

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

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

—Sri Sri Vidyakānda

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SRI RAMAKRISHNA'S TEACHINGS

ATMAJNANA—VII

IN the game of hide-and-seek, if the player once succeeds in touching 'granny,' he is no longer liable to be made a 'thief.' He is free to go wherever he wishes, without being harassed. Similarly, in this world's playground, there is no fear for him who has once touched the feet of the Almighty. He lives as a *Jivanmukta*.

A HOLY man while passing through a crowded street accidentally trod upon the toe of a wicked person, who furious with rage, beat the *Sādhu* mercilessly, till he fell to the ground in a state of unconsciousness. The disciples adopted all necessary methods to bring the sage back to consciousness, and when they saw that he was coming round a little, one of them asked,—“Master, do you recognise who is now serving you?” The *Sādhu* replied.—“The same who beat me.” A true *Sādhu* finds no distinction between a friend and a foe, as he sees the same Spirit in all.

“Do you believe in God, Sir?”

“Yes,” the Bhagavân replied.

“Can you prove it, sir?”—“yes.”

“How?”—“Because I see Him just as I see you here, only in a more intense way.”

REALISATION of God first and then His

creation. Valmiki was given the *mantram* ‘Râma’ to meditate upon, but was instructed to begin by taking it in its inverted form, as ‘*Marâ*,’ ‘*marâ*.’ That is, *Ma* (म) Ishwara and *râ* (र), Jagat (universe). First God and then the universe.

KNOW the One and you will know all. Ciphers placed after the number one, become hundred thousands. But nothing remains if you wipe out the number one. The many have value only because of the one. First, the one and then the many. First God, and then *Jiva* and *Jagat* (the living beings and the universe)

HIS life is in vain who having received a human birth does not attain realisation of God.

MONDODARI told her consort Râvana, “If you are so intent upon having Sita as your queen, why don't you, by your magic powers, impose upon her by assuming the form of her husband Râma?”

“Fie on thee!” exclaimed Râvana. “Can I stoop to pleasures of the senses while in the holy form of Râma, the very thought of which fills my heart with such unspeakable joy and blessedness, that even the highest heaven appears to me as nothing!”

OCCASIONAL NOTES

IN the India of the Transition, there is no word that seems to us more important or more *à propos* than the great saying of Sri Ramakrishna "Bring your own lotus to blossom. The bees will come of themselves." All over the country are workers at forlorn hopes. Here it is a magazine, there a business. Somewhere else, a man is working at science or invention. Again, he is doing what he can to organise some branch of industry or labour. Everyone is confronted by perplexities that seem hopeless, by difficulties that appal him. Almost everyone has to struggle against want of co-operation. All are striving to achieve success, without the tools or material of success.

To all in this position, we would say, 'Be not afraid! You can see, through the mists, only one step? Take that step. Plant your foot firm. You have done all you could, and to-morrow morning sees you fail? Expect that failure, if you will, but, *for to-night, act as if you would succeed.* Stand to the guns. Be true.' There is not one who can command means. Rarely is a Napoleon born, to find all he needs for his task, at his hand. And even he has been made, through millenniums of exertion. All that we have at our own disposal is our own effort. "Bring your own lotus to blossom." Be faithful to yourself.

But there is another side to this picture. The bees do come. The lotus feels no difference between to-day and yesterday. She knows not that at dawn her petals opened wide for the first time. She knows it only by the coming of the bees. The young athlete feels in himself no difference, of sterner control and finer adjustment, between the act of to-day and that of yesterday. *But to-day's stroke went home.* We do not know when

success may come to us. Even now, it may be but an hour before we meet it. In any case, we work, we put in our full strength. When victory comes, be it late or early, it will find us on the field.

"Making gain and loss the same." This is not counsel for religious practices alone. In every undertaking, it is the golden rule. Only he who can do this, can ever succeed. But he who does, succeeds. No sooner does the mind steady itself on its true fulcrum-point of self-control, than results pour in. It was our own confusion of motive, our own blindness of aim, that baffled us so long. Aim true. The arrow hits the mark. When his hour strikes, the bow Gāndiva returns to the hand of Arjuna.

But we have to determine what is the effort to which we have a right. The will is like a great serpent. Not on its outmost coil is its striking-point. Nor on the next, nor the next. At the very centre of the spiral we find the deadly arrow. Rearing the head high, the cobra sees its mark, and strikes. We have to place ourselves aright, to poise ourselves on our own centre of equilibrium, to attain mental clearness. The schoolmaster would fain deliver his country, but he sees none on the benches before him, who were made of the stuff of heroes.

Let the schoolmaster teach, as though he saw heroes. Let him arrive at clear thought and conviction. Let him educate, with all his might, making defeat and success the same. The man who can do this, will create heroes. He brings his own lotus to blossom. The bees come of themselves.

The potter yearns to deliver his people. Let him make good pots. The energy of his

passion will make deliverers of the very men who stoke his fires. He thought to mould pots and vases. He was moulding men, the while, out of the clay of the human will.

How strange that the lotus has to hear from the bees, the news of its own blooming! So silent are the great spiritual happenings. Yet they are all-mastering. Events follow them. They do not lead. Means come to the man who can use means. Always. Without exception. Is victory or defeat my task? Fool! STRUGGLE is your task.

The higher and more responsible the duty before us, the longer shall we be in reaching it. And we must fight every inch of the way. In the end, the deed itself may seem to be trivial. It lasts, maybe, only an instant. Many a soldier has paid with his life for the turning of a key, or a single flash from the gun. Yet to be in his place at that supreme moment, had required all his past. A Gladstone, a Darwin, shows no extraordinary power save that of steady work, at school or college. Maybe, the soul of him knows that the daily routine is for it, the army-drill of higher battles. Maybe, such have some instinctive consciousness of greatness. Maybe. Maybe not. Neither he nor we, can

command our destiny. But we can all work.

We want higher ideals of struggle. The diver struggles to find treasure. The miser struggles to win gold. The lover struggles for the smile of the beloved. The whole mind is set on the goal proposed. One of Sri Ramakrishna's great sayings, again, refers to the *châshâ* (cultivator) whose crop has failed. The gentleman-farmer abandons farming, when he has experienced one or two bad seasons. But the *châshâ* sows at sowing-time, whatever was his lot at harvest. However humble our task, this should be its spirit. Over and over and over again, the unwearied effort should be repeated. We should struggle to the death. Like the swimmer, shipwrecked within sight of land; like the mountaineer scarcely reaching the ice-peak; so we should labour to be perfect in every little task.

Out of the shrewdness of small shopkeepers in Scotland have been born the Scottish merchants whose palaces and warehouses confront us on every side, the whole world over. Out of the same experience, was written Adam Smith's 'Wealth of Nations.' Even so, the small and humble task is ever the classroom of the high and exalted.

"Whatsoever thy hand findeth to do, do it with thy whole might."

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THE MASTER AS I SAW HIM

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

XIII.

CALCUTTA AND THE HOLY WOMEN

THE Swami had one remarkable characteristic. He made all who were near him appear great. In his presence one saw and loved, at its highest, their unspoken purpose, and even faults and failings would seem to be justified and accounted for. We

surely stand at many different grades of perception. Some of us see and recognise only the form and the acts of a man. Others will refer his features to a central type, and note on his external aspect the tide-marks of the will, in all its mixedness and complexity of ebb and flow. But still others are aware of a vast magazine of cause, behind, against

which a life stands out as a single fragmentary effect. We ourselves, as it were, have never guessed how great we are. We ourselves cannot gauge the knowledge that prompts our own words and deeds.

Something after this fashion was the vision that grew upon me, of the world into which I had entered, as the Swami's disciple, on my arrival in Calcutta, early in November 1898. During the months between that date and the following July, I saw him always in the midst of his own people, without even the friendly intervention of a European home. I became myself one of the people, living with them in surroundings which his genius had created. And enveloped by his interpretation, dominated by his passionate love of his own race, it was like walking in some twilight of the gods, where the forms of men and women loomed larger than their wont.

