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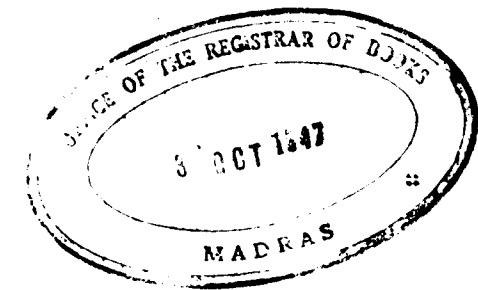
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IN THIS ISSUE

	PAGES
MEMOIRS OF SRI RAMAKRISHNA	205
By Swami Akhandananda	
INDIAN CULTURE ON TRIAL	208
THE NORTH-WEST OF INDIA	212
By Dr. V. Raghavan	
SRI SANKARA AND BHAKTI	213
By "N"	
THE ORIGIN OF SOULS: A NEW HYPOTHESIS	214
By Bhagavati Das	
DEVENDRANATH WITH SRI RAMAKRISHNA	219
By Swami Jagadishwarananda	
KAMALAKANTA: A MUSICIAN-SAINT OF BENGAL	223
By Swami Jagadishwarananda	
HINDUISM AND CONVERSION	226
By Dr. V. Raghavan	
MY FIRST IMPRESSIONS IN THE HOLLYWOOD CONVENT	229
By Maitreii	
PRAGNA AND UPAYA	230
By Angarika Dharmapriya	
FANCY'S FIREFLIES (Poem)	233
By G. M.	
ANANDA K. COOMARASWAMY	234
INDIA: A SYNTHESIS OF CULTURES	235
NOTES AND COMMENTS	237
REVIEWS AND NOTICES	238
NEWS AND REPORTS	240

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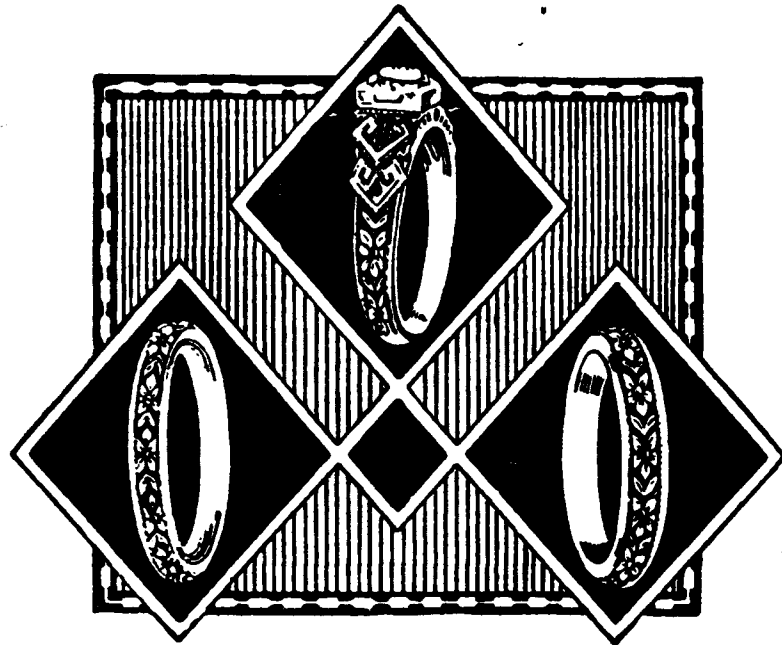
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MEMOIRS OF SRI RAMAKRISHNA

By SWAMI AKHANDANANDA

On my return after taking food at night I found the Master standing with a betel in his room near the threshold of the eastern door. As soon as I went in, he said, 'Put it in your mouth. After meals it is healthy to eat one or two betels, other-wise bad odour come from the mouth.' 'You see' he went on, Naren eats a number of betels. Whatever eatables he gets he devours. He has large eyes turned inward. While he walks on the Calcutta streets, he sees the buildings, horses and carriages all full of Lord Narayan. You go to him. His home is at Simla.' I spent that night at the temple with the Master.

you went to the Master. Come here again!' When I went to the Master again he asked me first of all, 'Did you go to Naren?' I replied 'Yes', and told him everything of my first meeting with Naren and remarked, 'what you said about him was quite true'. The Master said, 'How could you understand that in the first meeting for a short time?' I said 'I saw his large magnetic eyes. He was reading a big English book. His room was full of dirt but he was quite unmindful of it, as though his mind was not in this world. The Master was very pleased to hear this and said, 'Go to him frequently and enjoy his company.'

Hearing of Naren from the Master I went to his paternal house at Simla next day. I saw him sitting on his bed in an outer room and reading Dr. Rajendra Lal Mitra's *Buddha Gaya*. This book was nearly as big as Webster's dictionary. The room was unclean and disarranged. So was his bedding. But I was charmed with Naren. No sooner did I enter his room, than I was fascinated by Naren's lovely face, beautifully bearded, very grave and divinely lustrous. On my arrival I told him that the Master had sent me there. He asked me to take my seat. He went inside for a moment and then started conversing with me: 'I understand

Narendra did not visit the Master for a long time after his father's death. The Master became very anxious for him and sent for him many times, but Narendra was then not in a mood to go to him. Possibly, he did not meet the Master lest the latter should become anxious knowing his pecuniary difficulties. Afterwards whenever I went to the Master I met either Narendra, Rakhal, Kali or Sarat. One day I went to the Master, after taking the self-cooked food and was to return home that evening. At that hour an unknown person was coming to Calcutta from Dakshineswar. Some one suggested to me to accompany him to Calcutta. Hearing this the Master said, 'No,

No. He is a young boy. How can he keep pace with that tall man who walks with long strides? He will accompany these ladies.' That day Yoginma, Gourima, Krishna-bhavini* and other women devotees were with the Master. He asked me to go with them. That day Sarat Maharaj was also present there. We all left together after the *aratrikam* and at Baranagore got into a carriage together. Of our party only Sarat and myself were boys. Sarat who was older to me said, 'You are younger. You go inside the carriage. I shall sit on the coach-box.' R63-21.014

There were days when the thought crossed my mind : 'The Master says that my taking self-cooked meal only once, applying no oil, my strict vegetarian meal and, practise of penance and eating of myrobalan etc. are oldish ways. If that be so they are not good for me and should be abandoned.' With such thoughts I went to the Master one day and took my meal there. He got up after his noon day rest when a group of lay devotees arrived and entered his room. I spread for them a mat on the floor. After some time they asked the Master, 'Revered sir, is it good that these young boys come to you to embrace monastic life disregarding the householder's life ?'

The Master : ' Dear sir, you see only this life of theirs but not their previous lives in which they have passed through that period. Take for instance, a man has four sons. One of them having grown up into boyhood says, ' I shall not massage oil and eat fish but shall 'take self-cooked vegetarian diet'. The parents try to persuade him, and threaten him with

* Though her full name was Krishnabhavini she was called by all as Bhavini. She lived at Nebnagan, Baghbazar, Calcutta. She could cook delicious dishes. Whenever the Master came to the house of Balaram Bose she hastened there and cooked for him. The Master relished her preparations immensely.

thrashing, but the boy does not give up the pursuit of renunciation. The other three sons are mad in enjoyment and swallow whatever they get. The more they get, the more they want. Look at this boy who wants to renounce even before he attains youth. It is because, his nature is Sattwika. When the Sattwa predominates such noble ideas crop up in the mind.' Hearing this from the Master my faith in taking the self-cooked food and in following the orthodox customs was doubled. Though at the instance of the Master I took food occasionally from the Kali temple and the Vishnu temple, I went to the Master at a suitable time when the question of taking meals did not arise at all. The Master asked those whom he loved most to come on Tuesdays and Saturdays. He said, 'In this age of Kali yuga, Bhakti as taught by Narada is to be practised; meditate on Kali in the heart, take Hari's name by the lips and put the tripundraka mark of sandal paste on the forehead'. He instructed us to do more *japa* and *dhyana* on Tuesdays and Saturdays. According to him Saturday is sweet and sacred.

On another day, I went early morning to him. After bathing in the Ganges and taking the sacramental food he laid himself down to rest. A portion of the eastern verandah of his room was enclosed by a partition made of split bamboo for our chatting and smoking. In the afternoon when the Master got up from rest some devotees came. After spreading a mat for them I went towards the Panchavati for answering the call of nature. From there I came for a wash to the ghat on the Ganges near the nahabat. It was the time of the ebb-tide and the water receded into the Gangetic bed. At that moment I heard the Master telling me aloud from behind, 'My dear, come away, come away. Do not take a wash in the Ganges after answering the calls of nature. The water

of the Ganges is a holy form of Brahman. Go to the duck pond'. I asked what I shall do if I do not get any other water. The Master said, 'In such a case of emergency you may use Ganges water'. After a while I came to his room and found him sitting on his bed and singing sweetly Gobinda Adhikari's song, 'Radha, who wanders joyously in Brindaban is ours and we are hers'. While singing the song his breast became wet with tears of joy and before it was completed he sank into Samadhi. I was astonished at the heavenly sight and sat silent. I never saw such a wonderful sight in my life! He sang the song in various charming ways. Almost the whole afternoon was spent in Kirtan. That day the Master's devotee Manomohan Bose was present.

One peculiarity of the Master, which I noticed, was that he talked on nothing except God and religion with all kinds of people who came to him. But he was never a bore. During talks on highest subjects he created a flow of laughter by cracking jokes and making fun. One day he said, "You know, there are various kinds of Siddhas (perfected souls). Do you know what is the meaning of 'Siddha'? Literally it means, 'boiled'. As potatoes etc when boiled become soft, so are men when perfected. There are several kinds of Siddhas such as Nitya. Siddha (ever perfect), hathat siddha (suddenly perfected), swapna-siddha (perfected in dream) daiva-siddha (perfected through divine grace), and kripa-siddha (perfect through the grace of liberated souls), Saying this he added about swapna-siddha and hathat-siddha as follows: A Brahmin couple were very poor. They had only one son who was employed in a distant place. The family was maintained by the earning of this son. Once upon a time the Brehmin was enjoying sound sleep on a torn mat in his cottage, when the postman delivered a letter to the Brahmani, who after receiving it, got it read by a neigh-

bour. The letter brought the sad news that their only son, the prop and stay of their family died of Cholera. On the other hand the Brahmin was dreaming that he was lying on a milk-white bed in a palace and was the father of seven children, and that of these seven children, one was plucking ripe hairs from his head, one shampooing his legs, one pressing his hands and body, one fanning, one fetching water, and so on. After sleep he was surprised to find himself in the same old cottage on a torn mat and there was none of his seven sons seen in dream. He was absorbed deeply in thinking where his sons had gone. Just at that time Brahmani entered the cottage and threw herself flat on the floor crying, 'Oh what will happen to us' But the Brahmin was even then unaware of his surroundings. Seeing him in that indifferent mood the Brahmani went near him and shook him to senses saying 'Why are you sitting so callous? Don't you hear what misfortune has befallen us?' The Brahman asked, "What is the matter?". The Brahmani replied that their only son was no more. The Brahman said, "You are lamenting for one son, but I was seeing in dream that I was surrounded and served by seven sons. Shall I weep for your one son or for my seven sons? If mine is a dream, so also is yours without doubt."

Then the Master spoke of the suddenly perfected souls as follows : " One Brahmin was going in a boat in a canal. It was night time and there was a cremation ground on one side. He heard the footsteps of somebody running. The fact was that a Sadhaka who was performing Shava-sadhana in that crematorium was running. In that spiritual practice a dead body is laid down on its belly and the Sadhaka sitting on its back performs japa. While doing japa the corpse suddenly wakes up when in its mouth grams and wine are poured, and it swallows these. The Sadhaka

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again engages himself in japa and the corpse now and then terrifies him. The Sadhaka mentioned above, thus terrified, was running away. That Brahmin on hearing this asked the boatman to take the boat to the shore. The Brahmin got down from the boat, hurried to the cremation ground and seated himself on the corpse in meditation. In a short time the divine Mother appeared before him and said, "My child, take my boons".

The Brahmin said, "Mother dear, you are awfully partial. That Sadhaka did so much Sadhana and you terrified him and he ran away, and no sooner I sat and meditated than you made your appearance and offered boons." The Mother said, "My child, you have done enough Sadhana in previous births and he has just started Sadhana in this life and has to do a lot more to propitiate me and have my grace."

INDIAN CULTURE ON TRIAL

'It is a very serious crisis not only because of the disorder that prevails, but because it is a crisis in the soul and spirit of India'. The poignant nature of the double crisis Indian culture is facing was pictured by Pandit Jawaharlal Nehru in the above words. It is a double trial because the disorder and decimation outside have come as a result of the inner crisis and bankruptcy in the soul of Indian culture. Indian culture has always believed that to restore peace and health within is to restore them without also. How can this chasm in the soul of India be bridged and how the conflict outside be converted into conciliation and co-operation are the twin problems of Indian culture today.

With the Congress Working Committee resolving that India must remain a land of many religions and many races and that the citizenship rights of minorities must be protected against aggression, we venture to say that the spirit of Indian culture has almost dissolved the crisis and has entered on a new phase of fulfilment. The resolution of the Working Committee runs thus: 'The present disaster has not made any difference to the fundamental nationalist character of the Congress. India is a land of many religions and many races and must remain so. If she is to fulfil her destiny she can do it only as a democratic State, where

all citizens enjoy full rights and are equally entitled to the protection of the State irrespective of the religion to which they belong.....The Congress wants to assure the minorities in India that so far as the Congress Government is concerned, it will continue to protect to the best of its ability their citizen rights against aggression'. As we read between the lines we see packed in this resolution much that is culture in Indian culture—and the highest culture is seeing another man's point of view—its all-embracing vision, its spirit of tolerance of other views and opinions, its accommodation of other people. And this noblest of reactions at a time when Indian culture is face to face with the sorest of her trials!

Indian culture has been struck dumb by the unutterable miseries and atrocities heaped upon its soul and body, on the soul by its own so-called adherents and on its body by others outside its fold. There have been loot, arson, and mass murder of the innocent in large tracts of the two Dominions. But the Pakistan has persistently refused to see its proved error and continued to minimise it. This blind perversity of Pakistan has driven the greatest apostle of Ahimsa to say that if Pakistan persisted in this perversity the Indian Government would have no other alternative than going to war with Pakistan.

Yet the Congress answers this violence and perversity by an assurance of protection to the Muslim minorities! What inspires the Congress in this Indian act except the tolerance and accommodative spirit of Indian culture which the Congress practises? An individual or an institution must be judged by its actions or utterances at the time of trial or temptation, not when there is smooth sailing. The Congress resolution is just an opportunity for Indian culture to prove its universality, tolerance and accommodative genius at the time of its sorest trials. The future of India that is foreshadowed in the resolution is yet another testimony of the culture of Indian culture. The resolution has evidenced the anxiety of the Congress to have a democratic State, a socialistic democracy—as Pandit Jawaharlal Nehru loved to call it the other day—where there will be equitable distribution of opportunities and sources of happiness, where the interest of the minorities will be safeguarded. This is nothing short of an assurance that the Congress is determined to practise one of the fundamental faiths of Indian culture, the equality of man and man's claim to an equitable share of life's goods. Thus has Indian culture effected a wonderful workable harmony between the conflicting claims of religion and politics: religion wanting to see the equality of man and politics promoting inequalities of wealth, position and opportunity.

The brilliant jewels that adorn Indian culture have been its breadth of vision, all-inclusiveness, powers of assimilation and absorption, its internationalism and universality. Whenever its votaries turned their back on these high-lights, it has been a trial for Indian culture to bring them round to have faith in them and to love their Mother. Whenever the children thought that corruption wins more than honesty, bigotry more than tolerance, violence more than love and non-violence, they have forgotten the Mother.

And it has been a huge task for the Mother to bring them round to their real faith and conviction. This in fact is our major trial, this inner trial, this spiritual struggle both for the Mother culture and her children. Added to that is the onslaught from without which is a necessary corollary of inner disruption.

