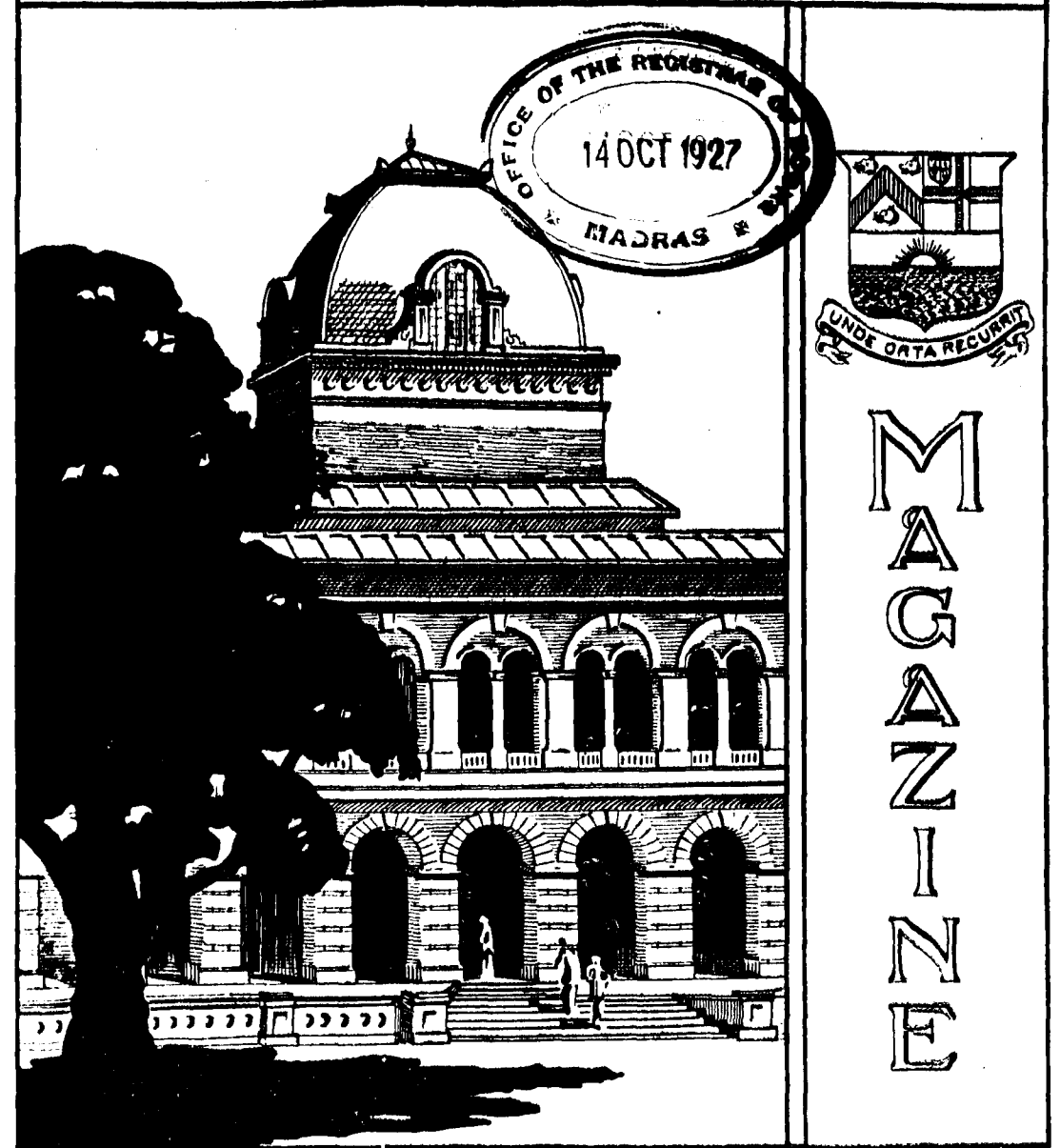


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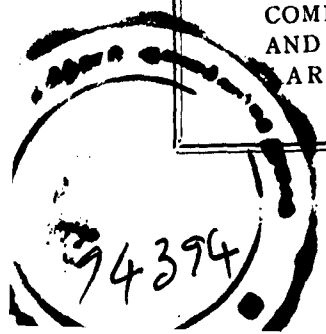
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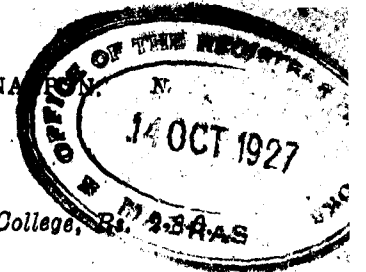
The Presidency College Magazine

Editor.—S. E. RENGANADHAN, M.A.

Associate Editors.—R. A. STRACEY AND M. J. NA

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SEPTEMBER, 1927.

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Contributions to the Magazine from the Members of the Staff and the past and present students of the College will always be gladly received by the Editor.

All communications should be addressed to the Editor "Presidency College Magazine," Madras.



Vol. III

SEPTEMBER, 1927

No. 1

Indian Painting

III

THE MODERN REVIVAL

The beginning of the modern revival in Indian painting is told as follows in an article in "The Daily News and Leader," London, apropos of an exhibition in 1914 of paintings by artists of the Bengal School: "When Mr. Havell was appointed Principal of the Calcutta School of Art in 1896, the students had completely turned their backs on Indian traditions. The art gallery was full of rubbish,—copies of third and fourth rate European pictures—which served as models for the students. With amazing courage Mr. Havell made a clean sweep of the Brummagem European pictures, replacing them by a representative collection of the best Indian painting and sculpture he could get together. There was an uproar in Calcutta; the students left in a body, the newspapers denounced him, he was almost mobbed in the streets. But he stuck to his point, and gradually the students returned, including the brilliant young artist, Abanindranath Tagore, who became Mr. Havell's assistant and finally succeeded him as director."

Eighteen years had passed between the restoration of Indian painting in an Indian school of painting and the first European

demonstration of the result. The art critics of Paris and London vied with one another in praise. "La Construction Moderne" pointed to "qualities of invention and of imagination, a purity of design, a taste for harmony and composition which deserve special and careful attention." Mademoiselle Marie Deimer wrote regarding Abanindranath Tagore's "The End of the Journey;" "This small scene which could only be anecdotal, holds by the thought it inspires all the nobility of a symbol. Here one finds, as in many other of the works exhibited, a truly real beauty, and an education." The magazine 'L'Art Decoratif' devoted a number to the exhibition, and Madame Hollebecque made the following summary of the historical and psychological aspects of the exhibition: "The Calcutta school of painters neither innovates nor destroys, nor does it seek to set India upon a new path of thought. Submissive as it is to secular traditions, there is no rupture between the present and the past. There has been discontinuity it is true; but the chain thus momentarily severed is welded anew . . . As a rule these artists copy nature according to the exigencies of an idealism which demands in the first place a preliminary selection of subject and then an interpretation of it. In truth they recreate according to their spiritual vision."

The English press was no less responsive to what the exhibition signified than the French press. "The Times" in a leading article said, "Who cares to see the modes of Europe aped from the outside by clever young Calcutta painters? A thousand times better that they should turn their own rich world of legend and romance to the beauty of actual life in India and paint in the way their own inborn instinct prompts." Mr. Frank Rutter wrote of Abanindranath Tagore's work that it is "very perfect of its kind and exceedingly beautiful," and he spoke of the exhibition as showing "a remarkable revival of a truly national art." The "Atheneum" said, apropos of the pictures by Nandalal Bose, "their mastery of decorative effect is extraordinary."

From these references two facts emerge: that, as a matter of pure art, the work of the Bengal painters was accepted by competent critics as an achievement, and that that work was recognised as a true art renaissance. From 1914 until now the history of the school and its offshoots has been an unbroken ratification of that judgment. Certain features that distinguished the work of the school from that of others were noticed in the exhibition, and an interview with Mr. E. B. Havell by a representative of "The Daily



THE PLANTAIN GROVE.
By Ardhendu Prasad Banerjee
Original in possession of Miss Hindsley, England.

News and Leader" puts on record the attitude of the inspirer of the movement to certain of them.

"Indian artists have been accused of a lack of knowledge of anatomy and perspective, have they not?"

"Yes, but that is a great mistake. The Indian artist has his own ideas of anatomy and perspective. The Indian idea of beauty does not lie in form and matter. He looks for something finer and more subtle than physical beauty. It is by imagination and by meditation that he links the seen and the unseen together and achieves that beauty which can only be apprehended by the spiritual vision. . . . The Indian artist is always trying to bring down to the earth something of the beauty of things above. When he draws the physical body he ignores little anatomical details and concentrates on the effort to suggest the inner self. That is why he is accused of ignorance of anatomy by those who see by more physical eyes than his."

To elaborate these technical matters would overload this purely historical summary. The movement thus acknowledged beyond India has gone on growing in the number of artists who express its inspiration and in the quality of their work. A mere list of the names of these artists would exhaust our space. It must suffice to indicate here the general development of the movement in India.

It was the good fortune of the writer to attend the 1916 exhibition of The Indian Society of Oriental Art in Calcutta and to meet some of the leaders of the school. The society had been founded in 1907 to foster the movement, and held an exhibition of each year's work. The result of the visit was an exhibition in Madras a few months later, the first of its kind in southern India as far as can be ascertained. Such exhibitions are now a familiar feature in various parts of India.

Abanindranath Tagore, as stated above, succeeded Mr. Havell in the Directorship of the Government School of Art in Calcutta. But creative genius is not easily officialised, and he shortly relinquished the office and opened a school in the Tagore ancestral mansion assisted by his equally gifted brother Gogonendranath. From the early group of students several have emerged as leaders in the development of the school. Nandalal Bose is now head of the art school at Santiniketan, the ashrama of Dr. Rabindranath Tagore. Promode Kumar Chatterjee spent some years in the

National College at Masulipatam, and after helping into expression some notable artists like Bapirazu, went to the art school in Baroda, and was succeeded by Ramendranath Chakravarti of the younger generation. Samarendranath Gupta became Vice-Principal of the Government School of Art in Lucknow. His most notable pupil is the prolific and much admired Chughtai. Asit Kumar Halder is the Principal of the Government School of Arts in Lucknow. Sarada Ukil and his brother Ranoda are working in Delhi. Ardhendu Prasad Banerjee spent a year at Adyar and stimulated some South Indian painters of much promise. He belongs to Santiniketan. So does Manindra Bhusan Gupta who has been at the Ananda College, Colombo, for some time.

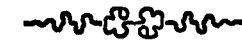
South India has had a notable share in this "remarkable revival of a truly national art." Among the first group of students of Abanindranath Tagore was a young Mysorean, K. Venkatappa, who after finishing his education at school and becoming a good painter in the European modes, was sent to Calcutta to study the art of his own country. His genius, idealism, and industry soon won recognition, not only by his master and fellow students, but by artists and critics of other lands, like Mr. William Rothenstein who publicly expressed the highest praise of Venkatappa's art. Mr. Venkatappa returned to Mysore an acknowledged master of his craft, but the acknowledgment was not then in his native country, and this inheritor and recreator of all that is most beautiful, spiritual and typical in India's own pictorial art lived a life of obscurity and penury for some years. Happily the wave of art revival broke on India's "model state." Its first impact was felt in 1919 when the Amateur Dramatic Association of Bangalore organised a Festival of Fine Arts, which was not only the first demonstration of the movement in South India outside Madras city but also the first public appearance of Dr. Rabindranath Tagore in the South. The writer had the privilege of organising the section of Indian painting and handicrafts. Sales were nil, but influences were let loose. In 1924 a charming exhibition of Indian arts and crafts was given in the premises of the Bangalore Cantonment Lodge of the Theosophical Society. Its success showed the growth of public interest in five years. Many pictures were sold. His Highness the Yuvaraja spontaneously admired a picture which turned out to be by Venkatappa. He bought this and another and handed them over to the writer to be placed in the gallery of Indian painting then in course of formation at the Jagan Mohan Palace in the capital. Two



THE EMPEROR ASOKA
By Promode Kumar Chatterjee
Original in the Home of Greatness, Indore.

other pictures were subsequently added by His Highness the Maharaja together with a dozen examples of the work of other artists when the exhibition was transferred to Mysore to illustrate a series of lectures by the writer in the University. The Indian gallery grows year by year with additions from the enlightened and generous ruler, and bids fair to become a centre of pilgrimage for students of India's true creative expression ; and Venkatappa has done and is doing work in painting and sculpturing which will place the years from 1924 onwards among the most brilliant epochs in Indian arts.

JAMES H. COUSINS, D. LITT.



THE MOSQUE AT KUALA LUMPUR

Thro' cloudless skies beats down the mid-day sun,
 Parching the freshness of the earth below,
 And flashes, mirrored from the Gomlak's flow
 Where it unites with Klang's majestic run,
 In dazzling whiteness, where the rivers meet,
 Rise minarets tall and slender as a dream ;
 Lapping against the steps the gracious stream
 Bathe the tired labourers' toil-worn, dusty feet.

Then they to Allah's sacred shrine pass on,
 Strewing sweet, scented petals in their path,
 And entering reverently the holy place,
 " Allah ! " they cry low-bowed, " Allah Tuan ! " *
 Beg him to turn away his face of wrath,
 And of his boundless mercy give them grace.

" M "

* Malayan for " Lord God."





"Lalchand's Man"

Carlew was at his desk deep in correspondence. I stood a small way off admiring his Chinese vase. It was his latest acquisition and had come in only that morning to adorn our flat.

"Got this from Lalchand's?" I remarked by way of conversation. It was a little while before he replied.

"Eh?—Oh yes, is it not a beauty?"

"From Lalchand's?" I repeated.

"Yes. He had some priceless old Burmese salvers, beautifully inlaid. But too much for my pocket. One needs to be a prince!"

He actually sighed!—silly ass!

"That's a new man of his, is in't it? I mean the fellow who brought this up here. Looks a pucca gaol-bird."

"Old Lalchand thinks no end of him though. He had him up in Peshawar as a sort of agent. I must say the fellow knows his job too. Look at that vase!"