It had been taken for granted from the first, that at the earliest opportunity I would open a girls' school in Calcutta. And it was characteristic of the Swami's methods, that I had not been hurried in the initiation of this work, but had been given leisure and travel and mental preparation. To myself it was clear that this school, when opened, must at first be tentative and experimental. I had to learn what was wanted, to determine where I myself stood, to explore the very world of which my efforts were to become a part. The one thing that I knew was, that an educational effort must begin at the stand-point of the learner, and help him to development in his own way. But I had no definite plans or expectations, save to make some educational discovery which would be qualitatively true and universally applicable to the work of the modern education of Indian women.*

* It must here be pointed out that the school in question proved even more tentative than I had imagined. In the autumn of 1903, the whole work for Indian women was taken up and organised by an American disciple, Sister Christine, and to her and

Others, however, had probably thought more largely of the matter, and I had heard much as to the desirability of holding myself above all sects. But all these questions were solved once for all, on a certain evening in camp in the forests of Vernag, in Kashmir, when the Swami turned to me, as we all sat in a circle about the log-fire, and asked me what were now my plans for the school. I replied eagerly, begging to be freed from collaborators,—to be allowed to begin in a small way, spelling out my method; and urging, above all, the necessity of a definite religious colour, and the usefulness of sects.

The Swami listened and accepted, and as far as his loyalty went thenceforth in this matter to every wish of mine, he might have been the disciple and I the teacher. Only in one respect was he inflexible. The work for the education of Indian women to which he would give his name, might be as sectarian as I chose to make it. "You wish through a sect to rise beyond all sects," had been his sole reply to this part of my statement. He withdrew, at the first sign of hesitation on my side, the name of an Indian lady whose help had been proffered. But he would not, on the other hand, countenance my own seeking of assistance amongst the few acquaintances I had already made. For the ocean of Indian character I had as yet no plummet, and it was safer to go long unaided, than to commit an error at the start.

It was to carry out this plan, then, that I arrived in Calcutta alone, in the beginning of November. I was able to find my way at once, from the station to the north end of the town. But once there, with insular rigidity I insisted on being made the guest of the women. The Swami was himself staying,

her faithfulness, and initiative alone, it owes all its success up to the present. From the experiment which I made in 1898 to 1899, was gathered only my own education.—*Nivedita*.

as it happened, at a sort of parish-room of the Order, in Calcutta. Through him, therefore, the negotiations were carried on. The widow of Sri Ramakrishna—Sarada Devi, or “the Holy Mother,” as she is called amongst us—was living close by, with her community of ladies; and in the course of the day, I was accorded possession of an empty room in her house.

This is one of the occasions on which people look back, feeling that their courage was providentially determined by their ignorance. It is difficult to see how else a necessary solution could have been found. Yet had I deeply understood at the time, the degree of social embarrassment which my rashness might have brought, not only upon my innocent hostess, but also on her kindred in their distant village, I could not have acted as I did. At any cost, I must in that case have withdrawn. As it was, however, I imagined caste to be only a foolish personal prejudice,—which must yield to knowledge,—against some supposed uncleanness of foreign habits; and thus cheerfully assuming all the ignorance to be on her side, confidently forced myself upon this Indian lady’s hospitality.

In the event, fortunately, the Swami’s influence proved all-powerful, and I was accepted by society. Within a week or ten days, a house in the close neighbourhood was found for me. But even then, I spent all my afternoons in the Mother’s rooms. And when the hot weather came, it was by her express command that I returned to her better-arranged house, for sleeping-quarters. And then I occupied no room apart, but shared the cool and simple dormitory of the others, with its row of mats, pillows, and nets, against the polished red earthenware of the floor.

It was a strange household, of which I now found myself a part. Downstairs, in one of the guard-rooms beside the front-door, lived a monk, whose severe austerities, from his youth up, had brought him to the threshold of death, from consumption, in the

prime of manhood. To his room I used to go, for Bengali lessons. In the kitchen behind, worked a disciple of his, and a Brahmin cook; while to us women-folk belonged all above-stairs, with roofs and terraces, and the sight of the Ganges hard by.

Of the head of our little community, it seems almost presumptuous to speak. Her history is well-known. How she was wedded at five and forgotten by her husband till she was eighteen; how she then, with her mother’s permission, made her way on foot from her village-home to the temple of Dakshineswar on the Ganges-side, and appeared before him; how he remembered the bond, but spoke of the ideals of the life he had adopted; and how she responded by bidding him Godspeed in that life, and asking only to be taught by him as the *Guru*,—all these things have been told of her many times over. From that time she lived faithfully by his side for many years, in a building in the same garden, at once nun and wife, and always chief of his disciples. She was young when her tutelage began, and in hours of quiet talk, she will tell sometimes in how many directions his training extended. He was a great lover of order, and taught her even such trifles as where to keep her lamp and its appurtenances, during the day. He could not endure squalor, and notwithstanding severe asceticism, he loved grace and beauty and gentle dignity of bearing. One story that is told of this period of her life is of her bringing to him a basket of fruit and vegetables one day, with all the eagerness and pride of a happy child. He looked at it gravely, and said “But why so extravagant?”

—“At least, it was not for myself!” said the young wife, all her sunshine gone, in sudden disappointment, and she turned and went away, crying quietly. But this Sri Ramakrishna could not bear to see. “Go, one of you,” he said, turning to the boys beside him. “And bring her back. My very

devotion to God will take wings, if I see her weep!"

So dear she was to him. Yet one of her most striking traits is the absolute detachment with which she speaks of the husband she worships. She stands like a rock, through cloud and shine, as those about her tell, for the fulfilment of every word of his. But "*Guru Deb!*" "Divine Master," is the name she calls him by, and not one word of her uttering ever conveys the slightest trace of self-assertion with regard to him. One who did not know who she was, would never suspect from speech of hers that her right was stronger or her place closer than that of any other of those about her. It would seem as if the wife had been long ago forgotten, save for her faithfulness, in the disciple. Yet so deeply is she revered by all about her, that there is not one of them who would, for instance, occupy a railway berth above her, when travelling with her. Her very presence is to them a consecration.

To me it has always appeared that she is Sri Ramakrishna's final word as to the ideal of Indian womanhood. But is she the last of an old order, or the beginning of a new? In her, one sees realised that wisdom and sweetness to which the simplest of women may attain. And yet, to myself, the stateliness of her courtesy and her great open mind are almost as wonderful as her sainthood. I have never known her hesitate, in giving utterance to large and generous judgment, however new or complex might be the question put before her. Her life is one long stillness of prayer. Her whole experience is of theocratic civilisation. Yet she rises to the height of every situation. Is she tortured by the perversity of any about her? The only sign is a strange quiet and intensity that comes upon her. Does one carry to her some perplexity or mortification born of social developments beyond her ken? With unerring intuition she goes straight to the heart of the matter, and sets the questioner

in the true attitude to the difficulty. Or is there need for severity? No foolish sentimentality causes her to waver. The novice whom she may condemn, for so many years to beg his bread, will leave the place within the hour. He who has transgressed her code of delicacy and honour, will never enter her presence again. "Can't you see," said Sri Ramakrishna, to one who had erred in some such way, "Can't you see that *the woman* in her is wounded? And that is dangerous!"

And yet is she, as one of her spiritual children said of her, speaking literally of her gift of song, "full of music," all gentleness, all playfulness. And the room wherein she worships, withal, is filled with sweetness.

The Mother can read, and much of her time is passed with her Ramayana. But she does not write. Yet it is not to be supposed that she is an uneducated woman. Not only has she had long and arduous experience in administration, secular and religious; but she has also travelled over a great part of India, visiting most of the chief places of pilgrimage. And it must be remembered that as the wife of Sri Ramakrishna she has had the highest opportunity of personal development that it is possible to enjoy. At every moment, she bears unconscious witness to this association with the great. But in nothing perhaps does it speak more loudly than in her instant power to penetrate a new religious feeling or idea.

