

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XI

ONCE Sri Ramakrishna asked N—, what was his ideal in life. "To remain absorbed in Samadhi," N—, replied. "Can you be so small-minded as that?" the Master said. "Go beyond Samadhi. Samadhi is a trifling thing for you."

To another he said, "Bhâva (ecstasy in the Lord) and Bhakti—these are not final."

ON another occasion Sri Ramakrishna asked the same question to N—, and got the same reply as before. To which the Master remarked: "Oh! I thought *you* were made of better stuff! How can you be satisfied with such a one-sided ideal? My *forte* is all-sidedness. I would like to enjoy fish, for instance, in a variety of ways,—such as fried, and boiled, made into soup, and pickled. I enjoy the Lord, not only in His unconditioned state of Oneness, as unqualified Brahman, in Samadhi, but also in His various blessed manifestations through sweet human relationships. So, do thou likewise. Be a Jnani and a Bhakta in one."

SRI Ramakrishna once said to Keshab Sen: "If you advance further, and preach higher and higher things, your 'sect' will fall to pieces." "In the state of Jnana, forming sects becomes meaningless,—false as a dream."

WHEN the nest of a bird is destroyed, it betakes itself to the sky. Similarly, when the consciousness of the body and the outer world is effaced from the mind, the Jivatman soars into the sky of the Paramatman and merges itself in Samadhi.

Q. Why does God incarnate Himself in human forms?

A. To present to man the perfect manifestation of Divinity. Man can hear God and see His play through them. In Incarnations God fully enjoys, as it were, His own transcendent sweetness.

In Bhaktas (lovers of God), God's manifestation is only partial, as honey in flowers. You suck them and get a little honey. In Incarnations it is all 'honey,'—all sweetness and blessedness.

ONE who has Jnana does not fear adverse criticism from others. His mind is firm-fixed and unshakable—like the blacksmith's anvil, which remains steady and uninjured, though the heavy blows of the hammer constantly fall upon it.

A Divine Incarnation is hard to comprehend. It is the play of the Infinite in the finite.

OCCASIONAL NOTES

THE true teacher knows that no one can really aid another. No one can rightly do for another what that other ought to do for himself. All that we can do is to stimulate him to help himself, and remove from his path the real obstacles to his doing so.

The taught, moreover, must develop along his own path. He must advance towards his own end. No one can develop along another's road, in order to reach that other's goal.

The first need of the teacher, therefore, is to enter into the consciousness of the taught, to understand where he is and towards what he is progressing. Without this, there can be no lesson.

The act of education must always be initiated by the taught, not by the teacher. Some spontaneous action of the mind or body of the learner gives the signal, and the wise teacher takes advantage of this, in accordance with known laws of mind, in order to develop the power of action further. If however there is no initial activity of the pupil, the lesson might as well be given to wood or brick. Education or Evolution must always begin with some spontaneous self-activity.

The laws of thought are definite. Mental action is not erratic or incalculable, a gust here, a whirlwind there. No. Thought is always the outcome of concrete experience. A given sequence and intensity of action finding form and application on subtler and finer planes of reality, is thought. And just as water rises to its own level, so all our past determines the height to which our unresting thought shall wing its way. Inevitable is its rise so far, but at what infinite cost of toil

and faith is won the next few feet of ascent in the clear atmosphere of knowledge!

Says Buddha: "All that we are is the result of what we have thought: it is founded on our thoughts; it is made up of our thoughts."

To those who are accustomed to think in this way, the doctrine of reincarnation becomes a necessity. It is impossible to extinguish a mind, impossible to arrest the cycles of thought. The same force, the same knowledge will go on eternally finding new expressions. Or it will deepen and intensify. It cannot be destroyed.

But it can be lost. It can be forgotten. Man is ever divine, ever the embodied Atman of the Universe. But he can lose sight of his high heritage, and though its potentiality may remain with him ever, as a possibility of recovery, yet in tilling the fields or scouring the cooking-pots its actuality may have vanished.

Spirituality comes to one soul at a time. Intellectual labour prepares the soil of millio for the whispers of truth. Intellect is the open door to the socialising of great realisation. Therefore is mental toil a duty. Right belief is a duty. The highest achievements of the mind are a *Sâdhanâ*. We must be true to Truth. We must be greedy of wide views. Education to the utmost of which we are capable is the first of human rights. It was not the form of his knowledge but its selfless-ness, that made a man a *rishi*. That man who has followed any kind of knowledge to its highest point, is a *rishi*. If he had cared for money or pleasure, he could not have spent himself on labour that might have

ended in nothing. If he had wanted name or fame, he would have gone far enough to tell what the world wanted to hear, and there he would have stopped. But he went to the *utmost*. This was because he wanted *truth*. The man who sees truth directly is a *Jnani*. This truth may take the form of geography. Elisee Reclus, writing his *Universal Geography*, and trying to give his highest results to the working-men of Brussels, was a *Jnani*, as truly as any saint who ever lived. His knowledge was for the sake of knowledge: his enjoyment of his knowledge was selfless: and when he died, the other day, the modern world lost a saint.

The truth may take the form of history or science, or the study of society. Would anyone who has read the "Origin of Species" deny to Charles Darwin the place of a great sage? Kropotkin, living in a workman's cottage in England, and working breathlessly to help men to new forms of mutual aid,—is he not one of the apostles?

It is in India, aided by the doctrine of Advaita, that we ought to know better than in any other land, the value of all this. Here alone does our religion itself teach us that not only that which is *called* God IS Good. It is the vision of Unity that is the goal, and any path by which man may reach to this is a religion. Thus the elements of mathematics are to the full as sacred as the stanzas of the *Mahabharata*. A knowledge of physics is as holy as a knowledge of the *Shastras*. The truths of historical science are as desirable as the beliefs of tradition.

In order to manifest this great ideal of the *Sanâthan Dharma*, we must try to set alight once more amongst us the fires of lofty intellectual ambitions. The great cannot be destroyed, but it can be obscured by the little. We must fight against this. We must re-

member the passion of those who seek truth for its own sake. They cannot stop short in learning. Did any ever stop short in the struggle for spirituality, saying now he had enough? Such a man was never a seeker of spirituality. The same is true of all intellectual pursuits. The man who has ever experienced the thirst for knowledge, can never stop short. If one step has been taken purely, he can never again rest till he has attained.

We cannot be satisfied, therefore, till our society has produced great minds in every branch of human activity. Advaita can be expressed in mechanics, in engineering, in art, in letters as well as in philosophy and meditation. But it can never be expressed in half-measures. The true Advaitin is the master of the world. He does not know a good deal of his chosen subject, he knows all there is to be known. He does not perform his particular task fairly well, he does it as well as it is possible to do it. In the little he sees the great. In the pupil whom he teaches, he sees the nation and Humanity. In the act he sees the principle. In the new thought he finds himself nearer truth itself.

We are men, not animals. We are minds, not bodies. Our life is thought and realisation, not food and sleep. All the ages of man,—those of the Vedas and the heroes, as well as our own small lives—are in the moment called *now*. All this do I claim as mine. On this infinite power do I take my stand. I desire knowledge for its own sake, therefore I want all knowledge. I would serve Humanity for the sake of serving. Therefore must I cast out all selfishness. Am I not a son of the Indian sages? Am I not an Advaitin?

Whoever is possessed of glory, prosperity, and strength, know him to be born of a part of My Splendour.—*Gita*.

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THE MASTER AS I SAW HIM

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

XVII.

HALF-WAY ACROSS THE WORLD.—I.

