vivekananda has clearly marked off these stages in man when he says: "Man is a compound of animality, humanity and Divinity." All men possess these three states of consciousness in a greater or less degree; but as one state predominates over the other, men appear as more animal, more human, or more divine. The majority of mankind dwell on the plane of animal or simple consciousness, content to eat, sleep, propagate, work and die. The self-conscious man has a more developed idea of the ego and is capable of the power of abstraction. He is a needle pivoted on the fixed centre of his self, but revolving freely as he is moved by his passions and desires. And lastly there are the very few who have passed into the larger or divine consciousness. They are still the needle, but magnetised and oscillating no longer. They feel and act through their inner being only, and while the man of simple consciousness desires deeds and the man of self-consciousness turns to ideas; the supra-conscious or liberated man sees the end, aspires to God, inwardly perceives God and feels himself to be one with God. He is the Divine Man, the God-Man.

Such was Sri Ramakrishna and it was this "Realisation which our Lord Sri Ramakrishna had which marked him off from the rest of humanity." It came to him when he was still a little child, while walking one day through the corn fields of Anur in the neighbourhood of his village home, and often in later years did he tell of it. ~~Once~~ when he was speaking to his devoted disciple M., he said: "I do see that Being as a Reality before my very eyes! Why then should I reason? I do actually see that it is the Absolute who seems to have become all things about us; it is He who apparently appeareth as the finite soul and the phenomenal world! One must have an awakening of the Spirit within to see this Reality."

The Doctor reviewed at length all the signs of this state of Realisation, quoting from

both Oriental and Occidental authorities, and showed how all these were strikingly manifest in the character, life, and teachings of Sri Ramakrishna Deva. But it is not possible within the limits of a short abstract to give an adequate idea of the exceptionally interesting and profound manner with which the lecturer handled his subject.

The eminent lawyer, Hon. Mr. V. Krishna-swamy Aiyar, who presided, in thanking the lecturer for his excellent paper, said that he had not had the privilege of knowing Sri Ramakrishna Paramahansa, but he had come in close contact with Swami Vivekananda, and from the great disciple he had been able to form some measure of the greatness of the Master, who was loved, revered and worshipped by him (Swami Vivekananda). Whether we called Sri Ramakrishna an Avatāra, or a God-filled or God-illuminated man, he continued, mattered little, for all of those were equally manifestations of the Supreme; but there could be no doubt from all that we knew of his life and character that Sri Ramakrishna achieved an all-embracing cosmic consciousness which made him one with the Supreme; and as such He was a Divine manifestation, nay more, that He was God Himself who took the human form to help mankind, a God in the only sense in which we could know Him, and therefore He was entitled to our undivided admiration and worship.

Aratrikam was then performed, and at its close *Prasad* was distributed.

AT KAMARPUKUR

This is the first year in which the anniversary was celebrated at the birthplace of Sri Ramakrishna in the village of Kamarpukur on the 13th of March last, and some devotees from Calcutta made a pilgrimage to the home of the Divine Teacher and its holy surroundings. Several local *Sankirtan* parties attended, and hundreds of the village people were sumptuously fed.

AT THE RAMAKRISHNA ORPHANAGE, MURSHIDABAD

The ceremony was observed on two consecutive days. About 1600 poor people were fed, besides many gentlemen.

AT THE RAMAKRISHNA ADVAITA ASHRAMA, BENARES

Besides Bhajan and *Sankirtan* &c., the *Prasad* was distributed to a large number of persons, and an address on the Life of Sri Ramakrishna was delivered.

AT THE RAMAKRISHNA MISSION, DACCÁ

The members assembled on the *Janmatithi* day at Sitathiji's temple and performed worship, *Aratrika* and *Homa*. Songs and *Sankirtan* followed, and the whole day was spent in religious devotion. After the offering of special *Bhoga*, the *Prasad* was distributed to all present on the occasion. The public celebration took place on Feb. 28th, and there were chanting of Sanskrit hymns, singing of devotional songs of the old poets, and distribution of *Prasad*.

AT THE RAMAKRISHNA SEVASHRAMA, KANKHAL

The birthday anniversary passed off with great rejoicing. Besides especial *Puja*, *Bhoga* and *Aratrika* more than one hundred Sadhus were fed, and *Prasad* was distributed to many poor people who gathered on the occasion.

AT SITABALDI, NAGPUR

The anniversary was celebrated within the precincts of the temple of Muralidhar at the Sangam. The programme of the day included a discourse on the life of Paramahansa Deva, Bhajan Kirtan, and feeding of the poor who numbered one thousand.

