

# Prabuddha Bharata

OR

## Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

*Katha Upa. I. iii. 4.*

Vol. XIII, No. 149, DECEMBER, 1908

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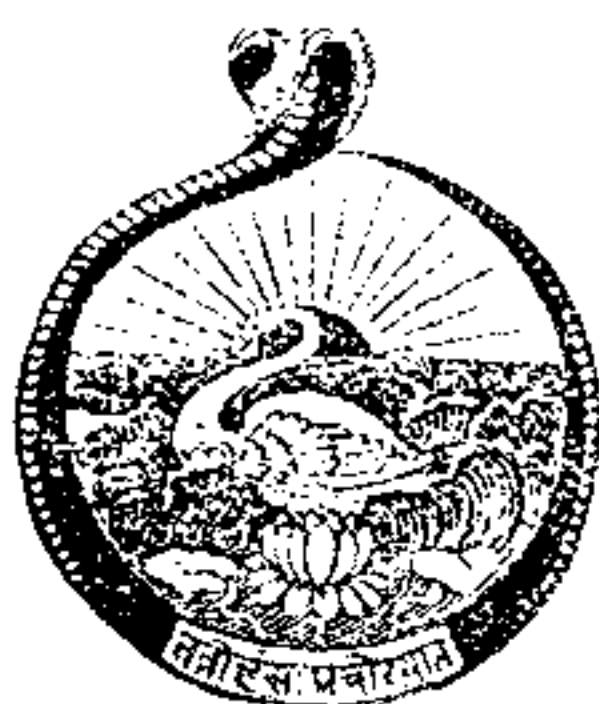
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# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निवोद्यत ।

*Katha Upa. I. iii. 4*

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

—Swami Vivekananda.

Vol. XIII ]

DECEMBER 1908

[ No. 149

## SRI RAMAKRISHNA'S TEACHINGS

GOD, PERSONAL AND IMPERSONAL.—III.

THE Master: 'Thou wast talking of 'images made of clay.' There comes a necessity for that too. These various forms of worship have been provided to suit different men in different stages of knowledge.

The Mother so arranges the food for her children that each one gets what agrees with him. If she has five children and she gets a big fish to cook, she makes different dishes out of it, and gives each one of them what suits him exactly. One is given rich *polão* with fish, while another of weak digestion, only a little soup; while others exactly as they agree with their stomach.

WHOSE *Lilâ* (the changeable play-world) it is, of the same Being it is *Nitya* (the unchangeable). Whose *Nitya* it is, of the same Being it is the *Lilâ*.

It is through the *Lilâ* (phenomenal world) that you must feel your way up to the *Nitya*.

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

It is again from the *Nitya* that you must feel your way back to the *Lilâ*—now no longer unreal but manifestations to sense, of the *Nitya*.

SO LONG as you are a person (on the plane of Personality—the plane of sense and of even higher consciousness) your 'Absolute' must imply a 'Relative,' your *Nitya* must imply a *Lilâ*, your Substance must imply qualities, your 'Impersonal' must imply a Personal Being, your 'One' must imply Many.

SO LONG as you are on the plane of Personality, you must admit both 'Butter' and 'Butter-milk,'—you must admit both Personal God and the Universe. To say by analogy, the original milk is, as it were, the Brahman realised in Samadhi, the 'Butter' is the Impersonal-Personal God, and the 'Butter-milk' the Universe made up of the twenty-four Tattvas or categories.

## OCCASIONAL NOTES

**R**ENUNCIATION is always of the lower, for the sake of the higher. It is never of the higher, in order to possess the lower. Renunciation is of the easy, in favour of the difficult,—of the superficial, to reach the profound. It proposes new duties: it never bestows ease.

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Sri Ramakrishna's wonderful story of the penitent cobra contains in a sentence the whole doctrine of personal dignity and power. "Raise the hood, but don't bite!"—how many occasions are there in life, when this gives us the key of the situation! With how many persons do we maintain excellent relations merely because they know that at a moment's notice, on the slightest infringement of our relative positions, our sweetness would leave us, and we should become threatening in attitude, menacing, hostile! The cobra would, in other words, have lifted his hood.

---

But we must not make the mistake of supposing that every act of fretfulness or irritation is such a lifting of the hood. In the cobra we find a developed power of anger, a trained power to use the most formidable weapons of offence in the world, an instant perception of the moment's need, and, above all, *every one of these held in conscious restraint.*

---

It is the power behind him that makes the serpent so formidable. It is no use for babies, fools, or cowards, to talk of lifting the hood! It follows that there were years of growth behind the penitence of our hero, during which his sole duty was to become the cobra. *Having gained his power, true strength was shown by controlling it.*

It is the duty of every man to be the 'cobra.' Ours is no gospel of weaklings! We ought so to live that in our presence can be wrought no wrong. Even biting may be needful, when the power of the cobra is not understood, but the hurt dealt should always be by way of warning, never an act of vengeance. Relatively to our consciousness of strength, it must only be the 'lifting of the hood.'

---

All these truths are easily seen in the punishment of a child. What should we think of the parent whose whole soul went into the chastisement of his son? It is evident here that there must be a certain detachment, a certain aloofness from our own action, if the punishment is ever to be effective. Punishment given in anger rouses nothing but the contempt of a culprit. Punishment gravely and sorrowfully dealt out, by one who is conscious the while of the ideal that has been outraged, converts while it pains.

---

Force is only well used by the man who has an idea beyond force. Force is meant to be used, not to carry us away on its flood. It represents the horses, well reined-in by the successful driver. Restraint is the highest expression of strength. But strength must first be present, to be restrained. No one respects the man without courage: and no one respects the blind human brute, whose actions are at the mercy of his own impulses of rage. Ours is the religion of strength. To be strong is, to our thinking, the first duty of man. So to live that our mere presence enforces righteousness, and protects weakness, is no mean form of personal achievement.

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## THE MASTER AS I SAW HIM

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

## XXVII.

## WOMAN AND THE PEOPLE

**T**HE Temple of Dakshineswar was built by the wealthy Rani Rashmani, a woman of the *Koiburto* caste, and in the year 1853, Sri Ramakrishna took up his residence there, as one of the Brahmins attached to its service.

These were facts which had impressed the mind of Vivekananda even more deeply, perhaps, than he himself ever knew. A woman of the People had been, in a sense, the mother of that whole movement of which all the disciples of his Master formed parts. Humanly speaking, without the Temple of Dakshineswar there had been no Ramakrishna, without Ramakrishna no Vivekananda, and without Vivekananda, no Western Mission. The whole story rested on the building erected on the Ganges bank, a few miles above Calcutta, just before the middle of the nineteenth century. And that was the outcome of the devotion of a rich woman of the lower castes,—a thing that under a purely Hindu Government, bound to the maintenance of Brahmin supremacy, would never have been possible, as the Swami himself was not slow to point out. From this he inferred the importance of the non-cognisance of caste, by centralised governments in India.

Rani Rashmani, in her time, was a woman of heroic mould. The story is still told, of how she defended the fisher-folk of Calcutta against wrongful taxation, by inducing her husband to pay the enormous sum demanded, and then insist on closing the River against the

heavy traffic of the foreigners. She fought a like good fight over the right of her household to carry the images of the gods along the roads she owned, on the lordly Maidán, or Park. If the English objected to the religion of the Indian people, she said in effect, it was a small matter to build walls at the disputed points, to right and left of the procession-path. And this was done, with the result of breaking the continuity of the grand pleasure-drive, the Rotten Row of Calcutta. Early in her widowhood, she had to bring all her wits to bear on her bankers, in order to get into her own hands the heavy balance which she required for working-capital. This she accomplished, however, with the greatest tact and adroitness, and was mistress of her own affairs thenceforth. Later, a great law suit, in which the ready-wit of her replies through counsel carried all before her, became a household word in Hindu Calcutta.

The husband of Rani Rashmani's daughter, 'Mathür Babu' as he was called, bears a name that figures largely in the early history of Sri Ramakrishna. It was he who protected the great devotee, when all around held him to be religion-mad. It was he who continued him in the enjoyment of residence and allowances, without permitting duties to be demanded of him. In these things, Mathür Babu acted as the representative of his wife's mother. It was Rani Rashmani who had recognised the religious genius of Sri Ramakrishna, from the beginning, and who proved unfaltering in her adhesion to that first insight.