ON the 20th of June 1899, I left Calcutta, by the same steamer as the Swami, and his Gurubhai, Turiyananda, for London, which we reached on the morning of July 31st. A few weeks later he left England for America, where I met him once more, late in September. After the five or six weeks which I spent there as a guest in the same home as he, and a fortnight in Brittany in the following year, 1900, I never again enjoyed any long unbroken opportunity of being with him. Towards the end of 1900 he returned to India, but I remained in the West until the beginning of 1902. And when I then reached India, it was only as if to be present at the closing scene, to receive the last benediction. To this voyage of six weeks I look back as the greatest occasion of my life. I missed no opportunity of the Swami's society that presented itself, and accepted practically no other, filling up the time with quiet writing and needlework; thus I received one long continuous impression of his mind and personality, for which I can never be sufficiently thankful.

From the beginning of the voyage to the end, the flow of thought and story went on. One never knew what moment would see the flash of intuition, and hear the ringing utterance of some fresh truth. It was while we sat chatting in the River on the first afternoon, that he suddenly exclaimed, "Yes! the older I grow, the more everything seems to me to lie in manliness. This is my new gospel. Do even evil like a man! Be wicked, if you must, on a great scale!" And these

words link themselves in my memory with those of another day, when I had been reminding him of the rareness of criminality in India. And he turned on me, full of sorrowful protest. "Would God it were otherwise in my land!" he said, "for this is verily the virtuousness of death!" Stories of the Siva-Ratri, or Dark night of Siva, of Prithi Rai, of the judgment seat of Vikramaditya, of Buddha and Yasodhara, and thousand more, were constantly coming up. And a noticeable point was, that one never heard the same thing twice. There was the perpetual study of caste; the constant examination and re-statement of ideas; the talk of work past, present, and future; and above all the vindication of Humanity, never abandoned, never weakened, always rising to new heights of defence of the undefended, of chivalry for the weak. Our Master has come and he has gone, and in the priceless memory he has left with us who knew him, there is no other thing so great as this his love of man.

I cannot forget his indignation when he heard some European reference to cannibalism, as if it were a normal part of life in some societies. "That is not true!" he said, when he had heard to the end. "No nation ever ate human flesh, save as a religious sacrifice, or in war, out of revenge. Don't you see? that's not the way of gregarious animals! It would cut at the roots of social life!" Kropotkin's great work on "Mutual Aid" had not yet appeared, when these words were said. It was his love of Humanity, and his instinct on behalf of each in his own place, that gave to the Swami so clear an insight.

Again he talked of the religious impulse. "Sex-love and creation," he cried, "these are

at the root of most religion. And these in India are called Vaishnavism and in the West Christianity. How few have dared to worship Death, or Kali! Let us worship Death! Let us embrace the Terrible, because it is terrible, not asking that it be toned down. Let us take misery, for misery's own sake!"

As we came to the place where the river-water met the ocean, we could see why the sea had been called 'Kali Pani' or black water, while the river was 'Sadha Pani' or white, and the Swami explained how it was the great reverence of Hindus for the Ocean, forbidding them to defile it by crossing it, that had made such journeys equal to out-casting for so many centuries. Then, as the ship crossed the line, touching the sea for the first time, he chanted "Namo Shivaya! Namo Shivaya! Passing from the Land of Renunciation to the Land of the Enjoyment of the World!"

He was talking, again, of the fact that he who would be great must suffer, and how some were fated to see every joy of the senses turn to ashes, and he said "The whole of life is only a swan-song! Never forget those lines—

'The lion when stricken to the heart, gives
out his mightiest roar.
When smitten on the head, the cobra lifts
its hood.
And the majesty of the soul comes forth, only
when a man is wounded to his depths.'

Now he would answer a question, with infinite patience, and again he would play with historic and literary speculations. Again and again his mind would return to the Buddhist period, as the *crux* of a real understanding of Indian history.

"The three cycles of Buddhism," he said, one day, "were five hundred years of the Law, five hundred years of images, and five hundred years of Tantras. You must not imagine that there was ever a religion in India called Buddhism, with temples and priests of its own order! Nothing of the sort. It was always within Hinduism. Only at one time the influence of Buddha was paramount, and this made the nation monastic." He had been discussing the question of the adoption into Buddhism as its saints, of the Nâgs of Kashmir (the great serpents who were supposed to dwell within the springs), after the terrible winter that followed their deposition as deities.

And he drifted on to talk about the Soma plant, picturing how for a thousand years after the Himalayan period, it was annually received in Indian villages as if it were a king, the people going out to meet it on a given day, and bringing it in rejoicing. And now it cannot even be identified!

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXVII.

541, DEARBORN AVENUE

Chicago 3rd Jan. 1895.

Dear Sir—

It is with a heart full of love, gratitude and trust, that I take up my pen to write to you. Let me tell you first that you are one of the few men that I have met in my life who are thorough in their convictions. You have a whole-souled possession of a wonderful

combination of feeling and knowledge, and withal, a practical ability to bring ideas into realised forms. Above all you are sincere, and as such I confide to you some of my ideas.

The work has begun well in India, and it should not only be kept up but pushed on with the greatest vigour. Now or never is the time. After taking a far and wide view of things, my mind has now been concentrated on the following plan. First, it would be

well to open a Theological College in Madras, and then gradually extend its scope; to give a thorough education to young men in the Vedas and the different Bhâshyas and Philosophies including a knowledge of the other religions of the world. At the same time a paper in English and the vernacular should be started as an organ of the College.

This is the first step to be taken, and huge things grow out of small undertakings.Madras just now is following the golden mean by appreciating both the ancient and modern phases of life.

I fully agree with the educated classes in India, that a thorough overhauling of society is necessary. But how to do it? The destructive plans of Reformers have failed. My plan is this. We have not done *badly* in the past; certainly not. Our society is not *bad* but *good*, only I want it to be better still. Not from error to truth, nor from bad to good, but from truth to higher truth, from good to better, best. I tell my countrymen that so far they have done well—now is the time to do better. Now take the case of caste. In Sanskrit, *Jâti* i. e., species—now this is the first idea of creation. Variation (*Vichitrâtâ*), that is to say *Jâti*, means creation. “I am one, I become many” (various Vedas). Unity is before creation, diversity is creation. Now if this diversity stops, creation will be destroyed. So long as any species is vigorous and active it must throw out varieties. When it ceases or is stopped from breeding varieties, it dies. Now the original idea of *Jâti* was this freedom of the individual to express his nature, his Prakriti, his *Jâti*, his caste, and so it remained for thousands of years. Not even in the latest books is inter-dining prohibited; nor in any of the older books is inter-marriage forbidden. Then what was the cause of India’s downfall?—the giving up of this idea of caste. As Gita says, with the extinction of caste the world will be destroyed. Now does it seem true

that with the stoppage of these variations the world will be destroyed. The present caste is not the real *Jâti*, but a hindrance to its progress. It really has prevented the free action of *Jâti*, i. e., caste or variation. Any crystallised custom or privilege or hereditary class in any shape really prevents caste (*Jâti*), from having its full sway, and whenever any nation ceases to produce this immense variety, it must die. Therefore what I have to tell you, my countrymen, is this:—That India fell because you prevented and abolished caste. Every frozen aristocracy or privileged class is a blow to caste and is not-caste. Let *Jâti* have its sway; break down every barrier in the way of caste and we shall rise. Now look at Europe. When it succeeded in giving free scope to caste and took away most of the barriers that stood in the way of individuals—each developing his caste,—Europe rose. In America there is the best scope for caste (real *Jâti*) to develop, and so the people are great. Every Hindu knows that Astrologers try to fix the caste of every boy or girl as soon as he or she is born. That is the real caste,—the individuality, and *Jyotish* recognised that. And we can only rise by giving it full sway again. This variety does not mean inequality nor any special privilege. This is my method,—to show the Hindu that they have to give up nothing but only to move on in the line laid down by the sages and shake off their inertia, the result of centuries of servitude. Of course we had to stop advancing during the Mahomedan tyranny, for then it was not a question of progress but of life and death. Now that that pressure has gone, we must move forward, not on the lines of destruction directed by renegades and missionaries, but along our own line,—our own road. Everything is hideous because the building is unfinished. We had to stop building during centuries of oppression. Now, finish the building and everything will look beautiful in its own place. This is all my

plan. I am thoroughly convinced of this. Each nation has a main current in life; in India it is religion. Make it strong and the waters on either side must move along with it. This is one phase of my line of thought. In time, I hope to bring them all out, but at present I find I have a mission in this country, also. Moreover, I expect help in this country and from here alone. But up to date I could not do anything except spreading my ideas. Now I want that a similar attempt be made in India.....I do not know when I

shall go over to India. I obey the leading of the Lord. I am in His hands.

