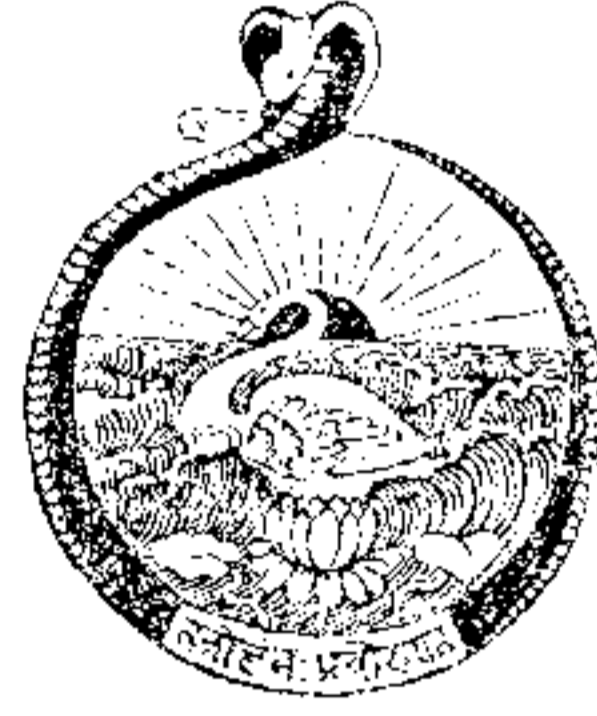


Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्नियोधत ।

Katha Upan. I. iii. 4.

Vol. XII, No. 133, AUGUST 1907

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Mayavati : Kumaon, (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSTR. 3.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

1907

Annual subscription

45. or \$ 1.

Prabuddha Bharata

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

—Swami Vivekananda

Vol. XII]

AUGUST 1907

[No. 133

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—X

Q.—What is the state of union between the Jivátman and the Paramátman?

A.—It is like the hands of a clock coming together at the hour of twelve.

IT is the same One whom the Jnanis call Brahman, the Yogis, the Paramátman, and the Bhaktas, God. Like the same Brâhmana, who when he conducts worship, is called the priest, when he cooks, he is called the cook, and when he bakes, he is called the baker.

ONE of the indications of God-vision is, that within the body a huge current of air, rushes up with great force to the head. If it is followed by Samadhi, God-vision comes.

WHAT is there in mere book-learning, if it is not accompanied with Viveka (discrimination between the real and the unreal) and Vairagyam (renunciation). When I think of the lotus feet of the Lord, I forget myself so completely that unconsciously my cloth falls off and there is the feeling of a current of air flowing up from the feet to the head. In that state everything of the world seems only as straw. If I see a Pandit without Viveka, without love of God, I know him to be no better than straw.

IN true Jnana not the least trace of Aham (egoism) is left. Without Samadhi, Jnana

never comes. It is like the midday sun. One looks around and finds no shadow of himself. So, when one attains Jnana or Samadhi, one has no shadow of Aham. But even if there is any ego still left, know for certain that, it is composed of Vidya (purely divine elements) and not of Avidya (ignorance).

THE Jnani sees Him in one way, the Bhakta in another. The God of the Jnani is full of effulgence, that of the Bhakta, of sweetness.

SRI Ramakrishna used to say, "Brahman is beyond speech and mind, beyond concentration and meditation (*Dhârana* and *Dhyâna*) beyond the knower, known and knowledge, beyond even the conception of the real and the unreal; in short, He is beyond all relativity."

The Master would go into the highest state of Samadhi, the unconditioned, by uttering the word Tat (That) only, out of the formula "Om Tat Sat." Sat (existence) might bring a remote suggestion of its opposite, 'Asat,' and even the most sacred symbol 'Om' seemed to fall short of the mark. When he uttered 'Tat' (That), all ideas of relativity would be completely effaced from his consciousness, all discrimination between existence and non-existence would cease, he would become *Tannaya* and be merged in the realisation of the One that transcends all limitations.

OCCASIONAL NOTES

“**R**EAL action is in silent moments.” In these few words the great philosopher gives expression to a truth of profound meaning and of vital importance to man. The more we withdraw ourselves from the sense-world, the stronger grows our power to know and to do, to endure and to enjoy. The Infinite Source of all knowledge, strength and peace, is at the opposite pole from the sense-world, and our progress towards the one is measured by the degree of abstraction from the other. This is renunciation, and this is the path to immortal bliss.

Unquenchable is the thirst in man for freedom. It is the one motive power that keeps agoing the machinery of the world. Whatever be the form in which it appeals to particular individuals or nations, it is ever present as the underlying spring of all activity.

Experience makes us wise and opens our eyes to the truth that it is mad to look for freedom in the world of diversity. It is only heaping misery upon misery, forging new links in the chain of bondage, to run after the objects that change and die, that court but only to betray.

Real life begins when we die to the world of senses. We become immortal when we are veritable strangers in this land of death. “What is night to all beings, therein the wise man is awake. Where all beings are awake, that is the night of the sage who sees,”—says the Gita.

No wonder that spirituality will appear as insanity’s twin to those whose minds cannot rise above the considerations of the flesh. To the earth-bound, even the poet or the scientist is a queer specimen of humanity. They laugh at them and say, “They spend

in dreams and vain pursuits the time that they might have used, to earn the wherewithal to enjoy the world to their hearts’ content.” Yet it is the spiritual men that bring blessings to the world as none else can ever do. Whatever material comforts we may get, however deeply we may steep ourselves in intellectual pleasure, so long as the flesh is subject to the torments of disease, so long as grim and relentless death is master of all that are born, and above all, so long as the consuming fever of desire burns in the breast of man, so long, there is no happiness, no rest, no peace. The great teachers of religion teach us how we can bid adieu forever to the world of senses, and awaken us to something which is infinitely greater than it. When we realise the extent of our gain, we are filled with an overpowering sense of gratitude to them; we feel we have got an invaluable treasure and that for nothing. Shall we not say, then, that the gift of the spiritual teachers is the highest gift that man can make to man? And this gift is the outcome of perfect abstraction from the sense-world. This work is the greatest, because it comes from perfect worklessness.

Perfect calm of mind brought on by severing itself from the discordant elements of the external world, brings the spiritual giants in direct touch with God. It saturates their soul through and through with divine illumination. All the perverse grains of nature are melted away, and they become one with purity, love and blessedness. What power can hold them back from manifesting these supreme qualities in everything they do? In small matters as well as great, in eating or in walking, in contemplation or in religious discourse, they shed peace and benediction all around them wherever they be.

Truly has it been said that the means (*Sādhanā*) should be made one with the end (*Siddhi*). When, for instance, a man meditates upon his Divine Ideal, he should try to feel as intensely as he can, that the Ideal is reached, the consummation is attained, the moral virtues that are the distinguishing marks of a perfected saint, *have become* part of his being. No more is weakness, no more is impurity, no more is misery or death for him. Likewise, one who wants to be a true Karma-Yogin should try to bring his consciousness as much on a level with that of those who, as the great Sankaracharya poetically expresses it, bring blessings to humanity unasked and unrequited like the beautiful spring.

Immeasurable is, therefore, our gain if we can get a glimpse of the consciousness of the great teachers of the world. Work we must; because, that is our nature. But to work along with the current of our natural propensities is to make our bondage the tighter. Yet if there is any way out of it, it must be through work, because we cannot get rid of it.

Diverse are the ways that lead man to God. One may be more suitable for some than another. But there is none that is bestrewn with roses, each has its peculiar difficulties. Karma Yoga may be easier than some other Yogas for men, who cannot completely cut themselves away from all ideas of work. But that too has its own thorns. We can work incessantly without much trouble, but when we want to work in the spirit of Karma Yoga, enormous difficulties seem to face us almost at every turn. Yet the unmistakable voice comes from within our heart, that we are stronger than they; that we are sure to vanquish them if we are sincere and true to ourselves. The words of the great teachers also come to us and raise our drooping spirits, and by listening to them we are inspired with confidence. But the war must be waged

by ourselves. No fight, no victory. No exertion, no success. And to fight the enemy triumphantly, we must know its strength. We must know the nature of the difficulties, if we want to surmount them. "Forewarned is forearmed," says the proverb.

