

WORLD TEACHERS ON EDUCATION

EDITED BY
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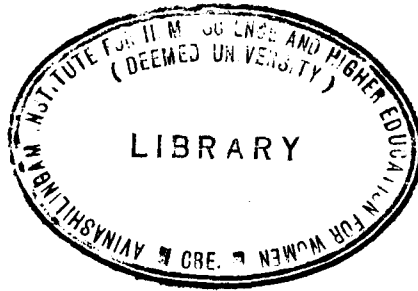
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PREFACE TO THE SECOND EDITION

We are glad to bring out a second edition of this book of World Teachers on Education. This has served a very useful purpose and the students of Education have found in this book material to find out the content and methods of education adopted from ancient to modern India, from the Upanishads to Swami Vivekananda and Mahatma Gandhi. As such, this has been found useful not only to the lay public who are interested in this subject but to all the students and teachers in Teachers Colleges.

Since the publication of the previous edition, the Vidyalaya has grown into a complex of institutions. Today there are four post-graduate colleges namely, a Teachers' College going upto doctorate, a College of Physical Education providing under-graduate and post-graduate courses, an Arts and Science College providing under-graduate and post-graduate courses and a College of Rural Higher Education providing under-graduate and post-graduate courses in Co-operation. In addition, there is a Polytechnic, an Agriculture School, two High Schools, a Teacher Training Institute, an Industrial School and other institutions.

One of the main aspects of Vidyalaya educational system is that as far as possible, all work is done by the students themselves and all the institutions in the Vidyalaya undertake extension work in the surrounding villages. Mahatma Gandhi said that educational institutions should not be islands in society, but must be centres of society from which students and teachers should go into the surrounding villages to serve the people. Swami Vivekananda said that worship of God is not through temples or idols, but by

servicing people particularly the poor and the sick. The Vidyalaya upholds these two great ideals and tries to do whatever is possible in the rural areas around it. In the course of these many years, many schools have been built, roads laid, panchayats helped to provide protected water supply, agriculturists helped to adopt scientific methods of cultivation, better physical health of children induced by better methods of play and sports, short courses in rural and agricultural engineering have been conducted and participation in flood and famine relief work and building houses for harijans have been undertaken.

The great need of our educational system and our educational institutions is inculcation of spiritual ideas along with technological knowledge. Man with mere material knowledge becomes selfish and self-centred. Therefore the present need is to give social purpose to education, so that educated people will not be exploiters of the not so fortunate but be friends and helpers of the poor, the weak and the down-trodden and be dedicated servants of our country and people.

God willing, it is our wish and prayer that the various institutions in the Vidyalaya should, in addition to conducting the courses prescribed in the syllabi take growing part in service to the people around with love, humility and dedication. The excerpts on education culled out from Upanishads, the Gita, the Buddha, Thirukkural, Jesus Christ, Koran, Sri Ramakrishna, Sri Sarada Devi, Swami Vivekananda and Mahatma Gandhi have been a tower of inspiration to us in our daily work. We hope and pray that this inspiration which we have derived from this book will be shared by all those who go through it.

T. S. AVINASHILINGAM

Sri Ramakrishna Mission Vidyalaya
Coimbatore 641020
January 26, 1975.

PREFACE TO THE FIRST EDITION

This collection of passages on Education, from the Great Teachers of the world, is being published in commemoration of the Silver Jubilee of the Sri Ramakrishna Mission Vidyalaya, Coimbatore.

It is a matter of joy and pride that the Vidyalaya, started with one boy on Feb. 3, 1930, has grown into a pioneering educational institution working for the ideals placed before the country by Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi. The Silver Jubilee of the Vidyalaya was celebrated with great enthusiasm on the 17th November, 1955, when Dr. Rajendra Prasad, the President of the Indian Union, delivered the Silver Jubilee address. As mentioned by Sri C. Subramaniam, Minister for Education, Government of Madras, Chairman of the Silver Jubilee Celebration Committee, the Vidyalaya was started by Sri T. S. Avinashilingam and came into existence on the crest of the Freedom Movement led by Mahatma Gandhi, the Father of the Nation. Within four months of its starting, its founder was imprisoned and people wondered how it would survive. The founder had to go to jail successively on three other occasions and many times it appeared as though the repressive measures of the then Government would fall heavily on it. But fortunately that did not happen. It was affiliated to the Ramakrishna Mission in 1934 and in the same year, Gandhiji laid its foundation stone. The inscription in his own handwriting on a picture drawn of him by one of the staff — ‘I hope the boys of the Vidyalaya will be strong in truth and faithful to God’— is one of the most valued possessions of the institution.

In 1937, the Vidyalaya became a full-fledged High School. In 1939, the first Summer Camp on Basic Education was held in the Vidyalaya which ever since has continued to be one of the leading centres of Basic Education in South India. The Basic School was started in 1940, and the Gandhi Basic Training School in 1942. The Rural Dispensary, the Post-graduate Teachers' College, the School of Engineering, the School of Agriculture, the College of Physical Education and the College of Rural Higher Education were started successively in 1949, 1950, 1951, 1956 and 1957. A beautiful Temple was built and dedicated in 1952. Research and extension Departments were opened in 1954 and 1955.

The Vidyalaya has at present about 1100 students in the various sections, out of whom nearly 700 are in residence in its six hostels.

Twenty-five years is not a long period for an institution like the Vidyalaya which exists to deliver the message of the Great Master whose name it bears. It will continue to serve through the centuries, so long as it is true to that message. But a quarter of a century is a long time in the lives of men. This is an occasion for us to remember with gratitude those who have helped the institution, but who unfortunately are no more with us. We would like to make particular mention of Sri V. C. Vellingiri Gounder, Sri T. A. Ramalingam Chettiar, and Sri T. S. Kalyanasundaram, who supported and guided the Vidyalaya since its inception. In the course of these years, many times when it was dark and depressing, we have received guidance from an unseen light, and a hand has stretched out from the dark to give us help and strength. It is faith in this divine power that has sustained the workers in the Vidyalaya.

As was remarked by Dr. Rajendra Prasad, our revered President, an institution is not built of brick and mortar, but on the affections of the people amongst whom it lives and whom it serves. The Vidyalaya has been particularly rich in this affection and we would like to express our warmest gratitude to all those who have helped and served the Vidyalaya all these years.

We are living in stirring times. Throughout the country we see a new hope and courage, and great efforts and achievement in every direction. Our educational institutions should also reflect this growing strength of the nation. Our strength is neither in numbers nor in material possessions. Faith in God and a constant and humble endeavour to find and serve His will should be the unfailing source of our inspiration.

To commemorate the Silver Jubilee of the Vidyalaya, it would be most fitting to collect and publish the thoughts on Education by the Great Teachers of the world. The names that first came into our mind were those of Buddha, Jesus, Mohammad, Sri Ramakrishna, Swami Vivekananda and Mahatma Gandhi. On further thought, passages from some great books of the world, namely the Upanishads, the Gita and Tirukkural were also included. It will be too much to claim that this compilation is either exhaustive or is the best selection that could be made. All we dare to hope is that this humble effort will be found useful and inspiring to those interested in Education.

We should convey our thanks to Swami Ranganathananda, President, Sri Ramakrishna Mission Ashrama, New Delhi, who has greatly helped in the selection of passages from the Upanishads and the Gita, to Dr. Rajammal Devadas, Chief Home Economist of the Government of India, for selecting the passages from the Bible, and to Professor S. A. W. Bokhari of Presidency College, Madras, for his collections from the Koran. We would also like to give our thanks to Sri O. P. Jerath, New Delhi, and Sri V. Sivaraman, Sri Ramakrishna Vidyalaya, for their help in typing the matter.

JUNE 16, 1958.

EDITORS

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THE UPANISHADS

1. INVOCATION

May It (the knowledge of Brahman) protect us together !
May It nourish us together ! May we together acquire energy
(through our study) and may our study make us effulgent ! May
we not hate each other ! Om ! Peace ! Peace ! Peace !¹

May we hear with our ears what is auspicious ! May we see
with our eyes what is auspicious ! May we, strong in limbs and
body, sing the praise of the Highest and enjoy the years allotted
to us !²

2. TWO KINDS OF KNOWLEDGE

There are two kinds of knowledge to be known -- the Higher
and the lower. Of these two the lower knowledge is the Rig-Veda,
the Yajur - Veda, the Sāma - Veda, the Atharva - Veda, Sikshā
(phonetics), Kalpa (rituals), Vyākaraṇa (grammar), Nirukta
(etymology), Chhandas (metre), and Jyotisha (astronomy); and
the Higher Knowledge is that by which the Imperishable Brahman
is attained.³

Those wise men of tranquil minds who live in the forest on
alms, practising penance and meditations, depart, at death, freed
from impurities, through the luminous path, to that place where
dwells that Immortal Imperishable Purusha.

Let a brāhmana, after having examined all the worlds that
are gained by (desire-ridden) works, acquire freedom from desires :
for the uncaused (eternal) cannot be had through the caused (non-
eternal). In order to realise that Eternal, let him, fuel in hand,
approach a guru who knows the spirit of the Vedas and is
established in Brahman.

To the disciple who has thus duly approached him, whose
mind is completely tranquil, and whose senses are controlled, that

wise teacher should indeed impart the science of Brahman, through which one knows the immutable and the true Purusha.⁴

3. ETHICAL PREPARATION

Three classes of Prajāpati's sons lived a life of Brahmacharya with their father: the *dēvas* (gods), the *manushyas* (men), and the *asuras* (demons). The gods, on the completion of their term, said, 'Please instruct us!' He told them the syllable *Da* (and asked), 'Have you understood?' (They) replied, 'We have; you tell us: *dāmyata* — control yourselves.' (He) said, 'Yes, you have understood.'

Then the men said to him, 'Please instruct us.' He told them the same syllable *Da* (and asked), 'Have you understood?' (They) replied, 'We have; you tell us: *datta*—give.' (He) said, 'Yes, you have understood.'

Then the demons said to him, 'Please instruct us.' He told them the same syllable *Da* (and asked), 'Have you understood?' (They) replied 'We have; you tell us: *dayadhvam*—have compassion.' (He) said, 'Yes, you have understood.'

That very thing is proclaimed by the heavenly voice of the cloud, as *Da, Da, Da, dāmyata*, 'Control yourselves, *datta*, 'Give,' and *davadhvam*, 'Have compassion.' Therefore one should learn these three — *dama*, self-control, *dāna*, charity, and *dayā*, compassion.⁵

Now what they call *yajna* (sacrifice) is only Brahmacharya; it is verily by means of Brahmacharya alone that the knower attains that (Truth). And what they call *Ishta* is only Brahmacharya; because it is verily through the worship of Brahmacharya that one attains the Ātman.

Now what people call *Satrāyana* is only Brahmacharya; for it is verily by means of Brahmacharya alone that one attains from the *Sat* (the Real Ātman) the *trāna* (safety) of his self. What people call *mauna* is only Brahmacharya; for it is verily by means of Brahmacharya alone that, having heard about the Ātman, one meditates (*manuie*).⁶

There are three branches of Dharma; Sacrifice, Study and Charity are the first; Austerity alone is the second, and a brahmachāri living in the house of the Teacher, rigorously disciplining his body in the Teacher's house, is the third. All these attain to the worlds of the Virtuous.⁷

The Self-existent Lord created the sense-organs (of man) with the defect of an out-going tendency; therefore man perceives only outer objects with them and not the Inner Self. A certain wise one, desirous of Immortality, turns the vision inward and perceives the Inner Self. Children (persons of un-developed minds) pursue outer pleasures; and they fall into the widespread net of death; but the wise ones, having known the nature of Immortality, do not seek, in this world, the Eternal in the fleeting.⁸

4. THE TWO PATHS — THE GOOD AND THE PLEASANT

One thing is the good; another, verily, is the pleasant. Both of these, having different ends, bind man. It goes well with him who, of the two, takes the good; but he who chooses the pleasant misses the end. Both the good and the pleasant approach man. The wise one scrutinises them well and discriminates. He, verily, prefers the good to the pleasant; but the fool chooses the pleasant, prompted by love of profit and pleasure. O Nachiketas, after pondering well the nature of desires that appear pleasant and delightful, you have totally renounced them. Even though available, you have not taken the crooked way of abounding wealth, in which perish many men. Wide apart and leading to different ends are these two known to be: ignorance and what is known as Knowledge. I regard you, O Nachiketas, as one who desires Knowledge; for even many pleasures could not tempt you away.⁹

Fools dwelling in darkness, but thinking themselves wise and learned, go round, by various tortuous paths, like the blind led by the blind. The truth about the Beyond never reveals itself to a childish mind, intoxicated and deluded by the infatuation of

wealth. 'This sense world alone exists, and there is nothing beyond', thus thinking, he comes again and again under my (Death's) sway.¹⁰

Many there are who do not get the opportunity to even hear of the Ātman (Self). And many, though hearing, do not comprehend *It*. Wonderful is Its teacher and skilful the pupil, wonderful indeed is Its knower taught by an able teacher. This Ātman, when taught by an inferior person, is not easily comprehended, because it is the subject of diverse conclusions. But when taught by one who has realised his oneness with the Ātman, there can remain no more confusion about It. The Ātman is subtler than the subtlest and not to be known through argumentation. This (Knowledge of the Ātman) cannot be attained by argumentation. It becomes easy of comprehension, O dear one, when taught by another. You have attained this Knowledge. You are, indeed, one of true resolve; may we have more seekers like you.¹¹

The fulfilment of desires, the foundation of the universe, the endless fruits of sacrifices, the consummation of fearlessness, that which is adorable, great and vast — all this state you have seen; yet, being wise, you have, with firm resolve, renounced everything. The wise man realising by means of inward concentration on the Ātman, that ancient, effulgent One, who dwells in the inaccessible cavity of the buddhi, and who is hard to be seen, and mysterious and hidden, indeed, leaves all joy and sorrow far behind. The mortal who has heard and comprehended this well, rejoices, having separated this Ātman, the very soul of Dharma, from all non-Ātman elements and realising this subtle essence, and obtaining that which is the source of all joy; verily, the door to Truth is open for Nachiketas, I deem.¹²

5. THE QUARREL OF THE SENSES

Once the five senses quarrelled amongst themselves, as to who was the best — each one saying, 'I am the best', 'I am the best.' They (the senses) having gone to Prajapati, their father, said to him:

‘Sir, who is the best amongst us?’ He said to them: ‘He, on whose departure, the body will look the worst, that amongst you is the best.’

The organ of speech went out of the body; and having stayed for a year, it came back and asked: ‘How have you been able to live without me?’ ‘Yes,’ they replied; ‘just like the dumb, not speaking, but with breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind.’ Speech (then) entered (the body).

The organ of sight went out; and having stayed away for a year, it came back, and asked: ‘How have you been able to live without me?’ ‘Yes,’ they replied; ‘just like the blind, not seeing, but breathing with the breath, speaking with the speech, hearing with the ear and thinking with the mind.’ The eye (then) entered.

The organ of hearing went out; and having stayed away for a year, it came back and asked: ‘How have you been able to live without me?’ ‘Yes,’ they replied; ‘just like the deaf, not hearing, but breathing with the breath, speaking with the speech, seeing with the eye, and thinking with the mind.’ The ear (then) entered.

The manas (thinking power) went out; and having stayed away for a year, it came back and asked: ‘How have you been able to live without me?’ ‘Yes,’ they replied; ‘just as children, without manas, but breathing with the breath, speaking with the speech, seeing with the eye, and hearing with the ear.’ The manas then entered.

Now the prāna (the vital air) just going to depart, tore up the other senses,—just as a spirited horse might tear up the pegs to which he is tethered. They (then) gathered round him and said: ‘Sir, rule over us; you are the best of us; do not depart.’

Then speech said to him: ‘If I am the richest, you are that richness’. Then the eye said to him: ‘If I am firmness, you are that firmness.’ Then the ear said to him: ‘If I am prosperity,

you are that prosperity.' Then the manas said to him: 'If I am the receptacle, you are that receptacle.'

And people do not call them 'speech', 'eye', 'ear', or 'manas'; they call them prāna (vital air), for prāna is all these.¹³

6. ULTIMATE REALITY

That (Brahman) is *pūrnam* (infinite), and this (the universe) is infinite. The infinite arises from the infinite. Taking away the infinitude of the infinite, the infinite alone remains.

Kahola Kaushītakeya then asked Yājñavalkya: Explain to me, O Yājñavalkya, the Brahman which is immediate and direct, the Ātman which is the innermost Self of all.

This is your Ātman the innermost Self, (replied Yājñavalkya). Which, O Yājñavalkya? (asked Kahola). Replied Yājñavalkya: That which transcends hunger and thirst, grief, delusion, decay and death; realising this very Ātman, the wise ones (Brāhmanas) renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore having known all that knowledge, the wise one should try to live upon the strength (which comes of that knowledge); having known all about this strength as well as knowledge, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Everything except this is perishable.¹⁴

7. HE PERVADES ALL

He, the Supreme Lord is all pervading, luminous, bodiless, without scar or sinews, pure and by evil unpierced; He, the Seer, omniscient, transcendent and Self-existent, has duly allotted to the eternal World-rulers their respective duties.¹⁵

This is the Truth : As, from a blazing fire, sparks essentially akin to it fly forth by the thousand, so also, my good friend, do various beings come forth from the Imperishable Brahman and unto Him again return. He is the self-luminous and formless Purusha, uncreated and existing both within and without. Devoid of prāna and mind is He, pure, and higher than the imperishable primordial Nature.¹⁶

The Purusha alone is verily this universe consisting of action and knowledge. One who knows this Brahman — the Supreme and Immortal, hidden in the cavity of the heart — cuts asunder, O friend, in this very life, the knot of ignorance.¹⁷

(By means of the Higher knowledge), the wise behold everywhere that Brahman, which cannot be seen or seized, which has no cause or attributes, no eyes, or ears, no hands or feet; which is eternal, infinite, all-pervading and extremely subtle; which is imperishable and the source of all beings.

As the spider sends forth and draws in its thread, as plants grow on the earth, as hair grows on the head and body of a living man — so does everything here in the universe arise from the Imperishable Brahman.

Brahman expands by means of thought (tapas), whence primal matter is produced; from primal matter, Prāna; from Prāna, manas; from manas, the primal elements; from the primal elements, the worlds; thence actions; and from actions, their indestructible fruits.

He who knows all and understands everything, whose austerity consists of knowledge — from Him are born the cosmic mind, name, form and food (matter).¹⁸

As a spider moves along the thread (it produces), and as from a fire, tiny sparks fly in all directions, so from this Ātman emanate all prānas, all worlds, all gods and all beings. Its secret name (Upanishad) is Satyasya Satyam (The Truth of truth). The vital force (prāna) is truth, and This (Ātman) is the Truth of that.¹⁹

Salutations to that luminous One, who is in fire, who is in water, who is in plants, who is in trees and who has pervaded the whole universe.²⁰

.... He, (the Supreme Being), made bodies with two feet, He made bodies with four feet. He entered the bodies as a bird (the subtle body). On account of his dwelling in all bodies (puras), He is called the Purusha. Verily, there is nothing that is not covered by Him, nothing that is not pervaded by Him.

(He) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord through Māyā assumes various forms. To him are yoked organs (like horses) in tens and hundreds. He *is* the organs; He *is* ten, thousands, nay, many and infinite. This Brahman is without prior or posterior, without interior or exterior. This Ātman is Brahman, the Unity of all Experience.²¹

This is the eternal Asvattha Tree with its root above and branches below. That, verily is called the Luminous; That is Brahman, and That alone is called the Immortal. In That, all worlds are contained, and none indeed can pass beyond That. This (Ātman), verily, is That.²²

The One Ātman, though ever stirring, is swifter than the mind. The devas (the senses) cannot reach It, for It moves ever ahead of them. Though standing still, It overtakes others who are running. Because of the Ātman, Mātarisvan, (the cosmic soul) sustains the activities of all. It moves and moves not; It is far and likewise near. It is inside everything; It is also outside everything.²³

8. GOD AND THE SOUL

Two Birds, of beautiful plumage and most friendly to each other, closely cling to the same tree. One of them eats the sweet and bitter fruits; the other looks on without eating. On the same tree (of the body), the Purusha (the individual soul) sits, absorbed (in his worries), and getting deluded, grieves helplessly. But when

he beholds the other, the Lord worshipped by all, and His glory, he becomes free from grief. When the seer beholds the self-luminous Creator, the Lord, the Purusha, the very source of primal Nature, then he, the wise one, shaking off good and evil, and becoming stainless, attains the Supreme Unity.²⁴

That which is supremely transcendent is formless and free from misery. They who know It become immortal; but others, indeed, have to suffer misery alone. All faces are His faces; all heads, His heads; all necks, His necks. He dwells in the hearts of all beings. He is the all-pervading Bhagavān; therefore He is the omnipresent and benign Lord. The Ātman, indeed, is the mighty Lord; He is the imperishable light that controls everything. He guides the heart (satva) of beings towards this extremely pure state (of spiritual liberation).

The Purusha (the Infinite Being), assuming a form of the size of a thumb, through the limitation of emotion, intellect and will, ever dwells in the hearts of men as their Inner Self. Those who realise this become immortal. The Purusha has a thousand heads, a thousand eyes, and a thousand feet. Enveloping the whole universe on all sides, He extends beyond it (as well). The Purusha alone is all this — what has been and what will be. He is also the Lord of Immortality and of whatever grows by food (matter). His hands and feet are everywhere; He exists compassing all. Himself devoid of senses, He shines through the functions of the senses. He is the Lord of all, the ruler of all, the refuge of all and the friend of all.

The Swan, the ruler of the whole world, of all that is moving and unmoving, is the soul sporting within the city of nine gates (the body), as also without. Grasping without hands, hasting without feet, seeing without eyes, and hearing without ears, He knows whatever is to be known; but there is no one who knows Him. They call Him the foremost, the great Infinite Purusha.

The Ātman, smaller than the smallest and greater than the greatest, is hidden in the heart of this creature. The wise one, free from desires and purified in his being, beholds the glory of the Lord and becomes free from grief.²⁵

He is without a body or organs ; none like unto Him is seen, nor superior (to Him). The Vedas speak of His exalted power innate in Him and of diverse forms and also of His omniscience and might and action.²⁶

The One luminous Being is hidden in all creatures. He is all-pervading, the inmost Self of all creatures, the guide behind all actions, and abides in all things. He is the Witness, the absolute Pure Consciousness, free from the gunas (of Prakriti, Nature). He is the one controlling Power who makes the one seed of the inactive many (Prakriti) manifold. Those wise ones who realize Him in their own selves — to them belongs eternal happiness, and to none else. He is the eternal among the eternal, and the Conscious among all that are conscious. Though one, He fulfills the desires of the many. He, the cause of all, is comprehensible through the discipline of Sāṅkhya (philosophy) and Yoga (spiritual practice). On realizing Him, one is released from all fetters.²⁷

9. THE TRUE SELF

The Disciple asked: By whose will directed does the mind proceed to its object? At whose command does the prāna (life energy) proceed, in advance of all, to do its functions? At whose will do men utter speech? Who is the luminous Being that directs the eyes and ears?

The Teacher replied: It is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life and the Eye of the eye. Releasing the Ātman (from the non-Ātman of body, etc.) and becoming detached, the wise attain to Immortality. The eye does not go thither, nor speech, nor the mind. We do not know It (The Ātman); neither do we know how anyone can teach This (Ātman). It is other than the known; It is beyond the unknown. Thus have we heard from those of old who taught it to us.

That which cannot be expressed by speech, but by which speech (itself) is expressed — That alone know thou to be Brahman, and not this (not-Self) which people here worship. That which

cannot be apprehended by the mind, but by which they say, the mind (itself) is apprehended — That alone know thou to be Brahman, and not this (not-Self) which people here worship. That which cannot be perceived by the eye, but by which the eye (itself) is perceived — That alone know thou to be Brahman, and not this (not-Self) which people here worship. That which cannot be heard by the ear, but by which the hearing (itself) is perceived — That alone know thou to be Brahman, and not this (not-Self) which people here worship. That which cannot be smelt by the breath, but by which the breath (itself) smells an object — That alone know thou to be Brahman, and not this (not-Self) which people here worship.²⁸

The knowing Self is not born ; nor does It die. This Ātman has not sprung from anything ; nor has anything sprung from It. Birthless, eternal, everlasting, and ancient is This. It is not killed when the body is killed. If the killer thinks he kills and if the killed thinks he is killed, neither of these knows the truth ; for the Ātman neither kills nor is killed. The Ātman, smaller than the smallest, greater than the greatest, is hidden in the hearts of all living creatures. One who is free from desires beholds the majesty of the Ātman through the purification of the senses and the mind and (thus) attains freedom from grief. Though sitting still, It travels far ; though lying down, It goes everywhere. Who but myself (the wise Yama) can know the luminous Ātman who rejoices (from the relative standpoint) and rejoices not (from the absolute standpoint)? The wise one, having realised the Ātman, Itsself vast, all-pervading and bodiless, but dwelling within impermanent bodies, does not grieve.

This Ātman cannot be attained by the study of the Vedas, or by intelligence, nor by much hearing of sacred lore. It is attained by him alone whom It chooses. To such a one the Ātman reveals Its own form. He who has not first turned away from wicked conduct, who is not calm, tranquil and concentrated, and whose mind is not serene, cannot attain this Ātman. (But when backed by these virtues), one attains It through Prajnāna (spiritual realisation).²⁹

Know the Ātman as the master of the chariot, the body as the chariot, the buddhi as the charioteer, and the manas as the reins. The senses, they say, are the horses, and the sense objects, the roads. The wise call the Ātman the 'enjoyer' when it is united with the body, senses, and manas.

Like the untamed horses of a charioteer are the uncontrolled senses of that man whose buddhi is unenlightened and whose manas is always unsteady. Like the tamed horses of a chariot, on the other hand, are the controlled senses of that man whose buddhi is enlightened and manas always steady.

He does not attain the goal but enters the round of births and deaths whose buddhi is unenlightened, and manas unsteady and always impure. He, on the other hand, attains the goal and is not re-born whose buddhi is enlightened and manas steady and always pure. He who has enlightened intelligence as his charioteer and has the reins of his manas firmly in his grasp, attains the end of his (spiritual) journey — the supreme state of the Universal Being (Vishnu).

Superior to the senses are the sense objects; superior to the sense objects is the manas; superior to the manas is the intellect; superior to the intellect is the cosmic mind; superior to the cosmic mind is the Unmanifest (Nature); and superior to the Unmanifest Nature is the Purusha (the Self). Superior to the Purusha there is nothing; That is the consummation; That the Supreme Goal.

The Ātman existing in all beings, being hidden, does not shine forth; but It is realised by subtle seers through their one-pointed and subtle buddhi. The wise man should merge speech in manas and manas in buddhi. He should merge buddhi in the Cosmic Mind, and the Cosmic Mind in the Tranquil Ātman. Arise! Awake! Approaching the great ones, learn (the Truth). Like the sharp edge of a razor is that path of (Truth), so the wise say — hard to tread and difficult to cross. Having realized the Ātman, which is beyond sound, beyond touch, formless, undecaying, and likewise

beyond taste, eternal, odourless, without beginning and end, beyond the Mahat (the Cosmic Mind), and unchanging, one is freed from the jaws of death.³⁰

Take the great weapon of the Upanishad for a bow, fix upon it the arrow sharpened by meditation. Then having drawn it back (from sense objects) with a mind directed to the Supreme, hit, O my good friend, that very target, the Imperishable One. Pranava (Om) is the bow; the Ātman is the arrow; Brahman is said to be the target. It is to be hit by one who has an undistracted mind. (And having hit,) let him be one with Brahman, as the arrow with the target.

In whom are woven heaven, earth, and the space between, and the manas with all the sense organs, know that one Ātman alone and give up all other talk; He is the bridge to Immortality. Manifesting in diverse ways (through the movements of the senses), He exists within the heart, where the arteries meet, like the spokes fixed in the nave of a chariot wheel. Meditate on the Ātman as Om. Hail to you! May you cross beyond the sea of darkness!

He who knows all and comprehends all, whose glory is this universe — He, the Ātman, is established in the luminous ether in the buddhi, the abode of Brahman. Assuming the form of the manas and directing the body and the senses, He dwells within the body, residing in the heart. By Vijnāna (the knowledge of the Unity of the One and the Many), the wise behold everywhere and in everything the blissful and the immortal form of the luminous One. The fetters of the heart get broken, all doubts get shattered, and exhausted become the fruits of actions when He, who is (both) the One and the Many, is realised.³¹

This Ātman cannot be attained by the weak; it cannot be attained through listlessness or through austerity which is not authentic. But the wise man who strives by means of these aids (of strength, vigilance and inward austerity), his soul enters the Abode of Brahman.³²

This Ātman is the bund, the embankment, for the non-destruction of these worlds. This bund is not crossed by Day and Night, nor by old age, death or sorrow, nor by good or evil deed ; all evils turn away from it. For this World of Brahman is unsmitten by any evil.

Therefore, having reached this bund, one who is blind ceases to be blind; one who is hurt ceases to be hurt ; one who is afflicted ceases to be afflicted. Therefore, when this bund has been reached, even Night becomes transformed into Day; for ever-illuminated is this World of Brahman.

Those who realise this World of Brahman by Brahmacharya, to them alone belongs this World of Brahman. For them there is perfect freedom of movement in all the worlds.³³

10. SPIRITUAL REALIZATION

Just as, here, the world obtained by means of actions perishes, so also does perish the other world acquired by virtuous deeds. In this world, those who depart without realizing the Ātman and the true desires (proceeding from the Ātman) become dependent in all the worlds. While those who depart from here, after having understood the Ātman and the true desires, become independent in all the worlds.³⁴

The enjoyer (jīva), the objects of enjoyment, and the Ruler (Isvara) — the triad described by the knowers of Brahman — all this is nothing but Brahman. This Brahman alone, which abides eternally within the Ātman, should be known. Beyond It, truly, there is nothing else to be known.

The (visible) form of fire, while it lies latent in its source (the fire-wood), is not perceived; yet there is no destruction of its subtle form. That very fire can be brought out again by means of (persistent) rubbing of the wood, its source. In like manner, the Ātman, which exists, like fire, in two states, can be grasped in this very body by means of Om. By making the body the lower piece of wood, and Om the upper piece, and through the practice of the friction of meditation, one perceives the luminous Ātman, hidden like fire in the wood.

As oil (exists) in sesame seeds, butter in milk, water in river-beds, and fire in wood, so the Ātman is realised (as existing) within the self, when a man looks for It by means of truthfulness and austerity — when he looks for the Ātman, which pervades all things as butter (pervades) in milk, and whose roots are Self-Knowledge and austerity. That is the Supreme Brahman taught by the Upanishad.³⁵

Know, then, that Prakriti (Nature) is māyā (appearance), and that the Great God, however, is the Lord of māyā. The whole universe is filled with objects which are parts of His being. By truly realising Him who, though one, dwells in prakriti, in its unmanifested and manifested aspects, and in whom this whole world dissolves and is recreated — by realising Him who is the Lord, the bestower of blessings, the Adorable God, one attains this supreme peace.³⁶

In the immutable, infinite, Supreme Brahman remain hidden the two: knowledge and ignorance. Ignorance leads to the perishable, and knowledge to Immortality. Brahman, who controls both knowledge and ignorance, is different from both.³⁷

Thou art the woman, Thou art the man; Thou art the youth and the maiden too. Thou as an old man totterest along on a staff; it is Thou alone who, being born, assumest universal forms.³⁸

One who beholds all beings in the Ātman, and the Ātman in all beings, does not, for that reason, hate anyone. When, to the knowing one, all things have verily become the Ātman, what delusion, what sorrow, then, can there be for him who beholds that Supreme Oneness?³⁹

He who knows the Ātman, the near one, the Lord of the past and the future, who, as the soul, experiences the fruits of action, will not conceal himself from others (resort to devious ways of life and conduct). This, verily, is That.⁴⁰

Whence rises the sun and whither it goes to set, in whom all the divinities are contained, and whom nothing can ever transcend; This, verily, is That.