And yet, when Ramakrishna, as the young Brahmin of Kamarpukar, had first come to

Dakshineswar, so orthodox had he been, that he could not tolerate the idea of a temple, built and endowed by a low-caste woman. As the younger brother of the priest-in-charge, he had to assist, hour after hour, in the religious ceremonies of the opening day. But he would eat none of the *prasādam*. And late at night, it is said, when all was over, and the guests had dispersed, he broke his fast for the first time, with a handful of fried lentils bought in the bazaar.

Surely this fact deepens the significance of the position which he subsequently occupied in the Temple-garden. It was by no oversight that he became the honoured guest and dependent of the *Koiburto* Rani. We are justified in believing that when at last he found his mission, he recognised it as subversive, rather than corroborative, of the rigid conservatism to which his childhood in the villages had accustomed him. And we may hold that his whole life declares the conviction of the equal religious importance of all men, whatever their individual rank in the social army.

Our Master, at any rate, regarded the Order to which he belonged as one whose lot was cast for all time with the cause of Woman and the People. This was the cry that rose to his lips instinctively, when he dictated to the phonograph in America, the message that he would send to the Rajah of Khetri. It was the one thought, too, with which he would turn to the disciple at his side, whenever he felt himself nearer than usual to death, in a foreign country, alone. "Never forget!" he would then say, "the word is, 'Woman and the People!'"

It is of course in moments of the formation of groups that the intensity of social power is at its greatest, and the Swami brooded much over the fact that 'the *formed*' could no longer give life or inspiration. 'Formed' and dead,' with him, were synonyms. A social formation that had become fixed, was like a

tree that had ceased to grow. Only a false sentimentality (and sentimentality was, in his eyes, selfishness, 'the overflow of the senses') could cause us to return upon it, with expectation.

Caste was an institution that he was always studying. He rarely criticised, he constantly investigated it. As an inevitable phenomenon of all human life, he could not look upon it as if it had been peculiar to Hinduism. It was on seeing an Englishman hesitate to admit, amongst gentlemen, that he had once killed cattle in Mysore, that the Swami exclaimed, "The opinion of his caste is the last and finest restraint that holds a man!" And with a few quick strokes he created the picture of the difference between those standards which differentiate the law-abiding from the criminal, or the pious from the unbelieving, on the one hand, and on the other, those finer, more constructive moral ideals, that inspire us to strive for the respect of the smaller number of human beings whom we regard as our peers.

But remarks like this were no indication of partisanship. It was for the monk to witness life, not to take sides in it. He ignored all the proposals that reached him, which would have pledged him to one party or another, as its leader. Only let Woman and the People achieve education! All further questions of their fate, they would themselves be competent to settle. This was his view of freedom, and for this he lived. As to what form that education should take, he knew enough to understand that but little was as yet determined. With all his reverence for individuality, he had a horror of what he called 'the crime of the unfaithful widow.' "Better anything than that!" he said, and felt. The white un-bordered *sari* of the lonely life was to him the symbol of all that was sacred and true. Naturally, then, he could not think of any system of schooling which was out of touch with these things, as

'Education.' The frivolous, the luxurious, and the de-nationalised, however splendid in appearance, was to his thinking not educated, but rather degraded. A modernised Indian woman, on the other hand, in whom he saw the old-time intensity of trustful and devoted companionship to the husband, with the old-time loyalty to the wedded kindred, was still,

to him, "the ideal Hindu wife." True womanhood, like true monkhood, was no matter of mere externals. And unless it held and developed the spirit of true womanhood, there could be no education of woman worthy of the name.

( To be continued )

## THE END OF LIFE

" To thine own self be true  
And it must follow, as the night the day  
Thou canst not then be false to any man."

—SHAKESPEARE.

**I**S it simply death that is the end of life? Are we born to eat, drink and make ourselves merry? Is there any goal to which we should aspire and stop not till it is reached? What is that end to which all our actions should be subordinated? Such questions as these offer themselves to most men at sometime or other. To one who gets whatever he wants, there can be happiness, but when obstacles stand one after another, in the way of one's attaining an object, reflection sets in and one puts to himself the question, "Death is the end of life. Ah! why should life all labour be?" An unsuccessful student says, "Why bother with all this?" Yet all the same he feels that it has to be gone through before he can reach the desired end; being thus convinced he girds up his loins once more. A carpenter who quarrels with his tools learns at last that he must apply himself properly to his work to attain the object he covets. Thus in all our actions, the object to be gained depends upon the subject, or the doer.

However much men may theorise on the emptiness of life, the fact remains that there is a natural clinging to this life, as can be seen from the conduct of the lowest as well as the highest of animals; and the very fact that we wish to live shows, that life is worth

living that it has some meaning, has some purpose to fulfil. What then is the highest good for man—the summum bonum of life,—the end of all action? This question is answered in various ways. The most common one is, happiness—the greatest happiness of the greatest number. Another school asserts that it is not happiness or pleasure, but the pursuit of the dictates of right reason.

Let us first take, happiness: The object of all desires is pleasure, and since it is so, we should aim at having the greatest amount of it. (The term 'pleasure' is used here in the sense of transient pleasure, and also of happiness.) In ordinary actions, though we seek pleasure yet we often act against the interests of our immediate gratification. Such are the actions daily displayed by, a soldier, a lover, or a friend. It is an outrage against human nature to say that pleasure is the only object of desire. A patriot works not for his own pleasure—that will give him but a poor remuneration—but he works for something else,—for the liberation of his country, say, from tyranny and ignorance. What is meant by saying that we should work for pleasure; pleasure is not a fixed quantity. Is getting twenty pounds a day, pleasure to Mr. Carnegie? It may be so for you, but not for him. What is pleasure to me may not be so to another. What is pleasure to me will be loathsome to a Mahatma. Pleasure can not be the proper standard with which to judge the rightness or wrongness of one's

actions. Another fatal objection to this theory is, that the pursuit of happiness defeats its own aim. The more we long for pleasure, the less happiness we get. The hunting after pleasure gives only pain in return. Again, a constant round of pleasure gained without toil soon brings satiety with it. "Propt on beds of Amaranth and moly," the Lotus-eaters with "half-dropt eyelid still," may dream sweet dreams awhile, but soon the charm vanishes and gives place to weariness of soul. Before desiring a thing, we should feel the want of that thing. A man who has travelled on foot over a rough road, for a long distance in the sun, longs for a shady tree, and as soon as he comes to one, he stretches himself beneath it and feels pleasure and repose. He has thus earned his pleasure, as in ordinary circumstances, the shade would have been of no consequence to him. Again, as is wisely put, it is infinitely more desirable to be a Socrates dissatisfied than to be a pig satisfied.

If pleasure is all the object we desire, that action which conduces to give the greatest amount is to be followed, and that which gives the least is to be avoided. One who follows the former path is called a prudent and wise man, and one who follows the latter, is simply a fool,—instead of calling the one the virtuous, and the other the wicked. Virtue can have no place in the dictionary of this school; likewise "duty" and "ought"; as it is all a question of utility.

Next, according to the school which holds right action to proceed from the dictates of reason, pleasure is simply a feeling and cannot be taken into account in formulating rules of conduct. Reason is imperative and commands that when duty is to be done, feelings are to be suppressed. Our object should be not pleasure, not even happiness, but duty for duty's sake. There is no question of prudence here, but the matter is one of obligation: one ought to do the thing which is right

even if it brings him pain, and there is no escape from "ought." It is however very difficult to apply this precept to practical life, especially so when many of our actions proceed from feelings, such as, sympathy, good-will &c., and to put feelings out of court is not only impossible, but not advisable. The ideal put forth by rationalists and their insistence on the duty for duty's sake, is however much higher than the standard of happiness asserted by the other school, as it leads to the elimination of the lower self, which is the cause of all misery.