One great danger of Karma Yoga is that it lapses into ordinary work. We may satisfy our natural craving for work, but we may imagine that we are performing Karma Yoga. Every work that brings success, or gratifies our innate desire for work brings some satisfaction to the mind, and this, we may easily mistake for the peace which religion brings. If we read the Gita between the lines, the one thought that strikes us as the keynote of Karma Yoga is, that we should rise superior to all considerations as to the agreeableness or disagreeableness of our duties. Attraction for what is pleasant, and aversion for the unpleasant are almost inseparable from human nature. But are they not at the root of all misery, ignorance and evil? The Karma-Yogin is therefore strongly advised to brush them away. He must be master of nature and not its slave. The human must be raised to the divine.

What a hard task it is! If we keep our eyes open to the workings of our own minds, we find how the dread moral foes are trying to attack us by stealth, every moment of our life. If for a second we are off our guard, we are under their sway, we slip. One mistake often tends towards another, and we know not to what a moment's inadvertence will lead us.

If we sincerely try to carry into practice the secret of Karma Yoga, as indicated above, we find that it is impossible to do so, unless we minimise to our own minds, the worth of this world in terms of the senses. How can we help being influenced by the things of the world, if they are substantial realities to us?

Rightly has it been said, "Where your treasure is, there will your heart be also." If we think that the things of the world are valuable, what can keep us from becoming their slaves?

Again, the mind, by its very nature, is unable to alienate itself from the sense-world, unless it looks to something which is much greater, much more real, much more satisfying than the world; in other words, unless it meditates upon Him, who is the one cause of all Life, Knowledge and Bliss. By being centred in God alone, can we keep unaffected

by the ills of life, turn work into worship, and do real good to others. The many become manifestations of God, when our consciousness is bathed in His light. And, lastly, how can we meditate upon Him unless our heart feels a strong attraction towards Him? Unless we love Him?

Thus we see that a true Karma-Yogin must be perfectly pure, meditative and a lover of God. All these must always live together. For religion brings about all-sided growth. And here again we look to the Gita for light,

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THE MASTER AS I SAW HIM

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

XVI.

IT would have been altogether inconsistent with the Swami's idea of freedom, to seek to impose on a disciple his own conceptions. But everything in my past life as an educationist had contributed to impress on me now the necessity of taking on the Indian consciousness, and the personal pain associated with the memory of the pilgrimage to Amarnath was a witness not to be forgotten to the strong place which Indian systems of worship held in that consciousness. I set myself therefore to enter into Kali-worship, as one would set oneself to learn a new language, or take birth deliberately, perhaps, in a new race. To this fact I owe it that I was able to understand as much as I did of our Master's life and thought. Step by step, glimpse after glimpse, I was able to comprehend a little. And in matters religious, he was, without knowing it, a born educator. He never checked a struggling thought. Being with him one day when an image of Kali was brought in, and noticing some passing

expression, I suddenly said "Perhaps, Swamiji, *Kali* is the Vision of *Siva*! Is She?" He looked at me for a moment. "Well! Well! Express it in your own way," he said gently, "Express it in your own way!"

Another day he was going with me to visit the old Maharshi Devendra Nath Tagore, in the seclusion of his home in Jorasanko, and before we started, he questioned me about a death-scene at which I had been present the night before. I told him eagerly of the sudden realisation that had come to me, that religions were only languages, and we must speak to a man in his own language. His whole face lighted up at the thought. "Yes!" he exclaimed, "And Ramakrishna Paramahansa was the only man who taught that! He was the only man who ever had the courage to say that we must speak to all men in their own language!"

Yet there came a day when he found it necessary to lay down with unmistakable clearness his own position in the matter of Mother-worship. I was about to lecture at

the Kalighat, and he came to instruct me that if any foreign friends should wish to be present, they were to remove their shoes, and sit on the floor, like the rest of the audience. In that Presence no exceptions were to be made. I was myself to be responsible for this.*

After saying all this, however, he lingered before going, and then, making a shy reference to Colonel Hay's poem of the 'Guardian Angels' he said, "That is precisely my position about Brahman and the gods! I believe in Brahman *and* the gods, and not in anything else!"

He was evidently afraid that my intellectual difficulty would lie where his own must have done, in the incompatibility of the exaltation of one definite scheme of worship with the highest Vedantic theory of Brahman. He did not understand that to us who stood about him, he was himself the reconciliation of these opposites, and the witness to the truth of each. Following up this train of thought, therefore, he dropped into a mood of half-soliloquy, and sat for a while talking disjointedly, answering questions, trying to make himself clear, yet always half-absorbed in something within, as if held by some spell he could not break.

"How I used to hate Kali!" he said, "And all Her ways! That was the ground of my six years' fight,—that I would not accept Her.....But I had to accept Her at last! Ramakrishna Paramahansa dedicated me to Her, and now I believe that She guides me in every little thing I do, and does with me what She will!.....Yet I fought so long! I loved him, you see, and that was what held me. I saw his marvellous purity.....I felt his wonderful love.....His great-

* In no temple anywhere, ought there to be any exception. No one has any respect for a man who cannot stand for the dignity and sacredness of his own place of worship.—N.

ness had not dawned on me then. All that came afterwards, when I had given in. At that time I thought him a brain-sick baby, always seeing visions and the rest. I hated it. And then I too had to accept Her!"

"No, the thing that made me do it is a secret that will die with me. I had great misfortunes at that time.....It was an opportunity.....She made a slave of me. Those were the very words—'a slave of you.' And Ramakrishna Paramahansa made me over to Her.....Strange! He lived only two years after doing that, and most of the time he was suffering. Not more than six months did he keep his own health and brightness.

"Guru Nanak was like that, you know, looking for the one disciple to whom he would give his power. And he passed over all his own family,—his children were as nothing to him,—till he came upon the boy to whom he gave it, and then he could die.

"The future, you say, will call Ramakrishna Paramahansa an Incarnation of Kali? Yes, I think there's no doubt that She worked up the body of Ramakrishna for Her own ends.

"*You see, I cannot but believe that there is somewhere a great Power That thinks of Herself as feminine, and called Kali, and Mother,.....And I believe in Brahman too.....But is it not always like that? Is it not the multitude of cells in the body that make up the personality, the many brain-centres, not the one, that produce consciousness?...Unity in complexity! Just so! And why should it be different with Brahman? It is Brahman. It is the One. And yet—and yet—it is the gods too!*"

Similarly, he had returned from a pilgrimage in Kashmir saying "These gods are not merely symbols! They are the forms that the *bhaktas* have seen!" And it is told of Sri Ramakrishna that he would sometimes speak, on coming out of *samadhi*, of the past experience of that soul that dwelt within him,

and then would add playfully, turning to his chief disciple, "But not in your Vedanta sense, Noren!"

Thus we are admitted to a glimpse of the struggle that goes on in great souls, for the correlation and mutual adjustment of the different realisations of different times. On the one side the Mother, on the other side Brahman. We are reminded of the Swami's own words, heard long ago, "The impersonal God, seen through the mists of sense, is personal." In truth it might well be that the two ideas could not be reconciled. Both conceptions could not be equally true at the same time. It is clear enough that in the end, as a subjective realisation, either the Mother must become Brahman, or Brahman the Mother. One of the two must melt into the other, the question of which, in any particular case, depending on the destiny and the past of the worshipping soul.

For my own part, the conversation I have related marked an epoch. Ever since it took place, I have thought I saw in my Master's attitude a certain element of one who carried for another a trust confided to him. He would always, when asked to explain the image of Kali, speak of it as the book of experience, in which the soul turns page after page, only to find that there is nothing

in it, after all. And this, to my own mind, is the final explanation. Kali the Mother is to be the worship of the Indian future. In Her name will her sons find it possible to sound many experiences to their depths. And yet, in the end, their hearts will return to the ancient wisdom, and each man will know, when his hour comes, that all his life was but as a dream.