What is here (in this world), the same is there (in the world beyond); and what is there, the same is here. He goes from death to death who sees the slightest difference here.

By the (pure) mind alone is Brahman to be realised ; then one does not see here any difference whatsoever. He goes from death to death who sees the slightest difference here.

As rainwater falling on a mountain peak runs down the hills in all directions, even so the one who sees the entities as different (from Brahman) verily runs after them in all directions.

As pure water poured into pure water becomes pure like unto it, so becomes the self of one who knows the Ātman, O Nachiketas.⁴¹

The Brahman is known when It is realised in every state of consciousness; for by such Knowledge one attains Immortality. By the Ātman one obtains strength; by Knowledge, Immortality.

If one knows the Ātman in this life, the truth of existence is then attained ; but if he does not know It here, great shall be his loss. Realizing the Ātman in every being, and relinquishing (thereby) this world (of appearances), the wise become immortal.⁴²

This Ātman, resplendent and pure, whom the sinless sannyāsins behold residing within the body, is attained by unceasing practice of truthfulness, austerity, right knowledge and continence.

Truth alone triumphs, not untruth. By truth is the path laid out, the Way of the Gods, on which the seers, with desire fulfilled, advance towards the Highest Abode of the True.

That Brahman shines forth, vast, self-luminous, inconceivable, subtler than the subtlest. He is farther than the farthest, and yet is here, very near at hand. He is here itself, dwelling in the cavity of the heart of conscious beings.

Brahman is not grasped by the eye, nor by speech, nor by the other senses, nor by penance or good works. When one becomes

inwardly pure through the utter purity of his understanding, he realises Him, the undivided, in the depth of meditation.⁴³

If one is able to realize Brahman here, before the falling off of his body, (then he is liberated from all bonds); if not, he is liable to be embodied again in the created worlds.⁴⁴

The wise man ceases to grieve, knowing his Ātman to be distinct from the senses which have their separate origins and which have their rising and setting (in the waking and sleep states).

Beyond the senses is the manas, beyond the manas is the buddhi, higher than the buddhi is the cosmic mind, higher than the cosmic mind is the Unmanifest (Prakriti).

Beyond the Unmanifest is the Purusha, all - pervading and imperceptible. Realizing Him, the embodied soul becomes liberated and attains Immortality.

His form is not an object of vision; no one beholds Him with the eye (or the senses). He is revealed by the perfectly tranquil buddhi in the depth of spiritual awareness. Those who know this become immortal.

When the five instruments of knowledge (the senses) stand still, together with the manas, and when the buddhi also does not move, that is called the Supreme State.

This, the firm control of the senses, is what is called Yoga. One must then be vigilant; for yoga (in its practice stage) can be both acquired and lost. The Ātman cannot be attained by speech, nor by the manas, nor by the eye. How else can It be realised than through him who affirms that *It is*? When all the desires that reside in the heart fall away, then the mortal becomes immortal and attains Brahman in this very life. When all the knots of the heart are destroyed in this very life, then the mortal becomes immortal; this much indeed is the teaching (of all the Upanishads). There are one hundred and one nerves of the heart, one of which (the Sushumna) pierces the crown of the head. Going upward by it, a man (at death) attains immortality. But when his prāna passes out by other nerves, going in different directions, then he is liable to be reborn in the world.⁴⁵

11. NATURE OF BLISS

The following is an enquiry into the nature of bliss. Suppose there is a youth, a good youth, well educated, hopeful, physically fit and mentally strong. Let him command the whole earth full of wealth: This is the unit of human bliss. This bliss of man multiplied a hundredfold is the unit of bliss of the human *Gandharvas*, and which also equals the bliss of a *Srotriya* (one who knows the spirit of the scriptures) who is unsmitten by desires. This bliss of human *Gandharvas* multiplied a hundredfold is the unit of bliss of *Deva Gandharvas*, and which also equals the bliss of a *Srotriya* who is unsmitten by desires. This bliss of *Deva Gandharvas* multiplied a hundredfold is the unit of bliss of the manes (pitris) whose worlds continue long, and which also equals the bliss of a *Srotriya* who is unsmitten by desires. This bliss of the manes whose worlds continue long multiplied a hundredfold is the unit of bliss of the gods born in the *Devaloka*, and which also equals the bliss of a *Srotriya* who is unsmitten by desires. This bliss of the gods born in the *Devaloka* multiplied a hundredfold is the unit of bliss of the *Karmadevas* (gods who have become so by their *karma*), and which also equals the bliss of a *Srotriya* who is unsmitten by desires This bliss of the *Devas* multiplied a hundredfold is the unit of bliss of *Indra*, and which also equals the bliss of a *Srotriya* who is unsmitten by desires. This bliss of *Indra* multiplied a hundredfold is the unit of bliss of *Brihaspati*, which also equals the bliss of a *Srotriya* who is unsmitten by desires. This bliss of *Brihaspati* multiplied a hundredfold is the unit of bliss of *Prajāpati*, and which also equals the bliss of a *Srotriya* who is unsmitten by desires. This bliss of *Prajāpati* multiplied a hundredfold is the unit of bliss of Brahman, and which also equals the bliss of a *Srotriya* who is unsmitten by desires. He who is in the *Purusha* and he who is in the sun are one. He who knows thus, leaving this world, approaches this Ātman consisting of matter, approaches this Ātman consisting of energy, approaches this Ātman consisting of thought, approaches this Ātman consisting of knowledge, approaches this Ātman consisting of bliss. In

elucidation of this there is the following Vedic hymn : That from which speech and thought recoil unable to grasp It, realizing that Bliss of Brahman, man becomes free from all fear.⁴⁶

12. THE STORY OF NACHIKETAS

Vājasravasa, desiring rewards, performed the (Visvajit) sacrifice donating all his wealth. He had a son named Nachiketas.

Seeing the gifts distributed (at the sacrifice), Nachiketas, though still a boy, experienced an accession of Sraddha (faith) in his heart ; and he said to himself : Joyless, indeed, are the worlds to which he goes who donates such cows as are no longer able to drink, to eat, to give milk, or to calve.

He said to his father : Father ! To whom will you give me ? He said this a second and a third time. Then his father replied (in anger) : Unto Death will I give you.

(Nachiketas pondered) : Among many (of my father's wards) I am the first ; or among many I am the middling. (But certainly I am never the last.) What purpose of the King of Death will my father serve today by thus giving me away to him ?

(And Nachiketas said to his now repentant father) : Look back and see how it was with those who went before us, and observe how it is with those who are now with us. A mortal ripens like corn (and dies), and like corn he springs up again. (And Nachiketas proceeded to the abode of Yama, the king of Death.)

Verily, like fire, a brāhmana guest enters a house; the householder pacifies him (by due hospitality). Bring water (to wash his feet), O King of Death, (say Yama's relatives).

In whose house a brāhmana dwells fasting, of that foolish house-holder, his hopes and expectations, the reward of his intercourse with good people, the merit of his kindly speech, the results of his sacrifice and philanthropic deeds, and his cattle and children, all perish.

Yama said: O brāhmana, salutations to you! You are a venerable guest and have dwelt in my house three nights without eating. May all be well with me. In view of all this, choose now three boons, one for each night.

Nachiketas Said: O Death, may my father be calm, cheerful, and free from anger towards me! May he recognise me and greet me when I shall have been sent home by you. This I choose as the first of the three boons.

Yama Said: Through my favour, your father, Auddālaki Aruni, will recognise you and be again toward you as he was before. After having seen you freed from the jaws of death, he will sleep peacefully at night and bear no anger against you.

Nachiketas said: In the Heavenly World there is no fear whatsoever. You, O Death, are not there, nor is one afraid of old age (there). Leaving behind both hunger and thirst, and out of the reach of sorrow, man rejoices in Heaven.

You know, O Death, that Fire-sacrifice which leads to Heaven. Explain it to me who am full of faith, how the inhabitants of Heaven attain immortality. This I ask as my second boon.

Yama then told him about the Fire, which is the origin of the worlds, and what bricks were to be gathered for the altar, and how many, and how the sacrificial fire was to be lighted. Nachiketas, too, repeated all this as it had been told him. Then Yama, being pleased with him, spoke again.

The high-souled Death, being well-pleased said to Nachiketas: I will now give you another boon: this Fire shall be named after you. Take also from me this many-coloured garland.

He who has performed three times this Nachiketas sacrifice, having been instructed by the three (mother, father, and the teacher), and also has performed his three duties (sacrifice, study and charity), overcomes birth and death. He who, having known the three, has performed three times the Nachiketas sacrifice, throws off, even in this life, the chains of death and, overcoming grief, rejoices in Heaven.

Nachiketas said: When a man is dead, there is this doubt: Some say that he exists; others, that he does not. This I should like to know, taught by you. This is the third of my boons.

Yama said: On this subject even the gods of yore had their doubts. This is not easy to understand, being a subtle truth. Choose another boon, O Nachiketas. Do not press me; release me from this boon.

Nachiketas said: O Death, even the gods, you have declared, had their doubts on this subject, and that it is not easy to understand. But another teacher like you cannot be found, and surely no other boon is comparable to this.

Yama said: Choose sons and grandsons who shall live a hundred years; choose cattle, elephants, gold and horses in plenty. Choose a vast domain on earth; and live here as many autumns as you desire; whatever desires are difficult to obtain in this world of mortals, choose them as you wish; these fair maidens, along with chariots, and musical instruments — men cannot obtain these — I give them to you and they shall wait upon you. But O Nachiketas, please do not ask me about death.

Nachiketas said: But, O Death, these endure only till the morrow; moreover, they exhaust the vigour of all the sense-organs. Even the longest life is short indeed. Keep your dances and songs for yourself please.

Wealth can never make man happy. Yet, now that I have seen thee, I shall have no lack of wealth and long life. Therefore, the boon that I have asked is alone acceptable to me.

Who among decaying mortals here below, having approached the undecaying immortals, and getting awakened to the truth, would exult in mere length of life, after contemplating (the vanity of) the pleasures arising from beauty and song? Tell me, O Death, about the truth of the Hereafter about which men have doubts. Nachiketas shall not choose any other boon but the one that is so wrapped in mystery.⁴⁷

13. THE STORY OF SVETAKETU

Om! There was one Svetaketu, the grandson of Aruna. His father said to him: 'Svetaketu, go and live as a student under a teacher; for, there is none of our family who, not studying the Veda, lives the life of a nominal Brāhmana.' Going out at the age of twelve, Svetaketu came back at the age of twenty-four, having studied all the VEDAS, highly conceited, considering himself well-read, and arrogant. His father said to him: 'Svetaketu, since thou art so conceited, considering thyself well-read, and arrogant, — didst thou ask for that instruction by which the unheard becomes heard, the unthought becomes thought, and the unknown becomes known?'

'How can there be such an instruction, Sir?'

'Just as by a single clod of clay all that is made of clay becomes known, — all modification being only a name based upon words, the truth being that all is *clay*. And just as, my dear, by a single ingot of gold, all that is made of gold becomes known, — all modification being only a name based on words, the truth being that all is *gold*. And just as by a single pair of nail-scissors, all that is made of iron becomes known, — all modification being only a name based upon words, the truth being that all is *iron*; thus, my dear, is that instruction.'

Svetaketu replied: 'Surely, those venerable men did not know this; for, if they had known it, how did they not tell it to me? Sir, you yourself, please tell it to me.'

'So be it, my dear son', said his father.⁴⁸

'In the beginning, my dear son, this (whole universe) was only pure Being, one without a second. Some say that in the beginning this was non-being alone, one, without a second; and from that ASAT, non-being, the SAT, being, was born.' 'But how, my dear son, could it be so?' he continued; 'how could Being be born from Non-being? In fact this (Universe) was Being alone in the beginning, one, without a second.'

It thought: 'May I be many, may I grow forth!' projected Fire. That Fire thought: 'May I be many, may I grow forth!' It projected water.

That water thought: 'May I be many, may I grow forth!' it projected food (earth : matter).⁴⁹

This luminous Being thought: 'Well, I shall enter into all those three *devatas* (Fire, Water and Earth) by means of this Living Self (*jīvātman*) and shall assume diverse names and forms.'⁵⁰

'Man is made up of sixteen parts. For fifteen days do not eat anything; drink as much water as you like. The vital energies are composed of water; of him who drinks no water, they will be destroyed.' For fifteen days, he did not eat; and then he approached him, and said, 'Sir, what shall I say?' 'The *Riks*, the *Yajus* and the *Sāmans*', (he replied). 'They do not occur to me. (I do not remember them), Sir,' (he said).

He said to him, 'Just as, my dear, of a great lighted fire, if a single cinder, of the size of a fire-fly, be left, it would not blaze up beyond that, thus, my dear, of thy sixteen parts, only one part is left (due to the fasting); and hence by this thou dost not remember the Vedas. Now eat; then thou wilt understand me.' Then he ate and approached his father. Whatever he asked him, he remembered it all.

Then he said to Svetaketu: 'Just as of a great lighted fire, if a single cinder, of the size of a fire-fly, be left, and if people light it up by adding grass to it, it would blaze up all the more. Thus, my dear, of thy sixteen parts, only one part was left; and that being lighted up with food, blazed up: and by that, thou rememberedst the Vedas.'⁵¹

'Just as a bird tied by a string, having flown in various directions, and finding no resting place elsewhere, settles down at the very place to which it is fastened; — so also the mind, flying in various directions and finding no resting place elsewhere, settles down at *Prāna* (vital force); because, my dear, the mind is fastened to *Prāna*. All these creatures, my dear, have Being for their source, Being for their support, and Being for their resting place.

Now, that which is this subtle essence, — All this (universe) has its Self in That. That is the True; That is the Ātman; That thou art, O Svetaketu.’⁵²

‘Please, Sir, explain to me further.’

‘Just as, my dear, the bees make honey, by collecting the juices of distant trees, and then reducing the juices to one form; and just as those juices have no discrimination as ‘I am the juice of this tree, I am the juice of that tree’; in the same manner, my dear, all these creatures, having reached Pure Being, do not know that they have reached Pure Being. These rivers, my dear, run along, the eastern ones to the east, and the western ones to the west; from the sea, they go back to the sea, and become the sea. And just as these rivers, while there, do not know I am this river or that.

‘In the same manner, my dear, are all these creatures, which coming from Pure Being, do not know that they come from Pure Being. Whatever they be here, whether a tiger, or a lion, or a wolf, or a bear, or a worm, or an insect, or a gnat, or a mosquito,— That they become again.’

‘That which is this subtle essence, — in That, has all this (universe) its Self. That is the True; That is the Ātman; That thou art, O Svetaketu.’⁵³

‘Explain to me further, Sir.’ ‘Be it so,’ said he.

‘Of this large tree, my child, if some one were to strike it at the root, it would bleed, but live; if one were to strike it in the middle, it would bleed, but live; if one were to strike it at the top, it would bleed, but live. Pervaded by the Living Self, it stands firm, drinking in nourishment, and rejoicing.

‘But if the Life leaves one of its branches, the branch withers; if it leaves a second, then that withers; if it leaves a third, then that withers: and if it leaves the whole tree, the whole tree withers.’

‘Understand this to be similar, my son. Being left by the Living Self, this (person) dies; the Living Self does not die. That which is this subtle essence, — in That, has all this (universe) the Self; That is the True; That is the Ātman; That thou art, O Svetaketu.’⁵⁴

‘Explain this to me further, Sir.’

‘So be it, my dear.’

‘Bring a fruit of that Nyagrodha (Banyan) tree.’ ‘Here it is, Sir.’ ‘Break it.’ ‘It is broken, Sir.’ ‘What dost thou see there?’ ‘These extremely small seeds, Sir.’ ‘Break one of these, my dear.’ ‘It is broken, Sir.’ ‘What dost thou see there?’ ‘Nothing, Sir.’

He said to him: ‘My dear, the subtle essence which thou dost not see, — it is from that subtle essence that this large Nyagrodha tree grows up. Hold fast to faith, my dear.’

‘That which is this subtle essence, — in That has all this (universe) its Self; That is the True; That is the Ātman; That thou art, O Svetaketu.’⁵⁵

‘Explain this to me further, Sir.’

‘So be it, my dear.’

‘Having put this salt in water, come to me in the morning.’ He did so. The father said to him: ‘Bring the salt, my dear, which you put in the water, last night.’ Having looked for it, he found it not, as it had melted.

‘My child, taste it from the surface; how is it?’ ‘It is saltish.’ ‘Taste it from the middle; how is it?’ ‘It is saltish.’ ‘Taste it from the bottom; how is it?’ ‘It is saltish.’ ‘Now throw the salt water away and come to me,’ said the father. He did so (saying to himself), ‘The salt (I put into the water, though melted and invisible,) exists for ever.’ Then the father said to him. ‘Here also, forsooth, thou dost not, my dear, perceive the Pure Being; but there it is indeed.’

‘That which is this subtle essence, — in That, has all this (universe) its Self; That is the True; That is the Ātman; That thou art, O Svetaketu.’⁵⁶

‘Please explain this to me further, Sir.’

‘So be it, my dear.’

‘Just as, my dear, some one, having brought away a person from the Gāndhāras (Peshawar region), with his eyes bandaged, might then leave him in an extremely lonely forest; and as that

person would shout towards the east or the north, or the south or the west, "Alas! I have been brought here with my eyes covered and left here with my eyes covered." And as thereupon some one might loosen his bandage and tell him, — "Gāndhāra is in this direction, go this way," — whereupon asking his way from village to village, and becoming informed and capable of judging for himself, he would arrive at Gāndhāra. In the same manner in this world, one who has a Teacher, realises (the Truth); and for him the delay is only so long as he is not liberated (from the body); and then he will attain perfection.⁵⁷

14. JANAKA AND YĀJNAVALKYA

Yājñavalkya went to Janaka, Emperor of Videha. He decided that he would not tell anything (to the emperor). But when Janaka and Yājñavalkya had once gathered at an Agnihotra (sacrifice), Yājñavalkya had given him a boon. And Janaka had begged the liberty of asking any questions he liked; and Yājñavalkya had granted him the boon then. So the Emperor himself asked him first :

‘Yājñavalkya, what serves as the light for a man ?’

‘The light of the sun, O Emperor.’ said Yājñavalkya ; ‘it is through the light of the sun that he sits, goes out, works and returns.’

‘So it is, O Yājñavalkya.’

‘When the sun has set, Yājñavalkya, what serves as the light for a man ?’

‘The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns.’

‘So it is, O Yājñavalkya.’

‘When the sun and the moon have both set, Yājñavalkya, what serves as the light for a man ?’

‘The fire serves as his light. It is through the light of fire that he sits, goes out, works and returns.’

‘So it is, O Yājñavalkya.’

‘When the sun and the moon have both set, and the fire has gone out, Yājñavalkya, what serves as the light for a man ?’

‘Speech (sound) serves as his light. It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor, even when one’s own hand is not clearly visible, if a sound is uttered, one manages to go there.’

‘So it is, O Yājñavalkya.’

‘When the sun and the moon have both set, the fire has gone out, and speech has ceased, O Yājñavalkya, what serves as the light for a man?’ ‘The Ātman serves as his light. It is through the light of the Ātman that he sits, goes out, works and returns.’⁵⁸

Which is the Ātman?

That inner Light of the Ātman, which is identified with the buddhi and manifests in the sense organs, exists in the heart. The Ātman, being akin to the buddhi, appears to move in both the worlds; It appears to be meditating; It appears to be moving. Entering into dream, It transcends the perishable forms of this (waking) world.

This great unborn Self, which is identified with the buddhi and manifests in the sense-organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not increase through good work nor decrease through bad work. It is the lord of everything, It is the ruler of all beings, It is the protector of all beings. It is the embankment that serves as the boundary to keep the different worlds apart. The Brāhmanas seek to realise It through the study of the Vedas, sacrifices, charity, and austerity consisting in a pursuit of inner detachment. Knowing This alone, one becomes a sage. Desiring this world (the Ātman) alone, monks renounce their homes. This verily is (the reason for it): The sages of old, it is said, did not desire offspring (thinking), ‘What shall we achieve through offspring, we who have attained this world of the Ātman?’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is, verily, the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these, verily, are

only desires. This Ātman is (to be) described as ‘Not this, not this.’ Being imperceptible, It is never perceived; being undecaying, It never decays; being unattached, It is never attached; being unfettered, It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him.

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: It neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it, one is not touched by evil action. Therefore, one who knows it as such becomes calm, self-controlled, indrawn, forbearing and self-possessed, and sees the Ātman in his own self, and sees all as the Ātman. Evil does not overtake him, but he transcends all evil. Evil does not burn him, (but) he burns all evil. Sinless, taintless, free from doubts, and a knower of Brahman, he becomes. This is the world of Brahman, O Emperor, and you have attained it’ — said Yājñavalkya.

‘I give you, honoured sir, the empire of Videha, and myself too with it, to wait upon you,’ (said Janaka).⁵⁹

15. YĀJNAVALKYA AND UDDĀLAKA

Uddālaka, the son of Aruna, asked Yājñavalkya: ‘Yājñavalkya,’ he said, ‘in Mādra (round about Sialkot, West Punjab) we lived in the house of Patanchala Kāpya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him: “Who are you?” He replied: “(I am) Kabandha Ātharvana.”’

The Gandharva said to Patanchala Kāpya and those who studied the scriptures on sacrifices, “Kāpya, do you know that Sūtra (thread) by which this life, the next life, and all being are held together?” Patanchala Kāpya said, “I do not know it, Sir.” The Gandharva said to him and the students, “Kāpya, do you know that Internal Ruler who controls from within this and the

next life and all beings?" Patanchala Kāpya said, "I do not know Him, Sir." The Gandharva said to him and the students, "He who knows that Sūtra and that Internal Ruler as described above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the beings, knows the Self, and knows everything." He explained it all to them and I (Uddālaka) know it. If you, Yājñavalkya, do not know that Sūtra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off.'

'I know, O Gautama, that Sūtra and that Internal Ruler' (said Yājñavalkya).

'Any one can say, "I know, I know." Tell us what you know' (said Uddālaka).⁶⁰

(Yājñavalkya said): 'He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, He is the Internal Ruler, the Immortal One, your own Self.'⁶¹

'He who inhabits light but is within it, whom light does not know, whose body is light, and who controls light from within, He is the Internal Ruler, the Immortal One, your own Self.

'He who inhabits all beings but is within them, whom no being knows, whose body is all beings, and who controls all beings from within, He is the Internal Ruler, the Immortal One, your own Self.'⁶²

'He who inhabits the intellect but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, He is the Internal Ruler, the Immortal One, your own Self.

'He is never seen, but is the Seer; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other Seer but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. This is the Internal Ruler, the Immortal One, your own Self. Everything else but Him is perishable.'⁶³

16. YĀJNAVALKYA AND GĀRGI

Then Vāchaknavi Gārgi said to the assembled Brāhmanas :
 ‘With your permission, holy sirs, I desire to ask him (Yājñavalkya)
 two questions. If he answers them, none among you will be
 able to score victory over this philosopher.’

‘Ask, O Gārgi,’ (said the assembled Brāhmanas).

Gārgi said, ‘I (shall ask) him (two questions). As a heroic
 youth of Kāsi or Videha might string his bow and, carrying in his
 hand two bamboo-tipped arrows highly painful to the enemy,
 appear close by, even so, O Yājñavalkya, do I confront you with
 two questions. Answer me those.’

‘Ask, O Gārgi,’ (said Yājñavalkya).

She said, ‘In what, O Yājñavalkya, is that woven as warp
 and woof which is above heaven and below the earth, which is
 this heaven and earth as well as between them, and which, the
 sages say, was, is and will be ?’

He said, ‘That, O Gārgi, which, the sages say, is above heaven
 and below the earth, which is this heaven and earth as well as
 between them, and which was, is and will be, is woven as warp
 and woof in the Ākāsha (unmanifested ether).’

She said, ‘Salutation to you, O Yājñavalkya ; for you have
 answered this question clearly. Now be ready for my next one.’

‘Ask, O Gārgi,’ (said Yājñavalkya).

She said, ‘In what, O Yājñavalkya, is that Ākāsha woven as
 warp and woof ?’

He said, ‘O Gārgi, This, verily, is that Immutable Brahman
 which the wise sages declare thus : It is neither gross nor subtle,
 neither short nor long, neither red nor oily, neither shadow nor
 darkness, neither air nor ether, unattached neither savour nor
 odour, without eyes or ears, without the vocal organ or manas,
 without light, without the vital force or the mouth, not a measure
 (to measure other things) and without interior or exterior. It does
 not ‘eat’ anything, nor is It ‘eaten’ by anybody.



Under the mighty rule of this Immutable Being, O Gārgi, the sun and moon are held in their respective positions ; under the mighty rule of this Immutable Being, O Gārgi, heaven and earth maintain their respective positions ; under the mighty rule of this Immutable Being, O Gārgi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places ; under the mighty rule of this Immutable Being, O Gārgi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses ; under the mighty rule of this Immutable Being, O Gārgi, men praise those that give (charity), the gods depend on the sacrificer, and the Pitris (Manes) on independent offerings (Darvīhoma).

He, O Gārgi, who in this world, without knowing this Immutable Being, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable ; he, O Gārgi, who departs from this world without knowing this Immutable Being, is small-minded (kripana). But he, O Gārgi, who departs from this world after knowing this Immutable Being is a wise sage (Brāhmana).

This Immutable Being, O Gārgi, is never an object of sight but is the Seer ; It is never an object of hearing, but is the Hearer ; It is never an object of thought, but is the Thinker ; It is never an object of knowledge, but is the Knower. There is no other Seer but This, no other hearer but This, no other thinker but This, no other knower but This. It this Immutable Being, O Gārgi, is the Ākāsha (unmanifested ether) woven as warp and woof.

She said, 'Revered Brāhmanas, you should consider yourselves fortunate if you can get your release from him through salutations. Never shall any of you score a victory over this great philosopher.' Then Gārgi, the daughter of Vachaknu, withdrew.⁶⁴

17. YĀJNAVALKYA AND MAITREYI

It is said that Yājñavalkya had two wives, Maitreyi and Kātyāyani. Of these Maitreyi was a Brahmvādini (Philosopher), (while) Kātyāyani had a worldly outlook. One day, Yājñavalkya, desiring to embrace a different mode of life, said :

‘Maitreyi, my dear, I am going to renounce this (householder’s) life for a monastic one. Allow me to finish (our affairs) between you and Kātyāyani.’

Maitreyi said, ‘Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that, or not?’

‘No,’ replied Yājñavalkya, ‘your life will be just like that of people who have plenty of things; but THERE IS NO HOPE OF IMMORTALITY THROUGH WEALTH.’

Then Maitreyi said, ‘What shall I do with that which will not make me immortal? Tell me of that alone which you, Sir, know (to be the means of immortality.)’

Yājñavalkya said : ‘Dear as you have been to me before, you have become dearer to me (by this question). I will explain to you if you so desire. As I expound it, deeply meditate (on its meaning).’

He said, ‘It is not for the sake of the husband, my dear, that he is loved, but for the sake of the Ātman (Self) that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for the sake of the Ātman that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for the sake of the Ātman that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for the sake of the Ātman that it is loved. It is not for the sake of the cattle, my dear, that they are loved, but for the sake of the Ātman that they are loved. It is not for the sake of the Brāhmana, my dear, that he is loved, but for the sake of the Ātman that he is loved. It is not for the sake of the Kshatriya, my dear, that he is loved, but for the sake of the Ātman that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for the sake of the Ātman that they are

loved. It is not for the sake of the gods, my dear, that they are loved, but for the sake of the Ātman that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for the sake of the Ātman that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for the sake of Ātman that they are loved. It is not for the sake of all, my dear, that all is loved, but for the sake of the Ātman that it is loved. The Ātman (Self), my dear Maitreyi, should be realised — should be heard of, reflected on and meditated upon. When the Self, my dear, is realized by being heard of, reflected on and meditated upon, all this (world of not-Self) becomes known.

The Brāhmana ousts one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All oust one who knows it as different from the Self. This Brāhmana, this Kshatriya, these worlds, these gods, these Vedas, these beings and all this (manifested manifold) — are this Self.

As when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

As when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of blowing.

As when a Vīna is played on, one cannot distinguish its various particular notes, but they are included in the general note of the Vīna or in the general sound produced by different kinds of playing.

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Atharvāngirasa,

history, mythology, arts, Upanishads, verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world, and all beings are all (like) the breath of this infinite Reality. They are (like) the breath of this very Self.

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and a homogeneous mass of Pure Intelligence alone. (The individual self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. Thus say I, my dear, said Yājñavalkya.

Maitreyi said, 'Just here you have thrown me into the midst of confusion, Sir; I do not at all comprehend this' (that after attaining this oneness, the self loses its particular consciousness).

He said, 'Certainly, I am not saying anything confusing. This self, my dear, is indeed immutable and indestructible (in its essential nature).

'Because where there is duality, as it were, there one sees another, one smells another, one tastes another, one speaks to another, one hears another, one thinks of another, one touches another, one knows another. But where, to the knower of Brahman, everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that by which all this (manifested manifold) is known? This Self is That which has been described as "Not this, Not this." It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower? Thus have you

been given the instruction, O Maitreyi. This much indeed is (the means of) immortality, my dear.' Saying this Yājñavalkya left.⁶⁵

18. THE STORY OF SATYAKĀMA

Satyakāma Jābāla addressed his mother Jābāla: 'Mother, I wish to lead the life of a brahmachāri (student): of what lineage am I?'

She said to him: 'I do not know, my child, of what lineage thou art. In my youth, when I had to move about much as a servant, I conceived thee. So I do not know of what lineage thou art. But I am Jābāla by name, and thou art Satyakāma by name; so mention thyself as Satyakāma Jābāla.'

Having gone to Gautama, the son of Haridrumata, he said, 'I wish to become a brahmachāri (student) under you, Sir; may I approach you?'

He said to him: 'Of what lineage art thou, my child?'

He replied: 'Sir, I do not know of what lineage I am; I asked my mother, and she replied: "In my youth, when I had to move about much as a servant, I conceived thee: so I do not know of what lineage thou art; but I am Jābāla by name, and thou art Satyakāma by name." Therefore I am Satyakāma Jābāla, Sir.'

Gautama then said: 'None but a Brāhmana could thus speak out. Fetch the fuel (for sacrifice), my child; I shall initiate thee (into brahmacharya); for thou didst not swerve from truth.' Having initiated him, he chose four hundred lean and weak cows, and said to him: 'Go with these.' And while taking them away (to the forest), he said (to the teacher): 'I may not return till the herd becomes a thousand.' He dwelt away a number of years, when the cows became a thousand.

Then the bull of the herd addressed him: 'Satyakāma, we are now a thousand, my dear; take us to the house of the teacher.'⁶⁶

He reached the teacher's house. The teacher welcoming him, said: 'Your face shines like that of a knower of Brahman, my

child. Who has taught you?' 'Beings other than men,' affirmed (Satyakāma), (but added): 'It is my desire that you alone should teach me, Sir.

