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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

TEACHINGS OF SRI RAMAKRISHNA

By M.

Ego alone the cause of bondage—Mâyâ creates Upâdhis—Seven planes of the mind—Indescribability of the highest plane—The wicked ego—The servant ego—The ego of a devotee—The paths of devotion and knowledge compared—Premâ Bhakti—Purity of heart—God's grace.

Thursday, December 14, 1882. (*Continued*).

Vijay : ‘Sir, why are we bound like this? Why don't we see God?’

Master : ‘The egotism of the embodied creature alone is Maya. This egotism has covered everything like a veil. “All troubles come to an end when the ego dies.” If by the grace of God a man but once realizes that he is not the doer, then he at once becomes a Jivanmukta. Though living in the body, he is liberated. He has nothing else to fear.

‘This illusion of ego is like a cloud. The sun can't be seen on account of a thin patch of cloud; when that disappears the sun appears. If by the grace of the Guru one's egotism vanishes, then one sees God.

‘Râma, who was the direct embodi-

ment of God, was only two and a half cubits away, but Lakshmana couldn't see him because Sitâ stood between them. Lakshmana may be compared to the Jiva, and Sita to Maya. Man can't see God on account of this barrier of Maya. Just look: I am creating a barrier in front of my face with this towel. Now you can't see me. But I am so near. Likewise, God is the nearest of all, but we can't see Him on account of this covering of Maya.

‘The Jiva is nothing but the embodiment of Sachchidânanda. But as Maya, or egotism has created various Upadhis, limitations, he has forgotten his real Self.

‘Each Upadhi changes man's nature. If he wears a fine black-bordered cloth, you will at once find him humming Nidhu Babu's amorous tunes. Then

playing cards and walking-stick follow. If even a sickly man puts on high boots, he begins to whistle and climb the stairs like an Englishman jumping from one step to another. If a man but holds a pen in his hand, he scribbles on anything he can get hold of—such is the power of the pen.

‘Money is also a great Upadhi. The possession of money makes such a difference in a man! He is no longer the same person. A Brahmin used to frequent the temple garden. Outwardly he was very modest. One day I went to Konnagar with Hriday. No sooner did we get off the boat than we noticed the Brahmin seated on the bank of the Ganges. We thought he had been enjoying the fresh air. Looking at us, he said, “Hello there! How do you do?” I marked his tone and said to Hriday, “The man must have got some money; that’s why he talks like that.” Hriday laughed.

‘A frog had one rupee, which he kept in his hole. One day an elephant passed over the hole, and the frog, coming out in a fit of anger, raised his foot as if to kick the elephant, and said, “How dare you walk over my head?” Such is the pride that money begets!

‘Egotism may disappear after the attainment of knowledge. On attaining it one goes into Samâdhi, and the ego disappears. But it is very difficult to obtain such knowledge.

‘It is said in the scriptures that a man experiences Samadhi when his mind ascends to the seventh plane. Egotism can disappear only when one goes into Samadhi. Where does the mind of a man ordinarily dwell? In the first three planes. These are in the organs of evacuation and generation, and in the navel. Then the mind is immersed only in worldliness, attached to lust

and greed. A man sees the light of God when his mind dwells in the plane of the heart. He sees the light and exclaims, “Ah! What is this? What is this?” The next plane is in the throat. When the mind dwells there he likes to hear and talk only of God. When the mind ascends to the next plane, in the forehead, between the eyebrows, then he sees the form of Sachchidananda and desires to touch and embrace it. But he cannot. It is like the light in a lantern, which one can see, but cannot touch. One feels as if one has touched the light, but in reality one has not. When the mind gets to the seventh plane, then the ego vanishes completely and the man goes into Samadhi.’

Vijay : ‘What does a man see when he attains the knowledge of Brahman after reaching the seventh plane?’

Master : ‘What happens when the mind reaches the seventh plane cannot be described.

‘Once a boat goes into the “black waters” of the ocean, it doesn’t return. Nobody knows what happens to the boat then. Therefore the boat can’t give us any information about the ocean.

‘Once a salt-doll went to measure the ocean’s depth. No sooner did it enter the water than it melted. Now, who could tell how deep the ocean was? That which could tell about it had melted. Reaching the seventh plane, the mind is annihilated; man goes into Samadhi. What he feels then can’t be described in words.

‘The “I” that makes one a worldly person and attaches one to lust and greed is the “wicked I”. The intervention of this ego creates the otherness between the Jiva and Atman. Water appears to be divided into two parts if one puts a stick across it. But in reality there is one water. It appears

as two on account of the stick. This "I" is verily the stick. Remove the stick and there remains only one water as before.

'Now, what is this "wicked I"? It is the ego that says, "What! Don't they know me? I have so much money! Who is wealthier than I?" If a thief robs such a man of only ten rupees, first of all he wrings the money out of the thief, then he gives him a good beating. But the matter doesn't end there. The thief is handed over to the police and is eventually sent to jail. The "wicked I" says, "What! The rogue ought to know better. To rob me of ten rupees! What audacity!"'

Vijay : 'If without destroying the "I" a man cannot get rid of attachment to the world and consequently cannot experience Samadhi, then it would be wise for him to follow the path of Brahmajnâna to attain Samadhi. If the "I" persists in the path of devotion, then one should rather choose the path of knowledge.'

Master : 'It is true that one or two can get rid of the "I" through Samadhi; but these are very rare cases. You may indulge in thousands of reasonings, but still the "I" comes back. You may cut the pipal tree to the very ground to-day, but you will notice a sprout springing up to-morrow. Therefore if this "I" must remain, let the rascal remain as the "servant I". As long as you live, you should say, "O God, Thou art the Master and I am Thy servant." The "I" that feels, "I am the servant of God, I am His devotee", doesn't injure one. Sweet things cause acidity of the stomach, undoubtedly, but there is an exception in the case of sugar candy.

'The path of knowledge is extremely difficult. One cannot obtain knowledge unless one gets rid of the feeling that

one is the body. In this Kaliyuga the life of man is centred in food. He can't get rid of the feeling that he is the body and ego. Therefore the path of devotion is prescribed for this cycle. This is an easy path. You will attain to God if you sing His name and glories and pray to Him with a yearning heart. There isn't the least doubt about it.

'When one draws a line on the surface of water, instead of placing a stick across it, it looks as if the line divides the water in two parts; but the line lasts only for a few seconds. The "servant I", the "devotee I", the "child I", are merely the line of an ego.'

Vijay (to the Master) : 'Sir, you ask us to renounce the "wicked I". Is there any harm in the "servant I"?''

Master : 'The feeling of the "servant I"—that is, "I am the servant of God, I am the devotee of God"—doesn't injure one. On the contrary, it helps one to realize God.'

Vijay : 'Well, sir, what becomes of the lust, anger, and other passions of one who keeps the "servant I"?''

Master : 'If a man truly feels like that, then he has only the semblance of lust, anger, and the like. If, after the attainment of God, he looks on himself as the servant or the devotee of God then he can't injure anybody. By touching the philosopher's stone the sword is turned into gold. It keeps the appearance of a sword but cannot do violence to anyone.

'When the branch of a cocoanut tree dries up and drops to the ground, it leaves only a mark on the trunk indicating that once upon a time there was a branch at that place. In like manner, he who has attained to God keeps only an appearance of ego. In him there remains only a semblance of anger and lust. He becomes like a child. A

child has no attachment to the three qualities, Sattva, Rajas, and Tamas. He becomes as quickly detached from a thing as he becomes attached to it. You can cajole a cloth worth five rupees out of him with a doll worth half a penny, though first the child may say with great determination, "No, I won't give it to you. My daddy bought it for me." Again, all persons are the same to a child. He doesn't have any feeling of high and low towards men. Therefore, he doesn't discriminate about caste. If his mother tells him that a particular man should be looked upon as an elder brother, the child will eat from the same plate with him, though the latter may belong to the low caste of a blacksmith. The child doesn't know hate, nor does he discriminate between the holy and the unholy.

'Some, even after attaining Samadhi, retain the "servant ego" or the "devotee ego". The Bhakta has indeed this egotism: "O God, Thou art the Lord and I am Thy servant; I am Thy devotee." He feels thus even after the realization of God. His "I" is not completely effaced. Again, through the constant cultivation of this consciousness, one ultimately attains to God. This is called Bhakti-yoga.

'One attains the knowledge of Brahman by following the path of devotion. God is all-powerful. He may give His devotee Brahmajnana also, if He so wills. But the devotee generally doesn't seek the knowledge of the Absolute. He would rather have the consciousness that God is the Master and he the servant, or that God is the Divine Mother and he the child.'

Vijay: 'But those who discriminate according to the Vedanta philosophy also realize God in the end, don't they?'

Master: 'Yes, one may reach God by following the path of discrimination

too. This is called Jnâna-yoga. But this path is extremely difficult. I have told you already of the seven planes of consciousness. On reaching the seventh plane the mind goes into Samadhi. If man has the firm knowledge that Brahman alone is real and the world illusory, then his mind merges into the bliss of Samadhi. But in this Kaliyuga the life of a man depends on food. How can he have the consciousness that Brahman alone is real and the world illusory? In this Kaliyuga it is difficult to have the feeling, "I am not the body, I am not the mind, I am not the twenty-four cosmic principles; I am beyond pleasure and pain, I am above disease and grief, old age and death." However you may reason and argue, the feeling that the body is the soul will somehow crop up from an unexpected quarter. You may cut a pipal tree to the ground and think it is dead to its very root, but the next morning you will find a new sprout shooting up from the dead stump. The identification with the body does not leave one; therefore the path of devotion is best for the people of the Kaliyuga. It is easy.

'Further, "I don't want to become sugar; I want to eat it." I never feel like saying, "I am Brahman." I say, "Thou art my Lord and I am Thy servant." It is better to make the mind race between the fifth and sixth planes, like a boat racing between two points. I don't want to go beyond the sixth plane and keep my mind a long time in the seventh plane. My desire is to sing the name and glories of God. It is very good to look on God as the Master and oneself as His servant. Further, you see, people speak of the waves as belonging to the Ganges; but no one says that the Ganges belongs to the waves. The feeling, "I am He", is not wholesome. A man who enter-

tains such an idea, while looking on his body as the Self, causes himself great harm. He can't go forward in spiritual life; he drags himself down. He deceives himself as well as others. He can't understand his own state of mind.

'But it isn't *any* kind of Bhakti that enables one to realize God. One can't realize God without Prema Bhakti¹. Another name for Prema Bhakti is Râgâ Bhakti². God cannot be realized without love and attachment. Unless one's love is directed to God, one cannot realize Him.

'There is another kind of Bhakti, known as Vaidhi Bhakti³, according to which one must repeat the name of God a fixed number of times, fast, make pilgrimages, worship God with so many offerings, make so many sacrifices, and so on and so forth. By continuing such practices for a long time one acquires Raga Bhakti. God cannot be realized until one has Raga Bhakti. One must love God. In order to realize God one must be completely free from worldliness and direct all of one's mind to Him.

'But some acquire Raga Bhakti directly. It is innate in them. They have it from their childhood. Even at an early age they weep for God. An instance of such Bhakti is to be found in Prahlâda. Vaidhi Bhakti is like the movement of a fan in order to create a breeze. One needs the fan to make the breeze. Similarly, one practises Japa, austerity, and fasting in order to acquire love for God. But the fan is set aside when the southern breeze blows of itself. Such actions as Japa and austerity drop off when one feels direct

¹ Ecstatic love for God.

² Supreme love which makes one attached to God only.

³ Devotion to God, hedged around by injunctions and ceremonies.

love and attachment for God. Who, indeed, will perform the ceremonials enjoined in the scriptures, when he is mad with love of God?

'Devotion to God may be said to be "green" as long as it doesn't grow into love for God; but it becomes "ripe" when it has grown into such love.

'A man with "green" Bhakti cannot assimilate spiritual talk and instruction; but one with "ripe" Bhakti can. The image that falls on a photographic plate covered with black film⁴ is retained. On the other hand, thousands of images may be reflected on a bare piece of glass, but not one of them is retained. As the object moves away, the glass becomes the same again. One cannot assimilate spiritual instruction unless one has already developed love for God.'

Vijay : 'Is Bhakti alone sufficient for the attainment of God, for His vision?'

Master : 'Yes, one can see God through Bhakti alone. But it must be "ripe" Bhakti, Prema Bhakti and Raga Bhakti. No sooner does one have that Bhakti than one loves God even as the mother loves the child, the child the mother, or the wife the husband.

'When one has such love and attachment for God, one doesn't feel the attraction of Maya for wife, children, relatives, and friends. One only retains compassion for them. To such a man the world appears a strange land, a place where he has merely to perform his duties. It is like a man's having his real home in the country, but coming to Calcutta for work. He has to rent a house in Calcutta for the sake of his duties. When one develops love of God, one completely gets rid of one's attachment to the world and worldly wisdom.

⁴ Silver nitrate.

'One cannot see God if one has even the slightest trace of worldly wisdom. Match-sticks, if damp, won't strike fire though you rub them a thousand times against the match-box. You only waste a heap of sticks. The mind soaked in worldliness is such a damp match-stick. Once Sri Râdha said to her friends that she saw Krishna everywhere—both within and without. The friends answered, "Why, we don't see Him at all. Are you delirious?" Radha said, "Friends, rub your eyes with the collyrium of divine love, and then you will see Him."

(To Vijay) 'It is said in a song of your Brâhmo Samâj :

O Lord, is it ever possible to know
Thee without love,
However much one may perform
worship and sacrifice?

'If the devotee but once feels for God this attachment and deep love, this mature devotion and attraction, then he sees God in both His aspects, with form and without form.'

Vijay : 'How can one see God?'

Master : 'One cannot see God without purity of heart. Through attachment to lust and greed the mind has become stained—covered with dirt, as it were. A magnet cannot attract a needle if the needle is covered with mud. Wash away the mud and it will be drawn to the magnet. Likewise, the dirt of the mind can be washed away with the tears of our eyes. This stain is removed if one sheds tears of repentance and says, "O God, I shall never again do such a thing. Thereupon, God, who is like the magnet, draws to Himself the mind, which is like the needle. Then the devotee goes into Samadhi and has the vision of God.'

'You may try thousands of times, but nothing can be achieved without God's grace. One cannot see God with-

out His grace. Is it an easy thing to receive the grace of God? One must altogether renounce egotism; one cannot see God as long as one feels, "I am the doer". Suppose, in a family, a man has taken charge of the store-room; then if someone asks the master, "Sir, will you yourself kindly give me something from the store-room?" the master says to him, "There is already someone in the store-room. What is there for me to do there?" God doesn't easily appear in the heart of a man who feels himself to be his own master. But God can be seen the moment His grace descends. He is the Sun of Knowledge. One ray alone of His has illumined the world with the light of wisdom. Therefore we are able to see one another and acquire varied knowledge. One can see God only if He turns His light towards His own face.

'The police sergeant goes his rounds in the dark of night with a lantern⁵ in his hand. No one sees his face; but with the help of that light, the sergeant sees everybody's face and others can see one another. If you want to see the sergeant, however, you must pray to him saying, "Sir, please turn the light on your own face. Let me see you." In the same way one must pray to God : "O Lord, be gracious and turn the light of knowledge on Thyself, that I may see Thy face."

'A house without light indicates poverty. Likewise one must light the lamp of knowledge in one's heart. As it is said in a song :

Lighting the lamp of knowledge in
the chamber of your heart,
Behold the face of the Mother,
Brahman's embodiment.'

As Vijay had brought medicine with

⁵ A reference to the lamp carried by the night-watchman, which has dark glass on three sides.

him, the Master asked a devotee to give him some water. He was indeed a fountain of infinite compassion. He had arranged for Vijay's boat-fare as

the latter was too poor to pay it. Vijay, Balaram, M., and the other devotees left for Calcutta in a country boat.

MYSTICISM AS A SOCIAL FORCE

BY THE EDITOR

The wise after reflecting in their hearts realized that the causes of the seen are embedded in the Unseen.—*Rigveda*, x. 129.

I

Mysticism is a much abused term. It is loosely used for hysterical outbursts, occultism, magic, and all sorts of supernatural communication that have gathered around them an atmosphere of blind belief, secrecy, and creepy sensation which repel the common-sense people. Yet, rightly considered, it is nothing but 'the expression of the innate tendency of the human spirit towards complete harmony with the transcendental order, whatever the theological formula under which that order is understood'. (E. Underhill). From the point of sociology Dr. R. K. Mukherji defines mysticism as 'the art of inner adjustment by which man apprehends the universe as a whole, instead of its particular parts'. But to understand mysticism properly, the word 'universe' must be taken in a very broad sense to include Transcendental Reality as well. In fact mysticism without any reference to Divine transcendence and immanence is quite meaningless. 'Etymologically considered,' writes Sir Radhakrishnan, 'the mystic is one who closes his eyes to all external things and keeps silent about the Divine mysteries into which he has been initiated. . . . Without a sense of awe in the presence of the unknown, religion would be a petty thing.' The same view is reciprocated

by Einstein who points out that 'the fairest thing we can experience is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not can no longer wonder, no longer feel amazement, is as good as dead, a snuffed out candle.'