"Oh, I wanted to tell you, Carlew, that I wish you'd be more careful whom you bring up to our flat. There is always some ragged fellow or other knocking about here. This array is rather a temptation, you know," I said, gazing around the room. His collection must have been worth a tidy sum. "One of these trinkets would be a fortune to any of them."

"Bennett," he said looking over his desk at me, "I do wish you'd not let your fancy run away with you like this. You'll be imagining Lalchand a thief next. His men are perfectly sound."

"I should'nt be surprised if he was. He has lightened you of a good deal of cash and what has he given you for it? Surely that money could . . ."

"Bennet," he interrupted, "We have discussed that matter at length before. Do take a stroll on the terrace and let me get through this pile. It must be cleared off to night."

"Oh, I'll turn in then. It has been rather a hard day for me; so long!"

"Goodnight." He bent over his work once more.

I walked off to my bedroom. But I was troubled in my mind, thinking of Carlew's queer friends. They were the strangest, raggedest people of the bazaar like Lalchand's man. I didn't like

them at all: I was far from sharing the confidence he showed, and no doubt felt, in the people he brought up to our flat. I dozed off with a vague feeling of uneasiness for Carlew's little art-gallery.

I sat up stiffly in bed, a cold shiver racing up and down my spine. It was a glorious moonlight night: outside, the breeze mysteriously stirred the heads of palms. My dim room was still. Tensely I waited for that shriek again:—All I heard was the crunch of bicycle wheels on the gravel drive; some body was riding boldly in. Who could our nocturnal visitor be?

My thoughts immediately flashed to Lalchand's man. His features and bearing came back to me: hunch backed, wizened and poxmarked, his shifty look at once impressed me badly. Carlew says I am imaginative and apt to jump to conclusions. My first impressions are always strongest and generally correct. If Lalchand's agent had not seen the inside of a gaol, it was because he had escaped being had by the police.

And now I was perfectly convinced that the intruder was none other than he, come to take away some of Carlew's treasures.

But I would stop him. It was too late to rouse Carlew. That youth would sleep through a ship wreck. He was blissfully unconscious of the danger threatening his beloved collection. I must act, and at once. Cautiously I stepped out of bed. I found my slippers and put them on. Then, with a torch in one hand and a tennis racquet in the other, I sallied forth to meet my man.

As I descended step by step, I could not repress a feeling of excitement. I shivered slightly. Suppose he had an accomplice to help him. Would I be able to tackle them both? Ought I to get Carlew out after all? I almost turned back. But the rattle of someone dismounting warned me that it was too late. I must see the matter through myself.

From our front room the stairs wound down into the open porch. I decided to hide in the shadow of one of its pillars and await developments. Supposing he was armed: but no; he would not go to such lengths. And I had my racquet, quite heavy enough in its press, to fell a man.

I peeped out. There he was but not the bent little man I expected. He was probably only a spy. This man had come to do the actual work. I would wait till he reached the foot of the stairs. * * * * He brushed past me in his rapid stride:

the nearness made me shrink back. He was big, as big as Carlew, and broader, I thought. He had reached the stairs now. His hand was on the balustrade.

I don't know how it happened. I must have lost control over myself. The next moment I had switched my torch clean on to the back of the man's head. He turned: and blushing stupidly in the glare was—Carlew! My torch clattered to the ground. A violent fit of trembling seized me. I would have fallen like a log had not Carlew's arm supported me.

"Steady on, old man," I heard him say. "Steady a bit till I help you up."

I knew very little till I found myself on a sofa in our brightly lit flat.

"What did you frighten me like that for?" I demanded, as soon as I had sufficiently recovered; "I thought it was that gaol-bird of Lalchand's after your hookah and things."

"Nothing so exciting, old man," he said. "I only went out to post some important letters."

I was puzzled, and frowned.

"Locals," he said in explanation. And then a light flashed in on me. The local post was cleared at 5-30 A.M. He had been out to catch it.

"But what was that horrible screech?" It was that which had awakened me.

"Oh, that—it must have been the gate. It creaks a bit when 'tis shoved in."

I rose unsteadily. I had had enough for one night.

"I've told you again and again," he said with a laugh "to try and control that imagination of yours. You'll be thinking Lalchand a thief, next."

And so I was; only I didn't say so when I got into bed again, but mine was a troubled slumber.

The next morning I decided that I would never again be disturbed in my sleep by that hideous creaking noise. I oiled that gate myself.

"R. A. St. C."

The Laying of the Foundation Stone of the Presidency College, 6th February, 1867.

(From The Madras Times, dated February 7th, 1867.)

A large concourse of people assembled yesterday afternoon on the site of the new Presidency College to witness the ceremony of laying the foundation stone. The Masonic Brethren of Madras especially mustered in great force to do honour to the occasion. Precisely at half-past four the members of the different Lodges headed by the band of the 41st Native Infantry marched in procession from Chepauk.

On the arrival of Lord and Lady Napier and His Highness the Maharajah of Travancore, the national anthem was played, and immediately afterwards the proceedings commenced. After a prayer, the Governor, attended by the District Grand Master and Brethren on the platform, proceeded to the foundation stone and spread the cement over it with a trowel presented by the architect, and the upper stone was then lowered. The District Grand Master then requested the Governor to give the stone three knocks with the maul, delivered to him by the architect, and the knocks were repeated by the District Grand Master who said at the same time:—

"May the Almighty Architect of the Universe look down with benignity on our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

His Excellency the Governor then said: "As we have now laid the chief corner stone may the Great Architect of the Universe enable us to carry on and finish the work which we have begun; may He be a guard to this place, and to the city in general; and may He preserve it from ruin and decay to the latest posterity."

Mr. A. M. Ritchie the District Grand Master then briefly addressed the Governor as follows:—

"My Lord,—This is not the first time that the noble name of Napier has been connected with the laying of the foundation stone of a University; for by our annals we find that on the 16th

November, 1789, the foundation stone of the new building of the University of Edinburgh was laid by Francis Napier, Baron Napier, then Grand Master Mason of Scotland. As the descendant of so distinguished a Freemason, I have no doubt your Lordship will the more favourably accept from me, as representing the head of the Freemasons of Madras, a few words on their behalf on the present occasion.

Though not a Freemason yourself, I may yet inform Your Excellency that Freemasonry is founded on the principles of brotherly love, relief and truth, and that the second of these principles *i.e.*, relief or charity may almost be considered one of the keystones of the Order. It is that virtue which is the ruling characteristic of a Freemason's heart and the exercise of which by another—not a Mason—at once makes their hearts kin. I need not here dilate on its many excellencies, as we are aware that Your Lordship possesses this virtue in an eminent degree. For when almost immediately after landing in India we found that you hastened with philanthropic zeal—at considerable personal risk and at certain heart-rending suffering to the famine-stricken tracts of the northern districts of this Presidency—and there held out the hand of help and assistance to the poor and needy—and evinced the heart of sympathy and consolation to the distressed and dying, and when we found how bravely you accomplished that noble mission, then were we convinced that Your Lordship had inherited all those estimable qualities which we consider the true characteristics of a just and upright Freemason—then at once we looked upon you as a brother at heart, though not a brother in fact according to our ritual. We were therefore thankful when we heard of your safe return from that truly charitable but perilous journey. By that one act Your Lordship obtained the esteem, regard, and confidence of every member of the Masonic community in Madras. We do not, my Lord, as a body appear in a public place by way of ostentation; but we are ever ready to assist in any good work. For the reason however I have just detailed we have the more readily come forward on the present occasion to assist Your Excellency in laying this chief corner stone; and let me assure Your Lordship that should your humane impulses cause you to perform any other great charity, or to undertake any other great and good work, the Freemasons of Madras will be ready to aid you to the best of their abilities.

As to myself, as an individual, I will only add, that little did Your Lordship or I think some nine and twenty years ago when we were students together at Trinity College, Cambridge—little I say did either of us think, that in this year of grace, 1867, we should be associated in laying the chief corner stone of a University on the shores of the coast of Coromandel. But such is the course of events; and by such association I feel I have been honoured by receiving one of those ample rewards which long years of labour in the cause of Freemasonry is sure to bring home to one.

His Lordship then delivered the following address:—

Maharajah, District Grand Master, Ladies and Gentlemen.—The University of Madras is a certificating machine. It affixes an authoritative stamp on capacity and science, but it takes no part in the formation of character or knowledge. The Presidency College is the institution which does for Madras what a University does for Germany or Scotland. It is the first, most important, most fruitful establishment in the whole country and I am happy and proud to be associated with the foundation of this edifice in which I trust it may enjoy a long, prosperous, and useful existence.

The Presidency College affords a sound education to the youth of the city but to consider that alone would be to take a very incomplete and limited view of its significance. It is the general and imperial character of the institution which gives it a high interest, and the most hopeful feature in its constitution is the fact that a majority of the three hundred youths who seek their education here come from the provinces. In my humble judgment the Government should use every effort to preserve and develop this tendency, to raise the standard of the College, to increase its attractions and rewards, and to place it conspicuously at the head of the educational institutions of the country. The advantages which may be expected to flow from such a course of policy may be thus enumerated:—

1. The introduction of a liberal spirit of emulation between the different races and religious communities which will obtain their culture at the common capital.

2. The softening and gradual elimination of local jealousies and cast prejudices and the formation of a unity of national feeling among the intelligent youth of the country founded in common studies, aspirations, recollections and attachments.

3. The development of public virtue, of patriotism, of a conscientious devotion to the service of the state and the people, a sentiment only discovered in connection with an elevated culture, and which is stimulated by consciousness that old friends, comrades and rivals are engaged in the same course looking on with generous vigilance, and that all are known and superintended by an appreciating public.

4. The opportunity which the Government will enjoy of making itself acquainted with individual ability and character from an early period. The Government will thus be enabled to exercise a better choice on a wider field of comparison, and to mark for distinction and advancement the selected men of the Indian community.

Since I came to India nothing has struck me so much as the general thirst for knowledge in the people, the aptitude with which they apply themselves to every intellectual acquisition and the readiness which they evince to make pecuniary sacrifices for such purposes. I do not doubt that the time will come when many will enjoy in the study of European science and letters as well as in that of national history, arts, antiquities and literature, the most disinterested reward of mental exertion, while others will find that knowledge is wealth, and that the highest education and the most refined taste are conducive to success in the common material pursuits of life. The most direct and immediate object of the state at the present moment in promoting education is, however, to obtain an honest, high minded and enlightened body of public servants. The action of the English Government and of the English Functionary must always be conveyed to the mass of the Indian people through native agents. I am firmly persuaded that those agents can only be raised to a proper sense of their duty at their mission by assimilating the ideas and principles in which we believe, and the maxims of conduct which we profess and which, I trust, we strive to practise. Whatever may be said to the contrary elsewhere, knowledge in India is virtue as well as wealth and power.

District Grand Master,—I am deeply sensible of the kind and flattering terms in which you have referred to my family and myself. The position which my grandfather held in connection with the Masonic body, and the part which he took in laying the foundation stone of the University building of Edinburgh have always been very cherished traditions in my family. I agree with

you that the associations of our University life at Cambridge could not have been renewed in a more honourable and agreeable manner than in this common office on behalf of the College of Madras. Our gratitude is due to Mr. Chisholm whose plans for this structure and for the Lawrence Asylum at Ootacamund will mark a new era in architecture here, whether we regard the solidity of construction or the beauty of design. I thank the Masonic body for their attendance and for the dignity which their assistance has lent to our proceedings on this occasion.

The National Anthem was then played and the Masonic procession having reformed, the Brethren returned to Chepauk and the ceremony was concluded.



This, then, is yours : to build exultingly

High, and yet more high,

The knowledgeable towers above base wars

And sinful surges reaching up to lay

Dishonouring hands upon your work, and drag

From their uprightness your desires to lag

Among low places with a common gait.

That so Man's mind, not conquer'd by his clay,

May sit above his fate,

Inhabiting the purpose of the stars

And trade with his Eternity.

LASCELLES ABERCROMBIE.



The Psychology of Dreams

THE LIGHT OF THE UPANISHADS

Notwithstanding the existence of a large mass of uncritical and unscientific literature on the subject of dreams and their significance, no definite theory about the interpretation of dream-phenomena was seriously advanced and sought to be defended and vindicated on the basis of scientific evidence until the publication of Sigmund Freud's *Interpretation of Dreams*. In that work, Freud maintains that the content of a dream is the fulfilment of a wish and that its motive is a wish. Again he asserts: "When the work of interpretation has been completed the dream may be recognised as the fulfilment of a wish." Freud makes much of the sex-instinct and the libido in the determination and the regulation of the dream activities. He believes that mental disorders can be effectively got rid of and eradicated by the adoption of the psycho-analytic treatment of the patient. Dreams give unmistakable indications of the past of an individual and an apprehension of the nature of the past unfulfilled suppressed wish, would enable an analyst to cure a person of the mental disorders which must have owed their origin to those persistent suppressed wishes.

Morton Prince in his volume on *The Unconscious*, sums up Freud's theory and indicates his own disagreement with it in the following terms: "As is well known Freud advanced the theory . . . that underlying a dream is a sub-conscious process which fabricates the dream. According to Freud and his followers this sub-conscious process is always an antecedent wish and the dream is an imaginary fulfilment of the wish. This part of the theory (as well as the universality of an underlying process) is decidedly questionable. He holds that a dream may be also the expression of antecedent doubts, scruples and anxieties or may be an answer to an unsolved problem. Dreams are a type of hallucinatory phenomena." Let me cite only one more definition.

According to Jung, "Those thoughts, propensities and tendencies of a human personality, which in conscious life are too seldom recognised, come spontaneously into action in the sleeping state when to a large extent the conscious process is disconnected."

