

PRABUDDHA BHARATA

VOL. XLVII

SEPTEMBER, 1942

No. 9



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

“Arise ! Awake ! And stop not till the Goal is reached.”

TEACHINGS OF SRI RAMAKRISHNA

By M.

Vijay, the Brâhmo preacher—Tendencies from previous births—Four classes of men—Parable of the fish and the net—The worldly-minded forget their lessons—Bondage removed by strong renunciation—Parable of the two farmers—Attachment to worldly things creates bondage—Story of Govindaji's priests—Story of twelve Nedâs—Degrading effect of serving others—Worshipping women as Divine Mother—Difficulties of preaching.

Thursday, December 14, 1882. It was afternoon. Sri Ramakrishna was seated on his bed after a short noon-day rest. Vijay, Balaram, M., and a few other devotees were sitting on the floor with their faces towards the Master. They could see the sacred river Ganges through the door. As it was winter, all were wrapped in woollen clothes. Vijay had been suffering from colic and had brought some medicine with him.

Vijay was a paid preacher in the Sâdhâran Brahmo Samâj, but there were many things about which he could not see eye to eye with its authorities. He came from a very noble family of Bengal noted for its piety and other spiritual qualities. Advaita Goswami, a remote ancestor of Vijay, had been an intimate companion of Sri Chaitanya.

Thus the blood of a great lover of God flowed in Vijay's veins. As an adherent of the Brahmo Samaj, Vijay no doubt meditated on the formless Brahman; but his innate love of God, inherited from his distinguished ancestors, had merely been waiting for the proper time to manifest itself in all its sweetness. Thus Vijay was irresistibly attracted by the God-intoxicated state of Sri Ramakrishna and often sought his company. He would listen to the Master's words with great respect, and they would dance together in the rapture of divine love.

It was a week-day. Generally devotees came to the Master in large numbers on Sundays; hence those who wanted to have intimate talks with him visited him on week-days.

Master : ‘One must admit the ex-

istence of tendencies inherited from previous births. There is a story about a man who practised Shava-sâdhanâ¹. He worshipped the Divine Mother in a deep forest. First he saw many terrible visions. Finally a tiger attacked and killed him. Another man, happening by and seeing the approach of the tiger, had climbed a tree. Afterwards he climbed down from the tree and found all the arrangements for worship at hand. Immediately after performing some purifying ceremonials, he sat upon the corpse, and no sooner had he performed a little Japa than the Divine Mother appeared before him and said, "My child, I am very much pleased with you. Accept a boon from me." He bowed down at the Lotus Feet of the Goddess and said, "May I ask you one question, Mother? My tongue is simply glued to the roof of my mouth in astonishment at your action. That unfortunate man had devoted so many days and so much labour to your worship, but you didn't condescend to show him your favour. And I who don't know anything, who have done nothing, who have neither devotion nor knowledge, nor love, and haven't practised any austerities, am receiving so much of your grace!" The Divine Mother said with a laugh, "My child, you don't remember your previous births. For many births you tried to propitiate me through austerities. As a result of that spiritual practice all these things came to hand, and you have been blessed with my vision. Now ask me your boon."

'It is said that there are four classes of human beings; the bound, those aspiring after liberation, the liberated, and the ever-perfect.

'This world is like a fishing net.

¹A religious practice prescribed by the Tantra, in which the aspirant uses a Shava, or corpse, as his seat for meditation.

Men are the fish, and God, whose Mâyâ has created this world, is the fisherman. When the fish are entangled in the net, some of them try to tear through its meshes, that is, to get their liberation. They are like those striving after liberation. But by no means all of them escape. Only a few jump out of the net with a loud splash, and then people say, "Ah! There goes a big one!" Similarly, three or four men attain liberation. Some fish are so careful by nature that they are never caught in the net. Some ever-perfect beings, like Nârada are never entangled in the meshes of worldliness. Most of the fish are trapped; but they are not conscious of the net and of their imminent death. No sooner are they entangled than they run headlong, net and all, trying to hide themselves completely in the mud. They don't make the slightest effort to get free. On the contrary, they go deeper and deeper into the mud. These fish are like the bound men. They are still inside the net but they think they are quite safe there. A bound creature is immersed in worldliness, in lust and greed, having gone deep into the mire of degradation. But still he believes he is quite happy and secure. The liberated, and the seekers after liberation, look upon the world as a deep well. It makes them sick. Therefore, after the attainment of Knowledge, the realization of God, some give up their bodies. But such a thing is rare indeed!

'The bound creatures, entangled in worldliness, won't come to their senses at all. They suffer so much misery and agony, they face so many dangers, and yet they won't wake up.

'The camel loves to eat thorny bushes. The more it eats the thorns, the more the blood gushes from its mouth. Still it must eat the prickly

plants and will never give them up. The man of worldly nature suffers so much sorrow and affliction but he forgets it all in a few days and begins his old life over again. Suppose a man has lost his wife or she has turned unfaithful. Lo, he marries again!

'Or take the instance of a mother. Her son dies and she suffers bitter grief. But after a few days she forgets all about it. The mother, so overwhelmed with sorrow a few days ago, now looks after her toilet and puts on her jewelry. Parents become bankrupt through the marriage of their daughters, yet they go on having children year after year. People are ruined by litigation, yet they go to court all the same. There are men who cannot feed the children they have, who cannot clothe them or provide decent shelter for them; yet they have more children every year.

'Again, the worldly man is like a snake trying to swallow a mole. The snake can't swallow the mole nor can it throw it out. The bound soul may have realized that there is no substance in the world—that the world is like a hog-plum, only stone and skin,—but still he cannot give it up and turn his mind to God.

'I once met a relative of Keshab Sen, fifty years old. He was playing cards, as if the time had not yet come for him to think of God!

'There is another characteristic of the bound soul. If you remove him from his worldly surroundings to a spiritual environment, he will pine away. The worm that grows in filth feels very happy there. It thrives in filth. It will die if you put it in a pot of rice.' (All remain silent).

Vijay : 'What must the bound soul's condition of mind be in order to achieve liberation?'

Master : 'He can free himself from

attachment to lust and greed if, by the grace of God, he cultivates a spirit of strong renunciation. What is this strong renunciation? "Well, all will happen in the course of time; let me now simply take the name of God,"—this is mild renunciation. But a man possessed of strong renunciation yearns intensely for God, as the mother yearns for her own child. A man of strong renunciation doesn't seek anything but God. He regards the world as a deep well, and feels as if he were going to be drowned in it. He looks on his relatives as venomous snakes; he wants to fly away from them. And he does go away. "Let me first make some arrangement for my family and then I shall think of God,"—thoughts like this never come to his mind. He has great inward resolution.

'Listen to a story about strong renunciation. At one time there was drought in a certain part of the country. The farmers began to cut long channels to bring water to their fields. One farmer was possessed of stubborn determination. He took a vow that he would not stop digging the channel till it connected his field with the river. He began his work. The time came for his bath, and his wife sent their daughter to him with oil. "Father," said the girl, "it is late. Rub your body with oil and take your bath." "Go away," replied the farmer, "I have too much to do now." It was past midday, and the farmer was still at work in his field. He wouldn't even hear of his bath. Then his wife came and said, "Why haven't you taken your bath? The meal is getting cold. You go to excess in everything. You can finish the rest to-morrow or even to-day after dinner." The farmer scolded her furiously and chased her, spade in hand, exclaiming, "What! Have you no sense? There's no rain.

The crops are dying. What will the children eat? You'll all starve to death. I have taken a vow not to think of bath and food to-day before I bring water to my field." The wife saw the condition of his mind and ran away in fear. Through a whole day's back-breaking labour, the farmer managed by evening to connect his field with the river. Then he sat down and watched the water flowing into his field with a murmuring sound, and his mind was filled with peace and joy. He went home, called his wife, and said to her, "Now give me some oil and prepare me a smoke." With a serene mind he finished his bath and meal, and retired to bed, where he snored to his heart's content. The determination he showed is an example of strong renunciation.

'Now, there was another farmer who was also digging a channel to bring water to his field. His wife, too, came to the field and said to him, "It is now quite late. Come home. Don't overdo things." The farmer didn't protest much, but put aside his spade and said to his wife, "Well, I'll go home since you ask me to." (All laugh). That man never succeeded in irrigating his field.

'This is a case of mild renunciation. As without strong determination the farmer cannot bring water to his field, so also a man cannot realize God without intense yearning. (To Vijay) Why don't you come here now as frequently as before?'

Vijay : 'Sir, I wish to very much, but I am not free. I have accepted work in the Brahma Samaj.'

Master : 'It is lust and greed that bind man and rob him of his freedom. It is lust that creates the greed for wealth. Impelled by lust a man becomes the slave of another, and so loses his freedom. Then he cannot act as he likes.

'The priests in the temple of Govindaji of Jaipore were celibates at first, and at that time they had fiery natures. Once the king of Jaipore sent for them; but they didn't obey him. They sent back word asking the king to come to see them. After consultation, the king and his ministers arranged their marriage. From now on the king didn't have to send for them. They themselves would come to him and say, "Your Majesty, we have come with our blessings. Here are the sacred flowers of the temple. Deign to accept them." They had to come to the palace, for now they always wanted money for one thing or another: the building of a house, the rice-taking ceremony of their babies, or the rituals connected with the beginning of their children's education.

'There is a story of the twelve hundred Nedas² and thirteen hundred Nedis³. Virabhadra, the son of Nityananda Goswami, had thirteen hundred "shaven-headed" disciples. They attained great spiritual powers. That alarmed their teacher. "My disciples have acquired great spiritual powers", thought Virabhadra. "Whatever they say to people will come to pass. Wherever they go they may create alarming situations, for people offending them unwittingly will come to grief." Thinking thus, Virabhadra one day called them to him and said, "Please perform your daily devotions on the bank of the Ganges and then come to me." These disciples had such a high spiritual nature that while meditating they would go into Samadhi and be unaware of the water flowing over their heads during the flow-tide. Then the ebb-

² Literally, 'shaven-headed'. Among the Vaishnava devotees, those who renounce the world shave their heads.

³ The nuns among the Vaishnava devotees.

tide would come and still they would remain in meditation.

‘ Now, one hundred of these disciples had anticipated what their teacher would ask of them. Lest they might have to disobey his injunctions they had disappeared quickly from the place before he summoned them. So they did not go to Virabhadra with the others. The remaining twelve hundred disciples went to the teacher after finishing their meditation. Virabhadra said to them, “ These thirteen hundred nuns will attend you. I ask you to marry them.” “ As you please, revered sir,” they said. “ But one hundred of us have gone away.” Thenceforth each of these twelve hundred disciples had a wife. Consequently they lost their spiritual power. Their austerities had not their original fire. The company of woman robbed them of their spirituality because it destroyed their freedom.

(To Vijay) ‘ You perceive yourself how far you have gone down by being a servant of others. Again, you find that people with many university degrees, scholars with their vast English education, accept service under their English masters and are daily pressed by the hobnails of English boots. The one cause of all this is lust. They have married and set up a “ gay fair ” with their wives and children. Now they can’t go back, much as they would like to. Hence all these insults and humiliations. So much suffering from slavery !

‘ If once a man realizes God through intense renunciation then he has no more sex attraction. Even if he must lead the life of a householder, he is no longer attached to the flesh, and knows no fear. Suppose there are two magnets, one big and the other small. Which one will attract the iron ? The big one, of course. God is the big

magnet. Compared to Him, lust is a small thing. What can lust do ? ’

A devotee : ‘ Sir, shall we hate women then ? ’

Master : ‘ He who has realized God doesn’t look upon a woman with an eye of lust, so he is not afraid of her. He perceives rightly and clearly that women are but so many aspects of the Divine Mother. He worships them all as the Mother Herself.

(To Vijay) ‘ Come here now and then. I like to see you very much.’

Vijay : ‘ I have to do my various duties in the Brahma Samaj ; that is why I can’t always come here. But I’ll visit you whenever I find it possible.’

Master (to Vijay) : ‘ It is indeed difficult to perform the task of a religious teacher. One cannot teach men without a direct commandment from God. People won’t listen to you if you teach them without such authority. Such teaching has no force behind it. One must first of all attain to God through spiritual discipline or any other means. Thus armed with authority from God, one can deliver lectures.

‘ At Kamarpukur there is a lake called the Haldarpukur. Some people used to commit nuisance on its banks every day. The bathers who came there in the morning created an uproar, calling the offenders names. But that didn’t produce any effect, and the pollution was repeated the next day. At last a government official put up a notice there prohibiting such acts under penalty of the law. After that nobody ever polluted the place again.

‘ After getting the commandment from God, one can be a teacher and give lectures anywhere. He who receives authority from God also receives power from Him. Only then can he perform the difficult task of a teacher.

‘ An insignificant tenant was once

engaged in a lawsuit with a big landlord. People realized that there was a powerful man behind the tenant. Perhaps another big landlord was directing the case. Man is an insignificant creature. He cannot fulfil the difficult task of a teacher without receiving power directly from God.'

Vijay : ' Don't the teachings of the Brahma Samaj bring men salvation ? '

Master : ' How is it ever possible for one man to liberate another from the bondage of the world? God alone, the creator of this world-bewitching Maya, can give salvation to men. There is no other refuge but that great Teacher, Sachchidananda. How is it ever possible for men who have not realized God or received His commandment, and who are not empowered with divine strength, to save others from the prison-house of the world ? '

' One day as I was going to the pine grove by the side of the Panchavati, I

heard the croakings of a bullfrog. I thought it had been seized by a serpent. After some time, as I was coming back, I could still hear its terrified croaking. I looked in to see what was the matter, and found that a water-snake had caught hold of it. The snake could neither swallow it nor give it up. There was no end to the frog's suffering. I thought that had it been seized by a cobra, it would have been silenced after three croakings at the most. As it was only a water-snake, both of them had to go through this agony. A man's ego is destroyed after three croaks, as it were, if he gets into the clutches of a real teacher. But if the teacher is a " green " one, then both the teacher and the disciple undergo endless sufferings. The disciple can't get rid either of his ego or of the shackles of the world. If a disciple falls into the clutches of an incompetent teacher, he doesn't attain his liberation.'

ACTION AND INACTION

BY SWAMI TURIYANANDA

From what you have written about yourself it appears to me that the disease has been rightly diagnosed. It is not that it is true for you alone; it is the same for all. We ourselves obstruct our path to progress by self-imposed limitations. Of course, I do not say limitations are not necessary. But it is very important to know when they are necessary and when they are not. 'For the man of meditation wishing to attain perfection of heart leading to concentration, work is said to be the way: for him, when he has attained this (concentration), inaction is said to be the way.' (Gita, vi. 3).

It becomes very necessary to abandon afterwards even that which had to be invoked at one time with care. This is no more than change of arrangements in altered circumstances. But, doubtless, it is extremely difficult to decide it. If one can be without worry by entrusting all his burdens to the care of the Lord, one has never any cause for remorse. This is certain. All will be well through the grace of the Lord—no fear. Have refuge in the Lord.

CULTURAL INTEGRITY OR POLITICAL NATIONALITY ?

BY THE EDITOR

'Is it through the performance of some virtuous deed or simply through the grace of God Himself, that these souls have been born as men, and that on the Indian soil, whereby their services to God are ensured?'—*Srimad Bhâgavata*, V. xix. 20.

I

India's unity is not a mere political question. For the Hindus, at least, if not for others, it has a religious and cultural significance that cannot be lightly trifled with. Mahatma Gandhi declared a few weeks ago that the 'vivisection of India is a sin'. Writing in *The Indian Social Reformer* of 6 June 1942, Mr. K. Natarajan declares: 'The unity of India is not a political issue. It is woven in the deepest fibres of my being.' We overlook the cultural and religious aspects of the question and lay an undue emphasis on the immediate political issues involved, which makes the problem worse still. We have to go deeper into the mental make-up of the nation and its past history to come face to face with the emotions and sentiments that have crystallized round this word India. For these alone matter, or should matter, in any consideration of India's unity. Then, again, teleology or the prevalent belief in the ultimate purposes of political institutions is of greater importance than the institutions themselves. For man's greatness consists not so much in his actual achievements as in the potentialities that those successes indicate and the goal that he sets before himself. It is from such a higher plane that any question of India's unity has to be considered.

With a Hindu, India's unity is an axiomatic religious tenet. His places of pilgrimage, the abodes of his God from which he can draw his spiritual sustenance, spread all over the country from Hinglaj in the extreme west to Parashurama-kunda in the extreme east, and from Kedar-badri in the north to Kanyakumari in the south. His scriptures, his literature, his folk-songs are replete with the most touching references to Gaya, Kashi, Brindavan, Ayodhya, Haridwar, Amarnath, Dwaraka, Avanti, Kanchi, Rameshwar, Madura, and Puri among the sacred places; Ganga, Yamuna, Godavari, Saraswati, Sindhu, Kaveri, Narmada among the holy rivers; Mahendra, Malaya, Sahya, Riksha, Shuktiman, Vindhya, Pariyatra among the guardian mountains; and Pampa, Vindu, Naryana, and Manas among the purifying lakes;—references that at once touch the Hindu heart and elevate it to ethereal heights! Can we easily let go these edifying emotional associations?

