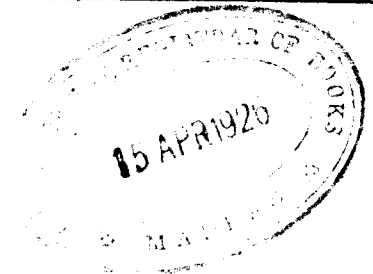


The Vedanta Kesari

"LET THE LION OF VEDANTA ROAR."



VOL. XII, No. 8—DECEMBER 1925.

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"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want

And the first step in getting strength is to uphold

The Upanishads and believe that 'I am the Atman.'"

—SWAMI VIVEKANANDA.

VOLUME XII]

DECEMBER 1925

[NUMBER 8

PRAYER

विश्वेश्वर नमस्तुभ्यं विश्वात्मा विश्वकर्मकृत् ।

विश्वभुविश्वमायुस्त्वं विश्वक्रीडारति प्रभुः ॥

नमः शान्तात्मने तुभ्यं नमो गुह्यतमाय च ।

अचिन्त्यायाप्रमेयाय अनादिनिधनाय च ॥

○ BEISANCE to Thee, O Lord of the universe.
Thou art the Universal Soul, of universal action.
Thou art the devourer of the universe and Thou art again
the Universal life. Thou art the Master of this wonder-
ful sport of the universe.

I bow down to Thee, O Soul of Peace ; I bow down
to Thee, O Secret of all secrets. My obeisance to Thee,
Who is beyond all thought and limitation, Who is begin-
ningless and endless !

MAITRAYANI UPANISHAD

GOSPEL OF SRI RAMAKRISHNA

[Dakshineswar—September, 1884]

(Continued from page 245)

II

HAZRAH is telling his beads in the northern corridor. The Master comes and seats himself before him and takes in his hands Hazrah's rosary. M. and Bhavanath have accompanied him.

Sri Ramakrishna (to Hazrah) : "Look, I cannot tell beads, no, no ! I can—by the left hand ; but not that (*i. e.* not the repetition of the mantra)."

With this he exerts himself a little to take the holy name ; but even at the outset he plunges into Samadhi !

Long he sits in this superconscious state, the rosary still hanging in his hand ; the devotees look on in speechless wonder and so also Hazrah from his own seat.

After a long hour, the Master comes down to normal consciousness and exclaims, "I am hungry"—words which he often utters to bring himself back to the plane of normal life.

As M. is going to get something for the Master to eat, the Master says, "No, I shall first visit the Kali's shrine."

The Master is traversing the metalled courtyard on his way southward to the temple and from a distance salutes the Siva in the twelve temples. On his left stands the temple of Radhakanta : Him he sees and salutes. Having then reached the Mother's shrine, he sits on the priest's seat and offers some flowers at the lotus feet of the Mother ; and also puts some on his own head. As he returns he wants Bhavanath to accompany him with the green cocoanut and holy water offered to the

Even as he comes back to his room—M. and Bhavanath are with him—he makes obeisance to Hazrah. Hazrah cries out, "What are you doing ! O what are you doing ?" Says Sri Ramakrishna, "Confess that this is wrong ?"—for Hazrah would often argue that God exists in everything and that everybody can attain the knowledge of Brahman by spiritual strivings.

The day has advanced, the bell announcing the offering of noonday meal and waving of lights before the deities has finished ringing. Brahmans, Vaishnavas and the poor are all going towards the guest-house. The *prasadam* of the Mother and Radhakanta will be distributed to them. The devotees also will receive their share in that part of the house where the Brahman officers of the temple take their meals. The Master says : "Have all of you your meal there, will you ? (*To Noren*) Or will you take yours here ? All right, Norendra and myself will take our meal here."

After rest the Master comes and joins in the merriment of the devotees who have been chatting in the northern verandah. It is now past 2 o'clock. All on a sudden Bhavanath makes his appearance in the garb of a Brahmacharin—in *gerua* wear, a *kamandalu* in his hand, and a smile on his lips. The Master and all the devotees burst into laughter.

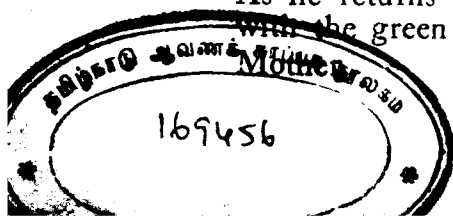
Sri R. (smiling) : "Are not his thoughts such ? So he has attired himself like that."

Narendra : "He is acting the Brahmacharin. Let me act the Vamacharin."

Hazrah : "You are then to take to *Pancha Makara** and *chakra* and all that."

At that turn of the conversation the Master shows his disapproval by silence and then makes light of it by

*The five things denoted by the five words beginning with 'ma':—Matsya (fish), Mangsa (meat), Madya (liquor), Mudra (fried grains), Maithuna (company of the other sex). The Vamacharins practice sadhanas with the aid of these things. They sit in a circle or *chakra* each with a companion of the other sex by his or her side.



jokes. Suddenly he begins to dance, intoxicated, and sings :

“ Deluded I won't be any more,
Oh Mother, tho' try Thou mayst,
For I have the divine vision of
Thy ruddy feet ! ”

Then the Master says : “ Ah ! How delicious the ‘ Chandi ’ song of Rajnarayan ! Thus they dance and sing ! And there is Nakur Acharya's music too. Oh, what dance, what music ! ”

A *sadhu* who is staying at the Panchavati—a wild-tempered man who curses and abuses one and all—appears in wooden sandals and asks for fire. The Master salutes him with joined palms and remains standing in the same posture till the *sadhu* departs.

After his departure, Bhāvanath says laughingly, “ Oh ! What devotion to the *sadhu* ! ”

Sri R. (with a smile) : “ Well, he is Narayana in the *tamasic* aspect. Those who are *tamasic* will have to be pleased in this way,—and he is a *sadhu* ! ”

The “Game of Paradise” is going on. The devotees, including Hazrah, have joined it. The Master stands there and finds that the dice of M. and Kishori have reached the goal. He salutes them and says, “ Blessed are you two brothers ! ” (Aside to M.) “ Do not play any more. ” The Master continues gazing at the spot : Hazrah's die falls into “ Hell ” ; so he says, “ What has happened to Hazrah !—Again ! ” (that is to say, Hazrah's die again falls into “ Hell ”) and so all burst out into a hilarious laughter.

Latu's die directly travels from the square of the “ World ” to that of the “ *Chit* ” (the pure consciousness of God-realization), and so he is jumping in a transport of joy. The Master says, “ See how glad he is ! Without that he would have felt miserable. ” [Aside to the

devotees] “ There is a meaning in all these ! Hazrah is very proud that he will be triumphant even in this ; but this also is true of God that He never and nowhere disgraces the deserving : they are ever victorious ! ”

III

The Master has seated himself on the small cot in his room. Narendra, Bhavanath, Baburam and M. are sitting on the floor. Narendra raised the topic of the tenets of the *Ghoshpata* and *Panchanamin* which the Master takes up and condemns. He says, “ They cannot properly practise them and only satisfy their carnal desires under the mask of religion. ” (To Narendra) “ You need not hear all these. ”

“ The same is the case of the *Bhairavas* and *Bhairavis** too. When I was at Benares, they took me to a ‘ Bhairavi circle ’ where each *Bhairava* sat with a *Bhairavi*. They asked me to drink wine ; but when I said that I could not touch wine, they themselves began to drink and dance, though I had expected they would now engage in Japam and meditation. And I feared they might stumble into the Ganges, for the ‘ circle ’ sat on the bank.

“ They are much respected if a married couple turns *Bhairava* and *Bhairavi*. (To Naren and other devotees) “ Do you know what my *bhava* is ? Mine is the filial relation towards God. To look upon the Lord as one's mother is a very pure attitude, it is absolutely devoid of danger. The sisterly attitude also is not bad. But the conjugal relation (*Veera-bhava*) is very difficult.

“ Tarak's father used to practise that *bhava* ; very difficult this—one cannot maintain the proper attitude.

“ Various are the ways of reaching God and every school of faith is a way ; just as one can arrive at the Kali's temple through different paths. But, then, some

*The worshippers of Siva and Sakti.

are clean and some dirty ; and it is better to travel along clean ones.

"Many a philosophy and many a path of realization have I seen, but they no longer interest me. They (their followers) all quarrel with each other. You are my own and no unbecoming element is here : let me tell you—this I have understood finally, that He is the Perfect Whole and I am His part ; He is the Master and I am His servant ; and sometimes, again, I see that He is I and I am He !"

The devotees, listen to these his words in silence !

Bhavanath (humbly) : "I feel distressed in mind, if there is any misunderstanding with any one ; for, then, I cannot love all."

Sri R. : "At first try to talk to them and make up with them ; if then, you fail, do not bother any more about all these. Take refuge in Him and think of Him ; you need not distress your mind for other people."

Bhavanath : "Christ and Sri Chaitanya have enjoined us to love all."

Sri R. : "Indeed you must love because there is God in all creatures. But you must make your bow to the wicked from a distance. Chaitanyadeva did you speak of ? Even he shrinks his divine manifestations at the sight of the stranger."

"At Srivasa's place, they dragged out his mother-in-law by the hair !"

Bhavanath : "It was other people who did it."

Sri R. : "But could they have done it without acquiescence on his part ? What can you do, if you cannot secure another's friendship ? Are you to think of it day and night ? Will you thus squander away the mind which you are to devote to Him ? Thus I say, 'Mother ! Narendra, Bhavanath, Rakhal,—none do I want. I want only Thee ! what shall I do with man ?'