"In this world in search of wealth, Thou art, O Lord, the greatest jewel I have found. I sacrifice myself unto Thee."

"In search of some one to love, Thou art the one beloved I have found. I sacrifice myself unto Thee." (Yajur Veda Samhita).

May the Lord bless you for ever and ever!

Yours ever gratefully,

Vivekananda,

WHAT "THE HAPPIEST MAN IN THE WORLD" SAID TO ME.

BY MRS. ELLA WHEELER WILCOX.

WHEN I read in a New York paper that "the happiest man in the world" had come to visit America, from India, I was eager to meet him. Believing myself to be at least one of the happiest women in the world, I felt there would be a certain bond of sympathy between us. There was also another reason why I desired to meet the Mahatma. Twelve years ago I chanced one evening to hear that a certain teacher of philosophy from India, a man named Vivekananda, was to lecture a block from my home in New York.

We went out of curiosity (the Man whose name I bear and I) and before we had been ten minutes in the audience we felt ourselves lifted up into an atmosphere so rarified, so vital, so wonderful, that we sat spellbound and almost breathless, to the end of the lecture.

When it was over we went out with new courage, new hope, new strength, new faith, to meet life's daily vicissitudes. "This is the Philosophy, this is the ideal of God, the religion which I have been seeking," said "The Man." And for months afterwards he went with me to hear Swami Vivekananda explain the old religion and to gather from his wonderful mind jewels of truth and thoughts of helpfulness and strength. It was that terrible winter of financial disasters, when banks failed and stocks went down like broken balloons and business men walked through

the dark valleys of despair and the whole world seemed topsy-turvy—just such an era as we are again approaching. Sometimes after sleepless nights of worry and anxiety, "The Man" would go with me to hear the Swami lecture, and then he would come out into the winter gloom and walk down the street smiling and say, "It is all right. There is nothing to worry over." And I would go back to my own duties and pleasures with the same uplifted sense of soul and enlarged spiritual vision.

When any philosophy, any religion, can do this for human beings in this age of stress and strain, and when, added to that, it intensifies their faith in God and increases their sympathies for their kind and gives them a confident joy in the thought of other lives to come, it is a good and great religion. Therefore, having known one such teacher from India, I felt eager to meet another, who was said to be the greatest of all who have ever come to our shores. So I wrote a little respectful letter to the Mahatma and asked him if I might see him. I explained that I was a devout pupil of the old beautiful Religion of India, as taught by Vivekananda, and that I felt it would be a privilege to meet him, an older master.

Over the telephone, a lady's kindly voice informed me that I could see the Mahatma, and at the appointed hour I presented myself.

* * * *

He at once launched forth upon untruthful reporters and misleading head-lines to interviews. His voice was harsh and jarred upon me.

Voices are such sure indications of our mental characteristics. A harsh voice represents some harsh quality in the nature.

"But I am not interviewing you," I said. "I am an American writer, but my work is impersonal save when a personality suggests a principle. I write verse more than prose. Some people call me a poet. I wanted to see you because I have read and studied the beautiful old religion of India and because I was two years a student of your great Vivekananda."

The Mahatma looked at me with derision. "He was a boy who studied with me a few months," he said. "He only knew what I taught him. He was not ready to teach. He had no right to teach. He was a mere boy."

"But he was a great soul," I said. "He left a beautiful influence in America."

"All he knew I taught him," persisted the Mahatma. "He came back to India and was very unpopular. He had many enemies. I saved him from harm."* And so on—the I, I, I, I, forever emphasised, and always the note of derision in his voice.

Jealousy and egotism are despicable traits in even a common man of the world. They are doubly despicable in a religious teacher. A Mahatma should be too great to even suggest such traits. Then this Mahatma proceeded to score American men and women. "You have no men here," he said. "All your men are women."

"You evidently do not know our men," I replied. "They are the finest in the world. Not many of them are awakened spiritually, perhaps yet, but that will come." The Mahatma, who was continually taking snuff while he talked, sniffed up an extra large pinch and continued:

"When women rule men—then it makes men mere women. They are no longer men. So I say you have no men in America. In India it is not so. Women keep their place there."

* We are tempted to question the sanity of the "Mahatma's" mind; for a sane and religious teacher to be capable of uttering such startling untruths, seems to us preposterous and incomprehensible; as a matter of fact, Swamiji never even knew the "Mahatma."—Ed. P. B.

He continued in this vein for some time, always filling his nose with snuff.

* * * * *

"My philosophy is too high for America," he said. "I have a large following in England. And in India I am the head of everything. There are many classes there, but they all fear me."

"But," I replied, "we cannot help the world through fear. We must help it through love."

"Many people are like animals," he replied. "They do not understand love. They must be made to fear." And he continued to vaunt his power to make people afraid.

To change the topic, I told him that I began to recall my last incarnation. At this he sneered. "All women are miracle lovers," he said. "But you cannot remember. That calls for long training."

"Nevertheless, I do remember it," I said. "My psychic memory is awakened. It has made so much clear to me, and given me new faith and new love for my Creator, and new understanding of my kind."

The Mahatma took more snuff, and scoffed loudly at my feminine folly for this belief. Then he told me how very material all Americans were, and how he never touched money. He despised it.

Still the Mahatma lives in a material world in a material body; and however simple are his wants, in food, and clothing, and means of transportation, he lives on the proceeds of other people's earnings.

Somebody's money pays for his robe and turban, and food, and room, and train and steamer transportation, and for his snuff. I believe a religious teacher should have no regard for money as money; but I see little difference between accepting a nominal sum for services and paying one's bills or accepting the material things which money purchases.

Americans place too high a value on money as a factor in happiness. They need to be taught how small a part riches can play in real happiness. They need to understand that real happiness is attainable only through love of God and humanity. Our fashionable clergymen, our well-fed pastors and priests, in opulent and expensive churches, are not teaching this truth. But the Mahatma is not liable to make it understood any more clearly,

I fear. He is not approaching it in the right spirit.

I bowed myself from the presence of the Mahatma with a great disappointment in my heart, yet with a great joy and sense of self-reliance back of the disappointment. I was disappointed in the representative of a large philosophy.....All true greatness is associated with gentleness, simplicity and courtesy. The Mahatma had shown no one of these qualities.

He had been ungracious, intolerant, vituperative, egotistical and rude. I did not resent these expressions of his nature personally. I only felt disappointed in him, that he held such an attitude towards humanity—God's humanity.

The great Buddha, the great Christ, were not like this. Other Hindu philosophers whom I had met were not like this.

When Buddha came forth from his seven years of meditation in the solitude, he went back to humanity with love and sympathy radiating from his presence. He pleaded with people to abandon their idols—he did not antagonize them with insults.

I had gone into the presence of the Mahatma thinking that he had some message for me and that through this message I might be able to reach greater heights of helpfulness for my kind.

I came from his presence conscious that however wonderful the man's learning and psychic development, I held within my own mind and soul qualities which will lead me to a better understanding of God's laws than anything he can teach me. I want no religion, no philosophy, which does not express itself in love for humanity, in helpfulness and in sympathy.

I have no doubt the Mahatma has conquered certain laws of nature. I have no doubt that he can separate his mind from his body, suspend animation, and see and hear sights and sounds on other planets outside the earth. But that does not make him a "godly" or a "holy" man.