Like warp and woof India's religious ideas, symbols, and mythologies have got woven into an integral whole with the physical features of India. After Sati's death, Mahâdeva took hold of Her inert body and roamed the whole sub-continent in a fit of lunacy, as it were, till the limbs fell off one by one sanctifying and unifying with one single sentiment no less than fifty-two different places. The divine bird Garuda,

when carrying the pot of nectar snatched from its guardians, rested at four different places, where even now huge concourses of pilgrims gather after every twelve years to get their souls filled. One place is sanctified by Daksha's Yajna, another holds the sacred Mandara Hill, and still another is proud of a footprint of Vishnu. The streams Varuna and Asi are symbolical of the Yogic currents in the human body. Mount Kailas is none other than Shiva merged in eternal meditation. Jwalamukhi is nothing if not the hidden energy of the universal Mother gushing out even through this resisting crust of the Earth. Râma's wanderings from Ayodhya to Lanka, the peregrinations of the *Mahâbhârata* heroes, the frequent visits of the Paurânic and Tântic gods and goddesses have added a halo to almost every nook and corner of the country. And, then, are there the unforgettable associations of holy saints who attained realization in all imaginable caves, forests, and hill-tops! The very dust of the land pulsates with spiritual life. The birds and the beasts, the rivers and the hills, the springs and the streams, the trees and the forests, the fields and the pastures, the cottages and the temples are all resonant with divine hymns. Can we blot out this national memory, this history of millenia, this heritage of divine ministration and epic achievements for the mere asking?

And, again, think of that noble language Sanskrit. Its effect on the Indian masses is electrifying. Sanskrit inspires awe and respect. It is the language of religious authority—one apt quotation can change the attitude of a whole country. Very significantly has Monier Williams remarked: 'India, though it has, . . . more than five hundred spoken dialects has only one sacred language and only one sacred

literature, accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank, and creed. That language is Sanskrit and that literature is Sanskrit literature—the only repository of the Vedas or knowledge in its widest sense; the only vehicle of Hindu theology, philosophy, law, and mythology; the only mirror in which all the creeds, opinions, customs, and usages of the Hindus are faithfully reflected; and (if we may be allowed a fourth metaphor) the only quarry whence the requisite materials may be obtained for improving the vernaculars or for expressing important religious and scientific ideas.'

And in this language is preserved from the dim past the idea of an undivided India extending from sea to sea. Sri Ramachandra was the first Pauranic Emperor who held sway not only over the whole of India, but over Ceylon as well. Yudhishtira was recognized as the paramount sovereign by all the States from Kandahar to Kamrup. The *Mahabharata* conceives of India as an equilateral triangle with Kanyakumari as its apex and the Himalayas as the base. This unity of India and the Indian races was fully recognized by foreign nations in historical times, and in the Indian colonies in foreign lands the Indians were treated as one people, just as they are done to-day. The foreign invaders, too, conceived of India as a single whole.

No less important are the glory that the whole of India feels in the joint achievements of the nation and the pride that the successes of her national heroes awaken in every heart. The old historical sites with architectural beauties created by the united effort of all the people of the land, the sacred shrines erected by the combined effort of devotees all over the country, pilgrim roads, ghats, dharmshalas, charitable

institutions built through ages by religious people without any consideration of the beneficiaries thereof, the cultural and religious Digvijaya achieved by India as a whole,—all these and such other mighty and glorious, joint creative activities, spread through thousands of years, are a standing protest against any theory of the innate disunity of India. Nay, we cannot disown our own beloved mother India, to become thereby all the poorer spiritually and culturally.

It will be wrong to suppose that an undue emphasis on political nationality will disintegrate Hindu culture alone, while other cultures will remain intact. For we maintain that in modern India it is extremely difficult, if not impossible, to distinguish in practical life one culture from another, so effectively have the different currents mingled together! The distinctions do not exist except in the minds of historians, sociologists, and designing politicians. In actual life a foreigner will hardly be able to distinguish between Hindus, Jainas, Christians, and Mussulmans, and in foreign lands they form a single category. Supposing, however, that many vital differences do exist, it will not be difficult to show that such differences are born of the Indian soil and are characteristic of the communities as integral parts of the Indian society. Indian Christianity and Indian Mohammedanism are thus as inextricably connected with India as a whole as Hinduism itself. As in the case of the Hindus, so also in those of the other communities, common saints, heritage, churches, mosques, language, mode of living, sentiments, and aspirations cry out against all attempts at vivisection. Can we uproot our hearts from ourselves and tear to pieces the religion and culture, bound up as they are with this sacred land of ours?

II

They say, politics has now become sufficiently divorced from such medieval ideologies to leave religion and culture severely alone to develop in their own way. We wish the theory were true, so that we might have our cultural unity even at the cost of being stigmatized as belonging to a bygone age. But modern politics is so thorough in its work, so sweeping in its grasp over thoughts and institutions that, though it feigns neutrality with regard to matters of the heart, it rides roughshod over all that dares to stand in its way. Politics nowadays is but national politics, and national politics is nothing if not anti-universal. It is narrow, exclusive, and self-centred. The present tendency is to define nationality in such a way as to be co-extensive with a certain well-defined geographical area occupied by a definite racial stock, which speaks the same language, possesses the same culture and tradition, and which has particular friendly or inimical relationships with certain other groups. Protective and retaliatory tariff-barriers assiduously raised higher and higher, stringent passport regulations zealously guarding all gates of entrance and exit, naturalization laws punctiliously enforced, propaganda machines belching out blinding clouds of lies, national literature falsifying all historical truths and erecting nationalisms, militarism raised to the pedestal of religion, and religion degraded to the depth of opportunism,—threaten to extirpate all finer sentiments such as selfless love, universal humanism, and unquenchable thirst for the Infinite.

Indian culture which aims at fraternization irrespective of political boundaries, is thus diametrically opposed to such a *milieu*. She emphasizes the harmony of spirit rather than political

conglomeration. No matter into how many kingdoms and republics India of the past might have been divided, Indians were still one nation. The Dravidians of the South had the most cordial relationship with the Aryans of Ayodhya. To the battle of Kurukshetra came all the kings and potentates from East and West India. It is because of this that Mahāvira, the monkey-god is worshipped in the North as the embodiment of spiritual and physical strength and devotional fervour. A Krishna of Dwaraka is a household god in the South. A Buddha of the Nepal terrain is accepted as an Avatâra from Almora to Colombo. A Shankaracharya or a Ramanuja is not simply a local hero, but inspires the whole sub-continent. The influence of a Chaitanya, a Nanak, a Kavir, or a Tukaram, cannot be kept confined within his provincial limits.

But when the modern conception of nationality will be strictly enforced, India will divide into innumerable watertight compartments: then the Bengalees will hate the Punjabis, the Punjabis will shut their doors against the Beharis, the Mahrattas will fight the Tamils, and the Telugus will carry fire and sword into the neighbouring land of the Oriyas. And whereas in ancient India, these temporary outbursts were confined to a few fighting people, and the peaceful citizens were left undisturbed to carry on their vocation, in modern times, when national States will be more *efficiently* managed and built up on modern lines, free movements of nationals will be seriously hampered, and the emotions and sentiments and traditions of a single Indian nationhood built up through the labour of our forefathers will fall to pieces. The nationalism of the Indian type, instead of thriving in a modern atmosphere, is

bound to die of inanition or through active suppression. Besides, when India divides on communal lines, such friendly intercourse and such common hopes, glory, and aspirations are absolutely foredoomed. The different geographical tracts will rewrite their histories and build up their cultures with a view to perpetuating internecine strifes, just as they are doing in modern Europe.

We are not concerned here with the true definition of the word nation. We take note only of the actual disruptive tendencies at work, which centre round this Western idea which had its origin in the city States of Greece where it had to become a lever for the intensification of local patriotism, though that might mean extreme narrowing down of its field of application. The idea, as it has evolved so far, is a constant source of friction. In Europe it is at the root of the ever-recurring wars of aggression. In Asia it is finding expression in the assertion of an Asiatic Monroe Doctrine. And in India it is working for the disintegration of a cultural unity to establish instead political nationalities. Mohammedans now claim to be a distinct nation. The so-called historical and actual antagonism between the Dravidians and the Aryans, the Brahmins and the lower castes, the Anglo-Indians and the Indians, and the Native States and British India, is being sedulously preached and fostered to our utter ruin. Under modern conditions we have a common administrative system, a unified means of transport and communication, and such other factors that ought to have welded us into a more integrated nation. But, actually, the disruptive forces underlying that idea are constantly throwing us apart. Under the present system even the physical unity of the country is often denied. At any rate, if there has been no actual retrogression, there has been

no appreciable progress. The Indians do not seem to have advanced in their cultural unity much farther than where they were a few centuries ago. We cannot deny that the English-educated gentry would seem to have approached much nearer one another. But when we probe deeper, we find that a culture that has failed to draw together the small countries of Europe, was not calculated to prove more successful in India. Truth to speak, we have not gained much by shifting our allegiance from our ancient cultural ideals to the present-day political ideologies. Our efforts to build up a common cultural nationality have been slackened only to be substituted by more narrowly circumscribed political dogmas. We talk in terms of minorities and majorities instead of eternal verities. We magnify local or foreign passing customs under the high-sounding names of Hinduism, Mohammedanism, and Christianity, and deliberately overlook our unity as Indians having the same cultural and religious outlook formulated through the interplay of diverse factors through ages. Our emotional allegiance, instead of expanding more and more, narrows itself down to the most trifling details which, then, appear unduly magnified and important.

Thus, we find that an attempt is on foot to set at nought the earnest efforts of Hindu and Muslim divines and patriots to build up a common allegiance.

III

It will be wrong to think that the Indians lack any ideological urge to greater unity. The Indian gods, when oppressed by the demons, put together their resources, from whence emerged Shakti of the *Chandi* to restore better order. And in the

Aitareya-brâhmana (XIII. 9), we read that when Prajâpati, engrossed in his stupendous task of creation, made one false step, the gods gave free vent to their ire, which took shape as Rudra to bring Prajapati to his senses. For more laudable and peaceful achievements, too, as for instance for churning the sea, the gods could combine even with their natural enemies, the demons. And how beautifully does Buddha warn Ajatashatru's messenger against any aggressive design against the Vajjis, who, he feels, cannot be defeated, since they are united in counsel and action!

All the known facts of Indian history lead to the one conclusion—a movement for the unification of India, increasing in momentum from age to age, on all the fields of inter-human relationships, through a process of give and take, co-operation, assimilation, and discovery of new modes of expression. The *Rigveda* relates how Sudas of the Bharata clan performed the Ashwamedha sacrifice after defeating ten kings. The name Bharatavarsha was derived from the name of Bharata who was a national hero. Ramachandra was recognized as a protector of the realm by distant forest dwellers of Dandakâaranya. Sri Krishna consciously worked for the cultural and political unification of India. Mohen-jo-Daro reveals diverse races engaged in the welfare of a vast city. Chandragupta, Ashoka, Harshavardhan, Sher Sha, Shahjahan, Akbar, Shivaji, Ranjit Singh,—are names to stir every patriotic heart and conjure up visions of a glorious past. The noble part that Akbar and Dara Shikoh played for achieving Hindu-Muslim *rapprochement* should serve as a beacon to future workers in the field and should give the quietus to those who would argue otherwise. The Moghuls had matrimonial relationships with the Rajputs,

and the imperial harems had private chapels for the Hindu empresses whose sons often sat on the Indian throne. Raja Man Singh and Todur Mull heartily supported the imperial throne, and so did millions of their compatriots. The Mohammedans made India their home. Hindu cultural symbols like Shri and lotus were freely used by Muslim rulers. The classical and provincial languages and dialects were patronized by them. And friendship on various cultural fields was actively cultivated.

The Hindus on their part assimilated and absorbed foreign cultures, and the Hindu society threw up saints by the hundred who carried the process still further. That the process is still in work, or was, at least, running its course even a few years ago, is proved by the movements led by Raja Ram Mohan Roy and Brahmarsi Keshab Chandra Sen. They, in their purview, included Christianity as well as the other known religions of the world, and in practical life they made no distinction between man and man. With Ramakrishna-Vivekananda the process has reached its summit and opened up wide possibilities, provided we are ready to utilize them. Naturally, religion and culture form the background of these movements.

We cannot lightly pass over this question of religion and culture. For our whole thesis centres round the very simple statement that Indian nationality was built and can be built on the solid foundation of religion and national culture. And when we put together religion and culture we mean that the same Indian culture is compatible with different modes of religious expression, provided we properly understand religion and do not confuse it with mere social or local customs. It is highly satisfying to note that saintly people of

all communities find no necessity for changing their national culture, and that many Christians of late have come to realize that one need not give up one's national culture in order to become a good Christian. Indian Christians now do not find it necessary to change their names, clothes, and social customs in general. This changed attitude was partially reflected in the report entitled *Rethinking Mission*, submitted by the committee set up by American citizens to inquire into the position of foreign Missions. The report says in part: 'In the coming era, which might be pictured as an era of foreign service or ambassadorship, it will be natural, rather to maintain in foreign lands relatively highly equipped persons, acceptable to those lands as representing the Christian way of thought and life, holding themselves ready to give advice and counsel whether to the local church or other leaders of religion and thought sympathetically concerned with the problems of changing local culture, and trying to minimize the strains of an abrupt breach with tradition.' The *Rethinking Mission* might have gone further and made local culture its first consideration. For one can only build from the bottom upwards and not have things spring into existence as from Aladdin's lamp. Modern dogmas of statecraft, so far as they are applied to India, have failed just here. They assume that the Indians by themselves cannot build up anything answering the needs of the present times, since their approach is diametrically opposed to what India has prepared herself for. It is Western nationality and not Eastern culture that is sought to be the basis of India's future unity. It is due to this wrong approach that a Hindu India that did honourably fraternize with the Jainas, Sikhs, Parsis, and was all but

reconciled with the Mussulmans, now finds herself torn into pieces on the question of communal nationality !

We do not minimize the fact that India's unity was not fully achieved. Were it so, she would not have come to such a pass now. But if she has failed so far to achieve what she set before herself, it is no reason why she should be dissuaded or forced back from her chosen ideal. The question of ought, too, crops up here. The whole world, sick as it is of war, is now bent on a better definition of the term nation, and some even go to the length of suggesting that it should be thrown overboard and the races should begin their political life with a clean slate. It is the greater emphasis on unity itself that makes for actual better understanding and helps to overcome impediments. Clashes between groups can only be obviated and divergent interests harmonized by an appeal to a higher loyalty. But when this is lacking, those who have got their vision clear and have the means and willingness to bring into existence a better state of things must be helped or left unhampered to have their way.

IV

The last point seems to have weighed with Mahatma Gandhi when he argues : ' Either the (Muslim) League believes that India is as much the home of the Muslims as of non-Muslims. Or it does not. . . . If it does not believe in India being the home of the Muslims, there is no question of negotiations. . . .' In other words, the Mahatma declares that it is the duty of those who believe in the unity of India, to work for maintaining and strengthening it despite the opposition of irreconcilable coteries. Others may afford to be intransigent, but not so, at least, the Hindus. For while others have other axes to grind

the Hindus have only one, and they cannot be too careful about it.

Leaving the uncompromising out of consideration, we have with us the Hindus, the Christians, the Jainas, the Buddhists, and the nationalist Muslims who are more reasonable and are ready to strive for a common nationality taking India as their motherland and caring more for their cultural integrity. These alone are sufficiently strong to form a steel frame for a lasting union, despite the disruptive activities of a few negligible recalcitrants, who will thus find themselves caught inextricably in the forces of good towards which they will have to proceed in spite of their foreign sympathies.

But the non-Hindu communities have nothing to fear from such an assertion of India's cultural unity and integrity. The 'mild Hindu' was noted for his toleration throughout his past history, and the present era has not proved otherwise; nor is the future likely to do so. As Tagore put it : ' Here in India Aryans, non-Aryans, Dravidians, Hindus, Chinese, Shakas, Huns, Pathans, and Moghuls became welded into the same social corpus.' The resulting culture has no particular stamp on it. And the growth of reform and liberal movements like those of the Brâhmo Samâj and the Ramakrishna Mission are standing guarantee that the Hindu spirit of toleration is still alive and active. If the Hindus can fraternize with the Jainas and Buddhists who decry the Hindu scriptures, if the Parsis can be loved and respected in spite of their foreign origin, if the Sikhs and Christians can be allowed every freedom of worship, and if all the communities can be helped financially and otherwise for holding their own, why should the Moham-medans alone be an exception to the rule?

Besides, the fear about the disintegration of Muslim culture is mostly imaginary. In the first place we do not know what this Muslim culture may be. If the one that the Indian Mussulmans possess, is disowned, we shall, perhaps, have to turn to Persia or Arabia for importing a suitable culture for them. To Turkey we cannot turn, for she has definitely set aside all theories of Muslim culture as such. The Turks follow Islam, but religion with them is not inseparably connected with any foreign culture. It is also extremely difficult, if not impossible, to have a uniform definition of Muslim culture for all the provinces of India. They often talk of the fez and the pyjamas as the distinguishing marks of the Mohammedans. One would very much like to see what effect would follow when these are enforced

on the Muslims of Bengal, for instance, who still adhere to their most natural Bengali way of living.