"When Mother Chandi will condescend to come to my abode, then many will be the recitations of the

*Chandi** and then also the advent of many *Dandins*, *Yogins* and *Jatadharins*†."

"Getting Her I get all ! 'Rupee is earth and earth is rupee, gold is earth and earth is gold' saying thus, I gave them up, and threw them into the waters of the Ganges. Then the fear came that Mother Lakshmi‡ might get angry : now that I have spurned Her glory, She might stop my sustenance. Then I said, 'Mother, I want Thee and nothing else.' Having Her, I shall have all."

Bhavanath : (laughing) : "This is calculativeness."

Sri R. : (smiling) "Yes, this was so."

"Once the Lord vouchsafed His vision to a *sadhaka*†† and said, 'I am much pleased with thy austerities ; ask for a boon'. He replied, 'Oh Lord, if grant Thou wilt, then grant me this boon that I may eat from the same gold plate with my grand-child.' This one boon achieved many things ; he had property, son, and grandson." (All laugh.)

*A collection of prayers and praises to the Divine Mother.

†*Dandins* are a sect of sannyasins who always carry a staff with them. *Jatadharins* are ascetics who keep long matted hairs and beards.

‡The Divine Mother in Her aspect of the giver of wealth and prosperity.

††One who is engaged in spiritual practices.

MESSAGE OF SRI KRISHNA*

SWAMI VISWANANDA

ON going through the pages of the history of the world we come across rises and falls in the march of events, and at the critical junctures we find certain great personalities, extraordinary men rising up, who lead humanity to its destined goal. This is true in the field of politics and more so in the field of religion, and our motherland has been singularly fortunate in having now and then towering personalities who showed to our countrymen the path to light, the path to perfection. The Great Master in whose name we have assembled to-day is one of the greatest of such personalities who appeared in our planet to show mankind the path to perfection—I mean Bhagavan Sri Krishna. We find an unbridgeable gulf between these personalities and ourselves. As Swami Vivekananda has put it, they come like emperors and we come like beggars; they come to give and we to beg. Men have tried in all ages, in all countries, to approach them, and after all their endeavour and effort, have come to realize that there will be for ever a gulf to separate them. That is why the ordinary man has been forced to ascribe divinity to them. That is the origin, that is the genesis of the conception of Divine Incarnation. We see at every stage, at every step, of our life that we are limited in our capacity and we find that these personalities manifest in their life infinite power and knowledge and that is why I say deliberately that there is a wide gulf between these God-men and ordinary men. The Great Sankaracharya, the Prince of Monists, propounded the doctrine of Mayavada. In his introduction to the commentary on the Gita, he says that though the Lord, the Supreme Being, the Most High, has no necessity of his own for incarnation, still it is seen that for the welfare of mankind He assumes a human body. With you and me it is a matter of compulsion, but with the Lord it is a matter of option and choice. He comes of His own accord for the welfare of mankind. That is the difference between the ordinary man and the Divine Being, the Supreme. So the doctrine of Divine incarnation has been philosophically proved in our Hindu religion, which is the corner-stone of our Hindu

*Notes of a lecture delivered under the auspices of Sri Ramachandra Bhajan Samaj, Dadar, Bombay, on Sri Krishnajanmasti day.

MESSAGE OF SRI KRISHNA

289

Shastras, of our Sanatana Dharma. We believe that He can from the high level come down for the welfare of mankind. This doctrine was faintly believed in even in the age prior to Mahabharata, but it was reserved for Bhagavan Sri Krishna to declare in clear and unmistakable language this abstruse Truth. Those of you who have read the Gita must have come across the passage: "Whenever there is a decline of religion or virtue and whenever there is an ascendancy of vice, I incarnate myself for the establishment of Dharma, of righteousness and for the destruction of the wicked." This is the declaration, this is the pronouncement of the Lord Himself and the modern Hindu instinctively believes in the truth of this Divine saying. That is, as I say, the philosophical background of the Divine incarnation. So, we believe that in critical junctures of history the Lord appears to guide mankind to perfection and light and Bhagavan Sri Krishna was one of those greatest personalities who visited this planet of ours.

Now, what was the occasion? If we believe that He the Lord appears only whenever there is a crisis, whenever there is a universal demand, then what was the occasion for the appearance of Sri Krishna on this earth? Now, in the age of the Mahabharata, there was a decline of *dharma*. The Kshatriyas, the rulers of society and guardians and protectors of *dharma* had themselves fallen from it. Their greed, jealousy, haughtiness and rivalry had thrown whole kingdoms into misgovernment and disorder, and had vitiated the whole social fabric. Kamsa, Sisupala and Duryodhana and other powerful-kings had inaugurated a reign of terror and tyranny, the reign of might over right and this widespread corruption culminated in the war of Kurukshetra in which almost all the kingdoms of the period were drawn in to take one side or the other. There was felt on all hands the urgent need of a great towering personality who would restore order and peace in the world and reinstate and reinterpret the *dharma*. And, to the call of the universal demand, the Lord, Who is never silent to the prayers of mankind, came down as a human being, as the son of Vasudeva and Devaki.

We read in the Bhagavata that Sri Krishna was born in the prison house. Vasudeva and Devaki were frightened because they knew that the next moment Kamsa would come and kill the child. It was his (Kamsa's) vow, so to speak, to kill their eighth child, for he had heard previously that their eighth child would kill him.

There is a beautiful statement from the lips of Devaki in this connection. She said, "The universe is destroyed at the time of *pralaya* and the whole *jagat* rests in You and to-day You are born out of my womb." He the Lord in Whom the Infinite space exists, how could he come out of the womb of an ordinary woman? So, I say this doctrine of Divine incarnation is a paradox of our Hindu Religion. Yet it is a Truth, it is an absolute Truth that He the Lord comes down for the welfare of mankind.

What was the message which the Bhagavan came to give to the world? I think His legacy, His message to mankind for ever is the Bhagavat Gita, which He gave out to his friend and disciple in the battlefield of Kurukshetra. It is a unique book in the history of human thought. In it we find wonderful truths, philosophical truths of all the religions. I said deliberately "of all the religions," for the Bhagavat Gita is not a book of the Hindus alone. It is the most rational book and is meant for all men of all times.

Now, what is the central doctrine of the Bhagavat Gita? In the beginning of the second chapter you will find that the Lord is rebuking Arjuna for giving way to despondency and for his unsoldierly attitude: "It does not befit you, O Arjuna, to yield to this unmanliness." In the battlefield a Kshatriya should stand up and fight like a soldier. Now you know the history of what happened in the mind of Arjuna in the battlefield. He was a great soldier, a great hero. Indeed he was the greatest soldier of those days and he had come to the battlefield with the determination to fight out the battle of Dharma, of righteousness, with his cousins. But at the last moment, at the eleventh hour, he fails. He throws away his arms and says that he will follow the life of an ascetic, a Brahmin, and is not going to fight. To understand this question we have to go a little deep. There have been men who believe that Arjuna was full of Sattwic feeling, the feeling of an ascetic. He did not want to kill his relations and it was Sri Krishna who was the mischievous man, who instigated him to kill his own kinsmen. As I have told you, we have to go a little deep in the matter. Arjuna was a Kshatriya and it was the duty of a Kshatriya to fight in the battlefield. His highest virtue is to die in the battlefield or to come out a victor. But at this moment Arjuna sees his own relations and says he is not going to kill them. He was overpowered by

feelings of grief and fear and these are just the opposite of Sattwic virtues. So the Lord had to point out the duty. He said, "It is better to die in the battlefield following your own *Swadharma*, your own duties, than to follow the life of an ascetic." That is the problem of problems. Sometimes, we feel in our lives that we are growing religious, but the next moment all our Rajasic tendencies, all our evil propensities and passions assert themselves. We shall be running a risk in spiritual life if we ignore this fact in our lives and follow the life of an ascetic. He was a Kshatriya out and out. That is why the Lord pointed out to him his duty, his Dharma. That is what the Lord did. He never instigated Arjuna to kill his relations.

One thing we find here. The Lord points out to Arjuna his glory, his power. That is, I think, in short, the message of the Bhagavat Gita. The Lord points out to you and me our Divine origin, the Divinity that is in you and in me. He says:—"O Man, do not yield to this unmanliness. Do not yield to the passions and propensities. It does not befit thee, because you are part and parcel of My being. You are full of purity, full of love, why then yield to passions and propensities?" Thus through Arjuna the Lord has given His message to the whole world, to remind us of our Divine origin, our omnipotence, our power and glory. Is it not true?

"I am God. I am not an ordinary man. Why should I yield to grief and sorrow? I am that Bliss Infinite. I am ever pure. I am ever free." That is what a Rishi felt in the Vedic Age. This is the Divine nature of Man. So, the Lord pointed out to Arjuna his Divine glory, his power and omnipotence and through Arjuna he has given this message to the world.