Man has something in common with the lower animals, and that is, feeling of the ego, the I-ness and mine-ness, only in lower animals it is a blind instinct, and in man it appears as conscious ego, with reason as its distinctive badge. Reason is discriminative. As a rational being man has to discriminate right from wrong, and to do so he must treat others on a plane of equality with him. He has to realise the higher Self—the ennobling idea of doing to others as he would like to be done by, and exercise such feelings as forbearance, sympathy, love &c., seeing his self in others, and thus attain to Self-realisation. The preference to the "I" and "mine" is to be curbed; and if it stands in the way of our path, it has to be pushed aside and ruled over. The path is difficult no doubt, but by constant effort, or *Abhyāsa*, we shall get mastery over our lower self. Says Samuel Laing,—"At every moment of our lives natural instinct tells us to do one thing, while reason and conscience tell us to do another. It is by an effort that we get up in the morning and go about our daily work. It is by an effort that we refrain from indulgences and forego pleasures, control our passions, restrain our tempers." Self-control, self-sacrifice, is necessary for the development of the various higher activities of our being, for attaining to perfection or self-realisation. In realising our real Self, we are doing good to our-

selves and others as well, just as, suckling does good both to the mother and the child. In attaining perfection, in realising our Self, in eliminating differences, in subduing the ego, in the dispelling of ignorance, the end of human life is reached, and the blessedness which passeth all understanding is attained.

P. S. VISVANATHAN, B. A.

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EPISTLES  
OF SWAMI VIVEKANANDA

*Extracts*

XLVIII.

1896

14 GREY COAT GARDENS  
Westminster, London.

Dear A—

I have returned about three weeks from Switzerland.....The work in London is growing apace, the classes are becoming bigger as they go on.....In America there is room for twenty preachers on the Vedanta and Yoga..... Half the United States can be conquered in ten years, given a number of strong and genuine men. Where are they? You are all boobies over there. Selfish cowards with your nonsense of lip-patriotism and boasted religious feeling!!! The Madras have more of go and steadiness, but every fool is married. ....It is very good to aspire to be a non-attached householder, but what we want in Madras is not that just now—but non-marriage. \* \*

My child, what I want is muscles of iron and nerves of steel, inside which dwells a mind of the same material as that of which the thunderbolt is made. Strength, manhood, *Kshatra-Virya* and *Brahma-Teja*. Our beautiful, hopeful boys,—they have everything, only if they are not slaughtered by the millions at the altar of this brutality they call marriage. O Lord, hear my wails! Madras will then awake when at least one

hundred of its very heart's blood in the form of its educated young men, will stand aside from the world, gird their loins, and be ready to fight the battle of truth, marching on from country to country. One blow struck outside of India is equal to a hundred thousand struck within. Well, all will come if the Lord wills it.'

\* \* Max Muller is getting very friendly. I am soon going to deliver two lectures at Oxford.

I am busy writing something big on the Vedanta philosophy. I am busy collecting passages from the various Vedas bearing on the Vedanta in its threefold aspects. You can help me by getting some one to collect passages bearing on first, the Advaitist idea, then, the Visishtadvaitic, and the Dvaitist from the Samhitas, the Brahmanas, the Upanishads and the Puranas. They should be classified and very legibly written with the name and chapter of the book, in each case. It would be a pity to leave the West, without leaving something of the philosophy in book-form.

There was a book published in Mysore in Tamil characters, comprising all the one hundred and eight Upanishads; I saw it in Professor Deussen's library. Is there a reprint of the same in Devanagari? If so, send me a copy. If not, send me the Tamil edition, and also write on a sheet the Tamil letters and compounds, and all juxtaposed with its Nagri equivalents, so that I may learn the Tamil letters.

\* \* Mr. Sattyanadhan, whom I met in London the other day, said that there has been a friendly review of my Raja-Yoga book in the Madras Mail, the chief Anglo-Indian paper in Madras. The leading physiologist in America, I hear, has been charmed with my speculations. At the same time, there have been some in England, who ridiculed my ideas. Good, my speculations of course are awfully bold, a good deal of them will ever remain meaningless, but there are hints in



it which the physiologists had better taken up earlier. Nevertheless, I am quite satisfied with the result. "Let them talk badly of me if they please, but let them talk," is my motto.

\* \* Persevere on, my brave lads. We have only just begun. Never despond! never say, enough!.....As soon as a man comes over to the West and sees different nations, his eyes open. This way I get strong workers, not by talking, but by practically showing what we have in India and what we have not. I wish at least that a million Hindus had travelled all over the world!

Yours ever with love,

Vivekananda.

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## MORAL SAYINGS

### TIME.

1. Time and tide wait for no man.
2. No situation is so remote, and no station so unfavourable, as to preclude access to the happiness of a future state. A road is opened by the Divine Spirit to those blissful habitations, from all corners of the earth, and from all conditions of human life; from the peopled city and from the solitary desert; from the cottages of the poor, and from the palaces of kings; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.
3. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." For the same reason, despair not of to-morrow, it may bring forth good as well as evil. Vex not thyself with imaginary fears. The impending black cloud, which is regarded with so much dread, may pass by harmless; or though it should discharge the storm, yet before it breaks, thou mayest be lodged in that lovely mansion which no storms ever touch.
4. It is not from this world that any ray of comfort can proceed to cheer the gloom of the last hour,

### IDLENESS.

1. Idleness is the great fomentor of all corruptions in the human heart.
2. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.
3. Thousands whom indolence has sunk into contemptible obscurity, might have come forward to usefulness and honor if idleness had not frustrated the effects of all their powers.
4. Sloth is like the slowly-flowing, putrid stream which stagnates in the marsh, breeds venomous animals and poisonous plants, and infects with pestilential vapours the whole country round it.
5. Sloth saps the foundation of every virtue, and pours upon us a deluge of crimes and evils.
6. Idleness, ease and prosperity have a natural tendency to generate folly and vice.
7. To the children of idleness, the haunts of dissipation open many a wide and inviting gate by day and night.

V. SITARAMA AIYAR.

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## I AM THE REALITY OF THINGS THAT SEEM

I am the reality of things that seem;  
The great transmuter, melting loss to gain,  
Languor to love, and fining joy from pain.  
I am the waking, who am called the dream;  
I am the sun; all light reflects my gleam;  
I am the altar-fire within the fane;  
I am the force of the refreshing rain;  
I am the sea to which flows every stream;  
I am the utmost height there is to climb;  
I am the truth, mirrored in fancy's glass;  
I am stability, all else will pass;  
I am eternity, encircling time;  
Kill me, none may; conquer me, nothing can—  
I am God's soul, fused in the soul of man.

—ELLA HEATH in 'The Saturday Review,'

## PRACTICAL VEDANTISM

( *The last lecture in India by Swami Abhedananda* )

MR. CHAIRMAN, LADIES AND GENTLEMEN,—

Before going into the subject of this evening, allow me to give my hearty thanks to all the Hindu friends whom I have met from Colombo to Bombay by way of Madras and Calcutta. I have received kindly treatment and hospitality from all hands in the great and small cities of India, and as this is the eve of my departure and last appearance in public, I should like to thank every one of you and your friends, nay every Hindu, for the kindness that I have received.

The subject of this evening is, "Practical Vedantism." Some people have an idea that Vedanta is absolutely theoretical, that it is merely a speculative philosophy, which cannot be carried into practice. The general belief is that if you study Vedantism, you will have to leave your family and go to the caves in the forest. Such ideas you should drive away from your mind. Vedantism is not a speculative philosophy like that of Germany, Greece, or Europe in general, but it is the most practical of all philosophies that exist in the world. Well has it been said by Prof. Max Müller, that Vedanta is the most sublime of all philosophies, and the most comforting of all religions,—that it is a philosophy which holds the most sublime principles before the spiritual, intellectual and mental eyes of all individuals. It does not end in theory but goes a little further and covers the ground of religion. Well has it also been said by Prof. Hamilton, who was a great philosopher, that where philosophy ends religion begins—where theory ends religion begins.

In our country, philosophy has always been considered as the theoretical side of religion, and religion has always been the practical side of philosophy. Of the tree of knowledge, philosophy is the flower, while religion is its fruit. If we remember this idea then we shall be able to understand, whether Vedanta is practical or not.