That is only a sort of spiritual calisthenics. Many men who are possessed of the secrets of black magic can do these things.

I have no doubt the Mahatma is wise in book lore, and that he is intellectually capable of teaching us important truths. But he is

far, very far, from the spiritual development which makes a man a master in the religious sense.

A master must radiate light. He must send forth those love vibrations for humanity which cause his silent presence—his mere passing, to be a benediction and an inspiration to strive for better things. The Mahatma, on the contrary, reminds me of the epigram of Ambrose Bierce:

"He who knows himself great accepts the truth in reverent silence, but he who only believes himself great has embraced a noisy faith."

Thousands of years ago the wonderful philosophers of India learned the secrets of the universe. They foretold all that astronomy afterward discovered. They foretold all that science now knows as truth and much that science has yet to find out and prove.

They knew "electrons" and "atoms" under other names, and explained the oneness of all life. In their ancient books can be found all knowledge and all "miracles" claimed by later religions.

* * One of the great causes of its failure to make use of its wisdom for humanity has been the subjective position of its women.

No country can attain to the best and most practical mental or spiritual development unless woman walks hand in hand and shoulder to shoulder with man.

We need to learn the greatness of the philosophy of India. We need to enlarge our narrow creeds with the wisdom religious. But we want to imbue them with our own modern spirit of progress, and to apply them practically, lovingly and patiently to human needs. Vivekananda came to us with a message. "I do not come to convert you to a new belief," he said. "I want you to keep your own belief; I want to make the Methodist a better Methodist; the Presbyterian a better Presbyterian; the Unitarian a better Unitarian. I want to teach you to live the truth, to reveal the light within your own soul." He gave the message that strengthened the man of business, that caused the frivolous society woman to pause and think; that gave the artist new aspirations; that imbued the wife and mother, the husband and father, with larger and holier comprehension of duty.—*New York American*, May 26th '07.

SWAMI ABHEDANANDA'S RECEPTION AND REPLY TO THE ADDRESS OF WELCOME IN MYSORE

The Swami Abhedananda arrived in Mysore on the morning of the 8th August '06. The citizens with Mr. Kantharaja Urs at their head, welcomed the Swami at the Railway Station. In the evening the students of the capital drew the carriage in which the Swami was seated, to the Rangacharlu Memorial Hall, amidst unprecedented ovations. The Hall was crowded to suffocation. There were nearly ten thousand people present. As soon as the Swamiji took his seat, Mr. M. Kantharaja Urs, the brother-in-law of the Maharaja, who presided over the meeting, offered him a hearty welcome in the name of the citizens of Mysore, in the course of which he spoke as follows :—

Dear Swamiji,—

In our own generation, the great living examples of the late revered Swami Vivekananda, who is ever present among us in spirit, and of your noble self, have proved beyond all doubt, what single-minded devotion can achieve for any cause, whether spiritual or material.

It might be said that it was in the days of Cromwell and his contemporaries, whose religious belief was intense, that the foundations of England's greatness were laid. The great characteristic of your sublime teachings, is, I take it, the complete absence of anything like dogma or intolerance. Your earnest desire is to promote feelings of goodwill and universal brotherhood among all classes, irrespective of caste, colour, or creed. These are some of the essential points which distinguish your teachings from those of many of our old religious teachers. Where they have failed, you have attained signal success.

The learned and highly-inspiring lectures which you have been delivering ever since your return to the mother-country, have done more than a library of books on Vedantic literature could ever do, in arousing in the young minds of the rising generation, a real and keen interest to seek after truth and know it.

Mr. Mahadeva Sastri then read his address of

welcome in Sanskrit, a part of its translation is as follows :—

Welcome to your Holiness, O, Abhedananda Swami!

The Vedic religion is eternal and is the source of all other religions. It was taught at the beginning of Creation by the Original Creator, Narayana, the Divine Being. The Lord Himself has said referring to the twofold paths of Sankhya and Yoga—i. e., wisdom and devotion,—“In this world the twofold path was taught by Me in the beginning.” But this religion becomes overpowered by irreligion in course of time, owing to the ascendancy of desire-nature in its followers. Then, the Lord Himself, the Divine Being, Narayana, manifests Himself on earth and re-establishes the Vedic religion.

We are told in the Puranas that in this very cycle, the Divine Lord Narayana manifested Himself, in this Aryavartta, in this land of Dharma, as Sri Krishna, Buddha, and so on, for the resuscitation of the decaying Vedic Religion. So also, in this age of Kali, when about five thousand years had passed away, when the Religion of Divine Service became almost extinct, and the whole land of India conceived a strong predilection for materialism, then Sri Ramakrishna Paramahansa, the great teacher of universal religion appeared as an Incarnation of the Divine Narayana. Having in view the preservation of Dharma, He resuscitated once more the Vedic Religion of Knowledge and Devotion, Himself teaching it in Bengal, the land of His birth, and disseminating it through His disciples and their pupils, over the whole of India and in other continents.

The propagation of the Vedanta Philosophy in Aryavartta, is not a difficult task. But hard indeed is it to have achieved what you have done, namely, the propagation of the Vedanta Philosophy in foreign lands, where systems of thought opposed to the Vedic Religion obtain, and where abound savants, who are adepts in all modern materialistic

sciences. Not only wonderful is this achievement, it is also highly beneficial to humanity.

Mr. B. Ramakrishna Rao in course of his address said:—

I rise to echo the voice of welcome to the revered Swami. The Sri Ramakrishna Paramahansa Mission is a miracle, to which India stands indebted. Five thousand years ago the challenge that went forth was a challenge addressed to chivalry: and on the wide plains of Kurukshetra, there met heroes from all the corners of the then known world in deadly conflict. Its history is written in characters of blood; yet one pleasant relic survives. I allude to the immortal teachings of Bhagavan Sri Krishna delivered to Arjuna the Pandava hero, on the eve of the battle. Fifty centuries of challenge have gone by; and this time the challenge goes to humanity and unity. Nor is the response less ready. On the Columbian plains at Chicago meets the great Parliament of Religions. A grand dream is thus a realisation, and thither was carried, the high philosophy of Sri Ramakrishna by a young Hindu Sannyasin, Vivekananda. The ways of Providence are mysterious. To rightly appreciate Swami Vivekananda's services to our motherland, we should try to imagine what the result would have been, had not the Swami appeared on the scene at Chicago, as the apostle of the Vedanta religion.

One of the chief functions of the Sannyasi is itinerancy. Another and most important one is self-sacrifice. The brotherhood of the Ramakrishna Mission seems mindful of these.

Honour and reverence then to the messengers who carried the Holy Vedanta to distant lands.

The Swami rose in the midst of vociferous cheers and spoke as follows:—

Gentlemen,—

I am thankful to the chairman and Messrs A. Mahadeva Sastri and B. Ramakrishna Rao, for the flattering terms of appreciation in which they spoke of my work for the propagation of Vedanta in the West. I wish that I deserved the credit that you have given to me. The honour of carrying the message of Vedanta to the West belongs in the first place to Swami Vivekananda. I followed him. I spent one year in England and nine years in America. It is a very

interesting country. The people are not narrow-minded Christians. They are open to examine new truths, and accept them if they stand the test of reason. We have several centres in America. Great teachers and professors of colleges and schools are imbibing the lessons of Vedanta with the greatest avidity. There is a great demand in America for Vedantic teachers. Our Vedic Religion has a bright future before it in America. Its exponents there are received with open arms. You must have read of the terrible catastrophe caused by an earthquake in San Francisco. Nearly the whole of that city was destroyed. The matter for congratulation is that our Temple there survived the shock. Near San Francisco a hermitage was started by Swami Vivekananda. It is several miles from the inhabited parts, thirty-five miles from the Railway Station and six miles from the Post Office. Being thus sequestered, it constitutes an excellent place for meditation and concentration of mind. It is known as the Santi Ashrama, and is well suited for Yogis.