AT OTHER CENTRES OF THE RAMA- KRISHNA MISSION

We have also received reports from various other centres of the Ramakrishna Mission, at which the birthday anniversary was observed with joyous devotion and religious fervour.

RELIEF REPORT

(3) An account of the *Janmashtami Puja*, as it is celebrated in Madras,

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

IN the New Ottoman Parliament, the total number of deputies will be 260, consisting of 213 Musalmans, 43 Christians and 4 Israelites.

THE use of rat skins in various industries has created a demand in London alone to the amount of nearly £ 50,000 a year. They are used among other things for book-binding, photograph frames, purses, and for the thumbs of ladies' gloves.

NORWAY plants annually 1,500,00 trees to take the place of those consumed in the manufacture of wood pulp, which is one of her chief articles of export. In 1905 she sold to other countries 487,580 tons, and the following year 557,358 tons.

ON December 2 occurred the ceremony of the enthronement of the infant Emperor of China, Pu-yi. In accordance with ancient custom, promotion of one degree was given to all officials, amnesty was granted to all offenders, bounties were bestowed on soldiers in the service of the Empire, and scholars were advanced one degree.

PLUTARCH insisted that the work of education, in its widest sense is, above and beyond everything, a moral work which must reach the heart through the head; and that time and effort are its necessary elements and indispensable conditions. He also pointed out that the mind of the young is a hearth to be heated not a vessel to be filled.

SWAMI Paramananda has established a new Vedanta Centre in Boston, and is meeting with great success in his work. He is holding various weekly classes, not only in Boston, but also in neighbouring towns, and his public lectures on Sundays are largely

attended. We have no doubt that this will prove one of the strongest Centres of the Ramakrishna Mission in America.

WE regret to announce the sad demise of the Swami Umananda of the Ramakrishna Mission at the early age of 20. He died of small-pox at the Isolation Hospital at Bangalore, and during his illness was carefully tended by Swami Atmananda. His remains were cremated with proper religious rites. He was full of the spirits of devotion and service, and a strenuous worker of the Ramakrishna Mission.

AT a recent meeting of the committee of the Association for the Advancement of Scientific and Industrial Education of Indians, 100 students were selected for industrial education in foreign countries this year. Twenty scholarships ranging from Rs. 100 to Rs. 25 per month with passage were granted, and 80 more students were granted only passages. The scholars include some of the most brilliant graduates of the University of Calcutta, and this year's list includes more brilliant graduates than the lists of the last four years.

THERE will be a great pressure of work on the Ramakrishna Sevashrama during the Half-Kumbha Mela, which commences by the middle of March and will last till the middle of April.

The terrible scourge of fever which recently made such havoc throughout all the principal places of the United Provinces, and Hardwar amongst them having had a severe visitation of it, has thoroughly exhausted all the medical stores and provisions of the Ashrama. The generous public are therefore approached with the request to help to replenish the exhausted means of this worthy Institution without delay.

Money, medicines or provisions can be sent to Swami Kalyanananda, The Ramakrishna Sevashrama, Kankhal (Dt. Saharanpur).

THE following class lectures will be delivered by Swami Abhedananda at the Vedanta Society of London, 22, Conduit Street, W., beginning Tuesday, March 9th:—

Continuation of Course on the Bhagavad-Gita, Tuesdays at 5.30 p. m. Continuation of Course on the Raja Yoga, Thursdays at 5.30 p. m. Class Lesson on Concentration, Friday mornings at 12 o'clock.

A Course of five public lectures also will be delivered by Swami Abhedananda, under the auspices of the Vedanta Society of London, at Denison House, Vauxhall Bridge Road, on Sunday mornings at 11 a. m., beginning March 7th.

Subjects:

March 7th ... Search after Truth.
 „ 14th ... Science and Religion.
 „ 21st ... Spiritual Evolution of the Soul.
 „ 28th ... Science and Immortality.
 April 4th ... Salvation through love.

The syllabus of future lectures will be announced later on.

WE have received the final report of the Bharat Famine Relief Fund Mandali, Hyderabad, Sind, from its worthy secretary, Mr. P. L. Vasvani. It is satisfactory to note that the total amount collected is Rs. 14,072-14-1. The total amount disbursed is Rs. 11,545-10-11. The Mandali has thus a balance of Rs. 2528-3-2, which is deposited in the People's Bank, as reserve for future emergencies. The disbursement was as follows:—

To Lala Lajpatrai ...	Rs. 897 0 7
„ The Ramakrishna Mission, Calcutta ...	„ 2,328 5 0
„ The Brahmo Samaj, Calcutta „	2,300 0 0
„ R. B. Bukshi Sohawal, Lahore „	700 0 0
„ Mr Mozumdar, Lahore ...	„ 500 0 0
For Sind Distress through the Mandali's kind helpers and workers ...	„ 4,508 2 9
To Hyderabad Deccan Flood Relief Fund ...	„ 100 0 0
Mandali's expense ...	„ 162 2 7
Total ...	„ 11,545 10 11

We cordially thank the Mandali for the handsome help offered to the Ramakrishna Mission famine relief work.