From these opinions of representative writers it would be seen that the unconscious process is responsible for the creation of

dream-phenomena in their uncouth ramifications. A wish is suppressed, they say, on account of its illegitimacy and disapproval of it by a social and moral censor. The suppressed wish reappears in dreams and is fulfilled. As one probes into the buried past of an individual through the instrumentality of psycho-analysis, and as his past wishes are re-constructed so to say, a cure can be possible for the mental disorders arising from the suppression of a wish. Such is the position of the psychology of dreams in the west at the present day and it would be interesting to study the theories of dreams found scattered in the Upanishads in the light of western conceptions. The dream-problem is a persistent problem and I shall just sketch its solution attempted by the Upanishadic seers.

In the *Prasnopanishad*, six seekers after metaphysical truth approached Pippalada and begged him to impart to them the highest type of knowledge relating to the Brahman, and the latter vouchsafed he would clear their doubts after a year during which they were required to lead a life of probation. Gargya puts a question to the master thus: In this nervous system designated by a proper name what are those that sleep? What are those that keep awake? Who is it that sees the dreams? Who enjoys that happiness? And what is that in which all are firmly rooted? The master answers: Just as all the rays of the setting sun are gathered together within the orb that is disappearing below the horizon and there lie concealed or submerged or hidden, even so all the conscious activities of the individual lie compressed and submerged in the mind during the time of sleep. That is why the individual does not hear, does not see, does not smell, does not taste, does not touch, does not speak etc. He is then said to sleep. By the use of the well-known sacrificial illustrative analogy, it is pointed out that the vital breaths are awake even at the time of sleep. The meaning perhaps is that even during sleep the circulatory, respiratory and other systems are active. In the dream the mind enjoys or experiences its own majesty or power or creative activity. The dreamer sees again with added hue that which he had already seen—hears what had already been heard—enjoys again what he had already enjoyed in various countries and places and quarters. He sees, experiences, and enjoys all—the seen and unseen, the heard and the unheard, the previously experienced and the unexperienced, in fact all. When the individual becomes overpowered by light or brilliance he ceases from seeing any dreams. It seems to me a careful discussion of the

aforesaid text will yield us some clue to what the Upanishadic seers regarded as the data of dreams and a clue also to what sort of interpretation was put on the data.

Pippalada told his pupil that the subject experiences his 'mahima', greatness,—or power—or glory—or grandeur in the dream state. It must be assumed that the pupil was perfectly satisfied with the guru's answer. We have merely to ask ourselves what could have been the implications of the guru's answer that the subject is enjoying his mahima in the dream-state; we would easily see that in this answer are contained unmistakable germinal indications of a theory of dreams which is not far removed from or alien to that of modern experimentalists. I shall at once state the questions: Why should there be felt any need at all for the subject to experience his 'mahima' or greatness or power of creative activity? And even then why is it not possible for the 'mahima' to be experienced in the waking state? That is to say, why is it that the 'mahima'—whatever it is—can be experienced only in dream-state? And then what are the strange and wonderful experiences? On what are they based?

The inference must be drawn by implication. It is quite irresistible that the waking life does not afford any proper and fitting opportunities for the experiencing of this creative activity. The waking life is throughout determined and conditioned by various factors over which the subject cannot exercise any control. In the waking life the individual lives cribbed, cabined and confined. What are the factors that inhibit his free and voluntary activity? They are either subjective or objective or both. He may have many ideas—which on account of their utopian characteristics are incapable of translation into practical politics. He may be too nervous of facing contemporary criticism. Or he might lack volitional individuality. His desires too are perhaps illegitimate and immoral according to accepted standards of evaluation. *Prima facie* their satisfaction is out of the question. Such desires persist and after having been kept in abeyance for a time, they assert their supremacy evidently in a more intense and aggressive form. Pippalada's answer is quite clear that the waking state can never afford any opportunities for the performance of those feats that form the stuff of which dreams are made.

The term 'mahima' is suggestive of the fact that a dream impresses us more with its creative phantasy than with its ordinary and jejune reinstatements or representations merely. If the dream were

merely a faint and inaccurate replica of waking existence, it would be an annoying and irritating superfluity. That, however, there is some undoubted repetition of the waking experiences on the level of central initiation is not gainsaid by Pippalada. Familiar phenomena appear and reappear in dreams. Familiar visions are seen. Familiar people figure therein. Familiar tunes are heard. All this is true. The reinstatement of the familiar is just a prolegomenon to a projection of the experiences that are quite unfamiliar, strange, weird and absolutely outlandish. Therein lies the 'mahima' or the majesty of the creative activity of the mind. That the mind so vehemently and vividly revels in its own outlandish creations is nothing strange. In such scenes of saturnalia centrally initiated must the mind find its natural outlet. That is why dreams are described as safety-valves for the outflow of surplus psycho-physical energy.

I shall examine only one more Upanishad briefly. The fourth adhyaya of the Brihadaranyakopanishad is devoted to a discussion of dreams. The unbridled creative activity of the subject is held responsible for the manufacture of the kaleidoscopic dream imagery. The realm of the vasanas roughly corresponds to the unexplored region of the unconscious. The raw material is freely taken from the vast and almost inexhaustible realm of the unconscious and dream-experience is projected or manufactured. The following are the outstanding facts that are culled from this Upanishad:—(1) Dream-experiences are created by the agent from the raw material of the vasanas. (2) The figuring of the erotic element in dreams is recognised. (3) The moral and the ethical aspect of dreams is discussed and the conclusion is arrived at that the dream-activity must be regarded to be beyond good and evil. (4) Dreams culminating in the waking of the subject and the waking state again leading on to dreams, are cited as illustrations to support the view of transmigration.

That the question of dreams was seriously raised and discussed at all during the Upanishadic age is evidence enough for the psychological insight the thinkers of that period must have possessed. I shall sum up the conclusions which appear to me to be indicated by the Upanishadic texts. (1) Dreams are due to the irrepressible creative activity of the subject for the free exercise of which waking life affords no opportunity whatever. (2) The subject is described as revelling in his dream-phantasies. (3) Dreams afford opportunity for a kind of psychological self-

rule. (4) Dreams are safety valves. (5) The wish-fulfilment theory is not countenanced. (6) That the wish is pre-eminently a sex-wish does not find any support. (7) The vasanas constitute the vast and inexhaustible store-house of the unconscious from which the material for dreams is taken. (8) The blocking up of the ordinary channels of sensory communication lets loose, so to say, the dream-imagery.

Are dreams premonitory? Freud rejects the view that they are. The Upanishads cited are silent, and non-committal. In the later epic literature we have definitely the view that dreams are premonitory. The classical instance is that of "Trijata's Dream" so beautifully described in the *sundarakanda* of the *Ramayana*. In the *Kalikapurana*, in the *Matsya Purana*, in the *Krishna* and *Janma khanda* of the *Brahmavaivarttha* one comes across a catalogue of good and bad dreams which are believed to be premonitory. I do not, as I hinted at the very commencement of this discussion, desire to maintain that the modern and up-to-date theories of dreams formulated by the Westerners were all implicitly contained in the writings of the ancient Indian thinkers. But I think in the light of the textual testimony one can well maintain that in the period of the Upanishads the dream-problem was seriously raised and discussed and an answer less risky and dogmatic than that of Freud was cautiously given. Essentially the uncurbable freedom-loving spirit of man somehow desires to satisfy its mastery impulse or the dynamic ego-urge, and that cannot be done in the waking life. So let the "mahima" vehemently and enthusiastically be enjoyed in dreams at least as Pippalada significantly says. This is not a narrow wish-fulfilment. Much less is it a satisfaction of the sex-wish. After all, it is not possible to dogmatise which way the ego-urge would rush. Does the virtuous man, in the words of Plato, merely content himself with dreaming that which the wicked man does in actual life? At least if that were true, the virtuous man deserves a reward for his successful inhibition of evil propensities! Never mind what he dreams of! A well-disciplined life ever having prominently in view the ideal of "vairagya" which would hold in perfect control the reins of the ego-urge or the life-force, will have "few bad dreams" and it is not in need of any good dreams at all, seeing it has no residuum of unsatisfied desire to be projected into dream-life and produce imaginary wish-fulfilments.—R. NAGARAJA SARMA.

Extracts from a paper submitted to the Indian Science Congress.

Marginal Jottings

At first sight the title of this article would suggest that I am about to say something about my own marginal jottings, which after all might not prove interesting to anybody else but myself; but I merely mean to comment upon other peoples' marginal jottings in books which do not belong to them, which makes a lot of difference, you will admit.

The fact is, I must own to being but an infrequent visitor to the book-cases of the Presidency College Library. This is not through any want of appreciation of the wonderful collection of works that is housed therein, nor through sheer indifference to the sublime beauties of literature, poetry and the drama. No, I think I can plume myself, with the average person, on my 'reading.' It is something quite different, which I shall not stop to explain here. Have it that I fight shy of the intricate and laboured process of procuring a book or books from out of the reluctant hands of a sleepy library peon. You may not be far wrong after all. But that I have braved the infernal tedium of this process, a few times, is certain. Some time ago I asked for, and was lucky enough to receive, a copy of one of our more famous English novelists. The story was an interesting one, and I read the opening chapters with enjoyment. Then as I turned a page I suddenly came across this in one of the margins, in bold blue lead: "D———the Helen of the Presidency College." I was startled into interest. A few pages further on and there came this: "D———the love of all!" Still more interesting, I thought, and looked for more. Then in swift succession and as if the writer's pent-up feelings had burst their bonds: "D———" the Cleopatra of P. C. "and "D———the Padmini of P. C." By this time I was thoroughly intrigued and fascinated. Who could have been this "D———" who had thus stirred the dormant poetic fancy of some by-gone romantic youth? A careful critic would perhaps have said that he had not been entirely successful nor appropriate in his allusions, but then I gave him credit for having done full justice to his feelings. The matter was all the more intriguing since it evidently belonged to the days of the past. It tempted to further investigation. I could not read on. In vain I turned and re-turned the pages for some sign, some clue that would throw light upon the identity of the writer and of his subject. But I could glean

nothing more from those worn and well-thumbed sheets. I was frankly disappointed, for I was eager to learn more of this matter. I spent a pensive quarter of an hour picturing to myself the latent possibilities, in the realms of romance, of such a beginning. Then I gave it up with a sigh. I wonder if I shall some day learn more of this wonderful "D——" who had been at one and the same time the Helen, the Cleopatra and the Padmini of the Presidency College. I wonder!

Last week I took another book—some of Tagore's poems this time. I was idly turning the last pages one day when, under the heading "Remarks," appeared the following: "I am really at a loss under what class of men of letters I could safely place Tagore. If I could mean no harm to any of the authors, and I bear no ill against that eminent, immortal genius of English Literature, William Shakespeare, let me plainly confess that Rabindranath Tagore is the greatest genius among the men of letters in English Literature. Then, to frankly confess, Shakespeare follows. 'A.M.' And on the next page, and under a similar heading "Remarks", came this: 'My friend. You seem to be but a neophyte in literary criticism. You seem to know nothing of Shakespeare. May I first of all ask you what you do admire in Shakespeare at all? I am sure you don't know. You will say that everyone says that Shakespeare is grand, magnificent and such like. But as regards Tagore you will say that Tagore writes sweetly and winsomely. He is one of the great lyric poets in the world; but as regards his ever being in the niche of recognised first-rate English poets I very much doubt. He is one of the greatest Bengali poets or perhaps the greatest. Shakespeare never cared for sweet verses or music alone. He aimed higher and he has accomplished what he aimed at. The banquet his poetic and dramatic genius has spread for us is of many courses. He is as sweet as Tagore at times; as magnificent as Milton in his sublimest moods; as artistic as Keats, as sublime as Dante; and as good a weaver of a plot and a presenter of dramatic character as Kalidas himself. Combining all these qualities in him he is recognised, and quite rightly too, as the greatest of poets and dramatists in all world literature."

This critic, I noted, had had the modesty to refrain from appending his name or initials. He had evidently preferred to bequeath this delicate masterpiece of criticism to future generations of Presidency College students as coming from one who scorned the transitory glories of a petty fame. A wise pre-

caution I thought, and the next moment wondered whether A. M. had seen this crushing retort to his humble eulogy of Tagore. Probably he had, and had thought it wiser to yield the palm of victory to his superior rival. But somehow I liked A. M. with his quaint conceit of 'I am really at a loss . . . ?' There was something more acceptable in his outburst than in the grandiose echoes of the other's heavier brigade. What do you think?

At any rate I have resolved in future to delve more freely amidst the volumes on our Library shelves. There is no knowing when one may not stumble across such another mine of amusement.

P. D. S.



Wishes ?

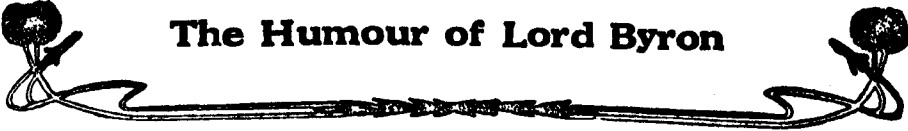
To lose my soul in the height of a tune,
To writhe and turn in the trough that is made
By silence between two peaks of sound,
Or merge my 'self' in the least little shade
Cast by each change in a stretched harmony—

Or, to hide where the jasmine hides her scent
Closing both eyes and both ears,
Drinking naught else but secret incense,
Scorning all laughter and tears,
And living a moment, a complete scent—

Or, to catch with both eyes a flash of lightning
Fresh in the tide of its birth—
—Excluding all darkness and matter and thought
And to lift this 'me' from space and earth
Into a heaven of quick delight—

Or, tingle as love betwixt two lips
That would pawn a world for a kiss,
Or be the look in a pair of bright eyes
That dare not for a heav'n miss
A glance from the souls of two kindred orbs—

—E. R. NARAYANAN.



The Humour of Lord Byron

Byron's humour—a most characteristic part of him has not received the attention it deserves. Yet it was an essential element. It underlies all the ebb and flow of his passions, and pervades his vivid and virile genius. The laughter in him was constant and natural, and it could be *with* the world as well as *at* it.

His humour ranges from broad fooling to whimsies of situation presaging Gilbert. After his severe illness at Venice, in 1818 he wrote a letter announcing his own death to Hobhouse and purporting to come from his old valet and body-guard, Fletcher. It is in its way a masterpiece.