What is Vedantism? Generally it gives an idea to the mind of the listener, that it may be a kind of philosophy which is almost impossible to be grasped by the human mind. But if we analyse the

meaning of the term Vedanta, we find that it is a compound word made up of "Veda" and "Anta." and again the word "Veda" is derived from the Sanskrit root "Vid" "to know," and "Veda" therefore means Knowledge or Wisdom. The word "Anta" is the same as the English word "end."

Where is that end, and what is it, is the next question to be solved. Where can we find the end of wisdom? All the sciences and philosophies of the world are trying to discover the truths of Nature, and to know the truths as they are in reality. But there is no end of their knowledge; the end of knowledge will be where there is no more relativity, no more relation between time, space and causality; there alone we shall find the end of wisdom. The end of wisdom cannot be a limited knowledge, cannot be the knowledge of a particular portion of the phenomenal world, but it must be the knowledge of the Universal Being. The answer which was given to the question asked by Vedic seekers after truth is, "By knowing That, you can know everything of the universe." The Infinite ocean of Wisdom is described as Brahman, and the Infinite ocean of Wisdom is the source of all phenomena, is the foundation of our life, and of our earthly existence. That source of the phenomenal world is also the end of all wisdom.

Divinity is the end of all wisdom. What can be greater than Divine Wisdom? What can be higher, what can be nobler, what can be truer than the Infinite Wisdom of the Lord of the Universe? That is the end of wisdom. We must reach that end sooner or later. All the philosophers are trying to discover that end. Some of them call it by one name, some by other names. Plato called it the "Good"; Spinoza called it the "Substantia"; Kant called it the "Transcendental Thing-in-itself"; Emerson called it the "Over-Soul." In fact, the term "Over-Soul" is the translation of the Sanskrit word Paramatman. Some call it the 'noumenon,' others Brahman, Vishnu, Siva, Father-in-Heaven, Allah, Ahura Mazda and by other names. The ocean of wisdom is one, although it is called by different names, and although it is understood by different phases. We may not see and realise the whole of it, but we may get a

partial glimpse at certain moments of our life, and if we try to understand our own existence, if we wish to realise who we are, and what we are in reality, we shall find that within our bosom there is a spark which is potentially divine, and which has emanated from that Infinite ocean of Knowledge, ocean of Intelligence, and which is like a bubble floating in that Infinite ocean, or we may say, which is like a wavelet in that Infinite ocean of Reality. All these phenomenal objects which we perceive with our senses are mere expressions of that one Will Power, which is the mother of all forces in Nature. Whatever we perceive with our senses, or can conceive by our minds and intellects, is the result of that one stupendous will power of the Infinite Being, which is described in our Vedanta as Maya. Maya is the source of all phenomena, and modern science has proved to us that all the physical forces of Nature can be interchanged. In fact, heat, light and motion are interchangeable.

The whole world is the result of the vibration of the Will Power of the Infinite Being, described in the Vedas as Prana. Whatever you see in this universe is the result of the Prana, the vital energy which keeps the world alive, which makes the earth rotate round its own axis, and which makes us move and act in the way in which we live, move, and perform our duties. The force is one, but the manifestations are many. The same force of Prana or the Will Power of the Infinite Being is described in Vedanta as Maya, and is called Nature, in modern science.

What is Nature? Nature is nothing but *Prakriti*, and *Prakriti* is the same as Maya. Is Maya separable from that Infinite source of Wisdom, that Infinite ocean of Wisdom? No. It is inseparable. As the burning power of fire or heat cannot be separated from fire itself, so Maya the Will Power of the Lord is inseparable from the ocean of Wisdom which is called Brahman. But sometimes this power remains latent, at other times it is manifested in the form of the phenomenal world. Now we have found that the Infinite ocean of Wisdom is, as it were, on one side, and Maya or Will Power, Nature or *Prakriti* is on the other side. When we combine these two, and consider these two as one, we have got both these,—Ishvara, the

Personal God, the Creator, the Preserver and the Destroyer of the Universe, and the Universe, in one. If we separate the three functions of creation, preservation and destruction of the universe, one from the other, then we have three entities, called Brahmâ, Vishnu and Siva. In fact, they are all inseparable.

Now, my friends, there are three systems of Vedanta, the Dvaita, the Advaita, and the Visishtadvaita, and the question is which we are going to take. We shall take all the three and harmonise them. Let us take the Dvaita system first. So long as we are thinking of ourselves, as the body, so long as we are conscious of the eternal world, the world of senses, we find that there is a Ruler, a Creator, a Governor of the Universe; and that Governor is the Ishvara. At first we think of Him as extra-cosmic, sitting in the heaven beyond the clouds. We cannot reach Him; He is beyond the reach of our minds, and that phase we find in Judaism. God cannot be perceived, He cannot be realised, He is too far away from us. He is too majestic to be approached. That idea is also developed in Mahomedanism. And therefore we must consider that as the first step in the realisation of the Infinite Being, in the realisation of the Infinite Ocean of Wisdom, the foundation of the universe. In that stage God appears to be extra-cosmic, i. e., outside of Nature. Then gradually, as we understand the true nature of the divinity and our relation with that divinity, we find that He is not very far away from us. He is here, He is there, He is everywhere, He is within us. He pervades this universe. In fact, He is immanent in Nature. He is intra-cosmic. He rules not from outside, but from within. As the soul is the ruler of the body, and at the same time rules over the body, so the Lord of the Universe has entered into the phenomenal world: He is ruling over every particle of this phenomenal world from within, and not from outside. All the individual souls form parts of the Deity. "Chit, Achit and Ishvara." The relation between Chit and Achit on one side and Ishvara on the other, is the relation of the body to the soul.

Sankaracharya, the great exponent of the Advaita, teaches that you must rise above all anthropomorphic tendencies, and then you realise your

true Self, the essence of your inner-self the essence of the Jivâtman and of the phenomenal, world, and then you find perfect unity and harmony. You attain to absolute oneness in spirit, with the Paramâtman and all external things drop off. That is the meaning of the Vedic word "Soham,"—and that is what Christ also says, "I and my Father are one." The best reconciliation between the Dvaitavadins and the Advaitavadins is to be found in the words of Hanuman:—"O Lord, when I think of myself as one with the body, I am Thy servant; when I think of myself as Jiva, I am Thy part; but when I think myself as Atman, I am one with Thee." So also goes the prayer of Prahlada,—"I bow down to myself." What does Sankaracharya say? He holds the same ideal, the same truth: "When I think of myself as one with the body I am Thy servant; when I think of myself as Jiva, I am Thy part, but when I think myself as Atman, I am one with Thee." Here we find the absolute harmony that exists; the absolute harmony that underlies sectarian doctrines, dogmas, faiths, rituals, ceremonials and beliefs. Now, here you will find the most practical side of Vedanta. First realise the unity of the Godhead underlying the authority of all religious sects and creeds.

This is the most important thing and we, Hindus, can more easily practise it because we are born and brought up in such teachings. But with other nations, it is very difficult for them to grasp this ideal of toleration. However, this ideal will produce most wonderful results in the end: we shall find that we are not only one as a body, not merely one as a nation, but as a whole humanity we are one; and also that we were worshipping the same Lord under different names and under different forms, that everywhere the ideal is the same; and thus we shall be able to love all human beings under the same laws as we love all our family members, all our friends and all our relatives. We shall love not only all human beings but all living creatures. This ideal in its practical shape was preached to the world by Gautama, the Buddha; but if we study the Vedas, there we shall find the germ of the ideal, the love for all living creatures. Christ preached love for humanity, but he did not preach love for all living creatures. Buddha did that. Therefore, the scope of our love

should be more universal, that it should not be merely love for all human beings, but we should practise love for all the lower animals. I have found in India, there are men who love the lower animals more than human beings, and treat human beings worse than beasts or slaves. They will feed the lower animals with good things, but they will not mind if human beings starve under their very nose. Such ideas we ought not to encourage. That is not religion; that is fanaticism. Our religion is love. Our religion is practical. What we believe we must live up to; what we have learnt we must practise. Religion cannot be in theory, it must be in practice. This grand idea we get from the Upanishads. We shall have to cover the whole Universe by the Lord Himself. If we cannot do that, how can we expect to reach perfection, to realise the Eternal and Infinite ocean of Wisdom as pervading the universe. We must see Divinity, we must not hate our fellow-brethren, but realising that God is within each one of us, we should love them, and help them wherever they are in need. You know that in Southern India there are Brahmans who, walking in the streets if they happen to tread on the shadow of a pariah, will go and bathe. A pariah or a poor Sudra when he goes to buy something, say, oil, from a grocer, will have to take a cup in his hand and place it and the money several yards from the shop and move away several yards further. Then the grocer looks around, brings the oil and pours it in the cup, takes the money and runs back. Then the low-caste man comes and takes away the cup. What kind of thing is that? Is that religion?