Such quixotic theories apart, we have, unfortunately, to admit, that even culturally the Indians are not sufficiently united. The process of cultural unification seems to have suddenly become moribund. Political unity and economic betterment based on parochial considerations whose range seldom extends far enough, are our prime considerations now. Our first attempt to supplement this one-sided effort should be to set on foot a vigorous movement for a more effective cultural unity and then alone will Indian unity follow as a natural course just as day follows night. And at the back of this must be a burning desire for preserving the existing cultural traits, for without this all talk of unity is mere moonshine.

BROTHERHOOD IN ISLAM AND HINDUISM

BY DR. M. HAFIZ SYED, PH.D., D.LITT.

It is the common and well-known truth that is generally ignored and passed by and it is the obvious, the patent, and almost indisputable verity of life that is not kept in view; and so the brotherhood of man, although intellectually recognized by all just and thoughtful people, is yet one of those subjects that are hopelessly ignored in ordinary life. There are many people existing in this world to whom the idea of the brotherhood of man has no meaning and foundation. Some of the leading men of the world, with all their culture and enlightenment, have done incalculable harm to and brought untold suffering on their fellow beings by acting in a thoughtless manner and deciding the fate of the people under their charge in a way that has completely disregarded this deeply significant yet simple fact

of our being. Religious dissensions and racial rivalries being the order of the day, some people still doubt whether the brotherhood of man has any basis in reality. On the other hand, there are some who believe that the brotherhood of man is a fact in nature and in all human relations, be they social, political, economic, or religious. This fact should never be lost sight of, if we wish to make steady progress and live in concord and harmony. It is necessary that such an all-important proposition should be carefully examined and its merits ascertained.

The cry, 'I am an Englishman first and Christian afterwards,' or 'I am an Indian first and Hindu afterwards,' is not unoften heard; but it is rare to hear man declare that he is a human being first and everything else afterwards;

with all our advanced scientific ideas, we are fond of laying greater stress on the unessential features of our lives than on the essential and fundamental ones.

During the last two centuries scientific knowledge of every description has made rapid strides, and every department of human knowledge has been thoroughly verified and systematized. Thus the finality of the verdict of science on a topic that lies within its scope, is hardly denied. It will be well if we refer this subject to it.

The physical structure of man, excepting his skin, is alike in all mankind. Physiology has indisputably demonstrated that the organs of the human body have common functions in all human beings, be they Africans or Indians, English or Negroes. The modern science of psychology also points to the same way and teaches that man's mind has many common characteristics. The three aspects of consciousness,—cognition, emotion, and volition,—are shared by all in varying degrees and according to the stage of evolution that the individuals have arrived at. All men tend to think, to feel, and to act. The three laws of thought of the logicians have a common bearing on all minds. The laws of development and evolution apply equally to all men, high or low, dark or white.

All human beings are subject to the same biological laws of growth, decay, and death. Thus physiologically, psychologically, logically, and biologically all humanity is one.

Turning to the contending schools of philosophical thought, we find that none of them have denied the solidarity of the human race. A thorough-going agnostic, in spite of his inability to understand and explain the why and the wherefore of the material phenomena, has not so far underrated the value of social service, nor has he disregarded

the unity of man. A rationalist believes in the supremacy of reason and nothing else and cannot, therefore, consistently disown the rational and fundamental unity of mankind. Of all the philosophical thinkers, August Comte, the founder and exponent of positivist philosophy, has most emphasized, the religion of humanity. 'Humanity is our highest concept;' says he, 'whatever the foundation of things may be in itself, however indifferent or hostile to human progress, things may at least up to a certain point be compelled to enter the service of man.' In England, men like J. S. Mill and Herbert Spencer, though never his disciples in a true sense, were greatly influenced by him.

Men like Charles Bradlaugh and Ingersoll, who declared themselves atheists, were in no degree anti-humanitarian; on the contrary, the former always held up to himself and others a very high standard of social service. Philosophically, all those who believe in monism or in the divinity and unity of all that lives, cannot but recognize the need for cultivating Maitri, friendliness, towards all. The brotherhood of man has a deep spiritual basis. Its practical realization constitutes the first and last words on the paths of spiritual enlightenment. We may go to any highly advanced man of any faith or creed and we shall find him tolerant, loving and saturated with sympathy and goodwill for all. Brotherliness for all is a *sine qua non* of spiritual development according to both ancient and modern mystics.

In the last century Giuseppe Mazzini, —the true apostle of human liberty, the terror of principalities and powers, and the champion of republicanism,—figured as a most outstanding personality and did not spare himself in proclaiming the holiness of humanity and in living up to its highest ideal. He said, 'The unity

of the human race could only be admitted as the consequence of the unity of God. The time has come to teach men that, as Humanity is a single body, we are, all of us, as members of that body, bound to work for its development, and to make its life more harmonious, active, and strong. The time has come to convince ourselves that we can rise to God only through the souls of our fellow men, and that we ought to improve and purify them even when they do not ask it of us themselves. Generally speaking, you cannot, even if you would, separate your life from that of humanity; you live in it, by it, and for it.'

And further: 'Free men and slaves, you are all brothers. Origin, law, and goal is one for all of you. Do not say: the language which we speak is different; tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say: humanity is too vast and we are too weak. God does not measure powers, but intentions. Love Humanity. Ask yourselves, whether you do an action in the sphere of your country or your family; if what I am doing were done by all and for all, would it advance or injure humanity? Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race—a principle admitted to-day in theory, but denied in practice.' How very true and inspiring are the words of this apostle of human love and freedom! The European nations do not seem to have taken them to their hearts, or else there would have been no war.

Let us turn now to the testimony of religion. As it begins by declaring the unity of God, so it ends by proclaiming the brotherhood of man. The two truths are inseparable, the second being

implicit in the first. If there be but one life, then each form it animates, must be linked indissolubly with every other form similarly animated. All forms make but one body, of which the life is God.

'As an injury done to any organ of the body injures the whole body, so is a wrong done to one member of the body of humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it.' 'Brotherhood is a fact in nature and from it there is no escape,' says the editor of the *Universal Text Book of Religions*.

All religions, without any exception, believe in the fatherhood of God as the creator and source of all beings. If that be so the only logical conclusion that we can draw from this faith is, that all men are equal in the sight of God. As Sri Krishna says, 'The same am I to all beings; there is none hateful to me, nor dear; they who worship me with devotion are in me and I am in them.' The brotherhood of man is only a necessary corollary of the fatherhood of God. The source and origin of mankind is one and the same, differ as much as we may in our outer forms, features, and temperaments. Some may ejaculate: 'Whatever else religions may be, most certainly they are not brotherly.' And it is unhappily true that, if we look into the religious history of the immediate past, we find therein very little brotherhood:—religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles. But we generally forget that each religion speaks one letter of the great name of God, 'the One without a

second'. God is so great, so illimitable, that no one brain of man, however great, no one religion, however perfect, can express His infinite perfection.

The religions of the world aim at purifying the human heart and bringing it nearer to God; but people, in their indifference, do not study their own faiths. This is why they act against them. I dare say, there is no religion in the world which has preached against the brotherhood of man and, as a proof of this statement, which might, perhaps, be doubted by some sceptics, I take the liberty of quoting from the various scriptures of the Hindus and Muslims.

The oldest of the known religions of the world is Hinduism. All the sacred scriptures of this ancient faith contain clear and unmistakable references to the brotherhood of man. In the sixth chapter of the Bhagavad Gita we read the following striking verses: 'He who regards impartially lovers, friends, and foes,—strangers, neutrals, foreigners, and relatives,—also the righteous, and the unrighteous,—he excelleth.' In the third chapter, we read the following: 'Having an eye to the welfare of the world also, thou shouldst perform action.' 'I, O conqueror of sleep, am the Self, seated in the heart of all beings.' There are many other such Shlokas.

In the *Manu-smriti* we read the following: 'He who befriendeth all creatures, his name is Brahman.' 'He who thus seeth the Self in all beings, by his own self,—he realizes the equality of all, and attaineth to the supreme state of Brahman.'

In the *Katha Upanishad* (V. 10), we come across the following: 'Thus one universal inner Self of all beings becometh one separate individual self for each form.'

Again in the *Isha Upanishad* we read: 'He who seeth all beings in the Self and the Self in all beings,—he hateth no more.'

In the *Shânti-parva* of the *Mahâ-bhârata* the following verse is most significant: 'He who is the friend of all beings, he who is intent on the welfare of all in act and thought and speech,—he only knoweth religion.'

And in the *Vishnu Purâna*: 'Knowing the Supreme to be in all beings, the wise extend love to all creatures undeviatingly.'

The Holy Koran teaches: 'To your parents show kindness, and to kindred and orphans and the poor and the neighbour who is a kin and the neighbour who is a stranger and the companion who is strange and the son of the road and what your right hand possesses (slaves). As for the orphan, oppress him not; and as for the beggar, drive him not away.' 'O you who believe, let not one people or nation scoff or laugh at another people or nation; perchance, they may be better (in the eyes of God, i.e., possess greater potentialities of doing good) than the scoffers.' 'And do not find fault with your own people nor call one another by nicknames; evil is a bad name after you have joined the brotherhood of Islam.'

And the Prophet Mohammad said: 'No man is a true believer unless he desireth for his brother that which he desireth for himself.' 'He, who is not affectionate to God's creatures and to his own children,—God will not be affectionate to him.' 'Who is the most favoured of God? He from whom the greatest good cometh to His creature.' 'The best of men is he from whom good accrueth to humanity. All God's creatures are his family; and he is the most beloved of God who trieth to do most good to God's creatures.' 'Feed

the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim. God enjoins you to treat women well, for they are your mothers, daughters, and aunts.' 'Do you love your Creator? Love your fellow men first.'

And when on His last pilgrimage, He said: 'Remember you are all brothers. All men are equal in the eyes of God. And your lives and your properties are all sacred; in no case should you attack each other's life and property. To-day I trample under my feet all distinc-

tions of caste, colour, and nationality. All men are sons of Adam; and Adam was of dust.'

The great Khalifa Omar renewed his charter in the following words: 'I will make no invidious distinction between the red and the black, between Arabs and non-Arabs, and will follow the footsteps of the Holy Prophet.'

From these quotations it is abundantly clear that none of the great religions of India ever taught anything anti-humanitarian or encouraged intolerance or persecution.

TO THE HOLY MOTHER

CAMBRIDGE, MASS.

Sunday, 11 Dec. 1910.

Beloved Mother,

This morning, early, I went to church—to pray for Sara. All the people there were thinking of Mary, the Mother of Jesus, and suddenly I thought of *you*. Your dear face, and your loving look, and your white *Sâri*, and your bracelets. It was all there. And it seemed to me that *yours* was the Presence that was to soothe and bless poor S. Sara's sickroom. And—do you know?—I thought I had been very foolish to sit in your room, at the evening service to Sri Ramakrishna, trying to meditate—why did I not understand that it was quite enough to be a little child, at your dear feet? Dear Mother! You are full of love! And it is not a flushed and violent love, like ours, and like the world's, but a gentle peace, that brings good to everyone and wishes ill to none. It is a golden radiance, full of play. What a blessed Sunday that was, a few months ago, when I ran in to you, the last thing before I went on the Ganges, and ran back to you for a moment, as soon as I came back! I felt such a wonderful freedom, in the blessing you gave me, and your welcome home! Dearest Mother—I wish we could send you a wonderful hymn, or a prayer. But somehow even that would seem too *loud*, too full of noise! Surely you are the most wonderful thing of God—Sri Ramakrishna's own chalice of His Love for the world—a token left with His children, in these lonely days, and we should be very still and quiet before you—except indeed for a little fun! Surely the 'wonderful things of God' are *all* quiet—stealing unnoticed into our lives—the air and the sunlight and the sweetness of gardens and of the Ganges. These are the silent things, that are like you!

Do send to poor S. Sara the mantle of your peace. Isn't your thought, now and then, of the high calm that neither loves nor hates? Isn't that the sweet benediction that trembles in God like the dewdrop on the lotus-leaf, and touches not the world?

Ever, my darling Mother, your foolish *Khooki*,

NIVEDITA

THE IDEAL MAN: RISHI, SUPERMAN OR COMRADE ?

BY SWAMI JAGADISWARANANDA

Aldous Huxley, if I remember aright, wrote some years ago in his *The Jesting Pilate*, one of his excellent *belles-lettres*, that if he had owned a million dollars he would have organized in India a League of the Goddess in order to save the Indians from the opiate of God-mania, which according to him, is the cause of her present degeneration. In his *Ends and Means* he, however, contradicts his previous opinion and remarks that the Gita, the Hindu Bible, is the only remedy of the feverish excitement of the West.

Aldous Huxley in the first chapter of his masterpiece *Ends and Means* discusses very thoughtfully the characteristics of the ideal individual. 'Every age and class', observes Mr. Huxley, 'has had its ideal. The ruling classes in Greece idealized the magnanimous man and a sort of scholar-and-gentleman. Kshatriyas in early India and feudal nobles in medieval Europe held up the ideal of the chivalrous man. The *honnête homme* makes his appearance as the ideal of seventeenth-century gentleman; the *philosophe*, as the ideal of their descendants in the eighteenth century. The nineteenth century idealized the respectable man. The twentieth has already witnessed the rise and fall of the liberal man and the emergence of the sheep-like social man and the god-like leader. Meanwhile the poor and downtrodden have always dreamt nostalgically of a man ideally well-fed, free, happy, and unoppressed.'

Mr. Huxley chooses none among this bewildering multiplicity of ideals. For

it is clear that each one of these contradictory ideals is the fruit of particular social circumstances. 'It is difficult', opines the great thinker, 'to find a single word that will adequately describe the ideal man. . . . "Non-attached" is, perhaps, the best. The ideal man is the non-attached man. Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred; non-attached to his exclusive loves. Non-attached to wealth, fame, social position. Non-attached even to science, art, speculation, philanthropy. Yes, non-attached even to these.' Mr. Huxley then carefully analyses non-attachment and warns the reader not to understand it as a negative virtue. 'Non-attachment', points out Mr. Huxley, 'is negative only in name.' It entails the practice of all (positive) virtues. It 'imposes upon those who would practise it the adoption of an intensely positive attitude towards the world.' Mr. Huxley then goes on to say that non-attachment (Anâsakti) is the heart of all religions. 'The ideal of non-attachment', continues Mr. Huxley, 'has been formulated and systematically preached again and again in the course of the last three thousand years. We find it in Hinduism. It is at the very heart of the teachings of the Buddha. For Chinese readers the doctrine is formulated by Lao Tsu. A little later, in Greece, the ideal of non-attachment is proclaimed . . . by the Stoics. The Gospel

of Jesus is essentially a gospel of non-attachment to "the things of this world," and of attachment to God.' 'What Spinoza, for example, calls "blessedness" is simply the state of non-attachment;' '. . . moralists outside the Christian tradition have affirmed the need for non-attachment no less insistently than the Christians.' Mr. Huxley then makes bold to condemn Nietzsche and others who deny the value of non-attachment. He picks up the moral courage to call them eccentrics in the sphere of ethical thought. 'But these men', observes Mr. Huxley, 'are manifestly victims of their temperament and their particular social surroundings. Unable to practise non-attachment, they are unable to preach it; themselves slaves they cannot understand the advantages of freedom.'

Mr. Huxley has not even a shadow of doubt that non-attachment is the highest ideal for society and for the individual.

He rightly thinks that as this ideal is not accepted individually and collectively, most of the peoples of the world are moving away from the highest goal instead of advancing towards it. The doctrine of Anasakti (non-attachment, detachment, or dispassion) has been so much eulogized in the Gita that Mahatma Gandhi loves to call this sacred book as Anasakti-yoga. According to Hinduism, the ideal man is the Rishi because he is perfectly steady in detachment. Sri Aurobindo in his *Psychology of Social Development* pertinently says, 'The spiritual man who can guide human life to its perfection is typified in the ancient Indian ideal of the Rishi who living the life of man has yet risen above the limitations of life. He can guide the world humanly as God guides it Divinely, because like the Divine he is in the life of the world and yet above it.'

Now, there are before the modern youth two more fascinating conceptions of the ideal man—the Russian ideal of the comrade and the German ideal of the superman. Which ideal is to be embraced by the modern man—that of the Rishi, comrade, or superman? Let us make a comparative study, a philosophical and psychological analysis, of these three different conceptions of the ideal man. Let us see which has the maximum humanitarian values and yet fulfils the conditions of the ideal man suitable to people of all classes, societies, and nations?