'For I have indeed heard from persons like you that that knowledge alone is the best which is learnt from a Teacher.' Then he taught him the very same thing (which he had learnt in the forest): and nothing was left out, — yea, nothing was left out.⁶⁷

19. NĀRADA AND SANATKUMĀRA

Nārada approached (the sage) Sanatkumāra, saying — 'Teach me, Sir.' He said: 'What thou already knowest, tell me that; I shall then teach thee what is beyond that.' He replied:

'Sir, I know the Rig-Veda, the Yajur-Veda, the Sāma-Veda the Ātharvana, the fourth Veda, the Itihāsa-Purāna — as the fifth, the Veda of the Vedas (Grammar), the rites of the (dead) fathers, Mathematics, the science of portents, the science of time, Logic, Ethics and Politics, Etymology, subsidiary Vedic sciences, the science of the primal Elements, the science of War, Astronomy, the science of snakes, and the fine arts. All this, I know, Sir.

'But, sir, I am only like one knowing the letter, and not the spirit (a knower of words and not a knower of the Self). It has been heard by me from people like you, that one who knows the Self crosses (the ocean of) sorrow. I am thus in grief, Sir; please carry me, Sir, across (the ocean of) sorrow.'

Sanatkumāra replied: 'Whatever thou hast learnt is mere name (and not the Thing-in-Itself).'⁶⁸

'That which is verily the Infinite (Bhūma), that is happiness; there is no happiness in the small (finite, alpa). The Infinite alone is happiness. The Infinite alone one should desire to investigate.'

'I desire to know the Infinite, Sir,' (said Nārada).⁶⁹

Sanatkumāra replied: 'Where one sees not another, hears not another, knows not another, that is the Infinite. Where,

however, one sees another, hears another, knows another, that is the small. That which is the Infinite is verily the Immortal; whereas, that which is finite is mortal.'

'On what is that Infinite established, Sir?' (asked Nārada).

'On Its own Glory,' (replied Sanatkumāra, and added). 'nay, perhaps not on that Glory even.' 'In the world, they call possession of the cow and the horse glory, as also elephants and gold, servants and wives, fields and houses. I do not mean at all that kind of glory,' he said, 'for in that case, it depends upon factors other than itself.'⁷⁰

Then, therefore, the teaching regarding the Ātman: 'The Ātman is below, the Ātman is above, the Ātman is to the West, the Ātman is to the East, the Ātman is to the South, the Ātman is to the North, the ĀTMAN IS ALL THIS. Whoever sees thus, thinks thus and realizes thus, becomes one who revels in the Ātman, sports in the Ātman, delights in the Ātman, and rejoices in the Ātman. He becomes the Svarāt (Truly Free); he gains perfect freedom of movement in all the worlds. Whereas, those that know otherwise, become subject to the rule of others and become denizens of perishable worlds; and they become dependent in all the worlds.'⁷¹

Verily, for one who sees thus, thinks thus and understands thus, — the Prāna springs from the Ātman, Hope springs from the Ātman, Memory springs from the Ātman, Ākāsha springs from the Ātman, Fire springs from the Ātman, Water springs from the Ātman, origination and destruction spring from the Ātman, Food springs from the Ātman, Strength springs from the Ātman, Understanding springs from the Ātman, contemplation springs from the Ātman, Consciousness springs from the Ātman, Will springs from the Ātman, Manas springs from the Ātman, Speech springs from the Ātman, Name springs from the Ātman, the divine hymns (Mantras) spring from the Ātman, Sacrifices spring from the Ātman, — all this (manifested manifold) springs from the Ātman alone.

There is this verse about it: One who realizes this sees not death, disease nor pain; one who realizes this, realizes all things, and obtains all things in every way. He (who was) one (before creation) becomes (at creation) three, becomes five, seven, nine, as also eleven, hundred thousand and ten thousand.

On the purification of *āhāra* (food, i.e. sense impressions) the buddhi becomes pure; when the buddhi becomes pure the memory (of one's divine nature) becomes steady; when (this) memory is obtained all the knots of the heart become destroyed.

To Nārada, whose impurities had been destroyed, the blessed Sanatkumāra showed the other shore of (the ocean of) darkness.⁷²

20. SPIRITUALITY VERSUS MATERIALISM

The Ātman which is free from evil, undecaying, undying, free from sorrow, free from hunger and thirst, with true desires, and true will, — that Ātman is to be sought after, that Ātman is to be investigated; one who seeks this Ātman, and realizes It, obtains all worlds and all desires; thus, it was reported, declared Prajāpati.

Both the Devas and Asuras heard this report: they said (to themselves in their respective assemblies), 'Well, we shall search for that Ātman, by searching for which all worlds and all desires are obtained.' Indra from among the Devas, and Virochana from among the Asuras, went; and both, without communicating with each other, approached Prajāpati, with fuel in their hands (as a mark of intended discipleship).

They dwelt there as brahmachāris for thirty-two years. Prajāpati said to them: 'With what end in view have you dwelt here?' They said, 'A saying of yours they repeated, viz., the Ātman which is free from evil, undecaying and undying, free from sorrow, free from hunger and thirst, with true desires and true will, — that Ātman is to be sought after, is to be investigated; and that one who seeks this Ātman and realizes It, obtains all worlds and all desires; and it is with the desire to know this Ātman that we have dwelt here.'

Prajāpati said to them : ‘The Purusha that is seen in the eye, that is the Ātman that I spoke of; that is Brahman, the Immortal, the Fearless.’ (They replied): ‘Sir, He that is perceived in the water, and He that is perceived in the mirror, — which of these is That?’ He said, ‘It is He that is perceived within all these.’⁷³

‘Look at yourselves in a cup of water, and then what you do not understand of the Ātman, come and ask me.’ They looked at themselves in a cup of water. Prajāpati asked them: ‘What do you see?’ They replied: ‘Sir, we see ourselves as we are, even to the hairs and nails, a true representation.’

Prajāpati said to them: ‘Having adorned yourselves well, put on your best clothes, and groomed yourselves, look at yourselves in the cup of water.’ They adorned themselves well, put on their best clothes, groomed themselves, and then looked into the cup of water. Prajāpati said to them: ‘What do you see?’

They replied: ‘Just as we are well-adorned, well-dressed and groomed, so are these also, well-adorned, well dressed and groomed.’ He said: ‘This is the Ātman, the Immortal, the Fearless; this is Brahman.’ They both went away with their heart pacified.

And Prajāpati, gazing at them (as they went), said: ‘Without having perceived and without having realized the Ātman, they are both going away; and whoever of the two, the Devas or the Asuras, will hold to this doctrine (of the body being the Ātman) will be destroyed.’ Now Virochana, with a pacified heart, went to the Asuras, and preached this doctrine to them: ‘In this world, the body alone is to be worshipped (as the Ātman); the body alone is to be attended upon (as the Ātman); and it is only by worshipping the body, and by attending upon the body in this world, that one gains both the worlds, this as well as the next.’

Therefore, even now, of one who does not do charity, who has no faith and who does not perform sacrifices, they say, ‘Oh! he is of the Asura type,’ for such is, verily, the doctrine of the Asuras. They deck the body of the dead with food, dresses and ornaments; and by this they think they will gain the next world.⁷⁴

But Indra, it is said, before even reaching the Devas, saw this difficulty: 'As when the body is well adorned, It is well adorned; when the body is well-dressed, It is well-dressed; and when the body is groomed, It is groomed; in the same manner, when the body is blind, It would be blind; when the body is one-eyed, It would be one-eyed; when the body is crippled, It would be crippled; and with the perishing of the body, It would also perish. I see no good in this.'

Then with fuel in his hand, he came back (to Prajāpati). Prajāpati said to him: 'Well, Indra, as you went away, with Virochana, satisfied in your heart, — for what purpose have you come back?' He replied: 'Sir, as certainly as this is well adorned when the body is well adorned; It is well-dressed when the body is well-dressed; It is groomed when the body is groomed; — so, also would It be blind when the body is blind; It would be one-eyed when the body is one-eyed; It would be crippled when the body is crippled; and It would also perish, when the body perishes. Therefore, I see no good in this.'

'So it is, O Indra,' said Prajāpati — 'This very subject, I shall, however, explain to you again; dwell here for another thirty-two years.' He dwelt there for another thirty-two years; Then Prajāpati said to him.⁷⁵

'The one who moves about, attended upon, in dreams, that is the Ātman,' he said, 'this is Brahman, the Immortal, the Fearless.' He (Indra) went away, pacified in his heart; but before even reaching the Devas, he saw this difficulty; though this (the dreaming self) is not blind when the body is blind; not one-eyed when the body is one-eyed; nor is it affected by the faults of the body.

'Nor is It killed when the body is killed; nor one-eyed when the body is one-eyed, — yet they kill It, as it were, and chase It, as it were; It is conscious of pain, as it were; It sheds tears as it were; I do not see any good in this.'

With fuel in his hand, he came back again; and Prajāpati said to him, 'Indra! you went away, pacified in your heart; for what purpose do you come again?' He said: 'Though this (dream self) is not blind when the body is blind; nor one-eyed when the body is one-eyed; nor is It affected by the defects of the body;

'Nor is it killed when the body is killed; nor one-eyed when the body is one-eyed; — yet they kill It, as it were; chase It, as it were, and It is conscious of pain, as it were; and sheds tears, as it were; I do not see any good in this.'

Prajāpati said: 'So it is indeed, O Indra! This very subject I shall, however, explain to you again; dwell here for another thirty-two years.' He dwelt there for another thirty-two years. Then he (Prajāpati) said to him.⁷⁶

'This one which is fully asleep, at perfect rest, seeing no dreams, — that is the Ātman,' he said, 'That is Brahman, the Immortal, the Fearless.'

He (Indra) went away, pacified in his heart, but before even reaching the Devas, he saw this difficulty: 'In truth, I (in sleep) do not rightly know myself as this (sleeping self) is myself, nor does it (the sleeping self) know these beings; therefore, he has reached utter annihilation; and I see no good in this.'

With fuel in his hand, he came back again. Prajāpati said to him, 'Indra! you went away, pacified in your heart; for what purpose is this coming back again?' He replied, 'Sir, I (in sleep) do not rightly know myself as "this (sleeping self) is myself", nor does it (the sleeping self) know these beings; therefore, It has reached utter annihilation; and I see no good in this.'

'So it is indeed, O, Indra!' said Prajāpati. 'This very subject I shall, however, explain to you again, and nothing else whatever; dwell here for another five years.' He dwelt there for another five years. Thus they came to a total of hundred and one years, and it is with regard to this that they say, 'For a hundred and one years did Indra dwell as a brahmachāri under Prajāpati.' He (Prajāpati) said to him:⁷⁷

‘Indra! mortal is this body, held by Death. It is the abode of that Immortal incorporeal Self. The corporeal one is, indeed, held by pleasure and pain. For the corporeal being, there is, indeed, no freedom from pleasure and pain. But the Incorporeal is, however, not touched by pleasure and pain.

‘Incorporeal are Air, Ether, Lightning and Thunder, — all these are without bodies. Now, as these, rising above that Ākāsha (of the atmosphere) and having reached the highest light, appear in their own true form;

‘Thus it is that this Serene Being (the true Self in man), rising above this body, and having reached the highest light, appears in its own form. That is the Highest Person (the Real Man).’

Now (when that Incorporeal Ātman resides in the body of man), then that Purusha enters into the organ of sight within this Ākāsha (the eye socket) and the eye becomes His organ of vision. Now He who knows ‘may I smell this?’ that is the Ātman, the nose being the organ of his smelling. He who knows ‘may I speak?’ that is the Ātman, speech being the organ of his speaking. And he who knows ‘may I hear this?’ that is the Ātman, the ear being the organ of his hearing. One who knows ‘may I think?’ that is the Ātman; the manas is his divine eye. And it is by means of this divine eye of the manas that he sees these desires of all the worlds and rejoices.

‘The Devas meditate upon this Ātman. Therefore, all worlds and all desires are obtained by them. And he who knows this Ātman, and realizes It, obtains all worlds and all desires;’ thus said Prajāpati.⁷⁸

21. PRAYER FOR SPIRITUAL INSIGHT

The face of Truth is hidden by a golden disc. Remove it, O Pūshan (Nourisher, the sun), so that I who have been worshipping the Truth may behold It.⁷⁹

He, the one and undifferentiated, who, by the application of His manifold powers produces, at the time of creation, different

objects for a hidden purpose, and, in the end, withdraws the universe into Himself, is indeed the self-luminous (Supreme Self). May He endow us with pure buddhi.⁸⁰

He, the creator of the gods and the bestower of their powers, the Support of the universe, Rudra the Omniscient, who witnessed the birth of (even) Hiranyagarbha (the cosmic Mind) — may He endow us with pure buddhi.⁸¹

It is because Thou, O Lord, art birthless, that some rare souls, frightened (by birth and death), take refuge in Thee. O Rudra, may Thy benign face protect me for ever!⁸²

Seeking spiritual emancipation, I take refuge in that effulgent Being, the illuminer of man's spiritual intelligence, who in the beginning created Brahma (the Cosmic Mind) and delivered unto Him the wisdom of the Vedas.

22. ADDRESS TO OUTGOING STUDENTS

After imparting knowledge (Veda), the teacher imparts wisdom to the pupil: 'Speak the truth; practise social ethics (dharma); neglect not the (continued) pursuit of knowledge (Veda); (at the time of your departure home from his house), offer to your teacher the gift to his liking, and break not the tradition of your ancestry.

Swerve not from the truth, nor from social ethics (dharma), nor from propriety (kushala). Never neglect your material welfare; abandon not the pursuit and dissemination of knowledge (Veda); forget not your debt to the gods, and the spirits of your ancestors.

See God in your mother, in your father, in your teacher and in your guest.

Do blameless acts; never any others. Imitate us, your teachers, only in what is good in our conduct, and not in others. Offer seat and refresh duly every teacher more eminent than us.

Make gifts in full sincerity, never insincerely; give according to your means, with modesty, in fear and with friendly feeling.

Now, should there arise an occasion for any doubt as to a course of action or a line of conduct, follow the example of wise

teachers (Brāhmanas) present who are unbiassed, competent, independent and gentle, and who strive for righteousness.

And now with regard to those who are falsely accused of a crime: follow the example of those wise teachers (Brāhmanas) present who are unbiassed, competent, independent and gentle, and who strive for righteousness.

This is the direction, this is the advice, this is the import of the Vedas, this is the (divine) commandment. This must be meditated upon. Verily, this must also be lived.’⁸⁴

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THE BHAGAVAD GITA

Be Manly

Yield not to unmanliness. Ill does it become thee. Yield not to dejection. It is unmanly, disgraceful and contrary to the attainment of heaven.¹

Self Reliance

A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself. The self (the active part of our nature) is the friend of the self, for him who has conquered himself by this self. But to the unconquered self, this self is inimical, (and behaves) like (an external) foe.²

Knowledge

Verily there exists nothing in this world purifying like knowledge. Even if thou be the most sinful amongst men, yet by the raft of knowledge alone thou shalt go across all sin. As blazing fire reduces wood into ashes, so does the fire of knowledge reduce all karma to ashes.³ I shall tell thee that Supreme knowledge, which is above all other knowledge, having known which the sages have attained the highest perfection.⁴

The Divinity of Man

The unreal never is. The Real never is not. Men possessed of the knowledge of the Truth fully know both these. That by which all this is pervaded, That know for certain to be indestructible. None has the power to destroy this Immutable.

As are childhood, youth and old age, in this body, to the embodied soul, so also is the attaining of another body. Calm souls are not deluded thereat. Even as a man casts off worn-out

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

The Soul is never born, nor does It die. It is not that, not having been, It again comes into being. This is unborn, eternal, changeless, ever-Itself. It is not killed when the body is killed. This (Self), weapons cut not; This, fire burns not; This, water wets not; and This, wind dries not. This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless all-pervading, unmoving, immovable, the Self is eternal.⁵

The insight of Yoga

The wisdom of Self-realization has been declared unto thee. Hearken thou now to the wisdom of Yoga, endued with which, thou shalt break through the bonds of Karma. In this, there is no waste of the unfinished attempt, nor is there production of contrary results. Even very little of this Dharma protects one from the great terror. In this, there is but a single one-pointed determination. The purposes of the undecided are innumerable and many-branching. Be thou free from the triad of the Gunas, free from the pairs of opposites, ever-balanced, free from (the thought of) getting and keeping, and established in the Self.⁶

Why one should work

In the beginning (of creation), the two-fold path of devotion was given by Me to this world; — the path of knowledge for the meditative, the path of work for the active. By non-performance of work none reaches worklessness; by merely giving up action, no one attains to perfection. Verily none can ever rest for even an instant, without performing action; for all are made to act, helplessly indeed, by the Gunas, born of Prakriti. He, who restraining the organs of action sits revolving in the mind thoughts regarding objects of senses, he of deluded understanding, is called a hypocrite. But, who, controlling the senses by the mind, unattached, directs his organs of action to the path of work, he excels. Do thou perform obligatory action; for action is superior

to inaction, and even the bare maintenance of thy body would not be possible if thou art inactive. The world is bound by actions other than those performed for the sake of Yajna; do thou, therefore, perform action for Yajna alone, devoid of attachment.⁷

How one should work

Thy right is to work only — but never to the fruits thereof. Be thou not the producer of the fruits of (thy) actions; neither let thy attachment be towards inaction. Being steadfast in Yoga, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yoga. Work (with desire) is verily far inferior to that performed with the mind undisturbed by thoughts of results. Seek refuge in this evenness of mind. Wretched are they who act for results. Endued with this evenness of mind, one frees oneself in this life. Devote thyself, therefore, to this Yoga. Yoga is the very dexterity of work. The wise, possessed of this evenness of mind, abandoning the fruits of their actions, freed for ever from the fetters of birth, go to that state which is beyond all evil.⁸

The Yoga of work

He who performs his bounden duty without leaning to the fruit of action — he is a renouncer of action as well as of steadfast mind: not he who is without fire, nor he who is without action. Know that to be devotion to action, which is called renunciation. For none becomes a devotee to action without forsaking Sankalpa. For the man of meditation wishing to attain purification of heart leading to concentration, work is said to be the way: For him, when he has attained such (concentration), inaction is said to be the way. Verily, when there is no attachment, either to sense-objects or to actions, having renounced all Sankalpas, then is one said to have attained concentration.⁹

Therefore, do thou always perform actions which are obligatory, without attachment; — by performing action without attachment, one attains to the highest. Verily by action alone, Janaka and others attained perfection; — also, simply with the view for the guidance of men, thou shouldst perform action.

Therefore, at all times, constantly remember Me, and fight. With mind and intellect absorbed in Me, thou shalt doubtless come to Me.¹¹ Renouncing all actions to Me, with mind centred on the Self, getting rid of hope and selfishness, fight, — free from (mental) fever.¹²

The wise also work to set an example

But the man who is devoted to the Self, and is satisfied with the Self, and content in the Self alone, he has no obligatory duty. He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action, — nor has he (need of) depending on any being for any object. As do the unwise, attached to work, act, so should the wise act, (but) without attachment, desirous of the guidance of the world. One should not unsettle the understanding of the ignorant, attached to action; the wise (himself) steadily acting, should engage (the ignorant) in all work. Whatsoever the superior person does, that is followed by others. What he demonstrates by action, that, people follow.¹³

The source of Evil and its cure

But by what impelled does man commit sin, though against his wishes, constrained as it were, by force? It is desire — it is anger, born of the Rejoguna: of great craving, and of great sin; know this as the foe here (in this world). As fire is enveloped by smoke, as a mirror by dust, as an embryo by the secundine, so is knowledge covered by desire. Knowledge is covered by this, the constant foe of the wise, the unappeasable fire of desire. The senses, the mind and the intellect are said to be its abode: through these, it deludes the embodied by veiling his wisdom.

Therefore, controlling the senses at the outset, kill it, — the sinful, the destroyer of knowledge and realization. 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 which is superior to the intellect is He (the Ātman). Thus, knowing Him who is superior to the intellect, and restraining the self by the Self, destroy that enemy, the unseizable foe, desire.¹⁴

The Yoga of Knowledge

Humility, unpretentiousness, non - injury, forbearance, uprightness, service to the teacher, purity, steadiness, self-control, the renunciation of sense-objects, and also absence of egoism; reflection on the evils of birth, death, old age, sickness and pain, 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, unswerving devotion to Me by the Yoga of non-separation, resort to sequestered places, distaste for the society of men, constant application to spiritual knowledge, understanding of the end of true knowledge: this is declared to be knowledge, and what is opposed to it is ignorance.¹⁵

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of Knowledge, many have attained My Being. 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. Whose undertakings are all devoid of plan and desire for results, and whose actions are burnt by the fire of knowledge, him, the sages call wise. Devoid of attachment, liberated, with mind centred in knowledge, performing work for Yajna alone, his whole Karma dissolves away. Knowledge-sacrifice is superior to sacrifice (performed) with (material) objects. All action attains its consummation in knowledge.

Know that knowledge, by prostrating thyself, by questions, and by service; the wise, those who have realized the Truth, will

instruct thee in that knowledge. Knowing which, thou shalt not, again get deluded like this, and by which thou shalt see the whole of creation in (thy) Self and in Me. In good time, having reached perfection in Yoga, one realizes that one-self in one's own heart.¹⁶

Need for Shraddhā

The man with Shraddhā, the devoted, the master of one's senses, attains (this) knowledge. Having attained knowledge one goes at once to the Supreme Peace. The ignorant, the man without Shraddhā, the doubting self, goes to destruction. The doubting self has neither this world, nor the next, nor happiness. With work renounced by Yoga and doubts rent asunder by knowledge, actions do not bind him who is poised in the Self. Therefore, cutting with the sword of knowledge this doubt about the Self, born of ignorance, residing in thy heart, take refuge in Yoga.¹⁷

Knowledge is enveloped in ignorance, hence do beings get deluded. But whose ignorance is destroyed by the knowledge of Self, — that knowledge of theirs, like the sun, reveals the Supreme (Brahman). Those who have their intellect absorbed in That, whose self is That, whose steadfastness is in That, whose consummation is That, their impurities cleansed by knowledge, they attain to Non- return (Moksha).¹⁸

The True Delight

With the heart unattached to external objects, he realizes the joy that is in the Self. With the heart devoted to the meditation of Brahman, he attains undecaying happiness. Since enjoyments that are contact-born are parents of misery alone, and with beginning and end, a wise man does not seek pleasure in them. He who can withstand in this world, before the liberation from the body, the impulse arising from lust and anger, he is steadfast (in Yoga), he is a happy man.¹⁹

Peace within

Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom. With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good of all beings, the Rishis obtain absolute freedom. Released from lust and anger, the heart controlled, the Self realized, absolute freedom is for such Sannyasins, both here and hereafter. . . . Knowing Me as the dispenser of Yajnas and asceticisms, as the Great Lord of all worlds, as the friend of all beings, he attains Peace.²⁰

The One in the Many

When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman. Being without beginning and devoid of Gunas, this Supreme Self, immutable though existing in the body, neither acts nor is affected. As the all-pervading Ākāsha, because of its subtlety, is not tainted, so the Self existent in the body everywhere is not tainted. As the one sun illumines all this world, so does He who abides in the Kshetra; illumine the whole Kshetra.²¹

Vision of Equality

The knowers of the Self look with an equal eye on a Brāhmana endowed with learning and humility, a cow, an elephant, a dog, and a pariah. (Relative) existence has been conquered by them, even in this world, whose mind rests in evenness, since Brahman is even and without imperfection; therefore they indeed rest in Brahman. Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoiceth on receiving what is pleasant, nor grieveth on receiving what is unpleasant.

With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self. He who sees Me in all things, and sees all things in Me,

he never becomes separated from Me, nor do I become separated from him. He who, being established in unity, worships Me, who am dwelling in all beings, whatever his mode of life, that Yogi abides in Me. He who judges of pleasure or pain everywhere, by the same standard as he applies to himself, that Yogi is regarded as the highest.

He sees, who sees the Lord Supreme, existing equally in all beings, deathless in the dying.²²

Equanimity

Notions of heat and cold, of pain and pleasure, are born only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. Bear them patiently. That calm man alone who is the same in pain and pleasure, whom these cannot disturb, will be able to attain to immortality. Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin.²³

Whose heart is filled with satisfaction by wisdom and realization, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same: that Yogi is called steadfast. He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, arbiters, the hateful, the relatives, and upon the righteous and the unrighteous alike.²⁴

The Middle Path

(Success in) Yoga is not for him who eats too much or too little — nor for him who sleeps too much or too little. To him who is temperate in eating and recreation, in his effort for work and in sleep and wakefulness, Yoga becomes the destroyer of misery.²⁵

The Yoga of Mind Control

The Yogi should constantly practice concentration of the heart, retiring into solitude, alone, with the mind and body subdued, and

free from hope and possession. Having in a cleanly spot established his seat, firm, neither too high nor too low, made of a cloth, a skin and Kusha-grass, arranged in order: There, seated on that seat, making the mind one-pointed and subduing the action of the imaging faculty and the senses, let him practise Yoga for the purification of the heart. Let him firmly hold his body, head and neck erect and still (with the eye balls fixed, as if) gazing at the tip of his nose, and not looking around. With the heart serene and fearless, firm in the vow of a Brahmachāri, with the mind controlled, and ever thinking of Me, let him sit (in Yoga) having Me as his supreme goal. Thus always keeping the mind steadfast, the Yogi of subdued mind attains the peace residing in Me, — the peace which culminates in Nirvāna (Moksha).

When the completely controlled mind rests serenely in the Self alone, free from longing after all desires, then is one called steadfast (in the Self). 'As a lamp in a spot sheltered from the wind does not flicker,' — even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self.

When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing the Self by the self, one is satisfied in his own Self; when he feels that infinite bliss — which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, regards no other acquisition superior to that, and where established, he is not moved even by heavy sorrow; — let that be known as the state, called by the name of Yoga, — a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart. Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions,²⁶ with the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything. Through whatever reason the restless, unsteady mind

wanders away, let him, curbing it from that, bring it under the subjugation of the Self alone.

Verily the supreme bliss comes to that Yogi, of perfectly tranquil mind, with passions quieted, Brahman-become, and freed from taint. The Yogi freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman.

Without doubt, the mind is restless, and difficult to control; but through practice and renunciation, it may be governed. Yoga is hard to be attained by one of uncontrolled self; but the self-controlled, striving by right means, can obtain it.²⁷

Different Types of Devotees

Four kinds of virtuous men worship Me, the distressed, the seeker of knowledge, the seeker of enjoyment, and the wise. Of them, the wise man, ever-steadfast (and fired) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me. Noble indeed are they all, but the wise man I regard as My very Self; for with the mind steadfast, he is established in Me alone, as the supreme goal. At the end of many births, the man of wisdom takes refuge in Me, realizing that all this is Vāsudeva (the innermost Self). Very rare is that great soul. Others again, deprived of discrimination by this or that desire, following this or that rite, devote themselves to other gods, led by their own natures.²⁸

The Yoga of Love

I am easily attainable by that ever-steadfast Yogi who remembers Me constantly and daily, with a single mind.²⁹ One, perchance, in thousands of men, strives for perfection; and one perchance, among the blessed ones, striving thus, knows Me in reality.³⁰

I am the origin of all, from Me everything evolves; — thus thinking the wise worship Me with loving consciousness. With their minds wholly in Me, with their senses absorbed in Me

enlightening one another, and always speaking of Me, they are satisfied and delighted. To them, ever steadfast and serving Me with affection, I give that Buddhi Yoga by which they come unto Me. Out of mere compassion for them I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.³¹

Glorifying Me always and striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me. Whoever with devotion offers Me a leaf, a flower, a fruit, or water, that I accept — the devout gift of the pure-minded. Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, do that as an offering unto Me.³²

Universal Acceptance

Whatsoever form any devotee seeks to worship with Shraddhā, — that Shraddhā of his do I make unwavering. Endued with that Shraddhā, he engages in the worship of that, and from it, gains his desires, — these being verily dispensed by Me alone.³³

In whatever way men worship Me, in the same way do I fulfil their desires; (it is) My path, (that) men tread, in all ways.³⁴

Steps to Spiritual Life

Those who, fixing their mind on Me, worship Me, ever-steadfast, and endowed with supreme Shraddhā, they in My opinion are the best versed in Yoga. Fix thy mind on Me only, place thy intellect in Me; (then) thou shalt, no doubt, live in Me hereafter. If thou art unable to fix thy mind steadily on Me, then by Abhyāsa-Yoga do thou seek to reach Me. If also thou art unable to practise Abhyāsa, be thou intent on doing actions for My sake. Even by doing actions for My sake, thou shalt attain perfection. If thou art unable to do even this, then taking refuge in Me, abandon the fruit of all action, self-controlled. Better indeed is knowledge than (blind) Abhyāsa; meditation (with

knowledge) is more esteemed than (mere) knowledge; than meditation the renunciation of the fruit of action; peace immediately follows renunciation.³⁵

The True Devotee

He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of 'I' and 'mine,' even-minded in pain and pleasure, forbearing, ever content, steady in meditation, self-controlled, and possessed of firm conviction, with mind and intellect fixed on Me, — he who is thus devoted to Me, is dear to Me. He by whom the world is not agitated and who cannot be agitated by the world, who is freed from joy, envy, fear and anxiety, — he is dear to Me. He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking, — he who is thus devoted to Me, is dear to Me. He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, he is dear to Me. He who is the same to friend and foe, and also in honour and dishonour; who is the same in heat and cold, and in pleasure and pain; who is silent, content with anything, homeless, steady-minded, full of devotion, — that man is dear to Me. And they who follow this Immortal Dharma, as described above, endued with Shraddhā, regarding Me as the Supreme Goal, and devoted, — they are exceedingly dear to Me.³⁶

The Divine Promise

Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus ever zealously engaged, I carry what they lack and preserve what they already have. I am the same to all beings; to Me there is none hateful or dear. But those who worship Me with devotion, are in Me, and I too am in them. If even a very wicked person worships Me, with devotion to nothing else, he should be regarded as good, for he has rightly resolved. Soon does he become righteous, and attain eternal Peace; boldly canst thou proclaim, that My devotee is never destroyed.³⁷

Verily, there is destruction for him, neither here nor hereafter: for the doer of good never comes to grief.³⁸

The Way of the Godly

Fearlessness, purity of heart, steadfastness in knowledge and Yoga; almsgiving, control of the senses, Yajna, reading of the Shāstras, austerity, uprightness; non-injury, truth, absence of anger, renunciation, tranquillity, absence of calumny, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness, boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine state.³⁹

The Way of the Demoniac

There are two types of beings in this world, the divine and the Āsurika. The divine have been described at length; hear from Me, of the Āsurika. Ostentation, arrogance and self-conceit, anger as also harshness and ignorance, belong to one who is born for an Āsurika state. The persons of Āsurik nature know not what to do and what to refrain from; neither is purity found in them nor good conduct, nor truth. They say, 'The universe is without truth, without a (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?' Holding this view, these ruined souls of small intellect and fierce deeds, rise as the enemies of the world for its destruction. Filled with insatiable desires, full of hypocrisy, pride and arrogance, holding evil ideas through delusion, they work with impure resolve. Beset with immense cares ending only with death, regarding gratification of lust as the highest, and feeling sure that that is all; bound by a hundred ties of desires, given over to lust and wrath, they strive to secure by unjust means hoards of wealth for sensual enjoyment.

