

Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—IX

BETAKE yourself to Chit (Pure Intelligence), to realise the Sat (Eternal Existence).

TRY to know the Nitya (the Unchangeable), through the Lilâ (varying manifestation).

MANY are under the impression that knowledge cannot be gained without reading books. But it is better to hear than to read, better to see than to hear. There is a vast difference between reading about Kâshi, hearing about Kâshi, and seeing and living in Kâshi.

As the hour and the minute hands of a clock come together at the hour of twelve, so, my mind longs to remain always absorbed in Brahman. But as my life is for the good of others, I bring down my mind with great effort, to the consciousness of the outer world.

IT is an easy thing to say that the world is an illusion, but do you know what that really means? It is like the burning of camphor which leaves no residue behind. It is not even like the burning of wood, which leaves ashes behind. When discrimination ends, formless Samadhi is attained. Then there is absolutely no recognition of I, thou, and the universe.

A place was enclosed by a high wall. The

people outside did not know what was inside, and four persons determined to find out for themselves by scaling the wall. As soon as the first man ascended the top of the wall and had a peep in, he became struck with wonder, and laughing out, "Ha! Ha! Ha!" jumped in. The second and third men did likewise. Then who was there to give information about it!

THE Brahman is like the walled place. He, who sees It, forgets his own existence and with ecstatic joy rushes headlong into It, and attains Moksha or absolute freedom. Such are the holy men and liberated saints of the world—like Jadabharat and Dattatraya, who after their realisation of Brahman could not come back to preach it to others.

THE fourth and last man arrived at the top of the wall. Though strongly tempted to jump down as the others had done, he resisted the temptation, and coming down the ladder communicated the glad tidings to all the people outside. Such are the Saviours of humanity who see God, and are anxious to share their bliss of the Divine vision, with others. They refuse the final liberation (Moksha), and willingly undergo the troubles of rebirth in the world in order to teach and lead struggling humanity to its ultimate goal.

OCCASIONAL NOTES

Character is latency. A man's very being is the record of his whole past. This is the secret of the profound significance of history. The future cannot be different from the past, any more than a man's body can be inherited from the ancestors of another.

But the future is not born of some portion only of the past. It is born and created and conditioned by the whole. This is what is really meant by the doctrine of Karma. The East, with its belief in re-incarnation, has a wonderful instrument for the understanding and discrimination of life. It catches shades and tints of personality that others could not distinguish. In what the man is, it can read what he aspired to. In what he unconsciously does, it can see the past. The throne may often fall to the lot of one who was used to be a slave. But we may be sure that for deeply penetrating sight the monarch's robes cannot conceal the lash-marks on his back. The serf may many times have been an emperor. The keen observer will not fail to note the ring of command in his voice, the eye of decision in a crisis, the flush of pride rising hot under insult.

The whole of a man is in his every act, however difficult to the world be the reading of the script. Noble longing is never vain. Lofty resolve is never wasted. Said the Swami Vivekananda in this very paper, "the great impulses are only the great concentrations transformed."

As the act is expression of the man, so is the life the expression of the character. And so is the character the key to the life. The only sequences that never fail are the spiritual truths. "All that we are is the result of what we have thought". Water rises to

its own level, say the engineers, and what is true of water, is as true of the mind of man. One step gained in mastery finds a million applications. As high as we have climbed on this mountain, so high shall we attain, without rest or hindrance, on every height whereon our feet shall be set. The man ruling an empire may be doing nothing more in reality than re-acting the part he played in the games of his childhood. A Wellington, in his babyhood, fights all the battles of the future with his wooden soldiers. Even so one who has once found the secret of unity will never rest, in any birth, till he has reached once more, through the material he finds about him there, as deep a view.

How marvellous are the potentialities of humanity! There is no man so mean or servile but hides within himself the possibility of the Infinite. The ultimate fact in the world is man, not power: the ultimate fact in man is God. Therefore let all men believe in themselves. To all men let us say—Be strong. Quit ye *like* men. Work out that which worketh in you. Believe in yourselves. For he that asketh, receiveth. He that seeketh findeth, and to him that knocketh, it *shall* be opened. The whole past is in every man of us. At any moment may the Supreme Light shine through me. At any moment may my personal become the hand, the lips, of That Impersonal. Why then should I be weak, either in taking or in losing? Am I not the Infinite Itself? Of whom and of what should I be afraid? Henceforth do I cast aside pleading and prayer. Henceforth do I throw away all hope, all fear, all desire, all shame. Contented am I to be a man, and that alone. For I know that if I be not that, verily even the jewels of the king and robes of State shall not hide my shame, nor the

rags of the beggar detract from the glory of my manhood, if I have it.

In an article in a recent number of the *Indian World*, Sister Nivedita writes:—

Every industry created, every factory established, however insignificant it may appear in itself, is a school of manhood, an academy where shrewdness and responsibility and integrity are to be studied in the lesson-book of experience, an *âshrama* where young souls may ascend the first steps of the ladder towards *rishihood*.....

So far from there being any colour of truth in the statement that India had been hopelessly divided and sub-divided for thousands of years, the very reverse is the case. We do not regard the garden as divided against itself, because the flowers in it are of many different hues. Nor is India divided. She has, on the contrary, unfathomed depths of potentiality for common civic organisation, for united corporate action. But she must understand that she has this power. She must look at her own strength. She must learn to believe in herself. The power of steam is not a whit greater to-day, though it drives the railway engine and the ship, than it was of old, when it merely made the cover rattle over the pot where the rice was cooking. Steam is not more powerful than it was. *But man has recognised its power.* Similarly, we may stand paralysed in all our strength for ages, all for want of knowing that we had that strength. After we have faced the fact, there still remains the problem of how to control and use it. And long vision is not given in this kind to any of us. Only now and then, for hard prayer and struggle, do the mists blow to one side a little, letting us for a moment, catch glimpse of the mountain path. Yet, without recognition of our strength, there can be no possible question of using it. Without right thought, there cannot possibly be right action. To us, then, the recognition; to us, the thought.....We are working

comrades because *we are Indians*, children of a single roof tree, dwellers among one bamboo clump. Our task is one, the rebuilding of Heroic India. To this every nerve and muscle of us tingle in response.....We are one! We have not to become one! We are one! Our sole need is to learn to demonstrate our unity.

To establish an attitude of mind and heart leading to union with the Supreme or realisation, it has been recommended by a modern teacher to mentally state: "I am not separate from anything. I am that which is; that is, I am Brahman and Brahman is everything; but being in an illusory world I am surrounded by appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends and then I go to them in general and particular. I am my enemies; then I feel them all. I am the poor and the wicked; I am the ignorant. The moments of intellectual gloom are the moments when I am influenced by those ignorant ones who are myself. All this is my nation; but there are many nations, and to them I go in mind; I feel and I am them all with whatever they hold of superstition or of wisdom or of evil. All, all is myself.".....

In each human being are elements which are identical with those existing in every other human being, and the fundamental principle which constitutes humanity being one, a person who injures another injures himself and the good or evil he does will return to himself. "He who prominently notices the faults of another has the elements of those faults in himself. A vain person is repulsed by the vanity of another; a liar demands from others the truth; a thief does not want his own property stolen. Virtues attract virtues but vices repulse vice."

The Absolute (Freedom) is the goal; conquering nature, internal and external, is the

path; the weapons or the means are many, they vary with the individual warriors; while love and sympathy are the shield and buckler of the daring soldier. Eventually all will win the fight. The conviction is soul-stirring and brings balm to the weary heart. Some day Humanity will cease to be the "Great Orphan."