I first realised this gift in the Holy Mother, on the occasion of a visit that she paid us in recent years, on the afternoon of a certain Easter Day. Before that, probably, I had always been too much absorbed when with her in striving to learn what she represented, to think of observing her in the contrary position. On this particular occasion, however, after going over our whole house, the Mother and her party expressed a desire to rest in the chapel, and hear something of the meaning of the Christian festival. This was followed by Easter music, and singing, with

our small French organ. And in the swiftness of her comprehension, and the depth of her sympathy with, these resurrection-hymns, unimpeded by any foreignness or unfamiliarity in them, we saw revealed for the first time, one of the most impressive aspects of the great religious culture of Sarada Devi. The same power is seen to a certain extent, in all the women about her, who were touched by the hand of Sri Ramakrishna. But in her, it has all the strength and certainty of some high and arduous form of scholarship.

The same trait came out again, one evening, when, in the midst of her little circle, the

Holy Mother asked my *Gurubhagini* and myself, to describe to her a European wedding. With much fun and laughter, personating now the "Christian Brahmin," and again the bride and bridegroom, we complied. But we were neither of us prepared for the effect of the marriage vow.

"For richer for poorer, for better for worse, in sickness, in health—till death do us part," were words that drew exclamations of delight from all about us. But none appreciated them as did the Mother. Again and again she had them repeated to her. "Oh the *Dhârmik* words! the righteous words!" she said.

CIVILISATION

CIVILISATION ordinarily means the state of being civilised or reclaimed from barbarism; it implies, broadly speaking, material prosperity, culture and refinement (as evidenced by food, dress, language, manners, habits of life generally, thoughts &c.) up to a certain standard. This standard will no doubt vary in different countries and ages, and these varying standards indicate, as it were, the trail left by the human mind in its everlasting journey from the real to the ideal. This subject embraces within its scope all questions and truths relating to the genesis, rationale and finale of civilisation, as well as to the history of its growth. At the outset I shall enumerate certain fundamental propositions which are the groundwork of my present theme, and which are now held to be so many well-recognised natural laws. Being first formulated by Herbert Spencer and other thinkers, they have passed through the eddies and whirlpools of controversy and discussion, into the tranquil waters of undisputed acceptance. And where they are not stated here exactly as they were first formulated, they are either inferences from or based on those so formulated. They are chiefly these:—

I. Life is a continuous adjustment of inner to outer relations. Hence, it will vary as either of these two relations will vary.

II. All energy involved in this adjustment of outer to inner relations results, in evolving a higher form of life, characterised by a more finished organic structure as well as a higher type of mind.

III. All types of mind are products, therefore, of a perpetual converse between organism and environment; hence, given the same organism, mind will vary with its environment.

IV. In nature, all action is followed by reaction, and as environments act on humanity by influencing the form and growth of its organism or the turn of its thought, the latter also tends to react on the former by modifying its environments.

Civilisation, then, is the outcome of this tendency of humanity to react on its environments by so modifying or regulating them as to make this action and reaction, this perpetually adjusting process, most favourable to its own development and ultimate evolution into a higher being. In so far as the environments will act more on the physical than on

the psychological side of man, the civilisation will tend to be physical or material, and in so far as they will act more on the psychological or mental, than on his physical part, it will tend to be *moral*. (The term *moral* is not used here in its ordinary ethical significance, but merely as opposed to physical or material.) I have advisedly used the expression "*tend to be material*" and "*tend to be moral*" in the above passage, inasmuch as the general rule will hold good only, if there are no other agencies calculated to counteract the influences of the physical environments. The theory propounded by Buckle that physical agencies and none but physical agencies, always determine the civilisation of a people, seems to be a little too sweeping and does not bear the test of scrutiny. He says, for example, that "in the civilisation exterior to Europe, all nature conspired to increase the authority of the imaginative faculties and weaken the authority of the reasoning ones." But had he lived to see Japan, the land of volcanoes and earthquakes,—so rapidly rise to the topmost rung of the ladder of civilisation, and showing, as if in mockery of the law laid down by him, that her people are at least endowed with as much intellect and reasoning faculties as any civilised country in the world,—he would have certainly substantially modified, if not wholly changed, his point of view. Physical environments are no doubt the chief originating cause, the prime motive power as it were, to set the civilising machinery in motion. But after the civilising process has once been begun by their action, its course may be, as it often is seen to be, affected by a host of counteracting influences, till we may arrive at stages, in some of which at least, the operation of the general rule seems to be almost nil. This has been clearly demonstrated by Bagehot in his "Physics and Politics" (pp. 183 etc.). Says he: "Climate and physical surroundings, in the largest sense, have unquestionably much influence; they are one factor in the cause, but they are not the

only factor; for we find most dissimilar races of men living in the same climate and affected by the same surroundings, and we have even reason to believe that these unlike races have lived as neighbours for ages." And then he goes on to adduce indubitable facts and figures in support of his contention, as a glance at these pages will satisfy any reader. These causes or counteracting influences being more often moral than physical—their exact ascertainment is an affair, in which we are launched upon a wide sea of conjecture, with neither star nor compass to guide us. With all deference to the monumental labor, the meditative scrutiny, as well as the ingeniousness brought to bear upon his memorable work by Mr. Buckle, he could not resist, like many other great authors, the fascinating temptation of that tendency to hasty generalisation which, Basilisk-like, tempts every inquirer after truth, and which has been thus felicitously described by Mr. Augustine Birrell in his own inimitable language:—"Error lies in wait at the portals of the humblest enquiry, ready to take the outspread hand of the anxious inquirer and to conduct him by the pleasant paths of hasty generalisation, to the resting place of false conclusions." Let us hope, however, that some day a greater Buckle will arise, who, while steering clear of the rocks of hasty generalisations and false conclusions, will, by strong search-light of his accurate researches and errorless conclusions, convert our twilight speculations into broad day-light knowledge.

To resume the main point, however; we were trying to account for the dual aspect of civilisation, namely, material and moral. Material civilisation, as we all know, is evidenced by the accumulation of wealth, as well as by the multiplication of other means of increasing physical comforts and minimizing physical discomforts, as also by the greater establishment of physical superiority, either of man over other animals or of one man or set of men over another. Moral civilisation,

on the other hand, is evidenced by more and more improved thoughts which involved not only higher powers of ratiocination, but also purer sentiments and loftier flights of imagination. Again, the general laws laid down above, will explain how it is, that the home of material civilisation is in Europe and America, where a stingy and frigid Nature has served to bring into prominent play, the physical qualities of their peoples, as well as those mental qualities which are required to maintain these physical ones in a high state of efficiency. Thus we see how it is, that the Western races are not only more hardworking and energetic physically than most of the Eastern peoples, but also how they have attained such intellectual eminence. For, the efforts of the mind required to invent and construct the means of solving the physical problems of life, will naturally make the people intellectual, reasoning and calculating, but not necessarily so very moral, the moral considerations being generally subordinated to the material ones. The result is a civilisation which brought forth a Darwin and an Edison, a Napoleon and a Bismarck, the railway and the telegraph, the Maxim gun and the torpedo, and so forth. India, on the other hand, with a smiling, bountiful and awe-inspiring Nature, was the cradle of moral civilisation. Here, the energy of life, being but little spent in maintaining and developing the physical, was necessarily directed towards its psychical side, in cultivating the moral and spiritual faculties, and in delving deeper and deeper into the ultimate mysteries of creation and the Creator. The result was a civilisation that produced a Kapila and a Shankara, a Buddha and a Chaitanya, a Vâlmiki and a Vyâsa, with their sublime teachings and productions. Here, the once physical greatness and material prosperity have all vanished into the limbo of the dead past, and the inherent tendencies to meditativeness and idealism are constantly reasserting themselves. But these tendencies, coupled

with certain other causes, have generated in the people, a certain aversion to physical superiority and material comforts, which again has led to the paralysing and crippling of the activity and the energy of the people, thus presenting to the world, the unique spectacle of past greatness and present misery, blended in strange unison.