IN the course of his speech at the birthday anniversary meeting of the Colombo Vivekananda Society, Mudaliyar R. C. Kailasa Pillai, the Vice-President who presided, referred to the Swami Vivekananda's spirit of conquest and said, that he was a hero and a conqueror—not a conqueror of territories beyond the seas, though he set his foot there, nor of dominions nearer home, though he walked them in his ascetic garb, but a conqueror of the hearts and minds of the peoples in the contemplative East and in the busy West.

After dwelling on the phenomenal success which attended the Swamiji's appearance at the Chicago Parliament of Religions, and his subsequent work in America, which, among others, completely changed the mistaken views of the West regarding the religions of the East, especially, Hinduism, the speaker referred to his mission in England and his return to India with Western neophytes, his triumphal march from Colombo to Almora through every important town on his way. The Swamiji's conquest of the Indian minds, he said, was even more surprising, in view of the many warring sects and sub-sects in India. They rose as one body, as they knew that the Swamiji returned, after placing the basic Vedic Religion at the front of civilisation and learning in the West, and after drawing the attention of the world towards the sun-rising-East for light and liberation, with captives from the land of conquest to work in the peaceful fields of our religion.

He wound up his stirring address by stating that if that phase of the life of the Swamiji should be the polar star of their ambition, a new state of things could be brought about by each in his own sphere, and that the times needed it and each one of them was fit to do it; and therefore they should “awake, arise, and stop not till the goal is reached.”

XVI 6.

चार्धे ० Partha अस्मिन् in this लोके world देवः the
 divine आसुरः the Āsuric अ and दो two मूलसर्गो
 manifestations of beings देवः the divine विस्तरणः at
 length प्रोक्तः has been described आसुरं of the
 Āsuric मे from me शृणु hear.

There are two manifestations of beings in this world, the divine and the Asuric. The divine has been described at length; hear from Me O Pārtha of the Asuric.

महासिद्धिः न निर्वास्य च जना न विदुरासुरीः ॥
न प्रीत्य नपि आचार्ये न सत्यं तेषु विद्यते ॥७॥

XVI. 7

साधनः The Asuric जनाः persons प्रवृत्ति what to do and निवृत्ति what to refrain from न nor विदुः know तद् and धर्मात् न neither शौचं purity न nor साधारः conduct न च nor सत्यं truth विद्यते is.

The persons of Asuric nature know not what to do and what to refrain from neither purity nor conduct nor truth is in them.

[*What to do.....from*: What acts they should perform to achieve the end of man, nor what acts they should abstain from to avert evil.]

असत्यमप्रीतप्रतेजगदादुरनोऽश्वरेम ॥
अपारस्परसंमतिरसिक्तस्यस्कासद्वतुकम् ॥८॥

XVI. 8

समस्त The universe असत्य (is) without truth अ-
 भिन्न without (moral) basis अनीश्वर without a God
 अकारणसमूह brought about by mutual union किमन्यत्
 what else कामास्तुक wish lust for its cause प्राहुः they
 say.

They say "The universe is without truth, without (moral) basis; without a God brought about by mutual union, with lust for its cause: what else?"

[*Without truth*: As we are unreal so this universe is unreal and the sacred Scriptures that declare the truth are unreal

What else?—but ~~must~~ can be the cause of the universe? This is the view of the Lokayatikas the materialists:]

एतां हृदिमवाप्त्य नृणां आत्मानोऽल्पमुच्यते ॥
प्रभवन्त्येकमूर्तोः स्रष्टा अगतोऽद्विताः ॥६॥

XVI 9.

अल्पबुद्धयः Of small intellect एतां this एते view
अवष्टभ्य holding नष्टात्मानः ruined souls एतान् these
fierce deeds अहिताः the enemies जगत् of the world
सुखाय for (its) destruction प्रभवति rise

Holding this view, these ruined souls of small intellect, of fierce deeds, are the enemies of the world for its destruction.

[Small intellect—as it concerns itself only with sense-objects, and cannot soar to the heights of philosophy.]