Who does not remember the Veda-like words of the Gita?—"Not, verily, by avoiding action, can a man rise to this inaction!" May we not similarly know for a certainty that not without going through this experience can we reach the realisation at the end? Through the Mother, to Brahman, through new life and knowledge, and many changes, through the struggles, the victories, and the defeats of the immediate future, to that safe haven of the soul where all is One, and all is peace? As I look more and more closely into the life of that great Teacher whom I have followed, I see each day with growing clearness, how he himself was turning the pages of the book of experience, and that it was only when he had come to the last word that he could lie back like a weary child, in the arms of his Mother, to be wrapped away at last into the Supreme Revelation, knowing that 'all this was but a dream!'

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXV.

U. S. A.

Dear D—

* * * Last winter I travelled a good deal in this country although the weather was very severe. I thought it would be dreadful, but I did not find it so after all.....Hope your noble work will succeed. You are a worthy servant of Him who came, *Bahujana Hitâya Bahujana Sukhâya*.

* * The Christianity that is preached in India is quite different from what one sees here; you will be astonished to hear, D—, that I have friends in this country amongst the clergy of the Episcopal and even Presbyterian churches, who are as broad, as liberal and as sincere, as you are in your own religion. The real spiritual man is broad everywhere. His love forces him to be so. Those to whom religion is a trade, are forced to

become narrow and mischievous, by their introduction into religion of the competitive, fighting and selfish methods of the world.

Yours ever in brotherly love,
Vivekananda.

—
XXVI.

U. S. A.
1894.

Dear A—

Listen to an old story. A lazy tramp sauntering along the road saw an old man sitting at the door of his house, and stopped to enquire of him the whereabouts of a certain place. "How far is such and such a village," he asked. The old man remained silent. The man repeated his query several times. Still there was no answer. Disgusted at this, the traveller turned to go away. The old man then stood up and said, "The village of—is only a mile from here." "What!" said the tramp, "Why did you not speak when I asked you before?" "Because then," said the old man, "you seemed so halting and careless about proceeding, but now you are starting off in good earnest, and you have a right to an answer."

Will you remember this story, my son? Go to work, the rest will come. "Whosoever not trusting in anything else but Me, rests on Me, I supply him with everything he needs."—The Gita. This is no dream.

* * The work should be in the line of preaching and serving, at the present time. Choose a place of meeting where you can assemble every week holding a service and reading the Upanishads with the commentaries, and so slowly go on learning and working. Everything will come to you if you put your shoulders to the wheel.

* * * *

Now, go to work! G—'s nature is of the emotional type; you have a level head, so work together; plunge in; this is only the beginning. Every nation must save itself; we must not depend upon funds from America

for the revival of Hinduism, for that is a delusion. To have a centre is a great thing; try to secure such a place in a large town like Madras, and go on radiating a living force in all directions. Begin slowly. Start with a few lay missionaries; by and by others will come who will devote their whole lives to the work. Do not try to be a ruler. He is the best ruler, who can serve well. Be true unto death. The work we want. We do not seek wealth, name or fame.....Be brave.....Endeavour to interest the people of Madras in collecting funds for the purpose and then make a beginning.....Be perfectly unselfish and you will be sure to succeed.

* * * *

My children must be ready to jump into fire, if needed, to accomplish their work. Now work, work, work. We will stop and compare notes later on. Have patience, perseverance and purity.

* * I am writing no book on Hinduism just now. I am simply jotting down my thoughts. I do not know if I shall publish them. What is in books? The world is too full of foolish things already. If you could start a magazine on Vedantic lines it would further our object. Be positive; do not criticise others. Give your message, teach what you have to teach, and there stop. The Lord knows the rest.

Do not send me any more newspapers, as I do not notice the missionary criticisms on myself, and here the public estimation of me is better for that reason.

* * If you are really my children you will fear nothing, stop at nothing. You will be like lions. We must rouse India and the whole world. No cowardice. I will take no nay. Do you understand? Be true unto death!.....The secret of this is *Guru Bhakti*. Faith in the Guru unto death. Have you that? I believe with all my heart that you have, and you know that I have confidence in you—so go to work. You must succeed. My

prayers and benedictions follow every step you take. Work in harmony. Be patient with everybody. Every one has my love. I am watching you. Onward! onward! this is just the beginning. My little work here makes a big echo in India, do you know? So I shall not return there in a hurry. My intention is to do something permanent here, and with that object I am working day by day. I am every day gaining the confidence of the American people.....Expand your hearts and hopes, as wide as the world. Study Sanskrit, especially the three Bhashyas on the Vedanta. Be ready, for I have many plans for the future. Try to be a magnetic speaker. Every thing will come to you if you have faith. So

tell K—, in fact tell all my children there. In time they will do great things at which the world will wonder. Take heart and work. Let me see what you can do....Be true to your mission. Thus far you promise well, so go on and do better and better still.

* * * Do not fight with people; do not antagonise anyone. Why should we mind if Jack or John become Christians? Let them follow whatever religion suits them. Why should you mix in controversies. Bear with the various opinions of everybody. Patience, purity, and perseverance will prevail.

Yours &c.,

Vivekananda,

MORAL SAYINGS

HOPE.

1. Hope exhilarates the mind, and is the grand elixir, for all the evils of life.

2. Disappointment causes the heart of man to sink, but the renewal of hope gives consolation.

3. Let him that is too sanguine, take heed lest his plans miscarry.

4. High hopes and florid views are great enemies to tranquillity.

5. Hope, the balm of life, soothes us under every misfortune.

6. Let not your expectations for the years to come, rise too high, and your disappointments will be fewer, and more easily supported.

7. Disappointments derange and overcome vulgar minds.

The patient and the wise by a proper understanding of them, frequently make them contribute to their great advantage.

8. The good man is not overcome by disappointment, when that which is mortal dies, when that which is mutable begins to change, and when that which he knew to be transient, passes away.

9. Hope, the cheering star of life, darts a ray of light through the thickest gloom.

10. In youth, we have warm hopes which are soon blasted by rashness and negligence, and our great plans are often defeated through inexperience.

11. What an anchor is to a ship in a dark night on an unknown coast, and on a boisterous ocean, so is the hope of future happiness to the soul when distracted by the confusion of the world. In danger, it gives security; and amidst general agitation, it affords one fixed point of rest.

12. Let every man examine his own thoughts and he will find them busied about the past and the future. We seldom think of the present, and if we do, it is with reference to the future. The present is never the end in view, the past and the present are our means, the future alone is our end. Thus we never live but are always hoping to live and by always planning our happiness it is inevitable that we never compass it.

V. SITARAMA AIYAR.

RANTIDEVA—AN EXAMPLE OF PERFECT UNSELFISHNESS AND DEVOTION.

(*A story from the Bhagabat IX. 21.*)

[INTRODUCTION :—The book of Job in the Christian Bible contains a solitary example of man's love for righteousness and trust in God. The Puranas of the Hindus, abound with such noble examples ; but while the former is extolled so much by students and preachers of religion, the latter have been uniformly neglected. We offer here a specimen from the Bhagavat, to enable the reader to judge for himself of its excellence. It is a free rendering of the story, but we may assure him that nothing has been inserted, which is not in the original.]

IN the glorious days of old India, when men loved to know and walk in the ways of the Lord, there lived a patriarch, whose virtues were extolled in heaven and earth. He was a king and had a large family and retinue, but he thought he would never be anxious for their support and maintenance. For was it not true that all the necessaries of life would be brought to his door, if he trusted in the Lord, and served his fellow-beings, looking upon them all as the veritable image of Hari, the Lord of the Universe? And strangely enough, food, clothing, and all that he needed used to come to him, though he never toiled like other men. The king was quite satisfied with what he obtained by depending upon the Lord, and shared his benefits with all around him. His hospitality was famous and never would he say nay, to anyone, who came to him for food or drink, however low his caste might be. For them, the sympathy of the good king knew no bounds. He tried in every way to supply their wants and felt grieved when he had not the power to do so. Thus years rolled on and the king was glad to think that the Lord Hari, had made him the refuge of the destitute and needy.