The history of Indian culture has been a history of such trials, trials at absorption and assimilation. How wonderful it is that Indian culture has assimilated many unassimilable alien cultures from outside. And there was no bitterness behind this assimilation. Even the rabid bigotry, persecution and violence of emperors like Aurenzeb only elicited sentiments of wide tolerance from the Hindus. Witness for instance the high nobility that is behind a letter of protest to the emperor from his Hindu subjects. After warning the emperor of the fatal consequences of his policy of Hindu persecution and the imposition of the jazia the letter of protest went on to say, 'If your Majesty places any faith in those books by distinction called divine, you will there be instructed that God is the God of all mankind, not the God of Mahameddane alone. The Pagan and the Mussalman are equals in His presence. Distinctions of colour are of His ordination. It is He who gives existence. In the mosques, to His name the voice is raised in prayer, in the house of images, when the bell is shaken, still He is the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty.' (Letter from Rana Raj Sing to Aurenzeb, see *Rajasthan*, p. 395 footnote). There is no spirit of retaliation here but an appeal to the higher and nobler sense in Aurenzeb and perhaps a mild warning that in the absence of the emperor not taking the hint, dire consequences are to come on his empire. And indeed they did come. It was his senseless

bigotry that sounded the death-knell of the Mughal Empire in India. He wanted to kill Hinduism or in a larger sense, Indian culture, and supplant in its stead Muslim culture; but he got killed in turn along with his empire of hopes. It was the bigotry of Aurangzeb that for once in Indian history brought out the fighting spirit in Hinduism, brought it out in the noisy blood-red field of battle. It was in opposition to Aurangzeb's senseless persecution of Hinduism, which as we have seen from the Hindus' letter of protest to the emperor referred to above was an abrupt departure from the liberal policy pursued by his predecessors, that the Marhattas rose under Shivaji and the Sikhs under the Gurus. There are anecdotes even about Shivaji to show that he respected the *Qur'an* and paid deference to the religious susceptibilities of the Muhammedans. We have again the rise of the Vijayanagar kingdom, the rise of the Rajputs under Rana Pratap and the rise of Punjab under Ranjit Singh. It was not for racial predominance or for aggrandisement that Indian culture incarnated these political powers; they became absolutely necessary for defending the faith and what was best and highest in Indian culture. Ramdas' noble exhortation to his royal pupil Shivaji can be said to summarise the one urge and impulse behind the rise of all these powers. He said, 'Gods, cows, the righteous and our faith, these are to be protected; therefore God has raised you up.—Why live when Religion has perished? Gather the Marhattas together, make Religion live again: our fathers laugh at us from heaven'. It was in defence of Dharma that Indian culture projected these powers. But the promise is there that the power which has been used for self-defence can be turned into a power for offence, if it is pushed to such extreme straits. The warning stands that Indian culture is not all docility and softness taking cover under

'assimilation'. Indian culture can be aggressive, must be aggressive, now or never, can fight in the name of Dharma, to defend Dharma. It can engage itself in Dharmayuddha, not in retaliation, or in the massacre of women and children as the goondas do.

Hindus must be, and behave as, Kshatriyas, not as goondas. This is the toughest trial for the children of Indian culture. The ideal Brahman (the man of spiritual poise and wisdom) for whom absolute non-violence is the ideal, and the Kshatriya, the happy warrior who takes to war as his unavoidable duty—as Arjuna did—are both the true sons of Indian culture. This variation in prescription to different types—this *adbhikaribheda* is one of the corner stones of Indian culture. It is the dharma of her children to understand her in this difficult aspect. And when fight is *dharmaic*, righteous, fight as a Kshatriya, not as ignominious goondas.

Indian culture still possesses that power to be on the defensive and also to be on the offensive. Indian culture has still in her the power to produce Vijayanagar empires, Shivajis, Rana Prataps, Ranjit Singhs and Guru Govind Singhs. But it is the part of the children to incarnate this power into themselves by being ideal sons and daughters of Indian culture.

A trial is always an occasion for rebirth. To emerge from the twin trial which we have already foreshadowed, inner weakness followed by attack from outside, we have to form ourselves into an effective group. The essential condition to form a powerful effective group, says McDougal, is not so much material organisation, but such mental organisation as will render the group capable of effective group life, of collective deliberation and collective volition. Although India is free from foreign domination, all the above factors are conspicuous by their absence. If

India or rather Hindus, are not going to evolve these sterling qualities of effective group life and bind themselves together for joint action at this critical moment, the future for Indian culture is very dark. Speaking of the Marhatta confederacy, which in the middle of the eighteenth century covered the whole of India with its ramifications, Seely says, "It might appear that in this confederacy lay the nucleus of an Indian nationality, that Brahminism was now about to do for the Hindus what has been done for so many other races by their religion. But nothing of the kind happened." And Seely accounts for the phenomenon by the peculiar character of Brahminism, which being, in his opinion, a loose compromise between several religions was feeble as a uniting principle. The real explanation perhaps is that Brahminism has never had a political orientation, that the inner inspiration of the Marhatta confederacy, as already noted, was the defence of the Brahminical religion rather than the desire for the establishment of a national state.

Today the conditions are different India has got the right of political self-determination. It is our business to see that this realisation must fulfil itself in the establish-

ment of the national state—the only 'natural state' as it has been called, organically sound enough to resist the working of disruptive forces. It is urgent that the children of Indian culture must be soon in the possession of the two characteristics, (1) a collective will and (ii) the power to make it actual in the State. And when this has been achieved it will be easy to evolve a democracy or a socialistic democracy. That way lies strength for us and it is only strength that can neutralise inner diseases and conflicts and it is only strength that can scare away all outside enemies and make it safe for further expansion and development. Much depends on what we roughly call this evolution of a unitary political consciousness for India. For that is the condition for the next step, the spiritual consolidation which Swami Vivekananda liked to specify as the gathering up of the scattered spiritual forces in the country. A national union in India, he said, must be a gathering up of its scattered spiritual forces. A nation in India must be a union of those whose hearts beat to the same spiritual tune. In fact such a union has been already envisaged in the realisations of her spiritual sons. Who achieved it and how was it achieved we intend to dwell upon on another occasion.

Nothing that is worth doing in our time will be done easily that is, without a spiritual re-birth. Unless the blind recover their sight and the crippled learn to walk our very knowledge will slay us. No peace without struggle: no security without risk: no wholeness without simplification: no goods without measure: no love without sacrifice: no full life without the willingness to accept and transcend death in the very process of living. Those who have learned this lesson may build the City of Man.

—Lewis Mumford.

THE NORTH-WEST OF INDIA

By DR. V. RAGHAVAN

The average Hindu cut off from the grand institution of Tirthayatra of old, and not affluent or fashionable enough for the modern habit of travels and tours, has no opportunities to know all the great centres, the *chakras* at which the *radis* of his culture had gathered and generated the life-energy pulsating through the whole personality and being of this Mahapurusha called Bharata Varsha. When somebody slices away the North west, one may not immediately realise what a great region, what a hoary possession, what a rich centre of India's most valued culture is being taken away. To one who knows the history of India and Hinduism, of Indian art and literature, no tract of this ancient land would arouse more glorious memories than the great North-west. Who can love the Veda, and yet give its lands of the Sindhu? Who can love Sanskrit and yet not love the North west? Was it not here, at the place called Salatura, that our foremost grammarian Panini was born? When the Chinese traveller Hsien Tsang toured this area in the 7th century. A.D. and visited this village near the modern Attock, Panini's statue was still standing there. Taxila was the famous university which made this region the centre of all advanced knowledge in ancient times.

To the Gandharvas of the Gandhara country in the North-west, we owe our music, the

Gandharva Veda no less than our ancient horses. Many of the celebrated characters in our Epics hailed from countries of this region: queen Gandhari from Gandhara, queen Madri from Madra, queen Kaikeyi from Kekaya; here it was that the two sons of Bharata, Rama's brother ruled; this was the land of the Bharatas and the Kambhojas; Kashmir, a part of this territory, held its fame as the pre-eminent home of literary, artistic and cultural activity till as late as the twelfth century when Sri Harsha referred to his poem as having been accepted by the Kashmiris who knew all the fourteen branches of learning. Kashmir is not merely the beauty spot of India, it is one of our cultural fountain-heads from which our arts of Natya and Sangita, Alankara Sastra and Saiva philosophy flowed.

True indeed is the observation made from the political point of view that, from the days of our first historical emperor, Chandragupta Maurya, the lesson of our history has been, that he who holds the North-west holds India. To this strategic importance of the North-west, an imaginative student of our past would add a great deal of cultural significance; and hardly could he contemplate on the Mahapurusha of Bharata Varsha standing beheaded like Kabandha.

SRI SANKARA AND BHAKTI

By "N"

The ocean alone is. The waves are, for convenience, conceived of as entities separate from one another and from the ocean. Such conception is an error and must be recognised as such. Thus, through the known simile of the ocean and the waves, the unknown and unknowable Atman is taught and explained in the Vedas and the Upanishads; and Bhagawan Sri Vyasa's *Brahmasutras* and the *Bhagavadgita* sum up these teachings and explanations. 'What exists is one. There is nothing else besides. When we speak of things as various and diverse, we speak of appearances. We ourselves are appearances of the one Self'. This statement seems strange and meaningless to the common man, however great his powers of the intellect and however rich the emotions of his heart. Unless he listens to what the Vedas and the Upanishads declare about the Atman, thinks about it and allows his thoughts to flow continuously and uninterruptedly, the conviction will not dawn on him that he is really the Atman. It is this overflowing stream of thought that is known as Bhakti.

As long as our sense of individuality persists, as long as we are not able to see through the phenomenal world into the reality which is one and unique, the phenomenon of Isvara subsists to guide and direct us to a sense of identity with himself. Isvara is the link of reality with the phenomenal world and is the embodiment of all noble qualities, especially of grace. He is the Saguna Brahman and has forms as infinite and varied as the individuals in the phenomenal world. And though He hides His time, His mere glance at any individual effects at once the abolition of his sense of separateness. Sri Sankara Bhagavadpada has emphasised these basic truths in his commentaries on the Upanishads, on the *Brahma-sutras* and the *Bhagavadgita* and the *Sanatsujatiya*. And in his

devotional hymns and in the commentary on *Sri Vishnu Sahasranama* he has explained these truths and helped to set people on the right path.

Everyone should perform the duties assigned to his station in life as ascertained by his birth, his stage of life and environments. This is essential. 'By Varnashramachara alone is Vishnu pleased; there is no other way,' is the Vishnupurana verse which Sankara quotes and relies on. At the same time one must be steadfast in one's devotion to Isvara. Shraddha is as essential as right action. Ablution in holy waters or *tirthas* are not as effective as *manasasana* (purification of the mind) or meditation on God (Vishnu-chintana). After this preliminary purification at the beginning of each day, the recital or chanting of any or all the thousand names of God is recommended. One must however, during his devotions, remember that God is none other than one's own inner Self. Daily concentration of thought on this identity leads one surely on to *jnana* or pure knowledge, without which there is no liberation from the round of births and deaths.

Sri Sankara, in his commentary on the Gita points out that there are two paths to liberation, the *pravrittimarga* and the *nivrittimarga*. The latter path is that of *jnana* and *vairagya* (non-attachment). The *jnani* is free from the prescribed duties of *varna* and *ashrama* and of conformance to *achara*. For, this discipline is not the one prescribed for the mere seeker after bliss. But to those on the *pravrittimarga*, to those who desire to be in the world and prosper, the discipline of *varna* and *ashrama dharma*s and of *achara* is essential. This path also leads one to *jnana*, if one does not desire material well being and the joys of sensuous heaven and dedicates all his thoughts and actions to Isvara, continuing the disciplined life ordained in the Sastras. Thus one reaches the

stage of *ananyas*, and thence if grace ordains, the rare achievement of Jivanmukti or liberation from the ego.

Sri Sankara's conception of Bhakti differs fundamentally from the popular notion of Bhakti. Bhakti is not the mere exuberant effusion of emotion at intervals, heightened though it be by congregational *sankirtana*. Such a Bhakti does not confer on the Bhakta the privilege of moral irresponsibility nor does it relax for him the discipline of righteous conduct. Bhakti consists in devotion to Iswara, the personal Godhead, in any of His infinite forms and in the earnest efforts made in daily life to conform to the discipline ordained for a person of particular temperament. All the daily actions of the Bhakta, according to Sankara, would gradually cease to be prompted by any desire for personal profit and become dedicatory offerings to

Iswara. Constant contemplation of the identity of one's own soul with Iswara is possible only to one whose mind is purified by disciplined action, *karmasūthana*. It is this constant at-one-ment or *ekibhava* with Iswara, known as *ananya-bhakti*. That is entitled to the name of Bhakti, according to Sankara.

This fundamental quality of Bhakti is emphasised at every turn in the several hymns of Sankara. Many forms of Saguna-brahman are praised in a variety of hymns. But through them all, runs the cardinal teaching: the identity of the different forms of Iswara and the identity of the individual soul with Brahman, expressed in the Vedic revelation, "What exists is One; (though) the wise speak of It as many,"—*Ekam Sat Vipra bahudha vadanti*.

THE ORIGIN OF SOULS: A NEW HYPOTHESIS

By BHAGAVATI DAS

Current Hindu philosophy does not admit the origin of souls or *jivas*. All *jivas* are beginningless, uncreated, immortal and eternal. Birth is only getting into a new material habitation and death is forsaking it for another. Each soul in its migration from body to body remains intact and indivisible and never loses its individuality either by mutation or by merging itself into another. No soul can come out of another soul nor unite with another, so as to lose its separateness. The parents are mere temporary abodes into which a preexistent *jiva* enters at conception and leaves it at delivery; they do not originate the *jiva*. A new soul is unthinkable; an addition to the existing number of souls could not be admitted. An addition to the number of inhabitants of this earth is only the appearance in physical body of a

preexistent individual emerging from its discarnate condition. It does not mean that a new individual has come into existence. Death is the only way in which the number of embodied beings on earth get reduced.

Cutting across these age-old doctrines comes to us the challenge of the facts of biogenesis discovered by modern biologists. Biology today knows that an organism starts its life from another living organism, not in the sense of entering and coming out of a temporary abode but as the formation of a new individual, which did not exist as such before, by the division of a preexistent living organism. Biological reproduction is either by the division of a single cell or by the separation of a group of cells from the parent organism. Says Prof. Julian S. Huxley in *The Stream of Life*: 'In organisms of the

simplest construction such as the microscopic plants called bacteria, which include most of the germs known, the usual method employed is for the parent to split into two equal offspring, which then grow up and repeat the process. In one sense the parent dies, it loses its individuality by becoming two new individuals. In another sense, however, there is no death, since no corpse is left, but all the parent's living substance is continued into its offspring. This is called reproduction by simple fission or division.

'Then many plants and low types of animals reproduce by budding which is really nothing but an unequal fission. Every one knows how strawberry plants send out runners and how at the end of these there grow buds from which new plants arise. A very similar method is seen in such animals as coral polyps...Sexual reproduction (found in all higher animals) consists in the fusion, the joining up into one, of two separate bits of living substance which had previously been detached, the one from the body of the one parent, the other from that of the other parent. These bits of living substance are cells—units of the same kind as those which go to make up all the living parts of our bodies.

'The reproductive cell from the father is called the "sperm", that from the mother the egg, the "ovum". In all the higher animals the two are very different, the sperm being infinitesimal in size but actively moving, the egg relatively much larger but passive and immobile; but none the less both are alive, both are cells, and both have budded off from a part of the parent's body. Thus all methods of reproduction have this in common—that the offspring when traced back to its first beginnings, is found simply to be a part of the parent which becomes detached and then grows up on its own account. It is quite literally a chip of the old block. Sexual reproduction introduces

the complication of there being two parents and two detached bits of living matter, which then fuse, but the continuity of the life stream is the same. We may put the matter in another way by saying that reproduction is only a special form of growth—the growth of a detached part; it is growth spilling over from the individual to the race...This continuity of life is taken for granted by biologists today. Pasteur in the middle of the 19th century finally overthrew the theory of spontaneous generation by showing that even the so-called 'germs' could not be spontaneously generated and that broth or milk, for instance, would not go bad if the floating spores of bacteria and yeast were kept from it. Life is not being generated afresh. It springs always from preexisting life"—we may add, not to confuse it with reincarnation, from 'embodied life.'