Fight on, oh thou of dauntless heart, the goal is yours! As you rise, the horizon broadens and undreamed-of bliss, like the

dove of peace, descends upon you. Whenever an individual human (soul) drop merges into the Universal ocean, "All Nature thrills with joyous awe and feels subdued. The silver star now twinkles out the news to the night-blossoms, the streamlet to the pebbles ripples out the tale; dark ocean waves roar it to the rocks surf-bound; stately pines whisper, and scent-laden breezes sing it to the vales."

—*Vedanta*, New York, May, '07.

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THE MASTER AS I SAW HIM

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

XV.

THE story of the glimpses which I caught of this part of the Swami's life would be singularly incomplete, if it contained no mention of his worship of the Mother. Spiritually speaking, I have always felt that there were two elements in his experience. Undoubtedly he was born a *Brahmajnani*, as Ramakrishna Paramahansa so frequently insisted. When he was only eight years old, sitting at his play, he had developed the power of entering *Samadhi*. The religious ideas towards which he naturally gravitated, were highly abstract and philosophical, the very reverse of those which are commonly referred to as 'idolatrous.' In his youth, and presumably when he had already been some time under the influence of Sri Ramakrishna, he became a formal member of the Sadharan Brahma Samaj. In England and America he was never known to preach anything that depended on a special form. The realisation of Brahman was his only imperative, the Advaita philosophy his only system of doctrine, the Vedas and Upanishads his sole scriptural authority.

And yet, side by side with this, it is also

true that in India the word "Mother" was forever on his lips. He spoke of Her, as we of one deeply familiar in the household life. He was constantly preoccupied with Her. Like other children, he was not always good. Sometimes he would be naughty and rebellious. But always to Her. Never did he attribute to any other, the good or evil that befell. On a certain solemn occasion, he entrusted to a disciple a prayer to Her that in his own life had acted as a veritable charm. "And mind!" he added suddenly, turning with what was almost fierceness upon the receiver, "Make Her listen to you, when you say it! None of that cringing to Mother! Remember!" Every now and then he would break out with some new fragment of description. The right-hand raised in blessing, the left holding the sword,—"Her curse is blessing!" would be the sudden exclamation that ended a long reverie. Or, becoming half-lyric in the intensity of his feeling, "Deep in the heart of hearts of Her own, flashes the blood-red knife of Kali. Worshipers of the Mother are they from their birth, in Her Incarnation of the Sword!" From him was gathered, in such moments as these, almost every line and syllable of a

certain short psalm, called the 'Voice of the Mother,'* which I wrote and published about this time. "I worship the Terrible!" he was continually saying,—and once, "It is a mistake to hold that with all men pleasure is the motive. Quite as many are born to seek after pain. Let us worship the Terror for Its own sake!"

He had a whole-hearted contempt for what he regarded as squeamishness or mawkishness. He wasted few words on me, when I came to him with my difficulties about animal sacrifice in the temple. He made no reference, as he might have done, to the fact that most of us, loudly as we may attack this, have no hesitation in offering animal sacrifice to ourselves. He offered no argument, as he easily might have done, regarding the degradation of the butcher and the slaughter-house under the modern system. "Why not a little blood, to complete the picture?" was his only direct reply to my objections. And it was with considerable difficulty that I elicited from him and from another disciple of Sri Ramakrishna, sitting near, the actual facts of the more austere side of Kali-worship, that side which has transcended the sacrifice of others. He told me however that he had never tolerated the blood-offering commonly made to the "demons who attend on Kali." This was simple devil-worship, and he had no place

for it. His own effort being constantly to banish fear and weakness from his own consciousness, and to learn to recognise THE MOTHER as instinctively in evil, terror, sorrow, and annihilation, as in that which makes for sweetness and joy, it followed that the one thing he could not away with was any sort of watering-down of the great conception. "Fools!" he exclaimed once,—as he dwelt in quiet talk on "the worship of the Terrible, on becoming one with the Terrible"—"Fools! they put a garland of flowers round Thy neck, and then start back in terror, and call Thee 'the Merciful'!" And as he spoke, the underlying egoism of worship that is devoted to the *kind* God, to Providence, the consoling Divinity, without a heart for God in the earthquake, or God in the volcano, overwhelmed the listener. One saw that such worship was at bottom, as the Hindu calls it, merely 'shop-keeping,' and one realised the infinitely greater boldness and truth of the teaching that God manifests through evil *as well as* through good. One saw that the true attitude for the mind and will that are not to be baffled by the personal self, was in fact the determination, in the stern words of the Swami Vivekananda, 'to seek death not life, to hurl oneself upon the sword's point, to become one with the Terrible for evermore!'

* See 'Kali the Mother', page 85.—Ed.

THE TWO PATHS

(*Notes of a class lecture by Swami Ramakrishnananda, Madras.*)

MAN is a born fighter against Nature. Wherever he turns, Nature stands against him, thwarting him, harassing him and often worsting him. He wants to know all, to see all, to hear all, to enjoy all, but there is ever an impenetrable, impassable wall circumscribing his desire. Still, man struggles on and hopes that the day will come when

Nature will fall at his feet and acknowledge him her supreme master. The world is a huge battlefield, not a vast drawing-room, and the struggle for mastery between man and Nature has been going on since time immemorial.

This struggle is what is called civilisation; and that nation which struggles with the greatest success is the most civilised. The

savage does not question the authority of Nature; he is content to accept her terms. But the more civilised man, has obtained some measure of success; he lives in a house, wears clothes, cooks his food, &c., in opposition to Nature's decree.

Two great civilisations have evolved out of this ceaseless warfare: the civilisation of the West and the civilisation of the East. The goal of both is the same—the conquest of Nature—but the paths are different. Let us see which path can lead us to victory, and which cannot.

The West starts from the hypothesis that there are two separate entities here: Man with his desires and the universe outside him which satisfies those desires. The Western sees that the universe is beautifully fit to serve his ends. He wants to enjoy the universe and it supplies him with all his sense-hankerings; he wants to know, and there is the book of Nature laid open before him. Nature is here to satisfy him, to serve him. He is the master, and Nature is his slave. Let him but know how to command her, and power and knowledge will be his. Western genius has therefore been employed in the analysis of Nature. As to his own existence, he entertains not a shadow of doubt; *that* is self-evident truth. Are not his body and mind working and thinking, desiring and enjoying, and what sane man can doubt their reality? The question, "Who am I?" never occurs to him; and if it is put to him, the answer is ready, "I am an American," "I am a European."

The man of the West is therefore scientific. He wants to know what the universe is composed of, and chemistry has been evolved; wants to know what forces go to keep it together, and physics has been evolved; wants to pry into the secrets of the heavens, and astronomy has been evolved; wants to be rid of disease, and medical and surgical sciences have been evolved; and so on. Nature con-

quered at every step and forced to yield her treasures! He has analysed Nature and his labour has not gone in vain. The railway, the telegraph, the electric train, and all the conveniences of modern life are due to that patient toil. And no one will deny that the results are grand.

But has all this led him any nearer the Truth? Has it enabled him to solve the mystery of existence, to read the riddle of the universe? Has it brought everlasting peace and life to him? Can it ever?

Let us take his own conclusions. He has demonstrated that matter is indestructible, and that the whole universe is composed of matter. In other words, the universe has neither beginning nor end, either in time or space. It is infinite and eternal. And what is man? Is he not very finite? A three-and-a-half cubit form, with senses and mind not by any means perfect, and a short span of life; is he not indeed finite? True, he has multiplied the power of his senses, a hundred, a thousand-fold. He can see far into space through his telescope; he can cover, if he pleases, hundreds of miles a day. But however fast he may go, however far he may see, an infinite beyond is always before him. His knowledge, wide and wonderful as it is, does but confirm his infinite limitations. For finiteness, be it magnified ever so much, is but infinitesimally small compared with infinity.