Mysticism has primarily to deal with the individual, but by its very nature it has a social reference as well, which may be direct or indirect according to the type of mystic we have to deal with. In either case, society derives an infinite benefit from the very presence of these mystics, without whom life would lose much of its goodness and beauty, and would be a mere mechanical drab. By abandoning ourselves to a transcendental grace and will, and not confining ourselves to the mechanical adjustments of our daily life, we gain an influx of inspiration that through its mystic influence converts our environments to a Divine integral whole and imparts to social forms and behaviour a new meaning and a refined zest. Writes W. E. Hocking: 'It is seldom that our students of society appreciate that principle of alternation in the hygiene of the mind whereby a mystical discipline remains an essential condition of the vigour and value of realistic enterprise, even of scientific fertility.'

It will be seen from the foregoing that from the social point of view mysticism deserves a careful study. But it will not do to forget that with most mystics, if not with all, society, as we understand it, is only a thing to be transcended. It is not by a crass acceptance of the commonplace that transcendental values are realized, but it is by looking behind appearances, by rending asunder the veil of the particular, the evanescent, and the obvious that we come face to face with the universal, the permanent, and the supersensual. Mysticism, therefore, requires a study by itself if we are anxious to understand it fully. Pragmatic considerations should be kept strictly at arm's length if the mystics are to be induced to divulge their secrets. And yet by a strange paradox the world-negating world-views of these mystics result in social fulfilments. Their very refusal to be squeezed into lifeless social patterns and their ardent preoccupation with higher values and satisfactions urge the common man to look beyond his immediate environment; and their rapture and ecstatic joy spread a contagious eagerness for higher achievements among all around them. To quote Hocking again, 'We cannot forget that with the true mystic, wherever he is, the local disappears, and we are at home in what is universal. And with him also, the body, the physical world, the social order, far from being abandoned, seem lifted into a new level of meaning—their normal meaning, presumably, which we habitually surrender and allow to become hidden. We must recur, unflagging, to the great enterprise of discerning the true mystic.'

II

In the mystic contact with the Unknown two tendencies are at work: the

hankering soul lays itself progressively bare to the influence of the Infinite, and the Infinite in Its turn increases the momentum of Its attraction till the aspirant has to give up all effort and thought of personality and keep himself floating on the mystic current. 'If you proceed but one step towards God,' said Sri Ramakrishna, 'He comes forward ten more to meet you.' And the *Mundakopanishad* declares: 'By the very Self which the aspirant seeks, is the Self known. To him alone does the Self unfold Its real nature.'

From the social standpoint, this seeming passivity and reliance on transcendental help stand for an unshakable faith in the ultimate reality, goodness, and beauty, and orderliness of cosmic forces, which work best when freed from the limitations of egoism. Such an attitude also implies a belief that trust begets trust. By loving the universe as a whole we clear the way for a higher manifestation of the innate, noble, impulses of integration lying dormant in others. For we must remember that mysticism is only a manifestation in the individual life of a cosmic process ever at work, though invisibly.

The one and the only counsel of perfection that the Upanishads unanimously give for the generality of mankind, is that by renouncing one's petty personal considerations and merging one's self in the Supreme Self, can one have real enjoyment. But something more is implied in this imploration than mere individual self-abnegation—it reveals the very nature of things, the scheme underlying the whole world, sentient and insentient: everything tends to transcend all limitations to be more in tune with the Infinite. We may know this and help it in its cosmic fulfilment: the result will be one step better for ourselves and the society we live in.

Or we may elect to ignore it : the result will be clash and conflict at every turn.

But whether we know it or not this central Unity and Essence of things is not a passive factor. By Its push It makes the fire burn, the sun shine, and Indra, Vâyu, and Yama keep to their respective spheres. It rouses in our hearts the sense of the Deity, the hankering for the Divine More, a clinging to moral and aesthetic values, and a thirst for an all-comprehensive, all-consuming, all-forgetting love. There can be little doubt that this one principle of central attraction and impulsion is working through all, though the response is very various, nay, often seemingly quite contrary and inexplicable. Sri Krishna plays on His flute. The entralling melody reaches all. But only a few Gopis take courage in both hands to reach Him despite all impediments, while others either ignore it or take it for one of the millions of sounds heard daily. The sun shines equally on all the seed-beds, but how variously do the plants shoot out,—some charming and some fantastic to look at! Our capacities and our predispositions translate the same Divine energy into various modes of social behaviour and psychological reaction. And thus it sometimes goes by the name of love, philanthropy, mysticism, and all such embellishments of the human heart that add a charm to life; but oftener enough, it is distorted into selfishness, treachery, robbery, and all the anti-social criminal tendencies that 'hide the face of Truth' from us. The same light is broken into a variety of colours by the prism of our minds. But there is no mistaking the fact that it is the same light. Through right or wrong, knowingly or unknowingly we are evolving to the same Divinity from which we came. Some are following the shortest chord to the pole of this

globular universe, but others are taking the opposite and more circuitous route, only to meet the more fortunate ones at the same pole, though a little later. Thus it is that the same thing revealing itself in the mystic as universal Love, appears in ordinary men as passion, and in lower creatures as instincts for the preservation of the individuals and the species. The mystics visualize in all these diverse forms the Divine in disguise; but the political philosophers discover only a formidable will to power, and the psycho-analysts unravel mere vulgar sex complexes.

In Jiva and Brahman, in man and
God,
In ghosts and wraiths, and spirits
and so forth,
In Devas, beasts, birds, insects, and
in worms
This Love dwells in the hearts of
them all.
Say, who else is the highest God
of gods?
Say, who else moves all the
universe?
The mother dies for her young,
robber robs,—
Both are but the impulse of the
same Love!
Disease, bereavement, pinch of
poverty,
Dharma and its opposite Adharma,
The results of actions good and
bad,—all
Are but Its worship in manifold
modes!

All nature moves in response to a call from beyond, though nature's inertia too often impedes progress, and the way is littered with foiled hopes, frustrated endeavours, and shattered beliefs. The small successes, the irrepressible optimism, the tiny glittering faith keep us buoyed up and straight on the course, even when the dark fumes of failure oppress us, and our

spirits begin to sink. It is because of this higher dynamism impinging on our work-a-day life that resurgent youth, imbued with a high idealism, refuses to be shaped into stereotyped, lifeless, matter-of-fact patterns. It is because of this that decadent old age parts with a longing lingering look fixed on young hopefuls. Living we fight with decadence, and dying we triumph over defeat, because a reassuring light from beyond hardly allows the darkness of pessimism to settle permanently down on this beautiful earth.

The universe is in a flux, but it is not quite a bedlam. It is by an inner urge for expansion, a hankering for more and more, and a quest for greater love, higher freedom, and ampler knowledge, that the world as a whole goes on and on. It is true in more senses than one that expansion is life, while contraction is death. Real fulfilment lies in consciously attuning oneself to the cosmic music that delights in pouring itself out without reserve. It is a vain fantasy that deludes us either to squeeze ourselves into smaller and still smaller shells of selfishness or expand into the nothingness of misdirected self-aggrandizement. The little self is the cause of all troubles, which 'will be over when the ego dies'. For 'there is no real happiness in what is small; the Great, the Majestic, the Infinite is the real repository of bliss.'

III

Ordinary people cannot catch the ever-existent Divine Light in all Its resplendence. In the prisms of their hearts It breaks into a myriad of disintegrated colours. But the mystic catches It in all Its undiminished totality. The real contribution of mysticism, so far as society is concerned, lies in holding before all the truth of this world of benevolent, hidden influences,

—hidden not for deluding us, but because of our own egotism, which delights in weaving dreams and shrinking away from the blazing light of higher revelations. It is because of this inner drive consciously directed into fruitful channels by the spiritual leaders of society that human progress is ensured at every stage. Science analyses natural processes and systematizes sense experiences by referring them to higher generalizations. Metaphysics makes an intellectual comprehension of the cosmos as a whole. Art offers glimpses of the beauties in and around us. But it is mysticism that inspires us to identify ourselves with those processes, that infinitude, and those beauties. It is mysticism that instills into us a Divine dissatisfaction. And it is mysticism that allures us constantly to a better and higher life. The cosmic drive there ever is; but neither scientists, nor philosophers, nor politicians know how to accept it in its totality. In the absence of a proper self-surrender to and a mystic identification with goodness and beauty we make them serve only our human ends, and even then they are seldom allowed to transcend group interests. Evolution, as so far comprehended, is but a brute, blind force that is hardly moral or beneficial to humanity as a whole. It is mysticism that can make of this evolutionary process a really satisfactory instrument of human welfare.

The mystics are standing witnesses of the high destiny of mankind. In and through them human values are felt as Divine realities. Their suavity of temper, broad outlook, illimitable love, unswerving faith, and inwardness bring solace to troubled hearts and inspire an unquenchable thirst for higher values and more abiding satisfactions. Besides, as Saint Martin said, 'All mystics speak the same language and come from

the same country.' Mysticism accordingly leads to a universalism far above race and nationality. Not only does it thus transcend spatial boundaries but it goes beyond all temporal limitations as well. For mysticism deals with the individual not as he stands in relation to a particular culture but as he stands face to face with truths that are timeless. The mystics of England, Greece, Alexandria, India, and China belong to an extra-political domain, which was hinted at by St. John of the Cross: 'To win to the beings of all, wish not to be anything.' Mysticism is a great force for unifying and pacifying divergent elements on a plane far above human differences. 'Mysticism', writes Dr. Inge, 'which is the living heart of religion, springs from a deeper level than the differences which divide the churches, the cultural changes which divide the ages of history.'

It is a mistake to think that mysticism is synonymous with passivism. We often hear people railing against the mystics under the impression that their world-negating, mental attitude will ruin society as a whole. Leuba gives the quietus to these pseudo-philosophers when he says, 'One of the marks of true mystic is the tenacious and heroic energy with which he pursues a definite moral ideal.' Mystics are convinced that without a proper purification of their hearts higher lights cannot be reflected therein, and consequently they undertake a strenuous process of self-purification through Yoga, contemplation, self-mortification, charity, and chaste thought. This conservation and training of physical and mental energy and its application to lasting human ends are highly inspiring to all around. Faith is contagious, and when one heart glows with it others are sure to be lighted. And it has to be remembered that so far as social betterment is con-

cerned, faith in the goal to be achieved is a much more powerful weapon than any political device. Squirrels may build a bridge with their patient labour of ages, but a Hanumân, with his burning faith, can cross the sea at one single bound.

Then, again, human beings are most often nothing but bundles of unorganized currents of consciousness, which in pathological cases emerge as double personalities and nervous disorders. The cure lies in organizing these currents around a higher urge which the patient can envisage as a desirable end. Of all such ends the goal of the mystic is by far the highest and the most potent. Even physicians are now coming to recognize the efficacy of religion in curing physical ailments, while in mental healing its help is actively sought for. Mysticism evokes emotions of awe, reverence, and rapture which make the human psyche respond as a whole and bring about permanent mental transformations and transvaluation of values. Reality, which is smothered in our daily life by the activities of the surface-mind, 'emerges in our great moments; and seeing ourselves in its radiance, we know, for good or evil, what we are.' (E. Underhill).

Hindu scriptures are never tired of speaking about the efficacy of the company of the holy. It is life that can impart life. Poetry, art, music, or philosophical dissertation may for a moment lift us beyond ourselves. But it is the company of the mystics that can bring us through a strange exhilaration to the mighty source of our very being. In the presence of the holy, the scales seem to fall off our eyes, and secrets of things stand unravelled. It is such inspiring moments that can impart the requisite emotional drive to make a man whole. It is because of

this that the Upanishads insist on the worship of the knowers of Brahman.

Mysticism does not live in a domain of airy nothingness. In its Divine quest it takes hold of the various relationships that man has evolved in family and society. These it moulds and elaborates in its own way. And then by exhausting their utmost possibilities and probing deeper and deeper it suddenly finds in their inner core Divinity self-revealed. In this process these relationships, too, are elevated to a higher level. And in a country that is fortunate in having real mystics, social and domestic sentiments verge on the Divine and make life sweeter and worthier. Through the lives of these god-men, art, music, poetry, and all other finer human expressions receive an impress of Divinity.

Mystics can be the best leaders of society. By their attention fixed on harmony and concord and through their indifference to trifling details and selfish considerations they are ideally placed to have a true perspective of things as they are. Their vision extends beyond all narrow dogmatism and stereotyped patterns, and thus comprehends lasting values, which they hold before society as ideals to be striven for. They face all the situations in life with faith and courage. It is for their sake that our faith in human goodness and possibilities is not totally uprooted even when we receive the worst shock of our life.

Mysticism in relation to society catches our attention as a sort of human adaptation. Life in any society is accompanied with disharmony, opposition, frustration, and suffering. Ideal happiness is nowhere in evidence except in our faithful hearts. The result is an unrelieved social maladjustment that will work havoc with the human personality unless religion steps in to sustain it by keeping aglow in its front a better scheme of things that is struggling to

unfold itself. The lives of these mystics are a standing guarantee that humanity is not destined to be a helpless toy of natural forces. In the mystic the opposing factors are constantly reconciled under a higher synthesis and life rises by stages to the higher fulfilments where psychic conflicts and strains shed their terror and point their way to still greater harmonies. The mystics show that religion is not merely another name for social values transferred to an imaginary entity, but that it is through a realization of pre-existing values that life becomes an integrated whole.

IV

But while we are engaged in a consideration of mysticism as a social force we may easily lose sight of its intrinsic worth and borrow for it a value at second-hand. No view of this noble human pursuit can be more perverted. We cannot be too emphatic in declaring that mystics deserve their highest regard for their own sake. The social benefits derived from them are mere by-products which should not warp our attention from the real value of their lives. We can, perhaps, make mysticism yield social benefit if we will; but the process will not only root out mysticism, it will also make society all the poorer. Certain things we have to accept as they are and not question their why and the wherefore. The crystal clear water of a mountain stream is made turbid by the restlessly inquisitive and playful children. We cannot, therefore, agree with those Western scholars who classify mysticism as active and passive and lay a store by the former. Such a division may be possible from the standpoint of the curious; but from the standpoint of mystical experience there can be no such watertight compartments. In the high-

est realization all merge into the Ultimate Being, and there can be no question of degrees. Moreover, we have shown that on the social plane we can derive the highest benefit even from the so-called passive type. And who knows, the silent thought of a really good man may be infinitely more powerful than the flowery oratory of a demagogue or even the most well-meaning social reformer! It is the materially minded who want to measure everything in terms of utility. But where utilities themselves are transcendental and co-extensive with Reality, the application of pragmatic tests seems to be worse than childish flippancy.

We may, however, readily concede that in the preparatory stages the modes of life of the mystics may vary substantially and their social appeals may equally be divergent. Besides, Indian thought distinguishes between two kinds of men of realization: there are those who get merged in final Beatitude never to return to this life; and there are those who after such a realization return to the empirical world through some unknown cause to minister to afflicted souls and share with others their own overflowing joy. This was beautifully illustrated by Sri Ramakrishna with the parable of the three friends who suddenly came across an enclosure from which a tremendously attractive noise of merriment was coming. One of them climbed on the wall only to jump in without a single word. The second followed and uttering only 'Ha, ha' jumped in as well. But the third controlled his emotion even after a peep into the merriment inside and returned to society to tell of the discovery. Such people are the cream of society, and to such, all others render spontaneous worship.

But the possibility of such supermen in society raises a great problem. The

most valuable coin brings in its wake a host of counterfeited ones. False prophets are by no means the exception. Not infrequently magic and chicanery masquerade as mysticism, thus misleading the unwary. Such being the case, society has a right to look into the credentials of all those who claim supernatural enlightenment and thus pose as saints, prophets, and leaders.

To guard against such fraudulence and at the same time to protect the real mystics, Hindu thought has evolved a very cogent check. It distinguishes between the Gurus or the spiritual leaders and the ordinary mystics. It concedes that mystics may often have strange ways of life, which may even transgress accepted social morality. For it is found that in their headlong rush for spiritual realization, mystics are often forced to circumvene ordinary codes of conduct. But, then, true mystics in such moods never pose as social leaders; and society, too, in its turn thinks it wise to leave them alone to follow their chosen goal as best as they can. When, however, people in the name of mysticism claim to be heard, society is quite justified in applying its moral tests. It is, then, that the Upanishads declare: 'A Guru should not only be immersed in Brahman but he should be a Shrotriya as well'; and the latter term is explained as one who is steeped in Vedic knowledge and is an adept in Vedic practices. Leaders of society cannot dispense with social morality. And when there is any apparent divergence, society is quite within its right to apply its own tests. It is thus that the *Bhâgavata* warns its readers not to imitate all the actions of Sri Krishna unquestioningly, but to test them in the light of His teachings; since public utterances have a greater universality than private acts which are strictly conditioned by particular en-

vironments. In fact, the social conduct of the true mystic must be above reproach. But this social conformity need not be interpreted as conservatism and immobility, for in Hindu thought mysticism is quite compatible with reason. The Hindus hold that the utterances of the mystics must admit of logical comprehension. For the more fortunate disciples mystics may rely on nothing but inspiration, but for the generality of mankind the help of reason has to be freely requisitioned. It is thus that the most inspired utterances of mystic leaders are found to be strictly in accord with philosophy and conducive to social welfare and progress. And it is to meet such a situation that Sri Ramakrishna declared with reference to the Gurus: 'To kill oneself a needle may suffice, but to kill others one has to be equipped with sword, shield, and all other defensive and offensive weapons.' A leader must not only be good and inspiring but intelligent also, and his programme must bear logical scrutiny and must have no selfish motive

behind it. It will be seen that when such hard tests are applied, society has no fear of being imposed upon.