Let us see what our Shastras say, and how are we practising that, and where are we standing to-day. Cannot we practise that universal love and see divinity in a well-qualified Brâhman as well as in a cow, an elephant, in a Chandala or a pariah, as our Shastras teach? Yes, that is our foremost duty to-day. We must practise that, and then the condition of India will be raised. Our masses are in ignorance, they are groping in darkness, they are sinking into the abyss of dark ignorance. How are you going to help them? They are the backbone of India. From amongst them will rise great souls, great philanthropists, great workers, great Masters. Give them the chance and the opportunities. How? By the practical

application of the Vedanta. Vedanta will help you in bringing that unity, in bringing that light amongst the poorer and the lower classes and giving the privileges which they need and which they are worthy of, and which they have a right to demand. What other religion holds up to you more privilege than the religion of the Vedanta, which accepts the universal oneness as the ideal? Our Vedanta is not merely the most spiritual of religions, but the most practical. That religion must be practical which was practised by Krishna, by Arjuna in the battle-field of Kurukshetra. Why are we degenerated to-day? Because we do not study and practise the Vedanta which will make us great. Therefore let us study and practise it in our daily life.

Vedanta was the first proselytising religion in the world, afterwards came Buddhism, afterwards Judaism, then Christianity and Mahomedanism. But to-day we have forgotten that millions of non-Hindus were made Hindus by the Brâhmins, in the ancient times. They have still that power in their hands. We have also forgotten that Guru Nanak converted many of the Mahomedans into Hindus. So, my friends, in Vedanta there is no caste distinction, there no distinction in Atman. Can you show any passage from our Vedas or from our Upanishads, or from our Puranas, which tells us that the Atman has caste? Atman is without caste. *Jâtibhedâ* is only a social thing; it is a folly to suppose that the gate of Moksha is thrown open to a few high-caste men only. To every creature of God irrespective of his caste and creed, that gate is always wide open. Caste distinction cannot touch the real nature of the soul, which is always the child of God. Whether you are a Parsee or a Hindu, Mahomedan, Christian or Buddhist, your Atman is a child of God, pure, spotless and divine. There, in Atman, we shall find the most wonderful grandeur, and that grandeur will make us live a life which will lead us to the highest ideal of all religions.

Vedanta is the most practical of all religions, because it teaches that there are many ways by which this grand ideal of unity, the one ocean of Wisdom can be reached. Take for instance one of these ways or methods, which are called Yogas in Sanskrit, and by the practice of which we can realise the eternal Truth; can know our true life,

and we can become one with the Infinite. Can there be anything more practical than Karma Yoga, for instance. It is the most important thing; we have to work constantly during our earthly existence; we cannot live for a moment without doing some kind of mental, physical, intellectual or spiritual work. But how to work? That idea is taught by Sri Krishna in the Srimad-Bhagavad-Gita. In the midst of all our work we shall have to find a way by which we can transcend the law of Karma. Every act that we perform must produce its result, and that result will come back to the doer or actor. You must work constantly; devote your whole energy day and night in the performance of work, but be unattached, and let the results remain in the hands of the Lord. Let every action of your daily life be a free offering to the world. Let us all work for others, and die if need be for them, and if you do this you will be worshipped to-day as living Christs of the earth. Therefore, stand up and work for work's sake, and not for results.

This Karma Yoga method is for those who are tremendously active and who are constantly engaged in business, trade, commerce and in other kinds of industries. But there is another method for those who do not care to bother their heads about these things; but who are meditative in their nature, who like to sit in solitude. For them there is the method called Raja Yoga, which teaches them, how to perform certain helpful functions of the mind known as concentration, Samadhi, and so on. If we practise Raja Yoga we shall get wonderful results in spirituality. And not only in spirituality, but we can apply them to our respective spheres of life. Take for example, concentration. Without concentration can you expect to become an artist, or an astronomer, or a musician, or a painter, a sculptor, or say, even a motor-car driver? If you work without concentration on the Stock Exchange you will ruin your business. To the merchant, concentration will bring money. It must bring him money. The Americans are the most practical people in the world. Every minute is money to them. And if they take to Vedantism, you must know that it is because Vedantism is the most practical thing. There are a good many souls who are earnest and sincere in their

self-sacrificing principles. They don't care for money. There are many such examples among men and women in the United States. They are more earnest and more sincere than Europeans, because they are a young nation full of enthusiasm. They are ready to perform anything which they believe will do good to them. You will find that their principles of science are at one with ours. They may not give credit to Vedantism, but if we analyse their methods and if we study their systems we find that they are based upon the principles of Vedantism. Raja Yoga teaches us full well that to gain concentration the practice of *Pranayama* is absolutely necessary, *Pranayama* will produce perfect health. Many of my students who are physicians, give breathing exercises to their patients and cure many diseases, with complete success.

Then there are other methods which are equally practical and beneficial to us. One of them is Bhakti Yoga; it is the path of that devotion or that power which will make us realise that we are not of this world; it is the path of tremendous love for the Lord, and for all. What can be more sweet, more tender than this feeling of love and devotion, which is manifested in the life and character of a true devotee of God. A true devotee does not care for the world; his whole heart is merged in the love for humanity; he sees Divine Will everywhere. When any disease comes he considers that the Lord has sent him a guest, and so he should take care of him! When death comes, he welcomes it as a friend. What realisation in life can be more practical than this? Vedanta will make you live the right kind of life, will bring freedom to your soul, and ultimately will make you happy throughout eternity. All other things which you call practical may bring temporary results, but you cannot get the real and abiding results anywhere except in the religion and philosophy of Vedanta.

I may now turn to Theosophy and tell you that it is an imperfect imitation of the Vedanta. It would not do any permanent good. There have been some good workers among the Theosophists to whom we are grateful, especially to Mrs. Besant, because there has been some good educational work done. But she has only set an example, and now it is for us to stand up and do better work.

People of India have become so degenerated that when certain truths fall from the lips of the white faces they appear to be revelations. Truths are always truths, eternal truths, whether they fall from white, or dark, lips. Therefore we must revere the truth and not the personality of any man or woman. We have our Vyasa, Narada, Yajnavalkya, Janaka, and a thousand and one great Rishis and Raja-Rishis. In conclusion, I would entreat you to follow in their footsteps, and strive to reach the same goal which was attained by our glorious ancient forefathers.

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#### SWAMI BRAHMANANDA'S VISIT TO THE HINDU GIRLS' SCHOOL, MADRAS

ON the morning of November 22nd the Swami Vivekananda Hindu Girls' School at Choolai, Madras, invited His Holiness Swami Brahmanandaji, President of the Ramakrishna Mission, to be their guest at a special session held in his honour.

The school was founded little more than a year ago by several earnest followers of the Swami Vivekananda, who have so far succeeded in infusing his spirit of earnest enthusiasm into it, that in these few months the attendance has jumped from 95 on the opening day to 265 at the present time. His name is the watchword of the class-room, and the reception of any member of the Mission marks a red-letter day in its annals. Specially was this true when the Head of the entire Order honoured it with his presence. At some distance from the school-house, a band of native musicians together with the managing committee and leading teachers of the institution met the Swamis and accompanied them to their places in the school-hall. An address of Welcome\* to Swami Brahmananda was then read.

An interesting programme was next rendered by the scholars, at the close of which Swami Ramakrishnanandaji, who with Swamis Dhirananda and Ambikananda accompanied

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\* For want of space we have to defer its publication to our next issue.—Ed. P. B.

the President, spoke a few words in which he pointed out that the school could now never cease to live and flourish since the holy feet of Swami Brahmanandaji had touched its threshold, and he admonished all present to prove worthy of the blessing which had thus come to them, by manifesting in their lives the ideals preached by Sri Ramakrishna and Swami Vivekananda.