Let us now try to ascertain the growth of civilisation through all its probable and possible stages, and to ascertain the laws, if any, which govern that growth. To me it seems, that the growth of civilisation must necessarily be a *replica* of that of the organic world. In other words, there is a gradual evolution of human civilisation from the crudest stage of the nude or semi-nude savage, through several intermediate and gradually ascending stages, up to the ideal stage, in which it fully answers the requirements of the perfected being. He thus attains the consummation of evolution. An analogy here suggests itself to me. We see in the vegetable world, the moss evolves into small plants, which again evolve into bigger ones, and so on and on, until we reach the culminating stage in the fruit-bearing trees. After this the further evolution of the tree must be necessarily co-ordinate with the further evolution and greater perfection, if I may so call it, of the fruits. So also in the animal world. Passing from the species—the anti-cellular ones, for example—with imperfectly developed organs and little or no consciousness, through various intermediate stages, we come up to man with a mind in which we reach the fructification as it were, of organic evolution. From this stage the improvement of the human being, and for the matter of that, of human civilisation, will be the improvement of the human mind; in other words, higher civilisation bespeaks a higher type of mind, i. e., a mind capable of subtler conceptions and loftier sentiments. The physical or material improvement will find place in it, in so far as the same is necessary

for keeping the psychological part in good and sound working condition and capable of further improvement. We may accordingly lay down that in its earliest or crudest stages, civilisation starts from the man with the crudest type of mind, the type which can think of nothing else than the preservation of the body and ministering to its immediate physical wants. In the next stage, the individual develops (from the point of view of civilisation) into a small family group, in which the mind, while providing for the physical well-being of the individual, at the same time, shows elasticity enough to think of and feel for the new elements clustering round the nucleus of his own individuality. Such thinking and feeling would impel the individual to act more, and the mind, thus bursting from its shell of egoism, would enter the realm of altruism and bring about a higher stage of evolution. This gradual widening of the circle and a corresponding improvement of the mind goes on till, through the individual, the family, the tribal and the racial

stages, we at last reach the cosmopolitan or highest form of civilisation in which the original self-centred ego has expanded into and become co-extensive with, the whole world. Almost all the civilised countries of the world have passed the individual, the family and the tribal stages of civilisation,—stages mostly characterised by warfare and such other violences as are the concomitant symptoms of the first evolution of order out of chaos,—and have entered the racial stages of civilisation. As that era is still on us, it is rather difficult to make a true estimate of it, until time removes it further and further and makes it appear in its true perspective. It may, nevertheless be profitable for us to try, as briefly and impartially as possible, to indicate the nature and the characteristics of this era, as well as to point out the good and evils of this modern civilisation, by which I mean of course, the Western civilisation.

(To be continued,)

M. N. BANNERJEE,

BENARES RAMAKRISHNA HOME OF SERVICE ANNUAL REPORT

WE have received the sixth annual report and statement, from July 1905 to June 1906, of the Ramakrishna Home of Service, or the Poor Men's Relief Association, Benares.

The total number of persons relieved during the year was 1379, of which 732 were men and 647 women. The method of relief varied according to the circumstances of each case. Thus 58 sick persons found lying in the streets, were sent to different hospitals in the city, and the incidental expenses were defrayed by the Home, and food was supplied. The number of indoor patients was 155, and that of the outdoor was 1166. Of these latter again, 947 required medical aid only, while the rest were treated and nursed at their own houses, by the workers. To the infirm and indigent, 2 seers of rice per head were given weekly in sixty extreme cases, and 13 persons were saved from starvation in the streets, by timely

supplies of food. Besides these, relief in the shape of money and food was rendered to 25 special cases of respectable people needing immediate help.

The Home, it appears from the foregoing, has been doing an immense amount of good work among suffering humanity in the holy city, but its accommodation and resources are quite inadequate to the demands made upon them. An effort, we are glad to note, is being made to extend its scope and usefulness. A suitable plot of ground has been secured for the purpose and a sum of Rs. 21,000 is now required for the buildings. In the introductory appeal, Sister Nivedita eloquently pleads for funds and sets forth some exceedingly interesting features in connection with the city of Benares, both ancient and modern. A perusal of its pages will convince any one of a reflective mind, that there is a wide field in Kashi for acts of beneficence.

Under the burning Indian sun, the giving of a cup of cold water, is a charity which is ever appreciated. How much good then will result from the endeavours to help the sick and dying people, who are moving with tired feet towards the end of the wearisome road of life, along which they have toiled bravely and patiently. It is religion, humanitarianism, and enthusiasm which bind the workers at the Home, to the service of the sad and suffering, and bring them into brotherly union and living intercourse with their fellow-men. A letter, written by the late Swami Vivekananda, in 1902, which accompanies the booklet, emphasises the need and importance of the work.

We conclude by quoting the following from the touching appeal made by Sister Nivedita on behalf of the Home, hoping that it will go straight to the hearts of the charitable and meet with a ready response :—

“In asking for such help, I cannot feel that the Home of Service is exactly begging for charity. Rather it is calling for co-operation in undertaking a common responsibility. Every Hindu is interested in maintaining the beautiful traditions of Benares as the sanctuary-city, and in aiding her to cope

with her civic problems. Moreover every district has had a share in thus overloading her generous shoulders.

“The Ramakrishna Home of Service, then, represents a spontaneous effort of the higher federation of Hinduism to come to the assistance of the local, or communal, or purely civic consciousness, in an age of crisis and transition. Its birth is in religion, but its goal, as befits the modern world, is civic. Religion inspires, but does not limit its activities. The Brotherhood seeks to serve the city. And there is plenty of evidence in the following pages that the Mahomedan is not left out of the scope of its mercy. In the fact that such service arises, and arises spontaneously, we find a proof of the undying strength of the Motherland. In the aim it proposes to itself, we read the adequacy of the *Sanatan Dharma*, to every phase of the development of civilisation. And I for one believe with all my heart that that self-same power which has pointed out to these heroic young souls the work so sorely needed at their hands, will not fail to bring also to their door the means of its sure accomplishment. Reader, whoever you are, are you willing to help?”

SWAMI ABHEDANANDA'S ADDRESS ON VEDANTA PHILOSOPHY

ON 31st July Swami Abhedananda delivered his second address on Vedanta Philosophy in Bangalore City under the Presidency of Mr. K. P. Puttanna Chetty. The following is the full text of the lecture :—

Mr. Chairman, Ladies and Gentlemen,

Well has it been said by Prof. Max Müller, that Vedanta is the most sublime of all philosophies, and the most comforting of all religions. Of all the philosophies of the world, Vedanta philosophy is the highest, and the religion which is inculcated by this system of philosophy, stands upon the solid rock of reason, logic, science, and the spiritual laws which govern our life. But what is Vedanta? Even in our own country, in the home of this wonderful philosophy, there are many who do not understand even the meaning of the term Vedanta, who do not know its religion and its teachings. The word ‘Vedanta’ is a Sanskrit word, and consists of two

words, ‘Veda’ and ‘Antha.’ ‘Veda,’ again, is derived from *Vid* (to know), the English word ‘wisdom’ coming from the same root. So it means wisdom, or knowledge, and *Antha* means end. The word ‘end’ can be traced to the Sanskrit word ‘Antha.’ So ‘Vedanta’ means literally the ‘end of wisdom.’ It does not mean any particular book or scriptural writing but it means the highest divine wisdom; the wisdom, of the Divine Being. Why is it called the end of wisdom? Does it mean that wisdom is limited by any principle or condition? Does it mean that wisdom has a limit? No. By the term ‘end of wisdom’ we do not mean any limited, but unlimited knowledge; that is, infinite wisdom, where all relative knowledge ends, the goal of all relative knowledge, philosophy and the various branches of scientific knowledge. What is that goal? That we must first understand in order to conceive the scope of Vedanta. It has a vast scope; it covers a large field. The aim of all

sciences, philosophies, and religions, is to discover the eternal truth which is called in Sanskrit "Satyam". That eternal truth is the ideal of all philosophers, scientists and great thinkers of the world. Religions are but so many attempts of the human mind to discover that eternal truth, that eternal wisdom. The two are not separable. In fact eternal truth and eternal wisdom are inseparable. God is wisdom. All knowledge to which the human mind can attain, is the knowledge of God. By the sciences, we are but trying to learn the manifestations of that eternal truth and to know the conditions under which such manifestations take place. So, where all relative knowledge ends, that is the goal of Vedanta; where all sciences end that is the ideal of Vedanta. Its aim is to discover absolute wisdom, absolute knowledge; to realise its true nature and to commune with it.