Another thing we find throughout the Gita. The Lord says work, work, work. What are you to learn from it? Are we to work like cart-horses and die in harness? Is it then the central teaching of the Gita? To this the answer is "No" and "Yes." It is true as well as false. The Lord says that you must work, you must do your duties and it is only by doing your work, by doing your prescribed duty, that you become fit for the higher path of Jnana. The path of wisdom is the superior path, but unless and until you have purified yourself by following the path of Karma, work, you cannot be fit for that. That is why the Lord says you must work, work, work. And in what way you should work? The whole world does

work. Every man in the street does work, but he is not a Karma Yogi who hankers after the fruits of his work. But he who gives up the fruits of actions and surrenders himself to the Lord is a real Karma Yogi. Such a man is like a lotus leaf. A lotus leaf grows in water, lives in water, but is never tainted by water. That is the distinctive feature of a Karma Yogi. He will do his work, his duties, but will never be tainted. He has known the secret of human life. It is this: Do not give your love to anything finite. Do not give the love of your heart to any man or woman, for what is the use of bestowing your love on a being who is going to die? So, the Lord says, "Give your heart, all your love, to Me, because I am the only Eternal Being in this world in the midst of these shadows." That is the teaching, that is the keynote of the Bhagavat Gita. Give your love to the Lord. Do work with your hands to live in the world, there is no harm. But give your mind to Him. That is what the Bhagavan says in the Gita.

There is yet another feature of this marvellous book. It is the note of harmony, of synthesis. There was rivalry since the Vedic Age between the followers of the two paths of Jnana and Karma. The former (the followers of the path of Jnana or Sankhya) maintained that one must renounce all work and then only he could expect to have salvation or Mukti. The latter (the followers of the path of Karma) on the other hand, held that one could not renounce work and that one must do work to the end of his life. There was always conflict between these two sects and Bhagavan Sri Krishna was the first to reconcile these warring sects. He says in the Gita:

"Children, not the wise, speak of knowledge and performance of action as distinct. He who truly lives in one, gains the fruits of both."

The paths of Sankhya and Karma are different but the goal they aim at is one and the same and it is only the method that differs. Where, then, is the necessity for quarrel? Not only that, the Lord goes on a step further and says:

"Whatever path a man may choose according to his own inclination and inborn tendencies, I reveal myself through that path."

I think that in the whole range of the ancient Sanskrit literature we do not find any other passage like this. Once for all the Lord silences jealousy and rivalry in religious life.

If the conception of the Fatherhood of God appeals to you, you are free to choose that path. If it is the Motherhood of God that appeals to you, you can choose that path. If the idea of Jesus Christ as the saviour of my life appeals to me, I may follow that and you may believe in Sri Krishna or Sankara as the saviour of your life. That is the note of harmony, of synthesis. There should be no quarrel and fight among the followers of different religions. That is the problem of problems to-day in the world. We Hindus are fighting with Mahomedans, and Hindus and Mahomedans both are fighting with the Christians. Why do you fight over names and forms since what you worship is one and the same? That is the message of Bhagavan Sri Krishna. This message of harmony we find even in the Vedas. In the Rig Veda we come across the passage:

"He the Lord is One, Truth is One, but the Wise call Him by various names."

It was only a faint voice in the Vedas but it was reserved for Sri Krishna to proclaim to the world in a thundering voice the same truth in the Gita. Do not, therefore, quarrel with anybody over names and forms, because it is the same God Who is under different names and forms worshipped by followers of different religions. This is in short the message of the Bhagavat Gita and the message of the Bhagavat Gita is the message of Bhagavan Sri Krishna to mankind. In his own life we find the wonderful harmony of these different paths. He Himself was the concrete illustration of the Eternal Truth He had preached. As Swami Vivekananda used to say, He was the most perfect Man, He the Man of the Gita, the Man of Brindavan, the Man of the Vedas. In Him we find the Highest Wisdom. And, who was a greater Karma Yogi than Sri Krishna? He was a Yogin of Yogins.

The last scene in the drama of the life of Sri Krishna is the fulfilment of the teachings of the Bhagavat Gita.

[Here the Swamiji narrated briefly the story of the destruction of the Yadava race as being caused by the fruits of their own actions and the story of the Vyadha—how a group of playful Yadavas dressed one of the sons of Sri Krishna to have the appearance of a woman, how they asked certain Rishis who were passing by what that boy-woman would bear, how the Rishis cursed them that she would bring forth an iron rod which would cause the entire elimination of the Yadava clan from the face of the earth, how when actually the iron rod was born, the Yadavas powdered it (leaving a very insignificant piece unpowdered)]

and threw it in the ocean lest the Rishis' words would come to fruition, how in spite of this precautionary measure, the powder was dashed against the shores and grew into strong sharp grass with which the drunken Yadavas fought one day among themselves and died and lastly how a hunter, who happened to get the small piece left of the said iron rod while once fishing and had henceforth been using it as an arrow, aimed at the lotus foot of the Bhagavan when the latter was sitting on a tree in Dhyana trying to cast away the mortal vesture—the hunter thinking that the Lord's foot was a beautiful small bird—which caused the passing away of the Lord.]

Do you know when the hunter approached the Bhagavan to be excused for his ignorant action, what the Lord said? He said: "No, you have not done anything to me. You have only killed the body and have fulfilled the prophecy of the Rishis." For, do you know what the Rishi said when he was asked what would come out of that boy-woman's womb? It is the Law of Karma that He gave to the world and you see it fulfilled in His own life.

You would see also his non-attachment. He had so many sons and grandsons and it would seem that He was very much attached to them. But at the last moment He showed that they did not belong to Him. That is why Swami Vivekananda once said that, compared with the life of the Bhagavan, the renunciation of Buddha appeared to be weakness. Why do you run away from the world? This world itself is a temple of God if you have the eyes to see. If you have the will you can achieve that which the ascetic tries to achieve in the cave or in the forest. That is the one thing in the Bhagavat Gita. No work is mean, no work is too low. Everything you do is sacred if you have eyes to see. No work is too low for the Lord. The Lord is not pleased by your status and position in the society. If a king who sits on the throne cannot properly manage the State affairs and a cobbler can mend his shoes well, can do his duty properly, that cobbler is nobler in the eyes of God. We ignorant men of the world judge the position of man by his status in the society. But what is after all the status of a man when that man dies? The emperor and the butcher are all taken to the cremation ground and what remains is only a heap of ashes and nothing more. So in the eyes of God there is no difference between one work and another but it only depends on the spirit in which it is done. We read in the Mahabharatha the life of the butcher who was a great Jnani.

So the central teaching of the Bhagavat Gita is, you must do your duties, but you must not give your mind, your heart to anybody except the Lord—you must do the duties in a spirit of renunciation—so that at the last moment of your life you can remember Him. The Bhagavan says in the Gita that the man who remembers Him at the time of his death, at the last moment of his life, that man will attain Him. A Hindu's life is guided by that principle. He is to get up from the bed with the name of God on his lips and is to retire to bed with His name. There is an element of truth in this. Such a person can think of God at the time of his *prayana*. Everybody will die. Even the Great Napoleon had to die and all of us have to die one day. So we should be all prepared for it.

May Lord Sri Krishna in Whose name we have assembled here to-day enlighten us and guide us at the last moment of death to Eternal Bliss!

Om ! Shanti ! Shanti ! Shanti !

BHIKSHATANAMURTHI, OR SIVA AS MENDICANT

ARCOT SWAMINATHA AIYAR, AVL., B. A.

THOUGH the external history of India has changed considerably through the ages, it may be truly asserted, that there has been no great change in its inner spiritual nature. The Hindu Dharma, as viewed with reference to the true interests of humanity and the great problems of ethics and philosophy, has not been superseded and to this day Indian thought as a chapter in the history of the human mind continues to be of significance to us and throughout its long history the spiritual background which is India's valued heritage has been continually in evidence. This in no small measure is due to the national trait of India which has always had a reverence for the past. When confronted with new thought and cultures this national trait of the Indian came to his aid and with a genius all his own, he wove into the old fabric as much of the new thought as possible. This conservative-liberalism of the Indian mind has been of considerable help in tracing the successive stages of Hindu religious thoughts.

One of the most interesting chapters in the religious history of India is that relating to Siva, one of the Hindu Trinity. In the Rig Veda, the word *Siva*, meaning the auspicious, occurs as an epithet of *Rudra*. Vishnu as Narayana emerges in the Yajur Veda in which Rudra is often represented as a malevolent deity causing death and disease among men and cattle. In the Puranic period also, Rudra retains His attribute as the destroyer and the terrific. He carries a discus, a trident, a club, an axe, and a sword; He wears a girdle of serpents and a *yagnopavita* of serpents. He laughs, sings and dances in ecstasy and dwells with the daughters and wives of Rishis. He has erect hair, looks obscure in His nakedness and has an excited look. He has matted locks, frequents cemeteries and performs awful rites. Such descriptions form the basis of several Puranic legends regarding Siva, Who was identified with the Rudra of the Vedic hymns.

In the post-Vedic period, Siva-Rudra had already obtained a place in the Hindu Trinity and is seen to claim superiority over Brahma and Vishnu and even to assume the status of Mahadeva (Supreme Lord). We learn from the

Linga, Kurma and Vayu Puranas that once upon a time when Vishnu was seen at the end of a Kalpa in the deep abyss of waters, a great illumination appeared before Him and from it emerged Brahma. Brahma approached Vishnu and introduced Himself as the Creator of the Universe and demanded of Vishnu who He was, to which Vishnu replied that He also was the architect of the universe. A quarrel ensued between them and just then there appeared a Linga resembling the great cosmic fire with thousands of tongues of flames blazing out. Brahma set out to find the top and Vishnu the bottom of this column of fire. Having failed in their attempt, they finally came to realise that there was something far greater than themselves, and having approached the column of fire, they began to sing its praises.