This writer had occasion to point out, in an article contributed to the *Vedanta Kesari*, September, 1936, entitled *Biogenesis versus Transmigration*, that the hypothesis of transmigration or reincarnation is untenable in the face of the facts of biogenesis. We do not propose to go into that question here. This article addresses itself to the question whether biogenesis implies the coming into existence of a new preexisting individual soul and if so whether there is any way of conceiving the manner or the process by which a fresh soul could have been produced.

As to the question whether the cells are really living entities, the foregoing quotation has given the view which is held by all biologists. To remove doubts as to the living properties of the cell, we quote the following from the article on 'Cytology', *Encyclopaedia Britannica*, eleventh edition. "All the higher and the greater majority of the lower plants and animals are composed of a vast number of these vital units or 'cells'. In the case of many microscopic forms however, the entire organism, plant or animal, consists through-

out life of a single cell. Familiar examples of these 'unicellular forms are Bacteria and Diatoms among the plants, and Foraminifera and Infusoria among animals. In all cases however, whether the cell unit lives freely as a unicellular organism or forms an integral part of a multicellular individual, it exhibits in itself all the phenomena characteristic of living beings. Each cell assimilates food material, whether this is obtained by its own activity, as in the majority of the protozoa, or is brought, as it were, to its own door by the blood stream, as in the higher metazoa, and builds this food material into its own substance, a process accompanied by respiration and excretion and resulting in growth. Each cell exhibits in greater or less degree 'irritability', or the power of responding to stimuli; and finally each cell, at sometime in its life, is capable of reproduction." Today no biologist doubts that the essential properties of life as exhibited by the higher orders and species of animals are found in these lowest units of life, such as the cells, the sperms, the ovum and the zygote.

The next question to be considered is whether all living organisms should be considered as having souls. All Indian thought is unanimous in holding that there can be no life without a soul or *jiva*. Even the lowliest vegetable life, according to Hinduism, holds a *jiva* in it. A *jiva* may exist apart from a body, but no living body can be thought of apart from the soul. The idea that only such forms of life as have the ethical, the æsthetic, and rational faculties should be considered as having souls will be quite arbitrary and relegate human babies and all subhuman species, of animals and plants, to mere automatic machines or a mere mass of complex reflexes. The only and essential mark of a *jiva* is its sentience or consciousness, not its developed form of Buddhi which manifests itself in the ethical, æsthetic and rational faculties in the adult individual of the human species. The axiom

of Hindu philosophy that all life is sentient is also the view held by present-day biologists. The living organism is no more considered by modern biologists as a mass of mere physico chemical matter. To quote the authors of that beautiful classical book on biology for laymen, *The Science of Life* (H. G. Wells, G. P. Wells and J. S. Huxley): 'In each one of us we are now free to recognise there has been an unbroken development from fertilised egg to adult conscious human being. Yet no one will maintain that the ovum or the early embryo can be conscious in the same way that the man is conscious. None the less it is impossible to draw any sharp line in development and to say, "Here consciousness enters the embryo or the infant"'. There is an imperceptible gliding into conscious life. If we are not to break the principle of continuity that is at the root of any connected thinking about the world, and is revealed with diagrammatic clearness in the material side of development—evolution, we must suppose that consciousness such as we possess must have evolved or developed... Our consciousness and capacities for feeling and thinking have gradually evolved out of some capacities of the same general nature as consciousness which are the property of protoplasm even in such simple form, as ovum or amoeba...Something of the same general nature as consciousness, we suppose accompanies the activities of all living matter.' (P 761-62)

Once we thus admit that a germ-cell, by the division of which a new organism arises, is a *jiva* or has a *jiva* in it, the inference is inevitable that the *jiva* in the process has undergone a division and given rise to one more *jiva*. The alternative hypothesis of a disembodied soul entering into the cell at every instance of cellular division is made quite unnecessary by the fact that the dividing parts were already instinct with

life—the greater is the absurdity of such a hypothesis in cases of artificial division effected by experimentalists by which new individuals have been raised as by natural division. Of course the division of a soul is repugnant to Hindu philosophy and is not at all admitted. But the fact of biogenesis, by which one living individual can become two or more, can no more be overlooked and compels one to think whether it is not possible to imagine some psychic process by which an individual soul could effect a self-division producing more souls. This writer proposes to hazard a hypothesis which while retaining the essential conception of *jiva* according to Vedanta and the immutability of its basic factor or element could yet make provision for a self-division on parallel lines with the division of the physical basis, the cell.

A *jiva* according to Vedanta is a complex, as it were, of at least three factors. First there is the immutable substance of sentience, the *chit*, the unchanging Self which does not undergo any modification, the Atman. Then there is the *antahkarana*, the psychic organ, the mind, in itself insentient but which appears as sentient by the presence in it of the third factor, the reflection of the pure consciousness (the Atman), the *chidabhasa*. Now when the germ cell divides, we have to suppose that the *antahkarana* also divides—the Atman or *chid* remaining immutable and in each of the *antahkaranas*, thus coming apart, a reflection of the Atman continues to abide. The classical analogy of the sun reflecting in a pot of water, to illustrate the *chidabhasa* will be helpful in imagining the process. If a pot of water placed in the sun can be so broken up and separated into two without spilling the water, the reflection there will be as many separate reflections as there are pots containing water. Similarly when the *antahkarana* divides, the *chidabhasa* does not

restrict itself to one of the division alone, but simultaneous with the falling apart of the two divisions, continues to abide in each without a break even for a moment. Thus an additional soul or *Jiva* comes into existence, without in any way affecting the immutability and unchangeability of the basis of the *jiva*—the Atman, which is common to the *jivas* thus produced. Vedanta holds that there is one Atman for all *jiva* and what distinguishes one *jiva* from another is its separate *antahkarana* and *chidabhasa*. We have not done any violence to these essential conceptions of the *jiva* and the Atman in our hypothesis. The novel idea is that of the division of the *antahkarana*. When the two cells conjugate and fuse into one, the reverse process may be supposed to take place by which the two *antahkaranas* of the *jivas* unite and simultaneous with it the *chidabhasas* also fuse to become one and thus arises the zygote, from the sperm and the ovum, which develops into an individual of the human and higher subhuman species.

The objection to the above hypothesis is the difficulty of admitting the mutability of the *antahkarana* or the mind. Is there any proof for the mutability or the division of the mind? We only see the falling apart of the body but not of the mind: clearly it is a case of inference, but inference necessitated by the logic of facts. Nor is there any possibility of proof, as the process lies beyond the grasp of the senses. But this objection is of no greater validity than the objection to the assumption of a mind other than one's own. Nobody has ever seen mind or consciousness in another, and yet we assume it or infer it from behaviour, on the analogy of our own behaviour which is initiated by our mind.

The only question that can be rightly asked is whether there is anything in our own experience to show that the mind is capable of division and fusion. I believe there is

such an experience to warrant the supposition, if we take into account what happens in dream. There the one mind divides into the *antahkaranas* or psyches of the different persons seen in the dream, there is a separate reflection of the *chid* in each of the *antahkaranas*, for the personalities of the dream behave as separate living entities conscious of their individualities. If it is objected that the seeming division of the mind was only an imagination and not an actual division, we have to say that the mind does not exist apart from its forms imaginative or other. The mind is never experienced apart from its ideas. It is what the ideas are. If, thus, the mind can be admitted as a mutable substance, there remains no other serious objection to the hypothesis of the fission of the *antahkarana* along with the fission of the cell and of fusion when the cells fuse.

Curiously enough we find the idea of a single life as the one starting point of all other lives, in the Upanishads. There we find that the primeval individual was one only in the beginning and he projected himself into many by an act of will. 'It desired: "May I become many, may I become the issues"—*Chhandogya*. Again 'He desired' 'May I become many, may I become the issues.' He intensely meditated, having meditated, He projected all these—whatever is here. Having projected them, he entered into them" (*Taittiriya*). Of course the traditional interpretation is that at the beginning of the cycle, the *jivas* existing already in the *pralaya* state, were only invested with the bodies for the working out of their *karmas*

and no fresh production of souls is intended. But the language used, "may I become many, may I come forth in the form of the issues" suggests that the first individual himself became the many *prajas* or *jivas*. If this interpretation is admitted, the manner in which this could have been possible suggests a hypothesis of the kind we have framed. What is today true of the *prajas*, viz., reproduction by self-division, may be only a continuation of a process initiated at the first projection of souls. The original impulse for multiplication by division has to be supposed to have persisted as a deep-rooted *samskara*, through the continuity of the *antahkarana*, as much as through the continuity of the protoplasm into the succeeding generations. Biology does not know of a single organism from which all succeeding generations came into being by successive division, but biogenesis when traced backward takes us logically to a first single life, for a second individual could have come into existence, according to it, only by the self division of a previously existing organism. What is lacking in the ideology of the biologist is supplied by the Upanishadic idea of the primeval Purusha who propagates himself by becoming the *jivas* and biology supplies what was lacking in the logical deductions from the idea of a process which started but was not supposed to have been followed up.

Our hypothesis, though it introduces complications with regard to the after-death destiny of the soul, nevertheless, will be of much help in explaining homogenesis and problems of heredity.

DEVENDRANATH WITH SRI RAMAKRISHNA *

By SWAMI JAGADISWARANANDA

Devendranath Majumdar was a lay disciple of Sri Ramakrishna, and the founder of the Ramakrishna Archanalaya in Calcutta. His Bengali hymn to Sri Guru in eight stanzas is very widely sung as a prayer in various educational and religious institutions throughout Bengal and has made him immortal. His life-story reveals a new fact of Sri Ramakrishna's wonderful life and shows how he too served as a conduit of the Master's spirituality to innumerable seekers in his own humble way.

After Devendranath's death the following note appeared in the *Prabuddha Bharata* for November, 1911: "On the fourteenth of October passed away a devout soul in the person of Sri Devendranath Majumdar, the head of the Ramakrishna Archanalaya founded in 1900 at Entally, Calcutta. By his great love and devotion to Sri Ramakrishna, his large heart and sympathy for the poor and distressed, his sweetness of disposition and childlike simplicity and utter selflessness and absence of pride, he won the love and esteem of the Ramakrishna Brotherhood and gathered round him a host of disciples whose ideal is the culture of Bhakti and service of humanity....." "Our readers will remember how a member of his fraternity, Nafar Chandra Kundu, sacrificed his life in a gallant attempt to rescue the Mahomedan coolies from a manhole in Calcutta on the 12th May, 1907. The Lieutenant Governor of Bengal performed the function of unveiling of the memorial pillar erected by public subscription on the site of the occurrence to commemorate the heroism of Nafar Chandra".

In connection with the law suits of the Tagore estate in which he was employed,

* Based on the Bengali life of Devendranath published by the Ramakrishna Archanalaya, Calcutta.

Devendranath had often to go to the residences of Vishwanath Dutta an attorney, and Taraknath Dutta, a High Court Vakil, the father and Uncle respectively of Swami Vivekananda. Ramachandra Dutta and Rakhal Chandra Ghose (who later on became Swami Brahmananda) lived then as students in the Dutta family. Devendranath got acquainted with Narendra, Ramachandra, Rakhal and other fellow disciples there. Narendra and his brothers took occasionally a pinch of snuff from Devendranath and amused themselves.

Devendranath came to know of Sri Ramakrishna from a Bengali publication of the Brahmo Samaj. He took his address from an acquaintance and proceeded to Dakshineswar by boat. Some time in 1884 he first met the Master there. From the boat on the Ganges he saw a person standing in expectation of some body. The person was dressed in a red-bordered cloth and one of his hands was bandaged and was in a sling tied to the neck. On landing Devendranath did not find him there. Niranjan Maharaj was then bathing in the Ganges. Directed by a stranger he went to the round verandah of the Master's room and waited there for him. After a while the Master came there with slippers on and the hanging portion of his cloth thrown over his shoulder. At the first sight Devendranath recognised him as none other than Sri Ramakrishna and took the dust of his holy feet. The Master asked to keep his shoes in a safe corner outside and enter his room. Devendra acted as instructed and took his seat on a mat on the floor of the room.

Master: Where are you from?

Devendra: From Calcutta.

The Master imitated the thrice-bent figure of Sri Krishna holding a flute in his hand and said, 'To see this?'

Devendra: No, to see you.

Master: (In a plaintive tone) "What is there to see in me? You see, I fell down and broke my hand. Feel with your palm the affected spot. Can you tell me whether the bone is broken there? It is very painful. What to do?"

Devendra pressed the Master's hand and asked him how it was sprained.

Master: (Weepingly): "Often I pass into a state in which I lose all outer consciousness. In such a state I fell and sprained my hand. The pain aggravates by the application of medicine. Adhar Sen applied a little medicine and it swelled. So I do not apply any other medicine. Will it be all right soon?"

Devendra: Oh yes, there is no doubt about that.

Having this assurance the Master was highly comforted like a child and joyously said addressing all present: 'He says that my hand will be soon cured. He has come from Calcutta.' Devendra was charmed with the child-like simplicity of the Master.

It was about 10 A.M. The Master called Harish, a devotee and instructed him to bring light refreshments for the new comer. Accordingly Harish brought some fruits and sweets and Devendranath partook of it. Then the Master spoke to him on love of God as follows: 'Do you know what is God-love? When love of God dawns all ideas of distinction disappear from the mind just as when the storm rises various kinds of trees cannot be distinguished and all look alike. In that blissful condition one forgets in the name of God this beautiful world and even the body so dear to us.' Devendra felt as if he was in the holy land of Brindaban in the company of his beloved deity.

The talk went on till nearly the noon time when the Master said to Devendra: 'Well, orthodox Brahmins take meals in this temple. You should not have any objection

to partake *prasad* here. Take food here and do not go home at such a late hour.' Saying this he called his cousin Ramlal and said to him: 'You see, he is a pious Brahmin and will take meals here. Give him the rice-offering of the Vishnu temple.'

At this Devendra was astonished and thought within himself, 'How could he know that I am a vegetarian? Can he read man's mind?' He did not bathe that day. Seeing and hearing the Master Devendra was so much delighted that while taking meals he talked with Ramlal about the Master only. In later years Devendra described his first meeting with Sri Ramakrishna thus: "Those who were blessed by the Master and belonged to his inner group were made by him to touch somehow his holy person and to have an inkling of his divine power. On my arrival he told me of Krishna by imitating the Krishna figure as I was a devotee of Sri Krishna at heart. He did not speak to me of Kali even though we were in the Kali Temple. Then he drew my hand and placed it on his sprained hand. As I knew Adhar Sen he mentioned his name to me though many went to him. I was a vegetarian from boyhood and he arranged for my food from the Vishnu temple where only vegetarian offering is made to the deity. He revealed his gracious nature to me on the very first day. Who can know him if he does not condescend to reveal himself." Devendra rested a while after meal and visited the temples and then came to the Master again and heard him with rapt attention. After a short talk the Master looking at Devendra's face said, "Well, why does your face look so parched? Do you feel unwell?" Devendra had so long no thought of his body. At the Master's saying he touched his body with his hand and felt it was warm. Devendra said to the Master, "Yes, I feel slightly feverish." The Master anxiously asked him if he had any illness previously. Devendra

replied that he had protracted attacks of malaria which however, did not recur for a long time. He was afraid that the same had come again. Visibly anxious the Master paced to and fro in his room repeating, "What is to be done now?" In the mean time Baburam arrived. The Master said to him affectionately, "My boy, it is very good that you have come just now. You see, he has come from Calcutta and is very good man. He has got fever and will go home. Take him home in a boat, with care." Baburam gladly consented and standing on the bank of Ganges waited for a boat, bound for Calcutta. The Master too opened the western door of his room and came out to the verandah and stood there looking for a boat in the Ganges. Soon a boat was found and Baburam got into it with Devendra. When they were about to leave, the Master said to Devendra, "When you go home, be under the medical treatment of a good doctor. And after complete recovery come here again. Well, will you come?" Devendra replied in the affirmative and left. When the boat reached the Baghbazarghat Devendra requested Baburam to leave him there and go home. Baburam reluctantly complied with his request and went home. Devendra slowly proceeded to a relative's house nearby, staggering like a drunkard due to high fever. For forty one days Devendra lay unconscious on the sick bed suffering from malarial fever. In delirium he mentioned the Master's name often and said a lot inaudibly. When he opened his eyes he found the Master sitting near his head like a loving mother.