But there came a time when the king himself was in want, and what he had was not enough for himself and his dependants. It was indeed a period of great trial for him, but he continued relieving the distress and misery

of the poor, as formerly, and placed his entire confidence in the Lord. The scarcity grew worse, but he would not think of feeding himself and those that he called his own, before he had satisfied the hunger of the poor, who came for his help. Thus, many a day, the virtuous king had to go without food, but was contented, that by depriving himself he could serve his suffering fellow-beings.

The pressure grew harder still and there came a day when he found he had nothing to offer to the strangers who came to his door, nor anything with which to feed himself and family! Nothing came to him, even though he depended on the Lord more than ever! So he with all his relations fasted day after day, but never did he disbelieve in the power and righteousness of Hari! Forty-eight days had thus passed without any food or drink, when a pot of porridge, made of flour, milk and ghee was brought to him. The king and his people could hardly move by that time, so much overcome were they with hunger, thirst, and weakness of body occasioned by their fast. As they were going to take their meal, in came a hungry Brahmana who wanted some food. The king receiving him with respect as the image of Hari, gave him a part of the porridge. When the Brahmana went away satisfied, in came a Sudra and begged for food. So the king satisfied him with a portion of the remainder of the porridge. Then entered a Chandala accompanied by dogs, and told the king that he and his dogs had not had any food for days. The king gave him a hearty welcome, and saluting him and his dogs as Hari, offered him the rest of the porridge. Then there was nothing left for the starving king and his family, excepting a little drink. At this juncture, a man of even a lower caste than a Chandala, entered and asked the king for a drink, as he was dying of thirst. The noble king seeing him quite tired out and thirsty,

addressed him in these sweet words: "I desire not of the Lord, the greatness which comes by the attainment of the eight-fold powers, nor do I pray Him that I may not be born again; my one prayer to Him is, that I may ever feel the pain of others, as if I were residing within their bodies and that I may have the power of relieving their pain and making them happy"! Thus saying, the king gave him the drink, and remarked that his own fatigue, hunger, thirst, and the unrest and despondency of his mind, had all disappeared, when giving drink to one, who needed it so badly!

Now the rulers of the different spheres who could shower wealth and power on him who worshipped them, and the greatest of them all, the creative principle of Vishnu, Maya, the mistress of this universe, appeared before the devoted king and told him to worship them all, that he might attain the riches of this world, and so become free of the wants from which he had been suffering so acutely. The king saluted them all as the different forms of Hari, his only beloved, but asked for nothing, as he had no desire for things of this world, even though he had suffered from the want of them. He placed his heart on Hari, loving and worshipping Him without any thought of selfish gain. So Maya, the queen of the world, and her attendants, disappeared like a dream, finding him thus determined not to worship her for what she had to offer.

Through the great love which he had for his fellow-beings this noble king Rantideva became a Yogi, and realised Hari, the One Indivisible Ocean of Knowledge, Existence, and Bliss, the Soul of all souls, knowing Whom, one attains to everlasting blessedness, becoming free from all wants and doubts. As a result of the exemplary life of this great king, his followers also devoted themselves to the worship of Narayana and ultimately became Yogis.

SWAMI SARADANANDA.

SWAMI ABHEDANANDA'S CONVERSAZIONI AT BANGALORE

On the evening of the 1st of August '06 a conversation was held in Sowcar Doddanna's Hall, and Swami Abhedananda was asked a number of questions of a varied nature, which were all ably and very patiently answered by him. Questioned on Advaita and the Dwaita theories, he explained, that in fact there was no difference between the two ideals, when realised by seekers after truth. In reference to *Maya* he explained, that *Maya* did not mean *illusion*. Illusion was a word wrongly adopted in translation. This word gave a false idea to the Western mind. *Maya* was that invisible energy which was inseparable from God, just as the energy in fire which produced heat and light, was inseparable from fire. *Maya* did not mean ignorance. Here, he quoted Sankara's explanation. Questioned, if an unbeliever could be a Vedantin, the Swami replied that he could be, for Vedanta, in the first place, taught him, to believe in his own existence, and in course of time it would create a belief in him, of the existence of Brahman. Asked to explain how it was possible to have unity in variety, he gave the illustration of electricity, which as a vibrating energy produced heat and light, and by its power propelled vehicles etc., but the energy in all was one and the same. To several other questions, the Swami gave replies which may be summarised thus:—Puranas are sacred books, based on Vedas. There was a large number of them, some by known and others by unknown authors. If they did not correctly interpret the ideals of Vedanta, they were not good Puranas. There were as many Vyasas as there were Puranas, Vyasa, being the title assumed by all authors. Even now there were many Vyasas, existing, who published many new Puranas. A nation would advance by spiritual power, for it was the mother of all other powers. The Hindu Shastras never preached idol worship. In fact the word idol was wrongly used by translators, which has led to great confusion and misrepresentation. To the English mind, the word idol gave a different idea. In India there was symbol worship practised, which only helped man to realise God

in the abstract sense. We always offered food to God before we partook of it; before we slept, we offered prayers, whatever action we performed, we first thought of God, and then did it. Such was not the case in Christendom. The word caste, meant pure-bred. It was first employed by the Portugese in India. The Shastras explain it as *Varnāshrama*. The word caste was employed by them to denote its divisions. It was a misnomer. *Varnāshramas* were intended to show division of labour. Such divisions of labour existed in all other countries. These divisions were flexible in all countries, except in India. Vedanta does not say, that the soul has any caste or sex. Spiritual unity was the mother of all other unities. To the Hindus, in the present day, unity was a thing unknown; they had no unity, even in matters of self-interest. While all other countries worked with unity of purpose, here in India, there were as many millions of purposes as there were millions of people. There was no co-operation. By Theosophy, he understood, as the word literally meant, wisdom of God. Vedanta was also the end and wisdom of God. Vedantism was a religion, whereas Theosophy was not so in the same sense. Questioned on widow remarriage, and the raising of the age limit for marriage, the Swamiji said that the ideal of Vedanta, was not marriage. To put the soul under the experience of the various senses, the *Grihasthāshrama* and others were intended. When a man became the father of two children, the Shastras taught him to consider his wife in the light of a mother. Our women were taught to marry their girls and daughters before they were seven or eight years old. If they did not live to see grandchildren and great-grandchildren, they believed there was no *Jeevanmukti* for them. Thus, had arisen our social troubles. There had arisen many reformers, each pushing his own opinions and fighting with others. No reform could be achieved by these. We have to go back to the teachings of the Vedanta, and the Shastras. If we practised what they taught, all our troubles would soon vanish. We should then become a great nation, spiritually, physically and socially.

On the same day, Swami Abhedananda paid a visit to the Yuvaraja in his palace, and had an agreeable conversation for half an hour about America and the Western civilisation.

On the 3rd, at Mayo Hall, Swami Abhedananda was presented with an Address by the Vedanta Society. In response to it the Swamiji made a stirring speech, dwelling on Karma Yoga, Bhakti Yoga, and Raja Yoga. The Raja Yoga taught how to perform Pranayama or breathing exercises which cured many diseases in the body, a fact which has been accepted by scientists of modern times. In America and Europe, to-day, boys and girls were taught breathing exercises in schools. Several other theories were being recognised by the best thinkers in the West. The spiritual movement was producing wonderful results, and exploding the old theory of the soul being subjected to eternal perdition. While the West was just beginning to recognise those truths, he deplored, that in India, the abode of Vedanta philosophy, the Hindus were neglecting the truths discovered long, long ago, before the sceptic nations had any idea of them. The Swamiji also regretted that we sit to-day at the feet of the Occidental nations to learn these things. Being intellectual slaves, we have lost all the originality, with which our ancient seers were endowed. The Swamiji said that the present system of education we are receiving, is playing an important part in our deterioration. It was time our education was nationalised. The Swamiji concluded by appealing to his countrymen to start National Schools and Colleges.