Pleased with their prayers, Siva manifested Himself in the body of the fiery Linga with a thousand arms and legs, bearing the *pinaka*, clad in the hide of an elephant, carrying the *tri-sula* and wearing the *yagnopavita* of snakes and addressed Brahma and Vishnu as follows :

" You both are born from Me, Brahma from my right loin and Vishnu from My left loin ; all three of us are really one but are now separated into the three aspects Brahma, Vishnu and Maheswara. Brahma will in future be born of Vishnu and at the beginning of a Kalpa, I Myself will be born from the angry brow of Vishnu. "

This story of Lingotbhava introduces us to *Bhikshatana-murthi* or its variant *Kankalamurthi*. The superiority of Rudra-Siva in the Hindu Trinity and His claim to the status of Mahadeva continued to be questioned by Brahma. Incensed with anger, Siva, in the aspect of Bhairava, cut off one of the heads of Brahma who suffered temporary death. He soon revived by the power of his austerities and accepted the superiority of Siva. However, the sin of having killed Brahma—*Brahmahatya*—possessed Bhairava who requested Brahma to suggest to him some penance by which he could expiate his sin. Brahma advised him to beg food in the skull of the head cut off by him till he met Vishnu who would devise means for wiping off the sin. Bhairava (Siva), surrounded by a host of bhutas (goblins) went from place to place begging for food. Finally he reached the abode of Vishnu. Having been prevented by Vishvakssena from entering, a fight ensued in which Vishvakssena was killed. Bhairava fixing the dead body of Vishvakssena on his trident appeared

before Vishnu and begged for food. Vishnu cut open an artery in the forehead of Bhairava, and said that the blood which flowed from it was the fittest food for him. Being requested by Bhairava to advise him as to the best means of washing off his sin, Vishnu advised Bhairava to go to the sacred shrine of Varanasi (Kasi). Dancing with joy, he wended his way thither and when he reached Kasi, his sin left him, the skull of Brahma and the dead body of Vishvaksena having dropped off simultaneously. And Siva once again became Mahadeva. Such in short is the account we meet with in the Kurma Purana regarding Siva bearing the skull of Brahma and the dry bones (kankala) of Vishvaksena and also regarding his begging expedition.

We need not pause here to consider the confusion in the Puranic stories about Siva and Bhairava, an aspect of Siva. Further, we find the sin of killing Vishvaksena is laid upon the shoulders of Siva which were already groaning under that of cutting off the head of Brahma.

The Linga Purana gives a slightly different account of the begging expedition of Siva and this shows why as Bhikshatanamurthi or Kankalamurthi, Siva is seen stark naked when going out for begging. Once upon a time in the forest of Darukavana even women and children took to the performance of austerities and forgot the worldly ways of living (*Pravriti marga*). To make them realise the need of observing worldly ways also, Siva started out to beg in their quarters, assuming a beautiful naked form to test the fidelity of the women who were proud of their chastity. At the same time, Vishnu is said to have taken the form of *Mohini* in order to tempt the sages who were also performing *tapas* in the forests. The women and the Rishis lapsed into all the bad ways of the world and we learn from the Puranic story that they were finally taught the lesson, which they so much needed.

The Puranic stories regarding the begging expedition of Siva are evidently founded on the early Dharma Sastras, which laid down that if a Brahman killed another of great learning and character, the sin could be expiated by following rigidly the course of conduct prescribed therein.

The sinner should, with his own hands, erect for himself a hut in the forest, hoist on the top of it the head of the man he killed and live in the hut wearing as his upper garment the

hide of a horse or an ass, the hairy side of it exposed. He should carry a skull in one hand as his begging bowl and one of the long bones of the hand (*khatwanga*) of the deceased as a stick. He should go out begging for food, saying, "Who is there who would feed the murderer of a Brahmana?" He should not visit more than seven houses for making his living and should take his food and drink in the skull while walking in the public way. If he meets an Arya on the road, he should move like a pig to the edge of the road leaving the way for the Arya to pass.

Bhikshatanamurthi or Kankalamurthi is one of the common Icons in Southern India and as important as *Natarajamurthi*, the dancing Siva.

The bronzes and sculptures we meet with in South Indian temples are symbolical representations of the Puranic stories regarding these aspects of Siva. With the advance of religious-philosophic thought, interpretations in keeping with it, have been given to Icons. Accordingly we find that the Puranic stories regarding the dance of Siva (*Natarajamurthi*) or Siva as mendicant *Bhikshatanamurthi* have come to bear an esoteric significance and have profoundly affected the religious and philosophic literature of South India. The beatific vision of the Divine Dancer *par excellance* (*Nataraja*) have been glorified in beautiful soul-stirring songs and prominent among such rhapsodists figure the great Nayanars, Gnana Sambandar, Sundarar, Appar and Manikkā Vachakar. We are familiar with Dr. Ananda Coomaraswami's monumental contributions to this subject.

Even European critics of Indian art have not been behind in their appreciation of the inner significance of the Divine Dance. In his latest monograph entitled 'The Himalayas in Indian Art,' Mr. E. V. Havell thus traces the conception of Siva-Nataraja Icon to its natural sources:—"Of all the impressions which the pilgrims to the sacred shrines along the Western Ghats carried home with them, the most vivid must have been the gorgeous spectacle of the sun in its descent towards the ocean illuminating tier after tier of the rocky precipices and the forest clad ravines with its slanting rays of crimson and burnished gold until at the time of the evening prayer (*Sandhya*) it touched the far off sea-horizon and began the sacred dance in response to the time beats of the waves—the dance of the cosmic rhythm, which all the Rishis and all the Devas knew. In fair weather, it was only a gentle

swaying movement like the fluttering of the falling leaves in the forest of a still autumn evening for Siva then only manifested His benign aspect. But when the setting sun flashed fierce red rays through banks of purple cloud and Siva's mighty drum began its thundering beat along the shore, while long, snake-like rollers showed their glittering teeth, the great god revealed Himself in His tremendous world-shaking dance, the *thandavam*, which summed up the threefold processes of nature, creation, preservation and destruction,—and we be-tide the unhappy warrior who was whirled within the orbit of that awful dance. Such was the constant mental stimulus which the Brahman at his evening meditation on the Western Ghats received from the wonderful nature he saw around him, until the sacred drum with the ritual with which he responded to the prompting of the spiritual self became interwoven with his philosophy and took up a permanent place among the temple Icons of Deccan and Southern India, the natural imagery being translated into metaphysical concept, for the Brahmin, like the platonic philosopher, used the duties of earth as steps by which he climbed upwards to the higher planes of thought."

Equally significant is the Icon of *Bhikshatanamurthi* or *Kankalamurthi*. A detailed description of the icons is inappropriate to a magazine article, but suffice it to say that the skull which the Murthi holds is that of Brahma and *kankala* which he carries is that of Vishnu or an aspect of Vishnu. I see in this the fulfillment of the Puranic story of Lingothbhava, that Brahma, Vishnu and Siva are really one, performing in co-operation with each other, in cosmic evolution, the work of Narayana-Mahadeva—as summed up in the three processes of creation, preservation and destruction. Siva, in bearing the skull of Brahma and *kankala* of Vishnu appears to be withdrawing unto himself as Iswara the creative and the sustaining processes before the end of a Kalpa and the beginning of a new Kalpa. Much space will be required to elaborate this idea and I should like to leave the subject here for the present.

INDIA AND THE AWAKENING OF THE EAST

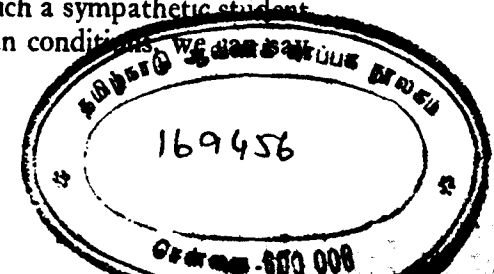
N. KASTURI, B. A. (HONS.), B. L.

THE most outstanding event of the post-War world has been the awakening of the East into an aggressive recognition of its position and privileges. Asia resents "the actual atrophy of to-day and the possible extinction of to-morrow." If the Russo-Japanese War laid the foundations of this re-vitalising movement, the Great War increased its pace a thousandfold and opened the eyes of all the peoples of the East to the immense possibilities of their own selves. It may be called wounded pride, unrest, sense of nationalism, sedition or ambition, but the driving power has everywhere been the same. The Islamic world has felt the impulse as much as the Hindu and the Buddhist. The "Yellow Peril" has fast become "the rising tide of colour." Japan and China, Persia and Egypt, Arabia and Syria, all have become young again and protesting against what Tagore calls "the wriggling tentacles of cold-blooded utilitarianism with which the West has grasped all the easily yielding succulent portions of the East."

There is to be found a great parallelism between this Revolt of the East and the Revolt of women—the two great problems of the XX century. In both cases, there has been a foolish betrayal of the fundamental birth right, and a slavish imitation of function and activity without regard to the genius of the race. The national ideals of the East have been lowered in order to cater for inter-national respect; armaments have been multiplied to win a seat in the councils of Eur-America; capitalism and imperialism have been adopted with as much ease and satisfaction as cigarettes and top-hats. Nothing has been gained by the contact except dead machinery, railways, ships, beer-bottles and guns, for nothing else has been sought for. Where spiritual peace once prevailed, the chaotic claims of hurlyburly existence have been enthroned. "The way of peace they know not and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace."

Applying the warning uttered by such a sympathetic student of India as Havell, generally to Indian conditions,

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Asia " now stands at the parting of the ways ; it is for her leaders to say which they will choose. The one is to surrender all her intellectual freedom and in the blind lust for commercial wealth and political powers to follow the ignoble crowd which has gone before down the same path, every man fighting for himself, struggling to atch up the vanguard and hoping sooner or later, amidst unspeakable filth, squalor and misery to join in the reckless scramble for gold such as is witnessed to-day in the great commercial cities of Europe and the so-called ' free ' America "

" The other path is to keep steadfastly in the direction which India's (and Asia's) own spiritual teachers have always pointed out, cherishing the great artistic traditions committed to your charge as a most sacred trust and, if you must look to the West for more light and leading to use the insight of spiritual intuition to discriminate between falsehood and truth, to know wisdom from ignorance."