From the sociological standpoint, then, mysticism and society can best develop when their mutual contacts and influences are indirect. But when direct contacts are to be established both must have some common, universal, moral meeting ground. We have to remember that though a few rare souls may bring new light with them, most mystics have to tread old, accepted paths. The desideratum of mystic contribution is not any material or moral benefit which may, perhaps, accrue from other sources, and which most mystics take for granted in their social contacts; but it is the spiritual inspiration for a Divine life urged into being by the sublime lives of the mystics that makes mysticism an invaluable human asset. Once that is ensured the upward trend of society is amply assured. But if the spiritual springs dry up, society will gradually go down to the level of the beasts.

INTUITION, MENTAL AND SUPRA-MENTAL

BY SWAMI SHARVANANDA

Any study of the nature of intuition can be either from the standpoint of psychology or metaphysics. When we proceed to tackle the subject on the psychological basis we find certain difficulties in understanding its real nature. The modern academic psychology does not lend any countenance to intuition. Beginning from the old schools of faculty psychology and coming down to some of the modern schools,—like the existential psychology and the hormic school, leaving alone the behaviouristic school,—the

scientific psychology of to-day makes no room for intuition. We could expect at least the hormists to say something on intuition; but even McDougall, the chief exponent of the hormic school, although accepting the *élan vital* theory of Bergson, completely rejects his intuition from the domain of psychology. From the very ancient time in the West, intuition and its allied notions were current among the mystics only, and in common parlance when no rational explanation could be given for the sudden appearance of a feeling,

people used to take recourse to the word intuition to explain it. In short, intuition ordinarily means nothing but a sudden surge of feeling which eludes all scientific treatment. In the days of faculty psychology, intuition might have been considered as a particular faculty of the soul. But it is well known to all students of modern psychology that all 'faculties' of the soul or mind have been completely disowned by it. The psychologists assert unequivocally that what were considered as faculties before, like cognition, emotion, or conation, are nothing but so many processes only.

It is only Bergson in modern time who first made a bold assertion that through intuition alone the reality of life can be known. According to him intuition is only another aspect of instinct. He says, 'Instinct is sympathy. If this sympathy could extend its object and also reflect upon itself it would give us the key to vital operation.' (*Introduction to Metaphysics*). In another place he says, 'Intuition is that kind of *intellectual sympathy* by means of which one transports one's self to the interior of an object so as to coincide with that which constitutes the very reality of the object, the *unique* reality, consequently *inexpressible*.' So, according to him, intuition is nothing more nor less than instinct conscious of itself. It is instinct that 'assumes the form of intuition when it becomes disinterested, self-conscious and capable of reflecting upon its object not from without but from within'. (*Creative Evolution*). 'Unconscious instinct is *sympathetic action*; conscious, purified, extended instinct is *sympathetic insight*. It is like deep calling unto deep.' According to Bergson, intellect is static and discursive and, therefore, is quite incapable of understanding the ultimate principle of life, the *élan vital*, which is dynamic and is of the nature of pure

duration. It is only through intuition that we can enter into and grasp the nature of reality as a dynamic indivisible whole, just as an artist penetrates deeply into the soul of his subject by the sympathetic attitude of his mind and understands the meaning of the whole, and then proceeds to express that meaning on the canvass with the help of colours and lights and shades. But it is the soul of the subject that he has caught by his intuition, which when expressed fully through his art, would constitute his greatness as an artist. It is this sympathetic attitude of the mind inhibiting the functioning of the intellect for the time being and bringing about a fuller understanding of the inner reality as a whole, that constitutes intuition for Bergson.

But intuition as a faculty of the mind could not be discussed in the scientific treatment of psychology simply for the reason that it lacks the definiteness we observe in other functions of the mind like perception, imagination, and reasoning. And, perhaps, its uncommonness is another reason for not being treated in modern psychology. Those who claim validity for intuition posit that though it has the directness and immediacy of perception, yet it has no sensuous origin like perception. When a mystic speaks of intuition and intuitive knowledge, he avows that he *sees* the object of his intuition like any other object of perception, only he does so with far more definiteness and clearness, and the knowledge carries with it a weight of certitude which is even greater than perception. But in the case of mystics the intuition arises more in the form of feeling than perception, as it lacks the mental image. There is another school of thinkers who make use of the word intuition—it is the psychics. Many psychical mediums sometimes see, hear, or perceive many

things without actual sense stimulation, as it happens in clairvoyance and clairaudience. There are innumerable cases of such kind of psychic experiences which are well authenticated and verified, but cannot be explained in the light of modern psychology. Even the theory of subliminal and supra-liminal mind does not shed much light on the facts, as the very theory itself is controversial and has not been rationally put by any author, so far known to me. So we see, psychologically speaking, intuition has not been rationally treated, excepting Bergson, by any among the Western exponents of psychology.

In India the word intuition or better Aparokshânubhuti assumed a very important role as an instrument of higher knowledge even from the early days of the Vedas. But it was brought under scientific treatment only by the Sânkhya school of thought, and the explanation was subsequently adopted by other systems of philosophy. The Sankhya system of psychology is something like faculty psychology. It assumes the principle of intellect (Mahat-tattva) and its two derivatives,—ego and volitional mind (Ahamkâra and Manas)—as entities quite distinct from the physical body as well as from the principle of pure intelligence (Purusha). Intellect, ego, and the volitional mind constitute the psychic apparatus that functions in the form of mental activities what we may call psychosis. The mind gets the cognition of the objective world ordinarily through the senses; but it has the power to cognize in a direct method even without the aid of the senses. This is what is termed in Nyâya terminology as Yogaja-sannikarsha (perception by means of Yoga).

This method of cognition through Yoga, has been elaborated and taken to a very fine form of development in the Yoga system of Patanjali. There

Patanjali has shown how mind, by the particular discipline called Samyama, can become almost omniscient. By this process of Samyama either on gross or subtle aspects of matter, it can know directly the nature and working of the inner reality of matter. By adopting the different forms of material nature,—gross, subtle, or causal,—it can understand directly, without any intervention either of the senses or intellect, the primordial matter Prakriti with all its modifications. The Samyama is essentially of the nature of concentration of mind in which all its vagaries are stopped and even the intellect ceases to function. Only one image or one idea is held firmly before the mind's eye in which the consciousness gets absorbed. It is named Samprajnâta-samâdhi by Patanjali. By the highest form of Samprajnata-samadhi even the subtlest material principle becomes known to the mind. This is indeed intuition of the mind or intuition under the control of the intellect, (or rather of volition). But this form of mental intuition, developed through Samprajnata-samadhi, is not sufficient to plumb the depth of Spirit, the Purusha. To understand Purusha, another form of intuition is necessary. It is a supra-mental intuition or an intuition of the soul to know the soul,—Purusha knows himself without any defilement or distortion brought about by the intervention of matter or Prakriti. This supra-mental intuition is attained in Asamprajnâta-samadhi. Patanjali defines it thus: *Nirodhapratyayâbhyâsa-purvah samskâra-shesho anyah*,—‘The other, i.e., the Asamprajnata-samadhi, is attained by the constant practice of cessation of all mental activities, in which the Chitta retains only the unmanifested impressions.’ Further he says, *Tadâ tu drashtuh swarupe avasthânam*,—‘In that state the

seer, i.e., the intelligent Purusha, remains in his own pure nature.' In other states of consciousness Purusha appears mixed up with the activities of the mind. Here we have a clear assertion that it is possible for human consciousness or intelligence to transcend the limitations of mind and matter and come to realize its own nature in its absolute purity.

The Vedanta system of philosophy asserted this possibility of the human soul to realize the absolute reality of Brahman or Atman, as early as the days of the Upanishads. That is why Brahman was described as *Sâkshât aparokshât Brahma*,—Brahman is ever the subject of direct cognition, as no cognition is possible without It. But this state of consciousness where the transcendental nature of Brahman is realized is evidently not within the jurisdiction of psychology, as it is often described in the Upanishads that Brahman is beyond the reach of mind and speech. So certainly this consciousness is an ontological entity and not a psychological process (Chitta-vritti). What Patanjali designates as Asamprajnata-samadhi is termed in Vedanta as Nirvikalpa-samadhi. In this state of consciousness mind ceases to function; there happens a complete suspension of all sensory and mental activities, sometimes even the heart-beat stops. This kind of cognition of the transcendental reality of Brahman is indeed a supra-mental intuition, if we want to retain the word intuition for such a consciousness. But the English word intuition is inapt for such an experience. The difficulty with the English language is that in it mind and soul are synonymous terms, and there is no definite word to indicate the pure principle of consciousness, the Shuddha-chaitanya. With the Western psychology, consciousness is a *function* of the mind or the

brain, but according to the Indian psychology of both the Sankhya and Vedanta schools, consciousness or the principle of 'Knowingness' is not a function either of the mind or of the brain, but it is an *entity* by itself. The different mental functions are only narrower or partial manifestations of that knowing principle. According to the Indian psychology, this principle of 'Knowingness' or Chaitanya cannot be absolutely obliterated from human life at any time, it is present even in the so-called unconscious state. So long as it is associated with the mind's activities, it is hardly differentiable; only when the mind ceases to function and all other activities of bodily organs are suspended, as it happens in the Nirvikalpa-samadhi, is this principle isolated and realized in its pristine purity.

This assertion of both the Vedantic and Yogic schools is not only theoretically established, but is borne out amply by the actual experiences of the mystics in India. So its authenticity is held unimpeachable among the Hindus. Any function, process, or activity is clearly a temporal event and, perhaps, that is the reason why Bergson has identified his reality with pure duration. Ordinary empirical consciousness and its contents are certainly temporal and are events occurring in one's own head, as Russell would say. (*Outline of Philosophy*). But if there be a transcendental consciousness where time is naught, and if this experience be not mere hallucination of any individual brain, but a verified and verifiable affair, then certainly it has to be accepted as an entity having a sort of objective existence. Both Herbert Spencer of the West and Shankaracharya of India tell us that abiding consciousness, Abâdhita-jnâna, is the one criterion of reality. Anything which is cognized to remain the same for some considerable period

of time without changing its mode or appearance, gets the status of reality. But this is true only superficially as regards our ordinary experiences and dealings of daily life. According to modern physics there is nothing stable and nothing remains the same continuously for two moments. Hence our conception of reality is only relative; Absolute Reality is beyond the pale of science. Now, if the above-mentioned transcendental experience could be established as an actual fact of experience, an abiding consciousness, then it has to be acknowledged as a real entity of ontological value. No doubt, the Absolute Reality, as it has been just now pointed out, has been disowned both by modern physics and psychology (if the physical portion of psychology be interpreted in the light of physics). The net truth that modern physics could find is that there is only one thing of which we can be certain; it is this, that the apparent external universe of ours is nothing but a series of events, or a string of occurrences which by their extinction alone make themselves known to us. But this 'us' still remains to be explained. The psychologists, since the days of William James and his dictum 'the passing thought that thinks', 'the thought of the moment thinks', disowned the permanent soul or any permanent centre of consciousness on physiological grounds. James was a sensationist; yet he did not openly deny the existence of the soul or mind in psychology, as its proof, according to him, is rather metaphysical than psychological. So psychologists like McDougall have accepted an intelligent soul but denied it consciousness, which is according to them essentially a cerebro-mental process. They deny even the unconscious and subconscious mind of the Freudian school. Con-

sciousness is a process and must not be *reified*.

But metaphysically this position of both physics and psychology is neither satisfactory nor assuring. By the law of thought it is but logical to assume that there is something permanent behind the shifting scenes both of nature and of mind. The phenomenal world may be all a flux of events like the rolling waves of the ocean flowing one after another probably only to break upon the beach of consciousness, and consciousness may not be a string of pearls but a stream, a flowing flux, as James tells us. But the facts still remain, the demand of logic is still to be satisfied: Can there be a change without there being a background of something changeless? Can there be a stream ever flowing without there being a permanent bed to flow upon? The logical truth is, the moment we assert a change, a flow, a motion, we tacitly acknowledge, side by side, its antithesis, that there is something changeless, permanent, and fixed. All these concepts of change and changelessness, mobility and immobility are only relative, and facts with regard to what we may call empirical consciousness pertaining to mind. So both physics and psychology are quite legitimate in their own fields of investigation. Still the hankering of the human soul and the demand of rigorous logic can only be satisfied, if there be an Absolute Entity which is beyond the time-space-continuum that modern physics envisages. And it is this transcendental Absolute Entity which is realized in the supra-mental intuition of Nirvikalpa-samadhi of the Vedantin.

The next point that requires a little clarification is about the authenticity of this Absolute Consciousness. All experiences, as Russell points out, are 'private' in one sense as they are peculiar

modifications of individual minds. In the light of modern physics, the sight of this table or that chair, or, for the matter of that, any other concrete object of this world is as much 'private' and subjective as seeing a rainbow. When five persons see a rainbow, they think that they are all seeing the same rainbow; but the fact is that the rainbow which one man sees is not the rainbow of another. The particular rays of light, the photons, that strike the retina of one man and produce the series of events in the head of that man which give rise to the vision of rainbow, are certainly a 'private' affair of his own; and similarly others have their own rainbows. This exactly happens also with all our sensations and perceptions arising therefrom. What is true of light experience (according to the modern quantum theory of light) may hold good with other sensory experiences as well. So in this sense, all our experiences, all percepts are 'private'. Yet in our practical life we differentiate these experiences from mere hallucinations, illusions, and dreams, calling the latter purely subjective and the former as having objective validity in so far as they are experienced by others as well. So we see, our reality is more or less a convention to satisfy our practical needs: so far it is truly pragmatic. When several persons cognize the same thing, they call it real; but if only one person sees it and others do not, it is called hallucination. If we apply this standard of reality to the transcendental experience of the Vedantin, we may say that it is real in spite of its being purely subjective. The Rishis of the Upanishads had it, Shankaracharya had it, Sri Ramakrishna and Swami Vivekananda had it, and many scores of Indian mystics had it; Lao-tze of China had it, Mansur of Persia had it, Plotinus of Alexandria had it, Eckhart

of Germany had it:—these are some of the names of the brilliant galaxy of mystics, though far separated both in time and clime. All of them appear to have got the same transcendental vision of the Absolute. Therefore, the reality of the vision has an objective validity in the above sense. But it must be owned that from the standpoint of the Highest Reality, the distinction between the subjective and the objective is meaningless.

In conclusion, I like to assert that the experience of the supra-mental intuition is unique and absolute and admits of no variation. It is one unqualified non-dualistic experience. It is only when that experience is translated into conceptual terms that we notice some slight differences in the descriptions of different mystics. It is an experience of the Atman realizing itself. Even the Vishishtâdvaitins of Ramanuja's school admit such an experience; only they call it Jiva-sâkshâtkâra,—Jiva realizing itself; and according to them it is not the highest experience inasmuch as the highest Self or God has no place in that vision. But it is plain that in both the Vishishtâdvaitic and Dvaitic systems of philosophy, as in all other theistic schools, the theological bias and faith preponderate over the facts of actual experience.

But the experiences of the mental intuition, being within the domain of Prakriti, may range from the subtlest primordial energy-principle (Prakritilaya and Hiranyagarva-yoga) up to gross variations of atomic structures (Savitarka and Savichâra). Within this range infinite kinds of intuitive experiences are possible. Even the experiences of the theistic kind that Bhaktas get in their highest flight of devotion, fall within this category, in spite of their avowal of its Atiprâkrîta nature.

It is admitted by all schools of philosophy that the Absolute Reality may transcend reason, but it never contradicts reason; the reality may be anything, it is at least never self-contradictory; on the other hand it is self-consistent. According to the Advaita Vedanta, Brahman or the Absolute Reality is a negation of matter or the phenomenal reality—*Neti-neti-Âtmâ*. And modern physics corroborates this assertion of Vedanta when it proves that whatever percepts we gather through the senses, the concepts we form on the perceptual basis, are at best only relative and have no absolute value. The Absolute Reality remains ever 'the unknown and unknowable' even as Kant and Herbert Spencer have shown. The mystics hold that the Absolute may be unknown and unknowable to the em-

pirical consciousness, nay, it can never be *known* in the ordinary subject-object sense; yet it is realized in the supra-mental consciousness. In that sense it is more than known; it is realized as the central core of the knowing self. This is the main trend of the whole of the Upanishadic doctrines. Now, if there be any intuition which speaks of spiritualization of matter in a sense other than that of mere emanation, it is bound to be faulty, as it connotes self-contradiction in the reality. Even the emanation should not be taken strictly in the pantheistic sense, but only in a relative and phenomenal sense (*Vivarta*). When the very existence of matter in the absolute sense is questioned by modern physics, it is really hazardous for any philosophy or intuition to try to rehabilitate it.