'This to-day has been gained by me; this desire I shall obtain; this is mine, and this wealth also shall be mine in future.' 'That enemy has been slain by me, and others also shall I slay. I am the Lord, I enjoy, I am successful, powerful and happy.' 'I am

rich and well-born. Who else is equal to me? I will sacrifice, I will give, I will rejoice.' Thus deluded by ignorance, bewildered by many a fancy, covered by the meshes of delusion, addicted to the gratification of lust, they fall down into a foul hell. Self-conceited, haughty, filled with the pride and intoxication of wealth, they perform sacrifices in name, out of ostentation, disregarding ordinance. Possessed of egoism, power, insolence, lust and wrath, these malignant people hate Me (the Self within) in their own bodies and those of others.

The divine state is deemed to make for liberation, the Āsurik for bondage; grieve not, thou art born for a divine state.⁴⁰

The Three Gunas and Their Transcendence

Sattva, Rajas, and Tamas, — these Gunas born of Prakriti, bind fast in the body the indestructible embodied one. When, through every sense in this body, the light of intelligence shines, then it should be known that Sattva is predominant. Greed, activity, the undertaking of actions, unrest, longing — these arise when Rajas is predominant. Darkness, inertness, miscomprehension, and delusion — these arise when Tamas is predominant. He who hates not the appearance of light (the effect of Sattva), activity (the effect of Rajas), and delusion (the effect of Tamas), (in his own mind), nor longs for them when absent, he who, sitting like one unconcerned, is moved not by the Gunas, who knowing that the Gunas operate, is Self-centered and swerves not; alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone and gold alike; the same to agreeable and disagreeable; firm, the same in censure and praise, the same in honour and disgrace, the same to friend and foe, relinquishing all undertakings — he is said to have gone beyond the Gunas.⁴¹

Three Kinds of Faith

Threefold is the Shraddhā of the embodied, which is inherent in their nature, — the Sāttvika, the Rājasika and the Tāmasika

Do thou hear of it. The Shraddhā of each is according to his natural disposition. Man consists of his Shraddhā; he verily is what his Shraddhā is. Sāttvika men worship the Devas; Rājasika, the Yakshas and the Rākshasas; the others — the Tāmasika men — the Pretas and the hosts of Bhūtas. Those men who practise severe austerities not enjoined by the Shāstras, given to ostentation and egoism, possessed with the power of lust and attachment, torture, senseless as they are, all the organs in the body, and Me dwelling in the body within; know them to be of Āsurika resolve.

Three Kinds of Food

The food also which is liked by each of them is threefold, as also Yajna, austerity and almsgiving. Do thou hear this, their distinction. The foods which augment vitality, energy, strength, health, cheerfulness and appetite, which are savoury and oleaginous, substantial and agreeable, are liked by the Sāttvika. The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning, are liked by the Rājasika, and are productive of pain, grief and disease. That which is stale, tasteless, stinking, cooked overnight, refuse and impure, is the food liked by the Tāmasika.

Three Kinds of Sacrifice

That Yajna is Sāttvika which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajna only, for its own sake. That which is performed, seeking for fruit and for ostentation, know it to be a Rājasika Yajna. The Yajna performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Shraddhā, is said to be Tāmasika.

Three Kinds of Penance

Worship of the Devas, the twice-born, the Gurus and the wise, purity, straightforwardness, continence, and non-injury are called the austerity of the body. Speech which causes no vexation, and is true, as also agreeable and beneficial, and regular study of the

Vedas, — these are said to form the austerity of speech. Serenity of mind, kindness, silence, self-control, honesty of motive, — this is called the mental austerity.

This threefold austerity practised by steadfast men, with great Shraddhā, desiring no fruit, is said to be Sāttvika. That austerity which is practised with the object of gaining welcome, honour and worship, and with ostentation, is said to be Rājasika. That austerity which is practised out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be Tāmasika.

Three Kinds of Gifts

To give is right, — gift given with this idea, to one who does no service in return, in a fit place and to a worthy person, that gift is held to be Sāttvika. And what is given with a view to receiving in return, or looking for the fruit, or again reluctantly, that gift is held to be Rājasika. The gift that is given at the wrong place or time, to unworthy persons without regard or with disdain, that is declared to be Tāmasika.⁴²

Three Kinds of Knowledge

That by which the one indestructible Substance is seen in all beings, inseparable in the separated, know that knowledge to be Sāttvika. But that knowledge which sees in all beings various entities of distinct kinds as different from one another, know thou that knowledge as Rājasika. Whilst that which is confined to one single effect as if it were the whole, without reason and without foundation in truth, — that is declared to be Tāmasika.

Three Kinds of Agents

An agent who is free from attachment, non-egotistic, endowed with fortitude and enthusiasm and unaffected in success or failure, is called Sāttvika. He who is passionate, desirous of the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Rājasika. Unsteady, vulgar, arrogant, dishonest,

malicious, indolent, desponding and procrastinating, such an agent is called Tāmasika.

Three Kinds of Intellect

That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect is Sāttvika. That which has a distorted apprehension of Dharma and its opposite and also of right action and its opposite, that intellect is Rājasika. That which enveloped in darkness regards Adharma as Dharma and views all things in a perverted light, that intellect is Tāmasika.

Three Kinds of Will

The fortitude by which the functions of the mind, the Prāna and the senses, are regulated, that fortitude, unswerving through Yoga, is Sāttvika. But the fortitude by which one regulates (one's mind) to Dharma, desire and wealth, desirous of the fruit of each from attachment, that fortitude, is Rājasika. That by which a stupid man does not give up sleep, fear, grief, despondency and also overweening conceit, that fortitude, is Tāmasika.

Three Kinds of Happiness

And now hear from Me, of the threefold happiness. That happiness which one learns to enjoy by habit, and by which one comes to the end of pain; that which is like poison at first, but like nectar at the end; that happiness is declared to be Sāttvika, born of the translucence of intellect due to Self-realization. That which arises from the contact of object with sense, at first like nectar, but at the end like poison, that happiness is declared to be Rājasika. That happiness which begins and results in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be Tāmasika.⁴³

Three Kinds of Renunciation

The renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be

Tāmasika. He who from fear of bodily trouble relinquishes action, because it is painful, thus performing a Rājasika relinquishment, he obtains not the fruit thereof. When obligatory work is performed, only because it ought to be done, leaving attachment and fruit, such relinquishment is regarded as Sāttvika.

The renunciation of Kāmya actions, the sages understand as Sannyāsa : the wise declare the abandonment of the fruits of all works as Tyāga. Relinquishment has been declared to be of three kinds. The work of Yajna, gift and austerity should not be relinquished, but it should indeed be performed; (for) Yajna, gift and austerity are purifying to the wise. These works should be performed, leaving attachment and the fruits.⁴⁴

True Renunciation

He should be known a constant Sannyāsi, who neither likes nor dislikes : for, free from the pairs of opposites, he is easily set free from bondage. Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both. The plane which is reached by the Jñānins is also reached by the Karmayogins. Who sees knowledge and performance of action as one, he sees.

Renunciation of action is hard to attain without performance of action ; the man of meditation, purified by devotion to action, quickly goes to Brahman. With the mind purified by devotion to performance of action, and the body conquered, and senses subdued, one who realizes one's Self, as the Self in all beings, though acting, is not tainted.

He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water. Devotees in the path of work perform action, only with body, mind, senses and intellect, forsaking attachment, for the purification of the heart. The well-poised, forsaking the fruit of action, attains peace, born of steadfastness; the unbalanced one, led by desire, is bound by being attached to the fruit (of action).⁴⁵

The relinquisher endued with Sattva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one. Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher. The threefold fruit of action — disagreeable, agreeable and mixed, — accrues to non-relinquishers after death, but never to relinquishers.⁴⁶

The Path to Perfection

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that hear.

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains perfection. Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. He who does the duty ordained by his own nature incurs no evil. One should not relinquish the duty to which one is born, though it is attended with evil; for all undertakings are enveloped by evil, as fire by smoke.

He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains by renunciation to the supreme perfection, consisting of freedom from action. Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings, he attains to supreme devotion unto Me. Resigning mentally all deeds to Me, having Me as the highest goal, resorting to Buddhi-Yoga, do thou ever fix thy mind on Me.

The Lord dwells in the hearts of all beings, causing all beings, by His Māya, to revolve, (as if) mounted on a machine. Take refuge in Him with all thy heart, by His grace shalt thou attain supreme peace (and) the eternal abode.⁴⁷

The Perfect Life

When a man completely casts away all the desires of the mind, satisfied in the Self alone by the Self, then is he said to be one of

steady wisdom. He whose mind is not shaken by adversity, who does not hanker after happiness, who has become free from affection, fear and wrath, is indeed the sage of steady wisdom. He who is everywhere unattached, not pleased at receiving good nor vexed at evil, his wisdom is fixed. When also, like the tortoise drawing in its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme.

The turbulent senses do violently snatch away the mind of even a wise man, striving after perfection. The steadfast, having controlled them all, sits focussed on Me as the Supreme. His wisdom is steady, whose senses are under control.

Thinking of objects, attachment to them is formed in a man. From attachment longing, and from longing anger grows. From anger comes delusion, and from delusion loss of memory. From loss of memory comes the ruin of discrimination, and from the ruin of discrimination he perishes.

But the self-controlled man, moving among objects with senses under restraint, and free from attraction and aversion, attains to tranquillity. In tranquillity, all sorrow is destroyed. For the intellect of him who is tranquil-minded, is soon established in firmness. No knowledge (of the Self) has the unsteady. Nor has he meditation. To the unmeditative there is no peace. And how can one without peace have happiness? For, the mind which follows in the wake of the wandering senses carries away his discrimination, as a wind (carries away from its course) a boat on the waters. Therefore, his knowledge is steady, whose senses are completely restrained from their objects.

That man who lives devoid of longing, abandoning all desires, without the sense of 'I' and 'mine', he attains to peace. This is to have one's being in Brahman. None, attaining to this, becomes deluded. Being established therein, even at the end of life, a man attains to oneness with Brahman.⁴⁸

Final Exhortation

Thus has wisdom more profound than all profundities been declared to thee ; reflecting over it fully, act as thou likest. Hear thou again My supreme word, the profoundest of all : Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself ; truly do I promise unto thee, (for) thou art dear to Me. Relinquishing all Dharmas, take refuge in Me alone ; I will liberate thee from all sins ; grieve not.⁴⁹

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THE BUDDHA

Mind is everything

Mind foreruns (all evil) conditions, mind is chief, mindmade are they; if one speaks or acts with wicked mind, because of that, pain pursues him, even as the wheel follows the hoof of the draught-ox.

Mind foreruns (all good) conditions, mind is chief, mindmade are they; if one speaks or acts with pure mind, because of that, happiness follows him, even as the shadow that never leaves.

‘He abused me, he beat me, he defeated me, he robbed me,’ the hatred of those who harbour such thoughts is not appeased.

‘He abused me, he beat me, he defeated me, he robbed me,’ the hatred of those who do not harbour such thoughts is appeased.

Hatreds never cease by hatred in this world; by love alone they cease. This is an ancient law.¹

Importance of Heedfulness

Heedfulness is the path to the deathless; heedlessness is the path to death. The heedful do not die; the heedless are like unto the dead.

Distinctly understanding this difference, the wise in heedfulness rejoice in heedfulness, delighting in the realm of the Āriyas.

The good fame of him who is energetic, mindful, pure in deed, considerate, self - controlled, right - living, and heedful steadily increases.

By sustained effort, earnestness, discipline, and self-control let the wise man make for himself an island which no flood overwhelms.

Heedful amongst the heedless, wide awake amongst the slumbering, the wise man advances like a swift horse, leaving a weak jade behind.²

Nature of the unwise

The flickering, fickle mind, difficult to guard, difficult to control, the wise person straightens, as a fletcher an arrow.

Like a fish that is drawn from its watery abode and thrown upon land, even so does this mind flutter, so should the realm of the passions be shunned.

The mind is hard to check, swift, flits wherever it lists, the control of which is good; a controlled mind is conducive to happiness.

The mind is very hard to perceive, extremely subtle, flits wherever it lists; let the wise person guard it; a guarded mind is conducive to happiness.

Faring far, wandering alone, bodiless, lying in the cave is the mind; those who subdue it are freed from the bond of Māra.

He whose mind is not steadfast, he who knows not the true Doctrine, he whose confidence wavers — the wisdom of such a one will never be perfect.

He whose mind is not wetted (by lust), he who is not affected (by hatred), he who has discarded both good and evil — for such a vigilant one there is no fear.

Realizing that this body is (as fragile) as a jar, establishing his mind (as firm) as a (fortified) city, he should attack Māra with the weapon of wisdom.

Whatever (harm) a foe may do to a foe, or a hater to a hater, an ill-directed mind can do one far greater (harm).

What neither mother, nor father, nor any other relative can do, a well-directed mind does and thereby elevates one.³

The way of the ignorant

Long is the night to the wakeful; long is the league to the weary; long is samsāra to the foolish who know not the sublime Truth.

‘Sons have I; wealth have I’: Thus is the fool worried; verily, he himself is not his own. Whence sons? Whence wealth?

A fool who thinks that he is a fool is for that very reason a wise man; the one who thinks he is wise is a fool indeed.

Though a fool through all his life associates with a wise man, he no more understands the Dharma than a spoon the flavour of soup. Though an intelligent person only for a moment associates with a wise man, quickly he understands the Dharma as the tongue the flavour of soup.

Fools of little wit move about with the very self as their own foe, doing evil deeds, the fruit of which is bitter.

That deed is not well done when after having done it one repents, and when one weeping and with tearful face reaps the fruit thereof. That deed is well done when after having done it one repents not, and when one with joy and pleasure reaps the fruit thereof.

The fool will desire undue reputation, precedence among monks, authority in the monasteries, honour among other families. 'By myself was this done; in every work, great or small, let them refer to me.' Such is the ambition of the fool; his desires and pride increase.⁴

The wise

He who imbibes the Dharma abides in happiness with mind pacified; the wise man ever delights in the Dharma revealed by the wise.

Irrigators lead the waters; fletchers bend the shafts; carpenters bend the wood; the wise control themselves.

As a solid rock is not shaken by the wind, even so the wise are not ruffled by praise or blame.

Just as a lake, deep, clear and still, even so on hearing the teachings the wise become exceedingly peaceful.

The good give up (attachment for) everything; the saintly prattle not with thoughts of craving; whether affected by happiness or by pain, the wise show neither elation nor depression. Neither for the sake of oneself nor for the sake of another (does a wise person do any wrong); he should not desire sons, wealth or kingdom (by doing wrong); by unjust means he should not desire

his own success. Then (only) such a one is indeed virtuous, wise, and righteous.

Few are there amongst men who go to the Further Shore; the rest of this mankind only run about on the bank. But those who rightly act according to the teaching, which is well expounded, those are they who will reach the Further Shore (crossing) the realm of passions, so hard to cross.⁵

What is better

Better than a thousand utterances with useless words is one single beneficial word, by hearing which one is pacified.

Better than a thousand verses with useless words is one beneficial single line, by hearing which one is pacified.

Should one recite a hundred verses with useless words, better is one single word of the Dharma by hearing which one is pacified.

Though he should conquer a thousand thousand men in the battlefield, yet he, indeed, is the noblest victor who should conquer himself.

Self-conquest is, indeed, far greater than the conquest of all other folk; neither a god nor a Gandharva, nor Māra, can win back the victory of such a person who is self-subdued and ever lives in restraint.⁶

Non-injury

All tremble at punishment. All fear death; comparing others with oneself, one should neither kill nor cause to kill.

Life is dear to all; comparing others with oneself, one should neither kill nor cause to kill.

Whoever, seeking his own happiness, harms with rod other beings, gets no happiness hereafter. Whoever, seeking his own happiness, harms not others gets happiness hereafter. Speak not harshly to anyone; those thus addressed will retort; painful, indeed, is vindictive speech; blows in exchange may bruise you.

As with a staff the herdsman drives kine to pasture, even so do old age and death drive out the lives of beings.

So when a fool does wrong deeds, he does not realize (their evil nature); by his own deeds the stupid man is tormented, like one burnt by fire.⁷

Nature of this World

What is laughter, what is joy, when the world is ever burning? Shrouded by darkness, do you not seek a light?

Behold this beautiful body, a mass of sores, a heaped-up (lump), diseased, much thought of, in which nothing lasts, nothing persists.

Thoroughly worn out is this body, a nest of disease, perishable; this putrid mass breaks up, truly, life ends in death. Of bones is (this) city made, plastered with flesh and blood. Herein are stored decay, death, conceit, and detraction. What pleasure is there in looking at them?⁸

Way of happiness

Happily do we live without hate amongst the hateful; amidst hateful men we dwell unhating. Ah, happily do we live without yearning (for sensual pleasures) amongst those who yearn (for them). Victory breeds hatred; the defeated live in pain. Happily the peaceful live, giving up victory and defeat.

There is no fire like lust, no crime like hate; there is no ill like the body, no bliss higher than Peace (Nirvāna).

Hunger is the greater disease, compound things the greatest ill. All bodies are made of compounds of elements, and so things born must die. Knowing this as it really is (the wise realize) Nirvāna the bliss supreme.

Health is the highest gain; contentment is the greatest wealth, friends are the best in whom to trust; Nirvāna is the chiefest bliss.⁹

Way of restraint

One should give up anger; one should abandon pride; one should overcome all fetters. Ills never befall him who clings not to mind and body and is passionless.

Conquer anger by love; conquer evil by good; conquer the stingy one by giving; conquer the liar by truth.

One should utter the truth; one should not be angry; one should give even from a scanty store to him who asks; by these three things one may go to the presence of the gods.

Those sages who are harmless, and are ever restrained in body, go to the deathless state, where gone they never grieve.

This is an old saying; 'They blame those who sit silent, they blame those who speak too much; those speaking little too they blame; in this world no one is there unblamed.'

There never was, there never will be, nor does there exist now, a person who is wholly blamed or wholly praised.

The intelligent, examining day by day, praise him who is of flawless life, wise, and endowed with knowledge and virtue.

One should guard against misdeeds (caused by) body, and one should be restrained in body; giving up evil conduct in body, one should be of good bodily conduct.

One should guard against misdeeds (caused by) speech, and one should be restrained in speech; giving up evil conduct in speech, one should be of good conduct in speech.

One should guard against misdeeds (caused by) mind, and one should be restrained in mind; giving up evil conduct in mind, one should be of good conduct in mind.

The wise are restrained in deed; in speech too, they are restrained; they are restrained in mind as well; yea, they are fully restrained.¹⁰

Practise Dharma

Like a withered leaf are you now; the messengers of death wait on you. On the threshold of decay you stand. Make an island unto yourself; strive quickly; become wise; purged of stain and passionless, you shall enter the heavenly stage of the wise.

By degrees a wise man, little by little, from time to time, should remove his own impurities, as a smith removes (the dross) of silver.

As rust, sprung from iron, eats itself away when arisen; even so his own deeds lead the transgressor to states of woe.

Non-recitation is the rust of doctrines; non-exertion is the rust of homes; sloth is the taint of beauty; carelessness is the flaw of a watcher. Misconduct is the taint of a woman; stinginess is the taint of a donor. All taints, indeed, are evil things both in this world and in the next. A worse taint than these is Ignorance, the greatest taint. Abandon this taint and be taintless.

Easy is the life of a shameless one who, with the boldness of a crow, is back-biting, forward, arrogant, and corrupt.

Hard is the life of a modest one who ever seeks purity, is detached, humble, clean in life, and reflective.

Whoso in this world destroys life, tells lies, takes what is not given, goes to others' wives, and the man who is addicted to intoxicating drinks, such a one digs up his own root in this very world. There is no fire like lust, no grip like hate; there is no net like delusion.

Easily seen are others' faults, hard indeed to see are one's own; like chaff one winnows others' faults, but one's own one hides, as a crafty fowler covers himself. He who sees others' faults, and is ever irritable, the corruptions of such a one grow.¹¹

The man of knowledge

He who is friendly amongst the hostile, who is peaceful amongst the violent, who is unattached amongst the attached, him I call a man of knowledge.

In whom lust, hatred, pride, detraction are fallen off like a mustard seed from the point of a needle, He who utters gentle, instructive, true words, who gives offence to none, him I call a man of knowledge.

He who has no desires, whether of this world or of the next, who is desireless and emancipated, He who has no longing, who through knowledge is free from doubts, who has plunged into the Deathless (Nirvāna), him I call a man of knowledge.

He who has transcended both good and bad and the ties as well, who is sorrowless, stainless, and pure, and he who is spotless as the moon, who is pure, serene, and still, who has destroyed craving for becoming, him I call a man of knowledge.

He who in this world, giving up sensual pleasures, would renounce and become a homeless one, who has destroyed sense-desires and he who is fearless and noble, who is the hero, the sage, the conqueror, the desireless and the enlightened, him I call a man of knowledge.

For him who has completed the journey, for him who is sorrowless, for him who from everything is wholly free, for him who has destroyed all Ties, the fever (of passion) exists not.¹²

The mindful exert themselves; to no abode are they attached; like swans that quit their pools, home after home they abandon (and go).

He whose senses are subdued, like steeds well trained by a charioteer; he whose pride is destroyed and is free from the corruptions, such steadfast ones even the gods hold dear.

Calm is the mind, calm is the speech and action and right knowledge of him who is wholly freed, perfectly peaceful, and who is such a stable one.

Whether in village or in forest, in vale or on hill, wherever he dwells, delightful, indeed, is that spot.¹³

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TIRUKKURAL

Learning

Learning is imperishable and flawless wealth; other kinds of wealth, as gold and property, are not so real. A scholar is a mine of wisdom; for him there is not a land which is not his own; there is not a town which is not his own; wherefore should men abandon learning unto the end of life? He alone acquires learning who, in humility, stands like a beggar at a rich man's door, and learns at the feet of his master. Let your learning be perfect; and the test of your learning is that you follow it in your daily life. If you are unable to acquire wisdom, listen to the wise and fill your mind with lofty thoughts; for they will stand you in good stead in adversity. The deeper you delve, the greater the springs you come upon. The more you learn, freer does flow the pure stream of wisdom.¹

Knowledge

Wisdom is a mighty armour against all adversaries; let not the mind roam at will; it is wisdom to curb its wayward course and direct it to useful ways. Wisdom consists in being able to decipher the truth from whatever you may hear or see. Go behind the veil of things you may come across in life and learn to see the truth behind it. Therein lies wisdom. The wise see into the future; folly knows not coming events. Wisdom is not foolhardiness, but taking note of the forces of nature and adjusting oneself to them. The wise man speaks in simple language, so that every one can understand him. When others speak, he tries to understand their meaning, without finding fault with their words or expressions. He makes all the world his friend; for to live in harmony with the world is wisdom.²

Righteousness

Be ye of righteousness, for it opens the doors of heaven and unlocks the treasures of the earth; what else does profit man more

than righteousness? A righteous life is a truly rich life; to forget it is death itself. Purity is the essence of righteousness; without purity all else is vain. Let not acts of righteousness be deferred to the final day, but do them now, for at the dying hour she will be your undying friend. Steer clear of envy, lust, wrath and bitter speech in your short sojourn on earth; that is the only way to a virtuous life.³

Purity

Purity of heart springs from desirelessness. He has no grief who has no desires; but sorrow upon sorrow descends on the heart which is a prey to desires. Sorrow seizes the heart that does not shake off its attachments to the world. All the ills of life vanish into nothingness, when our heart is rid of the triple evils of lust, wrath and ignorance. Take refuge in the Lord and hold fast to him, in order that your own fetters may be broken. True nobility consists of right conduct; but the man who is not of good character is a lowly man. Men of heroic mould never turn or shrink from the straight and narrow path of right. Self-control is the greatest treasure a man can have; life has no greater gain on earth.⁴

Wrath

Whosoever your offender may be, forget your wrath; for out of it springs a host of evils. Anger destroys our joys and takes away the cheer from our hearts. Therefore there is no foe deadlier than wrath. If thou desire to guard thyself, guard against blind anger lest it should destroy thy soul. Only he has forbearance, who has the power to strike, but withholds. Of what avail is the forbearance of the weak? Impotent fury against one mightier than ourselves harms only ourselves. Anger turned against the weak is also fraught with great evil. He who beats the ground pains only himself; even so, he who is angry only harms himself. All the longings of our soul can be fulfilled, if only we banish anger from our hearts.⁵

Love

The loveless live on earth for the benefit of themselves alone; but the loving ones serve others with their life. There is life, only when there is love. Verily he is a bundle of bones clad with skin who has not drunk of the springs of love. Sweet and wise words come out of a loving heart. Loving words are greater than many material gifts. Humility and sweetness of speech are the two great ornaments a man can boast of on earth. In him does the force of evil decline and seeds of God-like virtue grow who, hungering for righteousness, sweetly speaks. The man who uses harsh words, when many pleasant words are available, is like one who chooses to eat unripe fruit which is bitter, when sweet fruit is available.⁶

Humility and Forbearance

Greatness is all humility and knows no haughtiness. Littleness is all insolence and is ever puffed up with pride. Even in the unguarded moments of life evil words slip not out of the tongues of men of unblemished conduct. You may keep open all the other doors of the senses, but beware of an unbridled tongue; for through its very slip remorse enters the soul. Time may heal a blister caused by burning; but the sting of a cruel word ever rankles in the human heart. Behold the earth holding in her lap the very man who digs deep into her; even so do the great bear with those who revile them. To forgive an insult is noble; nobler still is to forget it. The joy of the lust of revenge is for a day; but the glory of the patient man of wisdom is eternal. Conquer by your nobility even those who have taunted you in their insolent pride.⁷

Benevolence

Only for the benefit of humanity do the noble gather wealth with the sweat of their brow. He alone breathes who is alive to the crying needs of the world; but dead even while living is the man that is blind to them. Giving alms to the needy and the poor is charity; but all other gifts are in the spirit of barter. To beg is

heinous though it may lead to heaven; to give is noble though heaven be denied you. The noble beg not at other men's doors, crying 'I have nought'; nor do they shut their gates against the indigent. Give unto the poor; live in glory; there is no greater gain on earth.⁸

Value of wise company

Water gets the quality of the soil through which it flows; even so a man shapes himself according to the persons with whom he associates. Whatever be a man's feelings, he will be judged by the quality of his friends, as one's purity of thought and deed depends upon his company. There is nothing so good as good company; there is nothing so ruinous as evil company. Search for men of ripe wisdom and seek their fellowship. Cling to men of heroic mould and make them your kin; verily there is no greater blessing on earth. There is no force mightier than the friendship of the men of superior wisdom.⁹

Manly effort

There is nothing impossible of achievement, provided one puts forth the requisite effort. The man who scorns delights and works hard wipes out the tears of his kith and kin and stands as a tower of strength to them. Industry brings wealth; sloth poverty. To have fought and lost is no disgrace. To sit idle without putting up manly effort is vile reproach. Dauntless courage and untiring effort can win even against inexorable fate.¹⁰

Persistence

Unflagging industry marks out the prosperous. But poor indeed are the idle, though they are rich. Persistent and untiring effort is the source of all wealth. But those who are not industrious will even lose the wealth they possess. Despair seizes not the heart of the man of unconquerable will even amidst his worst difficulties. Out of idleness spring the ruin of a home and a host

of evils. Men sailing in the frail canoes of forgetfulness, procrastination, sloth and sleep get wrecked in trackless waters. Those who want to have leadership should be endowed with sleepless vigilance, great learning and indomitable will.¹¹

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JESUS CHRIST

Glory of Knowledge

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.¹

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.²

The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness! Take heed therefore that the light which is in thee be not darkness.³

Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest.⁴

If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.⁵

Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.⁶

And ye shall know the truth, and the truth shall make you free.⁷

Imperishable Wealth

Lay not up for yourself treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

For where your treasure is, there will your heart be also.⁸ Sell all that thou hast and distribute unto the poor, and thou shalt have

treasure in heaven. For what is a man profited, if he shall gain the whole world, and lose his own soul?⁹

Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Have salt in yourselves and have peace one with another.¹⁰

Power of Faith

Thy faith hath made thee whole. If ye have faith like a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it will move; and nothing shall be impossible unto you. If ye have faith, as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.¹¹

Blessed are they that have not seen, and yet have believed.¹²

Take no thought for your life; what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body more than raiment? ... for your Heavenly Father knoweth that ye have need of all these things.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.¹³

Watch ye therefore and pray always.¹⁴ All things whatsoever ye shall ask in prayer believing, ye shall receive.¹⁵ Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.¹⁶

True Greatness

He that is greatest among you shall be your servant,¹⁷ Whosoever will be great among you and whosoever will be chief among you, let him be your servant.¹⁸ Whosoever therefore shall humble himself as a little child, the same is greatest in the kingdom of heaven.¹⁹ If any man desire to be first the same shall be last

of all and servant of all.²⁰ Blessed are the meek: for they shall inherit the earth.²¹

Whosoever shall exalt himself shall be humbled and he that shall humble himself shall be exalted.²² When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; and when he that badeth thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee.²³

Give

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.²⁴ Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.²⁵

This poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.²⁶

Love

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is, thou shalt love thy neighbour as thyself. There is none other commandment greater than these.²⁷ A new commandment I give unto you, that ye love one another, as I have loved you.²⁸

Resist not evil

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth . . . But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.²⁹

Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you and persecute you.³⁰ All they that take the sword shall perish with the sword.³¹

Forgiveness

Forgive and ye shall be forgiven.³² If thy brother trespass against thee, rebuke him and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent, thou shalt forgive him.³³

‘I say not unto thee, until seven times; but until seventy times seven.’³⁴

Single-mindedness

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.³⁵ Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.³⁶ Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.³⁷ If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.³⁸ There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.³⁹

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.⁴⁰

Seek no reward

When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.⁴¹

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee.⁴²

They that be whole need not a physician, but they that are sick.⁴³

Kingdom of God

The kingdom of heaven is like unto treasure hid in the field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.⁴⁴

How hard is it for men that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.⁴⁵ The Kingdom of God is within you.⁴⁶

Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind... But rather seek ye the kingdom of God; and all those things shall be added unto you.⁴⁷

Except a man be born again, he cannot see the kingdom of God.⁴⁸

Judge not

Judge not that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

First cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.⁴⁹

Judge not according to the appearance.⁵⁰

Punish thyself

If thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.⁵¹

And if thy foot offend thee, cut it off; it is better for thee to enter halt (lame) into life, than having two feet to be cast into hell, into the fire that never shall be quenched.⁵²

Words and deeds

Do men gather grapes of thorns, or figs of thistles?⁵³ Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt.⁵⁴ How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.⁵⁵

Every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by the words thou shalt be condemned.⁵⁶

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.⁵⁷

Inward Purity

Blessed are the pure in heart: for they shall see God.⁵⁸

Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.⁵⁹ For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man.⁶⁰

Teacher's role

If the blind lead the blind, both shall fall into the ditch.⁶¹

Every branch that beareth not fruit is taken away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.⁶²

The good shepherd giveth his life for the sheep.⁶³

The disciple is not above his master : but everyone that is perfect shall be as his master.⁶⁴

The harvest truly is plenteous, but the labourers are few ; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.⁶⁵

PARABLES

The sower

A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture; and some fell among thorns; and the thorns sprang up with it and choked it. And others fell on good ground, and sprang up, and bore fruit a hundredfold. Now the parable is this : The seed is the word of God. Those by the wayside are they that hear; then cometh the devil (distractions), and taketh away the word out of their hearts, lest they should believe and be saved.