All the Scriptures of the world have described that eternal truth in different languages, calling it by different names. Some scriptures declare it to be the Lord of the Universe; some call it a person, others give it a gender, making it masculine, the Father in Heaven; others call it the Mother of the Universe. Some worship it as the Creator, Preserver and Destroyer of all phenomena. Plato called it 'The Good,' Spinoza called it '*Substantia*.' Kant, the great German philosopher called it 'the Transcendental Thing in Itself.' Herbert Spencer called it 'the Unknown, and Unknowable.' Emerson called it 'the Over-Soul,' others call it 'Noumena,' 'the Substance of the Universe,' 'the Eternal Being,' and so on. But all this signifies one substance, one reality, one truth, one wisdom, which is unlimited by space, time or causation. That which is beyond the realm of all phenomenal appearances is the ideal of all scriptures. The one and the same substance is described in the Vedanta as *Brahman*, which literally means 'All-pervading Being,' the infinite substance or reality of the universe. And it is also said in the Vedas that when a great seeker after truth wanted to know the true nature of that substance, he asked another great sage what was its nature, and the answer came in the most beautiful language which is known, as Deva Bhasha (Sanskrit) the language of the gods,— "That from which all phenomena have come into existence, by which they live and unto which they return at the time of dissolution, know that to be

the eternal truth; know that to be the Brahman." That same Brahman appears in the form of a personal God; and the personal gods of different religions are but so many manifestations of the One Eternal Truth, the one Absolute Reality of the Universe. In fact, the God of the dualistic religions is the first-born Lord of the Universe, the creator, preserver and destroyer. The work of creation, preservation and destruction can be performed by one who has individuality, personality, intelligence, omnipotence, omniscience and other blessed qualities. Him we call Iswara, the Ruler and Governor of the Universe; and other religions also worship Him in the same way, as the Ruler, the Creator, the Governor of this phenomenal universe. But does He create this universe out of nothing? In what sense is He called the Creator? If we study the dualistic religions of the world—Christianity, Judaism, Mahomedanism, Zoroastrianism, what do we find? In these religions we find God, the first-born Lord of the universe, described as creating the phenomenal universe, out of nothing in six days. Some try to explain these six days as six cycles, periods of time. Whatever the meaning may be, the fact remains, that the Lord of the Universe created something out of nothing, by His will-power; and in the Bible we read in the Old Testament that the Lord created the earth before He created the sun. But scientific researches to-day have opened our eyes and have brought out the truth in such a clear light that we can say, without fearing any contradiction, that the sun was not created after the earth, but before. In fact the earth has come into existence as a part of the solar system. We cannot deny that fact and we have also learnt from the best thinkers of the present age, that the theory of evolution is the proper theory to explain the origin of the phenomenal universe; and this theory of evolution was not unknown to the seers of truth during the Vedic age. Indeed, we find proper expositions of this theory in the Upanishads.

Those who have read the Tajtiriya Upanishad will remember that the theory of gradual cosmic evolution was most beautifully described by the seer of truth, the Mantradraishiá,—*Akásath Váyüh, Váyoragnih, Agnerápah, Adbhah Prithivi, Prithivya Oshadhayah, Oshadheebhyonnam, Annath Purushah*, etc. Those are the gradual steps of

the evolution of the Cosmos. From that Infinite Being first appeared space or ether; from ether, the gases; then in succession liquid, solid, the mineral, vegetable and animal kingdoms, and lastly, man. And this theory of evolution which is considered to-day by the civilized world as the proper explanation of the phenomenal universe and its origin, was taught in India centuries before the Christian era. And the father of the evolution theory in India was Kapila, the great founder of the Sankhya system of philosophy, who lived at the latest in the seventh century B.C. Those who have studied this system of philosophy will remember that it entirely deals with the evolution theory of the Cosmos, of the Prakriti. Now what is Prakriti? The same as the Latin *Procreatrix*, the Creative Energy of the Universe, that which is called by Herbert Spencer, 'the Unknown and Unknowable.' Eternal energy was the Prakriti of Kapila and the same was described by the great seers of the Vedic period, and this eternal energy evolved itself,—receiving the influx of the great intelligence of Brahman,—into ether, gas, liquid, solid, animate and inanimate objects of the phenomenal world. This process of evolution has taken at least millions of years. So we cannot believe to-day that the world was created 6,000 years ago, all of a sudden, but we are at one with modern science to-day, which proves that this world has taken at least millions of years to come to its present condition. And some of the modern scientists, like Prof. Huxley, have admitted that the doctrine of evolution was known to the Hindu sages long before the Christian era. Prof. Huxley says, that "the doctrine of evolution was known to the Hindus, centuries before Paul of Tarsus was born." Sir M. M. Williams declared rightly when he said that the Hindus were Spinozites, before Spinoza was born, they were Darwinians, thousands of years before Darwin, and evolutionists, before the evolution theory was known to the West.

So, we shall have to study our own Scriptures, to find out the evolution theory as described in the Vedas, as explained most logically and scientifically by the father of the evolution theory, I mean, Kapila, the great founder of the Sankhya system. In fact he may be called the Herbert Spencer of ancient India. Kapila's theory travelled from India westward and his sociology was adopted by the

great philosophers of Greece, the followers of Plato and other philosophers of Europe. Plato's philosophy teaches that the world of senses is a world of dreams, of ideals. You will remember his famous illustration of men sitting in a cave with their backs towards the light, facing the wall, and people were passing between the light and the cave and their shadows were falling upon the walls, and those men who were sitting in the cave could not turn their heads which were tied to their shoulders, and they had to see the shadows. And like these shadows, are the objects of the senses, says Plato. This was the Greek explanation of the theory of *Maya* which was taught centuries before Plato. Another familiar illustration is of the chariot of the body, of the Soul as Charioteer, which Plato gives very strongly, and which was taught centuries before his existence, by the seer of the Kathopanishad. Probably you will remember the well-known passage, which shows the relation that exists between the soul and the body. *Atmānam rathhinam vidvi, Sariram rathhamevatu, Budhwimtu sārathhim vidhvi, manah pragrahamevacha*, etc. That is the most beautiful illustration. "Know the body to be the chariot, the Atman, the Soul the charioteer, the intellect the driver of the chariot, the mind the reins, the senses the horses, and the paths the objects of the senses. The wise ones say that the enjoyer, doer, actor, in the body is the result of the combination of Atman, mind, Indriyas and the senses." This illustration we find in Plato's Republic. That shows that the Vedic conception of the universe was accepted by Plato, probably through the intellectual intercourse that had existed between Greece and India in ancient times. We find that the Vedantic philosophers went to Greece and had a conversation with Socrates, and ever since the time of Alexander the Great communication had been strengthened and many Hindu philosophers settled in Greece and Alexandria, afterwards. So, through the influence of Vedanta teachers, this wonderful truth travelled from India to the West. During the Buddhistic period we find the Buddhist Emperor Asoka, who lived in 260 B.C., sending Buddhist missionaries from China to Egypt and from Siberia to Ceylon, to preach the gospel of truth as it was taught by the Buddha.