The Swamis were then garlanded, and after an enthusiastic vote of thanks was offered to them for their kind visit, they were conducted to their carriages. On their way home they were stopped by the members of the Hindu Boy's School, who presented fruits and flowers and performed Aratrikam before the carriage of the President.

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### SIXTH ANNUAL REPORT

#### OF THE RAMAKRISHNA SEVASHRAMA, KANKHAL

WE owe an apology to the Ramakrishna Sevashrama for not being able to notice earlier its sixth yearly report (1907). We wish we had enough space to acquaint our readers with a more detailed record of its workings in the year under review, which it richly deserves. The steady growth of this benevolent Institution from its humble beginning in June 1901, may well be gauged from the following comparative table of six years and a half:—

Year	No. of in-patients	No. of out-patients	Total
1902	164	890	1054
1903	73	2629	2702
1904	56	2444	2500
1905	70	3407	3477
1906	57	4333	4390
1907	92	5397	5489
<b>Total 6½ years</b>	<b>512</b>	<b>19,100</b>	<b>19,612</b>

Of the total number of patients (5489) suffering from various diseases, who were treated during the year, were 4073 men, 1416 women, 916 Sadhus; and 4573 were poor pilgrims

from different parts of India. The total number of in-patients was 92, all of them being Sadhus.

The year opened with a cash balance of Rs. 1606-15-7 pies, which included Rs. 1000 donated year before last for the building of a Consumptives' Home. The Ashrama only got Rs. 52 added to the latter, and the subscriptions and donations amounted to Rs. 1001-1-3 pies only. The total disbursements came up to Rs. 837-7-½ pie, thus leaving a balance of Rs. 1822-9-9½ pies, for 1908. Besides contributions in money, many useful articles were also received, such as, medicines, invalid foods, furniture, food-stuffs, &c., worth more than Rs. 935.

Though the path of progress of the work seems satisfactory, and the Home does not suffer from a dearth of energetic and self-sacrificing workers, yet it has not been always easy of ascent. One instance of the trial and trouble it had to pass through, we shall mention here. A gentleman, since deceased, after making a free gift of Rs. 2300, had doubted the permanency of the work and insisted in coupling his gift with such impossible conditions that the Home had to borrow the amount which had already been spent in buying land and laying the foundations of a building, and return it to him. This debt has proved to be a drag on the Ashrama, as it has not yet succeeded in clearing it off.

The project of building a Consumptives' Home at a cost of Rs. 4000 is still hanging fire, and has not met with substantial encouragement. Also the need of setting up different quarters for other contagious diseases is very much felt, not to speak of a permanent fund to ensure the maintenance of this most useful Institution. Under these circumstances we beg to draw the attention of our lay brothers to the above-mentioned urgent requirements of the Sevashrama, and most earnestly and confidently appeal to them to come forward with help, each according to his capacity, and thus remove a crying want of the poor and helpless sufferers, a majority of whom are Sadhus and pilgrims, in a place which is a stronghold of Vedic Religion, and sanctified with its holy associations.

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

MR. Hammond of the Stock Exchange won the twenty-four hours' walking race at the Stadium. He covered 131 miles 580 yards, beating all world's records from seventeen hours.

A mountain or a gnat becomes of equal weight, moving in ether at the same speed as the molecules that are thrown off from the earth's atmosphere, a speed of seven miles an hour.

MR. Jacob Sasson has made an offer of ten lakhs of rupees to his Excellency the Governor of Bombay for founding a Central Science Institute on modern lines, to be open to all students, and to be located near the present University of Bombay.

WE beg to announce that as the Famine Relief Works, opened in the Districts of Murshidabad and Puri are now closed, no more donations or subscriptions are required. Acknowledgment of money received will be continued in future issues of Prabuddha Bharata.

THE *Times of India* announces, that Miss Framji Dinshaw Petit has decided to hand over to a set of trustees her jewellery valued at about 10 to 12 lakhs of rupees, with the provision that the same should be sold and the proceeds thereof devoted towards the establishment of a "Parsee Girl's Orphanage." The Institution is to be named after the donor's mother.

BOOKER T. Washington, the well-known Negro educationalist and reformer, has issued an appeal for justice for his race, evoked by the promiscuous killing of blacks in the Middle West, and Southern States. According to it, "Within the past sixty days, twenty-five Negroes have been lynched in different parts of the United States. Of this number only four were even charged with attacking women.... Statistics show that during the past ten years an average of thirty-two Negroes a year have been lynched."

SWAMI Brahmanandaji, accompanied by Swami Ramakrishnanandaji and three other Swamis of the

Ramakrishna Mission, arrived in Madras on October 29th and were joyfully and warmly welcomed by the friends of the Mission there. The President has been invited to visit all the centres affiliated with the Ramakrishna Mission in Southern India, and before returning North he will probably accept a number of the invitations.

On November 25th he with several others of the Swamis made a pilgrimage to Conjeeveram, and it is expected that he will later go to other holy places in the South.

COUNT TOLSTOY celebrated his eightieth birthday last summer, but instead of congratulating himself on it, he wrote in a letter as follows:—

"All our life, from birth to death—is it not with all its dreams, itself a dream? Does not our belief in its reality spring solely and entirely from our ignorance of any other life more real? Our earthly life is one of the dreams of another and more real life, and that other life is a dream of yet another life, and so on *ad infinitum* even to the last life, the life of God.

"I believe with all my soul in what I say. I feel, I know with certainty that in dying I shall be happy, that I shall enter a world more real."

A "skyscraper" 612 feet high with 49 storeys, is, according to the *Building World*, now being erected in New York City for the Singer Manufacturing Company. No wood will enter into the construction of the building, even the sashes and doors being of metal, and the floors of cement or marble. Comparisons of the new building, with some existing ones, are as follows:—Singer building, 612 feet above ground; Nelson Column, Dublin, 120 feet; Salisbury Cathedral, 400 feet; Blackpool Tower, 518 feet; St. Paul's Cathedral 366 feet; Tannant's Stalk, Glasgow, 300 feet; Scotts Monument, Edinburgh, 200 feet. The Singer building is founded on rock 90 feet below the earth's surface, on a base 65 feet square.

THE Rev. J. Page Hopps, Editor of the *Coming Day*, writes a bright little note on "Some elementary ideas of civilisation" in the August number of the *Hindusthan Review*. He says:—

In reality, civilisation is the art of living together. That is the whole of it. A civilised town is a town



where everyone is considered and where everyone considers. A civilised nation is a nation which has outgrown caste and class, in the unlovely sense of these words, where Government is national house-keeping, and rule has as much sympathy as law in it. A civilised world would be a world of willing co-operators, with all the sting taken out of competition and all the temper taken out of patriotism. In fact, Civilisation means Brotherhood.

WHEN the first public meeting of the British and Foreign Bible Society was held at the London Tavern on March 7, 1804, so modest were its expectations that, when, William Wilberforce mentioned £10,000 as a possible maximum income, he was considered a hopeless optimist. And yet its fourth year yielded a revenue of £12,000; two years later the income had grown to £27,000; in its ninth year it was £70,000; while, according to the Society's recently issued report, it is now nearly £240,000. The Society's first foreign version of the Scriptures was a Mohawk-English Gospel of St. John, of which 2,000 copies were issued a century or so ago; up to June, 1817, the versions of the Scriptures printed for the Society, were but 1,800,000 all told, in eighteen different languages; during last year they numbered 5,688,381, and the languages have now grown to 412.

HIS EXCELLENCY the Governor of Madras in concluding his presidential speech at the Madras Industrial Conference, held at Ootacamund in the middle of September last, delivered himself as follows:—

If India is to take her place as an industrial nation, strong in the strength which industrialism and all that it betokens brings, she must demand of her sons (and specially of those in the higher ranks of society) great sacrifices—the uprooting of prejudices long cherished, the demolition of barriers which caste and custom have set up, the manifestation of courage and patience in resolutely striving to achieve, not by the eloquence of pen or tongue but by the sweat of the brow and the labour of the hand. She must ask from them the sacrifice and subordination of self.