We will first of all study the ideal of the superman, by which new Germany and new Italy are madly inspired. The doctrine of superman was first enunciated by the German thinker Nietzsche and has now been developed by the living German thinker Albert Liebert. Nietzsche sees the world's salvation in the superman who is the symbol of power and plenty. But Nietzsche's superman, as incarnated in Kaiser and Hitler, does not rise above the national person or the Fuehrer of the nation. Nietzsche does not hesitate to condemn the Christ-ideal, as he thinks that the Christ-ideal weakens man and makes him unfit for the battle of life. He is not prepared to attach any value to a doctrine or religion which does not equip man to acquire power and position. The goal of his superman is to lord it over mankind, control the world-power and the world-wealth, and dominate the earth, as concretized in the life of Hitler or Mussolini. Nietzsche's philosophy is founded on the volitionism of Schopenhauer. His superman is possessed of an extraordinary secular power; but the vision of such a superman is always riveted on wealth and enjoyment, power and position. The life of such a superman is bound to be

a welter of competition and caprice, chaos and confusion, discord and dissension.

The Soviet ideal of the comrade was propounded by the German thinker Karl Marx. The Bolshevik ideal of the comrade wants to put an end to the inequalities of society and make it classless, by obliterating the demarcation between the classes and the masses. Marxism gives an economic and industrial interpretation of history, and as such it is interpreted as dialectical and historical materialism. F. Engels, the second Marx, does not accept any intelligent or spiritual power at the back of the universe. According to Stalin, the world evolves from the unfoldment of a material nature and not from any cosmic spiritual force. Lenin is of opinion that though nature is collectively the repetition of the old, yet it always aims at the higher, and history which is the evolution of the new, is not simply a story of the old. Stalin has clearly stated that the power and success of Marxism or Leninism in Soviet Russia lie in the singleness and exclusiveness of its attempt to increase the material wealth of the work-a-day life.

Red philosophy is obviously a kind of materialism, whereas Fascism or Nazism does admit a sort of spirituality. Yet the Soviet or the Nazi State is nothing but a picture of mechanized society. The Soviet goal is to bring the classes down to the level of the masses and establish social equality; but this dream is utopian and has not yet materialized. The Soviet society has not been able to dispense with the privileged few of the governing class. There is no doubt that the Soviet has provided food for the starving millions, but that is not enough. Christ was divinely right when he proclaimed that man does not live by bread alone. Man is not a machine : he is not only a body but also

a mind. Red philosophy does not afford any active encouragement for the unfoldment of the mind or heart. Moreover, the comrade, the ideal man of the Soviet, is a sense-bound, ordinary man who turns a deaf ear to the hankering of the human soul. His idea of equality or fraternity is only skin-deep, superficial; hence it cannot be lasting.

No true love is possible without the vision of the Rishi, who sees his self in everybody and everybody in his self. The Rishi sees his self even in the enemy. During the Sepoy Mutiny an English soldier stabbed a Hindu Rishi who broke his silence of fifteen years to say to his murderer, 'Even thou art He.' The Rishi also is armed with infinite strength and fearlessness born of wisdom as is evident from the following historical fact. The Greek Emperor, Alexander the Great, tempted a gymnosophist Rishi on the banks of the Indus with gold and honour to come over to Greece, which the Rishi flatly refused. The Emperor threatened that the Rishi would be killed if he did not comply with his request. The Rishi burst into a laughter and said, 'You never uttered such a falsehood in your life as you do now. Who can kill me? For I am the Spirit, which has no birth or death, and which the sword cannot pierce and fire cannot burn.'

The comrade's breadth of vision or depth of love is so shallow that it does not reach beyond the senses. His true ideal, however, is perfectly fulfilled in the Rishi. It is said in the *Brihadâ-ranyaka Upanishad* that the Brahmin, the Kshatriya, or the Shudra, who thinks himself separate from the Brahman that resides in every heart falls from truth and commits wrong. The *Shwetâshwatara Upanishad* declares that the Ultimate Reality or Brahman is in the male, in the female, in the boy, in the girl, in the old, and in the young. The

Rishi ideal is but partly realized in the comrade, since the latter lacks the same-sightedness of the Rishi who, according to the Gita (VI.8, V.18), looks with equal regard upon well-wishers, friends, foes, neutrals, and arbiters,—upon the hateful and the relatives,—and upon the righteous and the unrighteous, and who looks with an equal eye on a Brahmin and a Chandâla, a cow, an elephant, and a dog.

Moreover, the Soviet dream of removing all social diversities is a hope against hope. It is nature that has created this diversity in society, and this diversity is at the root of all ideas of social progress. It is this diversity which makes a man aspire after progress. To eschew all distinctions from society is to lay an axe at the root of all progress. The social distinctions cannot be finally levelled by any artificial or outward means. The solution is to see unity in diversity which the Rishi and not the comrade has realized.

The German ideal of the superman also falls short of the Rishi ideal. Super-manhood consists in not being contra-natural but in being supernatural. Nietzsche's superman possesses only secular plenty and puissance but is awfully poor in spiritual calm and control. Moreover, everybody can never aspire to be a superman. So this ideal has no such universal appeal and attraction as the Rishi ideal has. The power and position of the German superman create discord and dissension in society and are short-lived, as they are founded on force. Napoleon, during his exile in St. Helena towards the end of his life, rightly remarked that his empire fell to pieces only because it was built on force, whereas the empire of Christ or

Buddha is eternal as it is established on love. The superman's heart is an arid desert, full of the blazing heat of hatred, but the Rishi's heart is the haven of love and sympathy. The Rishi is the real superman as he wields enormous influence over all around him and leads society to peace and prosperity. The superman is followed not out of love but fear and force, which results in social disorder and destruction. Plato's conception of the wise man is the nearest approach to that of the Rishi. Plato has predicted in his *Republic* that the city and society will not cease from evil, unless politics is combined with philosophy and the ruler becomes a philosopher. Such a philosopher-ruler has more love for wisdom than for wealth; he can rule with detachment, which is the most essential requisite for the ideal man. But the German superman is far away from Plato's wise man. The superman may at best be called an ideal patriot and not a whit more: patriotism is his life. Adolf Hitler, the superman of modern Germany, true to his patriotic instinct, remarks that nationalism is the religion of our epoch. Hence the superman is devoid of that cosmic view with which the Rishi is endowed.

Thus we see that the ideals of the superman and the comrade are fully realized in the Rishi, whereas the ideal of the Rishi is very partially and very imperfectly found in the comrade and the superman. The Indian youth who is enamoured of the comrade or the superman ideal should deeply ponder over the three conceptions of an ideal man discussed in this article, before he finally accepts and installs one in the altar of his heart.

SWAMI BRAHMANANDA

BY SWAMI PAVITRANANDA

In the latter part of the last century a wonderful drama was enacted in the temple garden of Dakshineswar. Sri Ramakrishna, who came to the place first as a temple priest, instead of mechanically performing the rituals connected with the worship, asked himself, with all the innocence of a child of nature, whether the Goddess whom he worshipped was a living Presence or simply a stone image. Wonder of wonders, the devotion of this young priest quickened the image to life, the Divine Mother vouchsafed him a vision and touched him with all the affection of a mother. As time went on, Sri Ramakrishna found in the image of the Kâli at Dakshineswar a living reality. He would see Her walk and play, he would converse with Her just in the way a child talks with its earthly mother. Nay, he could feel the very breath of Her nostrils or even the pulsation of Her heart. She was much more tangible to him than any material object in the world.

Afterwards, through various forms of Sâdhanâ Sri Ramakrishna realized God in different aspects, and his mind henceforward constantly travelled back and forth from the plane of dualism to that of the highest monism where the worshipper and the worshipped become one and the world becomes nought.

Such being the condition of his mind, any worldly thought was impossible for him. He was the embodiment of renunciation. Even if inadvertently his fingers touched any metallic currency, his whole body would recoil, representing as the coin did to his mind the human desire for sense pleasure.

Though in the world, his mind was beyond the reach of the world. His mind was buried in visions, ecstasies, and divine communion.

One day Sri Ramakrishna saw a vision which threw his whole body into a shiver. He saw that the Divine Mother pointed out to him a boy as being his son. How could he have a son? The very idea was death to him! Then the Divine Mother consoled Her disconsolate child and said that the boy was his spiritual son and not a son in the worldly sense. Sri Ramakrishna breathed a sigh of relief. Afterwards, when the disciple who was later on known as Swami Brahmananda came to him, Sri Ramakrishna at once recognized him to be the boy he had seen in his vision.

The early name of Swami Brahmananda was Rakhal Chandra Ghosh. He came of a rich family in Basirhat in the district of 24-Perganas. His father Ananda Mohan Ghosh was a zemindar. His mother was a pious lady and a devotee of Sri Krishna. Perhaps, it was she who gave her son the name Rakhal (meaning the boy-companion of Sri Krishna) when the latter was born in the year 1863. Unfortunately the mother died when Rakhal was only five years old, and his father married a second wife who brought up Rakhal.

Rakhal grew up a very healthy and fine-looking boy. There was something in his very appearance which endeared him to one and all. He was sent to the village school which was started by Ananda Mohan chiefly for the sake of his son. During those days the village

school-masters were famous for using their rods. Rakhali would feel pained if any of his class-mates had to undergo corporal punishment. This attracted the notice of the teacher, who afterwards gave up the practice of caning altogether. As a student Rakhali was remarkable for his intelligence. But even as a boy he had varied interests in life. Physically he was much stronger than the average of his age. His companions found it hard to cope with him in wrestling or at play. He would take part in many village games and show unsurpassed skill in them. But plays and games did not absorb the whole of his attention. Near by was the temple dedicated to the Goddess Kali. Most of his time in the day Rakhali would spend in the precincts of the temple. Sometimes, Rakhali would play at Mother-worship along with his companions. Sometimes, he would himself form a beautiful clay image of the Mother and remain absorbed in worship. Even at an early age Rakhali had great devotion to gods and goddesses. During the time of Durgâ Pujâ in the family, Rakhali would be found seated as calm as in deep meditation, witnessing the ceremony; or at the hour of darkness, when the evening service was being performed, Rakhali would be seen standing before the deity in great devotion.

Rakhali from his boyhood had instinctive love for devotional music. When begging friars sang songs in praise of the flute-player of Brindavan, or when anyone sang songs about the Divine Mother, Rakhali would become lost to himself. Sometimes Rakhali would repair with his companions to a secluded spot in the midst of the open field close to the village and they would sing the devotional songs in chorus. In the course of singing, Rakhali would occasionally lose out-

ward consciousness, his mind soaring up to a higher region.

After he had finished the primary education, Rakhali was sent to Calcutta and admitted into a High English School. Here he came in contact with Narendranath, afterwards known as Swami Vivekananda, who was then leader of the boys of the locality. Narendranath was dynamic in spirit and a born leader. He easily cast his influence over others and carried them along the path he thought right. Rakhali was very meek, quiet, and soft-natured. He easily came under the spell of Narendranath, and there grew a close friendship between the two, which culminated in a common discipleship at Dakshineswar and became fruitful of far-reaching results.

Rakhali and Narendranath practised physical exercise in a common gymnasium along with their other companions. And it was Narendranath who took Rakhali to the Brâhmo Samâj. Rakhali's inborn religious tendencies began to unfold themselves more definitely at this stage. He would be found brooding over the mysteries of life and death, and his mind longed for the realization of the Eternal Verity. He was intelligent and sharp, but he now lost all interest in his school-work. His guardians became alarmed at his indifference to studies. At first, they tried to change his attitude through loving persuasion. When that failed, they became stern and strict. But even that failed. Rakhali was yearning for that which makes all book-learning insignificant and valueless. When all measures proved abortive, the father of Rakhali got him married, thinking that thereby his interest would turn towards worldly things. But such was the irony of fate that this marriage itself brought Rakhali in contact with the one

who afterwards changed the whole course of his life.

Rakhal married the sister of one Manomohan Mitra of Konnagar, an important village up the Ganges, on the right bank, a few miles from Dakshineswar. Both Manomohan and his mother were great devotees of Sri Ramakrishna. After the marriage of Rakhal, Manomohan one day took him to Dakshineswar to meet the Master. When Rakhal bowed before the Master, the latter at once recognized him to be the boy he had seen in that vision. A wave of joy passed through the mind and body of the Master, but he did not give vent to his feelings except by the fact that he treated Rakhal with utmost kindness. Rakhal was charmed with the wonderful love of the Master and thought that he had never received such affection from anybody before. Naturally the thought of the Master haunted the mind of Rakhal even after he had returned home. As a result, some time afterwards, Rakhal one day went to Dakshineswar alone. The Master was in ecstasy at the sight of Rakhal, and the latter stood dumb-founded.

Rakhal began to go to Dakshineswar as often as he could. He began also sometimes to stay there. Though a young man of eighteen or nineteen, in the presence of the Master he felt like a child of four or five, and he actually behaved that way. In the Master, Rakhal found the deep affection of his long-lost mother and the tender care of his father, only in a degree infinitely more intense. The Master also treated him exactly as his child. He would feel concerned for him as for a helpless infant. Whereas other disciples attended to the comforts of the Master, the latter himself would often take care of Rakhal. And there was such a spontaneity and naturalness in this strange

relationship between the two, that a bystander would rather enjoy it than feel astonished at it. Whereas other disciples would consider it a great favour and privilege if they were allowed to do the least service for the Master, Rakhal would sometimes refuse point-blank to do work which he was called upon to perform by the Master. Instead of being annoyed, Sri Ramakrishna was glad at such behaviour of Rakhal; for it indicated the intimate love which the boy had for him. But Rakhal would usually be eager to attend to all the comforts of the Master. He was more than a personal attendant to him. A son does not serve his father with so much loving devotion as Rakhal served the Master! Not only did he perform personal services for the Master, but he would carefully guard the body of the Master when the latter's mind was lost in Samâdhi. At times, when the Master would walk about in his ecstatic moods, Rakhal would guide his footsteps by holding his body and giving loud directions about the things to be guarded against.

When Rakhal began to frequent Dakshineswar and sometimes even to stay there to the detriment of his studies, his father became annoyed and afterwards alarmed. He tried his best to persuade Rakhal to be mindful of his future worldly career; but it was impossible for Rakhal to think of his future in terms of material happiness. At one time, Ananda Mohan kept Rakhal under surveillance; but Rakhal managed to escape and ran to Dakshineswar. When all measures failed Ananda Mohan gave up the case of Rakhal as hopeless. Rakhal now felt relieved that he could stay with the Master without any interference from home.

Rakhal received from the Master not

only the tender affection of a parent, but also the guidance of a spiritual Guru. It was the unsurpassed love of the Master which at first drew Rakhal to him; but the latter soon found that behind that human affection there was a spiritual power which could transform lives by a mere wish or thought. Along with the love he received from the Master, Rakhal began to undergo also a great spiritual transformation.

The Master was very keen in regard to the spiritual training of his beloved son. If it needed, he did not hesitate to scold Rakhal for the least failing perceived in him. One day, when Rakhal came before the Master, the latter asked him why there was a shadow of darkness over his face. Was it the result of any wrong he had committed? Rakhal gaped in wonder. He could not remember to have done anything wrong. When cross-examined by the Master, Rakhal recollected that he had told a fib in fun. Then the Master cautioned him not to tell a lie even in jokes.

One day the Master with Rakhal went on invitation to attend a religious festival. But the organizers of the festival were busy with rich and influential people and showed scant courtesy to the Master. This was certainly more than young Rakhal could bear. Like a petulant boy he asked the Master to leave the place at once. But the Master would not listen to his counsel and put up with any amount of indignity. Afterwards he told Rakhal that if they had left the place in resentment that would have caused harm to the devotees. Rakhal saw the depth of meaning even behind the trifling acts of the Master, and himself got a lesson in humility and self-effacement.

Sometimes in a spiritual mood Sri Ramakrishna would quite unexpectedly

bestow the highest gifts on his chosen disciples. Once he did that with respect to Rakhal also. Rakhal was in meditation in front of the Kali temple when the Master arrived on the spot. Finding Rakhal seated in meditation, the Master accosted him and said, 'This is your sacred word and this is your Chosen Ideal.' Rakhal looked up and was vouchsafed the vision of his Chosen Deity. Rakhal was beside himself with joy at this unexpected stroke of favour and realized what a tremendous spiritual power was hidden in one with whom he was privileged to move about so closely and freely. Rakhal was overwhelmed with feelings of gratitude to God at his rare good fortune.

As he continued his stay with the Master at Dakshineswar Rakhal's spiritual life began to progress rapidly. There were many occasions when Rakhal would be so much absorbed in meditation that he would lose all consciousness of the sense-world, and the Master had to come to his aid to bring his thought down to the plane of ordinary consciousness.

The Master was so much pleased with the spiritual progress Rakhal was making that he would sometimes publicly praise Rakhal. Rakhal would be constantly in communion with God. He would day and night repeat the Holy name, and his moving lips would betray what was going on inside. The very sight of this would now and then throw the Master into ecstasy. Out of the fullness of joy at having such a worthy disciple Sri Ramakrishna began to teach Rakhal the intricacies of Yoga and various forms of spiritual practice. But Rakhal hated any publicity in these things. He would perform spiritual practices as secretly as possible. But his appearance, modes of thought and conduct, and above all the radiating sweetness of his nature would indicate

the inner transformation he was undergoing.