But it may be said that though the individual man is finite, the human race is infinite, and therefore the accumulated experience of ages will at last make man the all-knowing and all-powerful master of the universe. This argument is apparently convincing, but looking into it a little carefully, it is found to be utterly futile. In the first place, what has man learnt from the immense past? What has it brought him to? He knows to-day, more than ever before, that there is infinitely more to know. And how is he going to cover this yet unknown infinite? Where is the stop to

the progress of knowledge, seeing that knowledge is infinite? It is impossible, it is inconceivable that finite man shall ever be able to stand up and say, "The infinite universe is at my feet. I leave this heritage to the generations of mankind to come."

The so-called scientific civilisation of the West is therefore bound to be ever-progressing, ever moving on to newer fields of beauty and power, but the culmination, the perfection can never come. The struggle can never cease, and the victory never be won.

Let us turn now to the path of the East. It begins by questioning the man himself. Why should it be assumed that the whole universe is for man's enjoyment? That he is distinct and separate from the universe? What is *he* made up of? Is not his body also made up of matter and his mind too? Food maintains the body as well as the mind; disease affects them both. The mind is as material as the body, only it is finer. What then is that which makes the mind think, the senses perceive, and the body move? The chair here does not move, and the table does not think. Why? They too are material? Where is the difference, then, between man and the dull universe around him? By any manipulation of matter, can intelligent life be produced?

Such questions were asked. The inquiry was made subjective, and not objective as in the West. And are not the results of subjective inquiry bound to be far safer than those of the objective method? Is it not folly to try to understand the subject through the object? Is not all objective knowledge bound to be imperfect? Without knowing the knower, can the known be ever known? Here in the East too the mistake was made, which the West clings to, even now, as the only safe path. But the Aryan sages soon discovered their mistake, and giving up the search in external nature, turned their energies inward for self-analysis. They saw that Self-knowledge was

the only knowledge worth having, the only science worth evolving, and all other pursuits—the modern scientific pursuits, were left to the less analytic minds, to the lower castes. That is why in India we find that our architects, surgeons, traders, agriculturists, artists &c., belong to the lower castes. The Brâhmana is he who seeks Atma-jnana.

And he found that he is the Spirit within, which makes the body and mind act and think. It is the Spirit behind the body and mind that distinguishes it from other material objects in the universe. Body and mind are instruments in the hands of the Spirit. That Spirit is the subject, the 'I' in man, and the universe is the object and these instruments are the verb. These three together make the complete and harmonious sentence of Life. The Spirit peers through the senses into the world, just as the astronomer sees the far-off star through his telescope, and as the Spirit is by its nature infinite, the infinite universe can withhold no secret from its gaze.

Therefore man has to realise his infinite nature, to see that he is Spirit and not either body or mind, before he can gain victory in the great struggle. He has to go beyond the body and beyond the mind to reach this realisation and to stand victorious.

It is easy to see that none but the ignorant or the animal man will care to live in the body alone. Most of us live both in the body and mind, though perhaps considerably more in the body than in the mind. But the intellectual men, the poets, painters and philosophers of the world live mostly in their minds. And the Sages live in the Spirit.

They have realised that the body and mind are prison-houses in which the Spirit is bound, and unless these go, Freedom will never come. These walls dim the lustre of the Effulgent Spirit, just as a black paper round this dome will make this class-room dark. But is it not impossible to go beyond the body and mind? Will that not mean death? No. Every day

of your lives you are going into that devoutly-to-be-wished-for state when you are in deep sleep. You are perfectly unconscious. The world with its joys and miseries has vanished for you. You behave in every respect like a dead man; you do not move, you do not think, feel or will. But sleep is not death, because the Spirit is there. A push or a call brings you back to consciousness, and you remember everything you did before sleep, and, mark this, that you enjoyed a sound sleep. You are conscious that you were unconscious for a time. This memory, or consciousness, would be impossible unless you had experienced it. So it is possible to go beyond the body and mind. But you do it in a fit of overpowering sleep, and therefore are none the wiser, while the Jnani does it consciously and therefore becomes all-knowing and all-conquering.

The Sages of the East have thus realised their Self and conquered Nature, and therefore their civilisation is perfect. Theirs is the Path to Victory.

But the children of those great Sages have forgotten their spiritual nature, and even think themselves more helpless than the children of the Scientific West. For, the European or American believes in himself, has immense faith in his own energy and resource, and this faith in himself, in the irresistible power of the Spirit within, is at the root of all his success. But we have lost faith in ourselves, we imitate, but imitation never can make man a victor. Let us revive the old, strong, pure faith in the power and glory of the Spirit; let us remind ourselves that we are Spirits unconquerable, all-knowing; let us remember that Matter is the servant of Spirit, not Spirit the servant of Matter; let us tread the Path which the Sages trod and follow their foot-prints; and then, indeed, we shall see that the civilisation evolved by the Aryan Sages, our great forefathers, is alone perfect, and that their Path is alone the path to victory in the great battle of Life.

K.

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA.

(ACCORDING TO M.)

Adhar was introduced to Sri Ramakrishna, and informed him of the overwhelming grief of a friend on account of the loss of his son.

Sri Ramakrishna began singing to himself.

“O Jiva, be ready for battle :

Death enters thy chambers in martial array.

Ride on the chariot of Bhakti, equipped

with the quiver of Jnana,

Set the string of Prema to the bow of thy

tongue :

The name of Divine Mother be thy Brahmâ-

And take thy aim.”

stra,

What can you do? Be ready for Death, who has entered the room. You are to fight with the weapon of “Her Name,” which is all-powerful. I say, “Mother, I act and speak as you cause me to do. I am the instrument; thou art the propeller.

I am the house; thou art the dweller within it. I am the engine; thou art the engineer.”

Give Her the power of attorney. Reliance on the good never brings evil. Let Her do what She pleases.

What! will there be no sorrow for the loss of a son,—one born of one’s self?

When Ravana was killed, Lakshman ran to him and found that there were no bones but had holes in them! Then he said to Rama: “How potent is thy unerring aim! There is not a spot in Ravana’s body, which has not been penetrated.” Then said Rama, “Brother, those cavities, have not been caused by arrows; overwhelming grief for loss of his sons, has pierced those bones; those hollows are the marks of that grief,—it has shattered his whole frame.”

We possess home, family, and children, for a short time, but all these are non-eternal. The palm tree itself is real. But when one or two of its fruits fall to the ground, why should we regret it.

God has three functions—creation, preservation and destruction. Death is inevitable. At the time of Pralaya everything is destroyed, nothing is spared. The Divine Mother preserves the seeds of creation. At the time of fresh creation, She again, produces those seeds,—in the same way, as our good housewives put by various articles which they use as occasion arises.

Sri Ramakrishna (talking with Adhar in the northern veranda of his room) said to him :—

You are a Deputy (Magistrate). This post you have obtained by the favour of God. Forget Him not. But know, all have to pass through the same path of death. Here you are for a few days only. This world is the field of action in which we come to work, just as a man whose home is in the country, but lives in Calcutta, for the convenience of his work.

Work is necessary,—some Sadhanas. The task must be finished and the end achieved as soon as possible. Goldsmiths with much exertion blow up the fire with bellows, punkha, and pipe,—so that the heat of the fire may be sufficiently intensified to melt the gold. After the gold is melted, they prepare the *chhilum* of tobacco. At the time of work they labour very hard, perspire freely, but

when the work is accomplished, they smoke at their leisure.