Byron's humour—plain or picturesque—is ever the humour of good sense. Speaking of men in a passion, he wrote that to reason with them 'is like reasoning with a drunkard in his cups—the only answer you will get from him is that he is sober and you are drunk.' And again, he thus deals with the unsolicited sender of a stupid composition: 'Who the man is I know not; by his letter he seems silly and by his poem insane.'

He was fond of employing piquant stories as homely illustrations. Two of his best stories are of English tourists in 'Rome the Wonderful'—those tourists of whom he said that they were tired without knowing how tiresome they were, that in Venice they regretted 'the rattle of hackney coaches without which they cannot sleep', and that some of the ladies were, 'as ugly as virtue'—this last expression recalling his *mot* concerning Roger's portrait that it was 'a likeness to the death'. And now for the Roman anecdotes.

I'll tell you a story. The other day, a man here—an Englishman—mistaking the statues of Charlemagne and Constantine, which are *equestrian*, for those of Peter and Paul, asked another *which* was Paul of these same horsemen? To which the reply was, 'I thought sir, that St. Paul had never got on horseback since his *accident*!' I will tell you another: Henry Fox writing to some one from Naples the other day, after an illness, adds 'And I am so changed that my oldest creditors would hardly know me.'

Then there are Byron's amusing memories of his experience as a Drury Lane Committee man. Surely Dickens has not bettered it in his chronicles of the Crummleses.

Every thing, however trivial, afforded him food for comedy.

I enclose you (he writes to Murray in 1819) an advertisement of Cognac Brandy from *Galignani's Messenger*; it runs thus—'in order to facilitate the consumption of that truly wholesome and agreeable article'. Is not this delightful? The gravity of the author and the *truly* wholesome!

What would he have said of the 'truly' literary advertisements of to-day?

How good and modern, too, sounds this in 1821, of the money market:

I am in a great discomfort about the probable war, and with my damned trustees not getting me out of the funds. If the funds break, it is my intention to go upon the high-way. All the other English professions are at present ungentlemanly by the conduct of those who follow them, that open robbery is the only fair course left to a man of any principles; it is even honest in comparison by being undisguised.

Often the humour of his sarcasm turns on a play of words. Of a repugnant party he speaks of being 'indicted not invited,' and he quotes with delight an excellent saying of Luttrell's about the Georges. 'There is nothing new under the sun—or the grandson either'. In discussing the position and indeed the institution of a *Cicisbeo* to an Italian Countess, he writes from Ravenna that '*The vice-legate and all the other vices* were as polite as they could be—and I, who had acted on the reserve was fairly obliged to take the lady under my arm!'. Again, when he had occasion to expose the delinquencies of a London jeweller who had charged for a gold lid to a box and manufactured a silvergilt one, he observes:—

If there be no remedy in law, there is at least the equitable one of making known *his guilt*, that is his silver *gilt*, and be damned to him.

Sometimes it turns on a whimsical word as when he speaks of 'sinning' against verse and 'committing flirtation' or protests 'I won't, be Posthumus yet, if I can help it,' or deprecates his generousities as the purchase of 'a shilling's worth of salvation', or

The Convocation Address

A University is a living organism, and its life and vigour depend on the readiness and adequacy of its response to its environment. Readjustments thus become necessary from time to time; and I shall mention, in the course of my remarks, one or two recent instances of such readjustment in our University. That the educated classes should possess a good knowledge of their mother-tongue is fully admitted by everybody now-a-days. By its recent decision to give South Indian languages a high place in its curricula, by the establishment of the department of Oriental research, and in other ways, the University has given a strong impetus to the cultivation of the languages and literature of South India, and to the study of Dravidian culture. It will not be out of place here if I say a word about other languages. For a due appreciation of Hindu tradition and culture, a knowledge of Sanskrit is highly desirable, if not quite indispensable. To my great regret, I must confess my complete ignorance of our classical language. While I consider that an elementary knowledge of Sanskrit should form part of the educational baggage of every cultured Indian, there are overwhelming practical difficulties in making it compulsory in our schools and Colleges. I would commend you therefore to make up for the incompleteness of our system by your own efforts at home. Though the knowledge thus acquired may not enable you to scale the heights of religion and philosophy, it will bring you closer to the appreciation of many a passage in Sanskrit poetry and drama, full of feeling and coruscating flashes of wisdom and truth. Those of you who take up research will find some knowledge of modern European languages, other than English, quite essential; and it appears to me that the University will have to make due provision for the teaching of these languages. But of all languages, English still remains and will always remain the language of the Indian intelligentsia. Its replacement by any Indian language as the *lingua franca* of India is a contingency so remote that you may well leave it out of your practical consideration. As the inter-provincial language of India, as the only language for communication with the outside world, and as the language of Indian science, English deserves more serious consideration at your hands than it seems to receive. It is English literature that has supplied the motive force of Indian renaissance; and its continued inspiration will be necessary for its progress and

Extracts from Dewan Bahadur K. Ramunni Menon's address.



DEWAN BAHADUR
K. RAMUNNI MENON AVL., M.A. (Cantab.)

completion. English and English literature, using the term literature in its widest sense, should therefore receive your unhesitating affection and allegiance. It is a matter for regret that there has been a very noticeable deterioration in the standard of proficiency in English, which our modern graduates, including Honours men, attain. The only practical remedy that I can suggest to you, who are leaving the University, is to cultivate the habit of reading good English literature.

No aspect of the University has been more severely criticised than its lack of the creative spirit, its barrenness in original scientific and literary production. It will be only fair to mention here that good work, though on a very modest scale, is being done in some of the Colleges, and that the University departments of Indian History and Indian Economics have to their credit a considerable volume of original work. Nevertheless, the substantial truth of the above criticism may be admitted. Two main causes have contributed to this scarcity of original work. The aim of the educated classes has generally been to get rich as quickly as possible; and the best graduates have always taken to the law and the administrative services, as the surest avenues to power and wealth. Is it any wonder that the creative spirit, if it existed at all, should have gone to sleep? Another cause has been the absence of facilities for research in the University. The University, that is, the Colleges under it, has hitherto concerned itself solely with the training of the undergraduate. This routine work generally leaves the Professors no leisure for any work of their own; and, if an individual could manage to find a little time, the lack of other facilities would make any serious attempt at investigation impossible. The view has never found acceptance that it is an important part of a Professor's duties to engage himself in original investigation in his subject. Thanks however to the zeal and perseverance of our Vice-Chancellor, the Institute of Oriental Research, and the Departments of Mathematics and Indian Philosophy will soon be at work; and the construction of laboratories in certain science subjects will be taken up shortly. These, together with the already existing departments of Indian History and Indian Economics, are a generous expression of the University's desire to advance along the right lines. The provision thus made can be regarded only as a beginning and will require elaboration and extension before results on any large scale can be expected. The project will need the full sympathy and support of the Government and of the public.

The step which the University has now taken, I regard as the most important event in its recent history. Because, for the first time, it gives clear and concrete shape to the idea that the making of new knowledge is an essential function of the University; and because it serves to focus public attention on the national importance of scientific education and research. Scientific knowledge and research is the basis of agricultural improvement and industrial progress, on which India's material prosperity depends. It should be the duty of the University to provide the knowledge and the trained men needed for its application. But it is not merely the expert who stands in need of scientific training. It is becoming more and more clear every day that the key to many problems of government and of social well-being will be found in Biology and Psychology; and the politician and the reformer of the future will require a good scientific education, if they are to discharge their duties properly. India needs to resuscitate herself, to raise her teeming millions from the depths of ignorance and apathy to a life of vigour and richness. What is required for this task is not the anæsthetic of ancient religion and philosophy, but the energizing breath of modern knowledge. A re-orientation of Indian life and thought to this end will be possible only when the public has been educated to a true appreciation of the value of scientific knowledge and scientific methods in modern life.

A point which has been raised in the past and which is certain to come to the front in the near future deserves serious attention. It is whether the scientific work of the University should not be on directly utilitarian lines. This consideration, indeed, might be extended to all University studies. The recent introduction, into our Intermediate courses, of subjects of practical utility, such as electrical engineering, gives much food for reflection. In considering questions of this kind, it is necessary to avoid confusion of thought, which is very common, by having some definite ideas on the scope and functions of the University, and by demarcating its sphere from that of the school on the one hand and from that of the Government, more especially of its technical departments, and from that of the public on the other. It is obvious that the activities of the University cannot be conterminous with those of the State, or of its department of education. While it is true that the great need of the day is the improvement of the material condition of the people, and that this requires the knowledge and application of science, it may be maintained, with equal truth, that the part which the University can play in this improvement

can be only indirect. Modern education is practical in its outlook, and most modern Universities have recognised the connection between University training and the needs of practical life by providing a technological side. No University has gone farther in this direction than some of the American Universities which provide courses in almost every conceivable subject of practical utility. There has thus grown up a new ideal of a University, the ideal of direct service to the community. It is abundantly clear that this ideal is finding very wide acceptance in this country. But it cannot be too strongly emphasised that training for practical life, to be of any real benefit, should have a very broad basis of general education, and that, when such training is divorced from intellectual activities, it ceases to have any academic value. The utilitarian ideal is the most pernicious ideal which a University can adopt.

Much criticism has been directed against the University in recent years for the production of graduates, who cannot be absorbed into the services and the learned professions, and whose training does not fit them for any other walk of life. This criticism is the direct outcome of our attitude towards education. Whatever view we may hold on the nature and ideals of University education, the fact must be frankly admitted that we have been pursuing it not so much for its cultural value as for its material gains. This is natural enough. Culture will not flourish in the midst of penury; and intellectual ideals will never prosper until a proper balance has been established between culture and material progress. But the criticism of the University on account of its incomplete preparation for a career is wide of the mark because, though it is true that education has a two-fold object, culture and vocation, the only training for a career, which the University can be expected to provide, is one which can be identified with its own liberal cultural courses. If over-production exists, the remedy therefore must be sought outside the University.

The presence of communal tension, with its occasional outbursts into violence, is a melancholy feature of Indian life to-day. Though the struggle for political power may have accentuated the tension in recent years, the fact cannot be denied that a cleavage between religious ideals and interests has always existed. There must be something fundamentally wrong in an educational system which permits the wastage of so much national energy in internecine conflicts and quarrels. India can live in peace only when her sectarian ideals are replaced by the greater

ideal of human unity and human welfare. But such a change will involve a fundamental change in our attitude towards traditional religion and its place in the education of the young, a change which will demand almost super-human courage. Grown up people are not likely to live in amity, if seeds of discord and intolerance are sown in their minds when young. Whatever the attitude of the Government may be, religion and caste have slowly invaded the educational system of this country. In our own University, we have sectarian Colleges; and hostel life, which is supposed to promote common life and fellowship, encourages the narrow prejudices of caste by providing caste messes. Those who emphasise the religious basis of character and the need of religious instruction in schools and Colleges always call to their aid the impersonal and philosophical aspects of religion and its moral truths. But the religion which the young are brought into contact with, either at home or in places of worship, is the religion professed by the priest and practised by the laity. This religion is essentially a mass of observances and ceremonies which, whatever else they may do or not do, tend to destroy the feeling of fellowship and tolerance, and create, instead, fanaticism and caste arrogance. It is not given to every body to cultivate the sympathy and breadth of outlook which alone can counteract such a tendency; and it is not surprising that educated India has failed to evolve a feeling of national harmony. The highest University ideal would require the rigorous exclusion of narrowness in every form—caste, religion, tradition, and culture. If religion and tradition have to be pressed into the service of education, they should be shorn of their anti-social tenets and dogmas. It is not by the perpetuation of the old-world outlook of religion and tradition, but by the insistence on common ideals and by the cultivation of studies which create common interests and have a universal appeal, that the University can exert its unifying and liberalising influence on Indian youth.

It is a pleasure to me to see among you so many women graduates. One of the most encouraging features of our University education is the rapidity with which it is spreading among our women. The first Women's College was established twelve years ago; to-day there are ten colleges, with an undergraduate roll of over six hundred. We have more than five-hundred women first-degree holders on our rolls now; and about forty per cent of them have further qualified for teaching. I believe ours is the first Province in India in the progress of female education. Let us

maintain that lead and let us set the best example to the rest of India. There is a pretty idea in Sanskrit poetry that the *asoka* tree will only blossom when it has been struck by the feet of fair women. In this prosaic world, you may be sceptical about the influence of women on the vegetable kingdom; but there can be no doubt that the tree of learning will flourish, flower and fructify, only when it has been tended and nourished by the fair sex. Addressing myself specially to you, ladies, for a moment, I may say that, while the progress of education among your sex gives us reason to rejoice, the position which your sex occupies in South India gives us room for pleasure and hope. Many of your sex hold offices of trust and responsibility, and many occupy high positions in society. The power and influence which you thus wield is great and will increase as the years pass. On the other hand, you still suffer from those evils which your sex has inherited from the past, and I venture to suggest that you should use your power and your opportunities to eradicate them. Educated India is too much engrossed in politics to be alive to her vital needs. Across the noise and turmoil of the political controversies and personal squabbles of the day, you can often hear a far-off cry, direct in its challenge and penetrating in its appeal. That cry comes from the victims of a social system which, in our proud moments, we hold up to the world as the glorious achievement of our ancient civilization. The disabilities which religion and caste have imposed upon women are revolting to a cultured and sensitive mind, and it should be your serious mission in life to free your sex from them.