Spiritual life is not, however, all smooth-sailing. There are ups and downs even there. However fortunate the aspirant, however favourable the momentum of his past life, however great the blessings of the Guru, he has to pass through a period of stress and struggle, toss about in the stream of hopes and fears and contend against the dark phantoms of doubts and misgivings. Rakhal also had to pass through these stages.

One day Rakhal sat for meditation in the music hall of the Kali temple; but however much he tried his mind wandered about till he got exasperated. Rakhal was filled with remorse and self-disparagement. He had received the blessings of a saint like the Master and everything in the atmosphere was favourable to spiritual progress, and yet such was the condition of his mind! Perhaps he was not fit for spiritual life. Such stormy thoughts assailed him, and in sheer disgust and agony he left the seat of meditation. By a strange coincidence Sri Ramakrishna was just then passing that way. Looking at Rakhal he inquired why he got up from his seat after such a short time. Rakhal in all frankness narrated what was passing through his mind. The Master looked grave and pensive for a while and then asked Rakhal to open his mouth. While muttering some indistinct words the Master wrote something on the tongue of Rakhal. It had the instantaneous effect of unloading the burden of Rakhal's mind. He felt relieved and an inner current of joy flew through his mind. The Master smiled and asked Rakhal to try to meditate again. There are similar other incidents as to how even a worthy disciple like Rakhal had to struggle against the vagaries of his mind, and

afterwards the grace of the Master relieved him of his difficulties.

Rakhal was having a blissful time with the Master at Dakshineswar. But there came a trouble. He began to have repeated attacks of fever, which made the Master very anxious. At that time the great devotee Balaram Bose was about to go to Brindavan. With him Rakhal was also sent for a change of climate. There also Rakhal fell ill, and that made the Master all the more anxious as he had a vision that Rakhal was a companion of Sri Krishna in a previous incarnation and that Rakhal might give up his body if that recollection came to his mind. Sri Ramakrishna prayed piteously to the Divine Mother for his spiritual son and was not relieved till he got an assurance from Her.

The devotional nature of Rakhal got further impetus by his stay at Brindavan, holy with the association of Sri Krishna. It was, perhaps, due to this that in later days on more than one occasion he went to this place for Tapasyâ. After three months Rakhal returned to Dakshineswar much improved in health, and the Master was glad beyond measure to receive him.

The number of devotees and young disciples who were attracted by the personality of the Master was steadily on the increase. Some of the young disciples were Rakhal's old friends and acquaintances; so he was happy to have a tie of common discipleship with them. But they were not to enjoy the holy company of the Master long; for Sri Ramakrishna fell ill of throat trouble which developed into cancer. Sri Ramakrishna was removed to Shyampukur, Calcutta, and then to Cossipore for facilities of better treatment. Under the leadership of Narendranath, Rakhal and others threw themselves

heart and soul into the work of nursing the Master. These were the days of service to the Guru as well as of strenuous spiritual discipleship. Rakhal and others would work hard during the day and undergo even harder spiritual practices at night. They knew no fatigue. Rakhal was by nature introspective, but now he grew more and more serious and withdrawn. Naren was the leader, but Rakhal was by his side to help him. One day the Master told Narendranath in secret, 'Rakhal has the wisdom and capacity to administer a vast kingdom.' Narendra understood what it meant. And when the time came he took advantage of this opinion of the Master about Rakhal. The young disciples held Rakhal in great esteem because he was so much loved and admired by the Master. One day, Narendranath suggested to his brother disciples, 'Henceforward let us address Rakhal as "Raja", meaning king.' Everyone gave a spontaneous assent to the proposal. When the news reached the ears of the Master he was glad and remarked, 'Indeed it is an appropriate name for Rakhal.'

One day, a devotee expressed a desire to the Master to feed and distribute some cloths amongst Sannyâsins. At this the Master remarked, 'Where will you get better monks than these young boys?' The devotee did as suggested and placed some ochre cloths before the Master for distribution. Sri Ramakrishna distributed them amongst Rakhal and the others. He now and then sent them out to beg their food, for that was a training in self-effacement and a preparation for the future monastic life.

The disciples were hoping against hope that the Master would recover. But he was gradually becoming worse and worse. One day Rakhal in agony asked the Master to pray to the Divine

Mother for recovery. But it was impossible for the Master to pray for any particular thing against the will of God, much less for his health. He simply replied, 'That rests with God.'

Yes, God's will prevailed against all human efforts. In spite of the best medical care and treatment, the Master began to sink and passed away on August 16, 1886. The disciples and devotees were plunged into profound grief. All of a sudden they felt as if the protecting roof overhead had been taken off, and they did not know what to do. The case of Rakhal was the more so; for he had lived under the special care of the Master who had guarded him constantly against every difficulty or hardship of life just as a mother bird guards her young one with her protecting wings. Though grown up, Rakhal had been looked upon as an innocent child by the Master. Now Rakhal had nothing to console and comfort him excepting the memory of the love he had been privileged to receive from the Master.

The Cossipore garden house where the Master was put up in his last days, became like a monastery. The atmosphere was surcharged with the spiritual fervour of the disciples as well as with the uplifting influence of the presence of the Master. After the passing away of the Master when many of the young disciples returned home, they could not fit in there. They were pining for one another's company as well as for the happy days of Dakshineswar. They wanted to live together in search of the Ideal the Master had put before them. At last, a monastery was established at Baranagore to which began to come, one by one, the disciples of the Master, and they formed the Ramakrishna Brotherhood. After some time, they took Sannyâsa ceremonially and changed their family names. Thus Rakhal became Swami

Brahmananda. But his brother disciples would prefer to address him as 'Raja', as a mark of deep love and respect.

(To be continued)

SWAMI VIVEKANANDA'S VISION OF THINGS TO COME*

BY PROF. N. V. BANERJEE, M.A., PH.D.

At a time like this when many and various evil forces have combined together to sink the whole human race into a vortex of blood, tears, and suffering, to shatter the hopes, aspirations, and ideals of good and innocent men, to destroy the higher values which man has created with patience and age-long toils, and to send mankind back to a premature state of barbarism, it is indeed a great relief to look back on those rare personalities of human history who made it the mission of their lives to give solace to the afflicted, to instill fearlessness and courage into the depressed and downtrodden, and to rouse the slumbering spirit in man to the consciousness of the higher demands of his nature, and, in effect, brought down on earth the divine message of hope, peace, and happiness. The memory of one of the most prominent of such personalities is before us on this occasion of the celebration of the eightieth birthday of Swami Vivekananda.

Though he was born of a rich and aristocratic family, the Swami had an innate disgust towards wealth and aristocracy. He tasted the pleasures derivable from opulence, yet plain-living was his choice. He was brought up in a society governed by distinctions

* A speech delivered at the Ramakrishna Mission Ashrama, New Delhi.

of caste and evils consequent therefrom, but he himself was absolutely untouched by them. While belonging to a subject nation, he was free from all sense of racial inferiority, and himself felt and wished others also to feel the highest freedom. He mixed as freely with women as with men; yet he would not deviate an inch from the ideal of celibacy and monastic life. He would welcome and recognize the importance of Western science, but would not treat it as an alternative to Eastern spirituality, nor would find in the material progress born of science any special reason for giving up his faith in the superiority of true religion to science. He devoted himself to search after truth; but he would attach no value to a truth except in so far as he could throw it open to others and at the same time find it realized in his own life as well as in the lives of others. He had a strong predilection for action, himself led a life of ceaseless activity, deplored the inactivity and sloth of his countrymen, and exhorted them to be constantly ready to act; yet no action, which did not proceed from right knowledge or wisdom, had genuine value for him, directly or indirectly, as a means to the satisfaction of the higher demands of human nature. He could recognize the power of the West, power born of material progress, but he would find in it no reason for the supremacy which

the West enjoys, and would further feel, in the interest of the true welfare of mankind in general, the supreme necessity of the restraint of the aggressiveness of the West by the quietism or pacifism of the East.

This, apart from the multiplicity of outer facts of his life which are well known to most of you, sums up the salient inner features of the short but glorious earthly existence of Swami Vivekananda, and at the same time brings out the significant fact that his life was as full and rich as the life of an ideal man could be, and yet possessed the rare depth or intensity of the life of an Eastern seer. If by a Sannyâsi be meant so strange a person as has to live a life of his own, wholly removed from the hopes and fears, joys and sorrows, happiness and suffering of others living about him, and if all problems relating to other people's needs be the exclusive concern of the man of the world, then Swami Vivekananda was a perfect man of the world rather than a Sannyasi. For there was hardly any problem relating to the welfare of the individual and society in this country which did not receive the serious attention of the Swami, or into the solution of which he did not put his heart and soul. If, on the other hand, by a man of the world be meant one whose reason or higher faculties are, as in most cases of man, employed solely to promote the gratification of mere animal needs of human nature, and if by a Sannyasi be meant a person in whose case the higher faculties are specially useful for raising him above the immediate solicitations of the senses, impulses, and passions, in order that he can transcend the limitations of his animal existence, throw himself into spiritual communion with his fellow beings, and realize the unity of life vivifying all, then Swami Vivekananda

was a Sannyasi *par excellence*, and not a man of the world.

The fact is that the Swami's interests were not limited. And, in this sense, his soul, unlike that of an ordinary man of the world, had, as it were, no fixed home. Yet he was not absolutely nomadic, as the ordinary Sannyasi, having no home at all, is. Between these two extremes the Swami followed a *via media*. His soul could not have a fixed home as it found a place in all homes, in the realm of all souls, in the Kingdom of God. He, therefore, was an ideal man of the world as well as an ideal Sannyasi. In him is realized the ideal of a Grihastha as also that of a Sannyasi. The former accounts for the dedication of his life to the service of man and the latter for his monasticism. Swami Vivekananda, thus, was the living embodiment of a new cult of Sannyâsa, which is a happy synthesis of two elements, one classical and another modern—transcendentalism or other-worldliness and humanism. In his case humanism receives its true meaning from transcendentalism, and transcendentalism sheds its mystery or horror in contact with humanism.

The conception of the ideal man, which the Swami realized in his own life, is reminiscent of the Platonic conception of the philosopher-king who is in a state of release from the prison-house of the body, is above the urges of selfish desires, is possessed of direct vision of eternal truth and the highest good, and as such, is the fittest to rule, to rule not by aggressive brute force, in disregard of the legitimate rights and genuine welfare of man, but by a spirit of self-sacrifice and service to mankind. The history of civilization has, unfortunately, been such that physical power has ultimately prevailed over spiritual force, with the result that the ideal of selfless workers

like our Swami yet remains unfulfilled, and the world, in spite of long ages of human history, is still governed by the laws of the animal world. It is not that the Swami's work and teachings did not produce any effect. They commanded love, sympathy, respect, and reverence of masses of humanity in this country and abroad, and set myriads of people thinking of the problems of life afresh. But, unfortunately, they were ineffective against the citadels of power; and the rewards he received from those quarters were mistrust and suspicion. What an injustice to a man whose sole aim in life was to disabuse the minds of men of selfish interests and to establish amicable relation between man and man, society and society, East and West! The world to-day should be in a position to realize that selfless men from Buddha and Christ to Swami Vivekananda, were not unpractical visionaries, but were alone competent to solve the fundamental problems of individual and social life which men of power, governed by limited interests, have been grappling with through ages.

Swami Vivekananda flourished at a time when the cultural thought of this country was standing its trial as a result of the impact of two distinct types of culture, the Eastern and the Western, and when the process of the readjustment of Indian culture had already started. He was keenly interested in this process. But, to his disappointment, he found that what had been achieved in this respect was either eclecticism, a patchwork of separate fragments of truth from both quarters without a real synthesis, or a mere consciousness of the inadequacy of the culture of the East and of the necessity of infusing new life into it. The Swami, therefore, came out with the question whether the East has only to learn from

the West, having nothing to teach. The answer demanded an examination of what the West has really to teach. And on examination he found that the dominant feature of Western culture is the idea of the furtherance of the material welfare of the individual and society through the conquest of physical nature by science. This idea indeed is plausible. There is no gainsaying the fact that man is naturally inclined to seek material well-being consisting in the satisfaction of the various animal needs of life. So what the West, in effect, teaches us is the art and science of living the life of natural inclination as much and as well as possible. But as there is no end to man's desire for pleasure and comfort and as one man's path of natural inclination is bound to cross another man's, the Western ideal is bound to lead itself up to conflict between man and man. Even if by some sort of artificial social and political device, by the introduction of civil and criminal codes, the individuals within a society, country, or nation be held together into a unity, the conflict between one society and another, one nation and another is, as we are painfully aware to-day, bound to be the inevitable consequence of the teachings of the West.

In order that there can be undisturbed, perpetual peace and harmony among men, man must be taught to follow what he is not naturally inclined to do,—the far more difficult path of duty, of universal love and fellow-feeling. But this is not possible unless he can bring himself to realize that the difference between man and man, the barrier between communities, countries, and nations is artificial and a creation of the baser propensities of human nature, not a feature of the real order of the world, and that we all are manifestation of one soul, one God, one

all-pervasive spiritual principle. This is the truth which the soul of India had long ago realized, and which had found expression in the Vedantic doctrine. But a truth merely thought of or contemplated is of no consequence and not worth preaching, unless it could be lived, realized in life. Is, then, an example of the actual living of the essence of Vedantism anywhere to be found? This became the most anxious and earnest question of the Swami. And in the simple, unostentatious, and almost unlettered priest at the temple of Dakshineswar he found what he was seeking after. In Sri Ramakrishna Paramahansa, Swami Vivekananda discovered the living embodiment of the truth taught by Vedantism. To the Swami Vedantism was no longer a mere theoretical doctrine nor a mere system of ideas and notions, but primarily a way of living as his Master had lived.

What, then, is the secret of this glorious life? It is nothing but the highest state of abandon and the deepest and the most intense spontaneity of living. It is a life which is deeper than the ocean, rises as high as the heaven and flows on and on, unhampered and unobstructed. It is a life signifying conquest through sacrifice and service. The predominant principle guiding life in the West is work, work that rises out of the spirit in chains, not out of the spontaneity of the soul. And when, for some reason or other, dissatisfaction with this mode of living has occurred, the utmost that has happened is the addition of worship to work. But what could this addition mean? It could mean nothing but a negative state of cessation or a holiday from work. And since such a holiday can be had otherwise than by going to the church, worship could at least be

an alternative with hiking, cinema-going, or cabaret-dancing. The dualism between work and worship is inevitable. And since work is obviously unavoidable, church-bells must go on chiming unheeded, and God must be crying from pangs of defeat and frustration of purpose. The divorce of work from worship, so the Swami realized, is the root cause of all human ills. The remedy is the synthesis of the two opposites, work and worship, and it lies in service. Service is not a mere word as it has unfortunately become. It is man's release from bondage. In it spirit communes with spirit, man worships God and God loves man, heaven meets earth. It is the message of service of his Guru, which to Swami Vivekananda was the same thing as the life of his Master, that he delivered to the world. No new dogma, no new religion, no new God did he give us. He simply taught, 'Let us all learn to feel with the deepest and most intense spontaneity of our souls that we all are brothers and sisters', as he himself felt while he was addressing the people of America, and he exhorted us to act out of this feeling of the unity of all. Science may go on making discoveries, nations may go on devising ways and means of promoting the welfare of men, and attempts may be made to bring together nations on the basis of contract, but all is futile unless the root of all evil is destroyed by men's feeling of unity with one another.

Swami Vivekananda has left us, but his spirit lives, and is enshrined in the Mission named after his Master. We wish the Ramakrishna Mission ever-increasing success, and hope that it will continue to preach effectively the gospel of its founder, the gospel of service, and keep alive the message of the East.

AN ARTIST IN THE HIMALAYAS

BY A MEMBER, ADVAITA ASHRAMA, MAYAVATI

This summer, quite unexpectedly, we got a letter from a friend at Almora that Srijut Nandalal Bose, the famous artist and Director of the Kala-bhavan of Vishva-bharati, was desirous of visiting Mayavati—whether we could accommodate him for a short stay at our Ashrama. To accommodate Nandalal Babu?—by all means we will. We have heard so much about him. He is known as much as an artist as for his saintly character. It will be a nice thing to have him in our midst. We at once gave a reply to our friend to let us know the likely date of the arrival of Nandalal Babu at Mayavati.

One day as I was sitting at our portico, deeply absorbed in reading in the *Harijan* about Mahatma Gandhi's demand for the British withdrawal from India as also his earnestness to resist Japanese aggression, there came a man of dark complexion in pyjamas and having a piece of cloth like a towel hung round his neck. Usually we do not get any visitor at this time in our Ashrama. So I was wondering who that man might be—inwardly not feeling very happy that I was disturbed in reading that very interesting subject. The man was approaching me. To my great delight I found he was Nandalal Babu. I heard that Nandalal Babu was very simple in his habit. But I could not imagine he was so simple! And with what devotion and love did he approach the Ashrama! One could visibly see that in his face. My annoyance at being disturbed in my reading was at once transformed into great joy and that to an infinite degree.