Intensity of spirit is necessary,—firm resolution. Then the end is attained. The power of His Name is very great. It destroys ignorance. Though the seed is soft, the sprout so tender, yet it breaks through the hard earth. The soil is split asunder. The name of God can be likened to a seed, possessed of all potential powers, which breaks through the soil of ignorance and produces the tender sprout of Bhakti.

The mind of a man who lives in the midst of wealth and sense-pleasures is very easily enticed away. He should always remain cautious. The Tyagis (those who renounce) have not so much to fear. Real Tyagis keep themselves at a safe distance from wealth and sense-pleasures : therefore they can, if they practise Sadhanas, fix their mind always on God.

Real renouncers,—I speak of those who can always keep their minds on God, are like the bees which alight on flowers only, to sip the honey. One who lives in the midst of wealth and sense-pleasures, may fix his mind sometimes on God, but at other times he follows sensuous enjoyments, like a fly which settles on foul matter, as well as on sweetmeats.

Fix your mind always on God. At first you have to labour but afterwards you will enjoy the 'pension' (compensation for past toil).

GLEANINGS FROM SCHOPENHAUER

Suppose we were allowed for once a clearer glance into the kingdom of the possible, and over the whole chain of causes and effects ; if the earth-spirit appeared and showed us in a picture all the greatest men, enlighteners of the world and heroes, that chance destroyed before they were ripe for their work ; then, the great events that would have changed the history of the world and brought in periods of great culture and enlightenment, but which the blindest chance, the most insignificant accident, hindered at the outset ; lastly the splendid powers of great men, that would

have enriched whole ages of the world, but which, either misled by error or passion, or compelled by necessity, they squandered uselessly on unworthy or unfruitful objects, or even wasted in play. If we saw this we would shudder and lament at the lost treasures of whole periods of the world. But the earth-spirit would smile and say : The source from which the individuals and their powers proceed is inexhaustible and unending as time and space ; for, like these forms of all phenomena, they also are only phenomena ; visibility of the will. No finite measure can

exhaust that infinite source; therefore an undiminished eternity is always open for the return of any event or work that was nipped in the bud. In this world of phenomena true loss is just as impossible as true gain. The will alone is; it is the thing-in-itself, and the source of all these phenomena. Its self-knowledge and its assertion or denial, which is then decided upon, is the only event in-itself.

* *

All *willing* arises from want, therefore from deficiency, and therefore from suffering. The satisfaction of a wish ends it; yet for one wish that is satisfied there remain at least ten which are denied. Further the desire lasts long, the demands are infinite; the satisfaction is short and scantily measured out. But even the final satisfaction is itself only apparent; every satisfied wish at once makes room for a new one; both are illusions; the one is known to be so, the other not yet. No attained object of desire can give lasting satisfaction, but merely a fleeting gratification; it is like the alms thrown to the beggar, that keep him alive to-day that his misery may be prolonged till the morrow. Therefore, so long as consciousness is filled by our will, so long as we are given up to the throng of desires with their constant hopes and fears, so long as we are the subject of willing, we can never have lasting happiness nor peace. It is essentially all the same whether we pursue or flee, fear injury or seek enjoyment; the cares of the con-

stant demands of the will, in whatever form it may be, continually occupies and sways the consciousness; but without peace no true well-being is possible. The subject of willing is thus constantly stretched on the revolving wheel of Ixion, pours water into the sieve of the Danaids, is the ever-lonking Tantalus..... But this is just the state.....necessary for the knowledge of the Idea, as pure contemplation, as sinking oneself in perception, losing oneself in the object, forgetting all individuality, surrendering, that kind of knowledge which follows the principle of sufficient reason, and comprehends only relations; the state by means of which once and inseparably the perceived particular thing is raised to the Idea of its whole species, and the knowing individual to the pure subject of will-less knowledge, and as such they are both taken out of time and all other relations. It is then all one whether we see the sunset from the prison or from the palace.

* *

It is this blessedness of will-less perception which casts an enchanting glamour over the past and distant, and presents them to us in so fair a light by means of self-deception. For as we think of days long gone by, days in which we lived in a distant place, it is only the object which our fancy recalls, not the subject of will, which bore about with it then its incurable sorrows just as it bears them now; but they are forgotten, because since then they have often given place to others.

SWAMI ABHEDANANDA'S ADDRESS ON VEDANTA PHILOSOPHY

(*Concluded.*)

The Vedanta may thus be called, the universal religion and philosophy. And this universal philosophy and religion teaches that, when we think of our bodies, we are the servants of the Lord. He is the Infinite Being, He is the Creator, He is the Ishwara. When we are conscious of the senses, and of their manifestations, then we must admit,

the existence of the Lord as separate from us. He is infinitely greater than ourselves. But He has not created us out of nothing, because that is against the law of Nature. He did not create us out of nothing, for we existed before the birth of the body. And when we think of ourselves as one with the body, we are His servants. We must

be devoted to the Lord, pray, worship and recognise Him, as the Omnipotent and Omnipresent Lord of the Universe. When we think of ourselves as individual egos, as souls, we must recognise the relation which exists between the soul and the Infinite Being, and that is described in all the Scriptures, as the relation between the sun and its image. In the Old Testament we read that God created man in His own image, which means that our soul is the image of the Lord. Do we not find similar expressions in the Upanishads and the Vedas? This individual ego, is the image of the Lord because it contains the germ of divinity. It is potentially divine; it is immortal, just as the Lord of the universe is immortal.

Our ideal is to manifest the divine qualities and powers as perfectly as possible, under the present environmental conditions. In this, we must not forget that the soul is related to God as a part is related to the whole. And that is the foundation of Visishtadwaita, which teaches that, there are three things "Chit, Achit, and Ishwara." The first two, form, as it were, the body of Ishwara, that is, they exist as the body of the Lord. So we, as individual egos, form part of the Lord, whose body extends over the whole of the phenomenal universe, of which He pervades every atom. Do we not see that the Vedas preach the same truth? "That Infinite Being is smaller than the smallest, is larger than the largest. He dwells in the atom, as in the Solar system. He dwells in the caves of our hearts. In whomsoever's heart He lives, he attains the infinite bliss." The idea that God dwells everywhere, being all-pervading, that idea must be grasped by all the Visishtadwaitists. And the Anubhasya of the dualists takes only one portion of the truth which is that the Jiva is only Anu, and an infinitesimal part of the world. When we turn towards the Adwaita system, we find, that the infinitesimal part of the Eternal Being is infinite, because every part of the infinite is infinite. How can it be otherwise? Infinity is indivisible. If individual souls be a part of the Infinite Being and dwell in the body of the Lord who is Infinite, how can they be separable? Can they be finite in their true nature? Every particle of the Infinite, is infinite. So we see, that these are the three grades of realisation. They are equally great, and true. They exist as parallel lines. Some people would like to

remain as servants of God all through eternity. They do not care to go deeper and realise that they are parts of the Infinite Being. They would rather worship the Infinite Lord as their Master and Governor. Others care to commune with the Infinite Being, in a different way. Therefore, our Vedanta religion gives us four methods of ideals of salvation:—*Sālokya*, *Sāmīpya*, *Sārūpya*, *Sāyujya*. These are all equally true. Therefore we should accept the four, and if there be any more, we should accept them too. Because the scope of our religion and philosophy, is not limited by any doctrine, dogma, or book. It is unlimited and therefore we can take in Christianity, Mohammedanism, Judaism and Zoroastrianism. We do not see any difference. The only difference is in the manner of expression, the mode of worship. All religions give the same attribute to the same Infinite Being, only, in a different language, in a different manner. Having understood this, it is easy to find that the different systems of Dualism, Qualified Dualism, and Advaitism, are so many phases of the eternal truth. If we accept them all, and follow the path which is best suited for ourselves, then, in time we shall attain to the highest goal. The special religions of the world teach, that one method must be accepted by all. I am wearing a coat, and if I say that this coat must fit everybody, and if it does not, that person will go to eternal perdition, how foolish I shall be? But if I allow you to fit your coat according to your own form, then, I am taking the wise method, and that wise method has been taken by the religion and philosophy of Vedanta, which tells us, that each individual, must have his own method. Why should we force individuals to follow particular methods? What right have we? Each individual has taken a way of gaining the Lord directly or indirectly. And the schemes of salvation are not given into the hands of certain priests, who consider themselves as the viceregents of God. No, that is impossible. Our country has suffered enough from priestcraft, and we must not be subject to it any more.