They on the rock are they, which when they hear, receive the word with joy (temporary enthusiasm); and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.⁶⁶

Mustard and Leaven

The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.⁶⁷

Lost Silver

What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.⁶⁸

The Prodigal Son

A certain man had two sons: And the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country: and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, 'How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, "Father, I have sinned against heaven, and before

thee, and am no more worthy to be called thy son : make me as one of thy hired servants''.’ And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, ‘Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.’ But the father said to his servants, ‘Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat, and be merry. For this my son was dead, and is alive again; and he was lost, and is found.’ And they began to be merry.

Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, ‘Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.’ And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, ‘Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends : But as soon as this thy son was come, thou hast killed for him the fatted calf.’

And he said unto him, ‘Son, thou art ever with me, and all that I have is thine.

‘It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.’⁶⁹

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THE HOLY KORAN

O Lord! Increase my knowledge. Expand my heart for me and make my task easy.¹

Read, in the name of the Lord who creates, who creates man from a clot of blood. Read, and thy Lord is most generous. He it is who taught man what he knew not.² He it is who made for you the ears, the eyes and the heart to acquire knowledge.³ He created man and taught him expression.⁴

My Lord, grant me wisdom and gather me with the righteous and order me a goodly mention in later generations.⁵

Those who strive hard in Godly path will certainly be guided by the Divine. God is surely with the doer of good deeds.⁶ Their light of knowledge will gleam forth and they will say: O Lord! perfect unto us our light.⁷

There are some who indulge in frivolous discourses, without knowledge, and this leads them astray from the path of God. They make a mockery of knowledge. For such is reserved chastisement.⁸ God's good servants are those who, when they hear idle talk, turn aside from it and say: For us are our deeds and for you your deeds; peace be unto you, we do not desire the ignorant.⁹

This world's life is nought but a play, a vain sport. Certainly the abode of the heerafter is better for those who are mindful of their duty.¹⁰

Whoever intercedes for a good cause shall have a share from out of it; and whosoever pleads for an evil cause shall not escape its consequences.¹¹

Whoever brings forth a good deed shall be rewarded tenfold with the like of it and whosoever brings an evil deed will be recompensed only with the like of it.¹² Those who spend their wealth in the way of God are likened to a grain sprouting into seven ears of corn and every such ear having hundred grains.¹³

Keep up prayer and enjoin good, forbid evil and put up patiently with that which may befall thee. Turn not thy face away from people in contempt, nor go about the land with pride. Surely God loves not the self-conceited.¹⁴

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SRI RAMAKRISHNA

No use of mere book-learning

One should rather acquire the wisdom which illumines the heart, gaining which one would feel satisfied for ever.¹

What is the use of mere book-learning? Pandits may be familiar with sacred texts and couplets. But what is the good of repeating them? One must realise in one's life the truths embodied in the scriptures. Mere reading will not bring knowledge or salvation as long as one is attached to the world.² The kite and the vulture soar high up in the air, but all the time their eyes remain fixed on charnel-houses in search of putrid carcasses; similarly the minds of the so-called learned men are attached to the things of the world, to lust and wealth, in spite of their learning in the scriptures, and hence they cannot attain true knowledge.³

Practice necessary

Can love of God be acquired by merely reading sacred books? In the Hindu almanac it is mentioned that on a particular day there will be twenty Adas (a unit of measure) of rainwater. But you will not be able to squeeze out of the almanac a single drop! So also many good sayings are to be found in the scriptures, but mere reading of them will not make one religious. One must practise the virtues taught in such books in order to acquire love of God.⁴

Who can attain self-knowledge?

Only two kinds of people can attain to self-knowledge: those who are not encumbered at all with learning, that is to say, those whose minds are not overcrowded with thoughts borrowed from others; and those who, after studying all the scriptures and sciences, have come to realise that they know nothing.⁵

Not learning but realisation

Two friends went into an orchard. One of them, possessing much worldly wisdom, immediately began to count the mango trees there and the number of mangoes each tree bore, and to estimate what might be the approximate value of the whole orchard. His companion went to the owner, made friends with him, and then, quietly going to a tree, began at his host's desire to pluck the fruits and eat them. Whom do you consider to be the wiser of the two? What is the good of counting the trees and leaves and making calculations? The vain man of intellect busies himself uselessly with finding out the 'why' and 'wherefore' of creation, while the humble man of wisdom makes friends with the Creator and enjoys His gift of supreme bliss.⁶

Bees come of themselves to the full-blown flower when the breeze wafts its fragrance all round. Ants come of themselves to the spot where sweets are placed. No one need invite the bee or the ant. So when a man becomes pure and perfect, the sweet influence of his character spreads everywhere, and all who seek the Truth are naturally drawn towards him. He need not go in search of an audience to listen to him.⁷

A ripe mango may be offered to God, or used for some other purposes; but if it is pecked by a crow even once, it is unfit for any use. It can neither be offered to God, nor eaten by the pure. So boys and girls should be dedicated to the service of God before the impurities of worldly desires taint their hearts. Once worldly desires enter their minds, or the demon of sensual pleasure casts his baneful shadow over them, it is very difficult indeed to make them tread the path of virtue.⁸

Practise rather than preach

A person went to a holy man to get some medicine for his sick child, carrying the little patient in his arms. The holy man asked him to come next day. Next day, when the man went, the Sadhu said, 'Give no sweets to the child, and the child will soon be cured.' The man replied, 'Sir, you could have told me this

yesterday itself.' The Sadhu said, 'Yes, I could have, but yesterday I had a quantity of sugar lying before me, and seeing that, your child would have thought that the Sadhu who advised others not to take sugar but ate it himself was a hypocrite.'⁹

Good company

The companionship of the holy and wise is one of the main elements of spiritual progress.¹⁰ As the fire in the hearth is stirred from time to time with a poker to make it burn brightly and prevent it from going out, so the mind should be occasionally invigorated by the society of the pious.¹¹ Milk and water, when brought into contact, are sure to get mixed and the milk cannot be separated again. Similarly if the aspirant thirsting after self-improvement mixes indiscriminately with all sorts of worldly people, not only will he lose his ideal, but also his former faith, love and zeal. They will die away imperceptibly.¹² Even moist wood placed upon a fire soon becomes dry and finally begins to burn well. Similarly the society of the pious drives away the moisture of greed and lust and then the fire of viveka (Discrimination) will begin to burn steadily.¹³

No vain discussions

One who spends his time in discussing the good and bad qualities of others simply wastes his own time, for it is time spent neither in thinking about one's own self nor about the supreme Self, but in fruitless thinking of others.¹⁴

Suitable diet

Eat to your satisfaction in the day, but let your meal at night be light and small in quantity.¹⁵ Only that food should be taken by the devotee which does not heat the system or unsettle the mind.¹⁶

Use of Tribulations

Iron must be heated again and again and hammered a hundred times before it becomes good steel. Then only it becomes fit to be made into a sharp sword, and can be bent in any way you like. So man must be heated several times in the furnace of tribulations and hammered with the persecutions of the world before he becomes pure and humble, and fit to enter the presence of God.¹⁷ Sugar is boiled well over a burning fire. As long there is dirt or impurity in it, the sweet infusion will smoke and simmer. But when all the impurity and scum are cast out, there is neither smoke nor sound; only the delicious crystalline syrup heaves in its unmixed worth. Then whether liquid or solid, it becomes the delight of men and gods. Such is the character of the man of faith.¹⁸

Be lowly and meek

The tree laden with fruits always bends low. If you wish to be great, be lowly and meek.¹⁹ Till one becomes as simple as a child, one cannot get divine illumination. Forget all the worldly knowledge that you have acquired and become as ignorant of it as a child, then you will get the knowledge of the Truth.²⁰

Intolerance : sign of ignorance

Through ignorance the ordinary man considers his own religion to be the best and makes much useless clamour; but when his mind is illumined by true knowledge, all sectarian quarrel disappears.²¹

God is one, but His aspects are many. As the master of a house is father to one, brother to another and husband to a third, and is called by different names by different persons, so the one God is described in various ways according to the particular aspect in which He appears to the particular worshipper.²²

Purity

As one's face may be seen reflected in a sheet of glass coated with quicksilver, so the glorious image of the Almighty God can be seen reflected in the heart of a person who has preserved his power and purity through perfect continence.²³ Unless one practises absolute purity (continence), one cannot comprehend the subtle truths of spirituality.²⁴

Contentment

In a forest full of thorns and briars, it is impossible to walk bare-footed. One can do so if the whole forest is covered with leather, or if one's own feet are protected with leather shoes. It is impossible to cover the whole forest with leather, so it is wiser to protect one's feet with shoes. Similarly, in this world man is troubled with innumerable wants and desires, and there are only two possible ways of escape from them, viz., either to have all those wants satisfied, or to give up all of them. It is impossible to satisfy all human wants; for with every attempt to satisfy them, new wants arise. So it is wiser to decrease one's wants by contentment and the knowledge of truth.²⁵

Need for meditation

Meditation and contemplation should be kept up always.²⁶ Throwing away all work, you must meditate upon God in the evening. The thought of God naturally comes to the mind at dusk; everything was visible a while ago, but now it is all shrouded in darkness.²⁷ Meditate on God either in an obscure corner, or in the solitude of the forests or within the silent sanctuary of your own heart.²⁸ In the beginning a man must try to concentrate his mind in a lonely place. Otherwise many things may distract him. When he has gained power of mental concentration by constant practice, his mind will rise above his environment and rest in God, wherever he may be.²⁹

To him who is perfect in meditation, salvation is very near. Do you know when one becomes perfect in meditation? When one sits down to meditate, he becomes immediately surrounded

with a divine atmosphere and his soul communes with God.³⁰ In deep meditation all the functions of the senses are inhibited. The onward flow of the mind comes to a dead stop as if the door of the outer apartment is closed. All the five objects of the senses—light, sound, taste, touch and smell — lie outside unperceived. At first visions of objects appear before the mind during meditation, but when it becomes deep they lie outside debarred.³¹ The union with God (Yoga) can never happen unless the mind is rendered absolutely calm.³²

The Goal of life

You cannot get rid of work, because nature will lead you to it. That being so, let all work be done as it ought to be. If work is done in a spirit of detachment, it will lead to God. To work without attachment is to work without expectation of rewards or fear of any punishment in this world or the next. Work so done is a means to an end, and God is the end.³³ But the means should not be confounded with the end; the first stage of a road should not be mistaken for the goal. Do not regard work as the be-all and end-all — the ideal of human existence. Pray for devotion to God. Suppose you are fortunate enough to see God. Then what would you pray for? Would you pray for dispensaries and hospitals, tanks and wells, roads and alms-houses? No, these are realities to us only so long as we do not see God. But once we are brought face to face with the divine vision, we shall see them as they are — transitory things, hardly better than dreams. And then we will pray for more light, more knowledge in the highest sense. More divine love — the love which lifts us up from man to God, the love which makes us realise that we are really sons of the Supreme Being.³⁴

Work unattached

Everyone of us has to work; only a few can renounce work.³⁵ Charity, compassion, kindness towards others are good; if practised without attachment and accompanied with Bhakti, they will lead

to God.³⁶ Renunciation of work will come of itself when intense love of God swells up in the heart.³⁷ He who has realised God sees that the Lord Himself has become all the Universe and its creatures. When he feeds the children, he feels that he is feeding Gopala himself; he looks upon his parents as God and serves them in the same manner. He serves all creatures. As God is in all beings, he worships Him in all.³⁸

Take care of your thoughts

One becomes what he thinks. So one should be careful about his thoughts.³⁹ Here is a story. A certain traveller came to a large plain in the course of his travels. As he had been walking in the sun for many hours, he was thoroughly exhausted and perspiring; being so he sat down in the shade of a tree to rest a little. Presently he began to think what a comfort it would be if he could but get a soft bed there to sleep on. He was not aware that he was sitting under the celestial tree. As soon as the above thought rose in his mind, he found a nice bed by his side. He felt much astonished, but all the same stretched himself on it. Now he thought to himself how pleasant it would be, if a young damsel were to come there and gently stroke his legs. No sooner did the thought arise in his mind than he found a young damsel sitting at his feet and stroking his legs. The traveller felt supremely happy. Presently he felt hungry and thought: 'I have got whatever I have wished for; could I not then get some food?' Instantly he found various kinds of delicious food spread before him. He at once fell to eating, and having helped himself to his heart's content, stretched himself again on his bed. He now began to revolve in his mind the events of the day. While thus occupied, he thought, 'If a tiger should come here all of a sudden, will it not attack and eat me?' In an instant a large tiger jumped upon him and broke his neck and began to drink his blood. In this way the traveller lost his life. Such is the fate of men in general. If during your meditation you pray for money or worldly honours, your desires will no doubt be satisfied to some extent: but, mind you, there is

the dread of the tiger behind the gifts you get. Those tigers — disease, bereavements, loss of honour and wealth, etc. — are a thousand times more terrible than the live tiger.⁴⁰

Influence of habit

A worldly man accustomed to materialistic thoughts and surroundings cannot live long in an atmosphere of purity and renunciation without a feeling of restlessness and discomfort. A group of fisher-women, who were on their way home from a distant market, were overtaken by a heavy hail-storm at nightfall, and were compelled to take shelter in a florist's cottage nearby. Their kindly host allowed them to sleep that night in a room where he had kept some baskets of sweet-smelling flowers for supplying his customers on the morrow. The atmosphere of the room, filled with the fragrance of flowers, was too good for the fisher-women, and they could not, therefore, get even a wink of sleep. At last one of them suggested a remedy. 'Let us sprinkle,' she said, 'a little water on our empty fish baskets and place them close to us. That would keep this disturbing smell of flowers from spoiling our sleep.' Every one gladly agreed to the proposal and did accordingly; and soon all began to snore. Such, indeed, is the power of habit!⁴¹

Power of continence

Unless one practises absolute continence one cannot comprehend the subtle truths of spirituality.⁴² If a man practises absolute continence for twelve years, his understanding will become capable of penetrating and comprehending the subtlest ideas.⁴³ In former days, the priests of the temple of Govindaji in Jaypur never married. Then they were supremely puissant with the strength of the Self. Once the king sent for them, but they did not go. They said, 'Ask the king to come to us.' But afterwards they began to marry and then there was no necessity for the king to send for them! They of their own accord would go to the king and say,

‘Maharaj, we have come to bless you. Here we have brought flowers from the shrine for you, Please accept them.’ For they were now compelled to do so. What could the poor fellows do? One day they had to build their houses; another day they had to perform the Annaprasana ceremony (giving the first morsel of cooked rice to a child) of their sons, still another day they had to marry their daughters, and so on. All these kept them in constant need of money!⁴⁴

Mind is everything

The mind is everything. If the mind loses its liberty, you lose yours. If the mind is free, you too are free. The mind may get dyed in any colour, like a white cloth fresh from the washing house. Study English, and you will mix English words in your talk in spite of yourself. The Pandit who studies Sanskrit must quote verses. If the mind is kept in bad company, the evil influence of it will colour one’s thoughts and conversation. Placed in the midst of devotees, the mind is sure to meditate on God and God alone. It changes its nature according to the things amongst which it lives and acts.⁴⁵ Bondage is of the mind; freedom too is of the mind. If you say, ‘I am a free soul. I am a son of God!’ Who can bind me?’ free you will be. If one is bitten by a snake and can say with all the force of will and faith, ‘There is no venom, there is no venom’, one will surely get rid of the venom.⁴⁶

A man is what he thinks

The spiritual gain of a person depends upon his mental condition and thought-life. It proceeds from his heart, and not from any of his external actions. Two friends, while strolling about, happened to pass by a place where the Bhagavata was being expounded. One of them said, ‘Well, let us go there for a while and hear the holy scripture.’ The other replied, ‘No, my dear friend, what is the use of hearing the Bhagavata? Let us spend the time in yonder brothel in amusement and pleasure.’ The first one

did not consent to this proposal. He went to the place where the Bhagavata was being read and sat down to hear it. The other went to the brothel but did not find the pleasure which he anticipated there. So he was thinking within himself, 'Ah me! Why have I come here? How happy must my friend be listening to the story of the sacred deeds of Lord Hari.' Thus he meditated on Hari even though he was in an unholy place. The other man, who was hearing the exposition of the Bhagavata, did not find pleasure in it. Sitting there he began to blame himself, saying, 'Ah? What a fool I was to have not accompanied my friend to the brothel! What great pleasure he must be having at this time there! The result was that while he was seated where the Bhagavata was being read, all the time his mind was dreaming of the pleasures he might have enjoyed in the bawdy-house. Now as his mind was blackened with these thoughts, he got all the sin of visiting the brothel, although he did not go there in person. And the man who had gone to the brothel acquired all the merit of hearing the Bhagavata, because his mind was meditating on the sacred book.⁴⁷

Power of faith

He who has faith has all and he who lacks it lacks all.⁴⁸ Man suffers through lack of faith.⁴⁹ A disciple who had firm faith in the infinite power of his guru walked over a river by simply uttering his name. Seeing this the guru thought: 'Well, is there such power in my mere name? Then how much great and powerful must I be?' The next day the guru also tried to walk on the river, uttering 'I', 'I', 'I', but no sooner did he step into the water than he sank down and got drowned.⁵⁰

Once a milk-maid used to supply milk to a Brahmin priest living on the other side of a river. Owing to the irregularities of the boat service, she could not supply him milk punctually every day. Once, being rebuked for going late, the poor woman said, 'What can I do? I start early from my house, but have to

wait for a long time at the river bank for the boatman and the passengers.' The priest said, 'Woman! they cross the ocean of life by uttering the name of God, and can't you cross this little river?' The simple-hearted woman became very glad at heart on learning this easy means of crossing the river. From the next day the milk was being supplied early in the morning. One day the priest said to the woman, 'How is it that you are no longer late now-a-days?' She said, 'I cross the river by uttering the name of the Lord as you told me to do, and don't stand now in need of a boatman.' The priest could not believe this and said, 'Can you show me how you cross the river?' The woman took him with her and began to walk over the water. Looking behind, the woman saw the priest in a sad plight and said, 'How is it, Sir, that you are uttering the name of God with your mouth, but at the same time with your hands you are trying to keep your cloth untouched by water? You do not fully rely on Him.' Entire resignation and absolute faith in God are at the root of all miraculous deeds.⁵¹

Capacity for sustained effort

One must have true mettle within, if one wishes to be successful in life. But there are many who have no grit in them, and are soft and cringing, with little capacity for sustained effort. Such people will be failures in life.⁵² He who wants to swim must attempt swimming for some days. None can venture to swim in the sea after a single day's practice. So you will make many ineffectual attempts at first before you successfully swim therein at last.⁵³

There are pearls in the deep sea, but you must hazard all perils to get them. If you fail to get them by a single dive, do not conclude that the sea is without them. Dive again and again, you are sure to be rewarded in the end.⁵⁴

Go forward

A wood-cutter led a very miserable life with the slender means he could procure by daily selling the load of wood he brought from a neighbouring forest. Once a Sannyasin, who was wending his way through the forest, saw him at work, and told him that he should go forward into the forest so that he would be a gainer thereby. The wood-cutter obeyed the injunction and proceeded onward until he came to a sandalwood tree. He was much pleased, and took away with him as many sandal logs as he could carry and sold them in the market at a great profit. Then he began to consider why the good Sannyasin did not tell him anything about the sandal trees, but simply advised him to proceed into the interior of the forest. So next day he went even beyond the region of the sandal trees, till at last he came upon a copper mine. He took with him as much copper as he could carry, and by selling it in the market got much money. Next day, without stopping at the copper mine, he proceeded further still, as the Sadhu had advised him to do, and came upon a silver mine. Then he took with him as much silver as he could carry, and sold it all and got even more money. And thus daily proceeding further and further, he reached gold mines and diamond mines, and at last became exceedingly rich. Such is also the case with the man who aspires after true knowledge. If he does not stop in his progress after attaining a little of any extraordinary supernatural power, he at last becomes really rich in the eternal knowledge of the supreme Truth.⁵⁵

Humility, sign of greatness

It is great degradation to be conceited. To become great one must be humble. The tree laden with fruit always bends low. If you wish to be great, be lowly and meek. One should not be egotistical. Egotism exists in ignorance, not in knowledge. He attains the Truth who is devoid of conceit. In a balance, the scale that is heavy bends down, but the lighter one rises up. So the man of merit and ability is always humble and meek, while the fool is puffed up with vain conceit.

Despondency is not humility

But many a man with a show of humility says, 'I am like an earth worm, grovelling in the dust.' In this way thinking himself to be a worm, in time he becomes weak in spirit like a worm. Let not despondency ever enter your heart. Despair is the great enemy in the path of progress. A true man is only he who is endowed with self-respect. No pride is pride that expresses the glory of the soul, no humility humility that humiliates the self.⁵⁶

Never beg

Man becomes small by begging. Even the Lord himself had to assume the form of a dwarf when he went to Bali for begging. We demean ourselves the moment we beg something from anybody.⁵⁷ During the reign of Akbar there lived a Fakir (a Muslim ascetic) in a certain forest near Delhi. Many used to resort to the cottage of this holy man. But as he had nothing with which to show hospitality to these visitors, he was in need of some money for this purpose and went for help to Akbar Shah, who was well-known for his kindness to holy men. Emperor Akbar was then saying his prayers, and the Fakir took his seat in the prayer room. In the course of his prayers Akbar was heard to say, 'O Lord, do Thou grant me more wealth, more power, more territories!' At once the Fakir rose up and was about to steal out of the room when the Emperor beckoned him to be seated again. At the end of the prayer, Akbar asked the Fakir, 'Sir, you came to see me. How is it then that you wanted to depart without saying anything to me?' The Fakir said, 'The object of my visit to Your Majesty . . . well, I need not trouble you with that.' When Akbar repeatedly pressed him to say what he wanted, the Fakir at last said, 'Your Majesty, many people come to me to be taught, but for want of money I am unable to see to their comforts. So I thought it well to come to Your Majesty for help.' Akbar then asked why he was about to go away without having told him the object of his visit. The Fakir replied, 'When I saw that you were yourself a beggar, begging of

the Lord for fortune, power and territory, I said to myself, “Why should I go abegging to a person who is himself a beggar? I had better beg of the Lord Himself, if indeed it is not possible for me to do without begging altogether.”⁵⁸

Light the lamp of knowledge

The sign of a rich man’s house is that a light burns in each room. The temple of the body should not be kept in darkness; the lamp of knowledge must be lit within. ‘Light the lamp of knowledge in your room and look at the face of the mother divine.’ Everyone can attain knowledge. There is the individualized self and there is the higher self. Each individual is connected with the higher self. There is a gas connection in every house and gas can be had from the gas company. Only apply to the proper authority and the supply will be arranged.⁵⁹

The digit one may be raised to a figure of any value by adding zeroes after it, but if that one is omitted, zeroes by themselves have no value. Similarly, so long as the individual ego clings to God, who is the value-giving figure behind the world and does all his work for him, he gains more and more thereby.⁶⁰

The True Teacher

Once a tigress attacked a flock of sheep. She was with child, and so when she jumped on the flock, she gave birth to a cub and died. But the cub survived and grew up among the flock of sheep. The sheep grazed in the field and the cub too did accordingly. They bleated and it also tried to imitate them. In course of time it became a full-grown tiger. By chance, one day, another tiger came and attacked the flock, but he was surprised to see the sheep-tiger in the flock. Then he chased it and caught it by the neck. But it began to bleat in fear like the sheep. The old tiger, however, dragged it to a pond and said, ‘Look, your form is similar to mine.

You are also a tiger like myself. Now eat this piece of flesh.' And so saying he forced the flesh into its mouth. But at first the sheep-tiger would eat it by no means. It bleated and said that it was a sheep. But as soon as it got a little taste of blood, its dormant instinct was quickened and it began to eat the flesh. Then the old tiger said, 'Now have you understood that you are the same as myself? So come along with me into the forest.' In the same way if one has the grace of a true teacher, there is no fear. He will open your eyes and tell you who you are and what your real self is.⁶¹

The truly religious man is he who does not commit any sin even when he is alone, and when no man observes him, because he feels that God sees him even then. He who can resist the temptations of a young and seductive woman in a lonely forest where he is unobserved by human eye, through the fear that God sees him and who, through such fear, will not even cast an immoral glance at her, — he is truly a religious man. He who finds a bag full of gold in a lonely and uninhabited house, and resists the temptation to appropriate it, he is a truly religious man. But he who practises religion for the sake of show, through fear of public opinion, cannot be called truly religious. The religion of silence and secrecy is the religion, but it is all sham and mockery when attended with vaunting and vanity.⁶²

When God is realised, the world never appears empty. He who has attained Him sees that the Lord Himself has become all these—the universe and its creatures. When he feeds his children, he feeds as if he is feeding Gopala Himself: he looks upon his parents as God, and serves them in the same manner. If one happens to be in the world, and leads a family life after the realisation of God, it is certain that he cannot keep any physical connection with his wife. Both become devotees of God and spend their lives in prayer and devotion. They serve all creatures. As God is in all beings, they worship Him in all.⁶³

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SRI SARADA DEVI

Let girls go to school. They can do immense good to others if they get education and learn some useful arts from the school. Through education not only will they improve themselves but will also be of help to others.¹

One must do some work. Through work alone one can remove the bondage of work, not by avoiding work. One should not be without work even for a moment. Some say that it is not good for sadhus (monks) to work in the sevashramas (hospitals), dispensaries etc; but that they should do only worship in the shrine, meditation or japa. Can one practise meditation and japa for twenty-four hours? What will you do day and night if you are not engaged in work? You must do your duties. It keeps one's mind in good condition.²

But it is also necessary to practise japa, meditation and prayer. One must practise this discipline at least in the morning and evening. Such practice is like the rudder of a boat. When a person sits in the evening for prayer, he can reflect on the good and bad things he did in the course of the day. Unless you practise meditation in the morning and evening side by side with your work, how can you know that you are doing the desirable or undesirable things?³

Some say that one achieves nothing through work and that one can succeed in spiritual life only through japa and meditation. Did you not notice the other day that a person's brain became deranged because he forced himself to excessive prayer and meditation? The intelligence of man is very precarious. If one thread is loosened, he becomes crazy. If the screw is tightened in a different direction one follows the right path and enjoys peace and happiness. One should always recollect God and pray to him for right understanding. But how many are there who can

meditate and pray and do japa all the time? At first they earnestly practise these disciplines, but in the long run their brains get heated. They also suffer from mental worries by reflecting on different things. It is much better to work than to allow the mind to roam at large. When the mind gets free scope to wander, it creates much confusion. My Naren (Swami Vivekananda) thought of these things and wisely founded institutions where people can do disinterested work. These are in no way less spiritual than austerities.⁴

Do not waste even little things. Give every man his due.⁵

Whenever you go from one place to another, observe things around you and also keep yourself well informed about what happens in the place where you live, but keep your mouth shut.⁶

One should not hurt others even by words; one must not speak even an unpleasant truth unnecessarily. In indulging in rude words, one's nature becomes rude. One's sensitivity is lost, if one has no control over his own speech. The Master (Sri Ramakrishna) used to say that one should not ask a lame person how he became lame.⁷

Does anything ever happen to another by your enumerating his faults? It only injures you. One should never see the faults in others. Forgiveness is tapasya.⁸

The mind is everything. It is in the mind alone that one feels pure and impure.⁹

It is the nature of water to flow downwards, but the sun's rays lift it upwards to the sky; likewise, it is the very nature of the mind to go to lower things, to objects of enjoyment, but the grace of the Lord can make the mind go towards higher objectives.¹⁰

Austerities, worship, pilgrimages, earning of money — one should do all these in the days of youth. In old age the body deteriorates. It does not possess any strength. It is not possible to do anything at that time. My children, austerities and worship—practise all these right now.¹¹

Persistent casting away of attachment leads to absorption in God. Husband, son, one's own body — all these are sources of attachment. Unless these bondages are got rid of, the goal cannot be reached. Clinging to the body, identifying with the self will also have to be dispelled in the end. Of what good, after all, is this body? Is it not reduced to three pounds of ashes? However bulky the body may be, when burnt, it is but that amount of ashes. Why feel for it?¹²

The mind is by nature restless. At the outset, to make the mind steady, one may practise meditation by regulating breathing a little; that helps to steady the mind. The mind will be steady if one repeats the name of the Lord. Repeating the name of God a fixed number of times and telling the rosary is calculated to direct the mind to God.¹³

Meditate every day, for the mind is weak. Through continued meditation, it will become steady. Discriminate constantly. Consider the unreality of whatever object the mind runs after, and turn your mind to God. We have the light and dark halves of the lunar month. Even so the mind is subject to a varying status, sometimes good, sometimes evil.¹⁴

Calling on the Lord but once with concentration is as fruitful as repeating His name a hundred thousand times mechanically. What does it profit a man if he repeats the name all day long, but inattentively? Keeping count of the name, reckoning on the fingers etc. are only for fixing attention.¹⁵

Even if the mind is not concentrated, do not give up repeating His name. Go on doing your part. In the course of repeating the Lord's name, the mind will automatically become still. It is very necessary to have fixed hours for meditation and repetition of His name. For no one can tell when the opportune moment will come. It comes suddenly unawares. Hence however great the disturbances, regularity must be observed.

It is best to call upon him at the meeting point of the day and night. At these times the mind remains pure.¹⁶

Repeat His name. Have deep faith in Him. Look upon Him as your refuge, even as in the world parents are the refuge of the children.¹⁷

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VIVEKANANDA

I

PHILOSOPHY OF EDUCATION

Education is discovery

Education is the manifestation of the perfection already in man.¹ Knowledge is inherent in man, no knowledge comes from outside; it is all inside. What we say a man 'knows' should, in strict psychological language, be what he 'discovers,' or 'unveils'. What a man 'learns' is really what he 'discovers' by taking the cover off his own soul which is a mine of infinite knowledge. We say Newton discovered gravitation. Was it sitting anywhere in a corner waiting for him? It was in his own mind; the time came and he found it out. All knowledge that the world has ever received comes from the mind; the infinite library of the universe is in your own mind. The external world is only the suggestion, the occasion, which sets you to study your own mind. The falling of an apple gave the suggestion to Newton, and he studied his own mind. He rearranged all the previous links of thought in his mind and discovered a new link among them, which we call the law of gravitation. It was not in the apple nor in anything in the centre of the earth.²

All knowledge therefore, secular or spiritual, is in the human mind. In many cases it is not discovered, but remains covered, and when the covering is being slowly taken off, we say 'we are learning,' and the advance of knowledge is made by this process of uncovering. The man from whom this veil is being lifted is the more knowing man; the man upon whom it lies thick is ignorant, the man from whom it has entirely gone is all-knowing, omniscient. Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out.³ All knowledge and all power are within. What we call powers, secrets of Nature, and force are

all within. All knowledge comes from the human soul. Man manifests knowledge, discovers it within himself, which is pre-existing, through eternity.⁴

Light shines from within

No one was ever really taught by another. Each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things. Then things will be made clearer to us by our own power of perception and thought, and we shall realise them in our own souls.⁵ The whole of the big banyan tree which covers acres of ground was in the little seed which was perhaps no bigger than one-eighth of a mustard seed. All that mass of energy was there confined. The gigantic intellect, we know, lies coiled up in the protoplasmic cell. It may seem like a paradox, but it is true. Each one of us has come out of one protoplasmic cell and all the powers we possess were coiled up there. You cannot say they came from food, for if you heap up food mountain high what power comes out of it? The energy was there potentially no doubt, but still there. So is infinite power in the soul of man whether he knows it or not. Its manifestation is only a question of being conscious of it.⁶

The Light Divine within is obscured in most people. It is like a lamp in a cask of iron: no gleam of light can shine through. Gradually, by purity and unselfishness, we can make the obscuring medium less and less dense, until at last it becomes as transparent as glass. Sri Ramakrishna was like the iron cask transformed into a glass cask through which can be seen the inner light as it is.⁷

Teaching is only helping

You cannot teach a child any more than you can grow a plant. The plant develops its own nature.⁸ The child also teaches itself. But you can help it to go forward in its own way. What you can do is not of a positive nature but negative. You can take away the

obstacles, and knowledge comes out of its own nature. Loosen the soil a little, so that it may come out easily. Put a hedge around it; see that it is not killed by anything.⁹ You can supply the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air that it wants. And there your work stops. It will take all that it wants by its own nature.¹⁰ So with the education of the child. A child educates itself.¹¹ The teacher spoils everything by thinking that he is teaching. Within man is all knowledge and it requires only an awakening, and that much is the work of the teacher. We have only to do so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears and eyes.¹²

That system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it could thereby be turned into a horse, should be abolished.¹³ Owing to undue domination exercised by the parents, our boys do not get free scope for growth. In every one there are infinite tendencies which require proper scope for satisfaction.¹⁴ Violent attempts at reform always end by retarding reform. If you do not allow one to become a lion, he will become a fox.¹⁵

Hope and encouragement

We should give positive ideas. Negative thoughts only weaken men. Do you not find that where parents are constantly taxing their children to read and write, telling them that they will never learn anything and calling them fools and so forth, the latter do actually turn out to be so in many cases? If you speak kind words to them and encourage them, they are bound to improve in time. If you can give them positive ideas, people will grow up to be men and learn to stand on their own legs. In language and literature, in poetry and arts, in everything we must point out not the mistakes that people are making in their thoughts and actions, but the way in which they will be able to do these things better.¹⁶ The teaching must be modified according to the needs of the taught.