It is, therefore, profoundly significant that all the founders of Modern India under the lead of Swami Vivekananda have been inspired with " the basic truth which it has been given her to utter, the truth of the unity of all things in the Divine mind,"—a doctrine of universal peace and harmony, a basis for cultural growth and the true communion of races and civilisations. The Asian Renaissance has meant in India not the meaningless multiplication of materials, not merely the extended use of Western tools and machinery, but a rediscovery of her own spiritual moorings.

This fact is of immense value for all Asia, since in this continent " all roads lead to India, or rather, all roads lead from India." She has ever been the leader of the Holy Alliance of the East, and she has not lost sight of a constructive ideal, a positive plan without which the awakening is but the mad man's rising in sleep. Probably even in India, the foreign observer is able to note only the clouds of political warfare or the din of social upheavals. He might note a counter-reformation in art and literature and the beginnings of a counter-revolution even in industry. But the springs of the new life thus visible in leaf and bud are really far deeper, in the inner consciousness which has begun to be fertilised by the age-old truths of the sages. The sustenance for every forward step has come from the realm of the spirit.

For true nation building, the soul is the surest foundation. Not in hatred or blind veneration, nor through vengeance or

imitation can the freedom of Asia be won. It must be realised not extracted ; assimilated, not adopted, felt, not received. Hence the message which the sages of Modern India proclaim to her sorrowing sisters of the East is the message of the Bhagavadgita itself : " Better one's own Dharma than that of another however exalted." Or as Swami Vivekananda said " when India becomes English, she dies." When Asia becomes the ' East End ' of Europe, she dies. The more we depend for support from without, the greater we become non-self-supporting from within. A strong and self-respecting soul is verily the most stubborn armour yet invented and contentment and inward peace, the truest happiness of man.

This is the message full of hope and strength which India has given to Asia many a time. The royal welcome with which Rabindranath Tagore was received everywhere in China and in the war-weary tracts of Europe reminds one of the earlier and equally magnificent triumphs of all those who carried the healing balm of Indian thought, the ancient message of Shanti. To-day, " hundreds of millions of people are without a settled state—sheep without a shepherd, men without a master to guide their confused and disordered lives through the chaos and the darkness." Once more, the elevating ideals of Indian leaders and of patriots like Okakura and Noguchi, Sen and Zaghlul, who have all been working with their fingers on the pulse of India, are being studied by Chinaman and Egyptian. Her experiments in a discriminating and energising antionalism should guide the Asian Revolution along permanent lines of progress.

Of course, the physician must first heal himself and India must keep her wonderfully noble ideals of Swadharma and Satya undefiled by compromise. The fundamental belief of the Indian in the unconquerableness of the soul must be upheld at all costs and the larger vision of a world where each creature from Brahma down to the blade of grass is but a manifestation of the one kept as a beacon-light to save us from the bogs of hatred. India must liberate individuals from hampering institutions that dwarf man. The tears of the depressed classes, shunned with cruel care, have been corroding into her society for ages.

In other words, the Renaissance in India must widen and deepen, vitalising the springs of every art, quickening every creative impulse thus lifting a despised people to emerge from inertness and ignorance. We must give up jealousy and all

other symptoms of psychological degeneracy. Literature has yet a wide field in arousing the race-consciousness to a realisation of the true needs of the hour. For example, where is the story in vernacular literatures of India to-day that can awaken the minds of men to our grievous social wrongs, like *Les Misérables* of France, *Oliver Twist* of England or *Uncle Tom's Cabin* in America? The theatre in India is fast becoming a vehicle for pandering to the tastes of morbid sensualism. It has degraded itself into a complex of clap trap and febrile nightmares instead of educating and enlivening public opinion so that those who came to laugh, remained to pray! Observe too how the recent Russian stage holds out before the masses the basic verities of Life and Death in all their awful reality so that the race could never forget the inherent vanity of the world or the powerlessness of Man before a Higher Destiny. Such a drama is "The Life of Man" by Leonid Andrew, the most brilliant expounder of modern Russian thought. Of course, an Indian Andrew can never write a drama or story without saturating it with the supremest hopes for man and without thereby, preparing for an Indian Renaissance, much more permanent and progressive than the Russian. Indians too should write and act such awakening stories of primal truths. In short, we must rise from the sleep of centuries healthier and more refreshed and abler to meet life's fiery ordeals with bared brows. What the Swami Vivekananda called "creeping mysticisms" must be banished from every aspect of our culture. We must learn the glory of rising above the morass of life and grappling with the Gods. Once more should rise from every Indian heart the prayer of the Upanishads "from the unreal, lead me to the real, from darkness lead me unto light, from death lead me unto immortality."

In, conclusion, If India must take her legitimate place in the vanguard of this intellectual and moral rally of the Asian peoples, the inexhaustible genius for struggling with the tempestuous Soul to realise inward Peace which lies dormant in every one of us, beneath heavy layers of agelong stagnation and apathy must be awakened and vitalised.

A WESTERN REVELATION OF THE SOUL OF INDIA

K. S. RAMASWAMI SASTRI, B. A., B. L.

(Continued from page 270)

IT is indeed unfortunate that with so much beauty about us our tastes to-day are so ugly and idiotic, thanks to our modern education and snobbishness. The author says in terms of deserved castigation: "The modern middle-class Indian, with his mad straining after Englishness, usually prefers, sad to say, a hideous Brussels carpet with bunches of green roses on it to the subtly blended, intricate patterns of the ancient Eastern loom, a cheap gramophone to the sweet-toned native musical instruments, and a weird mixture of English and Indian garments to the clothes, graceful in form and exquisite in texture and colouring, that contented his grandfather. It is strange that Indians, with their natural strong artistic sense, their faultless eye for colour and form, should, directly they essay the deep waters of Western culture, sink to the level of a seaside landlady. I remember the first time I visited the house of a rich Indian—a pretty place enough—my surprise at the interior. I had vaguely expected to find something of Arabian Nights' splendour, and instead beheld everywhere atrocious knickknacks of the worst lodginghouse type, plus mats, ornate looking-glasses and bead curtains. . . . In the same way the most dignified Indian will often look positively a bounder—anyhow unattractive when he dons the drab and stuffy garments of Western manhood." What a fall is here! Yet modern Indians, not content with making bounders of themselves, desire to lay violent hands on the graceful costumes of their ladies and children. I have seen young Indian girls dressed up in the unlovely frocks of their English sisters, and their father gazing on such dress in ill-concealed admiration. What blindness! What about the beautiful industrial arts of India which we are killing by neglect and replacing by foreign rubbish equally devoid of beauty and durability? The author speaks of "Old brass, perfect in proportion and of loving workmanship, shawls into which a human lifetime of joys and hopes and fears has been worked, ivory carved with unbelievable intricacies." She says: "At any rate there is considerably more original and artistic handwork to be seen in India than in present-day England. . . . The glories of Kashmiri embroidery alone are sufficient to inspire a poet. India, Persia, and China are the treasure stores of design for the whole world, and nowhere are the designs more graceful and lovely than in the work of the Kashmiris. . . . India has always been a land of beautiful craft. The process of chintz printing was invented there, and the art of dyeing practised long before it was known in ancient Egypt." Yet modern Indians have no eyes for all this beauty showered by the lavish hand of the Past at their scornful feet.

I have reserved to the last Miss Wingfield-Startford's pen-picture of the Indian woman, as Indian womanhood is the finest blossom of the Indian character, as it combines the purity and sublimity of the

Himalaya and the loveliness and grace of the Taj Mahal, and as it is the finest work of God's art. She says: "Indian women, with their almost impossibly high ideals of life and conduct and their secluded, contemplative lives, are truly the guardians of the national faith priestesses almost, by training and choice. Indeed the life of an orthodox lady of the old school is almost of asceticism. Vowed to utter and unquestioning devotion to husband and children, careful of the multitude of religious observances that fall due throughout the day, worshipping, meditating, attending to the welfare of every member of the household, ever patient, forethoughtful, self-effacing. And all this not with any thought of merit, but as the veriest matter of course. The Hindu woman keeps herself holy, and does really live up to a standard that would be thought quite unattainable, even if desirable, by her Western sisters. The whole aim of her training is the utter negation of selfish desire, the glad sacrificing of herself for her husband, children and dependents, and a stainless faithfulness in thought, word, and deed, to one man. The orthodox Hindu girl of the upper classes does not even see her husband before her marriage, and presumably he must often turn out to be woefully inferior to the lover of her dreams. Yet, once married, she worships him almost as a god, bestowing on him a wealth of loyal, tender, unselfish devotion such as is all too rarely seen as a sequel to the 'love marriages' of the West." Yet the ignorant and insolent modern Indian manhood—manly in its attitude to women, rather than in its attitude to foreigners—wants to overturn all these graces and sanctities of Indian womanhood. The purdah system is an excrescence in India, and a defence of the ancient ideals of Indian womanhood does not mean a glorification of the purdah. Sita, Savitri, Damayanti and other heroines of India never hid themselves behind purdahs but they would not and did not sacrifice modesty and refinement and chastity and sanctity at the altar of personal pleasure. The author says: "True devotion and asceticism never go unhonoured in India, and the austerities and deeds of mercy of the widow are looked upon as reflecting a credit on the house which she inhabits. It is not generally recognised by English people with what intensity an Indian woman feels, when her husband has gone, that half of herself has died too, that the pleasures of this world are over for her and her life must from henceforth be to all intents and purposes that of a nun. . . . There is one key to much that is strange to English understandings about the position of women in India. All is made clear once it is realized that their disabilities, even, are largely the outcome of that practical idealism that is so strong a national characteristic. . . . The idea that such an irrelevant occurrence as death could cut short the love and loyalty of a good wife for her husband is incredible to a Hindu woman, and, since she is no longer allowed to follow his body to the funeral pyre as of old—thereby to ensure paradise for him and for herself a thousand years of bliss at his side—she looks upon herself as indeed dead to the world—an empty shell of a woman who must live only for service to God and to those around her." She says further: "It is a significant fact that, whereas to us romance is chiefly concerned with the affairs of young lovers, Indian poetry deals almost entirely with love and constancy of husband and wife." About Indian chivalry she says: "He is no less truly chivalrous than the Englishman in his