Our religion does not teach idolatry; but it teaches an ideal worship. There is no such thing as idol worship. I have heard again and again in England and America from the Christian Missionaries, that the Hindus are idol worshippers. I tell them that if it be so, the Christians worship idols

too. I must tell you my experience in Italy. When I went to Rome, I saw the figures of the infant Jesus, which are known as Bambinos, that is the baby figures of Jesus. They are adorned with ornaments, and one figure I noticed very carefully, and I found that a gold watch was hanging on its neck, and I asked my friends the meaning of it. Why does the infant Jesus, wear a gold watch? My friends explained that some devotees offered it on account of the fulfilment of their prayers. I was very much pleased to know that, and my friends said, that these Italian peasants pray to the Bambino for rain, and for the cure of diseases, and so on. When their prayers are fulfilled, they give these votive offerings, as in India. I went to St. Peter's, in Rome, and there I found a statue of St. Peter, a huge figure made of stone, and the big toe of the right foot was worn away, and I asked the cause of it. They said, it was due to the kissing of the foot, by devotees. These things opened my eyes, and I found that our country does not go so far, in fact, the Hindus never worship idols in this way. But they know that externals are nothing but symbols. We have no idolatry. We have symbols for abstract truths, which are too deep for ordinary human beings to grasp, and every Hindu knows that, external worship is only a symbolic form of the internal worship, which he must begin within. You know when a priest sits before an image to worship the Lord, he puts flowers on his own head first, as *Atmapujā* and then places other flowers on the image. The external is considered to be the lowest, and the internal the highest form of worship. *Manaspuja* is the best, and it is practised by the followers of all religions. There is no Mohammedan, or Christian, who does not worship the Lord as seated upon the altar of the heart, for the external altar, whether in a Church or Temple, represents only the altar of the heart, upon which the Lord must be seated and worshipped in spirit and by spirit. There, we find the harmony that exists between Vedanta and other sectarian religions; and recognising that harmony, that intrinsic unity, we shall no longer fight other religionists on account of their beliefs and faiths. In India, alone, we find that the religion and philosophy of Vedanta has taught millions to recognise other religions as paths, which lead to the same goal, and it has made them infinitely

tolerant towards them. It is only in India, that we find the fires of the inquisition were never kindled on account of the beliefs and faiths of other religionists. On the other hand we see that when the Parsees were driven out from Persia by the Mohammedans, they came and took shelter in India, and the Hindus opened their door to the foreigners, who have been living here unmolested for centuries. They also did the same to the Christian missionaries, and there are Hindu princes and Rajas who have given lands to them on which to build their churches. But would a Christian build a temple for the Hindus? That kind of toleration exists only in India. We understand that unity in variety, is the plan of nature, not only on the material, but also on the spiritual plane. Therefore we are the spiritual teachers of the world.

To-day, we must learn our own religion, study our philosophy and understand the universal principle of unity in variety of methods of worship, in all religions, and then go out to foreign lands to preach that truth to others. If we do this, we shall be worthy sons, worthy disciples of our ancient Rishis, the great seers of truth. We must realise, that all our brothers are one with us in spirit, that we are all children of God. What will be the result? The result will be "moksha," freedom of the soul, emancipation from all bondage, imperfection, suffering, sorrow and misery. We do not believe that we have to throw away all the comforts of life, but we must realise that this earthly condition is not our home; that our home is in the spiritual realm, the infinite abode of eternal bliss. From there we have come, thence we must return. That freedom is not only spiritual freedom but freedom in every possible way, for it is the mother of all other freedoms. If we are spiritually free, we can live in this world as free souls, and not be bound by environmental conditions, limited by ignorance and imperfections; and that freedom is the ideal of Vedanta. Does that freedom begin after the grave? No. It begins now and here; we must be free to-day. That should be our ideal, and "Ye shall know the truth and the truth shall make you free." Let us know the truth, let us attain to that freedom in this life and then hereafter we shall remain free in all eternity.

REVIEWS

AND ACKNOWLEDGMENTS

THE BHAGAVAD GITA. Translation and Commentaries in English according to Sri Madhvacharya's Bhashtyas. By Mr. Subba Rau, M. A., Madras, 1906. $8\frac{1}{2}'' \times 5\frac{1}{2}''$, Pp. 317. Price Rs. 2-8-0. *

In his "Purna Prajna Darsana," Mr. Subba Rau gave ample proof of his ability to interpret, in English, Sri Madhvacharya's system of philosophy. The present work is another equally successful attempt in the same field. It is not a translation of the original commentaries on the Gita by Sri Madhvacharya, but closely follows the text and Sri Raghavendra Swami's exposition which epitomises the Acharya's commentaries, thus serving the purpose of a stepping-stone to the more advanced study of the latter. The value of the book has been immensely enhanced by (1) a short memoir of the Acharya, (2) an introduction dealing with several important questions touching the Gita as a literary production, and (3) a lengthy summary which presents the whole discourse of the Gita in a connected form, in the light thrown by the Acharya.

Every student of Indian philosophy in general, and of the Dualistic system in particular, will find in the book much, the value of which it is difficult to overestimate. We sincerely hope that the two books which the author has already given to the world are only the precursors of many more that will yet see the light of day, and that the spirit of the Acharya for whom his profound reverence we notice with delight, will give him strength and inspiration to bring out the translation of all the monumental works of the Acharya.

* To be had of Messrs. G. A. Natesan & Co., Esplanade, Madras.

GLIMPSES OF FAMINE AND FLOOD IN EAST BENGAL. By the Sister Nivedita, $7'' \times 4\frac{3}{4}''$, Pp. 95. Price 4 as. *

The most painful sights of suffering witnessed by the Sister Nivedita during her visit to places in East Bengal, which were then passing through one of the most terrible periods of misfortune, have been described in this book, with such pathos, that while the reader sheds an irresistible tear of pity, he feels stirred to action. And that is not all. He comes face to face with things that are of profound psychological interest. And yet all these are absolutely free from the least touch of scholasticism. They are the outcome of a heart of sympathy. The keen penetration into things which the writer exhibits seems to be born of this excessive sympathy. But, along with it, as we have already said, the practical side of the question is ever to the fore. The causes of the distress and their remedies are discussed with great ability and tact. It is unreasonable to expect that all, who have made serious study of the most difficult problem which faces India to-day, will be unanimous in their views about its remedial measures. But the opinions of those who study the problem with a heart to feel, a head to think, and a mind well-stored with facts, are worthy of our most serious consideration, and Sister Nivedita's book, therefore, demands careful perusal.

PARIBRAJAKA by Swami Vivekananda. Published by the Ramakrishna Mission. $7'' \times 4\frac{3}{4}''$, Pp. 162. Price 12 as. †

This Bengali book is like a diary-record of Swamiji's impressions of the various places he visited and passed through, the notabilities he met, and the many other important events which he experienced, from the day (20th June 1899) he left Calcutta to visit the West

* To be had of Manager, Prabuddha Bharata.