THE MOTHER DIVINE

BY PROF. AKSHAYA KUMAR BANERJEE

THE IMAGE OF DURGA—THE MOTHER DIVINE

The image of Sri Durgâ, with Her four children—Kartika, Ganesha, Lakshmi, and Saraswati,—playing around Her, with Her ten hands carrying numerous awe-striking weapons and hope-inspiring blessings at the same time, with Her one foot on the king of beasts and another on the head of the king of demons, with the whole cosmos revolving round Her in wonderful order and harmony, is, perhaps, the grandest product of the Hindu spiritual insight and artistic imagination. The Hindu conception of the universe is most magnificently represented in this divine image. A few hints only may be given here as to the significance of the image.

THE LION AND THE DEMON AT HER FEET

Look at the lowest part of the great image. You find there the lion and the demon fighting with each other. Apart from relation to the rest of the image, this represents the nature of the world as the ordinary men and women, who live and move in the plane of sensuous experience, view it. To them the world appears to be a world of continuous fighting. In the inorganic world, in the world of living organisms, in the world of sentient animals, in the world of intelligent human beings,—everywhere war appears to be the most prominent fact, war appears to constitute the true life of the universe. The physical world seems to be the product of continuous struggle among the innumerable blind unconscious

forces; in the world of life struggle for existence and survival of the fittest seem to be the ultimate governing principle; sentient creatures, led by natural instinct, have almost always to fight with one another for their self-preservation, and the stronger are found to live by devouring the weaker. The same law appears to govern the world of self-conscious and self-determining, self-reliant and self-conceited human creatures as well. Here on account of the presence of intelligence and free will, the struggle becomes more organized and more terrible. It is by virtue of this power of organized fighting and the capacity of inventing murderous weapons that man attains supremacy over the brutes and other forces and establishes kingdoms and empires in the world. In the human race also, life seems to consist principally in battle. The difference between savage life and civilized life seems to lie in the fact that the power of fighting is more developed in the latter than in the former. Every community, every nation, every group of men, is practically in a state of war with others, open or veiled.

This is the picture of the world with which the ordinary matter-of-fact people are acquainted. The lion represents the natural and brutal forces, in which there is no manifestation of egoistic consciousness and sense of freedom, in which the power of fighting, however developed, takes its course under the natural law. The demon truly represents the self-conscious, self-conceited, self-aggrandizing, and self-organizing power, that is found manifested in the human world. The demon wants to carry everything to himself. He is ambitious of becoming the monarch of all he surveys. Pleasure, prosperity, and mastery over others are the ideals he wants to realize

by dint of his fighting power. He seeks to attain physical immortality in this ever-changing world. He has always to be on the war-path. He is resisted by nature, resisted by the gods, resisted by other demons. The war goes on eternally.

THE DEVI UPON THEIR HEADS

But look upwards. See what a small place these fighting forces,—these brutes and demons,—occupy in the scheme of the universe. See that the lion that exhibits his fighting power under natural impulses with his nature-given teeth and nails in accordance with the physical and biological laws, and the Asura that is ambitious of becoming a world-conqueror and empire-builder and deliberately adopts a fighting career with his invented weapons for the satisfaction of his insatiable greed, are equally under the controlling feet of a smiling gentle Lady, so charming in Her beauty, so affectionate in Her look, so majestic in Her bearing, so commanding in Her authority. The lion and the Asura look very small in Her presence and they unconsciously submit to Her authority, place their heads under Her feet, and carry out Her design and purpose in this phenomenal world. Her ten hands cover all the ten directions of the universe. All the departments of the universe, all the countless orders of existences and phenomena, all the diverse kinds of conflicting and co-operating forces—mental and physical, rational and irrational, self-determining and other-determined,—that play their parts in the vast cosmos, are governed by Her ever active hands. The weapons in Her hands,—the contrivances for the exercise of Her all-regulating authority over the various planes of existences,—are of various kinds and of too subtle characters to be adequately understood and described by finite

intellects. She allows playfully some of the forces in Her world to grow rebellious against the fundamental principles of Her government; and in an equally sportive mood She applies appropriate weapons to put down the rebellious and bring them into submission. In the scheme of the universe the egotistic consciousness and the sense of freedom have the seed of rebellion in themselves. Self-consciousness brings forth self-conceit and the spirit of self-aggrandizement, which revolt against the natural course of things and aspire for self-fulfilment through the rebellion. This spirit of rebellion in the self-conscious creatures plays an important part in the cosmic plan. It is these apparently rebellious, self-conscious, and self-determining creatures that alone have the equipment for penetrating into the true nature of the cosmic order, for freely and voluntarily co-operating with it, and for directly experiencing the identity of their essential self with the Self of this cosmic order. But for the achievement of this purpose, the rebellious spirit in them has to be curbed and disciplined and guided in the proper path. There is provision for this in the government of the Lady dancing playfully on the heads of the lion and the demon.

THE DEVI AS THE MORAL POWER

Who is this beautiful and majestic Mahâdevi governing all the forces and phenomena of the universe? A deep study of the inner nature of the world-system and its governing principles reveals Her as the Supreme Moral Power, that stands above all the natural, brutal, and human powers, that rules over and regulates from behind the veil all these powers in accordance with a moral plan and for the realization of a moral ideal. Acquaintance with this Devi dancing on the heads of all the

visible worldly powers, high and low, conscious and unconscious, brutal and human, reveals the world as a beautiful and sublime moral order, in which some moral ideal is progressively realized in and through the physical and biological processes as well as the human organizations, in which all physical, biological, psychological, sociological, and political laws are ultimately governed by one all-dominating Moral Law, in which whatever is, is a progressive manifestation of what ought to be.

Whoever looks upon the affairs of the world with his eyes charmed by the beauty and majesty of this Moral Power finds truth and virtue and love always triumphant in the world. He finds justice and benevolence reflected on all the facts of his experience. He calmly and patiently bears the sufferings that come to his lot, since he knows that he morally deserves them and that they are meant to serve some good purpose. With undaunted faith he can wait for the desirable fruits of his own good deeds, for they are sure to come to him just at the proper time. He is not perturbed even when he finds the wicked triumph and the pious trampled down within the small range of his sense-experience; the universe is vast and life does not begin with birth and end with death; the wicked must be enjoying the fruits of the good actions of their previous life and must be prepared for reaping the dire consequences of their wicked deeds in future life; the pious also ought to undergo the present sufferings which they have earned by their past misdeeds and confidently hope for the sweet fruits of their present piety. The problem of the apparent inequities in the human society and the apparent evils in the world of experience is easily solved by him from the viewpoint of the motherly Lady he sees before him. The world appears to him

as a world of justice and benevolence, beauty and harmony.

THE DEVI—THE MOTHER OF THE UNIVERSE

But a still deeper acquaintance with the Spirit pervading the cosmic system reveals that its diverse orders of phenomena and forces are not only controlled and regulated from above by one Supreme Moral Power, but also originate from and are the self-expressions of the same Power. The Power is a self-conscious, self-manifesting, spiritual personality and is the Mother of the universe. It is out of Her infinite goodness and beauty and bliss that the cosmic system is born. Everything in this universe is accordingly in its innermost essential nature good, beautiful, and blissful. What appears to be evil, ugly, and sorrowful is due to our ignorance of the true nature of things, and this ignorance disappears with the direct experience of the Mahadevi as the Mother of all. She is the Mother of all those who outwardly appear to be the poorest of the poor, the meanest of the mean, the ugliest of the ugly, and the saddest of the sad, as well as of those outwardly rich, beautiful, powerful, honoured, and happy beings, whom the former dare not approach. The consciousness that they are all children of the same Mother, that they are born of the same womb and nursed by the same arms and reared with the nectar of the same breast, that they are all made of the same stuff and are destined to realize the same ideal, removes all sense of difference, destroys all fear and hatred, malice and rivalry and hostility from the minds of those who get the sweet touch of the Mother. All the creatures of the universe become brothers and sisters in Her presence. The lion and the demon—the ferocious beasts and the still more ferocious tyrants and

plunderers in the human society—become objects of affection and reverence, because they are also of the Mother. They also receive a share of the Pujâ that is offered to the Divine Mother. Thus the whole world becomes a divine world. We live and move and have our being in a divine home, a divine society, a divine universe.

SHIVA ABOVE THE HEAD OF THE DIVINE MOTHER

Look with concentrated attention at the smallest figure at the top of the image,—above the head of the Divine Mother and partly hidden by Her majestic appearance. He is Shiva, eternally absorbed in self-meditation, eternally enjoying the bliss of His own perfection, eternally transcending all the diversities created and nursed and governed by the Divine Mother. He is the Supreme Spirit in whose perfect consciousness there is no plurality, no duality, no change, no distinction between ideal and actual, good and evil, beauty and ugliness. But it is He, to whom the Mother eternally belongs, to whose service She is eternally devoted, from whom She has derived Her existence and in whom She eternally lives and moves and has Her being. He is Her Lord and husband, Her life and soul, the eternal object of Her worship. She has no existence apart from the existence of Shiva. Shiva also has no expression, no self-manifestation, no exhibition of His perfection, no glorification of His blissful nature, except through the Mother. The Mother is His power and glory, His knowledge and wisdom, His beauty and grandeur. The Mother is the manifested embodiment of the eternal perfection of Shiva's nature. In His transcendent character all His power and knowledge and beauty and goodness and bliss are unified and

are absolutely one with His existence, whereas they are manifested in infinite ways through the Mother. The countless orders of existences, the innumerable grades of knowledge and beauty, the diverse kinds of powers, the various forms of enjoyments and sufferings, the numerous planes of consciousness,—all these, which constitute the cosmic system, are the diversified manifestations of the eternally and infinitely perfect nature of Shiva through various grades of limitations. The Mother is engaged in this cosmic play. She enjoys the perfection of Her Lord and Self in infinite ways.

Look round the picture. See how splendidly and beautifully the whole diversified universe,—the cosmos with all orders of existences depicted in it—is revolving around Shiva and His Divine Shakti,—is showing itself as the expression of Shiva-Shakti. It is revealed as a spiritual entity.

THE FOURFOLD HUMAN IDEALS—KNOWLEDGE, STRENGTH, PROSPERITY, AND PEACE

The worshipper of the Divine Mother does not seek at once to transcend the cosmic self-expression of the Mother and attain unity with Shiva, the ultimate Self of his being. He desires to live as long as possible in the Mother's world, to serve Her in and through the services of Her children, and to enjoy with love and reverence Her beauty and goodness, Her splendour and prosperity, Her all-conquering, all-governing, all-harmonizing, all-beautifying power and wisdom, the eternally undisturbed peace and tranquillity and contentment of Her heart, as manifested in Her cosmic self-expression. He wants to see the Mother with Her superhuman Vibhūtis,—Her divine children. Kartika, representing the divine strength and valour, and Ganesha, representing the divine peace and contentment, are

conceived as the two divine sons of the Divine Mother. Strength and valour on the one side and peace and contentment on the other preserve the harmony and equilibrium of the contending forces, especially of the human society. Lakshmi, the goddess of prosperity, and Saraswati, the goddess of knowledge, are represented as Her divine daughters. Pursuit of wealth and pursuit of knowledge are noble ideals in every human society; but they greatly depend upon the strength of the political and social authority and peace and contentment in the minds of all classes of people. All these human ideals are glorified as children of the Divine Mother, as manifestations of the Divinity of the Supreme Power creating and governing the world order, as partial reflections of the perfect character of Shiva in the phenomenal universe, and they have to be pursued with this idea in the mind. They are all united in Shiva, from whom the Divine Mother is essentially non-different and to whom She gives expression.

THE PICTURE OF A MOTHERLY UNIVERSE

Thus when after the burning heat of summer and the overflowing torrents of the rains, spring reappears in the form of autumn and Mother Nature wearing new garments of variegated colours delights the hearts and widens the perspective of her children, the image of Sri Durga presents before their eyes a living picture of the entire universe as the spiritual thinkers and sages of India conceived and perceived it. The universe is one living and feeling personality, full of motherly affection and innate goodness and beauty. All the apparent goods and evils are there. All the apparently terrible and fierce elements are there side by side with the mild and charming elements. The attractive and the repulsive features

of the natural and the human worlds, —creation and destruction, peace and war, love and hatred, self-aggrandizement and self-sacrifice,—are all presented to the eyes. Gods and devils, brutes and demons, saints and criminals, all are playing their parts. But see that all of them live, move, and have their being in, by and for one Divine Mother, who is the embodiment of infinite goodness and beauty, infinite love and tenderness, infinite power and knowledge. All have their appointed places and functions in the body of the universe, all are manifested from the body, sustained on the body, play their roles on the body, and are merged in the body, in accordance with some definite, but inscrutable, moral and spiritual plan. They participate in the life of the Divine Mother manifesting Herself as the universe, all their actions and destinies are governed by Her will, they appear and disappear according to the plan of Her self-expression. Everything in the world appears to have a spiritual significance, an importance as the expression of the Divine Mother. All differences are merged in a glorious unity.

The Supreme Moral Power, that creates and governs and harmonizes the bewildering diversities of all the worlds, that rules over all the gigantic forces which strike terror into our hearts, that plays with the lions and demons and keeps them always under feet, is here

perceived and recognized as *our own Mother*, as full of affection for us, as eager to bless us with Her goodness and beauty, knowledge and power, wealth and bliss and to make us fit for enjoying them. We feel in the presence of the Divine Mother that the government of the world is not only based on justice and equity but also on motherly love and affection. There is a sweet touch of the Mother's hand in all that affect us—in all the affairs of the world. Every provision of the moral law, which dominates over all physical laws as well as the laws of human actions and their sweet and bitter fruits, is inwardly meant for the restoration of our unity with Shiva, for the realization of the perfection inherent in our soul.

The Motherly Universe, with all Her glory and beauty, with all Her affection and tenderness, with all Her knowledge and wealth and power and bliss, with all Her children playing with one another in fraternal love within Her arms, with the brutal and demoniac forces subdued and humbled and united under Her feet, has by Her own grace come down to my house to enlighten my heart, to receive my homage and self-offering, to make me feel my unity with Her and all that is Her's. O what a joyous occasion! May my whole life in all the departments of its self-expression be a life of incessant worship to the Divine Mother!

'The Divine Mother is the same as God the Absolute. When thought of as inactive, He is called the Absolute (Brahman or Purusha). When again, He is thought of as active—as creating, preserving and destroying—then the Being is called the Divine Energy or the Divine Mother (Shakti or Prakriti).'

WHEN THE MOTHER COMES

BY SWAMI TURIYANANDA

The Pujâ is coming. It is good only if Mahâmâyî is worshipped. If Mother comes of Herself to dwell in the heart, all troubles end,—otherwise it is difficult to achieve anything by one's own effort. But why should Her grace descend unless one surrenders one's heart and soul? If She is found but once, one cannot any more lead a worldly life. She alone is seen even in the world. Then it is clearly felt, 'Thou art work, Thou art religion and non-religion'—the secret has been discovered. It is then clearly seen that She has become everything. There is nothing except Her, so all troubles end. Call on Her, meditate on Her day and night, while you eat and sleep, rise and sit. Why not do it with all your heart once? You will then find that everything has become easy. Call on Her without intermission, whether the body is well or ill. Say, 'Let pain and body take care of each other, but thou, O my mind, be happy.' All this has to be practised before success can be had.

A LITANY OF LOVE*

O Love, lifted high above all qualities and persons!
Love, delivering from bondage,
Love, casting out all fear,
Love, in which the body has no part,
Love, eternal—transcendent—universal,
Love of the Sacred Heart, ever self-consumed in its own light,
To Thee our salutation.

Soft wings of the divine Motherhood,
Folding into their own depth and shadow all things that cannot bear the light,
All little children crying out that they are lost,
All error and defeat, all sin and sorrow,
All loneliness and weakness, and all unprotectedness and simplicity of love;
Thou the All-pitiful, folding us closer to one another beneath Thee,
To Thee our salutation.

Thou Naked Sword of Purity!
Thou, that cleavest all bondage,
Thou, Destroyer of Ignorance,
Thou, Refuser of attachments,
Thou, that remainest ever Thyself,

* Reprinted from the *Vedanta Society Bulletin*, San Francisco.

Supreme Love, that manifestest Thyself in Thy power, and passion is burnt to ashes.

Wondrous Equanimity, Foundation-stone of holiness,
To Thee our salutation.

Thou Tempest of the freedom of the soul !

Wind of the spiritual mountains,
Insatiable longing for self-sacrifice,
Realization of our self as all,
Love for the sake of love,
Work for work's own sake,
Renunciation without an object,
To Thee our salutation.