After his serious illness he became afraid to go to the Master again for some time. But soon he realised that it is the Master's blessing that had saved him from this fatal illness. Though he refrained from going to the Master he increased the repetition of Gayatri mantra every day till he spent whole nights for it. One afternoon in the house of his Brahmo

friend Nagendra Nath Mukherjee, he read in the *Sulabh Samachar*, a Bengali newspaper conducted by Keshab sen, an announcement that Ramakrishna Paramahansa of Dakshineswar will meet his devotees that day at 5 p.m. in the house of Balaram Bose at Baghbazar. As soon as he read the word Paramahansa a thrill of joy passed through his mind and he felt a strong attraction for Him and became eager to see him. He hastened to the home of Balaram Bose and arrived there about the evening. He saw there that the Master was in the *kirtan* surrounded by a good number of devotees and a wave of joy was flowing there. He felt as though the whole house was dancing in joy with the Master. He had never witnessed such an ecstatic dance anywhere. Remorse pinched him when he thought that he kept aloof so long from such a blissful man out of sheer foolishness. He hesitated to meet the Master and from a quiet corner looked at him winklessly with a sad heart.

After the dance the Master stood motionless and passed into Samadhi. At once all the devotees from all sides approached him and touched his holy feet. Devendra could not check the temptation and followed others. But as soon as he touched his feet the Master lovingly patted his back saying, 'How are you? Why have you not come so long there. I was thinking of you so often.' Devendra shyly said, 'I am well now. But I was laid up for a pretty long time. Hence I could not go.' The Master asked him to come to Dakshineswar again. After this Devendra visited the Master whenever he got leisure. Gradually he realised that the Master was not an ordinary saint, and that he was spiritually powerful to be the saviour of souls. So he accepted him as his Guru mentally. One day the Master asked him whether he had received initiation. Devendra replied in the negative and expressed his desire to take initiation from him. The Master said, 'What

can I do? I do not give initiation to anybody.' Devendra felt dejected at this but on an auspicious day brought flowers and garlands and a holy cloth after a dip in the Ganges with the hope of receiving initiation. At the sight of the flower and garlands, the Master said, 'How beautiful these are! Take them to the temples.' Devendra, taken aback, said that they were meant for him.

The Master looking at them for a moment said, 'The Gods and the Babus have right on them. What do you think of me?' Devendra said that he looked upon him as one of the two. In order to please Devendra the Master took a bunch of flowers and asked him to take the rest for worship to the temples. Devendra at once obeyed him and surrendered himself at the feet of the Master for ever. Reminiscentally Devendra said later, 'Do you know why the Master refused to accept flowers? If anybody put a garland on his neck he went into meditative mood and lost all outer consciousness for a while and slowly came to senses repeating the Lord's name.' About this initiation Devendra said later to his friends that he received from his Master no formal initiation through the ears but he got real initiation, a true baptism into spiritual life through the heart. He further added, "That time I saw the Master every where. I was walking in the road and seeing that the Master was going ahead gazing at me. If I stood, he stood. If I sat to rest, he also took his seat by my side. He moved with me constantly. Even when I went for easing myself I saw him in my front. In the beginning I felt ashamed. One day I bowed down to Mother Kali and found him before me. Just to drive home to my mind the fact that he was my favourite deity, my

Saviour, he made me feel his constant presence."

On the first meeting the Master established certain relation with each disciple and moved with him upto the last accordingly. If any disciple, unaware of the relation, behaved otherwise he rectified him then and there. This was the case with Devendra. When the Master went out for motions one of the devotees followed him with a jug of water and a napkin. Seeing the devotees serve the Master in this way Devendra once grew eager to have an opportunity for the same. He communicated his desire to his co-disciples and awaited a chance. One day as the Master went for motions Devendra followed him with the jug and napkin. Near the Panchavati the Master turned back and, surprised to see Devendra behind him, said 'why do you carry those things? That is not my relation with you.' Devendra could not grasp the meaning of this statement and was abashed. Disheartened, he sat down under the Panchavati and sank into his thoughts. Unknowingly he passed into deep meditation and became motionless. On his returning to sense plane he found the Master standing before him with a smiling face. The Master then said sweetly: "You are not to do anything except taking the name of Lord Hari in the morning and evening while clapping your hands. That is enough for you. It is Chaitanya Dev who preached the glories of God's name. The name of Hari is powerful enough to grant salvation. Don't forget to come here now and then." Seeing the Master so propitiated and having his message of hope Devendra understood that the merciful Master shouldered his burden and that he was sure of salvation. Devendra confessed that through the Master's grace he was blessed with a glimpse of God that day.

KAMALAKANTA: A MUSICIAN-SAINT OF BENGAL

BY SWAMI JAGADISWARANANDA

In the district of Burdwan, Bengal there is an old village named Channa lying 2½ miles north of Khana station on the E. I. Ry. Loop Line. In olden days the village was prosperous and was populated by the Vaishnavas and the Saktas alike. As the Vaishnavas held Krishna-kirtan for twenty four hours continuously on auspicious occasions, so did the Saktas organise Kali-kirtan for a whole day and night—a religious phenomena very rare in other parts of the province. There stands a temple of Goddess Visalakshi established about 450 years ago by a member of the Burdwan Raj family. To the north of the temple lies a crematorium, and next to it flows the shallow stream of Khadgeswari. In the north-west corner of the temple there is a pavement four feet on each side, and on it a one-foot square marble tablet on which is inscribed a Sanskrit couplet which means: 'Here was the sacred seat of the Brahmin Kamalakanta, a great saint and the worshipper of the divine Mother's lotus-feet.'

On this sacred spot Kamalakanta established the Pancha-mundi asana, practised the Tantric sadhanas, and attained enlightenment. Similar asanas consisting of panchamundas, five skulls, of man, snake, frog, jackal and hare were established by Ramprasad in his Panchavati* in Halisahar and by Ramakrishna in the Bilvamoola at Dakshineswar. This spot near the temple at Channa is known to the local people as a Siddhapitha, the seat of perfection.

Kamalakanta was born in 1179 B. E. at Kalna in the same district. His father was a poor Brahmin who lived on priestly profession. Kamalakanta had a younger brother and lost his father in childhood. After his father's death the widow-mother migrated to

Channa and lived there with her brother Narayan Chandra Bhattacharya, who gave them some cows and a piece of landed property. Kamalakanta however stayed for education at Kalna and studied grammar in a local Sanskrit school. But he had no mind in his studies and was very fond of music. He was gifted with a very sweet voice and could sing like a celestial songster. At this time his maternal uncle performed the ceremony of investing him with the Brahminical sacred thread. It is said that after this ceremony he gave up all his luxurious habits and decided to renounce the world. Noticing the dispassionate state of her son's mind, the mother got him wedded to a daughter of some Bhattacharya of Laducca, a village twelve miles away from Channa. Though at the request of the mother he remained at home, he lived like a sannyasin. About this time he went to the village of Sundhara eight or ten miles from Channa to witness the worship of the goddess Kali. There he met Kenaram Chatterjee, an advanced Tantric sadhaka belonging to Amara's garh. Kenaram was a profound expert in vocal and instrumental music which Kamalakanta learned from him. Being aware of the pecuniary difficulties of the saint, one of his wealthy disciples who came to Channa to attend the festival at the temple of Goddess Visalakshi, volunteered to shoulder the responsibility of his family and took them to Kalna. After sometime Kamalakanta's mother fell seriously ill and passed away there. Then Kamalakanta returned to Channa where his saintly wife was attacked with disease and died. When his wife's dead body was being burnt on the pyre, Kamalakanta sang a song of his own composition and danced. The song in translation runs as follows:

"Mother, You have graciously cut the Gordian Knot of all my entanglements in the

* Aswaththa, Bael, Amalaki, Ashoka and Vata, these five trees are planted together.

world. Will you keep the injunction as written by Lord Siva on my forehead? A recipient of your 'grace' gets unearthly splendour. He cannot procure a loin-cloth for himself, besmears his body with ashes and grows matted hair. You are beside yourself with joy when you get a cremation-ground, but you do not care for a palace. Like you the Lord Siva is ever busy in the preparation of his intoxicant drink. Whether you keep me in happiness or sorrow I shall not blame you. I have put the mark of vermillion on my forehead out of love. How can I efface it now? It has been broadcast that Kamalakanta is Kali's son. But how can one understand the meaning of such strange relation between the Mother and Her son?"

About five miles north of Channa, there is a vast barren highland of Ordgaon infested by brutal dacoits who kill the travellers and rob them of their belongings. Once while going from Channa to Amara's garh Kamalakanta was overtaken in the eastern end of that dangerous highland by a dacoit named Bishe. Apprehending immediate end he called on the Divine Mother wholeheartedly by singing this song composed by him then and there. The song means:

"Mother Syama, I have no other possession except Thy two rosy feet. I hear that Lord Siva is having them on His breast. Hence I am undone. Wife, children, relatives and friends are with us only in happiness. But they run away in misery and the home turns into a highland of Ordgaon. I am Thy worthless and helpless child. So look upon me with compassion. Otherwise to deserve Thy grace and vision by prayer and meditation is as impossible as the marriage of ghosts. Kamalakanta says, I am unloading my heart's agony to my beloved Mother. My rosary and its bag are not now in my hands but are now hanging on the wall of my meditation chamber." Hearing the inspiring

song of the poet-saint the dacoit's heart melted so much that he gave up his idea and became his disciple.

After Kamalakanta got the vision of the Divine Mother his reputation as a poet-saint spread throughout the province. Crowds came to see him, to receive his blessings and hear his ecstatic songs. The then Maharaja of Burdwan, Tejaschandra took him respectfully to his palace and made him one of his court poets and accepted his discipleship. He built for him a nice house with a Kali temple on a river in Katalhata, a village near the town of Burdwan and invited him to reside there. Prince Pratapchandra too revered the poet-saint as his guru. Kamalakanta after finishing his court-duties engaged himself in the adoration of Goddess Kali and the composition of songs about her in Bengali. The Maharaja frequently visited the Kali temple, met his guru there and heard his songs. People came from far and near to hear him and see him and adore the Divine Mother.

Once Maharaja Tejaschandra became curious to test the spiritual powers of his guru. He requested him one new-moon night to show him the full moon in the sky. Kamalakanta, who attained supernormal powers, kept silent for a long time, and then in a grave silence beckoned his royal disciple to look up to the dark sky. The Maharaja turned his eyes upward and was surprised to see the full moon on that new-moon night. The saint used to drink wine as a Tantrik sadhaka. But his drinking habit sometimes went to an excess. This reached the ears of the Maharaja, who one day paid a surprise visit to the Kali temple. Not finding his guru there, he waited for sometime when Kamalakanta entered staggering like a drunkard with a big bottle under his armpit. The Maharaja was inquisitive and asked him what the contents of the bottle was. The

saint replied that it was milk. But the Maharaja was not satisfied with this reply. He asked, 'Is butter or cheese prepared from this milk?' Kamalakanta replied in the affirmative and in order to satisfy his disciple prepared butter out of it and then clarified the butter into ghee. He then kindled a sacred fire for homa and while making the final offering to the sacrificial fire said to his disciple. 'Sir, I pour the final offering now with the object that no lineal descendent will be born in your royal family anymore.' Future has proved the infallibility of the saint's prediction.

The date of this poet-saint's birth or death cannot be definitely ascertained. But it is learnt from the official records of the Burdwan estate that Maharaja Tejaschandra appointed the saint as a court-poet when the latter was more than forty. Kamalakanta seems to be the junior contemporary of Ramaprasad, another poet-saint of Bengal; but both never met. During the last illness of Kamalakanta, Maharaja Tejaschandra personally looked after his treatment and nursing and often sat by the sick bed of his guru. The saint intuited the time of his end and asked his attendants to place him on a straw bed on the earth. Then the Maharaja requested him to allow them to carry him to the sacred bank of the Ganga according to the Hindu custom. The saint however objected to being carried there and replied by singing in death-bed this couplet which means "Why should I care to go to Ganga? Being the beloved son of the Mother Kali why should I take shelter in the lap of the step-mother?" It is said that the sacred current of Ganga flowed over the strawbed of the deceased saint, and sanctified the spot. The Kali temple at Katalhata in the suburb of the Burdwan town is the place where the poet-saint of Bengal shook off his mortal frame.

Like Ramprasad, Kamalakanta was a Sakta saint, who could compose songs

extempore and sing sweetly like an angel. The song of both the poet-saints are sung throughout the province in the streets by pedestrians, in the fields by the peasants, in the ghats and in the temples by the devotees. Kamalakanta was a master musician and a mystic poet. Hence his songs, sweetly tuned and simply worded, breathe a rare spiritual fervour that appeals to everybody. In one song the poet-saint sings the sorrowful and transitory nature of life and emphasizes the urgent need of prayer and meditation thus: 'O mind, how long do you desire for happiness? Devote this short span of human life to call on the Mother Kali. If you do so, you will get the Mother's grace, our only eternal wealth and this life will be memorable to you. Nay, Mother Kali will be nearest and dearest to you. The days of life pass on as dispensed by the Providence, but never give way to miseries. A day that is spent without Her name is wasted. Beguiled by illusion, Kamalakanta forgot Kali for about ten months, the period he was in the earthly mother's womb. How long will you suffer endless unbearable pain by coming to this earth again and again?"

Sri Ramakrishna was very fond of singing and hearing these inspired songs and passed into samadhi when singing or hearing them. The Vaishnava poet-saints of Bengal are many and their compositions are vast. Though the Sakta poet-saints are few they have given a new orientation to the religious mind of Bengal. These Sakta saints attracted muslim devotees and disciples. This is the unique feature of the Sakta poet-saints of Bengal of which Kamalakanta was a prominent one. Kamalakanta's compositions have been collected and published under the patronage of Maharaja Mahatapchandra of Burdwan. These Bengali songs are neither known outside Bengal nor rendered into any other language. But these songs are so full of mysticism that they can be compared with

the best mystical verses of the world. Though Kamalakanta was a Sakta he took initiation from a Vaishnava preceptor named Chandrasekhar Goswami of Govinda Math. Hence some of his compositions are on Krishna - Bhakti. Ramprasad also did likewise. In Ramprasad and Kamalakanta therefore Vaisnavism and Saktaism are beautifully harmonized.

Only one book of Kamalakanta has been discovered from a priest of the goddess Visalakshi of Channa and published by the Bangiya Sahitya Parishad of Calcutta. It is a small book of Bengali verses called *Sadhaka Ranjan*. About this book Mm. Haraprasad Shastri observes: The profound mysteries of the Tantrika practices have been nowhere explained in such a lucid style, sweet metre, short compass and simple manner as here. Basanta Ranjan Roy, the editor of this book remarks that he has not come across as yet such a wonderful manuscript in Bengali about spiritual unfoldment. The book is chapterized on internal worship, signs of

devotion, ascertainment of nerves called Ida, Pingala and Sushumna; description of the six chakras (plexuses) named Muladhara, Swadhishtana, Manipura, Anahata, Visuddha, and Ajna; definition of Brahman the ultimate Reality, asanas, pranayamas as well as samadhi. The plexuses are separately described so vividly that the reader is led to believe that the author writes not from book-learning but from personal illumination. The descriptions are fully in accord with the sacred Hindu texts. Kamalakanta was therefore a Yogi of rare calibre and successfully underwent Yogic exercises.