The same day, the Swami paid a visit to Mr. Fraser, the English Resident of Mysore. Mr. Fraser takes great interest in the Vedanta philosophy, and was extremely delighted to meet the Swami. He asked many questions regarding Reincarnation and Maya, and the ultimate goal of the religion of Vedanta. The Swami's answers were to the point and convincing.

At the Vivekananda Reading Room, Ulsoor, the Swami spoke for half an hour in reply to an address of welcome.

SWAMI ABHEDANANDA'S ADDRESS TO THE STUDENTS OF BANGALORE

Nearly three thousand Hindu students of Bangalore presented an address of welcome to the Swami Abhedananda on August 5th, 1906. In reply the Swami spoke as follows:—

Friends and young men of Bangalore,—

I thank you heartily for the kind words you have uttered this morning, and the enthusiasm

which you have shown since I arrived in Bangalore. It is extremely gratifying to me to know that the younger generation of our holy motherland has appreciated the work that has been done by our illustrious brother, Swami Vivekananda, and by his fellow-disciples and co-religionists.

Young men of Mysore, to you I repeat that this enthusiasm should be a lasting thing and not a temporary, passing fad. We must realise the situation that our motherland needs young men who are strong and determined in their purpose and who are ready to sacrifice their self-interest for the glory of their religion. We are one; and we ought to understand that the younger people all over the country are the future workers for the regeneration of our holy motherland; and if we are united in one great cause, we shall achieve the most wonderful results. The results are bound to come, but we must be prepared to receive them.

Vivekananda first declared before the world that the future of India will be greater than the past has been. He was alike a prophet, a patriot and a saint. His path should be followed by all the students of this country; and those who are present here and who have read his books and followed his teachings, will never forget the grand ideal which he held before the world. The ideal which the Hindus hold out to the world is that grand idea of spiritual freedom. We must know that it is the foundation of all other kinds of freedom. Moksha (spiritual freedom) must be our ideal; and Moksha can be achieved through Vedanta; and therefore we must study it carefully and we can understand the principle of this Universal Religion through the commentaries. We should read these commentaries in the light of modern science. We can then understand the true spirit of the Acharyas and we shall be able to add to our commentaries in future. And these commentaries have to be based on the universal principles of science, logic and reasoning.

We shall find in the ideal of Vedanta the unity in variety, the unity of all philosophies and sciences; and that ideal must be realised by us all. The moment we have realised that, the highest goal of freedom is our property, and by keeping that goal before our mental eyes we shall build our character. Otherwise we shall not be worthy of that ideal.

How should we build out character? By practising the various systems of Yoga handed down from time immemorial. These different Yogas will make us strong, morally and spiritually. Strength is the thing which we need to-day. We must practise a great many of the physical exercises such as Pranayama, Hatayoga etc. We must get muscles of iron and nerves of steel. Young boys should play foot-ball, cricket etc. The ideal should be national regeneration; everything that de-nationalises should be abandoned. We must try to become a nation; and Vedanta is going to make us a nation.

Vivekananda's is a national movement. Every one of you must feel it a part of your national life. Be devoted to the cause and try to be worthy of your nation.

Physical strength is needed and strong moral character. We should be truthful; to stand by truth and realise truth is the ideal. If we are not truthful we cannot acquire the highest ideal of truth, for God is Truth. In order to realise God we must be truthful. Truthfulness is the first virtue. Honesty of purpose is another virtue which must adorn the character of a nation.

Truthfulness and honesty, and then comes continence or Brahmacharyam. Why are we degraded? We have lost our Brahmacharya. How many of the 250 millions of Indians live as Brahmacharins? Early marriage is the chief cause of our national degeneration. We are misled by being married when we are children. It will be a thing of the past if parents realise the situation. It is weakening in its results. We have no strength nor development. By practising Brahmacharya you will be heroes, you will be great workers for our motherland. By Brahmacharya everything can be attained.

We must live a strictly moral life. Women are the mothers of the whole nation, and as our Bhagavân Sri Ramakrishna said, they must be considered as the earthly representatives of the Divine Mother. We must study the Vedic period and hold these ideals in our minds. Women must have a share in all the scientific knowledge and education of the day. No nation has become great by neglecting the education of women. They must be educated. They must have certain privileges, and

thus good will come to us if we observe the Vedic rules. Look, how many women were Manthradrashtas in ancient times—Maithreyi, Kathyayani, and Gargeyi! Why should we not now produce such women of intellectual grandeur?

We want thousands of men and women who will devote their lives to the cause of religion. Why do we not produce such now? Because we neglect our religion. We do not study the Vedas. We do not hold the Vedic ideal before our minds. Therefore we are degraded. We must wake up, and understand the situation. All the students should be like one body and one soul. We must not follow our selfish desires. Remember, "Unity is strength." That strength is necessary to banish the evils of the period of darkness and remove ignorance by the light of knowledge. Knowledge will dispel the darkness of evil and bring out the sunshine and purity of virtue. We must bring that light of knowledge which will come through the study of the Vedas.

The Vedas are divided into two main portions, the Karmakanda and the Jnanakanda. The Karmakanda or the ritualistic portion of the Vedas is forgotten now, and the knowledge portion or Jnanakanda stands superior to Karmakanda. The Upanishads have given us better ideals than any other religion of the world. Now is the time for us to study them carefully and to translate them into all living languages.

National industries, national schools and colleges, ought to be established. The education we are receiving at present is against our national ideals. We cannot afford to forget the higher ideals. Vedanta should be expounded in all colleges and universities. But this will come later on if we unite in purpose and stand up as a body and demand such things. Young men, have vigour and determination for that one purpose and then demand it until it is granted. Nothing can resist a determined effort. Look at the Japanese and what they have done. In forty years they have become a nation by their force of character and unity of purpose. These are two of the grandest virtues which a nation can possess, and by them forty-eight millions of Japanese have become ten times as strong. There is no power on earth which can resist their onward progress.

Our young men consider the profession of a pleader as a high one. They should have better ideals. We know that Hindus are averse to litigation. They never cared to appear in law courts in the ancient times. To-day, think how degraded we are! We cannot help quarrelling all the time. Read Max Muller's "India and What It Can Teach Us." There you will find Megasthenes' account of India and the Hindu character. And to-day, we hold the ideals of becoming a pleader! To hold the ideal of living upon the litigation of other people, is degrading. Let us improve the industrial resources of the country. We are governed by the British nation who are commercial and industrious. That is what we need to-day. Go to other nations and study them, and get in touch with them. Let us correct our own faults by observing other nations; but we should not imitate their vices.

First we need to cultivate the power of organisation. The Western nations have become great by this power. Ten men here cannot work long in harmony together. We must sacrifice our individual opinions for the sake of an ideal, otherwise we shall be crushed by a greater organised power that threatens us from a distance. If we are united and well-organised, there is no power on earth which can resist us. I have an idea to start in every great town of India and Ceylon, Vedanta Societies. They shall be well organised. Young men will be trained in these Societies, to observe the laws of organisation, so that they will learn how to co-operate among themselves. By their organised power the Missionaries win men into their fold. Why should we not organise ourselves and resist their power?

Another thing we have to learn from the Western nations is obedience. Here, everyone wants to lead, and no one wants to obey. The first virtue is obedience. If you wish to be a commander, first be a good soldier. If you are not a good soldier, you cannot command. You obey, not the individual, but the principle. In America, the people obey the President. When his term is over, the ex-president is an ordinary man. So long as he occupies the Presidential chair, they obey him; whatever he says, must be taken seriously and they are willing to obey. Obedience is the secret of success

in a constitutional form of Government. The individual may not be qualified; and others may take his place; but the authority must be maintained. Look how the British Government works in India. The Viceroys come and go. They do not obey any individual, but the principle. By learning how to obey we shall be leaders.