O Infinite Love, reveal to us Thy face !

O Infinite Love, awake and abide in us !

O Infinite Love, burn us till we be consumed !

We desire not to possess Thee.

We desire not to behold Thee.

We desire to become one with Thee.

—SISTER NIVEDITA

JAGANNATHA PANDITARAJA, COURT-POET OF SHAHJAHAN

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

(Concluded)

HIS WORKS

A survey of the writings of Jagannatha Panditaraja at once shows that he wrote on various subjects : (1) Stotras such as those of Vishnu, Lakshmi, Gangâ, and Yamunâ; (2) Panegyrics upon Prananarayana of Kamarupa, Jagatsimha or Dara Shikoh, and Asaf; (3) Nature, e.g., the sunrise (see *Sudhâlahari* below); (4) Sanskrit grammar such as the *Praudha-manoramâ-kuchamardini*; (5) Sanskrit rhetorical literature, e.g., (a) *the Rasa-gangâdhara*, (b) a commentary on the *Kāvya-prakâsha*, and (c) *Chitra-mimâmsâ-khandana*. Again, the *Bhâmini-vilâsa*,

which was composed for the purpose of having ready illustrations for the *Rasa-gangadhara*, is a monumental work. It contains, among many lyrical stanzas, a large number of Anyoktis which have been amply quoted by the *Kosha-bâras* in their anthologies.

Some accounts of the extant works of Jagannatha Panditaraja are given below.

1. *Amrita-lahari*

This hymn to the Yamuna²⁰ in only eleven verses is meant for daily recita-

²⁰ Ed. by Durgaprasad and Kashinath Pandurang Parab. *Kavya-mala*, part I. pp. 99—101. Bombay, 1886.

tion during the bath.²¹ Here the poet earnestly desires to pass his days on the banks of the Yamuna as a mendicant (V.3) and prays to Krishna for salvation.

2. *Asaf-vilāsa*

This work is devoted to the praise of Nawab Asaf-khan, brother of Nurjahan. It is not as yet available in print.²² The *Rasa-gangadhara* contains two quotations from it. This work was composed about 1631 A. D. and deals with an occasional visit of Shahjahan to Kashmir where Asaf-khan is found entertaining the emperor to the best of his power. No historical account of Shahjahan or Asaf-khan is found in it.

3. *Bhamini-vilasa, also Called Panditarāja-shataka*

The work²³ consists of four Vilāsas, viz, Prâstāvika-vilasa, Shringâra-vilasa, Karunâ-vilasa, and Shânta-vilasa. Whereas in some editions the total number of verses found are 129, 183, 19, and 45 in the four Vilasas respectively, in others, again, there are 101, 102, 19, and 32 or 33 verses. This great discrepancy in the number of verses in a comparatively recent book is, no doubt, puzzling. It shows, however, that the work enjoys great popularity. In all, 121 verses are left out in several editions. Out of these about 100 are found in the *Rasa-gangadhara*; and

Verse No. 11 :—

अयं परिडतराजेन शीजगन्नाथ-शर्मणा ।
स्तवः कलिन्दगन्धिन्या निर्मलो निरमीयत ॥

21 एवं ज्ञान-विधौ पठन्ति खलु ये
नित्यं गृहीत-व्रता-
स्तानामन्वित-संरक्ष्य-जन्म-जनितं
पापं क्षणादुज्झति ॥ V.10.

22 The Bhandarkar Oriental Research Institute possesses a MS. of this work; see P.K. Gode's *Catalogue of Sanskrit MSS.*, Kāvya volume.

23 Greek ed. in 1845. Many subsequent Indian editions since 1870.

therefore, there is no doubt that these 100 verses were composed by Jagannatha himself though it may be doubted whether the author himself selected them for inclusion in his *Bhamini-vilasa*. The remaining 21 verses also bear the distinctive stamp of Jagannatha's poetic excellence and are, most probably, his own.

Nagesha Bhatta in his commentary on the *Rasa-gangadhara* says that the *Bhamini-vilasa* was composed earlier than the *Rasa-gangadhara* with the object of having ready illustrations for his *magnum opus*.²⁴

Jagannatha Panditaraja says that he compiled the *Bhamini-vilasa* as a selection of his verses in order that nobody else could claim them as his own.²⁵ But a comparative study of his *Bhamini-vilasa* with the *Bhāva-shataka*²⁶ of Rudra Nyayapanchanana or the *Anyokti-muktālatā*²⁷ of Shambhu Mahakavi reveals that Jagannatha was indebted to both of them for his thought and imagery of a good few verses. Shambhu Mahakavi was the court-poet of the king Harsha of Kashmir (1088-1100 A. D.) and flourished towards the close of the twelfth century A.D.; and Rudra Nyayapanchanana, son of Kashi-natha Vidyanivasa of Bengal and brother of Vishvanatha Panchanana

24 See Nagesha Bhatta's commentary on the sixth introductory verse of the *Rasa-gangadhara*.

25 At the end of the last part of the *Bhamini-vilasa*, the poet says :—

दुर्वृत्ता जार-जन्मानो हरिष्यन्तीति शंकर्या ।
मदीय-पद्य-रत्नानां मञ्जूषैषा कृता मया ॥

26 Cp. *Bhamini-vilasa*, I. 1 with *Bhava-vilasa*, 104; *Bhamini-vilasa* 9 with *Bhava-vilasa* 41, and 37 of the former with 26 of the latter, etc.

27 Cp. *Bhamini-vilasa*, I. 2 with *Anyokti-muktālatā*, 14; *BV*. I. 19 with *AM*. 72; *BV*. 20 with *AM*. 26; *BV*. 47 with *AM*. 12 and so on.

Bhattacharya, flourished in the second half of the sixteenth century and continued his literary activities during the first half of the seventeenth century.²⁸ His *Bhava-shataka* was composed at the instance of Bhavasimha, son of Manasimha.²⁹

The *Prastavika-vilasa* is really a collection of Anyoktis. This Vilasa is also found printed under the title *Anyokti-ullâsa* with Malayalam metrical translation by M. N. Ramakrishna Shastrin.³⁰

The Anyoktis here are all grand in conception as well as expression. The *Padyâmrita-tarangini* which was composed a few years after the death of our poet Jagannatha, quotes a few of these Anyoktis, viz, verses 1, 5, 7, and 34 of the *Prastavika-vilasa*.³¹ The first one dwells upon the majesty of the great who justly terrify the rivals, take pity on those who are meek and humble, and do not cause any harm to the lowliest. In verse No. 5 the poet establishes that a respectable person must not be dishonoured. In the next verse the poet resorts to the figure of speech Shlesha for bringing out the fact that a poor man must not feel discontented or disheartened ; love and appreciation for the merits of others are sure to be his sustaining forces. In verse No. 34 the proverb, 'Carrying coals to Newcastle', has been happily substantiated with an illustration.

4. *Chitra-mimamsa-khandana*³²

Our poet expressly states that the defects of the *Chitra-mimamsa* of

Appaya Dikshita thoroughly dealt with in the *Rasa-gangadhara*, are collected in an abbreviated form in this work.³³ Appaya Dikshita, another outstandingly great Sanskrit scholar of the South, was a sworn enemy of our poet and was responsible for his unnatural death. Unfortunately the *Chitra-mimamsa* as well as the *Rasa-gangadhara* is incomplete, no definite reasons for which can be assigned at the present state of our knowledge.

5. *Gangâ-lahari*³⁴ also Called *Piyusha-lahari*³⁵ and *Gangâmrita-lahari*

Several editors call Sadashiva's commentary on the *Ganga-lahari*, *Piyusha-lahari*. The India Office Library possesses forty-five editions of this work, but none is a critical one. This important work badly needs a critical edition. The *Ganga-lahari* of Jagannatha is a very sincere outburst of the feelings of a real devotee in fifty-two stanzas. The poet here remarks with childlike simplicity that he cares little for other gods as he feels sure of her affection for him; if she now becomes careless about him, who else would come to his rescue, who else would care to

33 सूक्तं विभाव्य मयका समुदीरिताना-
मप्यय-दीक्षित-कृताविह दूषणानाम् ।
निर्मत्सरो यदि समुद्ररुणं विदध्या-
दस्याहमुज्ज्वलमतेश्वरणाँ वहामि ॥
रस-गंगाधरे चित्र-मीमांसाया मयोदिताः ।
ये दोषास्तेऽत्र संक्षिप्य कथ्यन्ते विदुषां मुदं ॥

The MS. from which the *Chitra-mimamsa-khandana* was edited in the *Kavya-mala* is dated 1652 A.D. and was, probably, written during the lifetime of the author himself.

34 Printed in the *Brihat-stotra-muktâ-hâra*, Part II. Stotra No. 395, pp. 401-409; Bombay, Gujarati Press, 1916.

35 इमां पीयूष-लहरीं जगन्नाथेन निर्मिताम् ।
यः पठेत्तस्य सर्वत्र जायन्ते जय-सम्पदः ॥

(Last verse).

28 See Introduction to my edition of the *Bhramara-duta*.

29 Edited in the *Kâvya-mâlâ*.

30 Reprinted from the *Kavana-kaumudi*.

31 *Padyamrita-tarangini*, verses 200, 213, 252, and 194 respectively.

32 Both the *Chitra-mimamsa* and *Chitra-mimamsa-khandana* have been edited in the *Kavya-mala* (Bombay, Nirnayasaga r Press).

console him?³⁶ Her holy waters must put an end to his cycle of births.³⁷

Brahmâ, Vishnu, and Shiva may safely cease to function if only Ganga is alert about the welfare of the world.³⁸ The lovely big eyes or the ears are simply useless if they do not see her or hear the sweet sound of her sportive waves.³⁹ Many people resort to many austerities, but the poet knows only one way for avoiding all troubles.⁴⁰

6. Jagadâbharana

From the Introduction of Durgaprasada to the *Rasa-gangadhara*, it is known that he came across a MS. of the *Jagadabharana* which had the readings Dara or some epithet such as दिल्लीधरा-वल्लभ referring to him instead of प्राणनारायण and though really a MS. of the poet's प्राणाभरण, the work was devoted to the praise of Dara Shikoh. Again, the late Mr. S. M. Paranjape says in his edition of the *Bhamini-vilasa* that he came across a MS. of the *Jagadabharana* which had the concluding verse and the colophon as follows :

तैलंगान्वय-मंगलालय-महालक्ष्मी-दया-लालितः

श्रीमत्-पेरमभट्ट-सूनुरनिशं विद्वल्ललाटन्तपः ।

श्रीराणाकलिकर्णानन्दन-जगत्सिंह-प्रभोर्वर्णनं

श्रीमत्-पण्डितराय-सत्कवि-जगन्नाथो व्यतानीदिदम् ॥

इति - महामहोपाध्याय - पद-वाक्य - प्रमाण -
पारावारीण - तैलंग-कुलावतंस - श्रीपेरमभट्टसुरेस्त-
नयेन विनिर्मितं जगदाभरणाख्यं जगत्सिंह-वर्णनम् ॥

Jagatsimha, son of Karnasimha, was the Rana of Udaipur and reigned from 1628 to 1654 A.D. Chronologically, there is no difficulty in the poet's composing the work in praise of Dara Shikoh or Jagatsimha; and as it was Jagannatha

36 तवालंबादंब, etc.; verse 6.

37 मरुलीला०; verse 21.

38 Op. cit. v. 24.

39 Op. cit. v. 32.

40 Op. cit. v. 44.

who praised दिल्लीश्वर as जगदीश्वर,⁴¹ one cannot be sure as to whether the praise in the work was really penned by the poet himself.

7. Karunâ-lahari, also Called Vishnu-lahari

In some MSS. the name *Karuna-lahari* is replaced by *Vishnu-lahari*.⁴² It is a hymn to Vishnu or Krishna in sixty verses and is outstandingly lyrical throughout. The poet, as is clear from his other writings as well, was most religiously minded and in this hymn he declares that he cares for nothing else but the Lord.⁴³ A child falling into a pit is saved even by a passer-by; the poet fallen into the sea must be saved by the father, the Lord.⁴⁴ The mind of the poet, a Chakora in quest of moonbeams, is terribly scorched by the wild fire of the forest of the universe; the face-moon of the Lord must now save it by the award of what it so badly needs.⁴⁵

8. Kāvya-prakâsha-tikâ by Jagannatha Panditaraj, Son of Perama

No MS. of this work could be availed of. Stein notices one MS. in his *Catalogue of Sanskrit MSS.* belonging to Raghunath Temple Library in Kashmir and Jammu (60.269—1.2).

9. Lakshmi-lahari⁴⁶

The *Lakshmi-lahari* consists of forty-one verses and is a hymn to the goddess Lakshmi. The poet prays to her for removing all his sins and for her kindness to him. He considers it superfluous that in a hand that is matchless in fragrance as well as tenderness,

41 दिल्लीश्वरो वा जगदीश्वरो वा, etc. See above.

42 See f.n. 2, p. 55, *Kavya-mala* 2.

43 Verse 4, op. cit.

44 Verse 26.

45 Verse 59.

46 Published in the *Kavya-mala*, Part II. pp. 104-111.

another lotus should bloom again.⁴⁷ The necklace of the goddess that represents the assemblage of all the beauties in the world and puts to an end all the troubles of the devotees should find out the means of the poet's salvation.⁴⁸

10. *Manoramâ-kucha-mardana* (also Called *Praudha-manorama-kuchamardini*)⁴⁹

This work which has not as yet been published is devoted to a scathing criticism of *Manorama* (*Praudha-manorama*), Bhattoji Dikshita's commentary on his own work *Siddhânta-kaumudi*.

11. *Prânâbharana*⁵⁰

The poet composed this panegyric in fifty-three verses for expressing his heartfelt delight on hearing the verses of Pranānarayana, king of Kamarupa.⁵¹ He highly praises Pranānarayana for his vast learning, particularly in verses 16 and 50. This work is accompanied with a Tippana composed by the poet himself for bringing out the rhetorical excellence of each verse. Every stanza is designed to be an excellent example of one or more rhetorical figures of speech. Grand indeed is the verse (No. 52) containing a pun on the word 'Vama'⁵² and the adjectives are so

47 Verse 25, op. cit.

48 Verse 27, op. cit.

49 List of MSS. belonging to Pt. Radhakrishna of Lahore, 9; *Classified Index to the Sanskrit MSS. in the Palace at Tanjore* by Burnell, London, 1880, 40b; *Lists of Sans. MSS. in Private Libraries of Southern India* by Gustav Oppert, MSS. 4339 and 4499; etc.

50 Ed. in the *Kavya-mala*, Part I. pp. 79-90.

51 See the last verse (No. 52). No. 53 is an interpolation. The name of the king is given in verse No. 5. His designation कामरूपेश्वर is given in Vo. 2, 15, and 22.

52 आवज्ञास्यलकात्रिरस्यसितमां

चोलं रसाकाङ्क्षया
लङ्कायावशतां तनोषि कुरुषे

जङ्गा-सलाट-क्षतम् ।

used that they may be interpreted both with reference to the enemies of the king as well as his wife. By means of a pun on the word 'Arjuna'⁵³ the poet charmingly describes the fame of the king extending all over the world.⁵⁴

The MS. of the *Pranabharana* belonging to the Tanjore Saraswati Mahal Library (No. 3828) gives the name of the poet's father as Raghunatha Bhatta and has the reading, 'Kamaladhipasya' instead of 'Kamatadhipasya' in verse 53. Again, at the end of this MS. there is a long prose passage which is not found in the printed edition.

12. *Rasa-gangadhara*

Jagannatha Panditaraja was not only a great poet but also one of the best rhetoricians India has ever produced. The *Rasa-gangadhara* of Jagannatha is one of the best rhetorical works of India from every point of view, viz, clarity of expression, superb judgement, depth of insight, wide range of learning and so on. All the examples of the work are Jagannatha's own composition.

Unfortunately the work is available in an incomplete form, breaking off in the middle of the Uttara Alamkara. No definite reason for its incompleteness is known. His *Chitra-mimamsa-khandana* shows that it was composed after the *Rasa-gangadhara* and one would naturally think that Jagannatha really completed the work, though the remaining portion of it is not available to-day even in MS. form. Or, it may be that in his anxiety to oppose vehemently his greatest rival Appaya Dikshita, he really undertook the work *Khandana* even before the *Rasa-gangadhara* was

प्रत्यङ्गं परिमर्द्यं निर्दयमहो

चेतः समालंबसे

वामानां विषये नृपेन्द्र भवतः

प्रागल्भ्यमत्यद्भुतम् ॥ (Verse 7).

53 Verse 43

54 Verse 48.

completed. The tradition that the learned scholar courted death along with his wife Lavangi owing to the deliberate insult meted out by Appaya Dikshita probably furnishes a clue as to why both the *Rasa-gangadhara* and *Khandana* are found incomplete.