But who was the Buddha? Was he different from a Vedantic sage? No. Buddhism you must re-

member was a child of Vedanta. He simply preached the ethics of the Vedas, especially the ethics of the Vedanta, and Buddha was a man bred and brought up as a Hindu. He was well versed in the Upanishads and in the six schools of philosophy which existed before his time. He was the first to popularise the theory of Maya. Thus his teachings which were expounded and preached by his followers, are very closely connected with those of the Vedas, the Vedanta and the Upanishads. From this we can gather, how much the Western world has received from India and how much India has given to Europe, to Egypt and to other countries of Asia. I have said this, to show you that the truth of Vedanta existed long before the time of Plato, long before Europe was civilized, when European nations were living in caves, eating raw animal flesh, and wearing skins. At that time the Hindus were highly civilized in every branch of knowledge, science and philosophy. They had the highest religion that the world has ever known, and that religion and system of philosophy has been handed down to us, and we are the followers of the great seers who lived in that hoary age and who gave to the world the highest truths through their superconscious experiences. These truths were afterwards written down in the form of books and these books are known to-day as the Vedas. But I have already said, that Vedas do not mean any particular book, but Divine Wisdom. So we may remember that meaning of the term Veda. In fact many of our Vedas have been destroyed. We find them mentioned, but we do not find the books.

All the knowledge that came to the human mind through inspiration and revelation, was called Veda by the ancient seers and philosophers, but when these teachings and truths were crystallized and written down, then those writings were divided into different portions, such as Samhitas, Brahmanas, Aranyakas and Upanishads. In short, we can divide all the scriptural writings of the Vedic period into two parts—the one, which deals with rituals, ceremonials and sacrifices, known as Karmakanda, and the other, which consists of the teachings by which the true nature of the Soul, of the Atman, can be realised; by which the relation which exists between Atman and Brahman, between the individual ego and God can be realised; and that

portion is called Upanishad or Jnanakanda. In fact to-day we hold Vedanta or the Jnanakanda of the Vedas as the Scripture of the Hindus, and the Samhita portion is subordinate to the Jnanakanda portion. We do not refer to the Samhita portion for authority. But when we need any authority for sacrifice or ritual, we refer to it, and for all knowledge, we refer to the Jnanakanda. And the six schools of philosophy that have come into existence from ancient times, refer to these Upanishads for their authority. Therefore the word Vedanta includes all the Jnanakanda portions of the Vedas and all that gives authority to the great Hindu systems of philosophy. So, when we refer to the scriptures to-day, we refer to the Upanishads.

(To be continued).

SILENCE

But ye, keep ye on earth
Your lips from over-speech;
Loud words and longing are so little worth,
And the end is hard to reach.
For silence after grievous things is good,
And reverence, and the fear that makes men whole,
And shame, and righteous governance of blood,
And lordship of the soul.
But from sharp words and wits men pluck no fruit,
And gathering thorns they shake the tree at root,
For words divide and rend;
But silence is most noble to the end.

SWINBURNE.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THERE are no poorhouses in Servia. Even the poorest people own property.

THE Japanese have constructed a torpedo which can be fixed by wireless telegraphy.

ONE of the curiosities of the Isle of Maho, in the Indian Ocean, is a chapel built of coral.

AMERICAN glass manufacturers are putting hollow glass bricks on the market for house construction.

CHINA sends twenty young men of the Imperial family to England and Germany for education in the naval college.

THE total mortality from Plague in India, for the whole period from October 1896 to December 1906 numbered 4,411,242.

REPLYING to Mr. Bridgeman, Mr. Morley said that the total expenditure connected with the Amir's visit was £205,900.

WE regret to record the death of His Highness Sir Jaswantsingh Thakor of Limbdi, Kathiawar, on the 15th April last at Mahabaleshwar. He was a disciple of Swami Vivekananda.

BE quiet, and do your little duties. Do them for God, be they ever such little things, and then they will become great results. For every godly worker has God a worker together with him.—*William Mountford*.

IN the recent death of Mataji Maharani Tapaswini, the founder of the Mahakali Patshala, Calcutta, India has lost one of her most enthusiastic lady-workers in the cause of female education on national lines.

THE Third Annual General Meeting of the Vivekananda Reading Hall, Kaula Lumpur, Federated Malay States, was held in its rooms at Brickfields Road, on the 30th March last, and patrons and office-bearers for the ensuing year were duly elected.

THE practical test of a perfect philosophy is when one, by the height of his speculations, is so far withdrawn from bodily things as hardly to feel pain.....He who is deeply moved by the thought of some other thing does not feel the pangs of death.—*Giordano Bruno*.

A BOY owned a mud-turtle and was amusing himself with it. Another boy, who stood watching, presently said, 'Is it alive?' Its owner replied, 'No, it's dead enough, but every now and then it sticks its head out to make believe it is alive.' There are adherents of 'great causes' who behave just like the turtle.—*Light*, London, Feb. 16, '07.

MISSIONARY movement should not be a sending to India of a crude and dogmatic Christianity, but a bringing from India something of its spiritual treasures and lofty spiritual teachings, which may

help some Christians to discover for themselves the spiritual essentials of Christianity.

—*The Grail*, New York, Feb. '07.

THE library at the British Museum, which now contains between 3,000,000 and 4,000,000 volumes, is without exception the largest in the world, the only one which approaches it in size being the Bibliotheque Nationale, at Paris; and it is interesting to note that for the accommodation of this immense number of books upwards of forty-three miles of shelves are required.—*Chambers' Journal*.

THE second annual report of "The Youngmen's Hindu Religious Association" of Pudukotta, opened under the auspices of the Ramakrishna Mission in October 1905, is before us. It gives us much pleasure to note from it, the excellent work that it has been doing all along in creating an interest in religious matters among the student community in various ways. We heartily wish the Association all success.

It is gratifying to find that India and her affairs are attracting a daily growing attention on the part of the public of Greater Britain. The members of the Women's Club in Montreal are reported to have taken India as their subject of study during the present session and already papers have been read, at their monthly meetings, on special periods of Indian history—the Vedic, Buddhist, and Pauranic—while literature, in the narrower sense of the term, has been represented by papers on the Sanskrit language and the ancient epics. This is a hopeful sign.

DR. Harold Whale, in the *Indian Lancet* makes an interesting division of men into four classes according to the standpoint of physical exercise:—

1. Those who take little or no exercise, become, in time, mentally jaundiced and are fortunate if they escape physical jaundice.

2. Those who take too much, sooner or later succumb to the strain.

3. Those who take fitful exercise derive no benefit.

4. Those wise folk who take their exercise in moderate but regular doses, are to be congratulated.

DURING the past year, India witnessed, thanks to the impetus given by the Swadeshi movement, the establishment of 15 Banks with a total capital of

three crores and sixty-seven lakhs of rupees, five Navigation Companies with a capital of one crore and twenty-one lakhs, forty-five co-operative Swadeshi Stores, one match factory, one glass factory, twenty-two cotton spinning and weaving mills, with a capital of one crore and eighty lakhs, two Jute mills and several oil-pressing mills, sugar factories and a number of Companies for cotton cultivation and working minerals and mines. The list given above is not complete or exhaustive, as it takes no account of innumerable small industries or of the impetus given to the handloom industry specially in Bengal and Madras.

LIGHT from some of the telescope stars, we are told, required 5760 years to reach the earth, and from some of these clusters the distance is so great that light would take half a million of years to pass to the earth; so that we see objects, not as they really are, but as they were, half a million of years ago. These stars might have become extinct thousands of years ago, and yet their light might still present itself to us. Startling, amazing as this is, Camille Flammarion, in a recent number of the *Deutsche Recue*, makes a statement which overtops it and makes it seem modest in comparison. He asserts that, though light travels so fast the photographic lens of a modern telescope receives impressions of stars whose thin rays of light have been millions of years travelling to the earth; rays which, perhaps, set out on their journey hitherward before this our earth had started on its appointed course; rays, some of them, perhaps, of stars which have run their appointed course, which have vivified worlds like ours, and have ages ago been burnt out and resolved into their ultimate atoms, while the rays they once shed still travel onward into space. —The Anglo-American Times.