I shall now come to the doctrines of Vedanta, doctrines which by their sublimity, operate as beacon lights showing the way to earthly as well as heavenly bliss. Sri Ramakrishna Paramahansa was an ocean of divine wisdom. He was an embodiment, nay, a fountain of spiritual knowledge. He thought Vedanta, spoke Vedanta and lived Vedanta. He used to say, "I serve God." He appeared then to be a Dwaitin. He used to say, "God is in me." He was then a Visishtadvaitin. He was in the habit of saying, "I am He." He was then showing the ultimate state to which everything animate and inanimate must return, and when stripped of these different forms, everything will become one with the universe itself. Here he was giving an illustration of Advaita. It was from this Guru Maharaj that Swami Vivekananda, myself and others imbibed doctrines which flowed like a perennial stream from him. It is these doctrines that we carried as a message from India to the West.

In our religion there are essentials and non-essentials. The essentials are Jnana and Atman. The one is a stepping-stone to the attainment of the other. The non-essentials are Karma, ceremonials and rituals. They are intended for purifying the heart. The essentials lead to Mukti

or Salvation. All Dharmas, if properly understood and acted upon, must lead to Salvation. There can be no salvation without correct knowledge and the reduction of such knowledge to practice. The doctrines of all religions can be properly explained only by the light of Vedanta; for, it is the only religion which successfully solves the problems of the inscrutable ways of God. I do not mean to say by this that, our Vedanta is the only true religion and that all others are so many myths. What I say is, that Vedanta has laid down modes of realising God such as no other religion has ever done. By the practice of various Yogas, as taught by our Maharshis, we can conserve our energy and become real Brahmacharis. These Yogas give birth to and develop our spiritual lives. We then begin to see things in a clearer light. We can follow the teachings of our Brahmashis most effectually. We can go into Samadhi get out of the body and yet retain consciousness and individuality. We can come to realise that every individual has not merely a body but also an Atman. The teachings of Vedanta are the sublimest on earth. Our bodies are material, and subject to birth and death. Our intelligence is immortal and eternal, and continues to exist when the body is destroyed. When the body goes, we live not in the material form, but in that of spirit. It is that form which is eternal. This must be understood, if the fundamental principles of Vedanta are to be grasped. The religion and philosophy of Vedanta is unsectarian. The Dharmas inculcated in the Vedanta are universal and cosmopolitan. There are religions which are built up around the personalities of particular individuals, who have lived a life of an upright and ennobling character. Christianity, Mahomedanism, Buddhism, and Zoroastrianism, are of this character. Take away the personalities of the founders of these religions, and what remains is not much. We cannot say so of Vedanta. It teaches that the Godhead is one. It impresses upon us that the Supreme Being is worshipped under different names and in various forms, and that Shiva, Allah, and Vishnu, are but different names of the same Being. It is Vedanta that teaches these eternal truths and their manifestations, far better than any other religion in the world. The true follower of Vedanta may be a Hindu, a Mahomedan, a Greek or a Jain. He may go to a

Christian church, a Mahomedan mosque or a Hindu temple, and his worship of the Deity is cosmopolitan. It is the student of Vedanta that sees Divinity in himself. He looks upon his body as the temple of the living God. It is this kind of worship that is the most transcendental of all. What does Vishnu mean? It means "The All-pervading Spirit." There is no matter without spirit and it is this All-pervading Spirit that is known by the name of God. Allah is no other. The God of different nations is identical with this Spirit though He is known by different names. There is a wonderful harmony in all religions, and it is Vedanta that shows this harmony. There is a dark cloud of ignorance hanging over the religions of the world. It is the Universality of Vedanta that by its effulgence drives this cloud of ignorance from the atmosphere of spirituality.

I look upon India as the *Punya Bhumi*, for, it is here that the eternal truths of Vedanta rose like a torrid sun to dispel spiritual ignorance and darkness all over the world. Swami Vivekananda carried the torchlight of Vedanta from India to America and Europe, and we shall encircle the whole globe with the light of this eternal truth. The task we have laid before us is a very onerous one, and we are in need of fellow-workers. There are in America and elsewhere, thousands of sincere seekers after truth. They have begun to see that the Vedanta teacher is the most rational expounder of God and His mysterious ways. There are men and women in America, and other parts of the world, who sit at the Vedantic fountain and look upon India, as the land from which the eternal truths of Vedanta has flowed. The message of Sri Ramakrishna Paramahansa has directed the attention of the religious world to India, and has thus awakened in us a sense of our duties. I hope that the Vedantists of India will respond to this call and enable India to be a spiritual centre—a centre, from which the light of the spiritual sun will dispel the mists of ignorance, superstition, and sectarianism, from every part of the world. I hope that the attention and reverence that you have shown to me to-day, is an index of the spiritual revival which has come to animate you all. That God may bless you with spiritual insight of the Vedanta, is my sincere prayer.

GLEANINGS FROM VICTOR HUGO

Science says the first word on everything
and the last word on nothing.

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Each of the three plummets of man has
revealed something. The eye has seen six
thousand stars, the telescope has seen one
hundred million suns, the soul has seen God.

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Death is not the end of all. It is but the
end of one thing and the beginning of another.
At death man ends, the soul begins.

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Religions do a useful thing; they narrow
God to the limits of man. Philosophy replies
by doing a necessary thing; it elevates man
to the plane of God. True philosophy turns
aside from religions, and pushes forward to
religion.

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To place conscience beyond self, slowly, day
by day, to transform it into external reality,
into actions or words; to be born with ideas,
to die with works; to upbuild the ideal, to
construct it in art and be poet, to construct it
in science and be philosopher, to construct it
in life and be just—such is the goal of human
destiny.

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The honourable man tries to make himself
useful, the intriguer to make himself necessary.

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To be perfectly happy it does not suffice to
possess happiness, it is necessary to have
deserved it.

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Share you your bread with little children,
see that no one goes about you with naked
feet, look kindly upon mothers nursing their
children on the doorstep of humble cottages,
walk through the world without malevolence,
do not knowingly crush the humblest flower,
respect the nests of birds, bow to the purple
from afar and to the poor at close range.
Rise to labour, go to rest with prayer, go to
sleep in the unknown, having for your pillow
the infinite; love, believe, hope, live; be like
him who has a watering-pot in his hand, only
let your watering-pot be filled with good
deeds and good words; never be discouraged,
be magi and be father, and if you have lands

cultivate them, and if you have sons rear them,
and if you have enemies bless them,—all with
that sweet and unobtrusive authority that
comes to the soul in patient expectation of the
eternal dawn.

 THE CHARACTER OF A HAPPY LIFE

How happy is he born and taught
That serveth not another's will,
Whose armour is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepar'd for death,
Untied unto the world by care
Of public fame or private breath.

Who envies none that chance doth raise,
Nor vice hath ever understood;
How deepest wounds are given by praise,
Nor rules of state, but rules of good.

Who hath his life from rumors freed,
Whose conscience is his strong retreat,
Whose state can neither flatterers feed,
Nor ruin make oppressors great.

Who God doth late and early pray
More of His grace than gifts to lend,
And entertains the harmless day
With a religious book or friend.

This man is freed from servile hands,
Of hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

SIR HENRY WOTTEN.

 A GENEROUS OFFER

We are glad to announce that through the
kindness of an esteemed friend, we are in a
position to offer the Prabuddha Bharata at
half the usual rate, (i. e., twelve annas only)
for the year 1908, to free libraries, and to the
reading rooms attached to schools and colleges.
Applications should reach the Editor, be-
fore the first week of November next, giving
the dates of the inauguration of the libraries
and reading rooms and the average number
of readers using them. This offer applies to
new subscribers only.

Editor, Prabuddha Bharata.