intent. As Lakshman recognized among the jewels of his sister-in-law Sita only her anklets, so even to-day an Indian will seldom look at the face of a woman he meets in the street. . . . Indeed a woman, even a white woman, is safer alone in an Indian city than she would be in the East End of London." Sir Andrew Fraser says: "For a good woman, whether European or Indian, they have a chivalrous respect and admiration." Indian womanhood must keep its modesty and purity and refinement and sanctity inviolate while widening its intellectual horizon and taking its proper place in the national life.

Such is the author's true and beautiful revelation of the soul of India. She says: "India has strangely absorbent powers over those who dwell in her shadow, and there is something in her spaciousness and peace that tranquillise the most turbulent spirit." Will she be able to tranquillise and refine the turbulent western spirit and at the same time retain her own refinement and calm of soul and prevent her own children from suicidal westernisation? Sir M. Visweswarayya in his book *Reconstructing India* pines for the Utopian day when the Indian peasant will "eat his food not from leaves or earthen vessels but from plates of porcelain, brass or copper." About this Miss Wingfield Stratford says: "To eat one's meals off a leaf, which can be destroyed afterwards, is sanitary, labour-saving, economical and finally, natural. . . . It is perfectly possible to be civilized, without eating off plates, whether of porcelain, brass or copper. Neither is there any reason why, because we choose to spoil the natural shape of our feet by wearing heavy uncomfortable boots, Indians should go and do likewise." When shall we get over this craze for absurd Westernisation? In respect of science, industry, commerce and administration, we must borrow from the West and make the borrowing our own. England which has gladly given self-government to Canada and Australia must give it to India also if her talk about the British Commonwealth of Nations is not sheer hypocrisy. But outside the above limited province of science, industry, commerce and administration, India must preserve her Indianness with a jealous and vigilant and defensive love. Why should we lose our simplicity and spirituality and peace and calm and leisure of life simply because a European or an Europeanised Indian bids us do so in the name of a so-called higher standard of civilised life? The author rightly points out: "We might indeed, go so far as to say that what England is suffering from to-day is an excess of artificially stimulated needs which has outstripped the rate of production." Why should we seek and welcome all "the miseries and complications that have followed upon the super-civilisation of the West?" She says: "Our East End children, living in the midst of acres of drab and sordid streets, breathing in smoke-poisoned air, stunted in mind as well as body, with nothing that is not mean, tawdry and vulgar within their physical, mental or spiritual vision, are less well off even than the children of the needy Indian peasant, who at least have sunshine and pure air, space and all the gifts of nature, and usually mothers who have leisure to give some attention to them instead of the poor, harassed, blowsy termagant so often seen in our own country. Even if Indian village children have not the advantage of an English board school, they learn strange things of the gods and heroes of old, of the ways of the gods

and the doctrine of Karma, and are instructed in faith, reverence and devotion. The mystery-plays of the Indian village are surely not less elevating than the local cinema, and, however inconvenient it may be to have to fall back in your old age upon the charity of your great nephew or even a third cousin once removed, it must be much worse to go and live in a gaunt, barrack-like building known as a Guardians' Institute, where paupers are fed, dressed, put to bed, and allowed to go out, all by official routine, where husband and wife are separated in their old age, and where monotonous, penitential confinement—and a death in life—is dragged through until the end comes in an unmarked, ungrieved pauper's grave." When shall we learn to understand and achieve the true Indianness of India? When shall we learn to remove our outer poverty without losing our inner wealth? Let every son and daughter of India read and realise the above revelation of the soul of India, and help to create the true, great, bright, prosperous, pure and holy India of the future.

EDITORIAL NOTES

IN reference to the reformation of the Hindu society Swami Vivekananda designated his method as root-and-branch reform. As a seer and prophet of the modern age he could not help seeing that a wholesale reformation is necessary to cast off many a dried branch that is still sticking to the main trunk as a burden and without any purpose to serve. But like all prophets, he came to fulfil and not to destroy. So his method was not marked by any of the violent processes of revolution, but it always sought to kindle the inner consciousness of truth in man and thereby change the entire outlook of life.

It is a fact well known to all historians that revolution, be it bloody or bloodless, must be preceded by the propagation of the gospel or the central philosophy which is behind the revolution, and the revolution becomes successful to the degree the popular mind is imbued with the philosophy. So, for the successful issue of a revolution a body of thinkers, quite saturated with its philosophy, should always be at the background, or we should say, near the very soul of the movement, who should form its moving force.

It is a fond dream of all true lovers of India that her future should be a harmonious combination of the spiritual wealth of her past with a degree of material prosperity and political freedom. To put it in other words, that the splendour of her spiritual soul should shine in an unshackled, healthy physical body is the aim and ideal of all our national movements. But the difficulty arises in the adoption of the means and methods, and the laying of emphasis upon certain items of the means for the realization of the goal. From that arises unfortunately all the differences between one movement and another and even among the members of the same movement. It is plain that for the full realization of our national ideal two things are absolutely necessary. On the one hand we have to maintain the ancient spiritual culture of this land in its untarnished pristine purity, and on the other hand, we have to increase our national efficiency in the physical plane by adopting all those means that the modern science has offered us. We shall examine one of these two aspects of the national problem in this issue.

Perhaps we need not reiterate to the readers of this magazine the seer-like assertion of Swami Vivekananda that the soul of India is spirituality, *Adhyatma-vidya*, and any deterioration of that soul would really mean the national death. And her national awakening must necessarily mean the revival of this spiritual culture and soul-consciousness of this land. It is an unfortunate sign of the time that all the movements in India are gravitating towards politics, that the best brains of the land are drawn to the political field, and that there is a constant tendency to mix up political issues with every other activity of the land. Even the Hindu Mahasabha, with its avowed purpose of religious and social regeneration of the Hindus, is often dragged down for political ends; at least some of its stalwart workers often attempt to make use of its platforms for the propagation of political gospel, although its President, Lala Lajpat Rai, has openly declared that the Hindu Mahasabha must keep itself completely separate from politics. We sincerely believe that it is a sign of cultural degeneracy of the land that its best thinkers and men of action should be attracted to politics instead of spirituality. Whatever might be the excuse or apology of our politically minded compatriots for such tendencies of theirs, it is plain that this order of things has been brought about partially by the impingement of the Western ideals of life on our own mind and partly by the system of foreign government existing in this land. But we must assert that this sort of mentality is anything but *national*, that is, it is not in keeping with the genius and ideal of the nation. We do not contend for a second that for the healthy upkeep of a nation its political, economical and other institutions are not necessary, but what we say is that they must be given a place subservient to culture and spirituality in this land.

Now it is agreed on all hands that the spiritual culture of the land must be kept up. India needs the very best of her sons to devote their life and all for the purpose. Spirituality is not a thing that can be attained by an inferior order of brain and capacity.

आशिष्ठो ब्रह्मिष्ठो बलिष्ठो मेधावी । A buoyant soul, endued with the vigour of body and mind, keen in intellect and of firm resolve, for such a man only is the Kingdom of Heaven. The self-discipline and self-mastery that must necessarily precede the spiritual awakening of the human soul is a feat for the best and the boldest of the race. The history of India's past reveals this one fact that all her national heroes

who made the epochs of her history were spiritual men and her best resources were devoted for the production and maintenance of such souls. Hence we say that it is a sign of the degeneracy of her soul that the best minds of the land are drawn to activities other than spiritual and religious. So in order to inaugurate the spiritual and cultural revival of the land it is of supreme importance to foster a movement which will be devoted purely to the spiritual culture of the land. With this sole end in view Swami Vivekananda started the Ramakrishna Mission that it may conserve within its fold all the spiritual forces of the land, augment its power by purity and practice, and then revitalise the spiritual life of India by exerting its influence upon every other institution of the land. But hitherto the country has responded to his clarion call of self-sacrifice and Self-realization rather poorly. Though there have been other religious movements like Brahmo Samaj or the Arya Samaj, they have been either outlandish in their inspiration, or too radical, or too sectarian in their views. So they have failed to present an all-comprehensive and yet truly spiritual outlook of life to modern India. Moreover, to an Indian mind religion and spirituality without the necessary practical life and practical process of God-realization is like fire without heat.