It will be a very interesting study for Indians to-day to watch the progress of Chinese Nationalism. In China, rapid transformations are taking place before our eyes. It is worth while to state concisely the changes which have been accomplished in China during the last two years. The best known reform has been the substitution of modern studies for the ancient classics in the competitive examinations throughout the Empire. One of the most far-reaching results of the new education has been on the technical side. Agricul-

tural Colleges, Mechanical and Engineering Schools, Electrical and Scientific Institutes are now to be found in every province side by side with the Art Colleges. Physical culture is also becoming a recognized part of the school and college curriculum. The end aimed at is an education based on modern scientific lines. Twenty thousand Chinese students have made the great exodus to Japan during the past year to learn the new system at first-hand. Along with the revision of educational methods, there has been effected a revision of the Chinese Penal Code of Law. China has at last awakened to the weakness of her military position and is now busily occupied in reforming her army and navy under Japanese instruction. In two provinces alone, there are now no less than 150,000 soldiers drilled and equipped with modern weapons. This number is being indefinitely extended. In some ways, a still more striking change has been made through the construction of railways. Mr. Hayes, the American Consul at Nankin, states that 9,000 miles of rail are now in operation or under construction. More than twenty new railroads have been and are being built "by Chinese initiative and under Chinese supervision." An Imperial Edict was issued on September 1st, 1906, announcing the determination of the Throne to "adopt a constitutional system in which the supreme authority shall be vested in the Crown, but all questions of Government shall be considered by a popular assembly." Municipal reform is going on side by side with political reform. Last and perhaps greatest of all the steps forward is, that the Government has determined to grapple strongly with the greatest moral vice of the country—the opium habit, and to enforce the Edict of September 20th 1906, decreeing the complete abolition of the cultivation of the poppy within the next ten years.

A College of Science and Engineering in every province: 20,000 students in Japan: 9,000 new miles of rail: 150,000 trained soldiers: a new Penal Code: Sanitary cities: a Parliamentary constitution: the abolition of opium within ten years! Who will underrate the force or possibilities of Nationalism with such facts as these happening in the most conservative country of the 'unchanging' East? India must look to her own laurels and not be left behind in the race for progress and national development in Asia.

II. 20.

अयं This (Self) कदाचिद् ever न not जायते is born न or म्रियते dies वा or न भूत्वा not having been भूयः again भविता comes into being (इति) न (it is) not. (Another paraphrase) वा or भूत्वा having been भूयः again न भविता ceases to be (इति) न (it is) not. अजः unborn नित्यः eternal शाश्वतः changeless पुराणः ever-itself अयं this (Self) शरीरे the body हन्यमाने being killed न not हन्यते is killed.

This is never born, nor does It die. It is not that not having been It again comes into being. (Or according to another view : It is not that having been It again ceases to be). This is unborn, eternal, changeless, ever-itself. It is not killed when the body is killed.

[This sloka refers in the sense of denial to the six kinds of modification inherent in matter : subsistence, birth, growth, transformation, decay and death.]

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ॥
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

II. 21.

पार्थ Pârtha यः who एनं this (Self) अविनाशिनं indestructible नित्यं changeless अजं unborn अव्ययं immutable वेद knows स that पुरुषः person कथं how कं whom हन्ति kills कं whom घातयति causes to slay.

He that knows This to be indestructible, changeless, without birth, and immutable, how is he, O son of Prithà, to slay or cause the slaying of another ?

[How is he to slay ?—referring to Arjuna. To cause the slaying—referring to Krishna's own part.]

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ॥
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥२२॥

II. 22.

नरः a man यथा as जीर्णाणि worn-out वासांसि clothes विहाय casting off अपराणि others नवानि new गृह्णाति takes तथा so देही the embodied जीर्णानि worn-out शरीराणि bodies विहाय casting off अन्यानि others नवानि new संयाति enters.

Even as a man casts off worn-out clothes,

and puts on others which are new, so the embodied casts off worn-out bodies, and enters into others which are new.

[As one only puts off the old, when one already possesses the new garment, so the embodied is already entering a new body in the act of leaving this. The Upanishad compares this to the movement of a leech, which has already established a new foothold before leaving the old.]

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ॥
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

II. 23.

शस्त्राणि weapons एनं this (Self) न छिन्दन्ति cut not पावकः fire एनं this न दहति burns not आपः waters एनं this न क्लेदयन्ति wet not मारुतः wind न शोषयति dries not.

This (Self) weapons cut not : This, fire burns not ; This, water wets not ; and This, wind dries not.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ॥
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

II. 24.

अयं This (Self) अच्छेद्यः cannot be cut अयं this अदाह्यः cannot be burnt अक्लेद्यः cannot be wetted अशोष्यः च एव and cannot also be dried अयं this नित्यः changeless सर्वगतः all-pervading स्थाणुः un-moving अचलः immovable सनातनः eternal.

This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, the Self is Eternal.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ॥
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

II. 25.

अयं This (Self) अव्यक्तः unmanifested अयं this अचिन्त्यः unthinkable अयं this अविकार्यः unchangeable उच्यते is said तस्मात् therefore एदं thus एनं this विदित्वा knowing अनुशोचितुं to mourn न अर्हसि oughtest not.

This (Self) is said to be unmanifested, unthinkable, and unchangeable. Therefore, knowing This to be such, thou oughtest not to mourn.

[The Self is infinite and partless, so can be neither subject nor object of any action.]

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ॥
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥२६॥

II. 26.

अथ च But if एनं this (Self) नित्यजातं constantly born नित्यं constantly वा or मृतं dead मन्यसे thinkest तथापि even then महाबाहो Mighty-armed, त्वं thou एनं this शोचितुं to mourn न अर्हसि oughtest not.

But if thou shouldst take This to have constant birth and death, even in that case, O mighty-armed, thou oughtest not to mourn for This.

[Krishna here, for the sake of argument, takes up the materialistic supposition, and shows, that even if the Self were impermanent, sorrow ought to be destroyed, since in that case there would be no hereafter, no sin, and no hell.]

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ॥
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

II. 27.

हि For जातस्य of that which is born मृत्युः death ध्रुवः certain मृतस्य च and of that which is dead जन्म birth ध्रुवं certain तस्मात् therefore अपरिहार्ये अर्थे in an unavoidable matter शोचितुं to grieve न अर्हसि oughtest not.

Of that which is born, death is certain, of that which is dead, birth is certain. Over the unavoidable, therefore, thou oughtest not to grieve.

[This sloka concerns only those who are not yet free. So long as there is desire, birth and death are inevitable.

Therefore thou oughtest not to grieve : Since you cannot control the inevitable and preserve the bodies of your relations, work out your own Karma and go beyond both birth and death.]

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ॥
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

II. 28.

भारत Bhârata भूतानि beings अव्यक्तादीनि unmanifested in the beginning व्यक्तमध्यानि manifested in the middle-state अव्यक्तनिधनानि एव unmanifested again in the end तत्र there का what परिदेवना grief.

All beings are unmanifested in their beginning; O Bhârata, manifested in their middle-

state and unmanifested again in their end. What is there then to grieve about?

[Beings : In their relationships as sons and friends, who are mere combinations of material elements, correlated as causes and effects.

The idea here is that that which has no existence in the beginning and the end, must be merely illusory in the interim, and should not therefore be allowed to have any influence upon the mind.]

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूदति तथैव चान्यः ॥

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

II. 29.

कश्चित् Some one एनं this (Self) आश्चर्यवत् as a wonder पश्यति looks upon तथा एव च and so also अन्यः another आश्चर्यवत् as a wonder ब्रूदति speaks अन्यः च another again एनं this आश्चर्यवत् as a wonder शृणोति hears कश्चित् च and yet another श्रुत्वा अपि though hearing एनं this न एव वेद knows not at all.