काममाभित्य दुष्टं नृणां मोहादगृहीत्वा

दुष्पूरः Insatiable
दंभमानमहानिवाहः proud, arrogant
and arrogance
evil ideas
resolve प्रवृत्तेः they work

...Filled with insoluble
with ostentation, and
ing evil ideas through
with impure resolves

चिन्तामपरिमेयाः सन्ति ।
नामोपभोगपरमाः सन्ति ।

महत्वात्मा, English, the
immense, the vast, the
परमा, regarding the
एतावत्, that is all, the
हृदयविलीन, the
death, regarding the
highest, and feeling

V. [Car 2]—as to the preservation of the innuendo.

संस्कृत-भाषा-विभाग

bound कामजबान (to be bound)
wrath कामजबान (to be angry)
unjust means कामजबान (to be unjust)
(they) strive (to secure)

by a hundredties of hope, given
by many a fancy; they strive to secure
themselves hoards of wealth for sensual

मनोरथं मे भविष्यति ॥

पुनर्धनम् ॥१३॥

मे भविष्यति this मे भविष्यति has been
me भविष्यति I shall obtain
mine (in future) मे mine
shall be.

deluded by me;
this is mine, and
mine in future.

पुनर्धनम् ॥

पुनर्धनम् ॥१४॥

by me इह has been
मे भविष्यति also इह shall
मे भविष्यति enjoyer इह I
मे भविष्यति powerful सुखी

been grant by me, and
I enjoy,
and happy

पुनर्धनम् ॥

पुनर्धनम् ॥१५॥

me I am
who प्रसिद्धि
give यदि
deluded by

Who else is
I will give,

by ignorance,

पुनर्धनम् ॥

पुनर्धनम् ॥१६॥

by many a fancy
the meshes of delusion

पुनर्धनम् ॥

पुनर्धनम् ॥१७॥

by many a fancy
the meshes of delusion

कामभोगेषु to the gratification of lust प्रसक्ताः addicted
अशुचौ foul नरके into a hell वतन्ति they fall.

Bewildered by many a fancy, covered by
the meshes of delusion, addicted to the
gratification of lust they fall down into a
foul hell.

आत्मसंभाविताः स्वर्था धनमानमदांविताः ॥

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

XVI 17.

आत्मसंभाविताः Self-conceited स्वर्था: haughty
धनमानमदांविताः filled with the pride and intoxica-
tion of wealth ते they दम्भेन out of ostentation दम्भेन
यज्ञैः sacrifices in name, अविधिपूर्वकं disregarding
ordinance वजन्ते they perform;

Self-conceited, haughty, filled with the
pride and intoxication of wealth, they perform
sacrifices, in name, out of ostentation dis-
regarding ordinance;

अहंकारं बलं दपं कामं क्रोधं च संश्रिताः ॥

मामात्मपरदेहेषु प्रक्षिपन्ताऽभ्यसूयकाः ॥१८॥

XVI 18

अहंकारं Egoism बलं power दपं insolence कामं lust
क्रोधं wrath च and आश्रिताः possessed of आत्मपरदेहेषु
in the bodies of others and in their own माम् Me
(the Self within) प्रक्षिपन्तः hating अभ्यसूयकाः (these)
malignant people.

Possessed of egoism, power, insolence, lust
and wrath these malignant people hate Me
(the Self within) in their own bodies and
those of others.

ताम्रं विषतः क्रूरान्सूतेषु नराधमान् ॥

विषाम्यजस्रमशुमानासुरीष्वेव योनिषु ॥१९॥

XVI 19

अहं I विषतः malicious क्रूरान् cruel नराधमान् most
degraded of men अशुमान् evil-doers तस्येषु in these
worlds आसुरीषु of Asuras योनिषु into the wombs
एव only अजस्रं perpetually विषाम (I) hurl

These malicious and cruel evil-doers, most
degraded of men, I hurl perpetually into the
wombs of Asuras only, in these worlds

Wombs of the Asuras: Wombs of the most cruel
beings, as tigers, snakes etc.

[*Varas*: Paths of Samsāra passing through many a hell]

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ॥
मामप्राप्यैव कान्तेय ततो यान्त्यधमां गतिम् ॥२०॥

XVI. 20.

कान्तेय O son of Kunti मूढा: deluded जन्मनि birth after birth आसुरीं the Asuric योनिम् wombs आपन्ना obtaining माम् me अप्राप्य not attaining एव still ततः than that अधमां lower गति condition गतिम् they fall into.