THE RAMAKRISHNA MISSION AND POLITICS

“What is the attitude of the Ramakrishna Mission towards politics?” is a question that seems to have been raised of late in some quarters. We note with regret that some of the daily papers have sought to answer this question, in a direct, or in a covert way, by means of insinuations and innuendoes against the Mission, which are utterly at variance with truth and exceedingly misleading. The impression has been given, that the Mission has of late deviated from its original purpose of occupying itself only with works of a purely religious and philanthropic character and has begun to “dabble in politics!”*

We cannot conceive of a greater perversion of truth than this. The objects with which the Mission came into existence were exclusively religious and philanthropic, and since its organisation it has been devoting all its resources to these purposes alone, and there is nothing more remote from the minds of the authorities of the Mission than the idea of having anything to do with politics. It is said that at the root of this perverted insinuation lies the fact that some persons dressed like Sannyasins are preaching politics in different parts of the country. Whether these people expressly declare themselves to be connected with the Mission or the inference that they belong to it is only gratuitous, we do not know. But the fact remains unaltered that the authorities of the Mission are perfectly innocent of politics, nor have they the faintest idea of turning their attention in that direction now or in the future. Under these circumstances, if any Sannyasins are found preaching politics, the public may rest assured

* In this connection we were glad to find, that the following para appeared in the *Englishman* some-time ago, in contradiction to its allegations against a certain Religious Mission whose identity no one could mistake :—

“We are authorised by the Sri Ramakrishna Mission to state that they as a body have never mingled with politics, and that if any persons identified with the ultra political movement of the present time, have asserted that they were acting under the auspices of the Mission, this is false. The authorities of the Mission would be glad to have any such case brought to their notice.”

that they have no connection with the Ramakrishna Mission ; and if any of them profess to have such connection, they may be safely taken as impostors.

ANNUAL REPORT OF THE HINDU WIDOWS' HOME ASSOCIATION, POONA.

We are exceedingly glad to note that the eleventh annual report (for 1906) of the Hindu Widows' Home Association, Poona, is a record of decided improvements in more directions than one. The number of inmates during the last year was 75, being 15 more than in the previous year. Besides general education in the subjects prescribed for the University examinations, the inmates receive professional and industrial training also, and the substantial nature of the work done in this department is well evidenced by the fact that “the clothes required for common use were all sewn at the Ashrama, and a few others were also made for sale.” A knitting machine has recently been introduced and two of the girls have made considerable progress in knitting socks. A lady teacher and one of the pupils are attending nursing and midwifery classes at the Victoria Zenena Hospital at Delhi. Thirty of the present inmates of the Home would be able, if need were, to earn a respectable living as teachers.

The amount credited under income, including the balance at the end of the year 1905, was Rs. 47,076-12-0, and the expenditure was Rs. 12,106-15-0, thus leaving a balance of Rs. 34,969-13-0. While speaking of funds, we cannot resist the temptation of alluding to the significant fact that three ladies who are life-workers of the Institution did much in collecting subscriptions by touring through various places and getting people interested in the Home.

The object of the Home is to educate young widows of the higher castes, so as to enable them to cultivate their minds and earn an honourable living. After going through the report, we see that the Home has been accomplishing a noble and useful object in a most worthy fashion and we heartily wish it a permanent career of steadily growing usefulness.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE Standard Oil Company, has been fined, 29,240,000 dollars, which is the legal *maximum*.

THE Charing Cross, Euston, and Hampstead Railway can boast of having the deepest underground station in the world. This is at Hampstead, and is 185ft. deep.

THE Secretary of State for India has appointed Sir, J. J. D. Latouche, K. C. S. I., Mr. K. G. Gupta and Mr. Syed Hossain Bilgrami to be members of the Council of India.

DR. J. C. Bose and Mrs. Bose are going to Europe for two years which the Professor will spend in research work in England and Germany, in furtherance of his many recent discoveries.

"FREDERICK A. Oldfield, of Memphis Tenn, has invented a pair of water-walking shoes with which he hopes to cross the English Channel some time during the present summer," says the *Scientific American*.

AN Indian Christian gentleman, with his family, after forty years of Christian life, has been re-admitted into Hindu society in Bangalore, the local Arya Samaj performing the purificatory ceremonies.

Love seeketh not itself to please,
Nor for itself hath any care ;
But for another gives its ease
And builds a heaven in hell's despair.
— *William Blake*.

THE foundation-stone of the Carnegie Palace of Peace was laid on July 30th by M. de Nelidoff, President of the Hague Peace Conference, in the presence of the delegates. The site chosen, which is at Zorgvliet, is fourteen square miles in extent, and forms part of a wooded park, formerly belonging to the Royal Family.

MR. Clement L. Wragge, who is in Calcutta *en route* to fulfilling an astronomical lecturing engagement under the Department of Public Instruction at the Ravenshaw College, Cuttack, writes that the

new comet is now a striking object in the early morning sky, bearing E. N. E. between the Pleiades and the constellation Gemini. The tail is over two millions of miles in length, and there are some indications that it is developing another tail.

THE total amount hitherto subscribed in aid of the Swami Vivekananda Memorial in Madras comes up to Rs. 2728-12-0. Further contributions from the public are earnestly solicited, as at least Rs. 5,000 more is needed to complete the Memorial Building and for carrying on the work of the Sri Ramakrishna Mission in Madras. Remittances may be sent either to Mr. G. A. Natesan, Esplanade, or to Mr. A. S. Balasubramania Aiyar, Mylapore, Madras.

THE *Light* (London) of August 3, quotes two of the teachings of Sri Ramakrishna which recently appeared in our paper and observes :—

Sri Ramakrishna's teachings, as reported in 'Prabuddha Bharata,' often contain gems of quaint thought or beauty. But what most attracts us in these scraps of teaching is their homely humour....

It is quite worth remembering that humour plays a considerable part in the teaching of India's later sages. But Buddha was by no means without it.

MISS Marie Corelli gives the following picture of woman's destiny in life :—"It is not by opposing herself to man that she can be his real helpmate ;... And it is not by adopting his pastimes or aping his manners. It is by cultivating and cherishing to the utmost every sweet and sacred sentiment of womanhood, every grace, every refinement, every beauty ; by taking her share in the world's intellectual work with force as well as with modesty, and by showing a faultless example of gentle reserve and delicate chastity."

IT is interesting to note that the number of registered presses in India increased in the ten years ending 1905-06 from 1,966 to 2380, and the number of newspapers in the same period from 674 to 747, periodical publications other than newspapers showing an increase of from 510 to 793. In the number of newspapers, however, Bombay stands first 163, followed by the Punjab 150; Madras, 122 ; the United Provinces, 112 ; Bengal, bringing up the rear with 102. The languages in

which books are published are some fifty, besides 777 bilingual, 74 trilingual and three polyglot books.

IN surveying the work done by Dr. Bernardo's Homes from the beginning, Lord Brassy pointed out that 62,000 children had been rescued, many from grave moral danger, and a still larger number from utter destitution. In the past year the number in residence had been nearly 8,000. All who were capable of earning an honest living were being trained, in a practical way, and 1,400 boys and girls had been sent to situations during the last year. No part of the work was more remarkable than the embroidery school, in which the most afflicted were taught to earn their living. Nearly 1,200 boys and girls had been sent abroad, chiefly to Canada, making a total of 19,000 thus provided for; and the demand for these children when old enough to work far exceeded the supply. The Waits School in Norfolk was admirably training 300 boys for the sea. The crippled, blind, and deaf and dumb children numbered 900.

By an ingenious application of the principle of the gyroscope top to vehicles, Mr. Brennan, the inventor of the Brennan torpedo, has demonstrated the possibility of a train running on a single, instead of a double line. Its equilibrium is maintained by the action of the gyroscope, which while in motion will keep an unstable body in an upright position. Such a railway will be more economical to construct, and will be able to negotiate safely far steeper gradients. Railway travel will become more rapid and less fatiguing; there will be no jar or vibration whatever. Twenty miles of railroad can be laid in a day, and the necessity for the construction of bridges will be avoided. A stout cable strung over a river will be sufficient to carry the gyroscope carriage safely across. The India office is fully alive to its importance and has made a grant of £6,000 in order to enable Mr. Brennan to carry on his experiments.