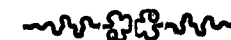
Graduates, your natural gifts and your attainments vary, and your opportunities will differ; and it will not be possible for you all to reach the same level of achievement. But you all derive the same measure of happiness from your work, if you will cultivate a well-balanced mind and bring to your work a spirit of selfless service. In whatever walk of life your lot may be cast, you will find countless opportunities for such service. There are millions of people around you to whom learning has always been a sealed book, and who have never had any political power in the long past of this country. They are Nature's children, and their potentialities for intellectual and moral achievement are as great as yours. Artificial complications of circumstance have placed them at such a tremendous disadvantage that they cannot hope to compete with you on even terms in the struggle for knowledge and power. They will need all the service which you can give. It will be superfluous on

my part to remind you of your obligations to your own country. But, in endeavouring to promote your country's welfare, you will need to guard against a certain narrowness which is only too prevalent to-day. There exists in this country a school of thought which goes under the name of nationalism. In so far as it aims at preserving and developing the best characteristics and traditions of India, I do not know if it has any warmer supporters than Englishmen. But the movement, as it exists at present, is characterised by narrowness of outlook, and by a rather indiscriminate hatred of things foreign and love of things indigenous. This nationalism, which is generally regarded as synonymous with patriotism, does not deserve the sympathy of those who have the best interest of the country at heart. As a method of keeping Indian civilization and Indian ideals free from the contamination of the West, the movement will be futile. India needs all that is great and good in the civilization of the West. Apart from considerations of material benefit, intellectual and moral co-operation between England and India is obviously to our advantage and cannot but be of inestimable value to the world at large. The world will be all the richer when science develops in India. But science in India is still young and will need, for a long time to come, the inspiration, encouragement, and support of the West. Again, the mind of man has always yearned for a complete and harmonious explanation of human experience. Can there be any doubt that the religious experience and metaphysical speculations of India and the scientific thought of the West will each have its own valuable contribution to make to the satisfaction of this intellectual need? The cult of nationalism is supported by a plausible theory of the incompatibility of ideals. The materialism of the West is contrasted with the spirituality of the East. These terms are among the common catch-words of the day, and should not be allowed to prejudice our judgment. Careful observation and reflection will show that there is no essential difference in ideals between East and West. Whether in the East or in the West, narrow patriotism, fed on selfishness and hatred, has always led, and will always lead, to disaster.

The soul of man does not stop at geographical or cultural boundaries, in its quest for truth and harmony, and will find this high ideal more satisfying to its needs. Aim, therefore, at the largest and the widest view of life; and let all your actions breathe the true spirit of humanity. And now, let me, in concluding this long address, commend to you the beautiful lines, quoted often

before but worthy of repetition and remembrance, which the pearly nautilus has inspired in the poet's mind :—

Build thee more stately mansions, O my soul,
As the swift seasons roll !
Leave thy low-vaulted past !
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea !



If, in the whole compass of human life, you find anything preferable to justice and truth, temperance and fortitude, or to a mind self-satisfied with its own rational conduct and entirely resigned to fate, then turn to it as to your supreme happiness. But if there be nothing more valuable than the divinity within you, if all things are trifles in comparison with this, then do not divide your allegiance. Let your choice run all one way, and be resolute for that which is best.

MARCUS AURELIUS.



College Ghosts

It was the last day of the examination week, and I felt a walk along the Marina was a sheer physical necessity. So I set out towards sun-down and after sauntering about for half an hour came near the Presidency College. Then turning to the right I crossed over to the sands and laid myself down to give rest to my poor aching bones. The moon was just coming up like a huge ball of fire over the horizon. What with the cool breeze blowing and the breakers endlessly rushing and booming, I felt myself carried, as it were, towards the starry regions in the very ecstasy of self-forgetful langour.

Just then I heard the rustling of garments near me, and looking up, saw a tall figure, clad in white from head to foot, looking intently into my eyes and preparing to sit down by my side. "Good evening," uttered the figure in deep sepulchral tones and gave a ghastly smile. It was a ghost, and no mistake. My blood ran cold, as you may easily guess. I felt my pockets for a pistol—not that I used to carry one about me or that I believed ghosts could be got rid of in that way—but I had read in stories that people do so when confronted with thieves and such like undesirable way-farers. Even so my hands went instinctively into my pockets. Of course the only formidable weapon that met my fingers was my fountain pen. My visitor seemed to enjoy my helplessness, but presently he placed his cold hands on my shoulder, giving it an almost affectionate pressure. "You can dismiss your fears. I am a ghost right enough, but I am not out here to do you harm."

"If that is so, kindly leave me at once," I replied, not without a huskiness in my voice that was far from complimentary to my courage. "I am not particularly fond of your company." "Do you know", began the ghost, "for how many years I have been longing to have a chat with a fellow creature in flesh and blood? These two hundred years and more I have waited for a man who would think of me, and do some charity for my namesake, for it is with such that fate had decreed I should hold converse, and here I have found him at last." So saying he reverently touched my hand with his clammy lips, while I looked on with mingled feelings of surprise and fear. "Don't you remember," continued the ghost, "that just last Friday you wrote down—'As. 4—Abdul Khan,'—in the subscription book of that old man who comes every

month to the College for charity, and who, according to the typed letter he shows you, 'belonged to a respectable family, was a peon etc.?' I could not help smiling at the mention of this incident. "Quite true," I said, "I did give that old man four annas under that pseudonym. Young men *will* indulge in such pranks now and then. What of that now?"

"I am Abdul Khan," said the ghost stroking his newly acquired beard, "I came to thank you for remembering me so kindly, though perhaps unwittingly. My bones lie buried in one of the graves on the ground adjoining the History department. You must come there with me that I may show you my gratitude in a fitting manner. 'I don't deserve that honour. Besides, it is getting late for me,' I murmured, scarcely knowing how I could escape from this dreadful situation. I got up and began to walk, my heart going pit-a-pat with terror. Abdul Khan's ghost followed me, and was by my side quick enough. I knew there was no use of running. Many a man has galloped on horse-back before now with the uncanny shadow behind him, and fared no better than the school master of the Sleepy Hollow. So I plucked up courage and said, 'I am in a hurry to go. Don't you think another day will do?'"

"No. This is my only chance, and you must come with me." We made for the Presidency College. Its look of calm repose enhanced by the soft silvery light of the moon relieved my spirit to a great extent. Another thing I was glad about was that Abdul Khan did not take me to his grave as I had expected, but went straight through the main entrance of the college, and going up the massive stair-case stood by the Powell statue. But the statue was not there! Presently a noise was heard as if proceeding from a multitude of men and women chattering and discussing. I looked at my friend for an explanation.

"Oh", he said, "it is my Ajanta friends. Some of them are in the English Honours library, and the others in the various class rooms, eagerly trying to acquire the new learning. Don't you hear Mr. Powell lecturing on Mathematics over there?"

I just glanced over the prints of the Ajanta frescoes but only the frames were there. I could not believe it to be true. It was all so like a dream.

"Abdul Khan, by castor!" cried a voice just then, and it was Diana's bust that was speaking at the top of the staircase. "How is that you did not appear this side of the college the whole of last week?"

"I had one of my fits of headache, Mem sahib", said Abdul, and turning to me, "you see, sir, the gas tanks near my grave send in quite an awful stench now and then and torture me with a headache, which no mortal has ever experienced, I can tell you."

"Come now," he went on, "you do badly require a cup of tea. You will get it from my wife." A Mohamadan, and one about two centuries old, talking to me so freely about his wife was more than I could comprehend. Any way, I followed him through the corridors, down by the history stair-case, and out at last to the ground where the graves were invested at this hour with a strange lurid light that struck horror into my heart.

"I will not budge an inch further," I said with a grim determination. But Abdul Khan's ghost seized me bodily and would have taken me into his bed of worms. But the cock crew, and a voice cried "Allah Ho—" and the ghost vanished into thin air.

A gust of wind blew into my face and a shower of rain drenched me to the skin. I woke up and found I had been only dreaming.

NALPON.



In Lighter Vein

EXTRACTS FROM ANSWER BOOKS [B. A. MARCH 1927]

President Washington is the father of the League of Nations.

Lamb in the *Essays of Elia* describes how he had often to go to the Christmas Hospital.

'Vanity Fair' is a poem written by Dr. Johnson in the 18th century.

Carlyle's 'Past and Present' secured for Carlyle a high place among the novelists of the 19th century. He also wrote histories like *Rasselas*.

Carlyle's 'Sartor Resartus' is a very tuff book with no head nor tale about it.

The mother of David Copperfield, after the death of her first husband, married Mr. Meston.

Stevenson was very much affected by Whitman's 'Leaves of Brass.'

The Essay on the Happiest of Poets was written by the great poet Mr. Yates.

Bacon's literary father was Montague the famous French essayist.

One of the best essays in Archbold's collection is that on Andrew Lang written by Edmund Ghose.

Wells wrote an essay on the Probable Future of Mankind but it is full of Ethiopian ideas.

The confessions of an Opium-Eater is a very nice book which is intended to serve as a guide not only to opium eaters but also tobacco-smokers.

Teacher (during history lesson): "What are the races that have dominated England since the invasion of the Romans?"

Small Boy: "The Derby and the Grand National."

Ephraim Sonnenschein had won a case and his lawyer sent him a telegram. "The just cause has won."

Sonnenschein telegraphed back at once: "Appeal immediately."

Landlady: "How do you like your room as a whole?"

Lodger: "As a hole it is all right, but as a room it is rotten."

She; "I can't stand kissing."

He (suavely): "Shall we sit down?"

"Your lodger is sociable?" a landlady was asked in the Shoreditch County Court.

"If," she replied, "pouring jugs of water down your neck as you are hanging out clothes in the area is sociability, yes!"

DEFINITIONS

Reverie: dreaminess.

Reverend: one who induces dreaminess.

Rid: to destroy with violence.

Ridicule: to destroy without violence.

Litter: scattered rubbish.

Literature: collected rubbish.

Fin: part of a fish.

Affinity: a fishy relationship.

Both: the two.

Bother: the third.

Flue: a passage for hot air.

Fluency: the passage of hot air.

The following stanzas may suggest to the less industrious but more fertile-brained of our examinees other ways and means:

On the cuff of his shirt
He had managed to get,
What we hoped had been dirt,
But which proved, I regret,
To be notes on the rise of the Drama,
A question invariably set.

In the crown of his cap
Were the Furies and Fates,
And a delicate map
Of the Dorian states,
And we found in his palms—which were hollow,
What are frequent in palms, that is dates.

Two visitors to a holiday resort were watching a cricket match when a very easy catch was dropped.

"Good gracious," said one of the spectators, "that man is hopeless. Who is he?"

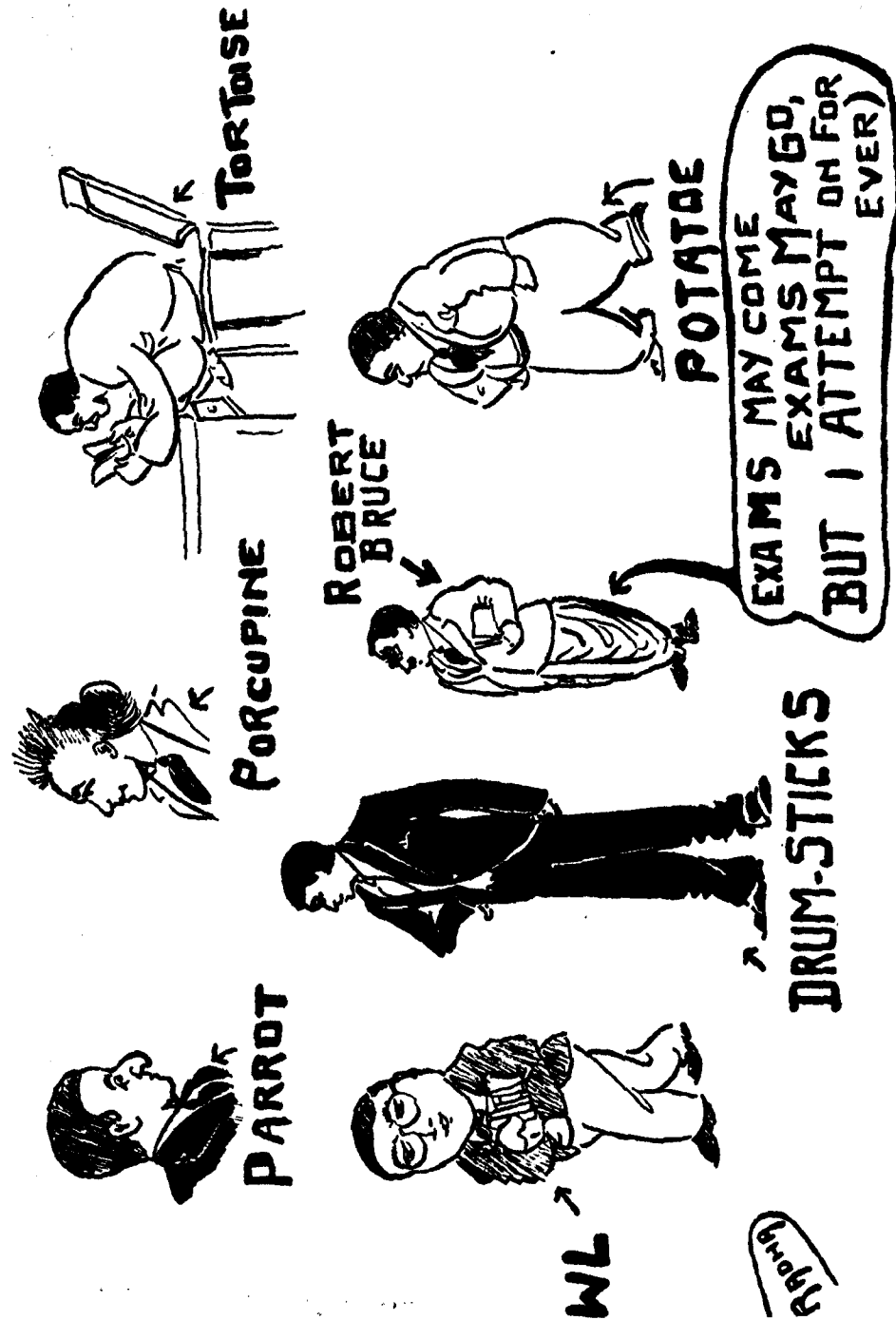
"I understand," replied the other, "he is the Secretary of the Club."

"Ah," said the first man, "that explains it; everything passes through his hands."

An officer in India, having gone on short leave, left his polo ponies in charge of a local agent, who had instructions to report any unusual happening. A few days later the officer received this letter. "Honoured Sir—The little horse 'Scamp' which you left in my charge has developed a devil-may-care attitude. He entirely eluded my company yesterday and has gone right away out of sight. My God, how annoying."