The description of samadhi (superconsciousness) given by Kamalakanta is almost the same as found in the *Kularnava Tantra*. The poetsaint writes about superconsciousness from personal experience as follows: "In that blissful state of meditation the mind is extinguished and its object is annihilated and the Supreme Self shines like the calm waveless ocean." Such clarity of conception and vividness of expression are impossible of attainment without personal illumination.

HINDUISM AND CONVERSION

By DR. V. RAGHAVAN

It is indeed true that Hinduism does not believe that its strength lies purely in its numbers or that people could attain salvation only by embracing its tenets. In fact, one of its great beliefs, expressed in the Gita, and reiterated in numerous other texts, is that in whatever form one worships God, in that form God comes and saves the devotee. This, however, does not mean that Hinduism did not in the past keep itself growing and spreading not only over the whole of this sub continent of India, but over the entire countries of the Far East and the Indian Archipelago and held more or less the whole of the known ancient world in

spiritual pupilage to itself or to its derivative faiths. The leaders of its thought and its branches of varied learning kept themselves in close touch with the cultural capitals in the West—like Alexandria, Athens and Rome. A South Indian Brahman, Kaundinya, went forth and founded the Hindu kingdom of Cambodia; and similar Hindu kingdoms flourished in all the East Indian isles, Sumatra, Java, Bali. Unlike later day Brahmans who stuck to their verandas and debated whether or not to go to the house of a sea-travelled Hindu, those far-sighted, large-hearted, wide-visioned, Brahmans of the palmy days of Hinduism carried their

religion across the seas, not with the might of a flaming sword, but with their exalted Vedantic philosophy, colourful ceremony and custom, and above all, their glorious art and literature, the grand temple sculpture and architecture, and the beautiful epics of *Ramayana* and *Mahabharata* rendered more attractive through dance and drama. Let it not be supposed that this expansion of Hinduism in far off regions was the work of stray adventurers of no importance; that the greatest scholars were involved in it is proved by the excellently composed Sanskrit inscriptions in these places; that the greatest religious heads were no less involved in it is proved by the fact that one of the Hindu kings of Cambodia, Indravarman (877-899 A. D.) had for his *guru* and *hotar* two eminent Brahmans, Vamasiva, a veritable incarnation of Atma-vidya and Sivasoma, second Siva and a pupil of no less a personality than Bhagavan Sankara. *Yena adhitani sastrani Bhagavat*

Sankarahvayat

It was not also as if some vague, diluted form of Hinduism spread here; the solid evidence of inscription shows that great Vedic *yajnas* were performed in these regions by most highly qualified priests.

In the Vedic age too, the leaders of our religion were animated by this same spirit, thanks to which the religion of the Rishis went on expanding and embracing within its broad fold vast masses of people. The Vedic Rishis performed a simple rite called Vratyastoma for admitting a fresh non-Hindu or for re-admitting their own men who had fallen off from their proper Vrata or Dharma. The Panchavimsa Brahmana and the Drahayana Sutra of the *Sukla Yajus* speak of this purificatory rite. Here again, it should be noted that this was not a sporadic movement of any unrecognised group of the society, but a regular part of the accepted rites; for one of the Samans,

the Dyautama Saman, is itself named after and owes its being to Dyutama, who was a Vratya Grihapati before his purification; and Kausitaki, after whom one of our Brahmanas takes its name, was himself a Vratya once. In these days what greater, what simpler Vratyastoma could be suggested to our religious leaders than the administration of a Tirtha-snana and the imparting of the Ashtakshari and the Panchakshari?

In the pre-Christian Hindu period, India and Hinduism were like the huge salt-sea: whatever groups of peoples migrated into India as militarists or refugees, they, like rivers falling into the vast salt sea and becoming one with it in form and taste merged themselves in Hinduism. Of this period what greater monumental symbol do we want than the column, a Garuda pillar, still standing at Besnagar and proclaiming to the world the Hindu message of Dama, Tyaga and Apramada through the mouth of its author, the Greek Ambassador Heliodorus who became a Parama Bhagavata?

Somehow, in the Muhammedan and post-Muhammedan times, Hinduism lost this magnetic spirit; the narrow feeling of seclusion grew, and in the face of a violently proselytizing faith, Hinduism retreating in a mistaken self-defensive seclusion, began to lose its numbers rapidly. But even in this period, history has for us some revealing instances which should not only open our eyes but dispel our mistaken notions and inspire us to go forward again. Two instances of outstanding importance will suffice: But for the rise of Vijayanagar and the Mahratta power, we could but little boast of a Hinduism today. The great Shivaji not only re-admitted to Hinduism his generals who had been captured by Muhammedans and converted to their faith, but to one of them gave his own daughter in marriage. And again, it was not as if the great Shivaji was ostracised for this

by the learned and the religious; on the other hand, eminent Mimamsakas and Smriti-authorities of the time like Gaga-Bhatta were associated with Shivaji

The kingdom of Vijayanagar arose as a mighty Hindu power to stem the tide of Islam in South India, and in its foundation, sage Vidyaranya, the greatest spiritual head of the times, had an active part. In its twin names Vijayanagara and Vidyanagara, the capital signified the rebirth of both martial and spiritual vigour on the part of the Hindus, and soon after the establishment of the power, there was a literary renaissance in which the Vedas were expounded: Puranas and Smritis codified, and valuable expository treatises contributed to the field of every Sastra. And who were the great kings who were at the basis of this Hindu renaissance? Kings Harihara and Bukka who had been captives in the Muslim ranks and converts to Islam for a time. It is these ex-converts to Islam who later became

the defenders of our faith, the sponsors of the Sayana Bhashyas on the Vedas, Vaidika-Marga-pravartakas as they are described. It is again to be noted that this reconversion, most significant in all South Indian History, was directly under the aegis of the regularly constituted and foremost spiritual head of the times.

While all these are matters of the past, the atrocities and forcible conversions in East Bengal and those still going on in West Punjab are events still green (red?) in our memory. The events have been of such proportions that even our Mutt heads have been shocked and have come out with their weighty pronouncements, giving us lead in the matter of re-conversion. Let us remember our history and our genius and while we shall have no need to forge ahead with the flaming sword, we shall not stultify ourselves and go under, but act as our books have said, as our Acharyas have directed and as our kings have done in the past.

MY FIRST IMPRESSIONS IN THE HOLLYWOOD CONVENT

BY MAITREYI

A monastery for women was one of the cherished dreams of Swami Vivekananda. To his brother-monks and disciples he had time and again expressed this desire that parallel to the Math for men there should be a nunnery for women where women will receive the highest gift of spiritual culture. 'The bird flies in the air by its two wings', the Swami used to illustrate, 'even so if a country wants to rise and fulfill her destiny, it cannot afford to ignore its one wing, its women.' The recognition of this equality of status to women can be complete only with the imparting of spiritual culture which, as in the case of man, raises woman to her full stature and glory. India believed in this very constructive approach to national regeneration and India had many woman-saints both in the Upanishadic and Budhistic tradition. But, for the last so many centuries India seems to have forgotten this great law of her national life.

It is a matter for pride for America that she has taken the cue from India and has started a monastery for women—aspirants in Santa Barbara, Los Angeles, under the inspiring lead and guidance of Swami Prabhavananda, Head of the Vedanta Society of Southern California, Hollywood. We give below a spiritual effusion from one of its inmates which is an eloquent testimony to the transformation that the life in the monastery has worked on this young woman.—EDS.

Once upon a time—not in the far-off past, but too short a while ago to remember with comfort—there was a young woman who thought she knew a very great deal about philosophy and religion, particularly Yoga. As year after year went by, she unravelled the deeper things of Yoga and Vedanta to almost anyone nice enough to listen, succeeded in completely bewildering her family, and even attempted to explain India itself to a Muslim boy. This was because she had haunted es, many libraries, foregone a few movies now and then, and read so many BOOKS.

However, since any resemblance between this young woman and the author of this paper is not nearly so great a coincidence as one would like it to be, perhaps it is better forgotten—and, under the circumstances, if nobody minds, I think I'll begin all over again.....

Intellectual respect for Truth holds within itself no sign, no forewarning, of what the

impact of that Truth will be when personally experienced even in the smallest degree. The first contact, even in its happiness, is also a little frightening: for intuition brushes intellect aside rudely and with mockery, and suddenly one knows what one is not yet ready to know, understanding that which cannot yet be comprehended. It's a little like a child who, playing by the sea, walks out beyond his depth. The solid sand has slipped away, there are no waiting arms to turn to, and yet the miracle has happened:

"Look, Mother, LOOK: I'm swimming!"

That wonder and awe and happiness, that "I've-always-heard-about-this-but-never-quite-believed-it" feeling, are not at all unlike the thought I took to bed with me on my first day "beyond my depth:"

"Why this isn't "Hindu philosophy!"

Or Yoga, Or "Vedanta." Or any religion which can be named. It is religion itself: its truth

and its essence. But wait. I think perhaps it's more than that..... Good Heavens! After all these thirty years of wasted time—THIS is what LIVING is all about!"

Writing this, and looking back, I cannot help but smile a little. There's "beginner's luck" even in spiritual life, and this "Everything is perfect and where is this struggle. I've been hearing so much about it" idea began to fade rapidly.

First, there was ritual. Whoever heard of offering food to Someone who did not need it? Why did perfectly normal, full-blooded Americans go around chanting in a peculiar foreign language? WHAT was going on up there in the Shrine room?—(a deep injustice: I'd never read about it in a book!) This consumed the better part of several sleepless nights, and the answer was just emerging from chaos into reason when:

Secondly, there were THOSE REMARKS: "DON'T use that for the dishes. It's the LORD'S dish-towel!" (It must be a private joke among themselves, I decided innocently)

or

"Who's turn is it to do the Lord's laundry this week?" (All right, I'll play along with them)

or

"Is it time to put the Lord to bed?" (Now I KNOW they're kidding!)

But the secret is,—they weren't! And the most amusing secret of all is this: that I have the strangest feeling I'll be saying the same things myself before much longer—and meaning them.

Which brings things down to the current problem of self-discipline. I think in all the books I've read I must have skipped conveniently that little word which comes before the hyphen. I keep trying to ignore it. It will not be ignored. I keep looking for "discipline" all by itself with nothing else attached. But everyone just smiles.

Oh, well. I really have only one complaint to make: that everyone here knew I was going to be a nun before I knew it myself. Honestly, it's hardly fair.

Which remains me. I wonder when Marguerite and Ruthie are coming...and where we'll put them?

PRAGNA AND UPAYA

By ANAGARIKA DHARMAPRIYA

Man is not all intellect, as spiritualists sometimes suppose, neither is he merely a chemical compound, as the materialists think; but he is an amalgam of mind and matter, flesh and spirit, psychic and somatic components—*namarupa* which are fused together with a closeness and consistency which defies at times the keenest analytic edge of the mind to dissect and separate. The line of division between these superficially quite distinct parts cannot be drawn sharp enough to satisfy the rigid require-

ments of the scholastic. Mind and matter, thought and action, are dynamically related. Sensations impinging on the physical body are transmitted to the mind and in a mysterious manner become the raw material from which ideas are manufactured, although at which point in the psycho-physical process this remarkable change takes place none seem able to say—except of course the dogmatist, who usually does not condescend to adduce reasons in support of his theory. Correspondingly, an idea forces itself by some

means into the field of consciousness—from what black region of the subliminal we know not—and endeavours to issue thence into action, to become concrete, as vapour condenses into ice. A sensation does not impinge on the body without an idea (one of Locke's "ideas of sense") arising almost simultaneously in the mind. Similarly there is no action without thought, just as there is no flower without a seed. But thought is to a certain extent a more fundamental fact of existence than action, which may be considered a manifestation or bodying-forth of thought. For thought has instantaneous access to realms other than those of sense. Kant teaches that although knowledge begins with impressions of sense it is not circumscribed by them. "All our tendencies of character are the offspring of consciousness, dominated by consciousness, and made up of consciousness. If a man speaks or acts with a sullied consciousness, then suffering follows him, even as the wheel of the wagon follows the hoof of the bullock. All our tendencies of character are the offspring of consciousness, dominated by consciousness, and made up of consciousness. If a man speaks or acts with an unsullied consciousness, then happiness follows him ever, just as his shadow" (*Dhammapadam* verses 1 and 2). In these memorable verses did Lord Buddha clearly enunciate the intimate ethical connection between the thought issuing into action, action occasioning reaction, and reaction, bringing about the mental state of happiness (in the case of a pure thought-action) or pain (in the case of an impure thought action).

Thought and action may be considered as the static and kinetic aspects of something more deep and fundamental than either of them—will. Will is the constitutive essence of man. As the will is, so are the thoughts; actions and speech. But since there is an immense number of gradations of will—gradations intermediate between good and

bad, strong and weak, enlightened and unenlightened etc., so is there also a corresponding multiplicity of gradations of the thought-action twins. It is said, for instance, that an animal's actions are motivated by instinct, a child's by impulse, a woman's by emotion, and a man's by reason. Sometimes the thought is singularly luminous and distinct, but the resultant action weak and inefficacious, or imperceptible. At other times the thought is weak—that is, only partially emerged from the darkness of the unconscious, as an iceberg from the sea—but the resultant act may nevertheless be of tremendous velocity. A man who acts with the minimum of conscious thought is a Sangsarin—and he hurls himself into rebirth again and again. One with the maximum of conscious thought, but the minimum of thought-expressive activity, is in Buddhism designated a Pratyekabuddha. But He in Whom are united the highest reach of conscious thought with the acme of thought-expressive activity profoundest wisdom and supreme compassion, together springing and flowering forth from that tremendous exertion of the will under the Bodhi-tree near Benares, which snapped the fetters of rebirth and conferred on Him Who was Siddhartha Gotama the boon of Anuttarasamyaksambodhi—such a being is called a Buddha, or Enlightened One. Those who have not attained to the extreme of wisdom-expressive activity but who nevertheless maintain a balance between high spiritual attainment and wide compassionate activity for the benefit of all sentient beings are called Bodhisattvas.

Prajnaparamita or the acme of transcendental wisdom is personalized in Mahayanist art as feminine, while Upaya or the widest possible sweep of wisdom-inspired activity is personalized as masculine. From their mutual interpenetration are the Bodhisattvas born who, since they are incarnations of both Wisdom and Activity, are in Mahayanist art

invested indifferently with masculine or feminine attributes, or with both combined. In one of the texts of the *Prajnaparamita*, corpus *Prajnaparamita* is hymned as the mother of Bodhisattvas. This grand symbolism has been the source of boundless inspiration to countless millions of far Eastern Buddhists. But just as, genetically speaking, *Prajna* and *Upaya* issue forth from Bodhi, so, teleologically speaking, will they return to it, even as a wave rises and falls upon the vast bosom of the ocean. As their source, so is their goal, one, which is Bodhi. The origin and end of all things depends essentially on an exertion of the will. In the realization of Bodhi there is no consciousness of duality. All is one—yet it is not that one which logicians posit as the antithesis of duality, but a one—transcending oneness which it is beyond the power of the mind to conceive. For the mind ranges within the narrow orbit of subject and object but herein exists neither subject nor object. To the mind, the dualistic mind, *Prajna* is one thing and *Upaya* is another; but to the enlightened, mind—surpassing consciousness there is only Bodhi. Action utterly divorced from wisdom is called *Samsara*, while wisdom utterly divorced from action is called *Nirvana*. The unenlightened think that *Prajna* is one thing and *Upaya* is another, that *Nirvana* is quite different from *Samsara*. Consequently, they try to liberate themselves. But the enlightened know that *Prajna* and *Upaya*, *Nirvana* and *Samsara*, liberation and bondage, are one, which is Bodhi. The Bodhisattva's glorious course is mid-way between the extremes of *Nirvana* and *Samsara*. In the *Akshaya matiparipriceha Sutra* it is written: '*Prajna* separated from *Upaya* fettereth to *Nirvana*, and *Upaya* without *Prajna* fettereth one to *Samsara*.' The Bodhisattva is freed from the fetters of duality and does not set up between himself and Reality the illusory barriers of *Prajna*

bondage and liberation, mine and thine, and then complain that he cannot see.