Obtaining the Asuric wombs, and deluded birth after birth not attaining Me, they thus fall. O son of Kunti into a still lower condition

त्रिविधं नरकस्थं द्वारं नाशनमात्मनः ॥
काम क्रोधस्तथा लोभस्तस्मादतः प्रयं त्यजेत् ॥२१॥

XVI. 21.

काम: Lust क्रोध: anger तथा and लोभ: greed इदं this त्रिविधं triple नरकस्थं of hell द्वारं the gate आत्मनः of the self नाशनं destructive एतत् these त्रयम् three त्यजेत् (one) should forsake.

Triple is this gate of hell, destructive of the self—lust, anger and greed; therefore one should forsake these three.

Destructive of the self: making the self fit for no human end whatever.

एतैर्विमर्शितैस्तैस्तमोऽरिस्त्रिभिर्नरः ॥
माखरत्यात्मनः श्रयस्ततो याति परां गतिम् ॥२२॥

XVI. 22.

कान्तेय O son of Kunti एतैः from these विमर्शितैः three तमोऽरिः gates of darkness (hell) त्रिभिः three नरः the three आत्मनः of himself श्रयः what is good अप्राप्य not attaining ततः and then परां Supreme गति Goal गतिम् goes to.

The man who has got beyond these three gates of darkness, O son of Kunti, practices what is good for himself, and thus goes to the Goal Supreme.

[*Gates of darkness*: leading to hell (Naraka) which is full of pain and delusion]

यः शास्त्रावाधमुत्सृज्य स्वार्थं चकार न स सिद्धिमवाप्स्यति ॥

Who, setting aside the Shastra, acts for his own sake, attains not the Goal Supreme.

He who, setting aside the Shastra, acts for his own sake, attains not the Goal Supreme.

He who, setting aside the Shastra, acts for his own sake, attains not the Goal Supreme.

[*Perfection*: attainment of the Goal Supreme]

तस्मात्कालं यः श्रयः ॥

So long as he is engaged in the pursuit of the Goal Supreme, he should not be idle.

So long as he is engaged in the pursuit of the Goal Supreme, he should not be idle.

So long as he is engaged in the pursuit of the Goal Supreme, he should not be idle.

इति देवासुरसंघातिमागयोगो नाम षष्ठः अध्यायः ॥

The end of the Sixteenth Chapter of the Bhagavad Gita.

THE CLASSIFICATION OF THE DIVINE AND THE NON-DIVINE

Srimad-Bhagavad-Gita.

॥ सप्तदशोऽध्यायः ॥

SEVENTEENTH CHAPTER

सत्त्वानुरूपा सर्वस्य भ्रष्टा भवति भारत ॥

भ्रष्टामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

XVII. 3.

भारत O descendant of Bharata सर्वस्य of each भ्रष्टा Shraddhā सत्त्वानुरूपा according to the constitution of (his) heart भवति is सर्वस्य the प्रवृत्तिः man भ्रष्टामयः consists of (his) Shraddhā सः he यच्छ्रद्धः what (his) Shraddhā सः he एव verily सः that is.

The Shraddhā of each is according to the constitution of his heart, O descendant of Bharata; the man consists of his Shraddhā, He verily is what his Shraddhā is.

[Constitution—the specific tendencies or Samskāras.]

यजन्ते सात्विका देवान्यश्चरचांसि राजसाः ॥

प्रेतान्भूतगणान्ध्यान्ये यजन्ते तामसा जनाः ॥४॥

XVII. 4.

सात्विकाः Sātvic men देवान् the Devas यजन्ते worship राजसाः the Rājasic चरचांसि the Yakshas and the Rākshasas ध्यान्ये the others तामसाः the Tāmasic जनाः men प्रेतान् the Pretas भूतगणान् the hosts of Bhūtas च and यजन्ते worship.

Sātvic men worship the Devas; Rājasic, the Yakshas, and Rākshasas; the others—the Tāmasic men—the Pretas and the hosts of Bhūtas.

अयात्मविहितं घोरं तप्यन्ते ये तपो जनाः ॥

दम्भाहंकारसंयुक्ताः कामरागवशान्विताः ॥५॥

कषयतः शरीरस्य भूतग्राममचतसः ॥

मांश्चेवातः शरीरस्य तास्वित्यास्तरमिच्छयान् ॥६॥

XVII. 5, 6.

अमाहंकारसंयुक्ताः Given to ostentation and egotism कामरागवशान्विताः possessed with the power of lust and attachment ये who कषयतः senseless जनाः men शरीरस्य in the body भूतग्रामस्य all the organs घतः शरीरस्य that dwells in the body within मांश्च me