Now, what we want for the maintenance and development of the spiritual culture of this land is a movement which would be catholic enough in its philosophy to include all the different sects and creeds within its capacious bosom and interpret the highest truths of our scriptures in terms of practical life. This necessarily means that those who would be at the helm of this movement must be men of high spiritual realization and character. Then only they can be a great driving force for the spiritual betterment of the people. In this connection we cannot refrain from saying that the sannyasins—the true sannyasins who have relinquished their hearth and home in the name of God and humanity and not those who have merely donned the coloured garb to lead the life of indolence and isolation—have to play a great role. We reiterate again as we have said often in these pages that the ideal of Sannyas is the highest ideal that India can cling to. The Paramahansa shall ever remain the beacon light of her life, and her national banner of ochre-colour betokening renunciation and service must ever be held aloft unsullied. It is the sannyasin who, on the one hand, has all the necessary leisure and self-discipline required for unravelling the mysteries of the soul, and on the other is free enough to offer his services and fruits of

experiences to humanity. Unlike a householder his hands are not shackled by any family responsibility. In Buddhistic India the Bhikkhus played perhaps the greatest part in the national regeneration and in bringing about a higher tone of culture in the land. A Buddhist Bhikhu was not only a moving temple but also a moving school and a moving hospital. And the time has come when the Hindu-sannyasins must take up the same position in the scheme of national rejuvenation. Because he has taken up the greatest of all vows, the vow of complete self-abnegation and self-dedication, the country expects the greatest from him. The sannyasins are the spiritual soldiers of the country. In their hand lies the protection of the spiritual treasures of the people. So their responsibility is the greatest of all. They must be the foremost social workers,—servants of the nation in the true sense of the term. As sannyasins they have no private axe to grind, nor theirs is the scrambling for pelf and power. They need not seek any position in the society, if they be *true* sannyasins the positions shall seek them. The Hindu society has not degenerated as yet to such an extent as not to accord proper esteem to the life of spirituality and be not receptive enough to all the good influences that a sannyasin can produce.

Next to the sannyasins come the Hindu priests and such other Brahmin householders who are still the teachers of the Hindu religion and in whose keeping is much of our sacred lore. As a vital part of the scheme of the Hindu revival the reformation of our temples must be considered. The temples exerted in the past the most potent influence in shaping the civic life in the light of *dharma* and spirituality and deepened the spiritual culture in the national consciousness. And even to-day they exert no mean influence upon the masses. But unfortunately this very temple institution with all its potencies and possibilities has become the most neglected of all our national institutions. The apathy and indifference of the educated Hindus is mainly due to the fact that the priesthood who officiates in the temple is the most ignorant, and often abominable class. The degeneracy of the Hindu priesthood is reflected not only in the deterioration of the temple institution, but also in the decadence of the religious tone of the society. So, purification of the temples and Hindu priesthood must immediately be attended to if we really want any Hindu revival. In this connection we feel tempted to say that the temple funds instead of being mis-utilised by force of

a statute like the Hindu Endowments Bill for secular purposes, may very properly be utilised for the education and betterment of the priests, and the post may be made lucrative enough for even the best university men. Unless there be some positive attraction in the profession either in the form of honour and prestige or in money value, the best minds will not be drawn to it nor would its proper improvement be possible. The temples with an educated and devout priesthood shall become ere long great centres not only of religious culture but also of great educative forces. In every other civilized country churches, temples and mosques, are always well utilised for the dissemination of wholesome influence upon the society; only in India they are badly neglected to the great detriment of the religious life of the nation.

The next institution which should be reformed for the purpose of rekindling the spiritual culture of the land is our schools and colleges. No doubt, there are numerous *sabhas* and *samitis* all over the country where the sacred lore of the Hindus is propounded and in that way they supplement to a great extent the educational institutions of the land. Yet it is not the younger generation who are still in the formative stage of their life, that are mostly benefited by such *sabhas* and *samitis* as they seldom frequent such religious associations and their healthy influence scarcely touch the younger folk of the country. And so it is of utmost importance that the schools and colleges should be given the dignity and form of a temple where not only the *apara vidya* or the secular knowledge will be imparted, but also the *para vidya* or the spiritual knowledge. We don't think there will be much difficulty in reforming our schools and colleges in this line, only if our Ministers of Education be *truly* national in their outlook of life and try to help to bring about a national awakening in the land.

So we see that if the sannyasins, the priests, and the professors be united in purifying their respective institutions and be truly guided by the high spiritual ideals of life in serving the society in their different capacities we can safely predict that in the course of two generations Hindu society will be quite different from what it is to-day.

REVIEWS AND NOTICES

THE RHYTHM OF LIFE, by Swami Paramananda :

[Published by the Vedanta Centre, Boston, Mass., U. S. A.]

This is a book of simple devotional songs in praise of God. The author feels that a great deal of the grief and sorrow in this world is caused by our mad pursuit after joy and pleasure. Therefore he gives us the following advice :—" He who seeketh pleasure can never escape pain ; For they are coupled—the inseparable twins. Let thy soul live in tranquil harmony Amid pleasure and amid pain " The only way to attain peace in this world is to love Truth which is the same as loving God. And in a beautiful lyric called ' Fire of Truth ' he describes its properties thus :—

It is flame without smoke ;
It burns without fuel ;
It dwells in the heart of love ;
It is eternal life ;
It dwells in thee, though thou knowest it not, dormant,
hidden in thy inmost recess.

The attributes of God are sung in many places and in many strains. He is regarded as the ' vision ' of the prophet, the ' soul ' of the poet, the ' song ' of the musician, the ' vigour ' of our body, the lover's ' beloved '—in fact, as the best of created things in the Universe. We cannot therefore help loving Him and depending on Him for all our necessities. But to all those who implore His mercy, He is generous to profusion. The help that he extends to us is simply indescribable. He ' heals ' our wounds, ' cleanses ' our stains, ' brings ' us peace and bliss, ' gives ' us faith, light and hope, ' conquers ' all our ills and ' shields ' us from all danger.

For the life of devotion to God nothing is more necessary than self-sacrifice ; and so there are a few songs about the glory of sacrificing our little self at the altar of the bigger Self.

As for the ' form ' of these songs, not much need be said. They are neither ' prose ' nor ' poetry ' in the conventional sense of the terms. They are the inspired words of a divine soul in communion with God. In fact the author anticipates this criticism and so disarms the critic beforehand in the following lines :—

These thoughts of my inmost soul that I sing
It mattereth not whether they be in rhyme, rhapsody or prayer.
The songs of the soul are not made of words.
The singers that are true sing not with their voice or tongue
But with feelings which are beyond utterance.

Swami Paramananda has done a valuable service to the West by publishing this book of song-offerings ; because therein he has translated the true tone and feeling of the ' Bhakti ' Literature of India in English and thus he has stood as a real interpreter of the mystic East to the West which is now a days thirsting for spiritual knowledge.

NEWS AND REPORTS

Report of the Ramakrishna Mission Work in Kerala, 1924-1925.

This report, sent to us by a devotee of the Ramakrishna Movement in Kerala, gives a detailed history of the work of the Mission there for the last two years. Thirteen years of silent, steady work by Swami Nirmalanandaji had already borne fruit in about seventeen young men girding up their loins to devote themselves to the cause of Renunciation and Service under the flag of Bhagawan Sri Ramakrishna and the growth of four centres of work at Haripad, Tiruvella, Quilandy and Trivandrum and the widespread distribution of the Mission literature in Malayalam by the publication department at Trivandrum. The period under review opens with the auspicious and solemn function of receiving into the Monastic Order of Raniakrishna eleven disciples in the Haripad Ashrama thus carrying out the first item in the programme of ' work ' proposed by Swami Vivekananda for Modern India, viz., Man-making which was the method suggested and adopted by the Swami himself. Then followed the grand opening ceremony of the *Brahmananda Memorial Mutt* at Trivandrum in March, 1924, with a splendid public demonstration which gave a new start to the march of events in future. The gift of a pucca building with spacious rooms and a fine cocoanut garden all around, at Alleppey, by a devotee, was availed of for the removal of the publication department from Trivandrum to this place and the opening in May, 1924, of the *Yogananda Ashrama*. Early in 1925 this centre received further additions and extensions and celebrated Swami Vivekananda's birth-day on a grand scale. In July, 1925, Swami Nirmalanandaji on his return from North India visited the place again and stayed there for six days. The year's celebration of Sri Ramakrishna's birthday was also conducted in the interval under the Swamiji's own supervision. In October, on his way to Bangalore, he again halted here and initiated four more *grihasta* disciples.

The report then makes mention of " the humble but splendid part " played by the Mission in relieving the widespread misery and distress wrought by the last year's extensive floods in Travancore—the feeding and sheltering of two thousands sufferers for ten days by the Alleppey centre when the floods were still on the surge and the post-havoc recuperative measures in various parts of central Travancore expending in all over Rs. 10,000. Here the report pauses to make reference to the mournful loss to the brotherhood of Brahmachari Krishna Aiyar, an active worker in the movement for the last ten years and admired on all hands for his sacrifice, dogged perseverance, devotion, and patience. While on active relief duty in the eastern hilly taluqs of Travancore he got ill of jaundice and heart-ache and was brought back to Trivandrum where he passed away early in 1925. Says the report : " the good work he did is well-known and remains with us while he himself is gone to rest in the merciful bosom of Providence."

Mention is next made of the increasing local support and the growing appreciation of the work of the oldest centres at Haripad, Tiruvella, and Quilandy. Attached to the Ashrama at Haripad have been working a Primary School for the " depressed classes," a Weaving

Institute, and a Medicinal Dispensary for the poor. The Weaving Institute in particular has trained up and sent out twelve boys, all of whom have started independent work of their own and are making a living out of that profession and many of whom, it is noticed, belong to the "depressed" classes.