Hin Neng gives expression to the same sublime realization when he says, '*Samadhi* and *Prajna* are fundamental. But you must not be under the wrong impression that they are independent of each other. . . They are not two entities, they are inseparably united. *Samadhi* is the quintessence of *Prajna*, while *Prajna* is the activity of *Samadhi*.' (*Sutra* of Wei Lang, Chap. IV). But the constitution of the human mind, is such that it interprets dualistically even the Bodhisattva's realization of non-duality. It dissects that realization into a subject and object, identifies the Bodhisattva with one and the world with the other, and then posits a relation between the two and declares that the Bodhisattva is compassionate (*karunika*). The truth is that the Bodhisattva has no consciousness of compassion, for he has no consciousness of 'you' and 'I'. If he had that consciousness he could not be compassionate. The flower does not consider or take thought before it sends forth its perfume on the breeze, but does so naturally and unconsciously. Similarly, the Bodhisattva, engaged in the plenary realization of Bodhi, does not consider or take thought to be compassionate; but his compassion radiates naturally and superconsciously from his realization of non-duality. *Karuna* is the world's name for its dualistic understanding of the Bodhisattva's realization of unity.

The way to help the world, the way to be truly compassionate, is to cultivate this deep sense of unity, the realization of the fundamental non-monistic oneness of all things not by engaging oneself in a multiplicity of fussy self-important charities. If the will is bent strenuously toward the realization of unity, thought and act will follow not far behind. The further the will breaks through the barriers raised by the illusion of duality and merges itself in Bodhi, the more completely

will mere worldly understanding and worldly activity be transmuted into *Prajna* and *Upaya* and the sooner will these, like snow flakes falling on the ocean, resolve themselves into the great sea of Bodhi whence they came. Of this type of resolution and transmutation the Bodhisattva stands as the supreme exemplar. In him *Nirvana* and *Samsara*, *Prajna* and *Upaya*, liberation and bondage, are one. In him the stillness of wisdom and the storm of activity are realized as the twin aspects of that *Sunya* which is beyond all conceptions. Therefore do we call him the supremely Compassionate one. Our aim should be to make, like him, first our thoughts words and deeds congruous and harmonious, and then try to raise them collectively higher in the scale of perfection until they meet at last into that silence full of sound, that peace and rest which yet is the seat of intensest activity, wherein the Bodhisattvas, incarnations of *Prajna* and *Upaya* live, move and have their glorious being.

FANCY'S FIREFLIES

By G. M.

1

Rainbow is born of Sun and Shower,
It is Heaven's teardrop.
But, whether it is a teardrop of their travail,
Or of their pain-paralysing joy—
I know not.

Life is born of sorrow and joy,
It is Love's teardrop.
But whether it is a teardrop, distilled
Out of the dust of disappointment,
or evolved out of the oyster of aspiration,
I know not.

2

My Master, they say they see at times a picture
of Thee in me!
What honour, indeed, for this humble
servant of Thine, seted near Thy feet?
This is nothing but Thy grace,
my Master, else how could they see
the Diamond in this charcoal piece!

3

O Sacrificial Love! burn out to ashes
The darkness of my desires,
So that cleansed thus, my heart
I may offer Thee entire.
For, on Thy altar only a gift
That is like pure gold,
can be placed as an offering fit—
A soul to the Oversoul!

In a recent interview Dr. Coomaraswamy expressed his wish to retire from his work at the Boston Museum and enter into what he called his 'Vanaprastha and Sannyasa Ashramas' at the foot of the Himalayas. Dr. Coomaraswamy could not fulfil this characteristically Indian wish of his. For thirty long years he served Indian culture in general and art in particular by interpreting it to the West in his capacity as Research Fellow in Indian, Iranian and Mohamedan art at the Boston Museum of Fine Arts. When he was appointed at the Museum in 1917 Dr. Coomaraswamy had already become well known as an outstanding scholar in studies ranging from mineralogy to art and music. He leaves behind more than sixty books and monographs and an undying reputation as the interpreter of all that is truest, noblest and best in the world's great religions, philosophies and arts.

Ananda Kentish Coomaraswamy was born seventy years ago in Colombo to a British mother, the son of Sir Muthu Coomaraswamy, the first Hindu barrister and scholar in English, Pali and Sanskrit. Unfortunately Sir Muthu died before Ananda was two years old and so his mother took him to England. After a distinguished educational career at Wycliffe College and at the University of London he took his degree of Doctor of Science in Geology. At twenty two he began contributing articles to learned periodicals. Between 1905 and '17 Dr. Coomaraswamy travelled extensively both in Europe and in the Orient studying their cultures and art. It was then that he discovered the tragic results of the western impact on Oriental life, arts and crafts. Since then Coomaraswamy defended and championed the cause of Oriental arts and crafts by explaining their essential features and encouraging their pursuit. It was with these preoccupations that he came to take his place as Research fellow at the Boston Museum.

The most significant fact about Dr. Coomaraswamy's personality was its deep and genuine *bhakti* (devotion) to Indian arts and crafts, to her men and tradition, to her eternal wisdom. These were something very sacred to him and so to interpret them to the West was a sacred function. And he believed in doing it with all thoroughness and precision at his command. Behind his scholarship which was encyclopædic, behind his stupendous industry, behind his powers of precise exposition, there was this faith in India's distinctive mission as a spiritual teacher and in his own humble role as her interpreter. As a true Indian he deplores the waning interest in Indian students for the study of Indian culture and the waxing of interest in technological studies. 'Every student seems to be studying Chemical Engineering. I suppose they will make India a store-house of explosives!' observed he in a recent interview.

'I have met several Indian students', he continued, 'but they seem to bring nothing to this country, not an iota of Indian culture. They are ignorant of their own country's heritage. They wake up only after coming here and then they learn it is too late to learn or understand their own culture. How can these students understand India? They are like unorganised barbarians, coming to the United States trying to learn the American trick, which is beneath contempt.'

'I am against the concept of raising the standard of living endlessly. There will never be a possibility of contentment. Life is larger than bath tubs, radios and refrigerators. I am afraid the higher the standard of living, the lower the culture. Why, more than fifty per cent of Americans have never bought a book in their life-time and the Americans have the highest standard of living in the world! Literacy is not education and education is not culture.'

There is something remarkably precise and powerful about his writings. There was in clear evidence an insight that came from a communion with the soul of the topic he discussed. Often he would go to the depths of a term and bring out unknown jewels of meaning and importance.

Dr. Coomaraswamy was one of those few Indians who put India on the world map. He leaves behind him a brilliant tradition into which other worthy Indians may step in, the tradition of interpreting Indian culture to the West on Western soil and making her presence felt as a real spiritual guide.

INDIA: A SYNTHESIS OF CULTURES*

In the present phase of our life when emotional 'isms' and irrational 'cracies' are making a bid for rigid ways of peace and aggressive ways of warfare, it is a pleasure to get a book to read where culture is viewed in a rational, liberal and universal aspect. Dr. Motwani has done great service in emphasizing the importance of an integrated and synthetic culture in place of truncated and lopsided cultures based merely on machine and science.

Dr. Motwani's approach is synthetic. He wants to view human life as a whole and not merely to emphasize certain worldly aspects of it. His conception of synthesis implies not only an integration and balancing of all aspects of life and giving them their due place, but also a removal of falsely emphasized conflict "between nature and man, between man and woman, between capital and labour, between class and class, between the country and the city, between individual and state, between nation and nation, between life and form." He rightly attributes this outlook and vision of the whole to India. This is what he calls the right sociological attitude of synthesis and integration, of proper balancing and harmonizing. On the basis of this outlook and approach the human civilisation has a chance of survival. To him, this idea of the whole and a synthesis of its various aspects is represented in the civilisation of India. India, Indian History and Indian civilisation become to him an IDEA THAT IS INDIA. If there is any uniqueness in it, it is this idea of the whole. It implies a synthetic process eternally going

on in its life and history. This process has passed through various stages of Aryo-Dravidian, Hindu-Iranian, Indo-Grecian, Indo-Muslim and Indo-European contacts. In them one sees fusion of races, cultures, aspects of life, but the unity of human life is not lost sight of in it. This according to him is the purpose or plan observable in Indian History.

The author has very correctly traced and graphically shown that in his estimate of the various stages of Indian history and various aspects of Indian culture. He propounds correctly universal order as the basic principle of Indian civilisation and outlook. It is this principle on which its outlook of synthesis, balance, and harmonious relation between various individuals and groups, aspects and attitudes is based. It lies at the back and centre of all her institutions, associations and beliefs. It is a cosmo-spiritual outlook, not a pure naturalistic or materialistic—anthropo-geographical outlook. The first is universal. The other is particularist and exclusive. The first results in synthesis and harmony. The other in antithesis and conflict. One conceives of the unity of nature and man, the other as man versus nature. The author says "India sought synthesis, dharma, unity, enfolding the visible and the invisible worlds, the inorganic and organic orders of creation, the past and the future, the individual and the group." India believed in one world and one universe, not merely in particular aspects or views of it.

Can any progress in knowledge, philosophy, science and religion, be made or has been made with the help of this outlook? Has it achieved

* By Kewal Motwani (Thacker & Co., Ltd., Bombay) 1947 Rs. 7-14.

any purpose? If the answer is in the affirmative, then this outlook is the best for the peace and progress of human society. The author shows that India did make great progress in various branches of arts and sciences by adopting this outlook and it keeps the door open for further advance. It does not indulge in schemes of closed societies and final systems. It keeps the quest for fundamental values and eternal truths. There is no finality or rigidity in its conception. There is a spirit of tolerance, comprehension and respect, and not hatred, exclusion and illwill in it. Therefore it welcomes contact, give and take, discussion. Its spirit is of cooperation, coordination and comprehension, not of conflict, compulsion and domination.

Certain questions will have still to be answered.

(1) Should not a culture which possesses these characteristics of synthesis survive for all times?

(2) If Indian culture possesses these characteristics, should it not survive and progress?

(3) Has it survived and will it survive in the future?

The author's answers would be in the affirmative. His chapters on the plan and purpose of India's history, on the foundations of Indian culture in all its aspects, on India on a conflict of cultures and on planning and synthesis, give us these answers.

India contemplated and arranged society not on any acquisitive basis but on a functional basis.

The author says "all are not equally endowed with equal physical and mental capacities, but everyone should be given an opportunity for putting to use the faculties with which he has been endowed. Man should be treated as man, and not as an economic hand."

To him Indian culture possesses 'dominant spirituality', 'abundant vitality' and 'strong intellectuality'. Therefore it will be durable

and will lead the way for the world in values of unity and progress.

But it has to face today conflict with the new culture of machine and science coming from the modern West. He no doubt advocates the use of machine and science for ameliorating the misery of the people but not to subordinate man to its claims and controls. He would not sacrifice the whole man, the higher man to the material advantages of science and machines. The results of a purely technological or materialistic outlook lead to misery, disharmony, exploitation, urbanisation and its erotic and neurotic strain, its class and sex conflict, its perversion of functions and duties, its intolerance and hatred, its spiritual decadence, its political aggression and economic rivalry.

In the history of great peoples it is the aftermath of civil and foreign wars that lead to the revaluation of current values and approaches of life and to a search for what is higher and lower. Our author has attempted this task historically, taking Indian history and civilisation in contrast with western outlook based on the achievements and advantages of science and machine.

Are man and his contemporary achievements in machine and science to be alone considered as the measure of all things? Or is there something higher and more universal which comprehends man, nature and all his achievements and which guides and regulates them all? This cosmic outlook recognises that truth has many sides and aspects. Its inspiration is manifold. From the Indian point of view the human process is not merely a scientific process. That process is quantitative. It merely unifies, mobilises, levels and separates its common elements. To it the human process is a part of the cosmic or spiritual process. It is a quantitative process. It divides, specialises, arranges in order of merit, but integrates the whole in a balance of values and functions. It is not an equalitarian but a qualitarian process. It does not recognize a confusion of qualities and functions in the

body universal, social or political. The western outlook creates despotism of groups based on region and religion, race and riches. The Indian outlook being functional does not lead to despotism of groups but to a synthesis of their limited functions.

The author has done well in elucidating all these aspects of a universal culture in contrast to those of cultures of 'isms' and 'cracies' of the west.

Prof. Puntembekar.

NOTES AND COMMENTS

The Besant Centenary

From press and platform in India has come a chorus of tribute to Dr. Besant, the centenary of whose birth is being celebrated not only in India but in several other countries in the first week of October. India gratefully remembers Annie Besant's services, and the nation's tribute reached the very peak when the father of the nation, Mahatma Gandhi acknowledged, 'It is Dr. Besant who has awakened India from her deep slumber.' It is only in the fitness of things that Madras should take the lead in the celebrations of her centenary; for Madras was the city which she made her own by choice and in Madras she built the Taj of her aspirations and love, the Headquarters of the Theosophical Society.

Besant had intimations of her glorious career in India even while she was in England. And so her career as the protagonist of freedom and free thought, of social service and Fabian politics that won the admiration of men like Bernard Shaw and Bradlaugh was just the preparation she needed for her freedom struggle in India. Her great work for the Home Rule League, her editorship of *New India*, her incarceration by order of the Government of Madras, her triumphal election to the presidency of the Indian National Congress and her stirring address at the people's tribune in the memorable session at Calcutta are some of the high watermarks of her work for India that are fresh in the nation's memory.

But the most abiding part of her work for India was her part as the pioneer of Indian Renaissance and her efforts to give national bias to education and to rouse the intelligent

sia to a sense of the greatness of their cultural, linguistic, historical and religious heritage. She founded the Hindu College at Benares for imparting national education to India's youth. And the Hindu College has since grown into the Hindu University. At the Theosophical Society Headquarters, Adyar, she collected one of the finest libraries in India which under the impetus she gave to research and Sanskrit study grew up into a seat of learning. She herself drank deep at the fountain of ancient Indian wisdom and contributed many thought-provoking volumes to the Hindu religious literature.

A redoubtable fighter for freedom, a scholar with remarkable powers of exposition, Dr. Besant was a loveable personality, very generous and tolerant. But more than everything the one thing that draws us to her is her devotion to India and India's spirituality. In her India's conquest of the West was complete and in her the response of the West of Indian wisdom was spontaneous as well as brilliant. The Society which flourished under her maternal care and India to whom she gave the best years of her life will ever cherish her memory.

The Function of Art

The essential function of art was to soothe and lift the soul of man, said Dr. Radhakrishnan declaring open the Art Exhibition organised in connection with the All-India Industrial Exhibition at the V. P. Hall, Madras. Art cut a cross all frontiers, healed all wounds and represented what might be regarded as the universal in man, he added.

The speaker observed that if we have to heal up the wounds from which the country was suffering today we have to treat not only the body but also the mind and the most effective treatment of any kind was not the physical treatment, but, it was the mental treatment. In that mental and moral education, art had a supreme function to fulfil. Art's essential function was to soothe and lift the soul. True art cut across all frontiers and healed all wounds and represented what

might be regarded as the universal in man. True art, the speaker said, was not a clinical report of the crude and the livid nor was it a mere intellectual gymnastics. Art would fail as an art, if it did not stir the soul and made one feel his oneness with all humanity. Therefore they had to look upon man as a trinity of body, mind and spirit and true art should satisfy all the three phases. Art should transmit the eternal through the medium of the senses.

REVIEWS AND NOTICES

THE SUBHASH. I KNEW: BY
DILIP KUMAR ROY. NALANDA PUBLICATIONS, POST BOX No. 1353. BOMBAY
PRICE RS. 5-4-0 PAGES 224.