† To be had of the Manager, *Udbodhan*, 14, Ramchandra Maitra's Lane, Bagh Bazar, Calcutta.

for the second time, until his arrival in Vienna in the following October. Here, one sees Swamiji in his many-sided developments of the highest order. Here, speaks the artist, the historian, the philosopher, the patriot and the seer. Every one acquainted with Bengali should read this book over and over again. And we hope that sometime in the near future, we shall be in a position to bring out an English version of it for the English-knowing world.

THREE DEPARTED PATRIOTS: being the Sketches of the Lives and careers of the late Ananda Mohun Bose, Badaruddin Tyabji and W. C. Bannerjee. Price 8 as.*

THE INDUSTRIAL CONFERENCE held at Calcutta in December 1906. Full text of papers read at and submitted to it. Price 8 as.*

SRI SRI RAMAKRISHNA DEVA and the Ramakrishna Mission. A lecture in Bengali delivered by Babu Baradaprasad Roy M. A., B. L. Published by the Dacca branch of the Ramakrishna Mission. Price 2 as.

The sale proceeds of this book will go to the Ramakrishna Home of Service, Benares.

THE PLANETARY DAILY GUIDE. Price 50 cents. To be had of the Portland School of Astrology, Portland, Oregon, U. S. A.

* To be had of Messrs. G. A. Natesan & Co., Esplanade, Madras.

THE TEST OF A MAN.

“Not by the measure of his deed
Does life make trial of man's strength ;
Not by his wisdom, nor his creed,
Or yet by his compassion's length.
Not by his span of worldly power,
Nor even what his worth might dare ;
But 'prisoned in his darkest hour,
By how much he can bravely bear !”

—*Bible Review* June '07.

CORRESPONDENCE

BOOKS OFFERED FREE

The following thirteen books will be sent *gratis* and post free to any public library in India which applies for them:—

- (1) Education, Intellectual, Moral and Physical, by Herbert Spencer.
- (2) Tyndall's Lectures and Essays, (a selection) with biographical sketch.
- (3) The Origin of Species, by Charles Darwin.
- (4) Emerson's Addresses and Essays with introduction, by Dr. Stanton Coit.
- (5) On Liberty, by John Stuart Mill.
- (6) The Story of Creation, Edward Clodd, with illustrations.
- (7) Ethics of the great Religions, by Charles T. Gorham.
- (8) Children's Book of Moral Lessons, by F. G. Gould.
- (9) Huxley's Lectures and Essays, (a selection) with autobiography.
- (10) Anticipations, by H. G. Wells.
- (11) An Introduction to the Philosophy of Herbert Spencer, by Prof. W. H. Hudson.
- (12) The Pioneers of Evolution, by Edward Clodd.
- (13) Modern Science and Modern Thought, with illustrations, by Samuel Laing.

The above books embody the thought of some of the best thinkers and scientists, and are of surpassing interest and value for purposes of instruction.

A library applying for the books must be of not less than five years' standing, and must have a membership of not less than fifty, and if it be a free library, must have an average daily attendance of fifty.

The application must be signed by the President and Secretary of the library or where there is no President, by the Secretary, and three members or three persons attending the library, and must be sent to the undersigned on or before the 31st August 1907. It must also state the distance of the library from the nearest railway station.

23-6-07
Rajkot
Kathiawad

} Dolatrai Dulerai Pota.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

"If you haven't what you like, try to like what you have!"

SELF-POSSESSION implies the capacity for self-restraint, self-compulsion, and self-direction.

SIXTY-EIGHT of every hundred newspapers of the world are printed in the English language.

MRS. Annie Besant has been elected President of the Theosophical Society by an overwhelming majority.

GOD never made the world for an apothecary shop or a chemical laboratory, but for a temple.—*Dr. Crane.*

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy.—*Ruskin.*

THE greatest possession of humanity is the remembrance of things well done.—*Sidney Dark in The Daily Express.*

ON June 12th, Dr. T. G. Longstaff, with guides Alixis and Henri Brocheral and Jamadar Karbir Burathoke, 5th Gurkha Rifles, reached the summit of Trisul, 23,406 feet.

SACRED are the lips from which has issued only truth. Over all wealth, above all station, above the noble—the robed and crowned—rises the sincere man. Happy is the man who neither paints nor patches, veils nor veneers! Blessed is he who wears no mask!—*Ingersoll.*

THE Northbrook Society, London, has for some time past had periodical afternoon gatherings of European and Indian ladies and gentlemen which have been largely attended and are much appreciated; besides which, the Society has done its best to advise and assist young Indian gentlemen arriving in England so far as it has had opportunities of doing so.

I KNOW of no more encouraging fact than the unquestionable ability of a man to elevate his life by a conscious endeavour. It is something to be able to paint a particular picture or to carve a statue, and so make a few objects beautiful, but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do.—*Thoreau.*

AN Irish terrier has for some time been a regular out-patient at King's College Hospital, Portugal-street, London. Recently the dog limped into the hospital, suffering from an injured foot. The damaged limb was treated and bandaged, and the dog was sent out into the world again. But with true canine instinct he pays his benefactors a call each day. Trotting into the hospital at a regular hour, he goes to the place where he was first treated, and puts up his foot for examination.

FRANCE trains schoolmasters in the primary and normal schools; her superintendents of public works in schools of mines, bridges, roads, and architecture; her soldiers and sailors in polytechnic schools, in naval, cavalry, infantry, and artillery schools; her captains of industry in schools of physics, chemistry, electricity, trades, and fishery schools, and of commerce and arts. She maintains schools of agriculture, forestry schools, colonial schools, mechanics' schools, and in the number and character of her Ecoles des Hautes Etudes is without a peer among the nations of the world.

IN the sacred scriptures it is declared that one of the dangers of *dev-vidya* (psychism) is even this—that moral vision is obscured. The craving for 'phenomena' is not consistent with *Bhakti*, with *faith*, and *reverence* towards the Sacred Unseen. The Masters of wisdom have again and again warned men against the three 'pitfalls' of Higher life—'ceremonialism', 'sectarianism' and 'psychism.' A religion of 'signs, and wonders' spells slavery, it appeals to the senses; it cannot quicken the springs of devout life; it is the source of delusion, it deepens the '*maya*' of life.—*The world and New Dispensation.*

It is not the educated or so called classically educated man, it is not the aristocracy, it is not

the monarchs that have ruled the destinies of the world, either in camp, council, laboratory, or workshop.

The great inventions, the improvements, the discoveries in science, the great works in literature, have sprung from the ranks of the poor.

You can scarcely name a great invention or a great discovery, you can scarcely name a great picture or a great statue, a great song or a great story, nor anything great that has not been the product of men who started to earn an honest living, by honest work.—*Smith's Weekly*.

SWAMI Ramakrishnananda paid a visit to the Sri Ramakrishna National Girl's School, Madras, and addressed the children and the pettah public on female education and religion. He said that, the greatness of ancient India was due to the greatness of the mothers that existed then, and if we want to occupy that foremost rank amongst nations again, we should elevate the condition of our women to their pristine glory. We have not only failed to do that but the worst of it is, we have entrusted their education into the hands of foreign agencies who teach on lines detrimental to the national elevation of India. Our females should be taught to regard Sita, Savithri or Damayanti as their ideals. We may with safety give our girls education on national lines in an institution like this, wherein the entire staff consists of only members of the female sex. The meeting closed with the singing of the school anthem.

For a considerable time there has been a peculiar connection between Hindustan and Java-dwipa, or the Island of Java (Dutch East-Indies).

Centuries ago the Hindus introduced there their literature, cult and civilisation with so much success that up to the present, in the remotest village, everybody knows and loves the great heroes of Aryavarta; Sri Rama, Krishna and Arjuna are the great examples and ideals.....