We must build our character morally. What is the highest moral law? It is given in all the Scriptures of the world, thus: "Love your neighbour as yourself." It was not only understood but taught best in India. Buddha, Krishna, and the Vedas taught it. Another golden rule is, "Return good for evil." Why should we love our neighbours? Because we are one with our neighbours in spirit. The Vedanta teaches that the father loves his child for the sake of the soul, not for the body. The husband loves his wife for the sake of the soul and that soul is the immortal child of God. We are one in spirit, and therefore, we must love. Let men express themselves by one will, purpose, ideal and one method of work. For what is love but an expression of oneness? The lover and the beloved become united in spirit; the same law of attraction by which two atoms are drawn together, when manifested on the soul plane, is love. We must place ourselves under these conditions and feel for the sufferer. That kind of love is necessary of which our Shastras declare:—

"Behold! not for the love of the all, is the all dear, but for the love of the Self, verily the all is dear."

Compassion is a great virtue; we must practise that, and not take revenge. As Buddha said,— "Hatred is not conquered by hatred, but by love." This is the eternal law. It is through love we shall become a nation; if the Brâhmanas love the Pariahs, the Pariahs will fall at their feet; but if they hate them, they draw nothing but hatred from the Pariahs. Therefore my friends, we must understand this ethical law and live in such a manner that we may reap the best results of divine love.

We must not consider that non-Brâhmanas are degraded. They are the sons of God, just as much as Brâhmanas are. Pariahs must not be down-trodden and deprived of their privileges. The soul is never Pariah. The soul is the child of God. The Atman of a Pariah is as great as the Atman of a well-qualified Brâhmana. Why should

you not recognise this and help the poor by uplifting them from their social condition? We must begin from this very day. Hold the ideals of the Vedas before your minds.

Lastly, spiritual unity is necessary. There may be various sects—Dwaita, Advaita, Visishtadvaita etc. We must understand God is one; that our conceptions of Him may be different; but conceptions do not make God; He is one. The more we advance towards Him, the more we approach the Divinity, the better we understand that He is one and not many. He is worshipped by all nations. Note the familiar illustration of water, by Bhagavân Sri Ramakrishna: "As the same substance, water, is called by various names, so the same God is worshipped under various names and forms." Therefore we must see the unity of Godhead in the various forms of worship. Allah is not different from Vishnu. The highest ideal of unity is given in the Rig Veda, and no other scripture has given the truth to the world so beautifully and in such inspired language. By holding this ideal of the unity of the Godhead, all differences will disappear.

In every religion there are two parts, the essential, and the non-essential, such as doctrines, dogmas, and schemes of salvation. The latter are man-made; they are not Divine. The essential part is the relation of the Godhead to our soul and the attainment of God-consciousness. There we agree with all religions. Be conscious of the soul in its relation to Divinity; whether you are a Christian, or a Mohammedan, you are one. If a Hindu realises God, he embraces a Mohammedan, as Sri Ramanuja, Nanak and Chaitanya did.

In our religion we have absolute freedom. All religions whether Advaita or Dwaita, admit that Atman has no hunger, that Atman does not eat. No doubt it is said that Ahâra Suddhi brings on Sattva Suddhi; but those who are not purified possess a soul which is free from hunger just the same. There we shall see harmony, unity; and *that* should be our ideal.

Let us drop all differences of opinion on religion and religious points, and let us live as brothers and sisters loving each other thus. We shall combine *for the good of ourselves and our land*, the Punya Bhumi Bharatvarsha, the most spiritual country in the world.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE Sister Nivedita sailed for Europe in the second week of August.

“AN inclement monarch and an illiterate monk” says a celebrated Persian sage, “are the two worst enemies of a country and religion.”

THE Government of India have offered half a dozen scholarships of £150 a year, tenable at Birmingham and Manchester Universities for the study of Commercial subjects.

ON June 26 Swami Abhedananda sailed on the *Teutonic* for England, where he has been invited to deliver a series of lectures in order to open a centre of the Vedanta Society.

OH, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks!

—*Phillips Brooks.*

A little boy was asked how he learned to skate. “Oh, by getting up every time I fell down!” he replied. This is the spirit that leads men and armies to victory. It is not the fall, but the not getting up that is defeat.

MR. J. D. Rockefeller has given £64,000,000 Sterling to the General Education Boards of the United States of America to assist education there. The *Times* says that this is the largest single sum ever given for such purposes.

The *Statesman* of Calcutta has now the privilege of being printed on Rotary machines, which print, fold and deliver a 12-page newspaper at the rate of 25,000 copies per hour. The new machines have come for the first time to India.

THE 63rd annual meeting of the Central Young Men's Christian Association was recently held at Exeter-hall, London. The annual report showed that there were now 7,088 Y. M. C. A., centres throughout the world, with 753,159 members; and they owned 828 buildings, valued at £6,876,594.

MR. Walter Wellman has left for Norway, *en route* for Spitzbergen on his second year's work in connection with his project for reaching the North Pole by means of his airship, *America*. The start for the Pole was to be made on the first favourable opportunity, probably between July 20 and August 10.

SWAMI Paramananda has been delivering the Sunday morning lectures in the rooms of the Vedanta Society of New York, since May 26, and large audiences have shown their appreciation of them. The subjects were: May 26, Perfection; June 2, Immortality; June 9, Divine Love; June 16, Realisation.

For like a child sent with a fluttering light,
To feel his way across a gusty night,
Man walks the world. Again, and yet again
The lamp shall be by fits of passion slain:
But shall not He Who sent him from the door
Re-light the lamp once more, and yet once more?

—*Edward Fitzgerald.*

IN 1819 Lady Amherst opened the first girls' school in Bengal. At present one can count the number of Hindu lady graduates by the dozen, but so far no Hindu lady had joined the Royal Asiatic Society in London. On 18th June Mrs. A. R. Banerji, the wife of the Minister of Cochin, was elected a member of the above Society. She is the first Hindu lady M. R. A. S.

WITH reference to the correspondence on “Books offered free,” in our last issue, we are requested to publish the following amendments, viz., that the library applying for the books must be of not less than three years' standing, and must have a membership of not less than twenty, and if it be a free library must have an average daily attendance of ten, and that the period for making the applications is extended to 1st October 1907.

SOME important antiquarian discoveries have just been made, at the Island of Elephanta, the ancient Hill City of Gharapuri. The relics consist among others, of a brick wall with a buttress, a stone jargoyle, a skeleton in a sitting attitude incased in a brick wall, with two coins, dated 1667 between its teeth. Masses of broken

crockery, bricks and cut stones, support the theory that the Hill City was destroyed by some violent internal eruption.

THE search-lights to be fitted to battleships now being built on the Clyde are of extraordinary power. The *Glasgow Evening News*, in a description it gives of them, says it would be possible to read a newspaper by the light of one at a distance of about 18 miles. The projector of these wonderful lights is no less than 48in. in diameter, and the illuminant is the electric arc. The apparatus is directed by means of electric motors, instead of by hand.

THE Carnegie Institute of Pittsburg, U. S. A. covers nearly four acres, and when completed, the adjacent technical schools and workshops will occupy thirty-two acres more; and all are the "gifts of Andrew Carnegie to the people of Pittsburg" and are dedicated to "literature, science and art." The total cost is about four million pounds sterling, or six crores of rupees; this includes a million pounds recently endowed for its maintenance. The library contains 1,500,000 volumes. There are nine fine-arts galleries, and halls of sculpture and architecture, as well as a special provision for an annual international exhibition.

THE fifth annual general meeting of the Vivekananda Society of Colombo was held on the 13th July last in the Society's rooms at No. 63 Wolfendhal, and was presided over by the Vice-President, Mudaliyar R. C. Kailasapillai. The Secretary read the report of the fifth year from July '06 to June '07. The number of members on the roll was 133. There were held 41 meetings during the year under review, of which 11 were devoted to the study of the Upanishads. The cash balance to credit on the 30th June last was Rs. 818-0-6. The library has been largely used. The committee entertain the hope of having a permanent Home of the Society in view of its steady growth, and thus placing it on a firm and sound basis. We earnestly wish the Society all success.