"I rise for information," said a member of the Legislative Council.

"I am very glad to hear it," said another, "for no man wants it more".



Editorial Notes

A special meeting of the Senate was held in August to obtain the sanction of that body for the appointment of a Commission by the Syndicate for inspecting the affiliated colleges and drafting a report as required by the University Act of 1923. The Act lays down that the senate shall, at the end of every five years from the passing of the Act, submit a report to the local Government on the condition of the affiliated Colleges and on the desirability or otherwise of establishing other Universities outside the limits of the University.

Some of those who took part in the senate discussion seemed to think that an inspection Commission was unnecessary and that the report could be drawn up from the various returns periodically submitted by the Colleges to the Syndicate. Fortunately for the University, the majority of the members took the right view that a thorough inspection of the Colleges and a careful survey of the educational needs and conditions of the various districts were essential for the purpose of preparing the report.

There are nearly forty colleges in the mofussil and of these several have, within the last five years, either added to the courses of instruction in respect of which they are affiliated or have been newly affiliated in various departments of arts and science. Besides this, the intermediate course has recently been remodelled and several new subjects of study have been added to the curriculum as optional subjects under part three of the course. It is desirable that the university should take this opportunity of finding out how the new course is being worked, and whether the assurances given by the colleges, prior to their affiliation, in regard to the provision of additional accommodation, equipment and staff have been carried out. We understand that the Syndicate have applied to Government for a grant to cover the cost of the inspection and will soon decide on the personnel of the Commission. We hope the Commission will be able to begin its work early so that its report may be ready for consideration by the senate at the meeting in March next.

A statutory meeting of the Academic Council was held the day after the Senate meeting in August and was well attended. The extent to which the members of the Council took advantage of the privilege of recommending to the Syndicate the names of persons suitable for appointment as paper-setters and examiners, may be gauged from the fact that these names covered twelve pages of the agenda paper. The Council approved of syllabuses in architecture, drawing, Indian and European music, under the remodelled Part III-Group C of the Intermediate courses. The recommendations of the Committee appointed to consider and report on the question whether the University should hold its own examination for all candidates for matriculation or should continue the present arrangement, were not accepted by the Council as it was felt that the Committee had not fully considered all the issues involved. The matter was referred back to the Committee for further consideration and report. The Council approved of the proposal of the Physical Training Committee for the appointment of a Director of physical training for a period of three months, in the first instance, to inspect the colleges and to draft a definite and detailed scheme of training with reference to the conditions prevailing in each College.

The resolution of the Senate that steps be taken for the establishment of an Institute of science for post graduate study and research in physics and chemistry was referred to the Boards of Studies in those subjects for consideration and report. Similarly, the question of granting exemption from the production of attendance certificate to graduate teachers, who wish to sit for the L.T. degree examination was referred to the Board of Studies in Teaching for report.

We bid farewell to Dewan Bahadur K. Ramunni Menon, who has just retired from the College after a service of twenty-nine years. Mr. Ramunni Menon graduated from this College with a first class in Zoology in 1893. After a period of further study at Cambridge, where he had a highly successful career, he joined the staff of the College in July 1898. When a separate Chair of Zoology was established in 1910, he was appointed its first occupant and held the post of Professor of Zoology with distinction till his retirement this year.

It is impossible, in this brief note, to appraise the great services which Mr. Ramunni Menon has rendered both to the

College and the University. Though a keen and life-long student of his own special branch of science, he has never allowed his devotion to scientific pursuits to narrow his academic interests. He has been for many years a prominent and active member of various university bodies. He was for sometime Secretary of the Students' Advisory Committee, acted as Registrar of the University on two occasions, and was Chairman, in succession to Sir Mark Hunter, of the last quinquennial University Commission. As a member of the Syndicate, he has done extremely valuable work, and the very satisfactory position of the finances of the University at present is largely due to his efforts and business acumen. In the address to the graduates of the university at the last Convocation, extracts from which appear elsewhere in this issue, he has set forth with great clearness some of those ideals of university education towards the realisation of which he has devoted his own life. Though his retirement will be a great loss to the College, we are happy in thinking that he will be able to give hereafter more of his time and energy to the work of promoting scientific research in our university. We wish him all happiness and many years of further fruitful service in the cause of higher education in this Presidency.

We offer our hearty congratulations to Messrs. T. Viraraghavan, S. K. Chettur and P. Achutha Menon—all old students of the College—on their success at the I.C.S. examination held at Allahabad early this year. They sailed for England last month to undergo their training for two years there, and we wish them the best of luck.





College Societies

THE UNION SOCIETY

The election of this year's Union Society secretaries went off very quietly. Printed placards, posters in bright colours to catch the eye, artful reminders and elaborate manifestoes literally swamped the college for a week before election.

It was a surprise to the senior students who had witnessed the same election with its din and bustle and confusion in previous years, to see the polling conducted so tamely. It used to be our only chance of a "rag" and as such election-day was looked forward to by all. This year's affair quite lacked that quality.

A departure was made from the usual procedure by restricting the hours of polling from 1 to 4 P.M. An hour was arranged, between 12 and 1 P.M. when the lady students could register their votes in peace. It was a disappointment not to find them exercising their franchise in larger numbers. The polling was very brisk and more than 700 students voted. When the votes were counted, it was found that the College had decided upon A. V. Patro and Saiduddin Ahmed as the fittest to shoulder the responsibilities of the Union Society this year.

The inaugural address of the Union Society was delivered by Sir C. Sankaran Nair, K.C.I.E. with the Hon. Dr. Subbaroyan in the chair. The distinguished lecturer spoke on the "Social Aspect of Education." It was a learned discourse on the subject wherein he pointed out the great part that the women of the country ought to play in the national life. He lamented the hasty action of those youths who had left colleges and schools in 1921, according to Mahatma Gandhi's triple boycott and who have thus marred their careers. He pointed out, and rightly too, that the

social value of education should not be neglected for the purely cultural value of it, but that they both should go hand in hand.

The meeting terminated with a few remarks from the chair. The chief minister pointed out that there are many obstacles in the path of social progress in the old orthodox sentiments of the "people at home". But he emphatically laid stress on the courageous and bold initiative which educated modern youth must take.

Our energetic secretaries arranged an interesting debate between the past and present students of the college. Mr. S. K. Chettur, a well-known old student, moved a highly controversial and amusing resolution: that "in the opinion of this house to be good looking is better than to be good". Mr. W. E. Smith kindly presided on the occasion. The mover addressed a fully packed house in an eloquent speech to support his point. The resolution was ably seconded by Mr. Subramaniam. Mr. S. Y. Krishnaswami led the opposition and in a convincing speech shattered the mover's arguments. Mr. A. V. Patro moved an amendment "that all good looking persons are good" to add a pinch of constitutional humour. A high standard of debate and a lively interest prevailed. The chairman summed up the proceedings in a short speech and put the motion to vote. It was defeated by a large majority.

Another debate of considerable interest was arranged, with Miss De la Hey, the Principal of Queen Mary's College for Women, in the chair. Mr. Dawood Ali, in a characteristically energetic speech, moved: "that in the opinion of this house social reform must precede all demands for political freedom." He was ably seconded by Mr. Ramanujam who made a few telling points in support of the motion. Mr. Ramanujam who next spoke attacked the arguments of the two previous speakers. His eloquence was marred by the pointless and wandering nature of his speech.

After several other gentlemen had spoken for and against the motion, the chairman summed up the position in a few words and put the motion to the vote. It was lost by a majority.

NATURAL HISTORY ASSOCIATION

The actual work of the association began with the inaugural address delivered by Mr. R. D. Anstead, C.I.E., Director of Agriculture, Mr. W. E. Smith taking the chair. In his instructive

lecture, the speaker lucidly pointed out the nature of the work an association of this kind should do.

The members of the association were treated to an interesting lecture, illustrated by lantern slides, on "*The Flora of the Madras Presidency*" by Mr. T. V. Narasinga Row. This begins the course of lantern lectures and readings of papers which form the association's chief activities.

The ninth Old Boys' Day of the Association was celebrated on Saturday the 27th August, when the new graduates and the Old Boys were entertained to tea and a varied programme was gone through. Mr. M. O. Parthasarathy presided at the function. Mr. B. Satyanarayana's reply to the toast of the Old Boys, was very interesting and humorous.

The managing committee met once so far. A resolution congratulating Dewan Bahadur K. Ramuni Menon on the high distinction of *Dewan Bahadur* he has gained was unanimously passed. The committee also decided to award a prize of the value of Rs. 25 in the shape of books to Mr. T. N. Srinivasan, B.A. who took a first class in *Natural Science* at the recent degree examination.

CHEMICAL ASSOCIATION

Our Society began its activities as usual very early. The election of the office-bearers being over, the inaugural address was delivered by Sir P. C. Ray, the president of the Indian Chemical Societies, with Prof. H. P. Waran, in the chair. The lecturer chose to talk on the votaries of chemistry. He talked in his own inimitable way of the great scientists of yore, whose pioneer work has made chemistry what it is to-day. He dwelt at length on the inspiring lives of Priestly, Cavendish, Lavoisier and others and exhorted the audience to take to the study of chemistry with earnestness and perseverance.

Soon after came an ordinary meeting when Mr. T. S. Parasuraman of the IV Hons. read an interesting paper on Catalysis. Mr. Damodarkini presided.

On the 20th instant a party consisting of nearly thirty members of the Society went on an excursion to the Sulphuric Acid works at Ranipet. The trip was a very enjoyable one and enabled the students to understand with interest the various chemical processes in the factory leading to the production of heavy chemicals

like No_2 , So_2 , H_2 , So_4 , HCl , H , No^3 , Mg , So_4 . The members incidentally evinced their interest in Indian history by paying a flying visit to the ruins at Arcot.

Soon after the Convocation, the Society was 'At Home' to the new graduates. Including present members and the graduates we numbered nearly 150. After tea, we assembled in the Chemistry Lecture theatre, with our president Prof. Smith in the chair. A short programme of music having been gone through, the toast of the new graduates was proposed by Mr. T. S. Parasuraman and suitably replied to by Mr. T. Govinda Menon, B.A. With a few remarks from the Chair and the usual vote of thanks, the pleasant function came to a close.

PHYSICS ASSOCIATION

The Physics Association began the year very early. After electing its office-bearers, the members paid a short and instructive visit to the work-shops of the Engineering College, Guindy; and thanks to the kindness of the Principal and the indefatigable and well disposed staff, we greatly benefited by the visit. Among the various things seen and examined may be mentioned the instruments used for finding the 'Elastic constants'—which determination forms as it were the "base and foundation" of all structural work—and the Electric Power House.

The Inaugural Address was delivered by Dr. J. C. Kameswara Rao, the subject of his discourse being, "The Quantum Theory and some of its Applications," a subject of great moment in present-day physics. Last, not least, was the reception given to the new graduates of the year, an event unique in the annals of the Physics Association because it was the first of its kind, and, as a lady graduate pleasantly observed in reply, they were the "fortunate first" to receive a welcome.

THE PRESIDENCY COLLEGE HISTORICAL ASSOCIATION

The election of the office-bearers of the above association for the current academic year was conducted in rather a quiet and tame way. R. Balakrishnan of Fourth Class was declared elected secretary by an overwhelming majority.

The reception to the new graduates of the year, an important annual function, was conducted with great eclat on Friday the 26th August. Mr. Candeth kindly responded to our invitation and

was present throughout the evening. After the usual group photo and a pleasant tea, speeches were made by Messrs. C. Sreenivasan, Ananthanarayanan and other new graduates, who one and all thanked the members of the Association for the warm welcome and delightful entertainment given to them and dwelt at length upon the sterling worth and kind heartedness of the professors under whom they had studied. Professor Franco then thanked Mr. Candeth for his kindness in coming over to us that evening and offered some words of advice to the new graduates. Mr. Candeth rising amidst applause thanked the members for their hospitality and assured them of his full sympathy in their affairs. He bade the new graduates bear the troubles and trials of life with cheerfulness and hope. With the usual cheers for the graduates and the Chairman the function came to an end.

PHILOSOPHICAL ASSOCIATION

The inaugural address of the Philosophical Association was delivered by Mr. A. Ramaswamy Mudaliar, B.A., B.L. on the 18th August, the subject on which he spoke being "The Sages of the East." Professor A. Chakravarthi presided.

The lecturer began by saying that the subject he was about to speak on was a vast and all-embracing one. Eastern countries were particularly religious, and Hinduism, the earliest of Eastern religions was practised as far back as twenty thousand years ago. In the course of his lecture, he touched upon the lives and teachings of all the great Eastern founders of religion: on the dynamic personality of Sri Krishna, on Buddha's message of purity rather than of dogma in religion; on Christ and his religion which was an emphatic protest against existing social and moral evils; on the Prophet Mahomed who brought peace to Arabia when she was in the throes of political and social anarchy; and finally on Sankara and his Advaita Philosophy, and on Ramanuja, the great sage of the south.

He had much to say also of Ramakrishna Paramahansa and his illustrious disciple Swami Vivekananda. He remarked that in India the two great religions of Hinduism and Mahomedanism existing side by side, have materially affected one another.

In conclusion he drew attention to the one glorious purpose that runs through the work and teachings of all these sages: it was to show men that everyone can seek and find God within himself. Religion was only the outward manifestation of the Divinity in man.

His speech was most eloquent and impressive, and held the interest of his audience from first to last. With a few concluding remarks from the chair the meeting came to an end, the secretary having proposed a hearty vote of thanks.

The usual welcome to the new graduates of the year was held with much eclat. Mr. A. Chakravarthi kindly consented to preside. A pleasant programme of music provided by the students was gone through. Tea was then served, and after this, the customary speeches were made. The secretary proposed the toast of the new graduates to which Messrs. Lingayya, Sheshadri, Venkataraman and Govinda Row, replied in suitable terms. The pleasant function came to an end after Prof. Chakravarthi had congratulated the new graduates of the year and offered them some wholesome advice.