Past lives have moulded our tendencies, and so give to the pupil according to his tendencies. Take every one where he stands and push him forward.¹⁷ We have seen how Sri Ramakrishna would encourage even those whom we considered worthless and change the very course of their lives thereby! He never destroyed a single man's special inclinations. He gave words of hope and encouragement even to the most degraded of persons and lifted them up.

Freedom for growth

Liberty is the first condition of growth. It is wrong, a thousand times wrong, if anyone of you dares to say, 'I will work out the salvation of this woman or child.' Hands off. They will solve their own problems. Who are you to assume that you know everything? How dare you think that you have the right over God? For, don't you know that every soul is the soul of God? Look upon every one as God. You can only serve. Serve the children of the Lord if you have the privilege. If the Lord grants that you can help any one of His children, blessed you are. Blessed you are that that privilege was given to you when others had it not. Do it only as worship.¹⁸

Information is useless

Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education were identical with information the libraries would be the greatest sages in the world and encyclopaedias the Rishis.¹⁹

Getting by heart the thoughts of others in a foreign language and stuffing your brain with them and taking some university degrees, you consider yourself educated. Is this education? What is the goal of your education? Either a clerkship, or being a

lawyer, or at the most a Deputy Magistrate which is another form of clerkship – isn't that all? What good will it do you or the country at large? Open your eyes and see what a piteous cry for food is rising in the land of Bharata, proverbial for its food. Will your education fulfil this want?²⁰ The education that does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the courage of a lion – is it worth the name?²¹

We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.²² What we need is to study, independent of foreign control, different branches of the knowledge that is our own and with it the English language and western science; we need technical education and all else that will develop industries, so that men instead of seeking for service may earn enough to provide for themselves and save against a rainy day.²³

Man-making Education

The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow.²⁴ The training by which the current and expression of will are brought under control and become fruitful, is called education.²⁵ What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean meeting death face to face.²⁶ It is man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want.²⁷

II

METHOD OF EDUCATION

Concentration

There is only one method by which to attain knowledge, that which is called concentration.¹ The very essence of education is concentration of mind.² From the lowest man to the highest *yogi* all have to use the same method to attain knowledge. The chemist who works in his laboratory concentrates all the powers of his mind, brings them into one focus and throws them on the elements; the elements stand analysed and thus his knowledge comes. The astronomer concentrates the powers of his mind and brings them into one focus and he throws them on to objects through his telescope and the stars and systems roll forward and give up their secrets to him. So it is in every case: with the professor in his chair, the student with his book, with every man who is working to know.³

The more the power of concentration, the greater the knowledge that is acquired. Even the lowest shoeblick, if he gives more concentration, will black shoes better. The cook with concentration will cook a meal all the better. In making money or in worshipping God or in doing anything, the stronger the power of concentration, the better will that thing be done. This is the one call, the one knock, which opens the gates of Nature and lets out floods of light.⁴

Ninety per cent of thought-force is wasted by the ordinary human being and therefore he is constantly committing blunders. The trained man or mind never makes a mistake.⁵ The main difference between man and the animals is the difference in their power of concentration. An animal has very little power of concentration. Those who have trained animals find much difficulty in the fact that the animal is constantly forgetting what is told him. He cannot concentrate his mind upon anything for a long time. Herein is the difference between man and the animals. This difference in their power of concentration also constitutes the

difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration.⁶

Results

All success in any line of work is the result of this. High achievements in arts, music etc. are the result of concentration.⁷ When the mind is concentrated and turned back on itself, all within us will be our servants, not our masters. The Greeks applied their concentration to the external world and the result was perfection in art, literature, etc. The Hindu concentrated on the internal world, upon the unseen realms in the self, and developed the science of yoga.⁸ The world is ready to give up its secrets if we only know how to knock, how to give the necessary blow. The strength and force of the blow comes through concentration.⁹

Only key to knowledge

The power of concentration is the only key to the treasure-house of knowledge. In the present state of our body we are much distracted, and the mind is frittering away its energies upon a hundred things. As soon as I try to call on my thoughts and concentrate my mind upon any one object of knowledge, thousands of undesired impulses rush into the brain, thousands of thoughts rush into the mind and disturb it. How to check it and bring the mind under control is the whole subject of study in Rajayoga.¹⁰ The practice of meditation leads to mental concentration.¹¹

To me the very essence of education is concentration of mind, not the collection of facts. If I had to do my education once again I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument collect facts at will.¹²

Brahmacharya necessary for concentration

Power comes to him who observes unbroken Brahmacharya for a period of twelve years.¹³ Complete continence gives great intellectual and spiritual power.¹⁴ Controlled desire leads to the

highest results. Transform the sexual energy into spiritual energy. The stronger this force, the more can be done with it. Only a powerful current of water can do hydraulic mining.¹⁵ It is owing to want of continence that everything is on the brink of ruin in our country. By observance of strict Brahmacharya all learning can be mastered in a very short time; one acquires an unfailing memory of what one hears or knows but once.¹⁶ The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength.

Continence gives wonderful control over mankind. The spiritual leaders of men have been very continent and this is what gave them power.¹⁷

Every boy should be trained to practise absolute Brahmacharya and then and then alone faith and Shraddha* will come.¹⁸ Chastity in thought, word and deed always and in all conditions is what is called Brahmacharya.¹⁹ Unchaste imagination is as bad as unchaste action.²⁰ The Brahmacharin must be pure in thought, word and deed.²¹

Shraddha, basis of all growth

The idea of true Shraddha must be brought back once more to us. The faith in our own selves must be re-awakened and then only all the problems which face our country will gradually be solved by ourselves.²² What we want is this Shraddha. What makes the difference between man and man is the difference in the Shraddha and nothing else. What makes one man great and another weak and low is this Shraddha. My master used to say : he who thinks himself weak will become weak; and that is true. This Shraddha must enter into you. Whatever of material power you see manifested by the western races is the outcome of this Shraddha, because they believe in their muscles; and if you believe in the spirit how much more will it work.²³

* Devotion in duty.

One becomes what he thinks

I beg you to understand this one fact: no good comes out of the man who day and night thinks he is nobody. If a man day and night thinks that he is miserable, low and nothing, nothing he becomes. If you say 'I am, I am,' so shall you be. That is the great fact you ought to remember. We are children of the Almighty, we are sparks of the infinite, divine fire. How can we be nothing? We are everything, ready to do everything; we can do everything. This faith in themselves was in the heart of our ancestors; this faith in themselves was the motive power that pushed them forward in the march of civilization. If there has been degeneration, if there has been defect, you will find that degeneration to have started on the day our people lost this faith in themselves.²⁴

To preach the doctrine of Shraddha or genuine faith is the mission of my life. Let me repeat to you that this faith is one of the most potent of factors of humanity. First have faith in yourselves. Know that though one may be a little bubble and another may be a mountain-high wave, yet behind both the bubble and the wave there is the infinite ocean.²⁵ The infinite ocean is the background of me as well as you. Mine also is that infinite ocean of life, of power, of spirituality, as well as yours. Therefore, my brethren, teach this life-saving, great, ennobling, grand doctrine to your children even from their very birth.²⁶

III

EDUCATION FOR CHARACTER

Value of thought force

The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his soul, they leave upon it different pictures and the result of these combined impressions is what is called a man's character.¹ We are what our thoughts have made us.² Each thought is a little

hammer blow on the lump of iron which our bodies are, manufacturing out of it what we want it to be.³ Words are secondary. Thoughts live; they travel far. And so, take care of what you think.⁴

The role of pleasure and pain

Good and evil have an equal share in moulding character, and in some cases misery is a greater teacher than happiness. In studying the great characters that the world has produced, I dare say, in the vast majority of cases, it would be found that it was misery that taught more than happiness, it was poverty that taught more than wealth, and it was blows that brought out their inner fire more than praise.⁴ Brought up in the lap of luxury, lying on a bed of roses and never shedding a tear, who has become great? When there comes affliction in the heart, when the storm of sorrow blows all round, and it seems as if light will be seen no more, when hope and courage are almost gone, it is then, in the midst of this great spiritual tempest, that the light within gleams.⁵

Result of action

Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that mark coming out again. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. Each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good, if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working. The sum total of these impressions in him will create the

strong motive power for doing bad actions. He will be like a machine in the hands of his impressions.⁶

Formation of character

Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good and they in a similar manner will force him to do good in spite of himself. When a man has done so much good work and thought so many good thoughts, there is an irresistible tendency in him to do good. Even if he wishes to do evil, his mind as the sum total of his tendencies will not allow him to do so. He is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established.⁶ If you really want to judge the character of a man, look not at his great performances. Watch a man do his most common actions. Those are indeed the things which will tell you the real character of the great man. Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is really great whose character is great always—the same wherever he be.⁷

Habits, good and bad

When a large number of these impressions is left on the mind, they coalesce and become a habit. It is said, 'Habit is second nature.' It is first nature also and the whole nature of man.* Everything that we are is the result of habit. That gives us consolation because, if it is only habit, we can make it and unmake it at any time. The only remedy for bad habits is counter habits. All the bad habits can be controlled by good habits. Go on doing good, thinking holy thoughts continuously. That is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Character is repeated habits and repeated habits alone can reform character.⁸

* This is based on the Doctrine of Karma and Rebirth by which, even at birth, the start of character is founded on previous habit, viz., that of a previous life.

We mould our destinies

The cause of all apparent evil is in ourselves. Do not blame any supernatural being. Neither be hopeless or despondent, nor think that we are in a place whence we can never escape unless someone comes and gives a helping hand. We are like silkworms. We make the thread out of our own substance and spin the cocoon, and in course of time are imprisoned inside. This network of karma, we have woven around ourselves. And in our ignorance we feel as if we are bound, and weep and wail for help. But help does not come from without; it comes from within ourselves. Cry to all the Gods of the universe. I cried for years and in the end I found that I was helped. But help came from within. And I had to undo what I had done by mistake. I had to cut the net which I had thrown round myself. I have committed many mistakes in my life. But mark you, without those mistakes, I should not be what I am to-day. I do not mean that you are to go home and wilfully commit mistakes; do not misunderstand me in that way. But do not mope because of the mistakes you have committed.⁹

Mistakes due to ignorance

We commit mistakes because we are weak, and we are weak because we are ignorant. Who makes us ignorant? We ourselves. We put our hands over our eyes and weep that it is dark. Take the hands away and there is light. The light exists always for us, the self-effulgent nature of the human soul. Do you not hear what modern scientific men say? What is the cause of evolution? Desire. The animal wants to do something but does not find the environment favourable, and therefore develops a new body. Who develops it? The animal itself: its will. Continue to exercise your will and it will take you higher. The will is almighty. If it is almighty, you may say: why cannot I do everything? But you are thinking only of your little self. Look back on yourself from the state of the amoeba to the human being; who made all that?

Your own will. Can you deny that it is almighty? That which has made you come up so high can make you go higher still. What you want is character, strengthening of the will.¹⁰

Build up your character

If you go home and sit in sack-cloth and ashes, and weep your lives out because you took certain false steps, it will not help you, but will weaken you all the more. If this room is full of darkness for thousands of years and you come in and begin to weep and wail, will the darkness vanish? Strike a match and light comes in a moment. What good will it do to you to think all your lives, 'Oh, I have done evil; I have made many mistakes'? It requires no ghost to tell us that. Bring in the light and evil goes in a moment. Build up your character and manifest your real nature, the Effulgent, the Resplendent, the Ever-Pure, — and call it up in every one you see.¹¹

IV

DEVELOPMENT OF PERSONALITY

Personal Magnetism

You see what is happening all around us. The world is one of influence. Part of our energy is used in the preservation of our own bodies. Beyond that, every particle of our energy is day and night being used in influencing others. Our bodies, our virtues, our intellect, and our spirituality, all these are continuously influencing others; and so, conversely, we are being influenced by them. This is going on all around us. Now, to take a concrete example: a man comes, you know he is very learned, his language is beautiful and he speaks to you by the hour — but he does not make any impression. Another man comes, and he speaks a few words, not well arranged, ungrammatical perhaps; all the same,

he makes an immense impression. Many of you have seen that. So it is evident that words alone cannot always produce an impression. Words, even thoughts, contribute only one-third of the influence in making an impression, the man two-thirds. What you call the personal magnetism of the man — that is what goes out and impresses you.

The Great Leaders

Coming to great leaders of mankind, we always find that it was the personality of the man that counted. Now, take all the great authors of the past, the great thinkers. Really speaking, how many thoughts have they thought? Take all the writings that have been left to us by the past leaders of mankind; take each one of their books and appraise them. The real thoughts, new and genuine, that have been thought in this world up to this time, amount to only a handful. Read in their books the thoughts they have left to us. The authors do not appear to be giants to us, and yet we know that they were great giants in their days. What made them so? Not simply the thoughts they thought, neither the books they wrote, nor the speeches they made, it was something else that is now gone, that is their personality. As I have already remarked, the personality of the man is two-thirds, and his intellect, his words, are but one-third. It is the real man, the personality of the man, that runs through us. Our actions are but effects. Actions must come when the man is there; the effect is bound to follow the cause.

The ideal of all education, all training, should be this man-making. But, instead of that, we are always trying to polish up the outside. What use in polishing up the outside when there is no inside? The end and aim of all training is to make the man grow. The man who influences, who throws his magic, as it were, upon his fellow-beings, is a dynamo of power, and when that man is ready, he can do anything and everything he likes; that personality put upon anything will make it work.

Now, we see that, though this is a fact, no physical laws that we know of will explain this. How can we explain it by chemical and physical knowledge? How much of oxygen, hydrogen, carbon — how many molecules in different positions, and how many cells, etc., etc., can explain this mysterious personality? And we still see, it is a fact, and not only that, it is the real man; and it is that man that lives and moves and works, it is that man that influences, moves his fellow-beings, and passes out, and his intellect and books and works are but traces left behind. Think of this. Compare the great teachers of religion with the great philosophers. The philosophers scarcely influenced anybody's inner man, and yet they wrote most marvellous books. The religious teachers, on the other hand, moved countries in their lifetime. The difference was made by personality. In the philosopher it is a faint personality that influences; in the great Prophets it is tremendous. In the former we touch the intellect, in the latter we touch life. In the one case, it is simply a chemical process, putting certain chemical ingredients together which may gradually combine and under proper circumstances bring out a flash of light or may fail. In the other, it is like a torch that goes round quickly, lighting others.

Science of Yoga

The science of Yoga claims that it has discovered the laws which develop this personality, and by proper attention to those laws and methods, each one can grow and strengthen his personality. This is one of the great practical things and this is the secret of all education. This has a universal application. In the life of the householder, in the life of the poor, the rich, the man of business, the spiritual man, in every one's life, it is a great thing, the strengthening of this personality. There are laws, very fine, which are behind the physical laws, as we know. That is to say, there are no such realities as a physical world, a mental world, a spiritual world. Whatever is, is one. Let us say, it is a sort of tapering existence, the thickest part is here, it tapers and becomes finer and finer; the finest is what we call spirit; the grossest, the

body. And just as it is here, in the microcosm, it is exactly the same in the macrocosm. This universe of ours is exactly like that; it is the gross external thickness, and it tapers into something finer and finer until it becomes God.

Power in the Fine

We also know that the greatest power is lodged in the fine, not in the coarse. We see a man take up a huge weight, we see his muscles swell, and all over his body we see signs of exertion, and we think the muscles are powerful things. But it is the thin thread-like things, the nerves, which bring power to the muscles; the moment one of these threads is cut off from reaching the muscles, they are not able to work at all. These tiny nerves bring the power from something finer still — thought, — and so on. So, it is the fine that is really the seat of power. Of course we can see the movements in the gross; but when fine movements take place, we cannot see them. When a gross thing moves, we catch it, and thus we naturally identify movement with things which are gross. But all the power is really in the fine. We do not see any movement in the fine, perhaps because the movement is so intense that we cannot perceive it. But if by any science, any investigation, we are helped to get hold of these finer forces which are the cause of the expression, the expression itself will be under control. There is a little bubble coming from the bottom of a lake; we do not see it coming all the time, we see it only when it bursts on the surface; so, we can perceive thoughts only after they develop a great deal, or after they become actions. We constantly complain that we have no control over our actions, over our thoughts. But how can we have it? If we can get control over the fine movements, if we can get hold of thought at the root, before it has become thought, before it has become action, then it would be possible for us to control the whole. Now, if there is a method by which we can analyse, investigate, understand and finally grapple with those finer powers, the finer causes, then alone is it possible to have control over ourselves, and the man who has control over his own

mind assuredly will have control over every other mind. That is why purity and morality have been always the object of religion; a pure, moral man has control of himself. And all minds are the same, different parts of one Mind. He who knows one lump of clay has known all the clay in the universe. He who knows and controls his own mind knows the secret of every mind and has power over every mind.

Quickening our Growth

Each man in his childhood runs through the stages through which his race has come up; only the race took thousands of years to do it, while the child takes a few years. The child is first the old savage man — and he crushes a butterfly under his feet. The child is at first like the primitive ancestors of his race. As he grows, he passes through different stages until he reaches the development of his race. Only he does it swiftly and quickly. Now, take the whole of humanity as a race, or take the whole of the animal creation, man and the lower animals, as one whole. There is an end towards which the whole is moving. Let us call it perfection. Some men and women are born who anticipate the whole progress of mankind. Instead of waiting and being reborn over and over again for ages until the whole human race has attained to that perfection, they, as it were, rush through them in a few short years of their life. And we know that we can hasten these processes, if we be true to ourselves. If a number of men, without any culture, be left to live upon an island, and are given barely enough food, clothing, and shelter, they will gradually go on and on, evolving higher and higher stages of civilisation. We know also that this growth can be hastened by additional means. We help the growth of trees, do we not? Left to nature they would have grown, only they would have taken a longer time; we help them to grow in a shorter time than they would otherwise have taken. We are doing all the time the same thing, hastening the growth of things by artificial means. Why cannot we hasten the growth of man? We can do that as a race. Why are teachers

sent to other countries? Because by these means we can hasten the growth of races. Now, can we not hasten the growth of individuals? We can. Can we put a limit to the hastening? We cannot say how much a man can grow in one life. You have no reason to say that this much a man can do and no more. Circumstances can hasten him wonderfully. Can there be any limit then, till you come to perfection? So, what comes of it? That a perfect man, that is to say, the type that is to come of this race, perhaps millions of years hence, that man, can come today.

Incarnations and Prophets

All the great Incarnations and Prophets are such men; they reached perfection in this one life. We have had such men at all periods of the world's history and at all times. Quite recently, there was such a man who lived the life of the whole human race and reached the end — even in this life. Even this hastening of the growth must be under laws. Suppose we can investigate these laws and understand their secrets and apply them to our own needs; it follows that we grow. We hasten our growth, we hasten our development, and we become perfect, even in this life. This is the higher part of our life, and the science of the study of mind and its powers has this perfection as its real end.

The utility of this science is to bring out the perfect man, and not let him wait and wait for ages, just a plaything in the hands of the physical world, like a log of drift-wood carried from wave to wave and tossing about in the ocean. This science wants you to be strong, to take the work in your own hand, instead of leaving it in the hands of nature, and get beyond this little life.¹

V

THE TEACHER AND THE TAUGHT

My idea of education is Gurugriha-vasa. Without the personal life of the teacher, there would be no education.¹ One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching. In our country the imparting of knowledge has always been through men of renunciation. The charge of imparting knowledge should again fall upon the shoulders of Tyagis.²

Ancient system of education ✓

The old system of education in India was very different from the modern system. The students had not to pay. It was thought that knowledge is so sacred that no man ought to sell it. Knowledge should be given freely and without any price. The teachers used to take students without charge and not only so, most of them gave their students food and clothes. To support these teachers, the wealthy families made gifts to them and they in their turn had to maintain their students.³ The disciple of old used to repair to the hermitage of the Guru, fuel in hand, and the Guru, after ascertaining his competence, would teach him the Vedas, fastening round his waist the three-fold filament of Munja, a kind of grass, as the emblem of his vow to keep his body, mind and speech in control.⁴

The qualities of the Teacher and the taught

There are certain conditions necessary in the taught and also in the teacher.⁵ The conditions necessary for the taught are purity, a real thirst after knowledge, and perseverance. Purity in thought, speech and act is absolutely necessary. As for thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. There must be a continuous struggle, a constant fight, an

unremitting grappling with our lower nature, till the higher want is actually felt and victory is achieved. The student who sets out with such a spirit of perseverance will surely find success at last.⁶

In regard to the teacher, we must see that he knows the spirit of the scriptures. The whole world reads Bibles, Vedas and Korans; but they are all only words, syntax, etymology, philology—the dry bones of religion. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses the spirit. It is the knowledge of the spirit of the scriptures alone that constitutes the true teacher.⁶ The second condition necessary for the teacher is sinlessness. The question is often asked; ‘Why should we look into the character and personality of a teacher?’ This is not right. The *sine qua non* of acquiring truth for one’s self, or for imparting it to others, is purity of heart and soul. He must be perfectly pure and then only comes the value of his words.⁷ The function of the teacher is indeed an affair of the transference of something and not one of mere stimulation of existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore, the teacher must be pure. The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive, for money, name or fame. His work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. Any selfish motive, such as the desire for gain or name, will immediately destroy the conveying medium.⁸

No selfish desires

It is not easy to be a disciple. The first condition is that the student who wants to know the truth must give up all desires for gain. What we see is not truth as long as any desire creeps into our minds. So long as there is in the heart the least desire for the world, Truth will not come. The rich understand truth much less than the poor people. The rich man has no time to think of anything beyond his wealth and power, his comforts and

indulgences. I do not trust the man who never weeps; he has a big block of granite where his heart should be. Therefore knowing what prosperity means and what happiness means, one should give up these and seek to know the truth and truth alone. Unselfishness is more paying, only people have not the patience to practise it. It is more paying from the point of view of health also. Love, truth and unselfishness are not merely moral figures of speech, but they form our highest ideal, because in them lies such a manifestation of power. Self-restraint is a manifestation of greater power than all outgoing action. All outgoing energy following a selfish motive is frittered away; it will not cause power to return to you; but if restrained, it will result in development of power. This self-control will tend to produce a mighty will, a character which makes a Christ or a Buddha.

Self-control

The second condition is that a disciple must be able to control the internal and external senses. By hard practice he has to arrive at the stage where he can assert his mind against the commands of nature. He should be able to say to his mind, 'You are mine; I order you, do not see or hear anything.' Next the mind must be made to quiet down. It is rushing about. Just as I sit down to meditate, all the vilest subjects in the world come up. The whole thing is nauseating. Why should the mind think thoughts I do not want it to think? I am as it were a slave to the mind. No spiritual knowledge is possible so long as the mind is restless and out of control. The disciple has to learn to control the mind.

Endurance

Also, the disciple must have great power of endurance. Life seems comfortable, and you find the mind behaves well when everything is going well with you. But if something goes wrong, your mind loses its balance. That is not good. Bear all evil and

misery without one murmur or hurt, without one thought of unhappiness, resistance, remedy or retaliation. That is true endurance. When my Master, Sri Ramakrishna, fell ill, a Brahmin suggested to him that he apply his tremendous mental power to cure himself; he said that if my Master would only concentrate his mind on the diseased part of the body, it would heal. Sri Ramakrishna answered, 'What! Bring down the mind that I've given to God to this little body!' He refused to think of body and illness. His mind was continually conscious of God; it was dedicated to Him utterly. He would not use it for any other purpose. Remember also the man on the cross. He pitied those who crucified him. He endured every humiliation and suffering. He took the burden of all upon himself: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Such is true endurance. How very high he was above this life, so high that we cannot understand it.

Desire to be free

The next condition the disciple must fulfil is to conceive an extreme desire to be free. No one is desiring anything beyond the body. What is the world but a combination of stomach and sex? Look at millions of men and women — that is what they are living for. Take these away from them and they will find their life empty, meaningless and intolerable. Such are we. And such is our mind; it is continually hankering for ways and means to satisfy the hunger of the stomach and sex. These desires of the body bring only momentary satisfaction and endless suffering. It is like drinking a cup of which the surface layer is nectar, while underneath all is poison. But we still hanker for all these things. Renunciation of the senses and desires is the only way out of this misery. If you want to be spiritual, you must renounce. This is the real test. Give up the world — this nonsense of the senses. There is only one real desire; to know what is true, to be spiritual. No more materialism, no more of this egoism. I must become spiritual. Strong, intense must be the desire. If a man's hands

and feet were so tied that he could not move and then if a burning piece of charcoal were placed on his body, he would struggle with all his power to throw it off. When I shall have that sort of extreme desire, that restless struggle to throw off this burning world, then the time will have come for me to glimpse the Divine truth.

Our sole concern should be to know the highest truth. Our goal is the loftiest. Let us worship the spirit in spirit, standing on spirit. Let the foundation be spirit; the middle, spirit; the culmination, spirit. Stand thou in the spirit! That is the goal. We know we cannot reach it yet. Never mind. Do not despair, but do not drag the ideal down. The important thing is: how much less you think of the body, of yourself as matter, as dead, dull insentient matter; how much more you think of yourself as shining immortal spirit, the more eager you will be to be absolutely free of matter, body and senses. This is the intense desire to be free.

These are the conditions which one who wants to be a disciple must fulfil; without fulfilling them he will not be able to come in contact with the true Guru. And even if he is fortunate enough to find him, he will not be quickened by the power that the Guru may transmit. There cannot be any compromising of these conditions. With the fulfilment of these conditions the lotus of the disciple's heart will open and the bee shall come. Then the disciple knows that the Guru was within himself. He opens out. He realises. He crosses the ocean of life, goes beyond, and in mercy, without a thought of gain or praise, he in his turn helps others to cross.⁹

Faith in the teacher

With the teacher our relationship is the same as that between an ancestor and his descendant. Without faith, humility, submission and veneration in our hearts towards the teacher, there cannot be any growth in us. In those countries which have neglected to keep up this kind of relation, the teacher has become a mere lecturer, the teacher expecting his five dollars and the person taught expecting his brain to be filled with the teacher's words

and each going his own way after this much is done.¹⁰ But too much faith in personality has a tendency to produce weakness and idolatry. Worship your Guru as God, but do not obey him blindly. Love him all you will, but think for yourself.¹¹

Sympathy for the taught

The teacher must throw his whole force into the tendency of the taught. Without real sympathy we can never teach well.¹² Do not try to disturb the faith of any man. If you can, give him something better, but do not destroy what he has. The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice. The true teacher is he who can immediately come down to the level of the student, and transfer his soul to the students' soul and see through and understand through his mind. Such a teacher can really teach and none else.¹³

VI

RELIGIOUS EDUCATION

Worship of Saints

Religion is the innermost core of education. I do not mean my own or any one else's opinion about religion.¹ The true eternal principles have to be held before the people. First of all we have to introduce the worship of the great saints. Those great-souled ones who have realised the eternal truths are to be presented before the people as the ideals to be followed — Sri Ramachandra, Sri Krishna, Mahavira, Sri Ramakrishna and others. Keep aside for the present the Vrindavan aspect of Sri Krishna and spread far and wide the worship of Sri Krishna roaring out the Gita with the voice of a lion, and bring into daily use the worship of Shakti — the Divine Mother, the source of all power. We now mostly need the ideal of the hero with the tremendous spirit of rajas thrilling through his veins from head to foot — the hero who will dare

and die to know the truth, the hero whose armour is renunciation, whose sword is wisdom. We now want the spirit of the brave warrior in the battle field.²

Ideal of Service

Make the character of Mahavira your ideal. At the command of Ramachandra he crossed the ocean! He had no care for life or death. He was a perfect master of the senses and wonderfully sagacious. Build your life on this great ideal of personal service. Through that ideal all the other ideas will gradually manifest themselves in life. Obedience to the Guru without questioning and strict observance of Brahmacharya — this is the secret of success. As on the one hand Hanuman represents the ideal of service, so on the other he represents leonine courage, striking the world with awe. He has not the least hesitation in sacrificing his life for the good of Rama. A supreme indifference to everything except the service of Rama. Only the carrying out of Sri Rama's behest is the one vow of his life. Such whole-hearted devotion is wanted.³

Raise Deep and Martial Notes

At the present time the worship of the divine play of Sri Krishna with the Gopis is not good. Playing on the flute and so on will not regenerate the country.⁴ Playing on the khol and kartal and dancing in the frenzy of the kirtana has degenerated the whole people. In trying to imitate the highest sadhana, the preliminary qualification for which is absolute purity, they have been swallowed in dire tamas. Are not drums made in the country? Are not trumpets and kettle drums available in India? Make the boys hear the deep-toned sound of these instruments. Hearing from boyhood the sound of effeminate forms of music, the country is well-nigh converted into a country of women. The Damaru and horn have to be sounded, drums are to be beaten so as to raise the deep and martial notes, and with 'Mahavira, Mahavira' on

our lips and shouting 'Hara, Hara, Vyom, Vyom,' the quarters are to be reverberated. The music which awakens only the softer feelings of man is to be stopped now for some time. The people are to be accustomed to hear the Dhrupad music.⁵

Through the thunder roll of the dignified Vedic hymns life is to be brought back into the country. In everything the austere spirit of heroic manhood should be revived. If you can build your character after such an ideal than a thousand others will follow. But take care that you do not swerve an inch from the ideal. Never lose heart. In eating, dressing or lying, in singing or playing, in enjoyment or disease, always manifest the highest moral courage.⁶ Never allow weakness to overtake your mind. Remember Mahavira, remember the Divine Mother and you will see that all weakness, all cowardice will vanish at once.⁷

The New Religion

The old religions said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself. But it is not selfish faith. It means faith in all because you are all. Love for yourself means love for all, love for animals, love for everything, for you are all one. It is the great faith which will make the world better. The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished. Throughout the history of mankind if any motive power has been more potent than another in the lives of great men and women, it is that faith in themselves. Born with the consciousness that they were to be great, they became great.⁸

Strength

Infinite strength is religion.⁹ Strength is goodness, weakness is sin.¹⁰ All sins and all evil can be summed up in that one word: weakness. It is weakness that is the motive power in all evil doing.