THE third annual Report of the Vivekananda Reading Hall, Kaula Lumpur, shows a good record of work done. The number of members on the roll now stands at 75. There were held during

the period under review ten Committee Meetings besides the regular weekly meetings, in which the members took great interest. The library was well utilised and the issues during the year were 510. The balance to the credit of the Reading Hall at the end of the last year was \$257. The total Receipts and Expenditure amounted to \$593-98 and \$462-08 respectively, thus leaving a net balance of \$388-90 to the credit of the Reading Hall. Rs. 76 was collected and forwarded to the Ramakrishna Mission in aid of the famine-stricken in India. One hundred copies of the Address delivered by the Swami Vivekananda at the Chicago Parliament of Religions were distributed on the occasion of the Birthday Anniversary celebration of Srimat Swami Vivekananda. The Committee thank the Manager, Prabuddha Bharata, for having consented to supply the journal to them at a concession rate, 50 copies of which are now in circulation in the Federated Malay States. This journal is supplied free of charge to the members residing at out-stations and at a subscription of \$1 per annum to non-members and those of the members resident in Kaula Lumpur.

A lady on one occasion said to Mr. Wesley, "Supposing you were to know that you would die at twelve o'clock to-morrow night, how would you spend the intervening time?" "Why, just as I intend to spend it," said he. "I should keep all my engagements, I should preach to-night at Gloucester, and again to-morrow morning. After that, I would ride to Tewkesbury, preach in the afternoon, and meet the society in the evening. I should then repair to friend Martin's house, as he expects to entertain me: converse and pray with the family; retire to my room at ten o'clock; commend myself to my Heavenly Father; lie down to rest, and wake up in glory."—*The Coming Day*, Feb. 07.

It is told of a famous missionary that when he was a young man, with no settled object in life, he was frequently the subject of doubts and fears. On his return from India, after nearly thirty years' residence and labour there, William Jay said to him, "Well, doctor, how about the doubts and fears?" "Haven't had time for them," was the answer. O yes! there is nothing like work, and especially unselfish work, to brush away the cobwebs of the mind, and disperse morbid doubts and fears.—*Ibid.*

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ॥
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

III. 15.

कर्म Karma ब्रह्मोद्भवं risen from the Veda ब्रह्म Veda अक्षरसमुद्भवं risen from the Imperishable विद्धि know तस्मात् therefore सर्वगतं all-pervading ब्रह्म Veda नित्यं ever यज्ञे in Yajna प्रतिष्ठितं centred.

Know Karma to have risen from the Veda, and the Veda from the Imperishable. Therefore the all-pervading Veda, is ever centred in Yajna.

[*All-pervading Veda* : because it illumines all subjects and is the store of all knowledge, being the out-breathing of the Omniscient. It is said to be ever centred in Yajna because it deals chiefly with Yajna, as the means of achieving the end, either of prosperity or final liberation, according as it is performed with or without desire.]

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ॥
अथायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

III. 16.

यः Who इह here एवं thus प्रवर्तितं set revolving चक्रं wheel न not अनुवर्तयति follows पार्थ Pârtha अथायुः living in sin इन्द्रियारामः satisfied in the senses सः he मोघं in vain जीवति lives.

He, who here follows not the wheel thus set revolving, living in sin, and satisfied in the senses, O son of Prithâ,—he, lives in vain.

[The *wheel* of action started by Prajâpati on the basis of Veda and sacrifice.]

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ॥
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥१७॥

III. 17.

तु But यः मानवः that man आत्मरतिः devoted to the Self एव alone च and आत्मतृप्तः satisfied with the Self च and आत्मनि in the Self एव alone सन्तुष्टः content स्यात् may be तस्य his कार्यं work to be done (i. e. duty) न not विद्यते exists.

But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, he has no obligatory duty.

नैव तस्य कृतेनार्यो नाकृतेनेह कश्चन ॥
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

III. 18.

तस्य Of that man इह in this world कृतेन by action done अर्थः object न not एव surely (अस्ति, is) अकृतेन by action not done कश्चन any (loss) न not (अस्ति, is) च and अस्य of this man सर्वभूतेषु among all beings कश्चित् any अर्थव्यपाश्रयः depending for any object न not.

He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action,—nor has he (need of) depending on any being for any object.

तस्मादसक्तः सततं कार्यं कर्म समाचर ॥
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

III. 19.

तस्मात् Therefore असक्तः without attachment सततं always कार्यं which should be done, i. e., obligatory कर्म action समाचर perform हि because असक्तः without attachment कर्म action आचरन् performing पूरुषः man परम् the highest आप्नोति attains.

Therefore, do thou always perform actions which are obligatory, without attachment ;—by performing action without attachment, one attains to the highest.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥२०॥

III. 20.

हि Verily जनकादयः Janaka and others कर्मणा by action एव alone संसिद्धिं perfection आस्थिताः attained अपि also लोकसंग्रहं guidance of man एव only संपश्यन् having in view कर्तुम् to perform (action) अर्हसि thou shouldst.

Verily by action alone, Janaka and others attained perfection ;—also, simply with the view for the guidance of men, thou shouldst perform action.

[*Guidance of men* : the Sanskrit word means, gathering of men,—that is, into the right path.]

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

III. 21.

श्रेष्ठः The superior यत् यत् whatsoever आचरति

does इतरः inferior जनः man तत् तत् that एव only (does) सः that (superior) man यत् what प्रमाणं demonstration कुरुते does तत् that लोकः the world (people) अनुवर्तते follows.

Whatsoever the superior person does, that is followed by others. What he demonstrates by action, that, people follow.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ॥
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

III. 22.

पार्थ O Pârtha! मे my कर्तव्यं duty न no अस्ति is त्रिषु in the three लोकेषु worlds अनवाप्तं unattained अवाप्तव्यं to be gained किञ्चन anything न not च yet कर्मणि in action एव verily वर्ते am.

I have, O son of Prithâ, no duty, nothing that I have not gained, and nothing that I have to gain, in the three worlds; yet, I continue in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ॥
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

III. 23.

पार्थ O Pârtha! यदि if अहं I जातु ever अतन्द्रितः without relaxation कर्मणि in action न not वर्तेयं should be (तदा then) हि surely मनुष्याः men मम my वर्त्म path सर्वशः in every way अनुवर्तन्ते (would) follow.

If ever, I did not continue in work, without relaxation, men, O son of Prithâ, would in every way, follow in my wake.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ॥
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

III. 24.

चेत् If अहं I कर्म action न not कुर्यां would do इमे these लोकाः worlds उत्सीदेयुः would perish च and संकरस्य of the admixture (of races) कर्ता author स्याम् would be इमाः these प्रजाः beings उपहन्याम् would ruin.

If I did not do work, these worlds would perish. I should be the cause of the admixture of races, and I should ruin these beings.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ॥
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुलोकसंग्रहम् ॥२५॥

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III. 25.

भारत O Bhârata! कर्मणि to action सक्ताः attached अविद्वांसः the unwise यथा as कुर्वन्ति act असक्तः unattached लोकसंग्रहं guidance of the world चिकीर्षुः desirous for विद्वान् the wise तथा so कुर्यात् should act.

As do the unwise attached to work, act, so should the wise act, O descendant of Bharata, (though) without attachment, desirous for the guidance of the world.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥
योजयेत्सर्वकर्मणि विद्वान्युक्तः समाचरन् ॥२६॥

III. 26.

कर्मसङ्गिनां Of the persons attached to actions अज्ञानां the ignorant बुद्धिभेदं unsettlement of the understanding न not जनयेत् should create विद्वान् the wise युक्तः steady सर्वकर्मणि all actions समाचरन् acting योजयेत् should engage.