"The Subhash I knew and adored would blush like a school girl when people paid him even a casual compliment—and how unsophisticatedly with an embarrassed smile trembling on his virgin lips!" The Subash of maturer years could not possibly retain intact this shyness, why, he could not retain the flush of the mystic fervour with which he started life. He was a born mystic, says Dilip and at seventeen flew off into the Himalayas to be a yogi. But then what rioned off these finer strands in his being? Is it the rough and tumble of politics in which he spent his life? Dilip says Subash was not cut out for politics and had none of its diplomacy and bluff. When for instance, the Congress rusticated him for three years he could have, says Dilip, retrieved his position fairly easily if he had been a real diplomat. Can it be said that politics did not eclipse the mystic vision in Subhash? This is a question which goes to the depth of his being. And Dilip answers it with painful candour: 'I am sorry to say Subhash could not to the end retain his love of truth unimpaired. Yes, I would fail Subhash if I omitted to emphasize this supreme tragedy of his life, I mean the tragedy he referred to when he said, so revealingly that it was sometimes a real comfort to feel that one could go sometimes to a friend buttressed by the confidence that your confidant was not just another scoundrel masquerading as an honest patriot'. Dilip pursues the point still further and seems to be anxious to establish that for Subhash to have turned to politics was a real fall. He writes: 'I know how much he had suffered because I know that when he had come back from Europe in 1919

how flaming was his enthusiasm to sacrifice himself for Truth and country. He did then believe, with every fibre of his being, the two were but different aspects of the same Divine. For at that time he had a truly international outlook which had enabled him to transcend his country. That vision alas, got blurred—progressively. To expect otherwise would perhaps be folly. The task to which he had dedicated himself heart and soul was derived from a conscience born of too impatient an idealism. He felt he had to bring off things here and now. Which necessitated temporising. "You could not a both eat your pie and have it" he used to say with, sigh after his long illness which forced him in the end to go to Vienna. All this is a bit too severe on Subhash. Subhash also had a sense of the bankruptcy of human ends and felt that he should transcend humanity and lean on Divinity. To Dilip's advice in this direction Subhash answers: I know what you mean. I know because I too have had the seeking you refer to. Yes, I too once wanted to petition Divinity as a conscious boongiver of Grace over arching our orphaned Humanity—but of course I could not persist. The wailings of those I was leaving behind were too imperious. I could not be deaf to the miseries of our lovely India! Is it a crime for a mystic in India to put on the throne of his Divinity the suffering humanity and worship it? We know not! That is all the evidence to show that Subhash fell from his mystic vision. We are afraid Dilip is playing with a loaded dice, loaded in his favour, too heavily loaded by the world affirming—but—cave retiring mysticism of Sri Aurobindo.

Yet none but Dilip could have given us such intimate and authentic close up of the spiritual struggles and inner personality of Subhash. For these two, though they were designed for entirely different roles in life were thrown together by destiny from very early boyhood. Young Dilip had

something of hero worship for Subhash. Though with years this attitude got changed a bit, still adoration remained and whether at the Presidency College at Calcutta or at Cambridge, or London or with their friends the Dharmavirs in Lancashire, Subhash was the eternal chastening influence which Dilip so much needed in those years. I cannot remember a single student in England, admits Dilip, who took life as seriously as he and strove as assiduously to make himself into the standard bearer of Free India. (A deep pathos chokes our hearts. Subhash's dream has come true; but where is he to see his dear country free!) Yes he was a moral force among Indian students, a man conscious of his mission, and those who came in his way were reformed. His inexhaustible energy, faultless purity, love of adventure and love for his country were really catching and became the power behind the I. N. A that shook British Imperialism to its foundations.

An entertaining document of Subhash's struggles delightfully presented. Dilip Roy has made this posthumous saga of his glory sweet. The sweetest song; are those that tell of saddest thought. Great men like C. R. Das, Tilak, Mahatma Gandhi and

Jawaharlal lit across the pages of the book, for along with these did Subhash play his momentous role in the drama of India's Freedom struggle.

Subhash's letters to Dilip from Mandalay Jail and foreign countries appended at the end give us glimpses into the less known aspects of his mind. The pictures of Subhash, and his friends add to the value of the book. The get-up and printing keep up the high traditions of the Nalanda publications.

FREE INDIA: SWARAJ NUMBER. PRINTED AND PUBLISHED BY E. R. GOVINDAN AT FREE INDIA PRESS, GENERAL PATTERS ROAD, MOUNT ROAD, MADRAS. PRICE RE ONE ONLY

This daintily illustrated special number of Free India is a worthy homage to our country that has regained its freedom. In more than half a dozen articles from eminent writers India's path to freedom as also the new tasks lying ahead are traced. Full page pictures of our leaders decorate its pages and we find first place given to Veer Savarkar, the leader of the Hindu Mahasabha! The inimitable Pothan Joseph is there with his 'Pologramme' as also Aurobindo with his message.

The Prakritaprakasa of Vararuci. Edited by Dr. C. Kunhan Raja and Sri K. Ramachandra Sarma. Adyar Library Series 54. Adyar. Rs 4-4-0

readings from two other manuscripts secured later have been added by Dr. Raja in an appendix.

Vararuci's work has been previously published with Bhamaha's commentary, but this is the first time it is brought out with Rama Panivada's gloss. Rama Panivada's recension of the text shows some differences from that followed by Bhamaha. The latter reads chapter five into two chapters, five and six, and has two further chapters on Paisaci and Magadhi, ten and eleven, which Rama Panivada does not have. Sometimes a still further chapter on Sauraseni without Bhamaha's gloss is also added, and that too is absent from Rama Panivada's text. The readings of the Sutras are also different according to the present commentator.

The variety of subjects of Indian literature and culture comprehended by the Adyar Library Series attained a further extension in the direction of prakritic studies when in 1943 Pandit S. Subrahmanya sastri and Dr. C. Kunhan Raja brought out an edition of the Prakrit Kavya, Usaniruddha of the Malabar writer Rama Panivada. The present publication of the most well known treatise on Prakrit grammar has an intimate connection with that previous publication. The examination of Vararuci's Prakritaprakasa with the commentary of the same author Rama Panivada which was known in manuscript was undertaken at that time. The edition is now issued by Dr. C. Kunhan Raja and Sri K. Ramachandra Sarma. The main text is based on two other manuscripts, but variant

Besides an Introduction, the edition is furnished with all the usual critical apparatus, an index of the Sutras, a Prakrit-Sanskrit

glossary of words dealt with in the text and commentary, and an index of citations with most of the sources identified.

The Adyar Library is now doing its year of *Shashti-purti* and will shortly celebrate its Dia-

mond Jubilee. Through its more than sixty scholarly publications it has earned the gratitude of all scholars and lovers of culture. We wish the Library greater success in its noble mission of service to the cause of Indian culture in the coming years.

V. Raghavan

NEWS AND REPORTS

THE RAMAKRISHNA MATH, CHARITABLE DISPENSARY, MADRAS. REPORT FOR 1946.

The dispensary was started in 1925 when Dr. B. Raghavendra Rao placed his services at the disposal of the institution. Since then the devoted services of Dr. G. S. Katre, Dr. B. Seshagiri Rao, Dr. N. Seshadrinathan, Dr. P. Marthandam Pillai, Dr. C. S. Ramachandra Rao together with the substantial assistance of some monks of the Math have enabled the institution to grow into a highly serviceable centre of medical relief in the city. During the first year the total number of patients treated was only 920 whereas the year 1946 shows the number to be 74,935. This itself is an eloquent testimony to its growing usefulness.

The dispensary is having both Allopathic and Homoeopathic systems of treatment of which the latter has been proving its increased value and efficacy in recent years.

Like all other philanthropic activities of the Mission, the Dispensary also is run mainly by private donations from the generous public. During recent years this main source of income has become thin and unstable. At a time when medical relief institutions, can never be too many, it is a pity if the services of this institution is allowed to languish through lack of financial support. It is hoped that the generous public will come forward and help the Math in this very useful item of humanitarian service.

The immediate needs are;

A permanent fund to procure monthly income of Rs. 500.

Surgical appliances and other outfits for the E. N. T. Department.

SRI RAMAKRISHNA ASHRAMA, THE VILANGANS, TRICHUR—Report for 1946

The above institution started in 1924 as a humble centre for Harijan uplift has now developed

into an ideal rural reconstruction centre with various departments, all of which have potentialities of further fruitful expansion. The Gurukul, the hostel for boys, the Matrimandiram for girls, the High School with lower secondary and primary departments, the industrial school, Dispensary, Co-operative society, Relief for the destitute and invalids, Harijan uplift work, the library and reading room at Punkunnam are the main items of work.

The Vidyamandir, which is the High School had 684 students on its rolls at the end of the year. Out of 27 sent up for the public examination in S. S. L. C. 13 came out successful.

The Industrial school had a strength of 46 pupils in 1946. Twenty-three looms and twenty-five charkas were working at top efficiency. Weaving, spinning and Carding were the subjects taught. The pupils are being paid for their work variously from Rs. 5 to Rs. 25 per mensem. There was a total output of about Rs. 26000 worth of cloth in the year under report and the school distributed Rs. 6078-4-11 by way of wages.

The dispensary which was opened on 21st April 1946 has been of immense service to the adjacent villages. From April to December 2258 new cases and 2249 repeated cases were treated by the Dispensary.

Harijan uplift work in the neighbouring villages, religious classes in and outside and Ashrama and the celebrations of the birthdays of saints and prophets were the other usual activities of the centre.

The urgent needs of the institution are Rs. 6000 for the completion of the Matrimandir building, timber and roofing for the industrial school, a dormitory for boys and a staff quarters for workers. The management appeals to the generous public to come forward and help them in this much-needed service of the nation.

THE MAYAVATI CHARITABLE HOSPITAL REPORT FOR 1946

The Mayavati charitable Hospital attached to the Advaita Ashrama started by Swami Vivekananda in the interior of the Himalayas, has been rendering splendid medical service to the people of the locality. The Hospital came into being as a sheer necessity. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest heart will be moved to do something for them. The dispensary was opened in 1903. Since then it has been growing in size and usefulness. Now quite a large number of patients come from a distance of even 50 miles to receive treatment.

The hospital has 13 regular beds although a greater number is often accommodated due to pressure for admission. The hospital has got a well-equipped operation room and small clinical laboratory. The total number of patients treated during the year in the Indoor department was 348 and in the outdoor department 7847 of which 6802 were new cases.

THE RAMAKRISHNA MISSION VIDYALAYA, COIMBATORE, DT. Report For 1946—47

The Vidyalaya is a residential educational institution that aims at imparting to children the type of man-making complete education envisaged by Swami Vivekananda and Mahatma Gandhi. It is now a youth of seventeen and looks ahead with youthful optimism to fulfil its part in an independent India.

The Vidyalaya has 149 students on its rolls, of which 31 received completely free boarding, lodging and scholarship, 13 received free boarding and lodging and 33 received free scholarship. Of the ten that were sent up for the S.S.L.C. examination all were declared eligible.

The Gandhi Training School is the Basic Education centre where 68 teacher-pupils received training for a course of nine months. The T. A. T.

Kalanilayam is the model school for the Training School, 217 strong. In the Industrial section in addition to the workshop for drilling, hulling, ginning and smithy, repair works of electric motors, and carts were also undertaken. The Sitamani Memorial Dispensary with a qualified doctor, a compounder and a midwife rendered free medical aid to 533 patients. The other activities as the Rural service, the Night school, the Arts competition and the celebration of Birthdays of Saints and prophets were also continued in their usual vigour. The total receipts for the year were Rs. 35142.12.0 and the total expenditure Rs. 62,813, the deficit being made up by generous friends and donors.

The Vidyalaya while thanking its friends and sympathisers for their generous support appeals to them to contribute substantially towards the construction of a temple and prayer hall, an Industrial section, dormitory for boys and staff quarters.

SWAMI AYESHANANDA SAILS FOR NEW YORK

Swami Ayeshananda who was for more than ten years the warden of the Ramakrishna Mission Students' Home Myslapore, left Madras on 5th Oct. for Colombo from where he takes his boat to New York on the 9th. There was a large gathering of friends and devotees of the Math to see the Swami off at the Egmore Railway Station. Swami Ayeshananda is proceeding to New York to take his place as Associate minister at the Ramakrishna Vivekananda centre.

SWAMI CHIDGHANANANDA

We record with sorrow the passing away of Swami Chidghanananda alias Rajendra Babu at the age of 75 on the 30th August at the Benares Home of Service. He was an erudite Sanskrit scholar and an indefatigable worker in the field of Hindu religious literature. He has left behind many valuable books and has taught many Swamis and Brahmacharins. In him the Mission loses a scholar monk and loving brother.

May his soul find peace at the feet of the Master.

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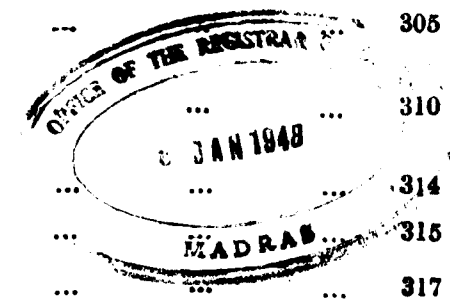
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IN THIS ISSUE

	PAGES
SRI RAMAKRISHNA'S PRACTICE OF ISLAM ... <i>By Swami Saredananda</i>	281
THE CHOICE BETWEEN TWO RELIGIONS—II ...	284
THE INTEGRATION OF THE PERSONALITY ... <i>By Indra Sen</i>	286
SAINT TYAGABAJA ... <i>By Dr. V. Raghavan.</i>	291
THE CHHANDOGYA UPANISHAD: TEXTUAL INTRODUCTION (IV) ... SUBJECT MATTER AND PLAN OF ARRANGEMENT <i>By Swami Tyagisananda</i>	299
REMINISCENCES OF SISTER NIVEDITA ... <i>By Dinesh Chandra Sen</i>	305
WILLIAM LAW ... <i>By Aldous Huxley</i>	310
MAHAYANIST MEDITATION ...	314
REVIEWS AND NOTICES ...	315
NEWS AND REPORTS ...	317



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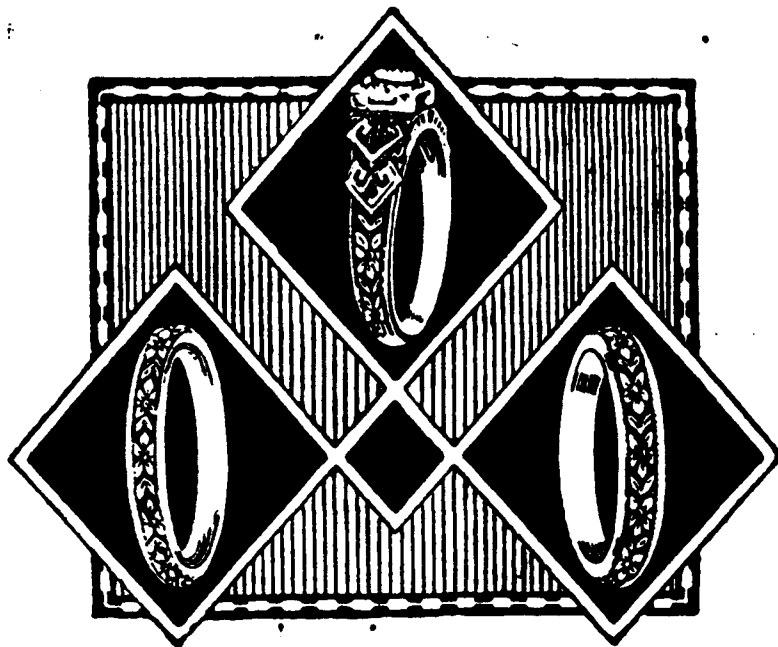
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SRI RAMAKRISHNA'S PRACTICE OF ISLAM

By SWAMI SARADANANDA

From the Advaitic state of consciousness the Master came to know about another fact. To be established in the state of Advaita is the goal of all spiritual practices. For before this time, he had practised the disciplines of the various religions of India, and come to the realisation that they all took one to the state of Advaita. When we asked him about the Advaitic realisation, he told us again and again: "My boy, that is the last word in spiritual life. It is a natural state that comes on the soul in the full maturity of divine love. Understand that it is the final goal of all religions, and that all religions are so many paths leading to the same goal."