As I welcomed Nandalal Babu—betraying my great emotion at his so unexpected a visit—in quiet but clear accents he said, 'I have come here as a pilgrim. This is a place of pilgrimage for me.' Nandalal Babu has got great devotion for Swami Vivekananda. He has mixed very closely with some disciples of Sri Ramakrishna. He received much help and encouragement from Sister Nivedita in his work as an artist. All these combined, created in him a great desire to see the Himalayan centre of the Ramakrishna Math, and in fulfilling that long-standing desire he defied his very old age. Indeed it was very bold for a man of his age to undertake such a difficult journey to Mayavati with many steep ascents and deep descents in the interior of the Himalayas and no city comforts on the way.

Nandalal Babu seemed to be a man of few words. He talked softly and not more than what was necessary. If asked any question he would give a very clear answer, to the entire satisfaction of the questioner, and then he would again be silent—absorbed in his own thought. It was not easy to draw him out. One feared that it would be disturbing him to ask a question.

One afternoon I promised to show him a good scenery and took him for a walk alone. We went to a place which overlooked the whole Ashrama and commanded a wide view of Himalayan ranges—wave after wave, one behind another. The sun was setting and the crescent moon was just putting on a golden hue. We sat on a bench. Nandalal Babu seemed to like the spot.

'Are you doing some painting work here at Mayavati?' I asked him, thinking that in this surrounding an artist will find much inspiration for such works.

'No, I am not,' promptly he replied to my utter surprise.

'An artist from America came here some years back. He made a lot of sketches at this place. As a matter of fact he was always busy doing such works,' I rejoined.

'Yes, artists in Europe and America, or people who follow their method, generally do so. When attracted by a beautiful object or scenery, they try to copy it then and there. But there are people who will not do that. They will try to retain in memory what they see, and afterwards they will draw. It may be that their productions will be quite different from what they actually have seen. Nevertheless the result may be very valuable. Here is a leaf on this plant. One may draw a picture of this leaf looking at it. But one may meditate on this leaf, may feel by touch whether it is warm or cold, and then afterwards draw a picture. You will be surprised that in the latter case the result may be better.'

I was really surprised at this and asked what was the use of touching the leaf and feeling the degree of its warmth or coldness in order to draw it in picture.

'For identifying oneself with the subject. Unless one can fully identify oneself with the subject, one cannot produce the best result. If one meditates on the subject, one can visualize its setting much more clearly. If one looks at the subject and draws just from visual impression, the production will be a mere copy—a photograph. But if one follows the second method and looks at the subject not only with

the physical eye but with the mental also, it will be a better work of art.

'So I am trying to absorb something from the atmosphere. It may be, what I shall produce on going back to my school will have absolutely no connection with the scenery I have seen here, but nevertheless it will have sure influence on my future productions.'

I could not exactly follow what he was saying and frankly asked him to make himself more clear.

'By staying in this beautiful surrounding and seeing these sublime Himalayan landscapes, I may develop, for instance, a breadth of vision, my mind may be raised to a higher plane. As a result what I shall produce afterwards may be of a higher order.

'Indian art is idealistic. The Indians want to see the soul of a thing and give expression to that. If you can enter into the spirit of the Himalayas, you will have the conception of a grand sublimity. Afterwards if you draw the picture even of a human being, it will be very sublime. But artists in the West want to imitate. Either they try to copy the exact visual sight or they try to delineate in incoherent details some sort of "dream experience" based on recent theories of psycho-analysis. One way or the other, it is extremely realistic If the Western artists will draw the picture of a street, they will draw the picture of a street, a woman standing on a corner, a piece of newspaper on another corner, and so on. That is, they will jumble so many incoherent things together. If you ask them, what is the meaning of this?—they will say, this represents reality. Our present-day life is very much disturbed. This picture is the expression of our disturbed mind. But can't it be that when we shall see a thing, we shall see that only and not anything else? As for instance, the case of your

meditation. When you meditate intensely there is only one picture in your mind—other thoughts are kept away. But the Westerners generally have no conception of that. . . .

‘For an artist to have the real artistic sense and the creative power is the most important thing. Having them, he may learn and develop techniques throughout his whole life—it does not matter. But lacking the first requisites, one cannot produce any real work of art. Sometimes, people give too much importance to technique in their overzeal to produce finished works.

‘In idealistic art there is one danger. In the hands of incompetent persons it will degenerate into stiff symbolism. Nowadays in our country in the name of suggestive art people are producing things which can hardly be called works of art. For instance, pictures of gods and goddesses look flippant rather than sublime. They degrade rather than uplift the minds. Seeing this situation, some of us resolved, at one time, not to draw the pictures of gods and goddesses.

‘But at some period or other every artist should be inspired by great ideals such as those of gods and goddesses in our mythology—sublime aspects of nature such as find expression in Chinese landscape painting. That will automatically uplift one’s mind and as a result one’s productions will be tuned to a higher level. That is very important. Simply imitating nature is not art. One must enter into the soul of nature and have a new vision which expressed in lines and colours becomes a work of art. For instance, the great Himalaya is transformed into an image of Dhyâni Buddha in the mind of an artist. The subli-

mity of the Himalayas is, then, transferred to the picture of Buddha. The sense of awe which you feel before the Himalayas, you experience at seeing the picture of Buddha.’

‘Some hold the view,’ I said, ‘that the picture of Shiva with moon on His forehead appeared first before the mind of an artist, when he saw a crescent moon on the peak of a vast Himalayan range—looking absorbed in meditation.’

‘Yes, that is what I, too, mean. Buddha and Shiva do not make much difference.

‘Now, if an artist works on this plan, the number of his productions will be only in proportion to the degree of inspiration he has received. As you say there is a ratio between one’s capacity to meditate and the amount of work one can do without undergoing spiritual deterioration. An artist may stop work for a very long time, because he has not the inspiration. And even on receiving inspiration he may have to nurture it for a long time before it is translated into a work of art. Till then, he must keep that secret. Otherwise the inspiration will be gone and he will lose the urge to work it out. As such, an artist ought to be a man of few words. He must be very taciturn, in order that he may absorb to his utmost the inspiration from his surroundings, or be in touch with the soul behind nature.’

Evening was advancing. We were in a spot not without fear of wild animals, so we got up and quietly proceeded towards the Ashrama.

JAGANNATHA PANDITARAJA, COURT-POET OF SHAHJAHAN

BY DR. JATINDRA BIMAL CHAUDHURI, M.A., PH.D. (LONDON)

PERSONAL HISTORY

Jagannatha was the son of Perubhatta¹ or Peramabhatta² and Lakshmi of the village Mungundu in the Godavari district. He was a Tailanga Brahmin³ of the Veginada community.⁴

He was very fortunate in his training as a student, his father himself being the teacher. His father in his turn was the disciple of Jnanendra Bhikshu in Vedanta, of Mahendra in Nyâya and Vaisheshika, of Khandadeva in Purva-mimâmsâ and of Sheshavireshvara in the *Mahâbhâshya*.⁵ Sheshavireshvara taught Jagannatha Panditaraja as well.

It is said that Jagannatha started a school at Jaipur. He as well as other pandits of Jaipur were once challenged by a Kâzi to an open debate in matters concerning Islam. It was only Jagan-

natha who took up the challenge, studied the religious literature of the Moslems as much and as quickly as he could within the fixed date and defeated the Kazi. This creditable performance had such a telling effect upon the ruler of Delhi that he at once invited Jagannatha to his court. Jagannatha accepted the same and a fresh chapter in his life's history began.

There is a tradition that he had fallen violently in love with a Muslim girl called Lavangi whom he subsequently married. Probably, he was unmarried when he came to the court of the ruler of Delhi.⁶ That he was much enamoured of this Muslim girl is evidenced by several verses attributed to him.⁷

Probably Jagannatha had a son by Lavangi whose loss he mourns in one

1 *Rasa-gangadhara*, I. 3:—

पाषाणादपि पीयषं स्यन्दते यस्य लीलया ।
तं वन्दे पेरुभट्टाख्यं लक्ष्मीकान्तं महागुरुम् ॥

Commenting upon Lakshmi, Nagesha says—लक्ष्मीति तत्-पत्नी-नाम ।

2 Concluding verse of the *Pranabharana* (verse No. 53 is an interpolation):—

तैलंगान्वय-मंगलालय-महालक्ष्मी-दया-लालितः
श्रीमत्-पेरुभट्ट-सूनुरनिशं विद्वल्ललाटन्तपः ।
संतुष्टः कमताधिपस्य कवितामाकर्ष्य तद्दर्शनं
श्रीमत्-पण्डितराज-पण्डित-जगन्नाथो व्यधा-
सीदिदम् ॥

3 *Op. cit.*

4 See colophon to the *Bhamini-vilasa*.

5 *Rasa-gangadhara*, I. 2:—

श्रीमज्ज्ञानेन्द्रभित्तोरधिगत-सकल-ब्रह्म-विद्या-प्रपञ्चः
कायादीराज्ञपादीरपि गहनगिरो यो महेन्द्रादवेदीत् ।
देवादेवाध्यगीष्ट स्मर-हर-नगरे शासनं जैमिनीयं
शेषांक-प्राप्त-शेषामल-भणित्तिरभूत् सर्व-विद्याधरो यः ॥

6 Cp. शीतार्ता इव संकुचन्ति दिवसा नैवा-
म्बरं शर्वरी

शीघ्रं मुञ्चति किं च हुतभुक्-कोणं गतो भास्करः ।
त्वं चानन्द-हुताश-भाजि हृदये सीमन्तिनीनां गतो
नास्माकं वसनं न वा युवतयः कुत्र व्रजामो वयम् ॥

7 यवनी-रमणी विपदः शमनी

कमनीयतमा नवनीतसमा ।
उहि ऊहि-वचोमृत-पूर्वमुखी
स सुखी जगतीह यदङ्गता ॥
यवनी नवनीत-कोमलाङ्गी
शयनीये यदि नीयते कथांचित् ।
श्वनी-तलमेव साधु मन्ये
न वनी माघवनी विनोद-हेतुः ॥
न याचे गजालि न वा वाजिराजि
न वित्तेषु चित्तं मदीयं कदाचित् ।
इयं सुस्तनी मस्तक-न्यस्त-हस्ता
लवङ्गी कुरङ्गी-हृङ्गीकरोतु ॥

of the verses of the *Rasa-gangâdhara*.⁸ Jagannatha, probably, first came to Delhi during the rule of Jahangir to whom he refers in a verse of the *Rasa-gangadhara*.⁹

Jagannatha himself states in the introductory part of his *Âsaf-vilâsa* that he got his title Panditaraja from emperor Shahjahan. His work on Asaf-khan, counsellor of Shahjahan and brother of Nurjahan, manifestly shows his reverence for him and also for Raya Mukunda of Kashmir at whose instance he composed the same. The verse attributed to Jagannatha Panditaraja declaring that only two Ishvaras or Lords, either the Lord of Delhi or of the universe, were to be approached for help, the rest being simply worthless from the point of view of real patronage,¹⁰ would, probably, refer to Shahjahan during whose reign he passed the longest period of his life at the court of Delhi.

8 अपहाय सकल-बान्धव-
चिन्तामुद्वास्य गुरु-कुल-प्रणयम् ।
हा तनय विनयशालिन्
कथमिव पर-लोक-पथिकोऽभूः ॥

P. 42, Nirnayasagar Press, 5th edition.

9 श्यामं यज्ञोपवीतं तव किमिति
मषी-संगमात् कुत्र जातः
सोऽयं शीतांशु-कन्या-पयसि
कथमभूत्तज्जलं कज्जलाकम् ।
व्याकुप्यन्नरदीन-क्षिति-रमण-
रिपु-क्षोभिभृत्-पद्मलाक्षी-
लज्जाक्षीणाशु-धारा-समुदित-सरितां
सर्वतः संगमेन ॥ (P. 708).

The full name of Jahangir was Nuruddin Muhammad Jahangir.

10 दिल्लीश्वरो वा जगदीश्वरो वा
मनोरथान् पूरयितुं समथः ।
अन्यैर्नृपास्तैः परिदीयमानं
शाकाय वा स्याद्भुवणाय वा स्यात् ॥

In some MSS. of his work *Jagad-âbharana*, there is a reference to his enjoyment of the patronage of Dara Shikoh. (See below : under the works of Jagannatha—*Jagadabharana*). Moreover, Dara Shikoh was murdered in 1659, only one year after the imprisonment of his father Shahjahan.

The tradition is that Jagannatha Panditaraja left the court of Delhi in sheer disgust after the murder of Dara Shikoh and came to Benares where he was severely reprimanded by Appaya Dikshita apparently for marrying a Muslim girl. This was, most probably, only retaliating for Jagannatha's severe criticism of his work *Chitra-mimâmsâ* in the *Chitra-mimâmsâ-khandana*. Jagannatha, however, took the insult so terribly to heart that he is said to have committed suicide along with his beloved Lavangi in the holy waters of the Ganges. There is a tradition that the *Gangâ-lahari* of Jagannatha was composed for this purpose; as he stepped down and down, he recited one after another the fifty-three verses of this Stotra after which he and Lavangi were drowned.

But this incident must have taken place some time after his leaving the court of Delhi. He says in the *Shânta-vilâsa*, part IV of the *Bhâmini-vilâsa*, V. 32, that after leaving Delhi, he resided at Muttra.¹¹

11 शास्त्राण्याकलितानि नित्य-विषयः
सर्वेऽपि संभाविता
दिल्लीबहुभ-पाणि-पल्लव-तले
नीतं नवीनं वयः ।
संप्रस्यूजित-वासनं मधुपुरी-
मध्ये हरिः सेष्यते
सर्वं पयिडतराज-राजि-तिलके-
नाकारि लोकाधिकम् ॥

The third canto of the *Bhamini-vilasa*, viz, the *Karundā*, apparently appears to have been composed after the demise of Jagannatha's partner in life. But really if the *Karuna-vilasa* as a part of the *Bhamini-vilasa* were composed with the express intention of having ready illustrations for the *Rasa-gangadhara*, as Nagesha says,¹² no personal loss need be taken into consideration with regard to the composition of the verses. Moreover, as there is no evidence whatsoever that Jagannatha Panditaraja married a second time, the above supposition distinctly goes against the tradition that he and Lavangi died together in the holy waters of the Ganges.

The *Rasa-gangadhara* contains a verse¹³ which refers to Nurdin. Nurdin is really the first part of the name of Nuruddin Muhammed Jahangir, father of Shahjahan. Most probably our poet came to the court of Delhi when Jahangir was the ruler. Internal evidence shows that Jagannatha Panditaraja enjoyed the full confidence and liberal patronage of Shahjahan.¹⁴ If 'Jagat'

12 Jagannatha says in the *Rasa-gangadhara*, V. 6 :—

निर्माय नूतनमुदाहरणानुरूपं
काव्यं मयाऽत्र निहितं न परस्य किञ्चित् ।
किं सेष्यते सुमनसां मनसाऽपि गन्धः
कस्तूरिका-जनन-शक्तिभृता मृगेण ॥

Nagesha says, काव्यं भामिनी-विलासाख्यम् ॥

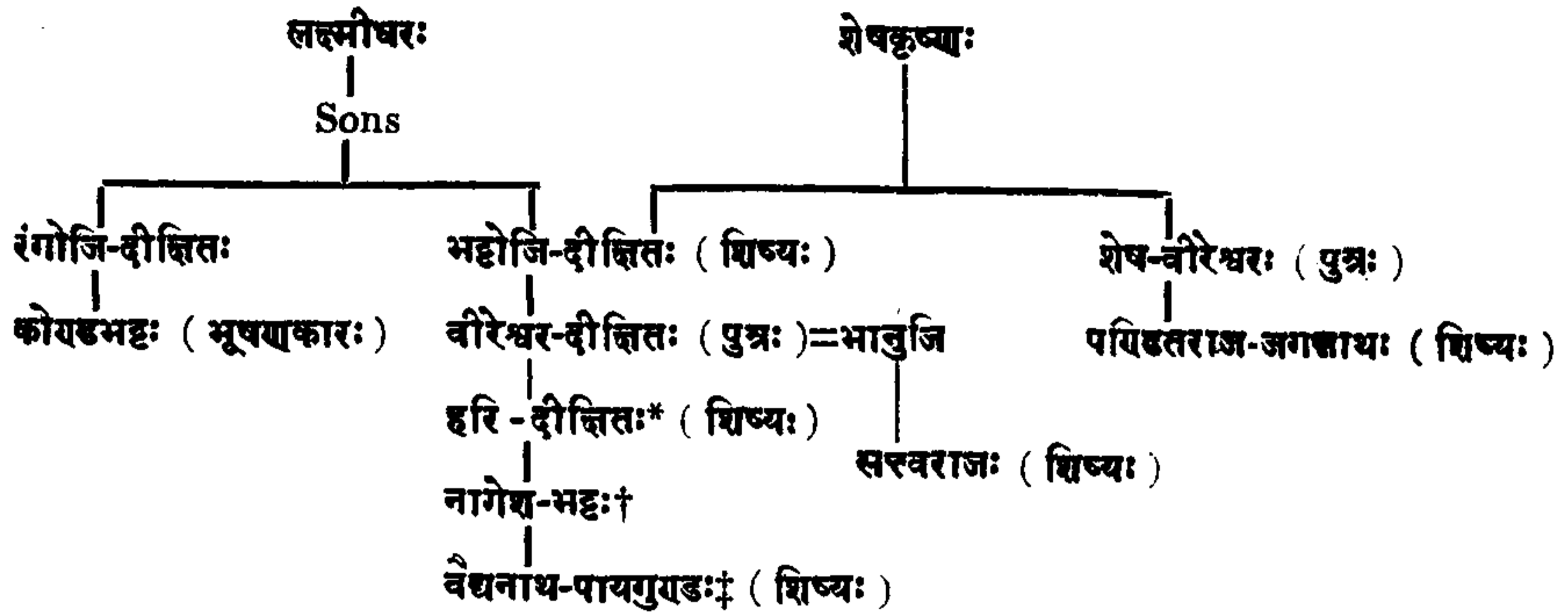
13 श्यामं यज्ञोपवीतं, etc., p. 703, NSP. ed., 5th ed.