It is weakness that is the source of all selfishness. It is weakness that makes man injure others. Let them all know what they are, let them repeat day and night what they are: So'ham. Let them suck it in with their mother's milk, this idea of strength — I am He! This is to be first heard; and then let them think of it and out of that thought will proceed works such as the world has never seen.¹¹

Tell the truth boldly.¹² All truth is eternal. Truth is the nature of all souls.¹³ And here is the test of truth: anything that makes you weak physically, intellectually and spiritually, reject as poison. There is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all knowledge. Truth must be strengthening, must be enlightening, must be invigorating.¹⁴ Go back to your Upanishads, the shining, strengthening, the bright philosophy. Take up this philosophy. The greatest truths are the simplest things in the world, simple as your own existence. The truths of the Upanishads are before you. Take them up, live up to them and the salvation of India will be at hand.¹⁵

Physical weakness is the cause of at least one-third of our miseries. We are lazy; we cannot combine.¹⁶ We speak of many things parrot-like but never do them. Speaking and not doing has become a habit with us. What is the cause? Physical weakness. This sort of weak brain is not able to do anything. We must strengthen it. First of all our young men must be strong. Religion will come afterwards. Be strong, my young friends, that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. You will understand Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little strong blood in you. You will understand the Upanishads better and the glory of the Atman, when your body stands firm on your feet and you feel yourselves as men.¹⁷

Fearlessness

Strength, strength is what the Upanishads speak to me from every page. It is the only literature in the world, where you find the word, 'Abhiih', 'Fearless,' used again and again. In no other scripture in the world is this adjective applied either to God or man. And in my mind rises from the past the vision of the great emperor of the West, Alexander the Great, and I see as it were in a picture the great monarch standing on the banks of the Indus, talking to one of our sannyasins in the forest: the old man he was talking to, perhaps naked, stark naked, sitting upon a block of stone, and the Emperor astonished at his wisdom tempting him with gold and honour, to come over to Greece. And this man smiles at his gold and smiles at his temptations, and refuses. And then the Emperor standing on his authority as Emperor says, 'I will kill you if you do not come,' and the man bursts into a laugh, and says, 'You never told such a falsehood in your life as you tell just now. Who can kill me? For I am spirit unborn and undecaying.' That is strength!¹⁸

Upanishads the Mine of Strength

There are thousands to weaken us, and of stories we have had enough. Therefore, my friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength, every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world. The whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds and all sects to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads.¹⁹

Religion is Realisation

But no scripture can make us religious. We may study all the books that are in the world, yet we may not understand a word

of religion or of God.²⁰ We may talk and reason all our lives, but we shall not understand a word of truth until we experience it ourselves. You cannot hope to make a man a surgeon by simply giving him a few books. You cannot satisfy my curiosity to see a country by showing me a map. Maps can only create curiosity in us to get more perfect knowledge. Beyond that they have no value whatever.²¹ Temples and churches, books and forms are simply the kindergarten of religion, to make the spiritual child strong enough to take the higher steps. Religion is not in doctrine or dogmas, nor in intellectual argumentation. It is being and becoming. It is realisation.²²

Cultivate the Heart

We may be the most intellectual people the world ever saw and yet we may not come to God at all. On the other hand, irreligious men have been produced from the most intellectual training. It is one of the evils of western civilization — intellectual education alone without taking care of the heart. It only makes men ten times more selfish. When there is conflict between the heart and the brain, let the heart be followed. It is the heart which takes one to the highest plane, which intellect can never reach. It goes beyond the intellect and reaches what is called inspiration.²³ Always cultivate the heart. Through the heart the Lord speaks.²⁴

The intensest love that humanity has ever known has come from religion. The noblest words of peace that the world has ever heard have come from men of the religious plane. At the same time the bitterest denunciation that the world has ever known has been uttered by religious men.²⁵ Each religion brings out its own doctrines and insists upon them as being the only true ones. Some will even draw the sword to compel others to believe as they do. This is not through wickedness, but through a particular disease of the human mind called fanaticism.²⁶ Yet out of this strife and struggle, this hatred and jealousy of religions and sects, there have risen from time to time potent voices proclaiming peace and harmony.²⁷

Sri Ramakrishna, the Messenger of Harmony

The time was ripe for one to be born who would see in every sect the same spirit working: the same God; one who would see God in every being, one whose heart would weep for the poor, for the weak, for the down-trodden, and at the same time whose grand brilliant intellect would harmonise all conflicting sects not only in India but also outside India; and bring a marvellous harmony, the universal religion, into existence. Such a man was born and I had the good fortune to sit at his feet for years.²⁸ I learned from my master the wonderful truth that the religions of the world are not contradictory or antagonistic. They are but various phases of one eternal religion.²⁹ Sri Ramakrishna never spoke a harsh word against anyone. So beautifully tolerant was he that every sect thought that he belonged to it. He loved every one; to him all religions were true.³⁰ His whole life was spent in breaking down the barriers of sectarianism and dogma.³¹

Not Toleration but Acceptance

Let our watchword then be acceptance and not exclusion. Not only toleration, for so-called toleration is often blasphemy. Toleration means that I think that you are wrong and I am just allowing you to live. Is it not blasphemy to think that you and I are allowing others to live? I accept all religions that were in the past and worship them all. I worship God with every one of them, in whatever form they worship him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix. I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see light which enlightens the heart of everyone.

Not only shall I do all these but I shall keep my heart open for all that may come in the future. Is God's book finished? Or is still a continuous revelation going on? It is a marvellous book — these spiritual revelations of the world. The Bible, the Vedas, the Koran and all other sacred books are but so many

pages, and the infinite number of pages remain yet to be unfolded. Let us take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future. Salutation to all the prophets of the past, to all the great ones of the present and to all that are to come in the future.³²

VII

THE END AND THE MEANS

Means Important

One of the greatest lessons I have learned in my life is to pay as much attention to the means of work as to its end. He was a great man from whom I learned it, and his own life was a practical demonstration of this great principle. I have been always learning great lessons from that one principle, and it appears to me that all the secret of success is there: to pay as much attention to the means as to the end.

Our great defect in life is that we are so much drawn to the ideal, the goal is so much more enchanting, so much more alluring, so much bigger in our mental horizon, that we lose sight of the details altogether.

Cause of Failures

But whenever failure comes, if we analyse it critically, in ninety-nine per cent of cases we shall find that it was because we did not pay attention to the means. Proper attention to the finishing, strengthening, of the means, is what we need. With the means all right, the end must come. We forget that it is the cause that produces the effect; the effect cannot come by itself; and unless the causes are exact, proper and powerful, the effect will not be produced. Once the ideal is chosen and the means determined, we may almost let go the ideal, because we are sure it will be there, when the means are perfected. When the cause is there, there is no more difficulty about the effect, the effect is bound to come.

If we take care of the cause, the effect will take care of itself. The realisation of the ideal is the effect. The means are the cause: attention to the means, therefore, is the great secret of life. We also read this in the Gita and learn that we have to work, constantly work, with all our power; to put our whole mind in the work, whatever it be, that we are doing. At the same time, we must not be attached. That is to say, we must not be drawn away from the work by anything else, but still we must be able to quit the work whenever we like.

If we examine our own lives, we find that the greatest cause of sorrow is this: we take up something, and put our whole energy on it; — perhaps it is a failure, and yet we cannot give it up. We know that it is hurting us, that any further clinging to it is simply bringing misery on us; still, we cannot tear ourselves away from it. The bee came to sip the honey, but its feet stuck to the honey-pot and it could not get away. Again and again, we are finding ourselves in that state. This is the whole secret of existence. Why are we here? We came here to sip the honey, and we find our hands and feet sticking to it. We are caught, though we came to catch. We came to enjoy; we are being enjoyed. We came to rule; we are being ruled. We came to work; we are being worked. All the time, we find that. And this comes into every detail of our life. We are being worked upon by other minds, and we are always struggling to work on other minds. We want to enjoy the pleasures of life; and they eat into our vitals. We want to get everything from nature, but we find in the long run that nature takes everything from us — depletes us, and casts us aside.

Cause of Misery

That is the one cause of misery: we are attached, we are being caught. Therefore says the Gita: Work constantly; work, but be not attached; be not caught. Reserve unto yourself the power of detaching yourself from everything, however beloved, however much the soul might yearn for it, however great the pangs of

misery you feel if you were going to leave it; still, reserve the power of leaving it whenever you want. The weak have no place here, in this life or in any other life. Weakness leads to slavery. Weakness leads to all kinds of misery, physical and mental. Weakness is death. There are hundreds of thousands of microbes surrounding us, but they cannot harm us unless we become weak, until the body is ready and predisposed to receive them. There may be a million microbes of misery, floating about us. Never mind! They dare not approach us, they have no power to get a hold on us, until the mind is weakened. This is the great fact: strength is life, weakness is death. Strength is felicity, life eternal, immortal; weakness is constant strain and misery: weakness is death.

Attachment is the source of all our pleasures now. We are attached to our friends, to our relatives; we are attached to our intellectual and spiritual works; we are attached to external objects, so that we get pleasure from them. What, again-brings misery but this very attachment? We have to detach ourselves to earn joy. If only we had power to detach ourselves at will, there would not be any misery. That man alone will be able to get the best of nature who, having the power of attaching himself to a thing with all his energy, has also the power to detach himself when he should do so. The difficulty is that there must be as much power of attachment as that of detachment. There are men who are never attracted by any, thing. They can never love, they are hard-hearted and apathetic; they escape most of the miseries of life. But the wall never feels misery, the wall never loves, is never hurt; but it is the wall, after all. Surely it is better to be attached and caught, than to be a wall. Therefore the man who never loves, who is hard and stony, escaping most of the miseries of life, escapes also its joys. We do not want that. That is weakness, that is death. That soul has not been weakened that never feels weakness, never feels misery. That is a callous state. We do not want that.

At the same time, we not only want this mighty power of love, this mighty power of attachment, the power of throwing our whole soul upon a single object, losing ourselves and letting ourselves be annihilated, as it were, for other souls — which is the power of the gods — but we want to be higher even than the gods. The perfect man can put his whole soul upon that one point of love, yet he is unattached. How comes this? There is another secret to learn.

The beggar is never happy. The beggar only gets a dole, with pity and scorn behind it, at least with the thought behind that the beggar is a low object. He never really enjoys what he gets.

We are all beggars. Whatever we do, we want a return. We are all traders. We are traders in life, we are traders in virtue, we are traders in religion. Alas! we are also traders in love.

If you come to trade, if it is a question of give-and-take, if it is a question of buy-and-sell, abide by the laws of buying and selling. There is a bad time and there is a good time; there is a rise, and a fall in prices: always you expect the blow to come. It is like looking at the mirror. Your face is reflected: you make a grimace — there is one in the mirror; if you laugh, the mirror laughs. This is buying and selling, giving and taking.

We get caught. How? Not by what we give, but by what we expect. We get misery in return for our love; not from the fact that we love, but from the fact that we want love in return. There is no misery where there is no want. Desire, want, is the father of all misery. Desires are bound by the laws of success and failure. Desires must bring misery.

Secret of Happiness

The great secret of true success, of true happiness, then, is this: the man who asks for no return, the perfectly unselfish man, is the most successful. It seems to be a paradox. Do we not

know that every man who is unselfish in life gets cheated, gets hurt? Apparently, yes. 'Christ was unselfish, and yet he was crucified.' True, but we know that his unselfishness is the reason, the cause of a great victory, the crowning of millions upon millions of lives with the blessings of true success.

Ask nothing; want nothing in return. Give what you have to give; it will come back to you — but do not think of that now. It will come back multiplied a thousandfold — but the attention must not be on that. Yet have the power to give: give, and there it ends. Learn that the whole of life is giving, that nature will force you to give. So, give willingly. Sooner or later you will have to give up. You come into life to accumulate. With clenched hands, you want to take. But nature puts a hand on your throat and makes your hands open. Whether you will it or not, you have to give. The moment you say, 'I will not,' the blow comes; you are hurt. None is there but will be compelled, in the long run, to give up everything. And the more one struggles against this law, the more miserable one feels. It is because we dare not give, because we are not resigned enough to accede to this grand demand of nature, that we are miserable. The forest is gone, but we get heat in return. The sun is taking up water from the ocean, to return it in showers. You are a machine for taking and giving; you take, in order to give. Ask, therefore, nothing in return; but the more you give, the more will come to you. The quicker you can empty the air out of this room, the quicker it will be filled up by the external air; and if you close all the doors and every aperture, that which is within will remain, but that which is outside will never come in, and that which is within will stagnate, degenerate, and become poisoned. A river is continually emptying itself into the ocean and is continually filling up again. Bar not the exit into the ocean. The moment you do that, death seizes you.

Be Unattached

Be, therefore, not a beggar; be unattached. This is the most terrible task of life! You do not calculate the dangers on the

path. Even by intellectually recognising the difficulties, we really do not know them until we feel them. From a distance we may get a general view of a park: well, what of that? We feel and really know it when we are in it. Even if our every attempt is a failure, and we bleed and are torn asunder, yet, through all this, we have to preserve our heart — we must assert our God-head in the midst of all these difficulties. Nature wants us to react, to return blow for blow, cheating for cheating, lie for lie, to hit back with all our might. Then it requires a super-divine power not to hit back, to keep control, to be unattached.

I know the difficulties. Tremendous they are, and ninety per cent of us become discouraged and lose heart, and in our turn, often become pessimists and cease to believe in sincerity, love, and all that is grand and noble. So, we find men who in the freshness of their lives have been forgiving, kind, simple, and guileless, become, in old age, lying masks of men. Their minds are a mass of intricacy. There may be a good deal of external policy, possibly. They are not hot-headed, they do not speak, but it would be better for them to do so; their hearts are dead and, therefore, they do not speak. They do not curse, nor become angry; but it would be better for them to be able to be angry, a thousand times better, to be able to curse. They cannot. There is death in the heart, for cold hands have seized upon it, and it can no more act, even to utter a curse, even to use a harsh word.

All this we have to avoid: therefore I say, we require super-divine power. Superhuman power is not strong enough. Super-divine strength is the only way, the one way out. By it alone we can pass through all these intricacies, through these showers of miseries, unscathed. We may be cut to pieces, torn asunder, yet our hearts must grow nobler and nobler all the time.

Overcome by Constant Practice

It is very difficult, but we can overcome the difficulty by constant practice. We must learn that nothing can happen to us,

unless we make ourselves susceptible to it. I have just said, no disease can come to me until the body is ready; it does not depend alone on the germs, but upon a certain predisposition which is already in the body. We get only that for which we are fitted. Let us give up our pride and understand this, that never is misery undeserved. There never has been a blow undeserved; there never has been an evil for which I did not pave the way with my own hands. We ought to know that. Analyse yourselves and you will find that every blow you have received, came to you because you prepared yourselves for it. You did half and the external world did the other half; that is how the blow came. That will sober us down. At the same time, from this every analysis will come a note of hope, and the note of hope is: 'I have no control of the external world, but that which is in me and nearer unto me, my own world, is in my control. If the two together are required to make a failure, if the two together are necessary to give me a blow, I will not contribute the one which is in my keeping and how then can the blow come? If I get real control of myself, the blow will never come.'

We are all the time, from our childhood, trying to lay the blame upon something outside ourselves. We are always standing up to set right other people, and not ourselves. If we are miserable, we say, 'Oh, the world is a devil's world.' But why should we be in such a world, if we really are so good? If this is a devil's world, we must be devils also, why, else, should we be here? 'Oh, the people of the world are so selfish!' True enough; but why should we be found in that company, if we be better? Just think of that.

We get what we deserve

We only get what we deserve. It is a lie when we say, the world is bad and we are good. It can never be so. It is a terrible lie we tell ourselves. This is the first lesson to learn: be determined not to curse anything outside, not to lay the blame upon any one

Indian woman, for all the Indian ideals of a perfected woman have grown out of that one life of Sita. And here she stands these thousands of years, commanding the worship of every man, woman and child throughout the length and breadth of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she the ever chaste and ever pure wife, she the ideal of the people, our national God, she must always remain. She has gone into the very vitals of our race. Any attempt to modernise our women, if it tries to take our women away from that ideal of Sita, is immediately a failure as we see every day.¹¹

Training in Renunciation

Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of life-long virginity, fired with the strength of that virtue of chastity, which is innate in their blood from hoary antiquity. Our motherland requires for her well-being some of her children to become pure-souled Brahmacharins and Brahmacharinis.¹² Even if one amongst the women became a knower of Brahman, then by the radiance of her personality, thousands of women would be inspired and awakened to Truth, and great well-being of the country and society would ensue.¹³

Secular education

Brahmacharinis of education and character should take up the task of teaching.¹⁴ In villages and towns they must open centres and strive for the spread of female education. Through such devout preachers of character, there will be the real spread of female education in the country.¹⁵ History and *puranas*, house-keeping and the arts, the duties of home life and the principles that make for the development of character have to be taught.¹⁶ Other matters such as sewing, culinary art, rules of domestic work and upbringing of children will also be taught. Japa, worship and meditation shall form an indispensable part of the teaching.¹⁷

Self-defence

Along with other things, they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence. How grand was the Queen of Jhansi!¹⁸ So shall we bring to the need of India great fearless women — women worthy to continue the traditions of Sanghamitra, Lila, Ahalya Bai, and Mira Bai — women fit to be mothers of heroes, because they are pure and fearless, strong with the strength that comes of touching the feet of God.¹⁹ We must see to their growing up as ideal matrons of home in time. The children of such mothers will make further progress in the virtues that distinguish themselves. It is only in the homes of educated and pious mothers that great men are born.²⁰

If the women are raised, their children will by their noble actions glorify the name of the country; then will culture, knowledge, power and devotion awaken in the country.²¹

IX

EDUCATION OF THE MASSES

The great national sin

My heart aches to think of the condition of the poor, the low in India. They sink lower and lower every day. They feel the blow showered upon them by a cruel society, but they do not know whence the blow comes. They have forgotten that they too are men¹. My heart is too full to express my feelings. So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense, pays not the least heed to them.² Our great national sin is the neglect of the

masses and that is the cause of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for.³

Mass education the only solution

A nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India's ruin has been the monopolising of the whole education and intelligence of the land among a handful of men. If we are to rise again, we shall have to do it by spreading education among the masses.⁴ The only service to be done for our lower classes is to give them education to develop their lost individuality. They are to be given ideas. Their eyes are to be opened to what is going on in the world around them, and then they will work out their own salvation. Every nation, every man and every woman must work out their own salvation. Give them ideas — that is the only help they require and then the rest must follow as effect. Ours is to put the chemicals together, the crystallization comes by the law of nature.⁵

Bring the great spiritual truths within their reach

My idea is first of all to bring out the gems of spirituality that are stored up in our books and in the possession of a few only, hidden as it were in monasteries and forests - to bring them out; to bring the knowledge out of them, not only from the hands where it is hidden, but from the still more inaccessible chest, the language in which it is preserved, the incrustation of centuries of Sanskrit words. In one word, I want to make them popular. I want to bring out these ideas and let them be the common property of all, of every man in India, whether he knows the Sanskrit language or not. The great difficulty in the way is the Sanskrit language, this glorious language of ours, and this difficulty cannot be removed until, if it is possible, the whole of our nation are good Sanskrit scholars. You will understand the difficulty when I tell

you that I have been studying this language all my life and yet every new book is new to me. How much more difficult would it then be for people who never had time to study it thoroughly! Therefore the ideas must be taught in the language of people.⁶

Teach through mother tongue

Teach the masses in the vernaculars. Give them ideas; they will get information, but something more will be necessary. Give them culture. Until you can give them that, there can be no permanence in the raised condition of the masses.⁷

Sanskrit education

At the same time Sanskrit education must go along with it, because the very sound of Sanskrit words gives a prestige, a power and a strength to the race.⁸ Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by the masses. He wanted rapid and immediate results; and translated and preached in the language of the day — Pali. That was grand; he spoke the language of the people and the people understood him. It spread the ideas quickly and made them reach far and wide. But along with that Sanskrit ought to have been spread. Knowledge came, but prestige was not there. Until you give them that, there will be another caste created, having the advantage of the Sanskrit language, which will quickly get above the rest.⁷

The nation in the cottage

Remember that the nation lives in the cottage.⁹ Your duty at present is to go from one part of the country to another, from village to village, and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, 'O ye Brothers all, arise! Awake! How much longer would you remain asleep?' Go and advise them how to improve their own condition and make them comprehend the sublime truths of the *shastras*, by presenting them in a lucid and popular way. Impress upon their minds that they have the same right to religion as the Brahmanas. Initiate, even down to the

Chandalas, in these fiery *mantras*. Also instruct them in simple words about the necessities of life, and in trade, commerce, agriculture etc.¹⁰

Spiritualise all walks of life

Centuries and centuries, a thousand years, of crushing tyranny of castes, kings and foreigners have taken out all their strength. And the first step in getting strength is to uphold the Upanishads and believe 'I am the soul,' 'Me the sword cannot cut nor weapon pierce; Me the fire cannot burn; Me the air cannot dry; I am the Omnipotent. I am the Omniscient.'¹¹ These conceptions of the Vedanta must come out from the forest and the cave, they must come out to work at the bar and the bench, in the pulpit and in the cottage of the poor man, with the fishermen that are catching fish and with the students that are studying. They call to every man, woman and child, whatever their occupation, wherever they may be. How can the fishermen and all these carry out the ideas of the Upanishads? The way has been shown. If the fisherman thinks that he is the spirit, he will be a better fisherman; if a student thinks he is the spirit, he will be a better student.¹²

Education to reach every home

The one thing that is at the root of all evils in India is the condition of the poor.¹³ Suppose you open a free school in every village, still it would do no good, for the poverty in India is such that the poor boys would rather go to help their fathers in the fields or otherwise try to make a living than come to the school. Now if the mountain does not come to Mohammed, Mohammed must go to the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, selfsacrificing *sannyasins* in our own country, going from village to village, teaching religion. If some of them can be organised as teachers of secular things also, they will go from place to place, from door to door, not only preaching but teaching also. Suppose two of these men go to a village in the evening

with a camera, a globe, some maps etc., they can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books.¹⁴ Kindle their knowledge with the help of modern science.¹⁵ Teach them History, Geography, Science, Literature and along with these the profound truths of Religion through these.¹⁶

Engrossed in the struggle for existence, they had not the opportunity for the awakening of knowledge. They have worked so long like machines and the clever educated section have taken the substantial part of the fruits of their labour. But times have changed. The lower classes are gradually awakening to this fact, and making a united front against this. The upper classes will no longer be able to repress the lower, try they ever so much. The well-being of the higher classes now lies in helping the lower to get their legitimate rights. Therefore I say: set yourself to the task of spreading education among the masses. Tell them and make them understand, 'You are our brothers, a part and parcel of our bodies.' If they receive this sympathy from you, their enthusiasm for work will be increased a hundred-fold.¹⁷

Necessity for great achievement: Feeling

Three things are necessary for great achievements. First, feel from the heart. What is in the intellect or reason? It goes a few steps and there it stops. But through the heart comes inspiration. Love opens the most impossible gates. Feel, therefore, my would-be patriots. Do you feel? Do you feel that millions and millions of the descendants of gods and of sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming

consonant with your heart-beats? Has it made you almost mad? Are you seized with the one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have you done that? That is the very first step.¹⁸

Steadfastness

You may feel then; but instead of spending your energies in frothy talk, have you found any way out, any practical solution, to soothe their miseries, to bring them 'out of this living death? Yet that is not all. Have you got the will to surmount mountain-high obstructions? If the whole world stands against you sword in hand, would you still dare to do what you think is right? If your wives and children are against you, if all your name dies, your wealth vanishes, would you still stick to it? Would you still pursue it and go on steadily towards your own goal? As the great king Bhartrihari says, 'Let the sages blame or let them praise; let the Goddess of Fortune come or let Her go wherever She likes, let death come to-day or let it come in hundreds of years, he indeed is the steady man who dares not move one inch from the way of truth.' Have you got that steadfastness? If you have these three things, each one of you will work miracles.¹⁹

Work as worship

Let us pray, 'Lead, kindly Light'; a beam will come through the dark, and a hand will be stretched forth to lead us. Let each one of us pray day and night for the downtrodden millions of India, who are held fast by poverty, priestcraft and tyranny; pray day and night for them. I care more to preach to them than to the high and the rich. I am no metaphysician, no philosopher, nay, no saint. But I am poor. I love the poor. Who feels for the two hundred millions of men and women sunken for ever in poverty and ignorance? Him I call a *mahatman* who feels for the poor. Who feels for them? They cannot find light or education.

Who will bring the light to them — who will travel from door to door bringing education to them? Let these people be your God — think of them, work for them, pray for them incessantly — the Lord will show you the way.²⁰

X

DUTY

What is duty?

It is necessary to know what duty is. If I have to do something I must first know that it is my duty, and then I can do it. The idea of duty is different in different nations. The Moham-
medan says what is written in his book, the Koran, is his duty; the Hindu says what is in the Vedas is his duty; and the Christian says what is in the Bible is his duty. We find that there are varied ideas of duty, differing according to different states in life, different historical periods and different nations. The term 'duty,' like every other universal abstract term, is impossible clearly to define; we can only get an idea of it by knowing its practical operations and results. When certain things occur before us, we have all a natural or trained impulse to act in a certain manner towards them; when this impulse comes, the mind begins to think about the situation. Sometimes it thinks that it is good to act in a particular manner under the given conditions, at other times it thinks that it is wrong to act in the same manner even in the very same circumstances. The ordinary idea of duty everywhere is that every good man follows the dictates of his conscience.

According to place in Life

But what is it that makes an act a duty? If a Christian finds a piece of beef before him and does not eat it to save his own life, or will not give it to save the life of another man, he is sure to feel that he has not done his duty. But if a Hindu dares to eat that piece of beef or to give it to another Hindu, he is equally sure to

feel that he too has not done his duty; the Hindu's training and education makes him feel that way. Ordinarily if a man goes out into the street and shoots down another man, he is apt to feel sorry for it, thinking that he has done wrong. But if the very same man, as a soldier in his regiment, kills not one but twenty, he is certain to feel glad and think that he has done his duty remarkably well. Therefore we see that it is not the thing done that defines a duty. To give an objective definition of duty is thus entirely impossible. Yet there is duty from the subjective side. Any action that makes us go Godward is a good action, and is our duty; any action that makes us go downward is evil, and is not our duty. From the subjective standpoint we may see that certain acts have a tendency to exalt and ennoble us, while certain other acts have a tendency to degrade and to brutalise us. But it is not possible to make out with certainty which acts have which kind of tendency in relation to all persons, of all sorts and conditions. There is, however, only one idea of duty which has been universally accepted by all mankind, of all ages and sects and countries, and that has been summed up in a Sanskrit aphorism thus:— 'Do not injure any being; not injuring any being is virtue, injuring any being is sin.'

The Gita

The Bhagavad - Gita frequently alludes to duties dependent upon birth and position in life. Birth and position in life and in society largely determine the mental and moral attitude of individuals towards the various activities of life. It is therefore our duty to do that work which will exalt and ennoble us in accordance with the ideals and activities of the society in which we are born. But it must be particularly remembered that the same ideals and activities do not prevail in all societies and countries; our ignorance of this is the main cause of much of the hatred of one nation towards another. An American thinks that whatever an American does in accordance with the custom of his country is the best thing to do, and that whoever does not follow his custom must be a very wicked man. A Hindu thinks that his

customs are the only right ones and are the best in the world, and that whosoever does not obey them must be the most wicked man living. This is quite a natural mistake which all of us are apt to make. But it is very harmful; it is the cause of half the uncharitableness found in the world.

Therefore the one point we ought to remember is that we should always try to see the duty of others through their own eyes, and never judge the customs of other peoples by our own standard. I am not the standard of the universe. I have to accommodate myself to the world, and not the world to me. So we see that environments change the nature of our duties, and doing the duty which is ours at any particular time is the best thing we can do in this world. Let us do that duty which is ours by birth; and when we have done that, let us do the duty which is ours by our position in life and in society. There is, however, one great danger in human nature, viz., that man never examines himself. He thinks he is quite as fit to be on the throne as the king. Even if he is, he must first show that he has done the duty of his own position; and then higher duties will come to him. When we begin to work earnestly in the world, nature gives us blows right and left and soon enables us to find out our position. No man can long occupy satisfactorily a position for which he is not fit. There is no use in grumbling against nature's adjustment. He who does the lower work is not therefore a lower man. No man is to be judged by the mere nature of his duties, but all should be judged by the manner and the spirit in which they perform them.

Do your Duty

Later on we shall find that even this idea of duty undergoes change, and that the greatest work is done only when there is no selfish motive to prompt it. Yet it is work through the sense of duty that leads us to work without any idea of duty; when work will become worship — nay, something higher — then will work be done for its own sake. We shall find that the philosophy of

duty, whether it be in the form of ethics or of love, is the in every other Yoga — the object being the attenuating of the lower self, so that the real higher Self may shine forth; to lessen the frittering away of energies on the lower plane of existence, so that the soul may manifest itself on the higher ones. This is accomplished by the continuous denial of low desires, which duty rigorously requires. The whole organisation of society has thus been developed consciously or unconsciously in the realms of action and experience, where, by limiting selfishness, we open the way to an unlimited expansion of the real nature of man.

Duty is seldom sweet. It is only when love greases its wheels that it runs smoothly; it is a continuous friction otherwise. How else could parents do their duties to their children, husbands to their wives and vice versa? Do we not meet with cases of friction every day in our lives? Duty is sweet only through love, and love shines in freedom alone. Yet is it freedom to be a slave to the senses, to anger, to jealousies and a hundred other petty things that must occur every day in human life? In all these little roughnesses that we meet with in life, the highest expression of freedom is to forbear. Women, slaves to their own irritable, jealous tempers, are apt to blame their husbands, and assert their own 'freedom,' as they think, not knowing that thereby they only prove that they are slaves. So it is with husbands who eternally find fault with their wives.

The Sannyasin and Housewife

The only way to rise is by doing the duty next to us, and thus gathering strength go on until we reach the highest state. A young Sannyasin went to a forest; there he meditated, worshipped and practised Yoga for a long time. After years of hard work and practice, he was one day sitting under a tree, when some dry leaves fell upon his head. He looked up and saw a crow and a crane fighting on the top of the tree, which made him very angry. He said, 'What! Dare you throw these dry leaves upon my head!'