The opening of the Premananda Ashram at Muttom, the initiation into *sannyasa* of a second batch of seven Brahmacharis, the prospective Ashramas at Trichur and Ottappalam, the last of which, it is hoped, will become an accomplished fact in a couple of months—these have been already reported in a previous issue of the Kesari. The report then briefly describes the Swamiji's sojourn at Vycome and Tripoonitira.

Mention is next made of a donation by a devotee of Rs. 3,000 towards the expenses of the Pooja in the Brahmananda Ashrama at Trivandrum, of another Rs. 400 for the roofing of the newly put up shed there, of an acre of paddy land yielding an annual income of Rs. 50 for the Ashrama at Haripad and of another plot of land in Pattenamthitha Taluq. But with all this the income of the Ashramas "is hardly adequate to keep them above want and penury" and we trust that the appeal for more funds to enable the movement to extend its activities will meet with a generous response from the public.

In conclusion the report adds that "a wave of spirituality is permeating and pulsating the fabric of society in the land" and ends with the following tribute of appreciation and admiration for the soul of the movement there "whose scheme of work, silent as it may look, has its own forestalled purpose and plan."—

"Sri Swami Nirmalanandaji's work in Keralam is thus on the high road to progressive success and hallowed be his name in the land. Religion and philosophy in the new setting of Sri Ramakrishna's and exhibited in the newer limelight of Swami Vivekananda's teachings and preachings, have already got a hold on the thinking men of the day and the people particularly out here in Kerala are receiving the same and are assimilating the value thereof. The good Swami Nirmalanandaji's ministrations have remained all along unostentatious and understood only by his close adherents, but now the time has come for them to expand and for the entire country to appreciate their worth and profit by this renaissance in religious thought and practices. The Swamiji is now a familiar figure on this coast and his name has become a bye-word in many a Malabar household. If his words, deed and life have taught us one lesson more than any other it is the great glory of man's joy in service and renunciation and the facilities and possibilities for every man to be religious and virtuous according to his own *adrishta* even under the most trying of circumstances—be he the citizen, the family man or the public servant. He possesses a nature loving and loveable and the only thing that hated and was unsparing in language about was weakness, hypocrisy and humbling in religion as well as in worldly concerns. We dare say that his work in Kerala is only part himself or rather has only begun. We wish that he may be spared to us to the farthest span of life allotted to single man on this earth. And may he live long is our only fervent prayer to the Great Giver of all good in all times and climes."

4. He attempted to seize it by *prana*, but he could not grasp it by *prana*. If he had seized it by *prana*, man would have verily been satisfied by mere smelling of food alone.

5. Then he tried to seize it with the eyes, but he could not seize it by sight. If he had seized it by sight, man would have verily been satisfied by mere sight of food alone.

6. Then he tried to grasp it with the ear, but he could not seize it by the ear. Had he seized it by the ear, man would verily have been satisfied by mere hearing of food alone.

7. Then he wanted to grasp it with the sense of touch, but he could not grasp it by the sense of touch. Had he grasped it by touch, man would verily have been satisfied by only touching food.

8. Then he wanted to grasp it with the mind, but he could not seize it by the mind. Had he seized it by the mind, man would have verily been satisfied by the mere thought of food only.

9. Then he wanted to seize it with the generative organ, but he could not grasp it with the organ. Had he seized it by the organ, man would have been satisfied by mere giving of food only.

तदपानेनाजिह्वस्तददाय । सैवाऽनस्य ग्रहो यदायुर्नायुर्वा एव यदायुः ॥ १० ॥

अपानेन by the *apana* तत् that अजिह्वत् tried to grasp, तत् that आकृत् seized, could eat. (तेन हेतुना therefore) स that एव अनस्य of this food ग्रहः seizer, the retainer. कत् what वायुः the *vayu* तत् that वायुः the *apanavayu* एव this वै verily अनायुः one who lives by food.

10. Then he tried to hold it by *apana*, and he seized it. And therefore this *apanavayu* has become the seizer of food. And verily therefore it is called as one who lives by food.

[NOTE :—*apanavayu*—The vital energy which sustains the physical body and maintains its different activities is commonly called by the significant name *prana*; but according to the different physical functions of that vital energy different names are given to its different aspects. These are principally called *prana*, *apana*, *samana*, *vyana*, and *udana*. *Prana* is sometimes falsely translated as breath and air, though it is one of the many meanings of the Sanskrit word, *prana* or *vayu*. By *apanavayu* is meant the vital energy that works throughout the alimentary canal and the digestive organs including the lower intestines. So its function consists in receiving, assimilating, and excreting of food. Hence, of all the senses of man it is only the *apanavayu* which has been spoken of here as the 'seizer' of food.]

स ईक्षत कथं न्विदं महेते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिब्रूयाहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिशनेन विसृष्टमथ कोऽहमिति ॥ ११ ॥

सः he ईक्षत contemplated इदं this महेते without me कथं how नु certainly, verily स्यात् exist, सः he ईक्षत meditated कतरेण by what way प्रपद्या shall reach, स ईक्षत he thought यदि if वाचा with the speech अभिब्रूयाहृतं utterance (भवेत् is made), यदि if प्राणेन with the smell अभिप्राणितं smelling (be done), यदि if चक्षुषा with the eyes दृष्टं seen (be done), यदि if श्रोत्रेण with the ear श्रुतं hearing (be performed), यदि if त्वचा with the skin (the sense of touch) स्पृष्टं touching (be done), यदि if मनसा with the mind ध्यातं thinking (be accomplished), यदि if अपानेन with the *apana* अभ्यपानितं the digestion and excretion (be done), यदि if शिशनेन with the generative organ विसृष्टं emitting (be performed), अथ then अहं I कः who !

11. He thought : 'How can all these be verily without me !'

He pondered : 'By what way should I enter into it ?'

He thought : 'If it be (sufficient) for the speech to make utterance, if smelling be done by the sense of smell, if the seeing is done by the eyes, if the hearing is accomplished by the ears, if the feeling of touch is performed by

the skin, if the thinking is accomplished by the mind, if the *apana* performs digestion and excretion, if the generative organ emits, then what am I !'

[NOTE :—The inner significance of the *mantra* is that the body with the aggregate of the senses would be perfectly meaningless and incapable of proper function without an intelligent principle, the soul, to guide it from within. There is a Sanskrit adage which has been accepted as an axiomatic truth by the thinkers of ancient India. It is सङ्गतस्य सार्वत्वात् i.e., a combination of different elements must necessarily be for an entity quite different from all the composing elements. As for e.g., a house built by different composing materials is meant for the dwelling of man or any other living being quite different from the materials of composition; so the body which is composed of the different materials must necessarily be meant for the purpose of one quite different from the composing elements. This is one of the arguments adopted by the *Sankhya* school to prove the existence of *Purusha*, the pure principle of Intelligence who is dwelling in, yet quite different from, the body which is composed of the different modifications of *Pra-kriti* or matter.

The *Atman* is signified here as a monarch residing in the palace of this body and for whose purpose the different functionaries, the senses, are performing their respective duties.]

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विद्यतिनाम द्वास्तदेतन्नान्दनम् । तस्य त्रय अवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ॥ १२ ॥

सः he, the *Atman* एतं this सीमानं the temple of the head विदार्यैतया having opened एतयाद्वारा by that door प्रापद्यत entered. सैषा that विद्यति *Vidriti*, torn asunder नाम is named द्वाः door. तत् therefore एतत् it नान्दनम् *nandanam* the place of bliss. तस्य his त्रयः three अवसथाः dwelling place त्रयः three स्वप्नाः dream, sleep. अयं this अवसथः dwelling place, अयं this अवसथः dwelling place, अयमावसथः this dwelling place.

(Then) he entered (the body) having opened the temple of the head. Therefore that is called *Vidriti*, door. It is verily the *Nandana*. He has three dwelling places and

three sleeping states. This is his dwelling place, this is his dwelling place, this is his dwelling place.

[NOTE:—Then he entered the body &c—It is believed that there is a subtle opening in the temple of the head where the *sushumna* path ends and through which the *prana* of the yogin is supposed to depart; and therefore it is described here as the door through which the ray of the *Paramatman* enters into the body and becomes the conditioned *jivatman*. The cortex or the brain is the organ of the mind and the seat of consciousness. All the motor and sensory activities of man proceed from the cerebral centres, and therefore brain, or loosely speaking, the head, is the first and the last place of consciousness in the human body, and probably that is why the supposed opening in the temple is described here as the entrance of the soul into the body, and it is also the door through which the soul departs.

Vidriti door—The door that has been flung open.

Nandanam—That opening in the head is called here *nandanam* the place of bliss, as here one realizes the supreme bliss of the Brahman in the state of *samadhi*. The concentration of consciousness in the cerebral centre called *sahasrara* is what is known as the highest superconscious state or *samadhi*, in which the unconditioned beatitude of Brahman is experienced.

The three dwelling places—i.e., the eyes in the awakened state, the mind or the throat in the dreaming state, and the heart in the deep sleep state. Or, the body of the father, the womb of the mother and one's own body.

The three sleeping states—i.e., the awakened state, the dreaming state and deep sleep state. Even the awakened state is included here in the sleeping state, because the experiences of the awakened state, when compared with the reality of the Brahma consciousness, are as much unreal as those of the dreaming state. The Brahma consciousness which is absolute consciousness and therefore immutable and permanent by its nature, is the true awakened state of the soul. All other states of consciousness are but dreams of *maya*.

This is his dwelling place &c—The assertion is repeated here thrice, in the way of pointing out, as it were, the three dwelling places of the Atman.]

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