14 अथ सकल - लोक - विस्तार - विस्तारित-
महोपकार-परंपराधीन-मानसेन, प्रतिदिनमुद्यदन-
वद्य - गद्य - पद्याद्यनेक - विद्या - विद्योत्तितान्तःकरणैः
कविभिरुपास्यमानेन, कृतयुगीकृत-कलि-कालेन,

of the work *Jagadabharana* may be taken to refer to Dara Shikoh as some MSS. show, Jagannatha Panditaraja may be supposed to have continued to enjoy the patronage of the Mughal Raj till the murder of the eldest son of Shahjahan. Therefore, our poet appears to have enjoyed the patronage of two Mughal emperors and one Mughal prince. It is only likely that Jagannatha was born in the second half of the sixteenth century and continued to contribute to Sanskrit literature as a court-poet of Delhi till the murder of the unfortunate Mughal prince Dara Shikoh. (1659 A. D.). Subsequently to his leaving the royal court he resided at Muttra and compiled the *Bhamini-vilasa* and necessarily the *Rasa-gangadhara*, if the word *Kāvya* in V.6 of this work really refers to the *Bhamini-vilasa* as Nagesha says it does.

Other evidences also help the determination of the date of Jagannatha Panditaraja. Jagannatha was connected with the celebrated school of grammarians headed by Bhattoji Dikshita. His exact relationship is best seen in the following table :—

कुमति-तृण - जाल - समाच्छादित - वेद - वन - मार्ग-
विलोकनाय समुदीपित-सुतर्क-दहन-ज्वाला-ज्वालेन,
मूर्तिमतेव नन्वावासक-खान-मनःप्रसादेन, द्विज-
कुल-सेवा-हेवाकि-वाङ्-मनः-कायेन, सधुर - कुल-
समुद्रेन्दुना राय-सुकुन्देनादिष्टेन, सार्वभौम-श्री-
शाहजहाँ-प्रसादाधिगत - पण्डितराज - पदवी - विरा-
जितेन, सैलंग-कुलावसंसेन, पंडित-जगन्नाथेनासक-
विलासाख्येयमाख्यायिका निरमीयत। -Introductory part of the *Asaf-vilasa*. The word *विहीनकृम* in V. 32 of the *Shanta-vilasa* (Part IV. of the *Bhamini-vilasa*), most probably refers to Shahjahan.



In the *Kula-prabandha* composed in the seventeenth century, which is now included in the *Vamsha-vithi* of the *Sâhitya-vaibhava* of Bhatta Mathuranatha Shastrin (Bhatta Garden, Presidency Road, Jaipur, Rajputana), it is stated that one Narayana who was a student of Jagannatha Panditaraja succumbed to death early in life in the seventeenth century.¹⁵ This also helps the exact determination of the date of Jagannatha Panditaraja irrespective of the above evidences.

Again, the *Subhâshita-hârâvali* of Hari Kavi preserves a verse of Jagannatha Panditaraja in which he praises one Gangadhara.¹⁶ Nagesha Bhatta refers to Gangadhara as his Guru in his

* There is a tradition that H. D. challenged Jagannatha Panditaraja in a debate in which our poet first defeated his opponent but later on was himself defeated.

† Nagesha Bhatta flourished towards the end of the seventeenth century and therefore, the date of Jagannatha Panditaraja who flourished two generations earlier must be about fifty years earlier still.

‡ For the date of Vaidyanatha, see Introduction to my edition of the *Kala-madhavalakshmi*, Vol. I.

15 लब्धा विद्या निखिलाः पण्डितराजाजगन्ना-
थात् ।
नारायणास्तु दैवादल्पायुः स्वःपुरीमगमत् ॥

16 वितण्डा-हेत्वाद्यै रतिवितत-वाक्यैरपि नृभि-
र्न जेयोऽसौ विद्वज्जन-सदसि गंगाधर-बुधः ॥

The *Lakshmi-lahari* of Jagannatha seems to refer to the same poet by means of pun on गंगाधर in V. 3—*सुरास्तं गायन्ति स्फुरित-तनु-गंगाधर-मुक्ताः ॥*

commentary on the *Rasa-gangadhara*.¹⁷ It may be that these two Gangadharas were identical in which case Gangadhara must have taught Nagesha in his old age.

It may further be added that the commentary of Nagesha Bhatta on *Rasa-gangadhara* was composed by the beginning of the eighteenth century. Jagannatha himself severely criticized Appaya Dikshita as a slavish imitator of earlier rhetoricians. Appaya was probably alive up till the end of the first quarter of the seventeenth century and was, in any case, a senior contemporary of Jagannatha. Haribhaskara, whose *Vritta-ratnâkara-tikâ*¹⁸ was composed in 1676 A. D., includes in his *Padyâmrita-tarangini* two verses of Jagannatha. The *Padyamrita-tarangini* is dated at 1674 A. D.¹⁹ and was composed only fifteen years after the murder of Dara Shikoh.

The *Padya-veni* of Venidatta also cites a verse of Jagannatha. Venidatta wrote his *Pancha-tattva-prakâshikâ* in 1644 A. D. It is only likely that the *Padya-veni* was composed a few years earlier than the *Padyamrita-tarangini*.

From the above evidences we may

17 नत्वा गंगाधरं मर्म-प्रकाशं तनुते गुरुम् ;
the opening line of the commentary.

18 Bhandarkar, Reports, 1877—91, p. lxii and 1883-85, p. 60.

19 See p. 72 of my edition of the *Padyamrita-tarangini*.

come to the conclusion that the period of Jagannatha's literary activities con-

tinued from the beginning of the seventeenth century up to about 1660 A. D.

(To be concluded)

NOTES AND COMMENTS

TO OUR READERS

The *Teachings* this month discuss some spiritual problems that every aspirant or religious preacher has to face in everyday life. . . . Swami Turiyanandaji summarizes the messages of the Gita on *Action and Inaction*. . . . The Editor finds the solution of the Indian impasse in a greater emphasis on *Cultural Integrity* rather than *Political Nationality*. . . . In *Brotherhood in Islam and Hinduism* one gets a warm touch of the universalism that inspires Dr. M. Hafiz Syed. . . . From the *Letter* of Sister Nivedita who calls herself Khooki or the little daughter, one gets a glimpse of the deep, spiritual fervour that often expresses itself through a personal relationship. . . . Swami Jagadiswarananda finds in the *Rishi* and not in the *Superman* or the *Comrade* the true ideal for the Indian youths. . . . A few months ago Swami Pavitrananda presented a life-sketch of Swami Saradananda. This time he appears with a short life of *Swami Brahmananda* who was the first President of the Ramakrishna Math and Mission. . . . To Dr. N. V. Banerjee we are indebted for a timely reference to *Swami Vivekananda's Vision of Things to Come*. . . . *An Artist and a monk in the Himalayas* had a charming talk, which is published with the artist's approval. . . . Dr. Jatindra Bimal Chaudhuri's scholarly study of the life and works of *Jagannatha Panditaraja, Court-poet of Shahjahan* will be published in two consecutive issues.

SANSKRIT IS IMMORTAL

In the *Human Affairs* of June 1942, Mr. A. S. Panchapakesa Ayyar, M.A., I.C.S., F.R.S.L., Bar-at-Law, holds that 'Sanskrit is not dead—can never die'. He notes that 'owing to political preoccupations, racial animosities, and communal feelings, its place in a scheme of liberal education is being questioned'. But 'by abandoning it, an Indian is abandoning one of his precious possessions, and forfeiting one claim to the world's respect. But, this temporary and misguided opposition, this momentary withholding of popular support, will not kill it or even scotch it. By its intrinsic greatness, Sanskrit is free from the need for public recognition and popularity as an elephant in a procession is free from the need of many people to follow it.'

We fully share in the pride that the writer feels for this unique language, which treasures the culture of a nation that was at the vanguard of civilization for millenniums. But culture requires nurture and nourishment. We cannot rest contented with a mere assumed bright future for Sanskrit. It is the present that matters most. And all who care for Sanskrit must do their utmost to regain for it—its proper position here and now.

A PROBLEM FOR THE PSYCHO-ANALYSTS

In a recent B. B. C. talk Prof. C. E. M. Joad deplors that 'our world has been growing to maturity a genera-

tion without a creed or a code', which, he thinks, 'is a novel phenomenon'. 'Every generation of men that in any age has ever lived has had something to believe in, something to worship. We can only suppose that this has been so because to worship and to believe is a universal human need.' It would seem, therefore, that the present generation 'lacks an attribute that has belonged to all its predecessors; the need exists in us, but is repressed. Or, if we like to adopt the current jargon, we may say that it is active in the unconscious, and psycho-analysts, who make so much play with the repressed sexual needs of the Victorians, might pay a little more attention to the repressed religious needs of the moderns.'

YOUTHS WHO BELIEVE

But Prof. Joad is no pessimist, and in contemporary England, at least, he reads the signs of better days ahead. In the same talk he asserts, 'Premonitory stirrings of the spirit are already perceptible in this country. As usual they manifest themselves first among the young. . . . A few years ago economics was the order of the day and Marxism the centre of interest. . . . Now the questions are different. Did God will this war? If so, can He be good? . . . In these and similar questions the new-founded ethical interests of the generation now reaching maturity find expression.' Can any Indian professor of note enlighten us on the psychological change brought over the minds of the Indian youths? Europe leads even in the thought world. When the War makes Europe think more in terms of ultimate realities, one would expect the Indian youths to trim their sails to this changing breath of Europe. But, perhaps, the generalization fails here, since the

War has not stirred India as deeply as Europe. It will, therefore, be no wonder to find our youths running after the isms that Europe hugged in its bosom a few years ago.

THE PROBLEM OF EVIL

Prof. Joad's analysis casts a ray of hope on the hearts of all religious people. But the buoyant optimism of Europe which believed in a naive theory of evolution that seemed to be constantly ushering in better days, receives a rude shock at the professor's hand. He marks the contrast between the two attitudes—old and new—towards evil, and seems to base his hope for the re-entry of religion on this changed evaluation of evil. 'My generation was brought up', writes he, 'to think of evil as a by-product of circumstance; of poverty for example, or of psychological maltreatment and mis-education in childhood. It followed that evil was something that could be cured by social or political action. . . . I think the war has made it impossible for people any longer to take this facile view of evil. . . . It looks like the expression of something fundamental arising in man, perhaps, in the universe. . . . Is it not, indeed, merely the doctrine of original sin. . . ?' Christians will easily say 'Yea' to the last question. But if evil is something fundamental, original, and universal, how can it ever be removed even by a moral rearmament or re-entry of religion? Under the circumstances religion can only vouchsafe a temporary solace to the sorrow-stricken; it cannot remove evil for ever or from everywhere. Philosophers are bound to be led into such a *cul-de-sac* so long as they fight shy of the Indian theory of *Mâyâ*, which refuses to recognize evil as an ultimate category.

UNTOUCHABILITY IS NOT A MERE HINDU PROBLEM

Dr. H. C. Mukherjee, M.A., Ph.D., M.L.A., is always noted for his sound and impartial views on social questions, and when a non-Hindu like him speaks about untouchability he should have our willing ears. From what he writes in the *Forward* of 20 June 1942, it would appear that untouchability is not a problem for the Hindus alone. It affects and afflicts all the communities of India. 'I had of course all along been aware', writes he, 'that Hinduism had untouchability. I also knew that it is found in certain parts of India among our Muslim brethren. I was very deeply grieved to find the same curse in our (Christian) community not only in Southern India where it had existed for a long time but also in Western India.' Instead, therefore, of laying all the blames on the Hindus, there should be a concerted action among all the communities to remove this heinous social evil under which we are all suffering. But unfortunately, critics see the moles in others' eyes and miss the moles in theirs.

ARE THE MUSSULMANS NATURALLY EXCLUSIVE?

The Indian Social Reformer of 27 June writes: 'Experience, the latest being the exchange of populations between Turkey and Greece, shows that Christians and Muslims cannot unite in a single State. Palestine shows that Jews and Muslims cannot do it either. Even Shias and Sunnis cannot unite to form one State. Parsis, of course, found it impossible centuries ago. It is the fundamental tolerance of the Hindu people that has made it possible for all these religions to live in neighbourly relations in this country. Indian unity must embrace all com-

munities—the smallest as well as the largest. . . . We must recapture this ideal and work for it aggressively, if need be, against all lesser unities. Indian unity will include all these, Hindu-Muslim unity among them.'

That Hinduism is a strong binding force, and that it has gone a great way in smoothing down the angularities of other irreconcilable elements in India, can never be doubted. But what is not quite apparent to the outside world is whether the other religions, and especially Mohammedanism, are really so exclusive in their thoughts and actions. The question is important and deserves scientific investigation; for on its answer depends the attitude of the religions towards one another.

NATIONAL EDUCATION

Mr. T. N. Siqueira writes in *The New Review* of July: 'The teaching of Western literature and science through a Western medium to Eastern boys and girls living in Eastern surroundings and steeped in Eastern customs has been to leave the core untouched and change the outer . . . , or in many cases to hollow out the kernel and leave the empty shell.' To remedy this unnatural state of things 'our whole society must become conscious of itself, not dependent, timid, second-handish. . . . Hence the new order in India should, I think, be a return to the oldest order of all—a right human and Indian education based on our history, language, philosophy, art, as integrating our common humanity. It is useless to seek superficial and accidental improvements when the essential aim of education has been forgotten—the "forming" of men.' We wonder what the Indian communalists, who see nothing good in Indian culture as such and want their co-religionists to be trained for a new theological State, will say to such a

proposal; for it stands diametrically opposed to all schemes of denationalization advertised under the high-sounding names of Pan-Islamism and Pakistan!

ALL'S RIGHT WITH THE WORLD

It is a robust optimism based on an unassailable metaphysical outlook, characteristic of the East, that prompts *The Vedanta Kesari* of July to assert: 'All is right with the world; but all not right with us. On the question of evil the East and the West differ widely. The West has taken a wrong start: It has forgotten the Self and has thrown the blame of evil on the world, preserving its "good" God high up in a heavenly tabernacle. But the East is congenitally introvertive. It points the finger to itself and says, "The evil is in me; but the good also is in me. The Self is my friend and foe. Hence by the affirmation of the good Self in me, I have to redeem myself." To this end, the East has built the sanctum for the divinity not in the starry heavens but in the very centre of life, in the heart from where it would radiate light into the corners of life. Evil there is; but the predominance of good over evil is a greater reality to the Indian.' Taking a wrong start the West is faced at every turn with the insoluble riddle: 'If God is the author of nature, is He the author of evil also?' 'The West has to come to its own, to the Self, before a right start can be made.'

THE INDIAN UNION

In an article under the above caption contributed by the late Rai Bahadur Ramaprasad Chanda to *The Modern Review*, the question is raised, 'Why did they (the Marathas), while imposing on

the Mughal emperor the *de facto* position of a tributary, themselves accept the *de jure* position of subjects?' And the article goes on: 'The simple answer to this question is, the Marathas did so out of regard for the high prestige of the occupant of the Mughal imperial throne. The great Mughal emperors, by conquering the whole sub-continent of India, not only greatly expanded their heritage, but fulfilled a supreme political necessity. Within the vast area of India. . . there are no lofty mountains like the Alps and the Pyrenese that may serve as natural boundaries of independent kingdoms.

. . . The geography of India teaches the political lesson that the only means of securing internal peace and safety from aggression by external enemies in a country like India is the establishment of an empire or a political union embracing the whole country. . . . This work . . . that must have been welcomed by all classes of people . . . proceeded uninterruptedly for a century and a half and inspired the people with a faith in the prestige of the house of Timur that long survived the collapse of the military power. . . . It was this faith in the Mughal empire, not as an ordinary empire based on force, but as an union of free States that induced the Marathas, while imposing humiliating terms on the emperor, to humiliate themselves by accepting the position of vassals of the empire in the moment of their triumph. The East India Company followed the same course. . . . Consciously these powers did so out of regard for the house of Timur; but unconsciously they followed the direction of the geography and the history of India.'

REVIEWS AND NOTICES

POEMS. BY RABINDRANATH TAGORE. *Visva-Bharati*, 2, College Square, Calcutta. Pp. 216. Price Rs. 2-8.