Some look upon the Self as marvellous. Others speak of It as wonderful. Others again hear of It as a wonder. And still others, though hearing, do not understand It at all.

[The sloka may also be interpreted in the sense that those who see, hear and speak of the Self are wonderful men, because their number is so few. It is not therefore remarkable that you should mourn, because the Atman is so difficult to comprehend.]

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ॥

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

II. 30.

भारत Bhârata अयं this देही Indweller सर्वस्य of all देहे in the body नित्यं ever अवध्यः indestructible तस्मात् therefore त्वं thou सर्वाणि all भूतानि beings शोचितुं to mourn न अर्हसि oughtest not.

This, the Indweller in the bodies of all, is ever indestructible, O descendant of Bharata. Wherefore thou oughtest not to mourn for any creature.

[Krishna here returns to His own point of view.]

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ॥

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

II. 31.

स्वधर्मं Own Dharma अपि च and also अवेक्ष्य look-
ing at न not विकम्पितुं to waver अर्हसि oughtest हि
for धर्म्यात् युद्धात् than a righteous war क्षत्रियस्य of a
Kshatriya अन्यत् any other श्रेयः higher न विद्यते
exists not.

Looking at thine own Dharma, also, thou
oughtest not to waver, for there is nothing
higher for a Kshatriya than a righteous war.

[That is to say, it is the duty of a Kshatriya to
fight in the interest of his country, people and
religion.]

यद्दृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ॥

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

II. 32.

पार्थ Pârtha यद्दृच्छया of itself उपपन्नं come अपावृतं
opened स्वर्गद्वारं the gate of heaven ईदृशं such युद्धं
battle सुखिनः happy क्षत्रियाः Kshatriyas च verily
लभन्ते gain.

Fortunate certainly are the Kshatriyas, O
son of Prithâ, who are called to fight in such
a battle, that comes unsought as an open gate
to heaven.

अथ चेत्स्वमिमं धर्म्यं संग्रामं न करिष्यसि ॥

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

II. 33.

अथ चेत् But if त्वं thou इमं this धर्म्यं righteous
संग्रामं warfare न करिष्यसि wouldst not do ततः then
स्वधर्मं own Dharma कीर्तिं च and honours हित्वा for-
feiting पापं sin अवाप्स्यसि shalt incur.

But if thou refusest to engage in this
righteous warfare, then, forfeiting thine own
Dharma and honor, thou shalt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ॥

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

II. 34.

अपि च And also भूतानि beings ते of thee अव्ययां
everlasting अकीर्तिं dishonour कथयिष्यन्ति will tell
संभावितस्य च and of the honoured अकीर्तिः dishonour
मरणात् than death च surely अतिरिच्यते exceeds.

The world also will ever hold thee in repro-
bation. To the honoured, disrepute is surely
worse than death.

[The present argument,—slokas 33-36,—assumes
that the cause in hand is already proved to be the
right. Hence it could only be from cowardice that
Arjuna could abandon it. Even a hero may be
weakened by the stirring of his deepest emotions.]

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ॥

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

II. 35.

महारथाः च And the great chariot-warriors त्वां thee
भयात् from fear रणात् from battle उपरतं withdrawn
मंस्यन्ते will regard येषां of those त्वं thou बहुमतः much-
thought-of भूत्वा having been लाघवं lightness
यास्यसि wilt receive.

The great chariot-warriors* will believe that
thou hast withdrawn from the battle through
fear. And thou wilt be lightly esteemed by
them who have thought much of thee.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ॥

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

II. 36.

तव Thine अहिताः च enemies also तव thy सामर्थ्यं
prowess निन्दन्तः cavilling बहून् many अवाच्यवादान्
unutterable things वदिष्यन्ति will say ततः than this
दुःखतरं more painful नु किं what (could be).

Thine enemies also, cavilling at thy great
prowess, will say of thee things that are not to
be uttered. What could be more intolerable
than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥

II. 37.

हतः Slain वा स्वर्गं heaven प्राप्स्यसि gainest जित्वा
conquering वा महीं earth भोक्ष्यसे enjoyest तस्मात्
therefore कौन्तेय son of Kunti युद्धाय for fight कृतनिश्चयः
resolved उत्तिष्ठ arise.

Dying thou gainest heaven; conquering,
thou enjoyest the earth. Therefore, O son of
Kunti, arise, resolved to fight.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ॥

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

* Vide commentary I. 6.

II. 38.

सुखदुःखे pain and pleasure समे the same कृत्वा having made लाभालाभौ gain and loss जयाजयौ conquest and defeat ततः then युद्धाय for battle युज्यस्व be ready एवं thus पापं sin न not अवाप्स्यसि shalt incur.

Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin.

[It is always the desire for one of the pairs of the opposites that binds. When an act is done without attachment either for itself or its fruit, then Karma can be worked out without adding to its store, and this leads to Freedom.]

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ॥
बुद्ध्या युक्तो यथा पार्थ कर्मबन्धं प्रहास्यसि ॥३८॥

II. 39.

सांख्ये In regard to Self-realisation एषा this बुद्धिः wisdom ते to thee अभिहिता declared योगे तु but in regard to Yoga इमां it शृणु hear पार्थ Pârtha यथा with which बुद्ध्या teaching युक्तः united कर्मबन्धं bondage of Karma प्रहास्यसि shalt break through.

The wisdom of Self-realisation has been declared unto thee. Harken thou now to Yoga, following which, O son of Prithâ, thou shalt break through the bonds of Karma.

[Yoga :—Karma Yoga, or that plan of conduct which secures the working out of past Karma; non-accumulation of new; and the striving for Self-realisation with the whole of the will. In this discipline, one's sole object in life is Self-realisation; hence no importance is attached to anything else. Thus all actions are performed without attachment, or care for results. So no new Karma is made; only the already accumulated is exhausted. And at the same time, the whole will is left free to devote itself to the achievement of Self-realisation alone.

In the preceding slokas, 11—25, Krishna had given the point of view of the highest knowledge, the ancient *Brahmajnana*. In the 26th and 27th we have a purely materialistic stand-point. Slokas, 28 to 37, give the attitude of a man of the world. In the 38th we have an anticipation of the Yoga. And in what is to follow, we have Sri Krishna's own contribution to the philosophy of life.]

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ॥

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

II. 40.

इह In this अभिक्रमनाशः waste of attempt न अस्ति is not प्रत्यवायः च and production of contrary results न विद्यते exists not अस्य धर्मस्य of this Dharma स्वल्पं very little अपि even महतः भयात् from great terror त्रायते protects.

In this, there is no waste of the unfinished attempt, there is no production of contrary results. Even very little of this Dharma protects from the great terror.

[*Waste of the unfinished attempt* : A religious rite or ceremony, performed for a definite object, if left uncompleted, is wasted, like a house unroofed which is neither serviceable nor enduring. In Karma Yoga, however, that is, action and worship performed without desire, this law does not apply, for every effort results in immediate purification of the heart. *Production of contrary results* : In worship for an object, any imperfection in the process produces positive loss instead of gain. So in cases of sickness, the non-use of the right medicine results in death. *The great terror* : Being caught in the wheel of birth and death.]

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ॥

वहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

II. 41.

कुरुनन्दन Son of Kuru इह in this व्यवसायात्मिका set एका single (एव only) बुद्धिः determination अव्यवसायिनां of the undecided बुद्ध्यः purposes बहुशाखाः many-branching च and अनन्ताः innumerable.

In this, O son of Kuru, there is set determination towards one goal. The purposes of the undecided are innumerable and many-branching.

[In Karma Yoga, the one goal is Self-realisation. The undecided (that is, about the highest), naturally devote themselves to lower ideals, no one of which can satisfy. Thus they pass from plan to plan.]

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ॥

वेदवादरताः पार्थ नान्यदस्तीतिवादिनः ॥४२॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ॥

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥

भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ॥

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