MR. K. M. Turner, of New York, has come to London with a remarkable invention, which he has shown to the King and Queen. In an interview with a *Daily News* representative Mr. Turner said that the new instrument is called "the Dictograph." The nearest approach to it is the electrophone. The business man can place it in his office and can

speak to it in a whisper within any distance from 3 feet to 15 feet and his words are winged away to any number of "sub-stations" in the same building or at any distance up to about a thousand miles. In fact, he can converse with any person without the trouble of putting a receiver to his ears or speaking into an instrument. He can talk with an unseen friend in the open air even while he is walking about. The business man, instead of summoning his secretary to his room, can dictate his letters to him without the door being opened. The "sub-station" is connected with the instrument by an ordinary electrical wire. There is no limit to the number of sub-stations.

Margaret McIvor-Tyndall, in the 'Swastika' for June, tells of a visit to Luther Burbank, the 'horticultural seer.' She says:—

'Luther Burbank is one of the illumined. He has imbibed the philosophy of the future—the metaphysical thought that is bidding for supremacy. Like Paracelsus, who spent years in the silence and solitude of his laboratory, Mr. Burbank, in the isolation of his work, has discovered that "within the human mind may be found all the qualities of the philosopher's stone, whereby all baser metals may be transmuted into pure gold." That all forms of life-manifestation are malleable to the influence and power of the human mind has been the Lydian stone of all Mr. Burbank's work.

'In the observation, "Weeds are weeds only because they have been jostled, crowded, cropped, trampled upon, torn by fierce winds, starved, scorched by fierce heat, with no encouragement for blossoming out into luxuriant foliage," Mr. Burbank wrote his name with the immortals. What more obvious than the application of this truth to human weeds? In these words the gentle-souled philosopher aroused in the rushing, scurrying world of men the thought that, after all, the difference between an ugly, ill-smelling weed and the beautiful sweet-scented flower is not so wide and impassable a difference. "For," wrote Mr. Burbank, "once a plant wakes up to the influence and care brought to bear upon it, endless possibilities open up for its improvement." The love and care that make of the wayside weed a beautiful, luxuriant plant may be applied to the human weed as well, without hint of limitation.—*Light*, London, July 6, '07.

[Desire is undoubtedly the foe of all mankind. Why it is said to be the constant foe of the wise, is that they *feel* it to be so even when under its sway. Fools are awakened for a moment only, when they suffer from its painful reactions.]

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ॥
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

III. 40.

इन्द्रियाणि Senses मनः mind बुद्धिः intellect अस्य its अधिष्ठानं abode उच्यते are said एषः this एतैः by these ज्ञानं knowledge आवृत्य covering देहिनं the embodied विमोहयति deludes.

The senses, the mind and the intellect are said to be its abode : through these, it deludes the embodied by veiling his wisdom.

[Like a wise general, Krishna points out the fortress of the enemy, by conquering which the enemy is easily defeated.

Through these : by vitiating the senses, mind and the intellect.]

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ॥
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

III. 41.

भरतर्षभ O Bull of the Bharata race ! तस्मान् therefore त्वं you आदौ at the outset इन्द्रियाणि senses नियम्य controlling ज्ञानविज्ञाननाशनं the destroyer of knowledge and realisation पाप्मानं the sinful हि surely एनं this प्रजहि kill.

Therefore, O Bull of the Bharata race,

इति कर्मयोगो नाम तृतीयोऽध्यायः ॥

The end of the third chapter, designated THE WAY OF ACTION.

Srimad-Bhagavad-Gita.

॥ चतुर्थोऽध्यायः ॥

FOURTH CHAPTER

श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ॥
विवस्वान्मनवे प्राह मरुतिश्चाकवेऽब्रवीत् ॥१॥

IV. I.

श्रीभगवान् उवाच The Blessed Lord said :

अहं I विवस्वते to Vivasvat इमं this अव्ययं imperish-

controlling the senses at the outset, kill it,— the sinful, the destroyer of knowledge and realisation.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ॥
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

III. 42.

इन्द्रियाणि Senses पराणि superior आहुः (they) say इन्द्रियेभ्यः to the senses मनः mind परं superior मनसः to mind तु but बुद्धिः intellect परा superior यः who तु but बुद्धेः to the intellect परतः superior सः He (is the Atman).

The senses are said to be superior (to the body); the mind is superior to the senses; the intellect is superior to the mind; and that is He (the Atman) who is superior to the intellect.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ॥
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

III. 43.

महाबाहो O mighty-armed ! एवं thus बुद्धेः of the intellect परं superior बुद्ध्वाः knowing आत्मना by the Self आत्मानं self संस्तभ्य restraining कामरूपं whose form is desire दुरासदं unseizable शत्रुं enemy जहि destroy.

Thus, knowing Him who is the superior of the intellect, and restraining the self by the Self destroy, O mighty-armed, that enemy, the unseizable foe, of desire.

able योगे Yoga प्रोक्तवान् told विवस्वान् Vivasvân मनवे to Manu प्राह told मरु Manu इक्ष्वाकवे to Ikshvâku अब्रवीत् told.

The Blessed Lord said :

I told this imperishable Yoga to Vivasvat; Vivasvat told it to Manu; (and) Manu told it to Ikshvâku :

[*Vivasvat*: the Sun. *Manu*: the law-giver. *Ikshvaku*, was the famous ancestor of the Solar dynasty of Kshatriyas.

This Yoga is said to be imperishable, because the end attainable through it is imperishable.]

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ॥

स कालेनेह महता योगो नष्टः परंतप ॥२॥

IV. 2.

एवं Thus परंपराप्राप्तं handed down in regular succession इमं it राजर्षयः the royal sages विदुः knew परंतप burner of foes इह in this world सः that योगः Yoga महता by long कालेन lapse of time नष्टः declined.

Thus handed down in regular succession, the royal sages knew it. This Yoga, by long lapse of time, declined in this world, O, burner of foes.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ॥

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

IV. 3.

मे My भक्तः devotee सखा friend च and असि (thou) art इति for this reason सः एव even that पुरातनः ancient योगः Yoga अयं this अद्य this day मया by me ते to thee प्रोक्तः has been told हि for एतत् this उत्तमं profound रहस्यं secret.

I have this day told thee that same ancient Yoga, (for) thou art my devotee, and my friend, and this secret is profound indeed.

[*Secret*: Not as the privilege of an individual or a sect, but because of its profundity. It is a secret to the unworthy only.]

अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ॥

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

IV. 4.

अर्जुन Arjuna उवाच said :

भवतः Thy जन्म birth अपरं later विवस्वतः of Vivasvat जन्म, birth परं prior एतत् this कथं how विजानीयाम् should (I) know त्वं thou आदौ in the beginning प्रोक्तवान् told इति this.

Arjuna said :

Later was Thy birth, and that of Vivasvat prior : how then should I understand that Thou toldest this in the beginning ?

श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ॥

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥

IV. 5.

श्रीभगवान् The Blessed Lord उवाच said :

परंतप O scorcher of foes अर्जुन Arjuna मे my तव thy च and बहूनि many जन्मानि births व्यतीतानि have passed away अहं I तानि them सर्वाणि all वेद know त्वं thou न not वेत्थ knowest.

The Blessed Lord said :

Many are the births that have been passed, by Me and thee, O Arjuna. I know them all, whilst thou knowest not, O scorcher of foes.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ॥

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६॥

IV. 6.

अजः Unborn सन् being अपि even अव्ययात्मा of changeless nature भूतानां of beings ईश्वरः Lord अपि even सन् being स्वां of one's own प्रकृतिं Prakriti अधिष्ठाय subjugating आत्ममायया by my own Maya सम्भवामि come into being.