One should not unsettle the understanding of the ignorant, attached to action; the wise, (himself) steadily acting, should engage (the ignorant) in all work.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ॥
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥२७॥

III. 27.

प्रकृतेः Of the Prakriti गुणैः by the Gunas सर्वशः everywhere कर्माणि works क्रियमाणानि are performed अहंकारविमूढात्मा one whose understanding is deluded by egoism अहं I कर्ता doer इति this मन्यते thinks.

The Gunas of Prakriti, perform all action. With the understanding deluded by egoism, one regards oneself, as "I am the doer."

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ॥
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥२८॥

III. 28.

तु But महाबाहो mighty-armed! गुणकर्मविभागयोः of the divisions of Guna and Karma तत्त्ववित्तु knower of truth गुणाः Gunas (in the shape of the senses) गुणेषु amidst the Gunas (in the shape of the objects) वर्तन्ते remain इति this मत्वा knowing न not सज्जते becomes attached.

But, one, with true insight into the domains of Guna and Karma, knowing that it is the senses which run after the objects, does not become attached.

[*With true insight etc.*, : Knowing the truth that the Self is distinct from all Gunas, and actions.]

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ॥

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥२९॥

III. 29.

प्रकृतेः Of the Prakriti **गुणसंमूढाः** persons deluded by Gunas **गुणकर्मसु** in the functions of the Gunas **सज्जन्ते** become attached **तान्** those **अकृत्स्नविदः** of imperfect knowledge **मन्दान्** the dull-witted **कृत्स्नविन्न** man of perfect knowledge **न** not **विचालयेत्** should unsettle (the understanding).

Men of perfect knowledge should not unsettle (the understanding of) people of dull wit and imperfect knowledge, who deluded by the Gunas of Prakriti attack (themselves) to the functions of the Gunas.

[*Those of imperfect knowledge*: those who can only see as far as the immediate effect of actions.]

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ॥

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

III. 30.

सर्वाणि All **कर्माणि** actions **मयि** to me **संन्यस्य** renouncing **अध्यात्मचेतसा** with mind centred on the Self **निराशीः** devoid of hope **निर्ममः** devoid of egoism **भूत्वा** being **विगतज्वरः** free from (mental) fever **युध्यस्व** fight.

Renouncing all actions to Me, with mind centred on the Self, getting rid of hope and selfishness, fight,—free from (mental) fever.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ॥

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

III. 31.

श्रद्धावन्तः Full of Shraddhâ **अनसूयन्तः** not cavilling **ये** those who **मानवाः** men **मे** my **इदं** this **मतं** teaching **नित्यं** constantly **अनुतिष्ठन्ति** practise **ते** they **अपि** even **कर्मभिः** from action **मुच्यन्ते** are freed.

Those men who constantly practise this teaching of mine, full of Shraddhâ and without cavilling, they too, are freed from work.

[*Shraddhâ*: is a mental attitude constituted primarily of sincerity of purpose, humility, reverence and faith. You have Shraddhâ for your Guru—it is sincere reverence. You have Shraddhâ for the Gita—it is admiration for those of its teachings you understand and faith in those that you do not. You give alms to a beggar with Shraddhâ—it is a sense of humility combined with the hope that what you give will be acceptable and serviceable.]

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ॥

सर्वज्ञानविमूढास्तान्विद्धि नष्टानचेतसः ॥३२॥

III. 32.

तु But **ये** those who **एतत्** this **मे** my **मतं** teaching **अभ्यसूयन्तः** decrying **म** not **अनुतिष्ठन्ति** practise **सर्वज्ञान-** **विमूढान्** deluded in all knowledge **अचेतसः** devoid of discrimination **तान्** them **नष्टान्** ruined **विद्धि** know.

But those who decrying this teaching of mine do not practise (it), deluded in all knowledge, and devoid of discrimination, know them to be ruined.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ॥

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

III. 33.

ज्ञानवान् A wise man **अपि** even **स्वस्याः** of his own **प्रकृतेः** nature **सदृशं** in accordance with **चेष्टते** acts **भूतानि** beings **प्रकृतिं** nature **यान्ति** follow **निग्रहः** restraint **किं** what **करिष्यति** will do.

Even a wise man acts in accordance with his own nature : beings follow nature : what can restraint do ?

[The reason why some people do not follow the teaching of the Lord is explained here : Their (lower) nature proves too strong for them.]

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

III. 34.

इन्द्रियस्य Of the senses **इन्द्रियस्य** अर्थे in the objects of the senses **रागद्वेषौ** attachment and aversion **व्यवस्थितौ** ordained by nature **तयोः** of those two **वशं** sway **न** not **आगच्छेत्** should come under **तौ** those two **हि** verily **अस्य** his **परिपन्थिनौ** foes.

Attachment and aversion of the senses for their respective objects are natural ; let none come under their sway : they are his foes.

[*His*: of the seeker after truth.

Though, as has been said in the foregoing sloka, some are so completely under the sway of their natural propensities, that restraint is of no avail to them, yet the seeker after truth should never think of following their example, but should always exert himself to overrule all attachment and aversion of the senses for their objects.]

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

III. 35.

स्वनुष्ठितात् From the well-performed परधर्मात् Dharma of another विगुणः imperfect स्वधर्मः one's own Dharma श्रेयान् better स्वधर्मे in one's own Dharma निधनं death श्रेयः better परधर्मः Dharma of another भयावहः fraught with fear.

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear.

[The implication is that Arjuna's thought of desisting from fight and going in for the calm and peaceful life of the Brâhmana is prompted by man's natural desire to shun what is disagreeable and embrace what is agreeable to the senses. He should on no account yield to this weakness.]

अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ॥
अनिच्छन्नपि वाष्णोय बलादिव नियोजितः ॥३६॥

III. 36.

अर्जुन उवाच Arjuna said :

वाष्णोय Vârshneya! अथ now अनिच्छन् not wishing अपि even अयं this पूरुषः Purusha केन by what प्रयुक्तः impelled बलात् by force इव as it were नियोजितः constrained पापं sin चरति commits.

Arjuna said :

But by what impelled does man commit sin, though against his wishes, O Vârshneya, constrained as it were, by force?

[*Vârshneya*; a descendant of the race of Vrishni.]

श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ॥
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

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III. 37.

श्रीभगवान् उवाच The Blessed Lord said :

रजोगुणसमुद्भवः Born of the Raja-Guna महाशनः of great craving महापाप्मा of great sin एषः this कामः desire एषः this क्रोधः anger इह in this world एनं this वैरिणं foe विद्धि know.

The Blessed Lord said :

It is desire—it is anger, born of the Raja-guna: of great craving, and of great sin; know this as the foe here (in this world).

[*It is desire etc.*, : anger is only another form of desire,—desire obstructed. (See Note, II. 62-63).]

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ॥
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥३८॥

III. 38.

यथा As वह्नि fire धूमेन by smoke आव्रियते is enveloped (यथा as) आदर्शः mirror मलेन by dust च and यथा as गर्भः embryo उल्बेन by womb आवृतः covered तथा so तेन by that इदं this आवृतं covered.

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so is it covered by that.

["*It*" is knowledge, and "*that*" is desire, as explained in the following Sloka.

Three stages of the overclouding of knowledge or Self by desire are described by the three illustrations here given. The first stage is Sâtvic,—fire enveloped by smoke :—the rise of a slight wind of discrimination dispels the smoke of desire in a Sâtvic heart. The second, the Râjasic,—the dust on a mirror, requires some time and preparation. While the third,—the Tâmasic, takes a much longer time, like the release of the embryo from the womb.]

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ॥
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

III. 39.

कौन्तेय O Kounteya! ज्ञानिनः of the wise नित्यवैरिणा by the constant foe कामरूपेण whose form is desire च and दुष्पूरेण unappeasable एतेन अनलेन by this fire ज्ञानं knowledge आवृतं covered.

Knowledge is covered by this, the constant foe of the wise, O son of Kunti, the unappeasable fire of desire.