According to Javanese tradition, a Hindu named Aji Saka, came to the island of Java in the year 78 A. D. He was gifted with superhuman powers, and liberated the natives from the hands of their cannibal king. He established political and social institutions for the greater welfare of the

people, provided them with the code of Manu and translated for them the *Ramayana* and the *Mahabharata*.

After a three years' reign he abdicated in favor of the last king's son.

(Compare Raffles' *History of Java*).

From this date the Javanese still count their years, beginning with 78 A. D. (Sali-vahana era.)
C. H. C. Magazine June '07

PLEASURE steamers, crowded with cheering passengers, escorted the Adriatic down Southampton Water, when she left for America, thus inaugurating the new White Star mail service between Southampton and New York.

Interesting figures which will convey an idea of the immense quantity of stores required to victual the Adriatic, which is the largest vessel afloat, were given by Mr. Harols Sanderson, general manager of the line. On her maiden voyage there were consumed:—

3,500 quarts of milk.	2,900 lbs. of tea and coffee.
6,920 lbs. of butter.	47,000 lbs. of flour and cereals.
550 quarts of ice cream.	8,000 lbs. of fish.
50,000 lbs. of fresh meat.	21,000 bottles of ale and stout.
12,000 lbs. of ham and bacon.	16,600 bottles of minerals.
2,500 lbs. of dried fruit.	6,000 bottles of wines.
20,000 oranges.	2,800 bottles of spirits.
8,000 apples.	30,000 cigars.
3,500 head of poultry and game.	2,000 boxes of cigarettes.
30 tons of potatoes.	2,000 lbs. of tobacco.
20,000 eggs.	

We wonder how many passengers were on board!

SWAMI SWARUPANANDA'S BIRTHDAY CELEBRATION AT MAYAVATI.

IT was a happy idea that the birthday anniversary of the late Swami Swarupananda should be celebrated on the 8th instant, by a feast, and musical entertainment. It was only fitting that the name of one of the original promoters of the Advaita Ashrama, and its first President, should be remembered on the occasion. All the servants and everyone employed on the Estate at Mayavati, were entertained at supper by the Swamis, and after the good fare provided, had been generously partaken of, hosts and guests joined in playing and singing sacred songs, which brought a pleasant evening to a successful termination.

A.

विषयान् objects चरन् moving (amongst) विधेयात्मा the self-controlled प्रसादम् tranquility अधिगच्छति attains.

But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion, attains to tranquility.

[The above is in answer to Arjuna's fourth question, "How does he move?"]

प्रसादे सर्वदुःखानां हानिरस्योपजायते ॥

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

II. 65.

प्रसादे In tranquility अस्य of him सर्वदुःखानां of all sorrows हानिः destruction उपजायते happens प्रसन्न-चेतसः of the tranquil-minded हि because आशु soon बुद्धिः intellect पर्यवतिष्ठते is established in firmness.

In tranquility, all sorrow is destroyed. For the intellect, of him who is tranquil-minded, is soon established in firmness.

[That is, firmly concentrates itself on the Self.]

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ॥

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

II. 66.

अयुक्तस्य Of the unsteady बुद्धिः knowledge (of the Self) नास्ति has not अयुक्तस्य of the unsteady भावना meditation च also न not अभावयतः च and of the un- meditative शान्तिः peace न not अशान्तस्य of the peaceless सुखं happiness कुतः whence.

No knowledge (of the Self) has the unsteady. Nor has he meditation. To the un- meditative there is no peace. And how can one without peace have happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ॥

तदस्य हरति प्रज्ञां वायुर्नावमिवाग्भसि ॥६७॥

II. 67.

हि For चरतां wandering इन्द्रियाणां of the senses यत् which मनः mind अनुविधीयते follows तत् that अस्य his वायुः wind अग्भसि in water नावं boat इव like प्रज्ञां discrimination हरति scatters.

For, the mind which follows in the wake of the wandering senses, carries away his dis-

crimination, as a wind (carries away from its course) a boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ॥

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

II. 68.

महाबाहो Mighty-armed तस्मात् therefore यस्य whose इन्द्रियाणि senses इन्द्रियार्थेभ्यः from sense-objects सर्वशः completely निगृहीतानि restrained तस्य his प्रज्ञा knowledge प्रतिष्ठिता is assimilated.

Therefore, O mighty-armed, he whose senses are completely restrained from their objects, his knowledge is steady.

[This does not mean that the senses remain completely estranged, but that they are all estrange- able at will.]

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ॥

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

II. 69.

सर्वभूतानां Of all beings या what निशा night संयमी the self-controlled तस्यां in that जागर्ति keeps awake यस्यां in what भूतानि all beings जाग्रति are awake पश्यतः (the Self-) seeing मुनेः of the Muni सा that निशा night.

That which is night to all beings, in that the self-controlled man wakes. That in which all beings wake, is night to the self-seeing Muni.

[Where all beings are in darkness, there the Muni sees, and *vice versa*. The consciousness of the man of realisation is so full of God that he cannot see anything apart from Him. The ignorant man, on the other hand, lives in the world of plurality alone and God is a non-entity to him.

It follows, that non-susceptibility to the influences of Nature, that is, perfect self-control (spoken of in the preceding sloka) is quite as natural a trait of the illumined soul as its opposite is of the ignorant.]

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्भूत् ॥

तद्भूत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

II. 70.

यद्भूत् As आपूर्यमाणं filled from all sides अचल- प्रतिष्ठं based in stillness समुद्रं ocean आपः waters

प्रविशन्ति enter तद्वत् so सर्वे all कामाः desires यं to which (मुनिं Muni) प्रविशन्ति enter स he शान्तिं peace आप्नोति attains कामकामी desirer of desires न not.

As into the ocean,—brimful, and still,—flow the waters, even so the Muni into whom enter all desires, he, and not the desirer of desires, attains to peace.

[The ocean is not at all affected by the waters flowing into it from all sides. Similarly, that man alone finds true peace in whom no reaction of desire is produced by the objects of enjoyment, which he happens to come across during his sojourn on earth.]

विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः ॥

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

II. 71.

यः That पुमान् man सर्वान् all कामान् desires विहाय abandoning निस्पृहः devoid of longing निरहंकारः without the sense of 'I' निर्ममः without the sense of 'mine' चरति moves (lives) स he शान्तिं peace अधिगच्छति attains.

That man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'mine,' he attains to peace.

[The man who lives,—merely to work out his past Karma.]

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ॥

स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

II. 72.

पार्थ Pârtha एषा this ब्राह्मी स्थितिः (having one's) being in Brahman एनां this प्राप्य attaining न not विमुह्यति is deluded अन्तकाले at the end of life अपि even अस्यां therein स्थित्वा having stayed ब्रह्मनिर्वाणं oneness with Brahman मृच्छति attains.

This is to have one's being in Brahman, O son of Pritha. None, attaining to this, becomes deluded. Being established therein, even at the end of life, a man attains to oneness with Brahman.

इति सांख्ययोगो नाम द्वितीयोऽध्यायः ॥२॥

The end of second chapter, designated THE WAY OF KNOWLEDGE.

Srimad-Bhagavad-Gita.

॥ तृतीयोऽध्यायः ॥

THIRD CHAPTER

अर्जुन उवाच ॥

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ॥

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

III. 1.

अर्जुन उवाच Arjuna said :

जनार्दन Janârdana केशव Keshava चेत् if कर्मणः to action बुद्धिः knowledge ज्यायसी superior ते by thee मता considered तत् then किं why घोरे terrible कर्मणि in action मां me नियोजयसि engagest.