This collection includes 122 poems rendered into English from original Bengali. Of these 113 are by the late poet himself, the remaining nine are translations by Dr. Amiya Chakraverty, the poet's secretary and close associate for many years. The poems are new in the sense that they were not published before for the larger public. The arrangement is chronological. The four sections correspond to the four major divisions of the poet's writings. In the appended notes we find references to the nature of each piece in the original—poem or free verse or song—and the name of the Bengali book from which each is taken. So here is a relatively wide variety ranging from Tagore's earliest period of composition down to the very latest when he was bedridden and waiting for the end. We are sure, the book will be a great boon to all English-knowing non-Bengali admirers of Tagore's poetry in all countries of the world.

It is needless to point out the surpassing beauty and excellence of the poems which the poet himself chose to reinterpret in a foreign medium. They are poetry of the highest order in free verse form, Messrs Gerald Buller and Company notwithstanding. There is something Whitmanesque or even Audenesque here and there in the stage-setting, but, throughout, the rhythm, the cadence, the accents, the sentiments are entirely Tagore all by himself. The poet with his love of Nature, his mystic longings for the Infinite, his varied moods with all their wave-like rise and fall, passes before us in these pages. His fervent prayer-poems for his Motherland and his castigation of the war-craze have great significance for the critical times we are passing through. Everything is grand, noble, dignified. Poetry that is born of inner urge knows no limitation in form. But they are not mere exercises in translation. They are a new creation altogether. It is the magic of transformation with an added touch here of colour or a veil of shadow there, as his unerring intuition guided him, that holds us in thrall, and

they are in a riper form in the same tradition of his *Song Offerings* that first made his reputation in the West. It is really marvellous how he succeeds in striking the right note in a foreign medium even in handling poems that are highly complicated in their movement and terse in their expressions in the original in books like *Patraput*, *Shyamali*, *Vithika*, or *Punascha*. Though without that infinite suggestibility inherent in the poet's own tongue, some of these are even more direct and expressive in this foreign garb than in their own. Tagore himself admitted that this was so in the course of a conversation. Specialists will agree that these renderings in their own kind are a distinct contribution of value to the English language.

D. M.

CHRISTIAN MISSIONS—THEIR PLACE IN INDIA. BY M. K. GANDHI. *Published by Messrs. Navajivan Press, Ahmedabad.* Pp. 311. Price Rs. 2.

'Religion and religion alone is the life of India, and when that goes India will die, in spite of politics, in spite of social reforms, in spite of Kuvera's wealth poured upon the head of every one of her children'—declared Swami Vivekananda. Indeed, in spite of all the criticisms afloat against Mahatmaji's manœuvring of politics and religion *en masse* it is indicative of his clear vision that his politics is not divorced from religion. His firm footing in non-violence naturally consummating in love is a living example of Christianity in practice. To him 'Religion is one, and it has several branches which are equal. . . . He (God) may reveal Himself in a thousand ways and a thousand times.' He convinces that this treatise is no attempt to criticize the Christian Missionaries but an humble effort to explain the difficulties with regard to them. Naturally, the value of the book has been heightened by its unprejudiced authorship; and one can get very reasonable and impartial opinions herein.

Starting with his first acquaintances with religion and contact with Christianity, Mahatmaji drifts on to emphasizing the need of toleration—nay, 'not mutual toleration,

but equal respect',—which is the essence of all true religion and which prepares the background for the theme of the book. 'A friendly study of the world's religions is a sacred duty. But no propaganda can be allowed which reviles other religions; for that would be negation of toleration.'

But, as ill luck would have it, Mahatmaji, from his intimate touch with the Christian Missionaries and their activities, has been deeply disappointed in this respect. From the impression gathered by Mahatmaji through the conversations and correspondences that he had with the latter, one gets a glimpse of the spirit of these Missionaries in India: 'Their object is to add more members to their fold. . . . They are established with the view of weaning Indians from their ancestral faith.' 'I miss receptiveness, humility, willingness on your part to identify yourselves with the masses of India,' says Mahatmaji in one of his addresses to the Christian Missionaries. Conversions are made more with an appeal to material convenience than to the heart, and as such they have been functioning as an economic or socio-economic factor. The Missionaries have forgotten the words of their Master—'The letter killeth, the spirit giveth life. 'It is tragic to see that religion is dragged down to the low level of crude materialism to lure people, into which the most cherished sentiments of millions of human beings are trodden under foot,'—laments the Mahatma. Mahatmaji appeals to the Christian Missionaries to translate the life of spirit itself into acts of love for their neighbours, instead of wasting energy in proselytizing; and that is the essence of all the teachings of Jesus as Gandhiji himself announces: 'There is thus no truer or other evangelism than life. . . . I cannot preach Hinduism, I can but practise it.'

Nevertheless, the book is not exclusively a review of the Christian Missionaries. Necessarily, the activities of Indian religious movements creep in, and Mahatmaji's own views about religion come to light. He is not blind to the ruining forces working in the name of religion at home. Well does he remark, 'It is, therefore, much more profitable to turn the search-light inward and to discover our own defects. . . . He is no Sanâtani who is narrow and considers evil to be good if it has the sanction of antiquity and is to be found supported in any Sanskrit book. . . . So long as the poison of

untouchability remains in the Hindu body it will be liable to attacks from outside.' Even the Arya Samajists cannot escape Mahatmaji's notice: 'The Arya Samaj preacher is never so happy as when he is reviling other religions.' Gandhiji's view of religion is very broad-based and highly illuminating. Equality of all men, love for all, toleration of any blow however hard that might be, and the actualization of the teachings of scriptures are the gist of his philosophy. He, however, puts us into confusion when he remarks: 'Being necessarily limited by the bonds of flesh, we can attain perfection only after dissolution of the body.' But the Gita and the Upanishads speak otherwise: इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः and यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः। अथ मर्त्योऽमृतो भयत्यत्र ब्रह्म समश्नुते ॥

Christian Missionaries are working with two ends—religious and political—and Mahatmaji's discourses also have a twofold end in view. They are a delineation of politico-religious or socio-religious conditions of India described by the able and attractive pen of Mahatmaji in his masterly style with special reference to the Christian Missionaries, and thus command a respectful study by all who are interested in religious harmony and India's welfare.

ASSAMESE LITERATURE. BY BIRINCHI KUMAR BARUAH. EDITED BY SOPHIA WADIA. Published for the P. E. N. All-India Centre by the International Book House, Ltd., Ash Lane, Fort, Bombay. Pp. 102. Price Re. 1-8.

Prof. Baruah's booklet of about 100 pages is a simple and easy introduction to Assamese literature, old and new. The literature of the Assamese-speaking people is up till now little known and less esteemed outside its geographical limits, and it will be a revelation to many that old Assamese literature produced such monumental works as Madhava Kandali's translation of the *Râmâyana* (fourteenth century), Rama Sarasvati's version of the *Mahâbhârata*, and Bhattadeva's prose translation of the *Bhâgavata Purâna* and the Gita, besides the great devotional works of Shankaradeva and Madhavadeva, all in the sixteenth century. The Buranjis or chronicles written in Assamese are somewhat later, but remarkable as specimens of narrative prose. A noteworthy characteristic of old Assamese literature is that a great portion of

it consists of translations or adaptations from Sanskrit, and one of the tasks awaiting critical scholars is the sifting and analysis of the purely Assamese elements in the composition of these works with special reference to style, language, and vocabulary.

Compared with the systematic development of the literature of the early period, modern Assamese literature looks like a haphazard product, lacking in sustained effort and well-defined intellectual aims. No one will, however, deny that there are good things here and there, and efforts like Prof. Baruah's show that there are no grounds for pessimism. Unfortunately, the steady growth of Assamese literature depends to a large extent upon various factors for which the writers cannot always be held responsible.

Our thanks are due to the P. E. N. for the excellent get-up of the book.

K. K. HANDIQUI, M.A. (Oxon)

CONSTRUCTIVE PROGRAMME—SOME SUGGESTIONS. BY DR. RAJENDRA PRASAD. A DISCIPLINE FOR NON-VIOLENCE. BY RICHARD B. GREGG. PRACTICAL NON-VIOLENCE. BY MR. K. G. MASHRUWALLA. Published by Messrs Navajivan Press,

Ahmedabad. Pp. 34, 42, 53 ; and price 4 As., 6 As., and 6 As., respectively.

The first brochure is mainly an elaboration of the thirteenfold *Constructive Programme* by Mahatma Gandhi, though Dr. Rajendra Prasad has made it more comprehensive by adding his own views on organization, the Congress, Kisans, labour, and students. The suggestions are thought-provoking; but as is usual with such socio-political questions, they may not always be accepted without demur. The plans for establishing communal amity and economic equality by non-violence bespeak of the author's high idealism and sincerity of purpose. But as regards their immediate success, it is for the practical politician to decide. The book deserves wide circulation, coming as it does from an eminent leader of Indian life and thought.

The second and third are monographs on Mahatmaji's non-violence written by two of his ardent followers with forewords from Mahatmaji himself. Much dispute is already in the air about this principle, and these timely interpretations are, therefore, hoped to be of great value to the believer in non-violence in sustaining his faith and the honest unbeliever in resolving his doubts. The second will be of special value to the Westerners, since it is written in a manner attractive for them.

NEWS AND REPORTS

THE MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1941

The Advaita Ashrama at Mayavati was started by Swami Vivekananda in the heart of the Himalayas as early as the year 1899. It was meant to be a suitable centre for practising and disseminating the highest truth in life. As a side-activity of the Ashrama a regular Dispensary was opened in the year 1903 in fulfilment of the local needs. The Dispensary has slowly grown into a full-fledged Hospital with thirteen beds, an operation theatre fitted with the most up-to-date equipments, and a small clinical laboratory. The Hospital has proved itself a veritable boon for the poor and ignorant hill-people who come

here from a distance or even fifty or sixty miles for treatment. A short summary of the report of the Hospital for the year 1941 is given below.

The total number of patients treated during the year in the Indoor Department was 339, of which 264 were cured and discharged, 31 were relieved, 39 were discharged otherwise or left, 4 died and there was 1 patient remaining at the close of the year. In the Outdoor Department the total number of cases treated was 13,353, of which 11,072 were new and 2,281 were repeated cases.

STATEMENT OF DISEASES (Indoor included)

Cholera	1
Dysentery (Amœbic and Bacillary)	182

Diarrhoea	158	Injuries (Local and General) ...	284
Enteric Fever	30	Poisoning Case	4
Syphilis (Congenital and Acquired)	20	Diseases of the Respiratory System other than Pneumonia and Tuberculosis	1,128
Gonococcal Infection	37	Diseases of the Tooth and Gums ...	273
Influenza	221	Diseases of the Stomach	69
Kala-azar	18	Diseases of the Intestines	43
Leprosy	4	Diseases of the Liver	97
Malaria	934	Other diseases of the Digestive System	996
Measles	12		
Pneumonia	36	Total	11,411
Rheumatic Fever	79		
Gout and Rheumatism	589	Surgical Operations	88
Smallpox	1	Intramuscular and Subcutaneous Injections	1,241
Tuberculosis (Lungs)	36	Intravenous Injections	315
Other forms of Tuberculosis ...	9		
Pyrexia of uncertain origin and other Infective diseases ...	407		
Diseases due to Metazoan Parasites	308		
Tumours (Benign and Malignant)	15		
Diseases of the Nervous System	408		
Diseases of the Eye (including Cataract and Trachoma)	3,207		
Diseases of the Ear	222		
Diseases of the Nose	92		
Diseases of the Circulatory System	31		
Diseases of the Blood and Spleen	11		
Diseases of the Lymphatic Glands and Vessels	29		
Goitre	85		
Other diseases of the Ductless Glands	8		
Diabetes Mellitus	2		
Rickets	4		
Other diseases due to disorder and deficiency of Nutrition and Metabolism	17		
Diseases of the Male Generative System	59		
Diseases of the Female Generative System	35		
Diseases of Bone, Joints, Fasciæ and Bursæ	70		
Other diseases of the Areolar Tissue	11		
Ulcerative Inflammation	433		
Other diseases of Skin, Nails, etc.	632		
Diseases of the Kidney	16		
Stone in the Bladder	9		
Other diseases of the Urinary Organs	44		

RECEIPTS AND PAYMENTS

For the Year Ending 31st December 1941

Receipts

Opening Balance :

	Rs.	A.	P.	Rs.	A.	P.
Cash in hand ...	576	9	0			
Cash at Central Bank of India, Ltd. (S. B. A/c.) ...	6,400	1	5			
				6,976	10	5
Subscriptions and Donations	4,081	15	7			
Interest	4,271	11	0			
Miscellaneous Receipts ...	117	5	3			
Endowment Receipts ...	423	6	3			
Withdrawal of Fixed Deposit with B. P. C. Bank, Ltd. ...	2,500	0	0			
*Advance from Advaita Ashrama, Calcutta ...	9,620	13	10			
Total	27,991	14	4			

Payments

	Rs.	A.	P.
Establishment	191	14	9
Medical Staff	1,330	3	3
Medicines and Instruments ...	1,149	7	9
Equipment and Furniture ...	31	14	0
Beddings, Clothings and Laundry	203	1	0
Repairs to Buildings	143	9	0
General Expenses	287	12	0
Stationery, Printing and Postage	73	5	9
Miscellaneous Expenses	84	15	6

	Rs.	A.	P.
*Repayment of Advance from Advaita Ashrama, Calcutta	9,620	13	10
<i>Closing Balance :</i>			
Cash with Central Bank of India, Ltd. (S. B. A/c.)	7,519	4	5
Cash in hand (Rs. 5,000/- earmarked for purchasing G. P. Notes)	7,355	9	1
	14,874	13	6
Total	27,991	14	4

Examined and found correct.

N. C. CHAKRAVARTY & Co., R.A.,
Incorporated Accountants (London).
6th March, 1942.

Details of Investments

	Rs.	A.	P.
Martin & Co.'s H. A. L. Railway Debenture	1,000	0	0
Behar Bank Shares	500	0	0
Government Securities 4 p.c. Loan of 1960-70	1,498	5	2
Government Securities 3½ p.c. Loan of 1842-43	24,780	2	4
Government Securities 3½ p.c. Loan of 1865	74,859	18	5
Government Securities 3½ p.c. Loan of 1900-01	9,891	12	4
Government Securities 3½ p.c. Loan of 1842-43	473	3	11
Total	1,13,003	5	2

Details of Endowments

Sm. Chandi Devi Memorial Endowment for 1 Bed, by her husband Mr. Brijnandan Prasad, Moradabad	1,500	0	0
Ratnavelu Chettiar Memorial Endowment for 1 Bed, by his son Mr. Ratnasabhapathy Chettiar, Madras	1,500	0	0
Sm. Kali Dasi Devi Memorial Endowment for 1 Bed, by her husband Mr. Durga Charan Chatterjee, Benares	1,500	0	0
Sri Ramakrishna Centenary Memorial Endowment for 1 Bed, by a devotee	1,500	0	0

	Rs.	A.	P.
Swami Vivekananda Memorial Endowment for 1 Bed, by a devotee	1,500	0	0
The Maharaja Saheb of Morvi Endowment	1,10,000	0	0
Romain Rolland Endowment	1,200	6	3
Sm. Revati Devi Memorial Endowment for 2 Beds, by her son Mr. P. C. Bhargava, Lahore	3,000	0	0
Total	1,21,700	6	3

We cordially thank all our donors, who by their continued support have made it possible for us to carry on this humanitarian work in such an out-of-the-way place. Our thanks are specially due to Mr. P. K. Nair, Feroke, Malabar, for a donation of Rs. 380, Mrs. Banoo Ruthonjee, Hongkong, for Rs. 100, Ricardo Vivie, South America, for Rs. 254-11-7, Mr. P. C. Bhargava, Lahore, for a donation of Rs. 150 and the endowment of two beds with payment of Rs. 3,000.

Our thanks are also due to Messrs Calcutta Chemical Co., Ltd. (Calcutta); Bengal Chemical and Pharmaceutical Works Ltd. (Calcutta); Alembic Chemical Works Ltd. (Baroda); Bombay Surgical Co. (Bombay); Zandu Pharmaceutical Works Ltd. (Bombay); Indian Health Institute Laboratory (Calcutta); Union Drug Co., Ltd. (Calcutta); Bengal Enamel Works Ltd. (24-Perganas); Bengal Waterproof Works Ltd. (Calcutta); Cawnpore Woollen Mills Ltd. (Cawnpore); Britannia Biscuit Co., Ltd. (Calcutta); J. B. Mangharam & Co. (Sukkur); L. H. Sugar Mills Co., Ltd. (Pilibhit); Pestonjee P. Pocha and Sons (Poona), for supplying us with their preparations and produces free.

And we hope we shall receive from them such support and help even in future. Due to the effect of the war our hospital is passing through a great crisis. But we hope that through the help and support of our friends and sympathizers and the grace of God we shall be able to tide over all difficulties.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI PAVITRANANDA,
President, Advaita Ashrama,
P. O. Mayavati, Dt. Almora, U. P.