And when she has taught them the dignity of labour, she must develop the capacity for combina-

tion and organization, she must insist on the maintenance of high standard of commercial integrity, she must compel the introduction of scientific reform to all phases of life.

The way will be long and the road rough, but the goal is worth the winning.

SWAMI Abhedananda will deliver a special course of lectures under the auspices of the Vedanta Society, at Duryea's Hall, New York City, on Sunday afternoons at 3 o'clock, beginning November 1st. The subjects are: Vedanta and Modern Thought. Healing Power of Mind and Science of Breath. Psychic Phenomena and True Spirituality. How to Gain Self-Mastery. Human Affection and Divine Love. Religious Need of the Twentieth Century. The Law of Karma. Heredity, Transmigration and Reincarnation. Christ in the Light of Vedanta. Swami Abhedananda will hold Yoga classes for members only, on Thursday evenings at 8.15 o'clock, and will give lessons in Breathing, Concentration, Meditation and Yoga Philosophy. He will meet students and friends on Friday afternoons from 3 to 5 o'clock, or at any other time by appointment.

Swami Paramananda will hold services with lecture at the Headquarters of the Vedanta Society, on Sunday mornings at 11 o'clock. A special course of class lectures on the Bhagavad-Gita will also be conducted by Swami Paramananda on Tuesday evenings at 8 o'clock, and he will meet students and friends on Wednesday afternoons from 3 to 5 o'clock, or at any other time by appointment.

#### BENARES RAMAKRISHNA ADVAITA ASHRAMA.

ESTABLISHED 1902.

THE object of the Ashrama is (1) to train young men in Brahmacharya and mould their character after the teachings of Sri Ramakrishna and Swami Vivekananda, (2) to train spiritual and secular educators by encouraging arts and industries and popularising the study of Vedanta and other systems of spiritual thought as interpreted by the above great Teachers, (3) to carry on the work, inaugurated by them, of fraternising the various creeds of the world, knowing them to be only *phases of one Eternal Universal Religion*.

A permanent home has been secured with the kind help of its well-wishers but money is wanted to make necessary repairs of the present building.

Contributions towards the maintenance and repairs of the Ashrama will be thankfully received by Swami Sivananda, Ramakrishna Advaita Ashrama, Laksha, Benares City, U. P.

# Srimad-Bhagavad-Gita.

अथोद्देशोऽध्यायः

THIRTEENTH CHAPTER

अर्जुन उवाच ॥

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

अर्जुनः Arjuna उवाच said :

केशव O Keshava प्रकृतिं the Prakriti पुरुषं the Purusha च and एष also क्षेत्रं Kshetra क्षेत्रज्ञं the the knower of the Kshetra च and एव also ज्ञानं knowledge ज्ञेयं what ought to be known च and एतत् this वेदितुं to know इच्छामि (I) desire.

Arjuna said :

Prakriti and Purusha, also the Kshetra and the Knower of the Kshetra, knowledge, and that which ought to be known—these, O Keshava, I desire to learn.

[ This verse is omitted in many editions. ]

श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ॥

एतद्यो वेत्ति सं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥

XIII. 1.

श्रीभगवान् The Blessed Lord उवाच said :

कौन्तेय O son of Kunti इदम् this शरीरम् body क्षेत्रम् Kshetra इति thus अभिधीयते is called यः who एतत् this वेत्ति knows तद्विदः who know of them तम् him क्षेत्रज्ञः the knower of the Kshetra इति as प्राहुः they call.

The Blessed Lord said :

This body, O son of Kunti, is called Kshetra, and he who knows it is called Kshetrajna by those who know of them ( Kshetra and Kshetrajna ).

[ Kshetra : literally, field ; the body is so called because the fruits of action are reaped in it as in a field. ]

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥२॥

XIII. 2.

भारत O Descendant of Bharata सर्वक्षेत्रेषु in all Kshetras अपि also माम् me च, and क्षेत्रज्ञम् the Kshetrajna विद्धि do thou know क्षेत्रक्षेत्रज्ञयोः of Kshetra and Kshetrajna ज्ञानं which ज्ञानं knowledge तत् that ज्ञानम् (is) knowledge मम by me मतम् is considered to be.

Me do thou also know, O descendant of Bharata, to be the Kshetrajna in all Kshetras. The knowledge of Kshetra and Kshetrajna is considered by Me to be *the* knowledge.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ॥

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥३॥

XIII. 3.

तत् The क्षेत्रम् Kshetra यत् what (is) च and यादृक् what its properties च and यद्विकारि what its modifications यतः from what (causes) च and यत् what (effects arise) सः he (is) च and यः who यत् what प्रभावः (His) powers च and तत् that समासेन in brief मे from me शृणु hear.

What the Kshetra is, what its properties are, what are its modifications, what effects arise from what causes, and also who He is and what are His powers, that hear from Me in brief.

[ That : the true nature of Kshetra and Kshetrajna in all these specific aspects. ]

ऋषिभिर्बहुधा गीतं छन्दोभिर्विबिधैः पृथक् ॥

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥४॥

XIII. 4.

ऋषिभिः By Rishis विविधैः various छन्दोभिः in chants पृथक् distinctive बहुधा in many ways गीतम् has been sung विनिश्चितैः convincing हेतुमद्भिः full of reasoning ब्रह्मसूत्रपदैः in phrases indicative of Brahman च and एव also.

(This truth) has been sung by Rishis in many ways, in various distinctive chants, in

passages indicative of Brahman, full of reasoning, and convincing.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ॥  
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥  
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ॥  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

XIII. 5, 6.

महाभूतानि The great Elements अहंकारः egoism बुद्धिः intellect अव्यक्तं the unmanifested (Mula Prakriti) च and एव also दश ten इन्द्रियाणि the senses एकम् the one (mind) च and पञ्च five इन्द्रियगोचराः objects of sense इच्छा desire द्वेषः hatred सुखम् pleasure दुःखम् pain संघातः the aggregate, the body चेतना intelligence धृतिः fortitude एतत् the सविकारम् with its modifications क्षेत्रम् Kshetra समासेन briefly उदाहृतम् has been thus described.

The great Elements, Egoism, Intellect, and also the Unmanifested (Mula Prakriti), the ten senses and the one (mind), and the five objects of sense; desire, hatred, pleasure, pain, the body, intelligence, fortitude,—the Kshetra has been thus briefly described with its modifications.

[The Sankhyas speak of those mentioned in the fifth Sloka as the twenty-four Tattvas or Principles.

*The great Elements—Mahābhūtas*—pervade all Vikāras, all modifications of matter.

*Aggregate—Samghāta*: combination of the body and the senses.

Desire and other qualities which the Vaiseshikas speak of as inherent attributes of the Atman are spoken of in the sixth sloka as merely the attributes of Kshetra, and not the attributes of Kshetrajna. Desire and other qualities mentioned here stand for all the qualities of the Antah-Karana or inner sense,—as mere mental states. Each of them, being knowable is Kshetra.

The Kshetra, of which the various modifications in their totality, spoken of as "this body" in the first Sloka, has been here dwelt upon in all its different forms, from 'The great Elements' to 'fortitude.']

अमानित्वमदंभित्वमहिंसा क्षान्तिरार्जवम् ॥  
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥

XIII. 7.

अमानित्वम् Humility अदंभित्वं unpretentiousness अहिंसा non-injuriousness क्षान्तिः forbearance आर्जवम्

uprightness आचार्योपासनम् service of the teacher शौचम् purity स्थैर्यम् steadiness आत्मविनिग्रहः self-control.

Humility, unpretentiousness, non-injuriousness, forbearance, uprightness, service of the teacher, purity, steadiness, self-control;

[*Achārya*—one who teaches the means of attaining Moksha.

*Purity*—external and internal. The former consists in washing away the dirt from the body by means of water &c., and the latter—the inner purity of mind—consists in the removal from it of the dirt of attachment and other passions, by the recognition of evil in all objects of sense.]

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ॥

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥

XIII. 8.

इन्द्रियार्थेषु Of sense-objects वैराग्यम् renunciation अनहंकारः absence of egoism एव also च and जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् reflection on the evils of birth, death, old age, sickness and pain.