13. *Sudha-lahari*⁵⁵

The *Sudha-lahari* presents a grand description of sunrise in thirty verses in the metre Sragdhara. The sun rising in the east from the Udayagiri causes immense delight to all—particularly, to the lotus. It is the best healer of all diseases and inspires all devotees. Its rays shooting through trees and falling on the earth appear to the young parrots like sticks and they, therefore, try to put their legs on them; the dew-drops on leaves, mixed with them, resemble the pomegranate seeds in order to eat which they open their beaks.⁵⁶ The sun is the son of Indra by the eastern horizon, as it were, and therefore, it appears as though all the birth-rites are performed in the morning.⁵⁷ The drops of water offered as oblation to the sun appear like so many jewels in course of their fall to the ground.⁵⁸ The sun is ever merciful to all men inasmuch as it seeks for the aid of the fire-god for their protection during its absence at night.⁵⁹

14. *Yamunā-varnana*, a Prose Work

No complete MS. of it is as yet traced. Only two quotations from it in the *Rasa-gangadhara* are preserved for us.⁶⁰

55 Ed. in the *Kavya-mala*, Part I. pp. 16-22.

56 Verse 5, op. cit.

57 Verse 8, op. cit.

58 Verse 13, op. cit.

59 Verse 23, op. cit.

60 *Nirnayasagar* ed. p. 19. तनय-
मैनाक-गवेषण-लंबीकृत-जलधि-जठर-प्रविष्ट-हिमगिरि-
भुजायमानाया भगवत्या भागीरथ्याः सखी;
p. 128, रवि-कुल-प्रोतिमावहन्ती नर-विकुल-
प्रोतिमावहति, अवारित-प्रवाह-सुवारित-प्रवाहा ।

Jagannatha Panditaraja flourished at a time when even the vernacular poets were excessively fond of introducing alliteration in composition. Several Hindi verses of Viharin and Sanskrit verses of Jagannatha Panditaraja are very much alike in style as well as thought.⁶¹ There are traces of the influence of his age upon Jagannatha Panditaraja; e.g., it was customary among aristocrats during Mughal rule to maintain a couple of pigeons. There is a verse in the *Rasa-gangadhara* which refers to a pair of these love-birds.⁶²

Jagannatha Panditaraja is undoubtedly one of the great rhetoricians in Sanskrit, if not the greatest. If he could have completed the *Rasa-gangadhara*, he would have undoubtedly eclipsed the glory of all the rhetoricians of India. It is only unfortunate that such an outstanding personality had to face such a sad end of life. He was a great poet as well as a good prose-writer. It may be taken for granted that his *Kāvya-prakāsha-tikā* bears the stamp of rhetorical perfection as the *Rasa-gangadhara* does; it is a great pity that such an important work should still be known in name only. We implore the authorities of the Raghunath Temple Library, Kashmir and Jammu, to undertake the publication of this work at their earliest opportunity. It may also be presumed that the work of our Panditaraja on Sanskrit grammar, the *Manorama-kucha-mardini*, would be also a work of out-

61 E.g. cp. नीलाञ्जलेन संवृतमाननमाभाति
हरिण-नयनायाः ।

प्रतिबिम्बित इव यमुना-गभीर-नीरान्तरेणाङ्कः ॥
(p. 228 of R.G.).

With Viharin verse:

द्विष्यो ह्यबीलो मुंह लसै नीले अचल चीर ।
मनें कलानिधि भलमलै कालिन्दीके नीर ॥

62 निरुध्य यान्तीं तरसा कपोतीं, etc., (p. 97
of *Rasa-gangadhara*).

standing merit. Trained in the same school as that of Bhattoji Dikshita and probably, his contemporary too,—in any case, a direct disciple of the son of Sheshakrishna, Bhattoji's Guru—Jagannatha Panditaraja was eminently fitted for the work. Jagannatha's panegyrics upon the then kings of India and hymns on various deities are also quite up to the standard of the author of the *Rasagangadhara*.

Bhanukara, liberally patronized by Sher Shah and Nizam Shah, Akbariya Kalidasa, court-poet of Akbar, Jagannatha Panditaraja, court-poet of Shah-jahan, and many other Sanskrit poets who flourished in India during Moslem rule show that Sanskrit poetry—and similarly, many other branches of Sanskrit literature—drew the kindest

attention of the Moslem rulers. Unqualified praise of Sanskrit poets and scholars for the Moslem rulers, acknowledged acceptance of liberal patronage from Moslem kings, assumption of personal name after the ruler as in the case of Akbariya Kalidasa, etc., cannot but lead to the conclusion that liberal Moslem patronage to Sanskrit literature was not an exception. Moslem rulers like Shaistakhan composed Sanskrit verses, and Indian literature including the vernaculars has been enriched by the contributions of great Moslem writers. Sanskrit in particular owes a good deal for its flourishing continuity till to-day to the Moslem rulers, particularly, to their kind patronage.

INDIA AND THE WEST*

BY PROF. WALTER E. CLARKE

Every civilization, every religious institution builds up around itself certain myths, or perhaps it might be better to say, certain axioms of thought which are accepted on faith without much effort to criticize them and to prove them objectively;—they are based on the subjective experience of the nation or group, an attitude of mind towards the universe and human life.

I am frequently told that my Indian studies are impractical, unnecessary, and useless. To this I always reply by comparing Indian and Chinese studies to the study of astronomy. If we leave out the calendar and navigation, the rest of astronomy serves only to develop an intellectual curiosity. This intellectual curiosity of astronomy has raised

our point of view from a geocentric one to a heliocentric one; and we are now going on to a concept of the sun as part of a galaxy and even to the still larger concept of other galaxies.

It is just as important to expand our point of view about human life on the earth from a narrow provincial point of view concerning life in a particular village, town, county, State, or nation to an intellectual curiosity about human life in other countries, in other continents, and on the whole earth. The population of India is nearly a sixth of the population of the world. Surely it is important to know about its experience with life and its attitude towards the universe. The people of Inca have developed certain axioms of thought which differ widely from those which we in the West have been born

* From a speech delivered at the Ramakrishna-Vedanta Society of Boston, U.S.A.

with and have come to consider to be the only logical and possible ones.

The West has tended more and more to consider things to be more important than thoughts, to make ideas correspond to things, and to define religion in terms of social ethics, so much so that salvation often seems to be a by-product of practical activity rather than the chief goal of life. India has always tended to insist that ideas are more important than things, that things must yield to ideas, and to define religion in terms of personal experience rather than in terms of active social service. As a result, in the West there has been greater experimentation with things and with social life. Changes in social life have been rapid; but the West has tended to be intolerant in the matter of creed and dogma and to carry them on traditionally and mechanically.

On the other hand, India has been very comprehensive and very tolerant in the matter of dogma—in the matter of various views about the world, but has tended to be intolerant socially—to keep social life going on in a traditional, mechanical, unchanging way. Life in the world is regarded as relatively unimportant—the important thing is self-realization, the perfecting of oneself while performing one's necessary social duties in a traditional way but emphasizing contemplation and ultimate extrication of oneself from the bonds of transmigration and Karma. Social life is kept going not for an immediate but for an unseen result for the indi-

vidual rather than for improving and perfecting human society on earth. Indian thought is so much interested in the goal that it tends to neglect the pathway leading to that goal and spends too little effort on the world which it must pass through. On the other hand the West tends to forget the goal and to spend too much of its energies on little practical activities without caring about their meaning.

The West tends to put an over-emphasis on one necessary aspect of life but India tends to put an over-emphasis on another necessary aspect of life. The mutual influence of one on the other may lead to a more harmonious adjustment of the other-worldly religious attitude of mind and the worldly attitude of mind, which would make human life on earth as comfortable and as happy as possible. To many in the West who are bewildered by a multiplicity of little activities, the Indian insistence on the necessity of always keeping an ultimate goal in view comes as a helpful corrective.

The ideal life, according to all Indian teachers, is one which devotes some time to study, some time to the maintenance of the traditional duties of social life, but then devotes much time to contemplation with the aim of a personal realization of God. The West needs to spend more time in contemplation—India needs to spend more energy on the forms of social life. We need a balanced effort without over-emphasis on either factor.

'In the West they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live.'

—SWAMI VIVEKANANDA

SWAMI BRAHMANANDA

BY SWAMI PAVITRANANDA

(Continued)

If the period of stay in the company of the Master was one of supreme bliss, the days at Baranagore were of hard Tapasyâ in the same proportion. The young disciples were ready to lay down their lives, as it were, in search of the great Unknown. They did not care about physical comforts, they did not care for food and drink; one supreme thought of their lives was how to realize the Self or rather to make the realizations they had in the presence of the Master a permanent factor in their lives.

After some time even the life at Baranagore seemed to them too secure for their spiritual growth. They wanted to be lost in the wide unknown world with no help and guide excepting God. Some of them began to go to places of pilgrimage to practise Tapasya in seclusion. Swami Brahmananda spurred by such a spirit of renunciation went to Puri. He stayed there for some time begging his food here and there, and passing his days in the thought of the Lord. The devotees and disciples of the Master could never bear the idea that Swami Brahmananda should suffer any hardship, for was he not the special care of the Master? So when Balaram Bose, who had a big estate in Orissa and a rich establishment at Puri, heard that Swami Brahmananda was undergoing great austerities, he began to press the latter to stay with him in better comfort. Swami Brahmananda, finding that at Puri he could not follow his own ways of life, returned to Baranagore. But he was seized with intense longing

to make harder efforts to realize the soul of life. He expressed his desire to go to North India and to practise Tapasya somewhere there. The leader Narendranath reluctantly agreed to allow his beloved brother disciple to embrace the wandering life. But he directed another brother disciple Swami Subodhananda to accompany him, so that 'Raja' should not have to suffer much inconvenience. Swami Brahmananda went to Benares *via* Deoghar and stayed there for some time. From Benares Swami Brahmananda went to Omkarnath on the bank of the Nerbuda. It is said that while practising Tapasya on the bank of that holy river, Swami Brahmananda was once for six days at a stretch in an ecstatic mood, almost oblivious of the outward world. After Omkarnath Swami Brahmananda with his brother disciple and a devotee visited other places of pilgrimage like Panchavati holy with the association of Râmachandra and Sitâ, Dwarka where there is the famous temple of Sri Krishna, Porbandar, Girnar, Ajmere, etc., and afterwards returned to Brindavan. For a soul like Swami Brahmananda, visiting these holy places did not simply mean satisfaction of the idle curiosity of a sight-seer, but at every place he would identify himself with the deeper spirit of the environment. As a result he was constantly absorbed within himself, and though his lips were closed his face indicated the spiritual fire within. Many were the persons who were attracted to him merely by his placid countenance and indrawn look. They would feel it

a privilege to be of some service to him and pressed the Swami to receive it; but one whose mind soared high was altogether indifferent to any material comfort. It was difficult, if not impossible, to persuade the Swami to accept any gift. If extremely pressed, the Swami would agree to accept so little, and that of such a trifling nature, that it would cause more astonishment than pleasure to the giver.

It was for the second time that the Swami had come to Brindavan. Here he passed the days in severe spiritual practices. He was burning with a desire to reach the ultimate goal of life. And in the attempt to realize this desire any price was not too great for him to pay. Throughout the day he would be undergoing one or another form of spiritual practices. Swami Subodhananda was there with him. But they hardly talked. Swami Subodhananda would fetch food for him, but sometimes he would eat that and sometimes he would remain without meals. Such austerities were not the outcome of deliberate effort, but he was so much occupied with the thought of the goal of life that the physical comforts about which ordinary people are so particular, had no importance for him. The great saint Vijaykrishna Goswami, who had seen Rakhal at Dakshineswar and knew how beloved he had been to Sri Ramakrishna, was at this time staying at Brindavan. When he saw the severe austerities Swami Brahmananda was undergoing, he asked him, 'What necessity have you to perform so much Sâdhanâ? Has not the Master given you all that is covetable in spiritual life?' To this the Swami simply smiled and replied, 'What I got from him I want to make a permanent possession.' The saint understood that it was idle to try to dissuade the Swami from his path. After some time Swami Subodhananda left for a pilgrimage to

Hardwar, and Swami Brahmananda lived alone. This gave him greater freedom of life and an opportunity to practise harder Tapasya.

At Brindavan he heard the news that the great devotee Balaram Bose had died. Balaram Bose had befriended him so much and he had been so greatly loved by the Master! The news of the death of Balaram Bose upset him so much that he left Brindavan and went to the Himalayan region at Hardwar for greater solitude. He stayed at Kankhal near Hardwar for a period. Afterwards he would praise Kankhal very much as a suitable place for Tapasya. He would say that the atmosphere of Kankhal was very favourable for spiritual growth. At Kankhal Swami Vivekananda with some brother disciples unexpectedly came to meet Swami Brahmananda. The joy of such meeting can be better imagined than described. Swami Vivekananda feared that Swami Brahmananda would, perhaps, impair his health by hard Tapasya and living alone; so he compelled the latter to accompany him on his way to Delhi. Swami Vivekananda left his brother disciples at Delhi in order to wander alone. After this, accompanied by a brother disciple, Swami Turiyananda, Swami Brahmananda started on a pilgrimage to Jwalamukhi and from there he visited various other sacred places in the Punjab, Sindh, Bombay, and Rajputana. At Bombay they unexpectedly again met Swami Vivekananda who was then preparing to sail for America to attend the Parliament of Religions at Chicago. From there Swami Brahmananda again returned to Brindavan, Swami Turiyananda was also in his company. Both of them gave their time entirely to spiritual practices, Swami Turiyananda also taking care of Swami Brahmananda. They had a very enviable time of it at Brindavan, both of

them being absorbed day and night in communion with God. Afterwards they would delightfully recount many happy incidents of their lives at Brindavan.

Time passes too quickly. While the two brother disciples were enjoying beatific bliss in the holy atmosphere of Brindavan, the news reached them that a tremendous success had attended the mission of Swami Vivekananda in America. They were so glad to see that the prophetic utterances of the Master with respect to their leader had come true. Swami Vivekananda was constantly writing to his Gurubhâis to plunge themselves into work for the regeneration of India as well as for the welfare of humanity. Repeated letters began to come from the monastery, which had now been removed to Alam-bazar from Baranagore, asking the two brothers at Brindavan to return to Bengal so that all might organize themselves together into a band for future work. At first Swami Turiyananda returned and after some time he was followed also by Swami Brahmananda.

The arrival of the 'Raja' at the Math created a great stir and enthusiasm. Everybody was so glad to have the privilege of his company. His very presence had an uplifting influence on the atmosphere. His placid countenance, calm look, indrawn thought, and above all, extremely sweet behaviour indicated the great spiritual power hidden within him. As far as narrating his own spiritual experiences was concerned, Swami Brahmananda was always very taciturn. But anyone standing before him would invariably feel that he was in the presence of an extraordinary personality. When he returned to the Math, there was amongst the members a fresh wave of enthusiasm for spiritual development. The Swami was glad to see that the message of Sri Ramakrishna made such a tremendous appeal to the

world. Knowing the Master as he did he was not surprised at that, but he wanted to make the Math a powerful vehicle for the spread of that message. Once he said to his Gurubhais, 'Your life, your Math will be the source of solace, hope, and inspiration to all who are weary and heavy-laden. Just build up your life accordingly.' When Swami Vivekananda heard in America that 'Raja' had returned to the Math, he was greatly relieved. For he had always a great regard for the judgment and opinion of Swami Brahmananda. And had not the Master said that Rakhal possessed the capability to rule a kingdom? Henceforward, Swami Vivekananda would address most of his letters dealing with his future plan of work to Swami Brahmananda. Swami Vivekananda would give out his plan and principles in general, but it was Swami Brahmananda who saw to their practical applicability and gave them a definite shape. Swami Vivekananda fell upon the world like an avalanche. He moved like a whirlwind from one end of the world to the other to give his message. He was too busy and dynamic. He had no time, as he said, to give his message a finish. So far as the Ramakrishna Brotherhood was concerned Swami Brahmananda with his infinite calm and patience, extraordinary common sense and wisdom made that message fruitful in the soil of India. Swami Vivekananda came upon the world as a thundering voice. Swami Brahmananda's life was like a gentle dew that falls unknown and unperceived but brings in the rich autumnal harvest.

Two years after Swami Brahmananda had returned to the Math, Swami Vivekananda also returned to India. When the great Swami met Swami Brahmananda he handed over to the latter all the money he had collected for his

Indian work, and said, 'Now I am relieved. I have handed over the sacred trust to the right person!' Swami Brahmananda was the 'friend, philosopher, and guide' of Swami Vivekananda in every respect. He took care of his health, gave advice about his plans, arranged his tours, and put his ideas into action. When the Ramakrishna Mission Society was started Swami Vivekananda became the general President and Swami Brahmananda was made the President of the Calcutta centre. But in the beginning of 1902 Swami Vivekananda relinquished his position in favour of Swami Brahmananda, and the latter worked as the President of the Ramakrishna Math and Mission till his last day.