Though I am unborn, of changeless nature, and Lord of beings, yet subjugating My Prakriti, I come into being by My own Maya.

[*Subjugating my Prakriti*: He does not come into being as others do, bound by Karma, under the thralldom of Prakriti (Nature). He is not tied by the fetters of the Gunas—because He is the Lord of Maya.

[*By my own Maya*: My embodiment is only apparent and does not touch my true nature.]

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ॥

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

IV. 7.

भारत O Bhârata! यदा यदा whenever हि surely धर्मस्य of Dharma ग्लानिः decline अधर्मस्य of Adharma अभ्युत्थानं rise भवति is तदा then अहं I आत्मानं myself सृजामि body forth.

Whenever, O descendant of Bharata, there is decline of Dharma, and rise of Adharma, then I body Myself forth.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ॥

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

IV. 8.

साधूनां Of the good परित्राण for the protection च and दुष्कृतां of the wicked विनाशाय for the destruction धर्मसंस्थापनार्थाय for the establishment of Dharma युगे युगे in every age संभवानि come into being.

For the protection of the good, for the destruction of the wicked, and for the establishment of Dharma, I come into being in every age.

[*Destruction of the wicked*: in order to destroy their wickedness, and give them life eternal.]

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ॥
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥६॥

IV. 9.

अर्जुन O Arjuna यः who मे my एवं thus दिव्यं divine जन्म birth च and कर्म action तत्त्वतः in true light वेत्ति knows सः he देहं body त्यक्त्वा leaving पुनः again जन्म birth न not एति gets नाम् me एति attains.

He, who thus knows, in true light, My divine birth and action, leaving the body, is not born again : he attains to Me, O Arjuna.

[*He who knows &c.*: He who knows the great truth,—that the Lord though apparently born is ever beyond birth and death, though apparently active in the cause of righteousness, is ever beyond all action,—becomes illumined with Self-knowledge. Such a man is never born again.]

वीतरागभयक्रोधा मन्मथा मामुपाश्रिताः ॥
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

IV. 10.

वीतरागभयक्रोधाः Freed from attachment, fear and anger मन्मथाः absorbed in me मां me उपाश्रिताः taking refuge in ज्ञानतपसा by the fire of knowledge पूताः purified बहवः many मद्भावं my being आगताः have attained.

Freed from attachment, fear, and anger, absorbed in Me, taking refuge in Me, purified by the fire of Knowledge, many have attained My Being.

[*Many have attained*: The import is that the path of liberation here taught by Sri Krishna is not of recent origin, nor is it dependent upon His present manifestation, but has been handed down from time immemorial.]

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ॥
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥११॥

IV. 11.

ये Who यथा in whatever way मां me प्रपद्यन्ते worship तान् them अहं I तथा in the same way एव verily भजामि bestow (their desires) पार्थ O Pârtha मनुष्याः men सर्वशः in all ways मम my वर्त्नं path अनुवर्तन्ते follow.

In whatever way men worship Me, in the same way do I fulfil their desires : (it is) My path, O son of Prithâ, (that) men tread, in all ways.

[In this sloka Sri Krishna anticipates the objection that God is partial to some and unkind to others, since He blesses some with Self-knowledge and leaves the rest in darkness and misery. This difference is not due to any difference in His attitude towards them, but is of their own choice.

All paths are His: In the whole region of thought and action, wherever there is fulfilment of object, no matter what, the same is due to the Lord. As the Self within, He brings about all wishes, when the necessary conditions are fulfilled.]

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ॥
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

IV. 12.

कर्मणां Of actions सिद्धिं success काङ्क्षन्तः longing for इह in this world देवताः gods यजन्ते worship हि because मानुषे in the human लोके world क्षिप्रं quickly कर्मजा born of action सिद्धिः success भवति is attained.

Longing for success in action, in this world, (men) worship the gods. Because success, resulting from action, is quickly attained in the human world.

[*Because success.....human world*: Worldly success is much easier of attainment than Self-knowledge. Hence it is that the ignorant do not go in for the latter.]

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ॥
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

IV. 13.

मया By me गुणकर्मविभागशः by the differentiation of Guna and Karma चातुर्वर्ण्यं fourfold caste सृष्टं was created तस्य thereof कर्तारं author अपि even मां me अव्ययं changeless अकर्तारं non-doer विद्ध्य know.

The fourfold caste was created by Me, by the differentiation of Guna and Karma.

Though I am the author thereof, know Me to be non-doer, and changeless.

[This sloka is intended to explain the diversity of human temperaments and tendencies. All men are not of the same nature because of the preponderance of the different Gunas in them.

The caste system was originally meant to make perfect the growth of humanity, by the special culture of certain features, through the process of discriminate selection.

Though I am the author &c.: The Lord, though the author of the caste system is yet not the author. The same dread of being taken as a doer or an agent, crops up again and again. The paradox is explained in Chap. IX. 5-10. Maya is the real author, but He is taken as such, because it is His light which gives existence, not only to all actions, but to Maya herself.]

न मां कर्माणि लिपन्ति न मे कर्मफले स्पृहा ॥
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

IV. 14.

कर्माणि Actions मां me न not लिपन्ति taint मे my कर्मफले in the result of action स्पृहा desire न not इति thus यः who मां me अभिजानाति knows सः he कर्मभिः by actions न not बध्यते is fettered.

Actions do not taint Me, nor have I any thirst for the result of action. He who knows Me thus, is not fettered by action.

[*Taint:* Karma cannot introduce into Me anything foreign. I never depart from My true Self, which is All-fullness.]

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ॥
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥१५॥

IV. 15.

एवं Thus ज्ञात्वा knowing पूर्वैः by the ancient मुमुक्षुभिः seekers after freedom अपि even कर्म action कृतं was done तस्मात् therefore त्वं thou पूर्वैः by the ancients पूर्वतरं in olden times कृतं done कर्म action एव verily कुरु perform.

Knowing this, the ancient seekers after freedom, also performed action. Do thou, therefore, perform action, as did the ancients in olden times.

[*Knowing this:* Taking this point of view, that is, the Self can have no desire for the fruits of action and cannot be soiled by action.]

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ॥
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् १६
IV. 16.

किं What कर्म action किं what अकर्म inaction इति thus अत्र in this कवयः sages अपि even मोहिताः bewildered (अतः therefore) यत् which ज्ञात्वा knowing अशुभात् from evil मोक्षयसे will be freed तत् that ते to thee कर्म action प्रवक्ष्यामि (I) shall tell.

Even sages are bewildered, as to what is action and what is inaction. I shall therefore tell you what action is, by knowing which you will be freed from evil.

[*Evil:* the evil of existence, the wheel of birth and death.]

कर्मणोऽपि बोद्धव्यं बोद्धव्यं च विकर्मणः ॥
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१८॥
IV. 17.

हि Because कर्मणः of actions अपि even (तत्त्वं the true nature) बोद्धव्यं has to be understood विकर्मणः of the forbidden action च and (अदि) बोद्धव्यं has to be understood अकर्मणः of inaction च and (अपि) बोद्धव्यं has to be understood कर्मणः of Karma गतिः nature गहना impenetrable.

For verily, (the true nature) even of action (enjoined by the Shastras) should be known, as also, (that) of forbidden action, and of inaction : the nature of Karma is impenetrable.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ॥
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥
IV. 18.

यः Who कर्मणि in action अकर्म inaction पश्येत् would see यः who अकर्मणि in inaction च and कर्म action पश्येत् would see सः he मनुष्येषु among men बुद्धिमान् intelligent सः he युक्तः Yogi कृत्स्नकर्मकृत् doer of all action.

He who sees inaction in action, and action, in inaction, he is intelligent among men, he is a Yogi and a doer of all action.

[An action is an action so long as the idea of actor-ness of the Self holds good. Directly the idea of actor-ness disappears, no matter what or how much is done, action has lost its nature. It has become barren : it can no longer bind. On