THE PRESIDENCY COLLEGE SANSKRIT ASSOCIATION

The inaugural address of the above association was delivered by Dewan Bahadur T. Rangachariar, B.A., B.L., C.I.E. on the 17th August, with Professor S. Kuppuswamy Sastri, in the chair. "Religion and Life" was the subject of the discourse, and the lecturer treated it from a very practical point of view. He showed the inter-dependence of religion and life and said that true life should be understood to be essentially religious in character. Religion is never inconsistent with active life and amidst all his activities in this world a man can still be religious. Religion consists not in a host of ceremonies or rituals, nor in a pack of conventions and dogmas. Social questions must not interfere with religion, for they are continually changing. The lecturer pointed out how at present there existed but an apology for a religion. Its thousand traditional conventions and elaborate ceremonies, far from helping religion in its work, retarded it at every step. He finally dwelt upon the topic of congregational service and said that it would be a great step to national unity in India. The learned lecturer concluded his address by urging the necessity for congregational services.

The second public lecture was delivered by Brahmasri U. P. Krishnamachariar of Benares on Wednesday the 24th August, with Professor A. Chakravarthi, in the chair. The subject of his address was "Philosophy in Practice." The lecturer referred to the activities of the soul after death and emphasised the need for developing a strong spiritual life in this world.

The association was 'at home' to Professor S. Kuppuswami Sastriar, on Friday the 26th of August to congratulate him on receiving the title of "Mahamahopadhyaya" conferred upon him by the Government as a mark of personal distinction. Sir P. S. Sivaswamy Iyer, K.C.S.I., presided on the occasion. An address in Sanskrit as well as in English was presented to the chief guest of the evening by his pupils past and present.

KARNATAKA SABHA

Under the auspices of the above Sabha a pleasant social was arranged to welcome the new graduates of the year. After tea, students and guests adjourned to the English Lecture hall where the toast of the new graduates was felicitously proposed by Mr. Achuta Rao. Mr. Govinda Rao, B.A. replied on behalf of the new graduates. Mr. A. Venkat Rao, Reader in Kanarese to the University of Madras—whose presence was the more appreciated for its unexpectedness—addressed a few words in Kanarese to the members of the sabha. The President's short speech and the distribution of pansupari and flowers brought the pleasant evening to a close.

ANDHRA BHASHABHIVARDHANA SAMAJ

Unfortunately, last year, the society did no work whatever after the usual election of office-bearers. It is to be hoped that a better state of affairs will prevail during the course of this year. A good start was made when Mr. B. Satyanarayana addressed the society on the subject of "The mother tongue and its place in modern life." He dealt with his theme very cleverly and humorously and interested a large gathering of Andhras and non-Andhras. The meeting was presided over by the Hon'ble Mr. Ranganatha Moodeliar. The Principal of the College also graced the occasion with his presence.

Office Bearers for College Societies. 1927-1928.

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V. RAGHAVAN.



At the present stage in the intercollegiate tournaments, which engage most of our attention for the first two terms, it is too early to speculate on our chances of carrying off the Cricket and Hockey trophies. We have won our first three cricket matches in the tournament but they were against teams who were certainly not serious aspirants to the coveted cup, and our victories against them can have little significance. In Hockey we have played four matches, two of which were drawn and two won by overwhelming odds. Our start has thus been quite promising and we can justly hope, both to keep the Cricket cup our last year's XI so gloriously won for us, and also to bring another trophy, the Hockey cup, to adorn our college. Football seems to be still in the moribund condition in which it has been for the past two or three years. When are we to hope for an awakening?

This year the election of captains and secretaries to our various Athletic Clubs was marked by an important departure from the usual procedure. It was customary for both secretaries and captains to be elected at the same general meeting; but this year, the secretaries only were elected at this assembly, the captains being voted for by players only at special meetings convened for the purpose. In this way it is insured that the captain comes from among the players and has the full support of those who are to serve under him.

Cricket

Cricket has many ardent devotees in the college. This year the captain of the Cricket Club is E. K. Varadan, a tower of strength, to whom his team look for substantial contributions to the scores and also to the fall of wickets. He seldom disappoints them. Venkataraman is the secretary of the club and is a valuable fieldsman.

Jaganathan seems to have commenced on a career of terrorism with the leather. Rangaswamy has turned out a forceful batsman, and Flory both a batsman and a bowler. Our two stonewallers, useful in their own way, are Narasinga Rao and Srinivasa Iyengar. The other members of the team render yeoman service in the field. And since no match can be won without keeping the opponents' score down, they are just as much responsible for our victories as are the Jaganathans and Varadans.

We opened the Inter-collegiate tournament auspiciously. Our first opponents were the Pachaiappa's College team. We had them down for a total of 94 runs and in our innings which followed, knocked up 104 for six wickets and declared. Jaganathan knocked up 43 and took four wickets, while Ramaya Naick contributed a useful 22.

Our next encounter was with the Royapuram Medical School. We fared even better against them. After getting them out for the small score of 46 runs, we rapidly piled up 76 for the loss of only two wickets and declared. Jaganathan distinguished himself by bowling six of their men and scoring 25, while Varadan put up 31 (not out) and Rangaswamy 18 (not out). We won the match by 8 wickets and 30 runs.

Against the Loyola XI we had the first knock and scored 141. This total was compiled by three men only, Jaganathan, 62; Flory, 33; and Varadan, 16. All the rest went down before reaching double figures. In their innings which followed they were only able to reach 85, Flory skittling five of their men for twelve runs, a remarkable performance and Varadan being responsible for 3 wickets for 16 runs.

Hockey

This year seems to be a rather promising one for us. Though we have had the misfortune of losing a few of our stalwarts, we have no cause to be despondent. We have certainly realised the loss of Veerasingh and the Reddy brothers, not to mention our good old right extreme, Satur. To compensate for this however we are fortunate in having received, if I might say so, one of the best forwards in Madras. This is none other than Chandrasekaran who certainly is no new name to the sporting circles of the college. There are a few other acquisitions to the team in the persons of

Narayan Rai, Subramaniam, Radakrishnan, Natesan, and of course I cannot forget Balasubramanian. All told, I dare say we shall give a really good account of ourselves and maintain our prestige.

We have not gone very far in the Inter-Collegiate tournament although this is our main concern for the present. We have played four matches and are "two down," having drawn with the Christian and Engineering colleges.

Our first match was a really good beginning. We played the lawyers on our grounds and outclassed them. We beat them by nine goals without conceding any and this, if my knowledge is correct, is a record. The defence with such giants as Flory, our captain, Seshan and Stracey had it all their own way and never once was our goalie seriously tested. We played the Christians next and drew with them.

Our third match came off on the Pachaiyappa's grounds when we defeated that college by six goals to one. We discovered latent talent in one of our forwards that day: Balasubramanian scored three surprisingly brilliant goals. Of course Chandrasekaran did his usual bit, scoring the remaining three. The defence led by Padmanabhan in the absence of Flory worked well together. Seshan, Radhakrishnan and Stracey deserve special mention in this respect.

Our last game came off at Guindy when we drew with the Engineering College. It was one of our lucky days. Playing without our worthy captain and centre half, we were all out to do our best and succeeded at least in staving off defeat. With two goals up against us in the first half we were literally down and under, till Chandrasekaran came to the rescue and scored off a long cover. Play after this took a fast and exciting turn, and with two or three minutes to go we were awarded a penalty bully which to our relief was converted easily by Padmanabhan. The defence in the absence of their best man worked very well indeed, considering the fine set of forwards pitted against them. Seshan and Radhakrishnan specially deserve praise.

We have thus very little to be discouraged. With adequate support from all the members of the team, and, by the way, from college students in general as well—this is certainly lacking, I am sure the captain will see that the much coveted Hockey Cup will find its way into our College.

Foot-Ball

Out of six matches played in the inter-collegiate tournament only one was pulled off. All the rest went disastrously against us. The match against the Loyola College ended by our lodging a protest against the goal which was allowed them. Even if it is decided in our favour, it will not benefit us one jot. 'If we are to retrieve the once invincible position we held on the foot-ball fields of Madras, let us seriously take up a game that is so full of vigour and manliness, lest we be charged with a lack of these all important qualities.

Tennis

Frequenter of the Marina of an evening will have observed how keen a hold Tennis has on the majority of our college sportsmen. Far more students go in for this game than perhaps for Hockey, Football, and Cricket put together. The year began with the election of Venkatanarasu and P. Sundara Rao as Captain and Secretary of the Tennis Club respectively. The players having been arranged on the various courts according to their prowess at the game, a number of challenge matches began to be played off, to give those who thought their powers had been underrated, a chance to take a place on a higher court if they could defeat the man whom they challenged. This over, the activities of the Tennis Club settle into persevering steady practice day in and day out, till the third and most crowded term, the time of great Inter-collegiate battles,—arrives, and with it the strenuous efforts of our champions to keep the flag of the college flying.

Boat Club

People are surprised that nothing more is to be heard about the Boat-club. If they saw the swampy condition of the river at present they would realise that till the monsoon comes to fill and cleanse it, no rowing will be possible.

The organisers of the club have been far from inactive. Four boats have been purchased, second-hand, from the Madras Boat Club and are at present in their charge at Adyar till we can erect a boat house to receive them. We understand that estimates are being prepared for this building, and we expect that by the time of the first monsoon showers next term, the boats will be ready at the Cooum mouth, for our enthusiastic oarsmen to disport themselves in.

A Primer of Hinduism

IV

THE SECOND ASCENT.

Pupil.—Sir, I have come to trouble you again to-day with further questions on Hinduism.

Teacher.—It is no trouble to me, my boy. We Hindus boast of being a religious people. But religion is not a matter of mere external observances. It is primarily a matter of conduct, experience and knowledge. Therefore it is essential that every Hindu student should know clearly the essentials of his religion. He should understand and grip the framework of steel that lies underneath our bewildering sects and rituals. If he does not do this in time he will become a prey in the end to superstition which is the worst enemy of religion. As for me I am in the position of the Hindu teacher who said that his *guru* was his own *sisya*. In talking to you I am learning more than teaching. In these dialogues I am rather thinking aloud. I am trying to see in the light of my knowledge and experience what I ought to believe as a Hindu. And in all humility I am placing it before you for your serious consideration.

P.—I thank you, Sir. I am glad you think I am not troubling you. You have put me on the path of light and I want to explore it as far as I can. Last time you said that moral discipline enables us to enter the spiritual world which is subject to the law of love. I should like to know whether moral life is not enough for the salvation of man.

T.—My boy, morality is not religion any more than a gateway to a palace is the palace itself. Hinduism, no doubt, insists on a man acquiring moral purity and becoming a Dharmatma in his first ascent to God. It teaches that he who has not made himself, by strenuous endeavour, pure in thought, word and deed, and acquired the necessary *adhikara* can never even know that there is a spiritual world. But in morality there is no finality or completeness. After every moral success you see a higher ideal which condemns once again your life of littleness and sin. Morality is like the horizon which ever recedes as you approach it. It always teaches you what you ought to be, keeps you at an arm's length and perpetually reminds you of your limitations. You are therefore dissatisfied. But religion is different. It teaches you what is, not what ought to be. It enables you to go out of yourself and be identified with something higher, purer and nobler. Even in the ordinary love of country and the loyalty of the battlefield a man is able to forget himself totally and partake of a larger life. He is able to say, "My life is my country's. My will is her will. The enemy may put me in prison, may hang and quarter me. But I am hers living or dying". Such a feeling of love and self-sacrifice comes to a climax in religious

life for here the cause is the highest possible—nothing less than the perfection of all that is good. Mere morality cannot give us this. It cannot abolish our separateness and sin.

P.—Does religious life abolish them?

T.—It does not abolish them. It renders them ineffectual. God is the perfection of purity; and by fleeing and taking refuge in Him we leave our sinful selves behind.

P.—But how can we flee to Him?

T.—That is the whole problem of the second ascent we have to discuss to-day. The first ascent, as we have seen, is in society. The complex relations of men towards one another beat all around it. But when the summit is reached and the second ascent begins the voice of humanity dies away in the rear. You have to travel alone. You see just a little light in the darkness and it soon fades away and there is darkness again.

P.—Is He then at first like a fitful light?

T.—He is a constant light. It is we that are fitful. The eye of the flesh cannot see Him. And the eye of the spirit has to open itself and acquire steadiness of gaze.

P.—But how is this done?

T.—It is done by means of prayer, contemplation and love—in a word by Bhakti.

P.—What exactly is Bhakti?

T.—A great Hindu devotee—the author of the Narada-sutras defines Bhakti as an intense love of God and says, "A man who loves God has no wants nor sorrows. He neither hates nor joys, nor strives with zeal for any ends of his own. For through Bhakti is he moved to rapture and through Bhakti does he attain peace and is ever happy in spirit." The author goes on to describe Bhakti as an "experience pure and selfless, subtle, unbroken and ever expanding. A man who has once experienced it will see that alone, hear that alone and speak that alone, for he ever thinks of that alone."

P.—Does God respond to this intense feeling?

T.—Yes. The *prasada* or the grace of God is the response to man's Bhakti. All the great saints of Hinduism teach that, as sure as day follows night, grace follows the cry of faith. The author I quoted just now says, "Worship God at all times with all your heart and with all your mind. Glorify him in your heart and He will soon reveal himself to you and you will feel His presence." And Krishna says in the Gita "To those that are devoted to me and worship me do I give the steady mind by which they come to me. Out of compassion for them do I dwell in their hearts and dispel the darkness born of ignorance by the shining lamp of wisdom."

P.—You say that God reveals himself to the worshipper. May I know how exactly He reveals himself?

T.—He takes on the form you have chosen to worship. Krishna says in the Gita, "Howsoever men approach me even so do I accept them." If you worship Him as Narayana He will come to you as Narayana. If you worship Him as Siva He will come to you as Siva. If you worship him as Devi, He will come to you as Devi. Or if you choose to worship any of the Avatar forms He will reveal Himself as such to the eye of your mind. To Tulsi Das He appeared as Rama, to Chaitanya He appeared as Krishna and to Ramakrishna He appeared as the mother Kāli. The Gita says, "Whatever be the form which a devotee seeks to worship with faith I make his faith steadfast in that form alone."