The relation between Swami Vivekananda and Swami Brahmananda was wonderful, and very enjoyable to anyone who witnessed it. One was a born leader of men and a world-mover, the other was a hidden reservoir of great spiritual power and loved to work silently. One gave out his message like a trumpet call, the other sought to spread influence mainly through silence and life. One was in the limelight, the other always wanted to be away from the public gaze. Both were the beloved of the Master. Both were termed by the Master as 'Nityasiddhas' or 'Ishvarakotis', that is, souls who are eternally free but come down to the earth for the good and guidance of humanity. Both knew each other intimately from their school-days, and their lifelong relationship only increased their love and respect for each other. When Swami Vivekananda returned from America he bowed down to Swami Brahmananda saying, 'The son of a Guru is to be respected as much as the Guru himself.' Swami Brahmananda too did not lag behind in his sense of humour. He returned the compliment

saying, 'To the elder brother is due the respect that is given to a father.'

With this spiritual background the human relationship between the two was very interesting. Sometimes with his practical common sense and intimate knowledge of local affairs Swami Brahmananda had to modify plans given by Swami Vivekananda. At that the latter would at times become upset and wild. But afterwards when he understood his own mistake he showed repentance in such a way that the supposedly aggrieved party would feel embarrassed and regret the sufferings caused to the Swami. Swami Vivekananda was fond of animals. Swami Brahmananda was a lover of plants and gardens. When the animals of the one would cause damage to the garden of the other there would ensue a quarrel, the very seriousness of which would cause side-splitting laughter to the bystanders.

Swami Vivekananda had infinite faith in the loyalty of Swami Brahmananda to his cause. He would say, 'Others may desert me. But "Raja" will stand by me till the last.' The two giants put their shoulders together to further the cause of the work started in the name of the Master. The new monastery at Belur was established in 1899. A permanent centre was started in Madras, another was opened in the retreat of the Himalayas. Others were growing. Preachers were sent to England and America. The work was growing apace. But the two Swamis could not work together long. The life of Swami Vivekananda was prematurely cut short in the year 1902.

The passing away of the leader was a great blow to the work he had started. And it was a great shock to his Gurbhais, specially to Swami Brahmananda on whom the whole responsibility now

fell and to whom the whole institution now turned for guidance.

But love for the leader meant love for his work and for the mission he had started. And behind the mission of the leader was the will of the Master. So Swami Brahmananda, with his usual calmness, forgetting his personal bereavement and the loss to the Brotherhood from the passing away of Swami Vivekananda, turned his attention to the discharge of the duties that devolved on him.

There were critics who thought that in the absence of Swami Vivekananda his work would be stranded or would die a natural death. But Swami Vivekananda as a spirit was no less a power than 'Swami Vivekananda in his physical body'. He himself once said, 'I am a voice without body.' Yes, that voice even in the absence of the body began to ring in the ears of his brother disciples, personal disciples, and innumerable admirers and devotees. Their love and respect for him were spontaneously translated into enthusiasm for the furtherance of his cause, so it was no wonder that the organization soon recovered from the shock and the work began to grow and expand as a matter of course. At such a critical time the Ramakrishna Math and Mission was fortunate to have at their helm a personality like Swami Brahmananda.

The method of work of Swami Brahmananda was wonderful. Though he would be working hard, and though his responsibility was too great for any ordinary mortal, his calmness was never disturbed, the serenity of his mind was never ruffled. About the secret of work he once said, 'Give the whole of your mind to God. If there is no wastage of mental energy, with a fraction of your mind you can do so much work that the world will be dazed.' The truth of this was exempli-

fied in the life of the Swami himself. Who could have believed on seeing him that he was bearing such a heavy burden? It seemed rather as if he was indifferent to what was going on outside with regard to the organization and that his whole mind was given to God. It was as if only by an effort that he could bring his mind down to mundane things. His far-away look, his half-closed eyes, deeply calm composure indicated that his thoughts did not belong to this plane of existence. He would very often be so much lost in his own thought that one would not dare approach him lest one should disturb him. But yet he was aware of the very details of the work that was going on. He had intimate knowledge of the mind of the different members working even in distant centres. He could read characters at a glance and guide them accordingly. Every member of the vast organization felt that his interest was safe in the hands of the Swami. His gentle wish was more than a command to all the workers.

The interests of the Swami were varied. He could give wise direction as to the design of a building, he could give plans as to how to do relief works, his suggestions on the method of education were valued by educationists, his advice regarding the principles to be followed in editing books was at once found to be extremely sound, and at every Ashrama he visited or stayed in, he encouraged people to have flowers and kitchen gardens. His love of flowers was great. He would consider the flowers blossomed forth in the gardens as the offerings of Nature to the All-pervading Deity. Any one plucking a flower or injuring a flower plant would incur the greatest displeasure of the Swami. He would see that the accounts of public money were kept with the strictest regularity. He would

not tolerate the slightest carelessness in this respect.

But beyond all these interests one could vividly see in him that here was a mind which could not be brought down to the level of ordinary work. It was very difficult to persuade the Swami to attend the meetings of the Trustees of the Math or of the Governing Body of the Mission. He had a happy knack of feeling 'slightly indisposed' on such occasions or of giving suggestions that the meeting might be postponed. Those who were responsible for convening such meetings had a hard time of it with the Swami in this respect. They felt that they were trying to bring within the constitution of the law a soul which eternally soared above all laws. They felt greatly pained at the thought of what a great torture it meant to the Swami. But once he could be brought to the meeting his opinions and suggestions were invaluable. Experiences showed that his counsels were so very correct that nobody, even in the course of the debate, or afterwards, would feel inclined to dispute what he had said. And there was hardly any debate at such meetings. What the Swami would say or even remotely suggest would invariably be accepted by all. Swami Saradananda, who was the life-long Secretary of the Ramakrishna Mission, once said to a young worker, 'When I say a thing, you should judge and discriminate whether I am right or wrong, but when Maharaj (meaning Swami Brahmananda) says a thing you may safely accept that as true without the slightest doubt.' This was said by one who had vast organizing ability, and who had successfully guided innumerable undertakings.

Swami Brahmananda undertook several tours in North and South India, and once he went also to East Bengal and Assam. By the inspiration of his

presence existing centres received a fresh impetus and new centres began to spring up. Wherever he would go there came a crowd of visitors—young and old—to see him. They were invariably so much impressed by his love, kindness, and the force of his personality, that they became lifelong friends and supporters of the Mission. When he visited a centre he would not go so much into the details of the works as he would be interested in giving the members a spiritual uplift. He would say that one cannot do really unselfish work unless one's whole mind is given to God. Now, this was exactly the thing he was interested in with regard to the work, viz, whether they were working as in the service of God or only passing their days in a humdrum way. He would say to the monks, 'Fie on you, if after giving up the world, cutting yourselves off from the love of your parents and relatives, you cannot devote the whole of your energy to the realization of God.' He would exhort one and all to make the realization of God the one and only aim of their lives. He would say, 'Create dissatisfaction in your mind even by an effort. Ask yourself whether you are devoting the whole of your energy to your spiritual welfare? Ask yourself at night, how much of the time has been spent in communion with God and how much in other things. The time that has not been given to God, has been spent in vain, has been wasted.'

Strange to say, though he laid the main emphasis on spiritual growth, the work of the Mission was steadily growing under his care. He raised the humanitarian work of the Mission to a spiritual level. Mere humanitarian work, without any spiritual motive behind it leads to egotism and pride and becomes a danger to one's spiritual life. But, unselfish work done in a proper spirit,

in a spirit of humble service, conduces to one's spiritual welfare and leads to God. That is what the Swami wanted. 'We have to work so hard that we do not get sufficient time for meditation', said a disciple to the Swami, thinking he would get sympathy from one whose whole mind was given to God. 'You should feel ashamed to say that, my child,' replied the Swami. 'You are monks, you ought not to complain of hard work. It is not the quantity of work but the vagaries of the mind that create obstacles in the way of meditation.' 'Just sacrifice this one life for the sake of the work of the Swamiji (Swami Vivekananda), even if you consider it a loss. Have you not lived countless lives before? But if you give yourself up whole-heartedly to his cause, rest assured through his grace, your spiritual life will progress with the speed of a rocket', once he said to a disciple who inquired whether the work started by Swami Vivekananda was consistent with the orthodox form of Sadhana. 'Don't be ungrateful to Swamiji,' he said to some young men on another occasion. 'He worked himself to death for you and the country. Just plunge yourself into his work and repay the debt due to him.'

Swami Brahmananda would not often talk of spiritual things. It would be

very difficult to draw him out into spiritual conversations. But when he did talk, his words would scintillate with fire, and those who heard would get a lifelong inspiration.

As a result of his influence, many young men began to join the Order. Sometimes, a doubting mind would find its scepticism vanish by merely coming into his presence. One could rarely argue with him, nor was he given to theoretical discussions. His presence was enough to solve many complex problems which had troubled people for many, many weary years. Innumerable persons had such experiences.

Wherever he would go there would be so much joyous festivity that all found themselves drowned in it. But there was this characteristic about it, that it was highly uplifting. Once there was so much disaffection amongst the members in a certain centre that the whole atmosphere was vitiated. When all other remedies failed Swami Brahmananda was approached and persuaded to visit the centre. When he went to the place he did not at all inquire into the grievances of the individual members. His presence created such a great wave of spiritual enthusiasm that all petty problems were automatically solved. Every one was astonished at this wonderful phenomenon.

(To be concluded)

'I want iron-wills and hearts that do not know how to quake. . . . We must rouse India and the whole world. . . . The essential thing is renunciation,—without renunciation none can pour out his whole heart in working for others. The man of renunciation sees all with an equal eye, and devotes himself to the service of all.'

—SWAMI VIVEKANANDA

NOTES AND COMMENTS

TO OUR READERS

The *Teachings* this month present some intimate talk of the Master on deep spiritual matters with one who was rightly considered a spiritual genius in Bengal. . . . The Editor examines *Mysticism as a Social Force* with special reference to India. . . . Of late our readers have been regaled with various presentations of intuition. They are thus well prepared for receiving Swami Sharvananda's masterly study of *Intuition, Mental and Supra-mental*. . . . Prof. Akshaya Kumar Banerjee's study of Hindu images is always illuminating. *The Mother Divine* will give food for thought during the Pujâ month. . . . How are we to receive the Mother when She comes? The answer is to be found in Swami Turiyanandaji's few but pregnant words in *When the Mother Comes*. . . . Sister Nivedita made her name as a prose writer. But in *A Litany of Love* there is a real touch of poetic genius. . . . Dr. Jatindra Bimal Chaudhuri concludes his well-documented presentation of *Jagannatha Panditaraja*. . . . Loving friends distinguish not in order to divide but to make the *rapprochement* more rational and lasting. The contrasts they deal with need not be taken too literally. Thus warned, our readers will find much food for reflection in the brief article *India and the West* by Prof. Walter E. Clarke of the Harvard University. He has visited India and has a profound appreciation of Indian culture. . . . This month we meet with *Swami Brahmananda*, in the full height of his spiritual attainment, hammering into shape his Master's message.

LOVE OF ART IN RUSSIA

The June issue of *The Scholar* publishes an article on Russian Art by Prof. Nicholas Roerich, in which we read: 'The Russian nation has always been attached to art. Since the time of yore all its modes of life have been saturated with self-expression of true art. The ancient heroic epos, the folklore, the national string and wind instruments, laces, carved wood, ikons, ornamental details in architecture,—all of these speak of genuine, natural, artistic aspirations.' As evidence of the love of art of the present-day Russians, the writer argues: 'In Moscow, 10,000 people out of 2,000,000 inhabitants visit every exhibition (whereas, by the way, the same 5,000 is the average of visitors to an art exhibition in London out of her 10,000,000 inhabitants).' The peasants are not behind the intellectuals in their appreciation: 'A painter who is able to produce on a piece of canvas an approximate likeness to a human face can rely upon a long life of safety and comfort in the country.' No wonder that the Russian proletariat evoke universal love and sympathy!

CASTE AND EDUCATION IN ANCIENT INDIA

Prof. Dr. A. S. Altekar examines *The Influence of the Caste System on Education in Ancient India* in the July issue of *The Hindustan Review* and concludes: 'The caste system . . . made education rigid only to a limited degree, and that too in very late times.' In support of this he writes: ' . . . with the exception of the exclusion of the Shudras from the Vedic education,

the caste system for a long time did not result in restricting profession to particular castes.' This is a very bold and general statement, which, we are afraid, cannot be fully borne out by history and mythology. The story of Ekalavya of the *Mahâbhârata* is too well known and so also is that of the Shudra hermit who was beheaded by Râmachandra. Historians aver that a Shudra monarchy was tolerated rather than loved, and the scriptures clearly allude to it as a calamity. That ambitious Brahmins could not be prevented from 'following the military profession,' that 'recruitment to the army was not confined to the Kshatriya caste', and that 'it was very largely recruited from the Shudras,' may be historical facts. It may also be true that 'when Yuan Chwang was in India in the second quarter of the seventh century A.D., the kings of Ujjain, Maheswar, and Assam were Brahmanas, those of Pariyatra and Kanauj Vaishyas, those of Matipur (?) and Sind Shudras'. But a few stray facts cannot either prove or disprove a theory. Weight of evidence would rather force on us the conclusion that while the upper classes had greater freedom in a downward movement in choosing their professions, the lower classes were denied a corresponding upward trend. Powerful groups, and especially immigrants, made their position by dint of military prowess or political wirepulling. For the generality of the people, what mobility there was, existed in spite of, rather than because of, the caste system. We cannot get over the fact that caste, as we understand it nowadays, works for rigidity rather than for easy adaptation. And when all possible credit is given to it, untouchability stares us in the face as a downright condemnation. Such confusion of thought and baseless conclusions are due to a failure to distinguish

between true caste, which Mr. G. H. Mees calls Varna, and its false stereotyped form which he calls Jâti. Caste, when rightly understood, i.e., in the sense in which Sri Krishna uses it in the Gita, reflects a just and rational order of things, and as such it is above all criticism. The writer would have been on surer ground if he had distinguished between these two positions.

VIVEKANANDA AND A DEITY IN THE MAKING

In *The Aryan Path* of August, Shri Nolini Kanta Gupta in course of a discussion on *An Aspect of Emergent Evolution*, writes: 'Professor Alexander spoke of the emergence of deities who would embody emergent properties other than those manifest in the Mind of man. Morgan asks whether there is not also a Deity—or *the* Deity—in the making. He establishes the logical necessity of such a consummation this way: The evolutionary urge (or *nisus*, as it has been called) in its upward drive creates and throws up on all sides, at each stage, forms of the new property or principle of existence that has come into evidence. . . . These are, however, the branchings of the evolutionary *nisus* which has a central line of advance running through the entire gradation of emergents. . . . The interesting point is this, that at the present stage of emergence, what the central line touches and arrives at is the Deity. Or, again, the thing can be viewed in another way. . . . The scheme of the movement can be figured as a pyramid—the base of the pyramid represents Matter, but the apex where the narrowing sides converge is what is called the Deity. . . . It (the conclusion) comes perilously near the Indian conception of Avatarhood! The central line of evolutionary *nisus* is the line of Avatarhood. At each point of the line,

on the level of the newly emerged principle, there is a divine embodiment of that principle. The esoteric significance of the graded scale of Avatarhood, as illustrated in Vishnu's ten Forms, has long ago been pointed out, by Vivekananda, I think, in this light.'

We are not sure if this is really the *Indian* conception of Avatarhood. At least the Vaishnavas will join issue in right earnest, since there can be no qualitative difference between the ten Avatars. Besides, *emergence* is quite incompatible with the Vaishnavic conception of Avatarhood. As for Swami Vivekananda, we have in vain ransacked his volumes and consulted other living authorities for confirmation of this view. Unfortunately the writer gives no reference. We are aware, however, that the late Mr. Bipin Chandra Pal held such a view. (Vide, *Europe Asks: Who is Shree Krishna?* Pp. 40—42).

SOCIALISM OR TRUSTEESHIP?

Mr. Bijoy Lal Chatterjee writes in *The Modern Review* of August: 'Socialism means equal distribution, in Bernard Shaw's language "equality of income". Non-violence implies socialism.' And he goes on: 'Gandhiji as an ardent believer in the principle of non-violence wants to reconstruct society on the foundation of love. It is not merely an intellectual conception with him but a living passion.' The second proposition is crystal clear, and anyone who knows anything of Gandhiji, knows also that the greatest preoccupation of his life is the raising of the have-nots. But we do not know if he has ever advocated *in clear terms* socialism with all its implications. His writings may *lean* towards such a position. One may even make out a case about his *sympathy* for socialism. But in the absence of a clear statement we hesitate to accept the writer's position.