As with these words he angrily glanced at them a flash of fire went out of his head — such was the Yogin's power — and burnt the birds to ashes. He was very glad, almost overjoyed at this development of power — he could burn the crow and the crane by a look. After a time he had to go to the town to beg his bread. He went, stood at a door and said, 'Mother, give me food.' A voice came from inside the house, 'Wait a little, my son.' The young man thought, 'You wretched woman, how dare you make me wait! You do not know my power yet.' While he was thinking thus the voice came again: 'Boy, don't be thinking too much of yourself. Here is neither crow nor crane.' He was astonished; still he had to wait. At last the woman came, and he fell at her feet and said, 'Mother, how did you know that?' She said: 'My boy, I do not know your Yoga or your practices. I am a common everyday woman. I made you wait because my husband is ill, and I was nursing him. All my life I have struggled to do my duty. When I was unmarried, I did my duty to my parents; now that I am married, I do my duty to my husband; that is all the Yoga I practise. But by doing my duty I have become illumined; thus I could read your thoughts and know what you had done in the forest.'

Do not Grumble

It is the worker who is attached to results that grumbles about the nature of the duty which has fallen to his lot; to the unattached worker all duties are equally good, and form efficient instruments with which selfishness and sensuality may be killed, and the freedom of the soul secured. We are all apt to think too highly of ourselves. Our duties are determined by our deserts to a much larger extent than we are willing to grant. Competition rouses envy, and it kills the kindness of the heart. To the grumbler all duties are distasteful; nothing will ever satisfy him, and his whole life is doomed to prove a failure. Let us work on, doing as we go whatever happens to be our duty, and being ever ready to put our shoulders to the wheel. Then surely shall we see the Light!¹

XI

WORK LIKE A MASTER

Work incessantly

We read in the Bhagavad-Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage-producing nature of work is that, if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. We shall try to understand what is meant by this 'non-attachment' to work.

Unattached

As the tortoise tucks its feet and head inside the shell, and you may kill it and break it in pieces, and yet it will not come out, even so the character of that man who has control over his motives and organs is unchangeably established. He controls his own inner forces, and nothing can draw them out against his will. By this continuous reflex of good thoughts, good impressions moving over the surface of the mind, the tendency for doing good becomes strong, and as the result we feel able to control the Indriyas (the sense-organs, the nervecentres). Thus alone will character be established, then alone a man gets to truth. Such a man is safe for ever; he cannot do any evil. You may place him in any company, there will be no danger for him. There is a still higher state than having this good tendency, and that is the desire for liberation. You must remember that freedom of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got already by meditation or Christ by prayer. Buddha was a working Jnanî,

Christ was a Bhakta, but the same goal was reached by both of them. The bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the 'attached' becomes the 'unattached.' Work, but let not the action or the thought produce a deep impression on the mind. Let the ripples come and go, let huge actions proceed from the muscles and the brain, but let them not make any deep impression on the soul.

How to do it

How can this be done? We see that the impression of any action to which we attached ourselves, remains. I may meet hundreds of persons during the day, and among them meet also one whom I love; and when I retire at night I may try to think of all the faces I saw, but only that face comes before the mind — the face which I met perhaps only for one minute, and which I loved; all the others have vanished. My attachment to this particular person caused a deeper impression on my mind than all the other faces. Physiologically, the impressions have all been the same; every one of the faces that I saw pictured itself on the retina, and the brain took the pictures in, and yet there was no similarity of effect upon the mind. Most of the faces, perhaps, were entirely new faces, about which I had never thought before, but that one face of which I got only a glimpse found associations inside. Perhaps I had pictured him in my mind for years, knew hundreds of things about him, and this one new vision of him awakened hundreds of sleeping memories in my mind; and this one impression, having been repeated perhaps a hundred times more than those of the different faces together, will produce a great effect on the mind.

Work like a master

The whole gist of this teaching is that you should work like a master and not as a slave; work incessantly, but do not do slave's work. Do you not see how everybody works? Nobody can be

altogether at rest; ninety-nine per cent of mankind work like slaves, and the result is misery; it is all selfish work. Work through freedom! Work through love! The word, 'love' is very difficult to understand; love never comes until there is freedom. There is no true love possible in the slave. If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge, but there will be no love in him. So when we ourselves work for the things of the world as slaves, there can be no love in us, and our work is not true work. This is true of work done for relatives and friends, and is true of work done for our own selves. Selfish work is slave's work; and there is a test. Every act of love brings happiness; there is no act of love which does not bring peace and blessedness as its reaction. Real existence, real knowledge, and real love are eternally connected with one another, the three in one: where one of them is, the others also must be; they are the three aspects of the One without a second — the Existence-Knowledge-Bliss. When that existence becomes relative, we see it as the world; that knowledge becomes in its turn modified into the knowledge of the things of the world; and that bliss forms the foundation of all true love known to the heart of man. Therefore true love can never react so as to cause pain either to the lover or to the beloved. Suppose a man loves a woman; he wishes to have her all to himself and feels extremely jealous about her every movement; he wants her to sit near him, to stand near him, and to eat and move at his bidding. He is a slave to her and wishes to have her as his slave. That is not love; it is a kind of morbid affection of the slave, insinuating itself as love. It cannot be love, because it is painful; if she does not do what he wants, it brings him pain. With love there is no painful reaction; love only brings a reaction of bliss; if it does not, it is not love; it is mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, the whole world, the universe, in such a manner that there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached.

Expect nothing

Do you ask anything from your children in return for what you have given them? It is your duty to work for them, and there the matter ends. In whatever you do for a particular person, a city, or a state, assume the same attitude towards it as you have towards your children — expect nothing in return. If you can invariably take the position of a giver, in which everything given by you is a free offering to the world, without any thought of return, then will your work bring you no attachment. Attachment comes only where we expect a return.

Results in bliss

If working like slaves results in selfishness and attachment, working as masters of our own mind gives rise to the bliss of non-attachment. We often take of right and justice, but we find that in the world right and justice are mere baby's talk. There are two things which guide the conduct of men; might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make the most of whatever power or advantage they have. Mercy is heaven itself; to be good, we have all to be merciful. Even justice and right should stand on mercy. All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery. There is another way in which this idea of mercy and selfless charity can be put into practice; that is, by looking upon work as 'worship' in case we believe in a Personal God. Here we give up all the fruits of our work unto the Lord, and, worshipping Him thus, we have no right to expect anything from mankind for the work we do. The Lord Himself works incessantly and is ever without attachment. Just as water cannot wet the lotus leaf, so work cannot bind the unselfish man by giving rise to attachment to results. The selfless and unattached man may live in the very heart of a crowded and sinful city; he will not be touched by sin.

Story of the Mongoose

This idea of complete self-sacrifice is illustrated in the following story:— After the battle of Kurukshetra the five Pandava

brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose, half of whose body was golden, and the other half brown, and he began to roll on the floor of the sacrificial hall. He said to those around, 'You are all liars; this is no sacrifice.' 'What!' they exclaimed. 'You say this is no sacrifice; do you not know how money and jewels were poured out to the poor and every one became rich and happy? This was the most wonderful sacrifice any man ever performed.' But the mongoose said: 'There was once a little village, and in it there dwelt a poor Brahmin, with his wife, his son and his son's wife. They were very poor and lived on small gifts made to them for preaching and teaching. There came in that land a three years' famine, and the poor Brahmin suffered more than ever. At last when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat there was a knock at the door. The father opened it, and there stood a guest. Now in India a guest is a sacred person; he is as a god for the time being, and must be treated as such. So the poor Brahmin said, "Come in, sir; you are welcome." He set before the guest his own portion of the food, which the guest quickly ate and said, "Oh, sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger." Then the wife said to her husband, "Give him my share," but the husband said, "Not so." The wife however insisted, saying, "Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him." Then she gave her share to the guest, which he ate, and said he was still burning with hunger. So the son said, "Take my portion also; it is the duty of a son to help his father to fulfil his obligations." The guest ate that, but remained still unsatisfied; so the

son's wife gave him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor, and when I rolled my body on them half of it became golden, as you see. Since then I have been travelling all over the world, hoping to find another sacrifice like that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice.'

Now you see what Karma-Yoga means; even at the point of death to help any one, without asking questions. Be cheated millions of times and never ask a question, and never think of what you are doing. Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practising charity to them.¹

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XI

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EDUCATION

By

GANDHIJI

Meaning of Education

The ordinary meaning of education is knowledge of letters. To teach boys reading, writing and arithmetic is called primary education. A peasant earns his bread honestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children and his fellow-villagers. He understands and observes the rules of morality. But he cannot write his own name. What do you propose to do by giving him a knowledge of letters? Will you add an inch to his happiness? Do you wish to make him discontented with his cottage or his lot? And even if you want to do that, he will not need such an education. Carried away by the flood of Western thought, we came to the conclusion, without weighing pros and cons, that we should give this kind of education to the people.

• Now let us take higher education. I have learned Geography, Astronomy, Algebra, Geometry etc. What of that? In what way have I benefited myself or those around me? Why have I learned these things? Professor Huxley has thus defined education:

‘ That man I think has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear, cold, logic engine with all its parts of equal strength and in smooth working order whose mind is stored with a knowledge of the fundamental truths of nature whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience who has learnt to hate all vileness and to respect others as himself. Such

a one and no other, I conceive, has had a liberal education, for he is in harmony with Nature. He will make the best of her and she of him.’

If this be true education, I must emphatically say that the sciences I have enumerated above I have never been able to use for controlling my senses. Therefore, whether you take elementary education or higher education, it is not required for the main thing. It does not make of us men. It does not enable us to do our duty.

I have not run down a knowledge of letters under all circumstances. All I have now shown is that we must not make of it a fetish. It is not our *kamadhuk*. In its place it can be of use and it has its place when we have brought our senses under subjection, and put our ethics on a firm foundation. And then, if we feel inclined to receive that education, we may make good use of it. As an ornament it is likely to sit well on us. It now follows that it is not necessary to make this education compulsory. Our ancient school system is enough. Character-building has the first place in it, and that is primary education. A building erected on that foundation will last.¹

Purity : Brahmacharya •

Purity of personal life is the one indispensable condition for building a sound education. And my meetings with thousands of students and the correspondence which I continuously have with students, in which they pour out their innermost feelings and take me into their confidence, show me quite clearly that there is much left to be desired. I am sure that all of you understand thoroughly what I mean. In our languages there is a beautiful word, equivalent for the word student, that is, brahmachari. Vidyarthi is a coined word and a poor equivalent for brahmachari. And I hope you know what the word brahmachari means. It means searcher after God, one who conducts himself so as to bring himself nearest to God in the least possible time. And all the great religions of the world, however much they may differ,

are absolutely one on this fundamental thing that no man or woman with an impure heart can possibly appear before the Great White Throne. All our learning or recitation of the Vedas, correct knowledge of Sanskrit, Latin, Greek and what not will avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up of character.²

Importance of Religious Education

The question of religious education is very difficult. Yet we cannot do without it. India will never be godless. Rank atheism cannot flourish in this land. The task is indeed difficult. My head begins to turn as I think of religious education. Our religious teachers are hypocritical and selfish; they will have to be approached. The Mullas, the Dasturs and the Brahmins hold the key in their hands, but if they will not have the good sense, the energy that we have derived from English education will have to be devoted to religious education. This is not very difficult. Only the fringe of the ocean has been polluted, and it is those who are within the fringe who alone need cleansing. We who come under this category can even cleanse ourselves, because my remarks do not apply to the millions. In order to restore India to its pristine condition, we have to return to it.³

Truth and Ahimsa

To me religion means Truth and Ahimsa or rather Truth alone, because Truth includes Ahimsa, Ahimsa being the necessary and indispensable means for its discovery. Therefore anything that promotes the practice of these virtues is a means for imparting religious education and the best way to do this, in my opinion, is for the teachers rigorously to practise these virtues in their own person. Their very association with the boys, whether on the playground or in the class room, will then give the pupils a fine training in these fundamental virtues.

So much for instruction in the universal essentials of religion. A curriculum of religious instruction should include a study of the tenets of faiths other than one's own. For this purpose the

students should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad-minded tolerance; This if properly done would help to give them a spiritual assurance and a better appreciation of their own religion. (There is one rule, however, which should always be kept in mind while studying all great religions, and that is that one should study them only through the writings of known votaries of the respective religions). For instance, if one wants to study the Bhagavata one should do so not through a translation of it made by a hostile critic but one prepared by a lover of the Bhagavata. Similarly to study the Bible one should study it through the commentaries of devoted Christians. This study of other religions besides one's own will give one a grasp of the rock-bottom unity of all religions and afford a glimpse also of that universal and absolute truth which lies beyond the 'dust of creeds and faiths'.

Let no one even for a moment entertain the fear that a reverent study of other religions is likely to weaken or shake one's faith in one's own. (The Hindu system of philosophy regards all religions as containing the elements of truth in them and enjoins an attitude of respect and reverence towards them all. This of course presupposes regard for one's own religion. Study and appreciation of other religions need not cause a weakening of that regard; it should mean extension of that regard to other religions).

In this respect religion stands on the same footing as culture. Just as preservation of one's own culture does not mean contempt for that of others, but requires assimilation of the best that there may be in all the other cultures, even so should be the case with religion.⁴

Difficulties in Spiritual Training

(The spiritual training of the boys is a much more difficult matter than their physical and mental training). I relied little on religious books for the training of the spirit. (Of course I believed

that every student should be acquainted with the elements of his own religion and have a general knowledge of his own scriptures, and therefore, I provided for such knowledge as best as I could. But that, to my mind, was part of the intellectual training. Long before I undertook the education of the youngsters of the Tolstoy Farm I had realized that the training of the spirit was a thing by itself. To develop the spirit is to build character and to enable one to work towards a knowledge of God and self-realization. And I held that this was an essential part of the training of the young, and that all training without culture of the spirit was of no use, and might be even harmful.)

I am familiar with the superstition that self-realization is possible only in the fourth stage of life, i. e. sannyasa (renunciation). But it is a matter of common knowledge that those who defer preparation for this invaluable experience until the last stage of life attain not self-realization but old age amounting to a second and pitiable childhood, living as a burden on this earth. I have a full recollection that I held these views even whilst I was teaching i.e. in 1911-12, though I might not then have expressed them in identical language.

How then was this spiritual training to be given? I made the children memorize and recite hymns, and read to them from books on moral training. But that was far from satisfying me. As I came into closer contact with them I saw that it was not through books that one could impart training of the spirit. Just as physical training was to be imparted through physical exercise, and intellectual through intellectual exercise, even so the training of the spirit was possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher. The teacher had always to be mindful of his p's and q's whether he was in the midst of his boys or not.

It is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. It would be idle for me, if I were a liar, to teach boys to tell the truth. A cowardly teacher

would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the value of self-restraint. I saw, therefore, that I must be an eternal object-lesson to the boys and girls living with me. They thus became my teachers, and I learnt I must be good and live straight, if only for their sakes. I may say that the increasing discipline and restraint I imposed on myself at Tolstoy Farm was mostly due to those wards of mine.⁵

The training to think

(Pupils should know to discriminate between what should be received and what rejected. It is the duty of the teacher to teach his pupils discrimination. If we go on taking in indiscriminately we would be no better than machines. We are thinking, knowing beings and we must in this period distinguish truth from untruth, sweet from bitter language, clean from unclean things and so on.) But the student's path today is strewn with more difficulties than the one of distinguishing good from bad things. The rishis taught their pupils without books. (They only gave them a few mantras which the pupils treasured in their memories and translated in practical life. The present-day student has to live in the midst of heaps of books, sufficient to choke him.)⁶

Social Service or Education

Whilst Sir M. Vishweshwarayya has emphasized one grave defect of our present education which places exclusive emphasis on literary merit, I would add a graver defect in that students are made to think that, whilst they are pursuing their literary studies, they may not do acts of service at the sacrifice of their studies, be it ever so small or temporary. They will lose nothing and gain much if they would suspend their education, literary or industrial, in order to do relief work, such as is being done by some of them in Gujarat. The end of all education should surely be service, and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather its complement.⁷

Education of the intellect

True education of the intellect can only come through a proper exercise and training of the bodily organs, e.g. hands, feet, eyes, ears, nose, etc. In other words an intelligent use of the bodily organs in a child provides the best and quickest way of development of his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. By spiritual training I mean education of the heart. A proper and all-round development of the mind, therefore, can take place only when it proceeds *pari passu* with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

The baneful effects of absence of proper co-ordination and harmony among the various faculties of body, mind and soul respectively are obvious. They are all around us; only we have lost perception of them owing to our present perverse associations. Take the case of our village folk. From their childhood upward they toil and labour in their fields from morning till night like their cattle in the midst of whom they live. Their existence is a weary, endless round of mechanical drudgery unrelieved by a spark of intelligence or higher grace of life. Deprived of all scope for developing their mind and soul, they have sunk to the level of the beast. Life to them is a sorry bungle which they muddle through anyhow. On the other hand, what goes by the name of education in our schools and colleges in the cities today is in reality only intellectual dissipation. Intellectual training is there looked upon as something altogether unrelated to manual or physical work. But since the body must have some sort of physical exercise to keep it in health, they vainly try to attain that end by means of an artificial and otherwise barren system of physical culture which would be ridiculous beyond words if the result was not so tragic. The young man who emerges from this system can in no way

compete in physical endurance with an ordinary labourer. The slightest physical exertion gives him headache; a mild exposure to the sun is enough to cause him giddiness. And what is more, all this is looked upon as quite 'natural'. As for the faculties of the heart, they are simply allowed to run to seed or to grow anyhow in a wild undisciplined manner. The result is moral and spiritual anarchy. And it is regarded as something laudable.

As against this, take the case of a child in whom the education of the heart is attended to from the very beginning. Supposing he is set to some useful occupation like spinning, carpentry, agriculture etc., for his education, and in that connection is given a thorough comprehensive knowledge relating to the theory of the various operations that he is to perform, and the use and construction of the tools that he would be wielding. He would not only develop a fine, healthy body but also a sound, vigorous intellect that is not merely academic but is firmly rooted in and is tested from day to day by experience. His intellectual education would include a knowledge of mathematics and the various sciences that are useful for an intelligent and efficient exercise of his avocation. If to this is added literature by way of recreation, it would give him a perfect well-balanced, all-round education in which the intellect, the body and the spirit have all full play and develop together into a natural, harmonious whole. Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education.⁸

Education through handicrafts

As to the necessity and value of regarding the teaching of village handicrafts as the pivot and centre of education I have no manner of doubt. The method adopted in the institutions in India I do not call education i.e., drawing out the best in man, but a debauchery of the mind. It informs the mind anyhow, whereas the method of training the mind through village handicrafts from

the very beginning as the central fact would promote the real, disciplined development of the mind resulting in conservation of the intellectual energy and indirectly also the spiritual.⁹

I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. I hold that the highest development of the mind and the soul is possible under such a system of education. Only every handicraft has to be taught not merely mechanically as is done today but scientifically, i.e. the child should know the why and the wherefore of every process. I am not writing this without some confidence, because it has the backing of experience. This method is being adopted more or less completely wherever spinning is being taught to workers. I have myself taught sandal-making and even spinning on these lines with good results.¹⁰

Whatever may be true of other countries, in India at any rate where more than eighty per cent of the population is agricultural and another ten per cent industrial, it is a crime to make education merely literary, and to unfit boys and girls for manual work in after-life. Indeed I hold that as the larger part of our time is devoted to labour for earning our bread, our children must from their infancy be taught the dignity of such labour. Our children should not be so taught as to despise labour. There is no reason why a peasant's son after having gone to a school should become useless, as he does become, as an agricultural labourer. It is a sad thing that our schoolboys look upon manual labour with disfavour, if not contempt.¹¹

Evils due to foreign medium

The foreign medium has caused brain fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought, and disabled them for filtrating their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system. The foreign medium has prevented the growth

of our vernaculars. If I had the powers of a despot, I would today stop the tuition of our boys and girls through a foreign medium, and require all the teachers and professors on pain of dismissal to introduce the change forthwith. I would not wait for the preparation of text-books. They will follow the change. It is an evil that needs a summary remedy.¹²

Build our heritage

I must not be understood to decry English or its noble literature. The columns of the *Harijan* are sufficient evidence of my love of English. But the nobility of its literature cannot avail the Indian nation any more than the temperate climate or the scenery of England can avail her. India has to flourish in her own climate and scenery, and her own literature, even though all the three may be inferior to the English climate, scenery and literature. We and our children must build on our own heritage. If we borrow another we impoverish our own. We can never grow on foreign victuals. I want the nation to have the treasures contained in that language, and for that matter the other languages of the world, through its own vernaculars. I do not need to learn Bengali in order to know the beauties of Rabindranath's matchless productions. I get them through good translations. Gujarati boys and girls do not need to learn Russian to appreciate Tolstoy's short stories. They learn them through good translations. It is the boast of Englishmen that the best of the world's literary output is in the hands of that nation in simple English inside of a week of its publication. Why need I learn English to get at the best of what Shakespeare and Milton thought and wrote?

It would be good economy to set apart a class of students whose business would be to learn the best of what is to be learnt in the different languages of the world and give the translation in the vernaculars. Our masters chose the wrong way for us, and habit has made the wrong appear as right.

I find daily proof of the increasing and continuing wrong being done to the millions by our false de-Indianizing education.

These graduates who are my valued associates themselves flounder when they have to give expression to their innermost thoughts. They are strangers in their own homes. Their vocabulary in the mother tongue is so limited that they cannot always finish their speech without having recourse to English words and even sentences. Nor can they exist without English books. They often write to one another in English. I cite the case of my companions to show how deep the evil has gone. For we have made a conscious effort to mend ourselves.

It has been argued that the wastage that occurs in our colleges need not worry us if, out of the collegians, one Jagadish Bose can be produced by them. I should freely subscribe to the argument, if the wastage was unavoidable. I hope I have shown that it was and is even now avoidable. Moreover the creation of a Bose does not help the argument. For Boes was not a product of the present education. He rose in spite of the terrible handicaps under which he had to labour. And his knowledge became almost intransmissible to the masses. We seem to have come to think that no one can hope to be like a Bose unless he knows English. I cannot conceive a grosser superstition than this. No Japanese feels so helpless as we seem to do.

•The medium of instruction should be altered at once and at any cost, the provincial languages being given their rightful place. I would prefer temporary chaos in higher education to the criminal waste that is daily accumulating.

Change the medium of courts and government into our languages

In order to enhance the status and the market-value of the provincial languages, I would have the language of the law courts to be the language of the province where the court is situated. The proceedings of the provincial legislatures must be in the language, or even the languages of the province where a province has more than one language within its borders. I suggest to the legislators that they could, by enough application, inside of a month, understand the languages of their provinces. There is

nothing to prevent a Tamilian from easily learning the simple grammar and a few hundred words of Telugu, Malayalam, and Kanarese all allied to Tamil. At the centre Hindustani must rule supreme.

In my opinion this is not a question to be decided by academicians. They cannot decide through what language the boys and girls of a place are to be educated. That question is already decided for them in every free country. Nor can they decide the subjects to be taught. That depends upon the wants of the country to which they belong. Theirs is the privilege of enforcing the nation's will in the best manner possible. When this country becomes really free, the question of medium will be settled only one way. The academicians will frame the syllabus and prepare text-books accordingly. And the products of the education of a free India will answer the requirements of the country as today they answer those of the foreign ruler. So long as we the educated classes play with this question, I very much fear we shall not produce the free and healthy India of our dream. We have to grow by strenuous effort out of our bondage, whether it is Educational, Economic, Social or Political. The effort itself is three-fourths of the battle.¹³

If the medium is changed at once and not gradually, in an incredibly short time we shall find text-books and teachers coming into being to supply the want. And if we mean business, in a year's time we shall find that we need never have been party to the tragic waste of the nation's time and energy in trying to learn the essentials of culture through a foreign medium. The condition of success is undoubtedly that provincial languages are introduced at once in Government offices and courts, if the Provincial Governments have the power or the influence over the courts. If we believe in the necessity of the reform, we can achieve it in no time.¹⁴

Question of National language

It behoves us to devote attention to a consideration of a national language, as we have done to that of the medium of

instruction. If English is to become a national language, it ought to be treated as a compulsory subject. Can English become the national language? Some learned patriots contend that even to raise the question betrays ignorance. In their opinion, English already occupies that place. His Excellency the Viceroy in his recent utterance has merely expressed a hope that English will occupy that place. His enthusiasm does not take him as far as that of the former. His Excellency believes that English will day after day command a larger place, will permeate the family circle, and at last rise to the status of a national language. A superficial consideration will support the Viceregal contention. The condition of our educated classes gives one the impression that all our activities would come to a standstill if we stop the use of English. And yet deeper thought will show that English can never and ought not to become the national language of India. What is the test of a national language?

- (1) For the official class it should be easy to learn.
- (2) The religious, commercial and political activity throughout India should be possible in that language.
- (3) It should be the speech of the majority of the inhabitants of India.
- (4) For the whole of the country it should be easy to learn.
- (5) In considering the question, weight ought not to be put upon momentary or shortlived conditions.

The English language does not fulfil any of the conditions above-named. The first ought to have been the last, but I have purposely given it the first place, because that condition alone gives it the appearance of being applicable to the English language. But upon further consideration we should find that for the officials even at the present moment it is not an easy language to learn. In our scheme of administration, it is assumed that the number of English officials will progressively decrease, so that in the end

only the Viceroy and others whom one may count on one's fingertips will be English. The majority are of Indian nationality today, and their number must increase.

And every one will admit that for them, English is more difficult to be learnt than any Indian language. Upon an examination of the second condition, we find that until the public at large can speak English, religious activity through that tongue is an impossibility. And a spread of English to that extent among them seems also impossible.

English cannot satisfy the third condition, because the majority in India do not speak it.

The fourth, too, cannot be satisfied by English, because it is not an easy language to learn for the whole of India.

Considering the last condition, we observe that the position that English occupies today is momentary. The permanent condition is that there will be little necessity for English in national affairs. It will certainly be required for imperial affairs. That, therefore, it will be an imperial language, the language of diplomacy, is a different question. For that purpose its knowledge is a necessity. We are not jealous of English. All that is contended for is, that it ought not to be allowed to go beyond its proper sphere. And as it will be the imperial language, we shall compel our Malaviyajis, our Shastriars and our Banerjees to learn it. And we shall feel assured that they will advertise the greatness of India in other parts of the world. But English cannot become the national language of India. To give it that place is like an attempt to introduce Esperanto. In my opinion, it is unmanly even to think that English can become our national language. The attempt to introduce Esperanto merely betrays ignorance. Then which is the language that satisfies all the five conditions? We shall be obliged to admit that Hindi satisfies all those conditions.¹⁵

Place of English

English is a language of international commerce, it is the language of diplomacy, it contains many a rich literary treasure, and it gives us an introduction to Western thought and culture. For a few of us, therefore, a knowledge of English is necessary. They can carry on the departments of national commerce and international diplomacy, and they can give to the nation the best of Western literature, thought, and science. That would be the legitimate use of English, whereas today English has usurped the dearest place in our hearts and dethroned our mother tongues. It is an unnatural place due to our unequal relations with Englishmen. The highest development of the Indian mind must be possible without a knowledge of English. It is doing violence to the manhood and specially the womanhood of India to encourage our boys and girls to think that an entry into the best society is impossible without a knowledge of English. It is too humiliating a thought to be bearable. To get rid of the infatuation for English is one of the essentials of Swaraj.¹⁶

Hindi as National language

Thus we see that Hindi alone can become the national language. It presents some difficulty in the case of the learned classes in Madras. For men from the Deccan, Gujarat, Sind and Bengal it is easy enough. In a few months they can acquire sufficient command over Hindi to enable them to carry national intercourse in that tongue. It is not so for the Tamils. The Dravidian languages are distinct from their Sanskrit sister in structure and grammar. The only thing common to the two groups is their Sanskrit vocabulary to an extent. But the difficulty is confined to the learned classes alone. We have a right to appeal to their patriotic spirit and expect them to put forth sufficient effort in order to learn Hindi. For in future when Hindi has received State recognition, it will be introduced as a compulsory language in Madras as in other Provinces, and inter-course between Madras and them will then increase. English has not permeated the Dravidian masses. Hindi, however, will take no time.¹⁷

Adult Education

In my opinion what we have reason to deplore and be ashamed of is not so much illiteracy as ignorance. Therefore for adult education I should have an intensive programme of driving out ignorance through carefully selected teachers with an equally carefully selected syllabus according to which they would educate the adult villagers' mind. This is not to say that I would not give them a knowledge of the alphabet. I value it too much to despise or even belittle its merit as a vehicle of education.

The primary need of those who are come of age and are following an avocation, is to know how to read and write. Mass illiteracy is India's sin and shame and must be liquidated. Of course, the literacy campaign must not begin and end with a knowledge of the alphabet. It must go hand in hand with the spread of useful knowledge¹⁸

Education of women

Man and woman are of equal rank but they are not identical. They are a peerless pair being supplementary to one another; each helps the other, so that without the one the existence of the other cannot be conceived, and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both. In framing any scheme of women's education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, home life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to any one; but unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed.¹⁹

India's Destiny

India's destiny lies not along the bloody way of the West, but along the bloodless way of peace, that comes from a simple and godly life. I feel India's mission is different from that of others. India is fitted for the religious supremacy of the world. There is no parallel in the world for the process of purification that this country has voluntarily undergone. It is less in need of steel weapons; it has fought with divine weapons, it can still do so. I am humble enough to admit that there is much that we can profitably assimilate from the West. Wisdom is no monopoly of one continent or race. But I do believe that if India has patience enough to go through the fire of suffering and to resist unlawful encroachments upon her own civilization which, imperfect though it undoubtedly is, has hitherto stood the ravages of time, she can make a lasting contribution to the peace and solid progress of the world.²⁰

Need for Faith

It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living, wide-awake consciousness of God within. One who has achieved that faith, though bodily diseased, is spiritually healthy; though physically poor, he rolls in spiritual riches. Without faith this world will come to naught in a moment. True faith is appropriation of the reasoned experience of people whom we believe to have lived a life purified by penance and prayer. There are subjects where reason cannot take us far and we have to accept things on faith. Faith then does not contradict reason but transcends it. Faith is a kind of sixth sense which works in cases which are without the purview of reason. This faith is not a delicate flower which would wither under the slightest stormy weather. It is like the Himalayas — no storm can possibly remove the Himalayas from its foundations. I want every one of you to cultivate that faith in God and religion.²¹

Gospel of Fearlessness

Fearlessness is the first requisite of spirituality. Cowards can never be moral. Where there is fear there is no religion.

Every reader of the Gita is aware that fearlessness heads the list of the Divine Attributes enumerated in the 16th Chapter. Whether this is due to the exigencies of metre or whether the pride of place has been deliberately yielded to fearlessness is more than I can say. In my opinion however, fearlessness fully deserves the first rank assigned to it there. Fearlessness is the *sine qua non* for the growth of the other noble qualities. How can one seek truth or cherish Love without fearlessness. 'The Path of Hari (the Lord) is the path of the brave, not of cowards.' The brave are those armed with fearlessness.

Perfect fearlessness can be attained only by him who has realised the Supreme, as it implies the height of freedom from delusions. But one can always progress towards this goal by determined and constant endeavour. As for the internal foes, we must ever walk in their fear. We are rightly afraid of animal passion, anger and the like. External fears cease of their own accord, when once we have conquered these traitors within the camp. All fears revolve round the body as the centre and would therefore disappear as soon as one got rid of the attachment for the body. Fear has no place in our hearts when we have shaken off the attachment for wealth, for family and for the body. 'Tena tyaktena bhunjithah' is a noble commandment. The wealth, the family and the body will be there, just the same; we have only to change our attitude to them. All these are not ours, but God's. Nothing whatever in this world is ours. Even we ourselves are His. The Upanishads therefore direct us to give up attachment for things. That is to say, we must be interested in them not as proprietors, but as trustees.²²

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