P.—Sir, is not Narayana separate from Siva? Are not Brahma, Vishnu and Siva subordinate to the great God Narayana?

T.—My boy, your ignorance is astonishing. There is only one God. The Vedas describe Him by the neuter noun Brahman for in Godhead there are no distinctions of sex. Sometimes He is simply called "That" for no human description can ever do justice to His infinitude. Brahman in relation to the universe is called Iswara; and Iswara is termed Brahma when He creates, Vishnu when he protects and Rudra when he destroys. These names only denote the different aspects of the one God. That is why they are called the Trimurti—the One with three forms. The Vishnu Purana says, "The one only God Janārādāna gets the designation of Brahma, Vishnu and Siva according as He creates, preserves or destroys." Of course in popular religion these became separate gods with appropriate symbols, dwelling places, vehicles and followers. Thus the abstract ideas regarding the three different aspects of God were rendered concrete to the masses. At one time it was all a living symbolism.

P.—What is the symbolism of Brahma, Vishnu and Siva having consorts of their own?

T.—A little thinking will make that clear to you. We have already seen that the supreme Iswara has the power of creating, preserving and destroying the world. This power is inseparable from God. As the sunlight is inseparable from the sun, as the power to burn is inseparable from fire, so is Sakti or the creative, protective and destructive power inseparable from God the creator, protector and destroyer. Therefore in popular religion it is personified and represented as the consort of Iswara. An important and wide-spread school of Hinduism in Northern India worships Sakti as the mother of the universe. Sakti is simply the active aspect of Iswara engaged in the creation, protection and destruction of the world. As Saraswati she is the wisdom and the art of God. As Lakshmi she is the grace of God that brings prosperity and happiness to some and salvation to others. And as Umā she is the virginal purity of mountains and forests. The Devi Bhagavata describes her as sporting at the time of the dissolution of the world hiding within herself the types of all things.

P.—Is it not very confusing to have the powers and functions of the one God thus divided and sub-divided and personified?

T.—Well, I don't know. Do you think it is very confusing to call the ocean that surrounds our country by various names as the Bay of Bengal, the Arabian Sea and the Indian Ocean—not to speak of the Palk Strait, the Gulf of Cambay etc.? You should remember that Hinduism was developed under very complex conditions. Even in a small homogeneous community it is difficult to find a uniform religious formula that would satisfy the needs of all minds. What satisfies the young may not satisfy the old. What satisfies the labourer may not satisfy the scholar. It is nothing short of violence to thrust all minds into the same pigeon-hole of a formula. The difficulty is increased a thousand-fold when the community is spread over a vast continent and includes different races with varying levels of culture. Every one of the races that came within the fold of Hinduism had its own gods, its own rites and ceremonies and its own methods of worship. Hinduism had the difficult task of reconciling all these and finding their greatest common measure. But fortunately the formula that had already been discovered by the Vedic sages, namely "*Ekam sad, viprā bahudhā vadanti*" was elastic enough to admit any number of gods into the Hindu Pantheon without doing violence to the deepest spiritual intuitions of the Aryan race. It is marvellous how, amidst the conflicting claims of various tribal deities and clashing interests of different religious units and confusing details of local customs and ceremonies, the integrity of the philosophy of the Upanishads is maintained. Out of the process of assimilation that went on for centuries in the Hindu fold we have developed two characteristically Hindu doctrines of *Ishta-Devata* and of *Adhikara*.

P. What is the doctrine of *Ishta-Devata*?

T.—Out of the numerous forms of God conceived in the past by the heart of man and recorded in our scriptures the worshipper is taught to choose one which satisfies his spiritual longing and make that the object of his adoration and love. This is his *Ishta-Devata*. It may be one of the Trimurti, or one of the Avatars or one of the myriad forms of Sakti. Or it may even be a local or tribal deity rendered concrete to the eye of the flesh by means of an idol.

P.—Sir, is not idolatry a crude method of worship?

T.—It is wrong to call the Hindu worship of images idolatry. For Hindu scriptures do not say that the image that is recommended for worship is God. A well-known passage in one of the Upanishads says on the other hand, "Of Him whose name is Great Glory there can be no image." Our scriptures clearly say that the *Pratika* or the substitute is not God but only a means of making the mind dwell on God. They point out that, in this kind of *Upasana* or worship, God is the object of worship and that He is super-imposed on the *Pratika* for the time being. He is duly invoked, super-imposed and worshipped by means of the sixteen ritual acts (*shodasa upachara*) and restored again at the end to His true place in the heart. This method of worship therefore is recommended for the purpose of making one's devotion definite. An idol serves the same purpose to the common people as a flag does to an army. It focusses men's devotions as a flag focusses man's martial

valour. At the same time Hinduism clearly lays down that mental worship is superior to the worship of images. Therefore there is no excuse but the force of custom and indolence of thought for enlightened men to resort to image worship when they are qualified for better methods of approach. But it must be admitted that all worship is at bottom idol worship. Every form with which we invest the Formless is an idol. The primitive man makes an ugly scrawl of a head and arms on a piece of stone and calls it God. The civilised man shuts his eyes and imagines a person with head and arms and calls Him God. Both are idols.

P.—But is not the figure in the mind better than the figure on the stone?

T.—Certainly it is. But Hinduism has the courage to say that the difference is not one of kind but only one of degree. And it had also the humanity to admit within its fold even those who could not get beyond grossly concrete forms of God. Accordingly it has formulated the characteristic doctrine of *adhikara* which I have referred to.

P.—You have frequently used that word *adhikara* in the sense of moral competence.

T.—Yes, moral and spiritual competence.

P.—But what is the doctrine of *adhikara*?

T.—It means that a teacher should modulate his teaching according to the needs of his pupil. It is worse than useless to teach abstract philosophy to a man whose mind hungers for concrete gods. A labourer and a scholar, as I have already said, require two different types of religion. So instruction should be carefully graded. The skill of a teacher consists in discovering the next step which his pupil can take and make him concentrate on that and not waste his time on vague and abstract ideas. Thus he should lead him step by step.

P.—Does Hinduism then insist on a progressive *Bhakti*?

T.—Yes, Krishna says in the Gita, "Even those devotees who worship the other gods with faith worship me alone, O Arjuna, but by the wrong method. I am indeed the Lord and the enjoyer of all sacrifices, but because they do not know me in truth they fall." Again, "The ignorant regard me, the unmanifested, as having manifestation. They do not know my supreme nature, the immutable and the transcendental." Accordingly Hindu scriptures describe various degrees and forms of *Bhakti*.

P.—What are they? Let me first know the degrees of *Bhakti*.

T.—First of all there is the broad division of *Bhakti* into lower *Bhakti* and higher *Bhakti*—*aparā Bhakti* and *parā Bhakti*. The latter need not concern us now. For it consists of meditation on the formless and unmanifested Brahman which is recommended for a man who has finished the second ascent that we are now considering. It is the highest kind of *Bhakti* of which only a few are capable. The Gita says, "The difficulty of those whose minds are set on the unmanifested is greater. For the path of the unmanifested is hard for the embodied to reach."

The God of love is not the Absolute described as Sat-Chit-Ananda by the philosopher, but Iswara the highest manifestation of that Absolute vouchsafed to the human spirit. For Bhakti takes the path of least resistance and sails smoothly along the human currents of love and friendship and carries us safe to the haven of God.

P.—So contemplation on the unmanifested Brahman is *parābhakti* and the love of the manifested Iswara is *aparābhakti*?

T.—Yes, *Aparābhakti* or *Gaunībhakti* is theistic faith. It assumes that the ultimate source of all things is a single supreme Personality who, being perfect in every way, should be the object of our love and adoration and who responds by his grace to our prayers. And there are several degrees in this type of Bhakti. The learned commentator of the Bhagavata-purana says there are as many as eighty-one. But for all practical purposes it is enough if we recognise three degrees—*bāhya-bhakti*, *ananya-bhakti* and *ekanta-bhakti*.

P.—What is *bāhya-bhakti*?

T.—*Bāhya-bhakti*, as the word itself indicates, is external bhakti. It is the adoration paid to something outside ourselves. It is based on the unenlightened feeling (*tamasa*) that God is external to us and that He dwells in a particular locality—a temple, a shrine or a holy bathing-ghat. Our pilgrimages, our worship of images, symbols and sacred books are all examples of *bāhya-bhakti*. Popular religion does not generally rise above this level.

P.—What is *ananya-bhakti*?

T.—*Ananya* means not another. *Ananya-bhakti* therefore is the exclusive and passionate (*rājasa*) worship of one's *Ishta-devata* in the heart. It is an intense monotheism. It clears the mind of the worshipper of many cobwebs of superstition and gives a healthy direction to the spirit of devotion. To understand the purity and beauty of monotheistic faith in the Hindu fold one should read the great Ramayana of Tulsi Das. But the danger of this type of Bhakti is that it may give rise to bigotry and cruelty towards those who have different conceptions of God and different methods of approach. However, it must be said that the Hindu *Ananya-bhakti* has never resulted in intolerance or iconoclastic zeal or religious massacres. The Hindu monotheist has always recognised that the gods whom others worship are only different forms of his own *Ishta-Devata*.

P.—And what is *ekanta-bhakti*?

T.—*Ekanta-bhakti* is the purest (*sattvika*) type of bhakti, for in it the worshipper loves God for His own sake and not for His gifts. In the other two types God is worshipped generally for the sake of gifts, not necessarily material, that come in the train of His grace. When we suffer from want, when we are in pain and sorrow and when death snatches away our dear ones we naturally fly to Him for refuge and pray for comfort and consolation. The helper is always at hand waiting patiently. The peace He brings to us when once He is allowed to come into the heart is so great that we gradually learn to crave for Him alone at all times in prosperity as well as adversity. In fact

when He comes to dwell in us we become indifferent to external prosperity and adversity. His presence is our prosperity, and His absence our greatest adversity. When He is present we can tide over every difficulty. But when He withdraws Himself, as He often does even from his greatest bhaktas, we fall from the heights of illumination and creep along the miserable ways of routine and sin. In such periods of darkness we have to hold our souls in patience, faithfully discharge our duties and pray in solitude, as fervently as our dead hearts allow us to do, for the home-coming of the departed One. The author of the Narada Sastras rightly points out that the mark of true bhakti is the consecration of all actions to Him and a feeling of anguish when His presence is withdrawn. He also gives us the following description of *Ekanta-bhaktas*. "They ever converse with one another of their love with choking voice, with tears in their eyes and with a thrill in their bodies. Purified are the families of such men and purified is their land. They make the holy places holier, righteous actions more righteous and sacred books more sacred. For they are filled with His spirit. At their love the spirits of their fore-fathers rejoice, the gods dance and the earth feels secure. There is no distinction among them of caste or culture, beauty or rank, wealth or profession. For His are they all." In a word, *Ekanta-bhaktas* are those who are mad after God. They are dead to the world. They live and move in a radiant world of their own where all things are transfigured by a mystic light into the forms of the Divine. Hence they see all things in God and God in all things. They feel the uncreated light in the heart.

P.—These are the degrees of bhakti. Now, what are the forms of bhakti you referred to?

T.—Bhakti which is the feeling of the worshipper towards the worshipped has a variety of forms when interpreted in terms of human relationship. The Hindu Bhakti Sastras describe nineteen different forms of bhakti of which the most important are five.

P.—What are they?

T.—When God is conceived as a person the feeling of the worshipper towards Him may be that of the servant to the master as in the case of Hanuman in the Ramayana. Such a type of bhakti is called *Dāsya-bhāva*. Or it may be that of the friend to the friend as in the case of Sudama in the Bhagavata-purana. Such a type of bhakti is called *Sakhya-bhāva*. Or it may be that of the parent to the child as in the case of Yodha, the foster-mother of Krishna. Such a type of bhakti is called *Vātsalya-bhāva*. Or it may be that of the wife to the husband as in the case of Sita and Rukmini. Such a type of bhakti is called *Kānta-bhāva*. Or finally it may be the romantic love of the beloved to the lover as in the case of Radha and the Gopees. Such a type of Bhakti is known as *Madhura-bhāva*. A synthesis of all the nineteen types of Bhakti is known as *Mahā-bhāva*. Indeed love of God is like an ocean. And there are as many forms of it as there are gulfs and bays in an ocean. Theoretically each bhakta has his own form of bhakti as each man sees his own rainbow. But he should take care that his bhakti should be free from the inevitable limitations of the form.

P.—What do you mean by the limitations of the form?

T.—What I mean is that Dasya-bhāva which resembles the love of the servant to the master should not degenerate into servility. Sakhya-bhāva which resembles the love of the friend to the friend should not degenerate into familiarity. Vatsalya-bhava which resembles the love of the parent to the child should not degenerate into sentimentality. Kanta-bhava which resembles the love of the wife to the husband should not degenerate into domesticity. And finally Madhura-bhava which resembles the love of the beloved to the lover should not degenerate into sensuality. It should not be forgotten that we are all spirits that have sprung from God as sparks from a central fire and that we are seeking to reunite with Him—each in his own way. Though the spirit has to accept the limitations of the flesh and work within those limitations it should never be unmindful of its own essential purity and

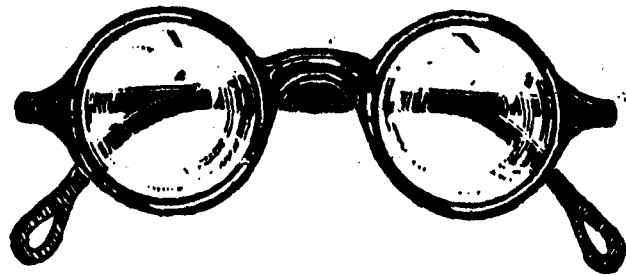
(To be continued)

D. S. SARMA.

In Memoriam

T. C. HARI KRISHNAN

of the Final Honours Philosophy Class,
who passed away at the General Hospital, Madras
on Wednesday, the 31st August, 1927.



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