We are confirmed in this honest hesitation by the following passage in the *Harijan* of 2nd August: 'For my part I desire not abolition, but conversion of their (Princes') autocracy into trusteeship, not in name but in reality. The arbitrary powers they enjoy should go. The liberty of the people should not depend upon the will of an individual however noble and ancient may be his descent. Nor can any person, whether prince or princely zemindar or merchant, be the *sole* owner and disposer of possessions hereditary or self-acquired. Every individual must have the fullest liberty to use his talents consistently with equal use by his neighbours but no one is entitled to the *arbitrary* use of the gains from the talents. He is part of the nation or say the social structure surrounding him. Therefore he can only use his talents not for self only but for the social structure of which he is but a part and on whose sufferance he lives.' (The Italics are ours). We held a view much similar to that of Gandhiji in our January editorial. Mahatmaji does not seem to be consciously working for socialism. He rather advocates justice, trusteeship, and equality of opportunity. True, he speaks of the possibility of equality being brought about by revolution. But that is a position which he wants to avoid if possible. Further down in the same article he writes: 'The present inequalities are surely due to people's ignorance.' But this inequality does not seem to have any direct reference to income or possession. The context would show that it refers rather to the use of talents. We may be mistaken, but we are ready to be enlightened.

MAYA, NEGATIVE OR POSITIVE?

Prof. M. Hiriyanna, M.A., sums up his article on *The Ethics of Advaita* in *The*

Vedanta Kesari of August with the following words: 'While the conception of Mâyâ, in one of its main aspects, implied the need for self-denial and is negative, in another, it means self-affirmation and is positive. Only we should remember that the self which is

denied is the narrow or egoistic self, and that which is affirmed in its place is the universal one. Together, these two lessons of self-denial and love, in the exalted sense, constitute the sum of Advaitic morality.' Will those who decry non-dualism as a negative philosophy, take a lesson from this?

REVIEWS AND NOTICES

GITA. EXPLAINED BY DNYANESHWAR MAHARAJ. TRANSLATED INTO ENGLISH BY MANU SUBEDAR, B.A., B.SC. (LONDON), BAR-AT-LAW, M.L.A. (CENTRAL). Second Edition. Published from Palli Hill, Bandra, Bombay. Pp. 336. Price Rs. 5.

Dnyaneshwar Maharaj is a great Maharashtra sage who lived in the thirteenth century. To expound his philosophy, instead of taking Sanskrit as the vehicle of expression, he chose the dialect of the masses. As such his message reached a wider public. The commentary on the Gita by Dnyaneshwar Maharaj is a very, very important book to all religious-minded persons in Maharashtra. It is the collection of discourses given by the sage in the current language of the people. The book was translated into modern Marathi by Pandit G. R. Moghe, from which Mr. Manu Subedar has translated it into English.

Dnyaneshwar's work is highly inspiring. It is a great heritage not only of the people to whom the discourses were addressed but of the whole of India. The book is a great guide not only to those who seek spirituality but also to those in whom that thirst has not as yet awakened. The English-reading public will be thankful to the translator for making this great classic accessible to them.

Dnyaneshwar Maharaj gave discourses on the Gita and he meant them for the common people. As such he freely draws illustrations, metaphors, and similes from the daily life of the people and wants to explain the Gita in terms of the difficulties in life of ordinary men. It is because of this, perhaps, that the book is so valuable. The author explains high philosophy in a way that even a man in the street can understand, follow, and draw sustenance of life from that. 'The current (of Samsâra) is strong and there is

no bridge,' says Dnyaneshwar Maharaj. 'The question is, how will a human being cross this river in the form of Mâyâ, particularly when every effort made turns out fruitless? Those who rely upon mere intelligence to cross this mighty river, have been dragged in by the whirlpools of their own pride in the depth and intricacies of their knowledge, like a swimmer trusting to the strength of his arms. Some take with them life-belts in the form of Vedas, but also put round themselves a stone in the form of self-conceit. . . . Just as it is difficult to get a cure without treatment, or to penetrate the mind of a hypocrite, or to abandon the object sought when it is within reach, this journey is difficult to accomplish for the seeker. It is as rare a sight as thieves in public conference, or live fish which has swallowed the hook, or the devil who is afraid of the ghost, or a young buck eating up its own bones, or an ant crossing the Meru mountain, and yet he, who is devoted to Me (God) with all his faculties, gets across the river easily.'

The author explains the Gita in terms of Monism, but he advocates Karma and Bhakti as much as Jnâna.

The translator gives two Introductions, one for each edition of the book. In the Introduction to the first edition he tries to give some information about the author as well as the essence of his message. But, unfortunately, in it there are many things which are unnecessary, if not uncalled for. From the failure of the Hague Tribunal and the League of Nations up to the great necessity in modern India to smash the idols, many things come within the sweep of his purview. He is up against 'a childlike play with gods, that are treated as dolls, and with dolls that are treated as gods', and if

we can remove the idols and temples 'there would be less occasion for contrast and misunderstanding with the votaries of Islam'. The value of the Introduction would have been much better if he had not mixed up his own message with the message of Dnyaneshwar Maharaj. But in the second Introduction he fares better in this respect. He says, 'This is the path, of which the Gita speaks. Most of the things mentioned here are familiar to those who are already on this way. They are mentioned by the translator, not because it is his function to throw light on this path, but for the benefit of those who pooh-pooh and are cynical about the life of the Spirit. The world of materialism known as the European civilization has made sufficient inroads on India to render most Indians cynical about these matters. Their cynicism is primarily based on cowardice, because the spiritual path requires the greatest courage.' Also, 'No one would be more conscious than the writer of these lines of his shortcomings. He has only taken from the body of the book a few of the concepts, which he is setting out here for those who scoff at the teachings of all prophets and all moral teachers of mankind. He claims no originality. But in a dark night, if the hand, that holds the lantern, is that of an unworthy man, why not use the light all the same?' Yes, the public who will use this lantern will be grateful also to the hand that has held it. In spite of our differences with the translator on some points that have been shown, we shall unhesitatingly thank him for the great service he has rendered to the reading public by translating this important Marathi classic and that so beautifully.

GERMANS BEYOND GERMANY. BY VILEM HAAS. *Published by the International Book House, Ltd., Bombay. Pp. liv + 308. Price Rs. 4.*

At the beginning of the present war many endeavoured to show that Hitler did not represent the true feelings of the German people who were held to have been subjected to a forced allegiance to him. But later developments gave the lie to such a belief, and thoughtful minds set themselves to study the Hitler-phenomenon more deeply in the light of German history. The book under review is the result of such a study. According to the author, an inhabitant of Czechoslovakia but now a refugee in India,

the 'phenomenon like Hitler cannot be pure chance but must have some relation to the German character'.

The book begins with a long Introduction from the learned pen of the author in which he analyses the German character and claims to have arrived at the root impulse that has been sweeping the German mind for the last centuries: 'One single vision gleams like a ghostly moon through the German centuries, one single stream rushes beneath German earth.' And what is that stream that runs beneath the subsoil of the German mind? It is a passion, says the author, for death and destruction, a frenzied blood-lust that has dominated the whole course of the German history and has attained complete fruition in the life of Hitler. By copious illustrations drawn from German literature the author shows that this 'music of the dissolution of the world into the nothingness of blind instincts, in the voluptuousness of death, is in reality at least two centuries old and has permeated German poetry, German philosophy, and indirectly even German politics, at all really decisive moments, just as it dominates the politics of the Germans to-day'. This national trait of the German character, the author holds, is not known to the outside world, because that section of the German literature which reveals the secret, has scarcely been ever translated into foreign tongues.

Another characteristic feature of the German history to which the author draws the reader's attention is the uninterrupted flow of emigration of German intellectuals from decade to decade to foreign lands. This has been due, observes Mr. Haas, to the fact that 'the German people has not been able to achieve that condition of political balance which would have permitted them to afford genuine shelter to the fulness and diversity of the intellectual life produced on their own soil'. The process has reached its zenith under the totalitarian regime of Hitler. Stefan George, Einstein, Heinrich Mann, and many others are now exiles from their motherland. The political philosophy of the German people, as pointed out by the writer, is also responsible for such a phenomenon. It does not believe in the reality of the individual as a political being and wants him to merge himself in the higher unity and reality called 'Nation', 'State', 'Fatherland', or 'Race'. Whoever will assert his individuality in defiance of this principle

will hazard the risk of persecution or even death. Such a philosophy is called for to preserve the political solidarity of the nation to be harnessed to some particular goal. In the case of Germany under Hitler it is, perhaps, the dream of world-domination.

The long anthology presenting extracts from 'old German poets, thinkers, and artists', including Goethe, Kant, Schopenhauer, Nietzsche, Anselm Feuerbach, and a number of others, has been selected by the author in support of his thesis propounded in the Introduction. These great Germans were 'beyond Germany' because they were not wholly swayed by the German mentality, but had the vision to see and the strength to point out what was wrong with their people. The author divides them into three groups: Firstly, those who were of 'such stature that at least a part of their nature stretched beyond Germany and German mind . . . ; secondly, such Germans whose ideas and views were beyond the official German view-point, who thought more freely and with less prejudice than the majority of the German people.' And thirdly, such men who were compelled to live as exiles outside Germany. It is doubtful whether these passages quoted at length, have proved the author's proposition to the extent he claims.

Germany under Nazi rule has become a menace to peace and liberty. But it will be wrong to hold that Nazism is an outcome purely of the historical development of the German mind. It is difficult to stigmatize a whole people as sinister and obsessed by an inherent mania for persecution and annihilation. Hitler is as much a product of the German nation as are Goethe, Kant, Heine, and other great souls. It cannot be gainsaid that the exasperating effect of the treaty of Versailles on the German mind supplied the opportunity to Hitler. The regrettably low level of international morality and justice and the overbearing and blindly self-seeking conduct of the imperialistic democracies are not less responsible for the political unrest that has brought into existence the terror of Nazism. There are other causes too. All these factors will have to be taken into account before an effective remedy for the Nazi problem can be discovered.

The book under review represents a serious study of a considerable aspect of the Nazi tangle and throws ample light on the

baffling character of the German paradox. The get-up and print are quite good.

WAYFARER'S WORDS, VOL. II. BY MRS. RHYS DAVIDS, D.LITT., M.A. Published by Messrs. Luzac & Co., 46, Great Russell Street, London. Pp. 346.

In this second volume Mrs. Rhys Davids presents another series of her scattered writings and occasional lectures on Buddhism. She is an original writer on Buddhism and depends for her materials on her own researches. One of the ideas behind the collection is to show wherein she differs from 'current Southern Buddhist values and certain opinions (and translated terms) of Western students of Buddhism'. *Man and Deity in Original Buddhism, How Does Man Persist? The So-called Eightfold Path, An Historical Aspect of Nirvana, Nirvana in the Negative, Curious Omissions in Pali Canonical Lists*,—are some specimens of subjects dealt with in the book, that will give an idea as to the variety of aspects taken up for discussion. The book will be of much interest to students of Buddhism.

BENGALI

SWAMI BRAHMANANDA. Published by Swami Atmabodhananda from the Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta. Pp. 321. Price Rs. 2.

Swami Brahmananda is known to be the greatest spiritual force among the first disciples of Sri Ramakrishna. The book is a masterly life-sketch of this spiritual giant. That it will be of great help and inspiration to the spiritual aspirants cannot be gainsaid. Moreover, the lucid style and dignified language will tempt even those who would not read a book of this type otherwise. The get-up is splendid.

SRI-MA-KATHA (WITH AN INTRODUCTION BY SWAMI MADHAVANANDA). BY SWAMI JAGANNATHANANDA. Published by Swami Atmabodhananda from the Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta. Pp. 316. Price Re. 1-8.

The writer was long in touch with Sri-Ma—the wonderful writer of the *Sri Ramakrishna Kathāmrita*. In this book the writer has recorded the conversations of Sri-Ma which are replete with sayings and reminiscences of Sri Ramakrishna. To some extent the book may serve the same purpose as the *Kathamrita*. The get-up is good.

NEWS AND REPORTS

CHARITABLE DISPENSARIES OF THE RAMAKRISHNA MATH AND MISSION

In addition to the indoor hospitals, already reported in the August issue of this magazine, the Ramakrishna Math and Mission conducted 50 charitable dispensaries in 1941. They adopted homoeopathic, Ayurvedic, and allopathic systems of treatment according to local conditions. The Sevashrama at Rangoon with its 3,65,471 patients and a daily average of 1,030, continued to hold the highest record. Special mention may be made of the outdoor dispensaries at Benares, Lucknow, Katihar, Bankura, Cawnpore, Midnapore, and Salkia, where the numbers of patients were very considerable.

The T. B. Clinic at Delhi has got from the Government a piece of land. It will soon begin the construction of its own buildings. The Bankura Sevashrama has constructed separate buildings for its medical department.

The outdoor dispensaries of the Math and Mission treated 18,56,511 cases in all, the daily average being about 5,300. The following table will give a rough idea of the work done by the various dispensaries. (For brevity, Ramakrishna Mission is printed in the table as R.K.M. The others are all dispensaries attached to the Maths).

| Centre | Total No. of Cases |
|---------------------------------------|--------------------|
| R.K.M. Sevashrama, Rangoon ... | 3,65,471 |
| R.K.M. Home of Service, Benares ... | 2,31,458 |
| R.K.M. Sevashrama, Lucknow ... | 1,44,887 |
| R.K.M. Sevashrama, Bankura ... | 86,691 |
| R. K. M. Ashrama, Cawnpore ... | 80,325 |
| Ramakrishna Math, Madras ... | 70,195 |
| R.K.M. Ashrama, Katihar ... | 67,856 |
| R.K.M. Sevashrama, Midnapore ... | 50,670 |
| R.K.M. Seva-sadana, Salkia ... | 49,796 |
| R.K.M., Karachi ... | 49,669 |
| R.K.M. Sevashrama, Brindavan ... | 44,763 |
| R.K.M. Ashrama, Bombay ... | 43,107 |
| R.K.M. Ashrama, Patna ... | 37,258 |
| Ramakrishna Ashrama, Calicut ... | 35,604 |
| R.K.M. Sevashrama, Allahabad ... | 35,580 |
| R.K.M. Ashrama, Salem ... | 35,273 |
| Ramakrishna Ashrama, Trivandrum ... | 32,594 |
| R.K.M. Ashrama, Sarisha ... | 31,925 |
| Ramakrishna Ashrama, Nagpur ... | 31,098 |
| R.K.M. Sevashrama, Kankhal ... | 30,862 |
| R.K.M. Ashrama (General), Delhi ... | 27,810 |
| R.K.M. Tuberculosis Clinic, Delhi ... | 20,495 |

| | |
|---|--------|
| R.K.M., Bhubaneswar ... | 26,598 |
| R.K.M. Dispensary, Belur ... | 26,276 |
| R.K.M. Ashrama, Jalpaiguri ... | 24,521 |
| R.K.M. Ashrama, Sargachhi ... | 21,905 |
| R.K.M. Sevashrama, Contai ... | 20,352 |
| Ramakrishna Ashrama, Chandipur ... | 20,180 |
| Ramakrishna Ashrama, Rajkot ... | 20,178 |
| R.K.M. Ashrama, Faridpur ... | 19,942 |
| R.K.M. Ashrama, Dinajpur ... | 19,726 |
| R.K.M. Ashrama, Taki ... | 19,531 |
| Ramakrishna Saradapith, Garbeta ... | 18,859 |
| R.K.M. Seva-samity, Sylhet ... | 17,397 |
| R.K.M. Sevashrama, Jayrambati ... | 15,670 |
| Advaita Ashrama, Mayavati ... | 13,353 |
| R.K.M., Dacca ... | 10,572 |
| R.K.M. Sishumangal Pratishtan, Calcutta ... | 11,962 |
| R.K.M. Ashrama, Narayanganj ... | 6,746 |
| Ramakrishna Ashrama, Malda ... | 6,442 |
| R.K.M., Magrajpur (Midnapore) ... | 5,666 |
| Vivekananda Sevashrama, Shyamala Tal ... | 5,046 |
| R.K.M. Sevashrama, Sonargaon ... | 4,687 |
| R.K.M. Sevashrama, Tamruk ... | 4,665 |
| R.K.M. Vidyapith, Deoghar ... | 4,429 |
| Ramakrishna Ashrama, Kishenpur ... | 3,893 |
| R.K.M. Ashrama, Baranagore ... | 1,595 |
| Ramakrishna Ashrama, Bagerhat ... | 1,562 |
| Ramakrishna Ashrama, Ottapalam ... | 1,525 |
| R.K.M. Ashrama, Ranchi ... | 346 |

SARAT CHANDRA CHAKRAVARTY

We record with a heavy heart the passing away of Srijut Sarat Chandra Chakravarty at his village home at Kashyap Para in Faridpur, on the 23rd August, at the age of a little over seventy-four. He was a household disciple of Swami Vivekananda and had the good fortune to mix with him closely. Srijut Chakravarty has done a great service to all by putting on record and later publishing under the title *Swami-Shishya Samvâd* the talks and discussions he occasionally used to have with Swamiji and will be ever remembered with gratitude by posterity. He has also written a beautiful biography of Nag Mahashaya, a great lay disciple of Sri Ramakrishna, and is the author of a number of hymns and Stotras in Sanskrit dedicated to Sri Ramakrishna and Swami Vivekananda. He was full of the ideas and ideals preached by Swami Vivekananda and spread them broadcast wherever he went. May his soul rest in peace.