Arjuna said :

If, O Janardana, according to Thee, knowledge is superior to action, why then, O Keshava, dost Thou engage me in this

terrible action?

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ॥

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

III. 2.

व्यामिश्रेण Conflicting वाक्येन with word इव seemingly मे my बुद्धिं understanding मोहयसि art bewildering इव as it were तत् that एकं one निश्चित्य for certain वद tell येन by which अहं I श्रेयः highest आप्नुयाम् shall attain.

With these seemingly complicating words, Thou art, as it were, bewildering my understanding ;—tell me that one thing for certain, by which I can attain to the highest.

श्रीभगवानुवाच ॥

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नम ॥
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥३॥

III. 3.

श्रीभगवान् उवाच The Blessed Lord said :

अनम Sinless अस्मिन् in this लोके world द्विविधा two-fold निष्ठा (path of) devotion मया by me पुरा in the beginning प्रोक्ता said ज्ञानयोगेन by the path of knowledge सांख्यानं of the meditative कर्मयोगेन by the path of action योगिनाम् of the active.

The Blessed Lord said :

In the beginning (of creation), O sinless one, the twofold path of devotion was given by me to this world ;—the path of knowledge for the meditative, the path of work for the active.

[*Meditative*—those who prefer meditation to external action.

[*Active*—those who believe in external work with or without meditation.]

न कर्मणामनारम्भाच्चैकर्म्यं पुरुषोऽश्नुते ॥
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

III. 4.

पुरुषः A person कर्मणां of works अनारम्भात् from non-performance नैकर्म्यं worklessness न not अश्नुते reaches च and संन्यसनात् from giving up एव merely सिद्धिं perfection न not समधिगच्छति attains.

Without performing work none reaches worklessness ; by merely giving up action no one attains to perfection.

[*Worklessness and perfection* : These are synonymous terms meaning, becoming one with the Infinite and free from all ideas of want. A man who has reached this state can have no necessity or desire for work as a means to an end. Perfect satisfaction in the Self is his natural condition. (Vide III. 17)].

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

III. 5.

जातु Ever क्षणं for an instant अपि even कश्चित् any one अकर्मकृत् without performing action न not हि verily तिष्ठति rests हि for प्रकृतिजैः born of Prakriti

गुणैः by the Gunas सर्वः all अवशः helpless कर्म action कार्यते is made to do.

Verily none can ever rest for even an instant, without performing action ; for all are made to act, helplessly indeed, by the Gunas, born of Prakriti.

[*All are made to act* : All men living under bondage.]

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ॥
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

III. 6.

यः Who कर्मेन्द्रियाणि organs of action संयम्य restraining मनसा by the mind इन्द्रियार्थान् sense-objects स्मरन् remembering आस्ते sits स he विमूढात्मा of deluded understanding मिथ्याचारः hypocrite उच्यते is called.

He, who restraining the organs of action, sits revolving in the mind, thoughts regarding objects of senses, he of deluded understanding, is called a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ॥
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

III. 7.

अर्जुन Arjuna यः who तु but इन्द्रियाणि senses मनसा by the mind नियम्य controlling असक्तः unattached कर्मेन्द्रियैः by the organs of action कर्मयोगं path of work आरभते follows स he विशिष्यते excels.

But, who controlling the senses by the mind, unattached, directs his organs of action to the path of work, he, O Arjuna, excels.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ॥
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥८॥

III. 8.

त्वं Thou नियतं obligatory कर्म action कुरु perform हि for अकर्मणः to inaction कर्म action ज्यायः superior अकर्मणः (of the) inactive ते thy शरीरयात्रा maintenance of the body अपि even च and न not प्रसिध्येत् would be possible.

Do thou perform obligatory* action ; for action is superior to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive.

* See comment on V. 13.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ॥

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥६॥

III. 9.

यज्ञार्थान् For the sake of Yajna कर्मणः of action अन्यत्र otherwise अर्थं this लोकः world कर्मबन्धनः bound by action कौन्तेय Kounteya (अतः therefore) तदर्थं for that मुक्तसङ्गः devoid of attachment कर्म action समाचर perform.

The world is bound by actions other than those performed for the sake of Yajna ; do thou therefore, O son of Kunti, perform action for Yajna alone, devoid of attachment.

[Yajna : means a religious rite, sacrifice, worship : Or an action done with a good or spiritual motive. It also means the Deity. The Taittiriya-Samhitâ (I. 7, 4.) says, "Yajna is Vishnu Himself."]

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ॥

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

III. 10.

पुरा In the beginning प्रजापतिः the Prajâpati सहयज्ञाः together with Yajna प्रजाः mankind सृष्ट्वा having created उवाच said अनेन by this प्रसविष्यध्वम् shall (ye) multiply एषः this वः your इष्टकामधुक् milch cow of desires अस्तु let be.

The Prajapati having in the beginning, created mankind together with Yajna, said, —“By this shall ye multiply : this shall be the milch cow of your desires.

[Prajâpati—the creator or Brahmâ.]

देवान्भावयतानेन ते देवा भावयन्तु वः ॥

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

III. 11.

अनेन With this देवान् the Devas भावयत cherish ते those देवाः Devas वः you भावयन्तु may cherish परस्परं one another भावयन्तः cherishing परं highest श्रेयः good अवाप्स्यथ (ye) shall gain.

“Cherish the Devas with this, and may those Devas cherish you : thus cherishing one another, ye shall gain the highest good.

[Devas : (lit. the shining ones) beings much higher than man in the scale of evolution, who are in charge of cosmic functions.]

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ॥

तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

III. 12.

देवाः The Devas यज्ञभाविताः cherished by Yajna इष्टान् desired-for भोगान् objects वः to you दास्यन्ते will give हि so तैः by them दत्तान् given एभ्यः to them अप्रदाय without offering यः who भुङ्क्ते enjoys सः he स्तेन thief एव verily.

“The Devas cherished by Yajna, will give you desired-for objects.” So, he who enjoys objects given by the Devas without offering (in return) to them, is verily a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ॥

भुञ्जते ते त्वघ्नं पापा ये पचन्त्यात्मकारणात् ॥१३॥

III. 13.

यज्ञशिष्टाशिनः Eating the remnants of Yajna सन्तः the good सर्वकिल्बिषैः from all sins मुच्यन्ते are freed ये who तु but आत्मकारणात् for themselves पचन्ति cook ते they पापाः sinful ones अघ्नं sin भुञ्जते eat.

The good, eating the remnants of Yajna, are freed from all sins : but who cook food (only) for themselves, those sinful ones, eat sin.

[Deva-Yajna : offering sacrifices to the gods, Brahma-Yajna : teaching and reciting the Scriptures, Pitri-Yajna : offering libations of water to one's ancestors, Nri-Yajna, the feeding of the hungry, and Bhuta-Yajna, the feeding of the lower animals ; ---are the five daily duties enjoined on householders. The performance of these duties, frees them from the five-fold sin, inevitable to a householder's life, due to the killing of life, from the use of the (1), pestle and mortar, (2) the grinding-stone, (3) the oven, (4) the water-jar, and (5) the broom.]

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ॥

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

III. 14.

भूतानि Beings अन्नात् from food भवन्ति come forth पर्जन्यात् from rain अन्नसम्भवः production of food पर्जन्यः rain यज्ञात् from Yajna भवति arises यज्ञः Yajna कर्मसमुद्भवः born of Karma.

From food come forth beings : from rain food is produced : from Yajna arises rain and Yajna is born of Karma.

[Yajna ; Here it denotes not the sacrificial deeds themselves but the subtle principle, into which they are converted, after they have been performed, to appear, later on, as their fruits. This is technically known as *apurva*.

[Karma or sacrificial deeds prescribed in the Vedas.]