The renunciation of sense-objects, and also absence of egoism; reflection on the evils of birth, death, old age, sickness and pain;

[*Sense-objects*: such as sound, touch &c., of pleasures seen or unseen.

*Pain*—whether Adhyātmic, i. e., arising in one's own person, or Adhibhōmic, i. e., produced by external agents, or Adhidāivic, i. e., produced by supernatural beings.

*Reflection...pain*—or the passage may be interpreted as—reflection on the evils and miseries of birth, death, old age and sickness. Birth &c., are all miseries, not that they are miseries in themselves, but because they produce misery. From such reflection arises indifference to sense-pleasures, and the senses turn towards the Innermost Self for knowledge.]

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ॥

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥९॥

XIII. 9.

असक्तिः Non-attachment पुत्रदारगृहादिषु with son wife, home, and the rest अनभिष्वंगः non-identification of self इष्टानिष्टोपपत्तिषु in the occurrence of the desirable and the undesirable नित्यम् constant समचित्तत्वम् even-mindedness च and.

Non-attachment, non-identification of self with son, wife, home, and the rest, and

constant even-mindedness in the occurrence of the desirable and the undesirable.

[ *Identification of self*—as in the case of a person who feels happy or miserable when another to whom he is attached, is happy or miserable, and who feels himself alive or dead when his beloved one is alive or dead. ]

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ॥

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥१०॥

XIII. 10.

मयि To me अनन्ययोगेन by Yoga of non-separation अव्यभिचारिणी unswerving भक्तिः devotion विविक्तदेशसेवित्वम् resort to sequestered places जनसंसदि for the society of men अरतिः distaste.

Unswerving devotion to Me by the Yoga of non-separation, resort to sequestered places, distaste for the society of men ;

[ *Resort...places*—favourable to equanimity of mind, so that uninterrupted meditation on the Self, and the like, may be possible.

*Society of men*: of the unenlightened and un-disciplined people, not of the pure and holy, because association with the latter leads to Jnana.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ॥

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥११॥

XIII. 11.

अध्यात्मज्ञाननित्यत्वं Constant application to spiritual knowledge तत्त्वज्ञानार्थदर्शनम् understanding the end of the knowledge of truth एतत् this ज्ञानम् knowledge इति thus प्रोक्तं is declared यत् what अतः to it अन्यथा opposed अज्ञानं ignorance.

Constant application to spiritual knowledge, understanding the end of the knowledge of Truth ; this is declared to be knowledge, and what is opposed to it is ignorance.

[ These attributes—from ' Humility ' to ' Understanding the end of the knowledge of Truth '—are declared to be knowledge, because they are the means conducive to knowledge. ]

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ॥

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

XIII. 12.

यत् Which ज्ञेयं has to be known तत् that प्रवक्ष्यामि I shall describe यत् which ज्ञात्वा knowing अमृतं immortality अश्नुते (one) attains to तत् it अनादिमत् the beginningless परं supreme ब्रह्म Brahman न

neither सत् being न nor असत् non-being उच्यते is called.

I shall describe that which has to be known ; knowing which one attains to immortality ; the Beginningless Supreme Brahman. It is called neither being nor non-being.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ॥

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

XIII. 13.

सर्वतः Everywhere पाणिपादं with hands and feet सर्वतः everywhere अक्षिशिरोमुखं with eyes, heads and mouths सर्वतः everywhere श्रुतिमत् with hearing तत् that लोके in the universe सर्वं all आवृत्य pervading तिष्ठति exists.

With hands and feet everywhere, with eyes and heads and mouths everywhere, with hearing everywhere in the Universe,—That exists pervading all.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ॥

असक्तं सर्वभूत्रैव निर्गुणं गुणभोक्तृ च ॥१४॥

XIII. 14.

सर्वेन्द्रियगुणाभासं Shining by the functions of all the senses सर्वेन्द्रियविवर्जितं (yet) without the senses असक्तं devoid of all attachment or relativity सर्वभूत्रैव sustaining all चैव yet निर्गुणं devoid of Gunas गुणभोक्तृ experiencer of the Gunas च and.

Shining by the functions of all the senses, yet without the senses ; Absolute, yet sustaining all ; devoid of Gunas, yet their experiencer.

बहिरन्तश्च भूतानामचरं चरमेव च ॥

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

XIII. 15.

भूतानां (Of all) beings बहिः without च and अन्तः within अचरं the unmoving चरं the moving एव also च and सूक्ष्मत्वात् because of being subtle अविज्ञेयं (is) incomprehensible दूरस्थं is far च and अन्तिके near च and तत् it.

Without and within (all) beings ; the unmoving and also the moving ; because subtle, It is incomprehensible ; and It is far and near.

[ *Incomprehensible*—to the unilluminated though knowable in Itself.

*Far*—when unknown.

*Near*—to the illumined, because It is their own Self. ]

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ॥  
भूतभर्तृ च तज्ज्ञेयं अशिष्यु प्रभविष्यु च ॥१६॥

XIII. 16.

भूतेषु In beings च and अविभक्तं impartible विभक्तं divided च yet इव as if स्थितं existing भूत-भर्तृ as sustaining beings अशिष्यु devouring प्रभविष्यु as generating च as well तत् it ज्ञेयं is to be known.

Impartible, yet it exists as if divided in beings: It is to be known as sustaining beings; (and) devouring, as well as generating (them).

[ *Devouring*—at the time of *Pralaya*.

*Generating*—at the time of *utpatti* or origin of the universe. ]

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ॥  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥१७॥

XIII. 17.

ज्योतिषां Of lights अपि even ज्योतिः light तमसः darkness परं beyond तत् It उच्यते is said to be ज्ञानं knowledge ज्ञेयं the one thing to be known ज्ञानगम्यं the goal of knowledge सर्वस्य of all हृदि in the heart धिष्ठितम् dwelling.

The Light even of lights, It is said to be beyond darkness. Knowledge, and the One Thing to be known, the Goal of knowledge, dwelling in the hearts of all.

[ *The Light even of lights* :—The Illuminator of all illuminating things, such as the sun &c., and Buddhi &c. Indeed, these latter shine only when illuminated by the Light of the consciousness of the Self. ]

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ॥  
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

XIII. 18.

इति Thus क्षेत्रं Kshetra तथा and ज्ञानं knowledge ज्ञेयं that which has to be known च and समासतः briefly उक्तं have been stated मद्भक्तः my devotee एतत् this विज्ञाय knowing मद्भावाय for my state उपपद्यते is fitted.

Thus Kshetra, knowledge, and That which has to be known, have been briefly stated. Knowing this My devotee is fitted for My state.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ॥  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥१९॥

XIII. 19.

प्रकृतिं Prakriti पुरुषं Purusha च and एव indeed उभौ both अपि also अनादि beginningless विद्धि know thou विकारान् (all) modifications च and गुणान् Gunas च and एव also प्रकृतिसम्भवान् born of Prakriti विद्धि know thou.

Know thou that Prakriti and Purusha—are both beginningless; and know thou also that all modifications and Gunas are born of Prakriti.

[ *Modifications—Vikāras* : From Buddhi down to the physical body. ]

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ॥  
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

XIII. 20.

कार्यकरणकर्तृत्वे In the production of the body and the senses प्रकृतिः Prakriti हेतुः the cause उच्यते is said (to be) पुरुषः Purusha सुखदुःखानां of pleasure and pain भोक्तृत्वे in the experience हेतुः the cause उच्यते is said (to be).

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.

[ *Senses*—five organs of perception, five of action, mind, intellect and egoism.

*Purusha* : the Jiva is meant here.

*Kārya* : The effect, the physical body. *Kāraṇa* : Senses. Some read Kāraṇa, and explain 'Kārya and Kāraṇa' as 'cause and effect.' ]

पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान्गुणान् ॥  
कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥२१॥

XIII. 21.

हि Indeed पुरुषः Purusha प्रकृतिस्थः seated in Prakriti प्रकृतिजान् born of Prakriti गुणान् the Gunas भुंक्ते experiences अस्य its सदसद्योनिजन्मसु of birth in good and evil wombs गुणसंगः attachment to Gunas कारणं the reason.