As a result of his Advaitic realisation, the Master's mind gained a wonderful catholicity. He developed a great sympathy for all religions which consider the realisation of God as the final end of life. But he was not able to know at first that this perfect catholicity and sympathy for all the faiths was a realisation that he of all men had for the first time, and that no one in the past was ever able to gain it in such fullness as in his case. He came to understand it gradually through his contact with many spiritual aspirants during his stay at Dakshineswar and his pilgrimage to holy places. But even from now he used to feel

very much pained when he saw one-sidedness in religious matters in any one, and he would try to rectify this mentality whenever he came across it.

The Practice of Islam

How wonderfully liberal the Master's mind at this time had become, having been established in the monistic knowledge, is indicated clearly by an event of his life at this time. We know already that after his full realisation of Advaita the Master suffered from physical illness for several months. The event, we refer to, took place after he was cured of his illness.

A certain person, Govinda Rai by name, had been practising religion from some time before this event. Hriday says that he was a Kshatriya by caste. Most probably he was well-versed in Persian and Arabic. Having studied various religious schools and having associated himself with various sects, he finally felt attracted by the liberal views of Islam and was duly initiated into it. We are not sure, however, how far he followed the social customs of Islam though he accepted its religious views. But we have heard that since his initiation into that religion, he had been devotedly studying the Koran and enthusiastically practising according to the Koranic methods. Govinda

was a lover of God. Probably the method of God-realisation according to the teaching of the Sufi sect of Islam had a strong hold on his mind. For he used to be engaged day and night in the realisation of his ideal like the *dervishes* of the Sufi sect.

The Arrival of the Sufi, Govinda Rai

Anyhow he happened to arrive at that time at the Dakshineswar temple, and finding the Panchavati very convenient for his *sadhana*, he established his seat in its cool shade and began to spend his days. Like the Hindu monks, the Mussalman Fakirs also were at that time welcome at the temple of Rani Rasmani and received equal hospitality at the temple. Therefore so long as Govinda stayed at the temple he had not to go out to beg his food, but spent his days blissfully devoting himself to the thought of his Lord. Having seen Govinda, the Master was attracted to him; and when he conversed with him he was charmed by his sincere faith and love of God. His mind was therefore drawn towards the religion of Islam and he thought within himself: 'This also is a path to God-realisation. The infinitely playful Mother has been leading many persons along this path to the blessedness of realising Her lotus feet. I must see how Mother fulfils men along this path. I must receive initiation from Govinda and devote myself to the practice of this *sadhana*.'

The Master Receives Initiation from Govinda

Action quickly followed thought. He expressed his mind to Govinda, was initiated by him and gave himself up to the practice of Islam. 'At this time,' the Master said to us, 'I used to repeat the name "Alla", wear my cloth in the fashion of the Muhammadans, and recite the Namaz regularly. All Hindu ideas being wholly banished from the mind, not only did I not salute the Hindu gods and

goddesses, but I had no inclination even for visiting them. After passing three days in that way, I fully realised the goal of that form of devotion.' During his practice of Islam the Master first of all saw a radiant Person with a long beard and of grave appearance; and then his mind, passing through the realisation of the Brahman with attributes was finally absorbed in the Brahman, without attributes.

The Master's Conduct During the Practice of Islam

Hriday used to say that during this practice Sri Ramakrishna was ready to eat all sorts of food that Muhammadans take, including beef, and it was at the earnest entreaty of Mathuranath that he desisted from this extreme course. Knowing full well that Sri Ramakrishna, with his child-like tenacity of purpose, would not be satisfied unless he could carry out some part at least of his desire, Mathur had various dishes prepared in the Muhammadan style by a Brahmin under the direction of a Mussalman, and gave them to the Master to take. During the practice of Islam he never stepped into the precincts of the temple, and lived in Mathuranath's quarters which were outside the temple compound.

The Significance of the Master's Islamic Practice

The above episode of the Master's life indicates how sympathetic his mind had become towards other religions after his realisation of Advaita, and how only through a belief in the Advaita, the Hindus and Mussalmans of India can be sympathetically and fraternally disposed towards each other. The Master used to say: "There are mountain-like barriers between the Hindus and the Mussalmans. In spite of their living together for ages, their thoughts, religious faiths, and activities have remained totally

incomprehensible to each other." Does not the practice of Islam by the Master, the prophet of the age, indicate that these mountain-like barriers will vanish one day, and that these two communities will embrace each other in love?

The Strong Hold of Advaitic Consciousness on the Master.

As a result of his being established in the state of *nirvikalpa samadhi*, the sight of men and things abiding even on the phenomenal plane would often suddenly invoke in the Master's mind the memory of the monistic consciousness, and plunge him into the transcendental state. We have seen him reaching that state without any conscious resolve at the slightest inspiration. It is therefore redundant to mention that henceforward he was able to plunge into the Absolute state whenever he so wished. How profoundly dear was this Advaitic outlook to his heart is evident from the little things we have mentioned before. They also show how his outlook was at once wide and deep. Our remarks will be explained if we mention here a few incidents of the Master's life, which indicate his Advaitic consciousness.

The extensive gardens of the Dakshineswar temple are thickly grown over by grass during the rains, and this causes great difficulty to the gardeners in rearing up vegetables. Grass-cutters therefore are then allowed to cut grass and take it away. An old man once received permission to take grass without fee and he cut the grass gladly and abundantly, and made it into a big bundle to carry to the market. The Master saw that the man had cut so much grass through greed that it was beyond his power to carry the load. The man was poor; he could not see that he was too weak; he tried again and again to poise the bundle on his head but failed. As he looked on, the Master fell into an ecstasy. He thought that though the man had within him the Self who is knowledge absolute, yet outside there was

so much foolishness. The Master exclaimed, 'Oh Rama, mysterious is your play!' and so saying, he entered Samadhi.

The Master one day saw at Dakshineswar a butterfly flying with a long straw stuck in its tail. He thought that some mischievous boy had done this and he felt pained. But the next moment he went into an ecstatic state and began to laugh loudly saying: 'Oh, Rama, it is you who have thus inflicted pain on yourself!'

A certain portion of the garden of the Kali temple once looked beautiful, being grown over with fresh grass. The Master, as he looked at the place one day, was so absorbed in it that he began to feel the place absolutely as a part of his own body. Just then a man came and began to walk across the plot of grass. This caused such an excruciating pain in his chest that he became restless. Referring to the incident, the Master said to us: "The pain I felt at that time was just as if some one was walking over my chest. Such kind of ecstasy is very painful. This lasted with me for six hours. But even this short experience became unbearable to me."

One day the Master was looking at the Ganges standing at the large central *ghat*; he was in an ecstatic mood. Two boats were then moored by the *ghat* and the boatmen were quarrelling with each other on some affair. The quarrel became louder and the stronger man dealt a severe slap on the back of the weaker one. At that the Master burst into a loud cry. This plaintive cry reached the ears of Hriday at the shrine of Kali. So he came quickly to the Master and found that his back had turned red and swollen. He became very angry and said again and again, 'Show me, uncle, who has beaten you. I shall tear off his head'. When the Master gradually calmed down and narrated the incident, Hriday was dumbfounded. This incident Sjt. Girish Chandra Ghose heard from the lips of the Master and told us.

THE CHOICE BETWEEN TWO RELIGIONS—II

The religion of the temple and the Church or more correctly institutional religion is interested in holding out to men the promise of personal salvation, salvation 'which could be attained very largely by belief and formalities, without any serious disturbance of the believer's ordinary habits and occupations'. A Church or a temple that prescribes any mild cut in the quantum of the devotee's daily luxuries is sure to become unpopular. 'Be where you are, and as you are' this sublime teaching has been so piteously prostituted by the temple-religion. We want security, security from disease, from death, from poverty and all worldly ills, and that religion which doles out the maximum of this security becomes the most popular. Of course, institutional religion gives us something unpleasant too. It frightens us with hell-fire. But this hell is necessary as a counterpart of the heaven it promises.

The religion of the mystics is so unlike institutional religion. It does not promise a heaven, nor does it frighten you with hell. The religion of the mystics knows that these are bad psychological devices to help the devotee in self-discovery, in the unitive knowledge of God. It demands a lot of wise rationing in food, drink, sleep and recreation; in short, the mystics expect disciplining and control from us. And the reward, if reward it can be called—is *not* personal salvation, but a happy self-dissolving for world-salvation. Herein is the fundamental difference between religion, institutional and spiritual: the first promises personal salvation, the second expects us to work for world good. We have got a glorious instance of true spiritual religion in Prahlada who said to the Lord, 'O Lord, most sages intent on their own salvation contemplate Thee in perfect silence; and they do not think of the purpose

to be secured to others. Abandoning these helpless creatures I do not seek release for my single self. (*Bhagavata*: 7-9 44). Buddha, Christ, Krishna and Rama-krishna, all put themselves last in the queue for salvation and were unanimous that we must take all others along with us to the kingly banquet of immortality. 'Go forth, ye monks into the world, for the good of the many, for the happiness of the many', exhorted the Enlightened One. They certainly reach me,' assures Sri Krishna, 'who having restrained all the senses, and always equanimous, work for a better ordering of society.' The scripture of the Christian is not content to say, 'that those who shall teach wisdom to men, as Jesus Christ did, shall have life everlasting' (*Eccles XXIV, 3*). It says moreover, 'that those who show the way of justice to many, shall shine like stars for all eternity.' Here is a holy enthusiasm that must be harnessed to a better ordering of society, for forging a society of greater freedom and more opportunities.

The religion that is anxious for a better ordering of society, for more freedom and opportunities is just the thing that fits modern temper admirably well. The modern temper is predominantly socialist, anarchist, iconoclastic. It wants to create a new world, a new society of equal opportunities, with the sources of happiness and freedom equally distributed. To this end the modern temper has started breaking all old 'idols.' But unfortunately new idols have come in their place. True socialism and anarchism must begin from within, with the breaking of self-made idols. They have made a fetish of these new political philosophies. 'Fanaticism is idolatry', writes Huxley, and it has the moral evil of idolatry in it; that is, a fanatic worships something which is the creation of his own desires, and thus even his self-devotion in support of it

THE CHOICE BETWEEN TWO RELIGIONS—II

285

is only an apparent self-devotion; for in fact it is making the parts of his nature or his mind, which he least values, offer sacrifice to that which he most values. The moral fault is the idolatry, the setting up, of some idea which is most kindred to our own minds and the putting it in the place of Christ, who alone cannot be made an idol and inspire idolatry, because he combines all ideas of perfection, and exhibits them in their just harmony and combination.' Add to this moral idolatry, the technological and political forms of idolatry and the picture is complete.

How have we slipped into these idolatries? We wanted security from material want and asked science to build the house of security and luxury for us and technological idolatry and the security of the atom bomb were the result. We wanted security from other nations and fell into the mouth of the Nazi and the Fascist idolatries. We removed God from his place and put our fanaticism and narrow-mindedness in his place and the worst form of moral idolatry was the result.

Security cannot be had so long as we are of this insecure world. He who rides a tiger can never dismount. Security worth the name is of the spirit within, that is the abode of all security, happiness and freedom. The chief business of spiritual religion is to uncover the springs of strength, happiness and freedom not only in one but in all alike. The religion of the mystics which is the true spiritual religion seeks to usher in a world in which the creative spirit is alive, in which life is an adventure full of joy and hope, based rather upon the impulse to construct than upon the desire to retain what we possess or to seize what is possessed by others. It seeks to bring in a world where affection has free play, in which love is purged of the instinct for domination, in which cruelty and envy have been dispelled by happiness and the unfettered development of all the instincts that build up life and fill it with mental and spiritual delights. Such a world is possible, it waits for our choice. He who chooses it, gets it. Let us choose that religion which will usher in the world described above, a world that is our deepest necessity.

SAYINGS OF KABIR

Those who know the suffering of others are saints; those who do not know it, are butchers only.

Forsake me not, O Lord, though the whole world be arrayed against me. To Thee there are many like me; to me Thou art the only protector.

What availeth if thou hast passed thy life in muttering over beads, if thy mind is not subdued; give up the crookedness of thy mind and the labyrinths of thy heart.

'THE INTEGRATION OF THE PERSONALITY'

By INDRA SEN

Prof. C. G. Jung gives an interesting study of the process of individuation in his book, entitled *The Integration of Personality*. Consciousness and unconsciousness are,¹ according to him, the two aspects of life. But they 'do not make a whole when either is suppressed or damaged by the other'. There is a conflict which means also collaboration, actual and possible, between 'the reason and the self protective ways' of the conscious and 'the chaotic life of the unconscious'. But the *yogis* who are to him past masters in the art of attaining wholeness of life, aim at *samadhi*, an ecstatic condition that seems to be equivalent to an unconscious state. 'In their case', states he, 'the unconscious has devoured the ego-consciousness'. 'The universal consciousness', alleged to be attained in *samadhi*, asserts he, 'is a contradiction in terms, since exclusiveness, selection and discrimination are the root and essence of all that can claim the name of consciousness'.² 'An accurate application of the methods of the Pali-canon, or of *Yoga-sutras*,' he is prepared to grant, 'produces a remarkable extension of consciousness. But the content of consciousness loses in clearness and detail with increasing extension. In the end, consciousness becomes vast but dim, with an infinite multitude of objects merging into an indistinct totality—a state in which the subjective and objective are almost completely identical.' But this is not the solution to be 'recommended north of the Tropic of Cancer' where people believe firmly enough in the ego-consciousness.

The above opinions are bound to interest a student of psychology and *yoga*. The objective of the realisation of 'a unique,

indivisible unit or 'whole man', that ideal of personality as Jung puts it, can be, on the whole, accepted on behalf of *yoga*. Both are also agreed that the human nature as such involves a conflict which has to be made good. Now Jung believes that the *yogi* does attain to a wholeness of life, though that he achieves, says he, by reducing the conscious to the unconscious. But it passes comprehension how 'wholeness', which implies a single principle of organisation in all the elements of life, can be accounted for by the unconscious, which is recognised to be 'chaotic' in character. This single principle cannot be a moral rule, however universal, since by its very conception a moral law involves opposition to sensibility and impulse, which it seeks to govern. Thus the wholeness implying as it does a transcendence of all conflict cannot be explained with reference to any term of the unconscious or the conscious. The relative unification of wholeness, ordinarily realised in life can surely be accounted for by the evolution of the moral sense, but the wholeness here visualised is the complete harmonisation of life and therefore that single principle must be a supra-moral principle; a sub-moral could give only the wholeness of an animal.

The concept of a supra-moral principle is bound to cause difficulty since we are ordinarily so much accustomed to treating moral life as almost the highest reach of man. Without going into a fuller discussion I will content myself at present with just the affirmation that a life of conflict between good and evil with an increasing ability to choose the good does seem, of necessity, to imply a life of spontaneous righteous activity. That is the concept, to my mind, of spiritual life, which involves a definite transcendence of the moral or the human level of consciousness. The conflict

THE INTEGRATION OF THE PERSONALITY

287

of moral life cannot be final as no contradiction can be. If contradiction on the intellectual side presupposes a position of synthesis and reconciliation, the conflict of moral life can also be understood only against the possibility of spiritual fulfilment and consummation of life.

Now such supreme principle, which can afford to take up and harmonise the whole of the mental life of man, is obviously man's highest potentiality and possibility. The unconscious, collective or individual, has been pretty thoroughly investigated by the psycho-analysts. And they all agree in regarding it as almost a mass of impulses seeking their individual gratification. This new highest possibility of men, though an unconscious content, is obviously not a content of the unconsciousness as it has been revealed to us by the psycho-analyst. It is also not a content of our ego-consciousness. Does it then not necessitate the positing of another sphere or aspect of our consciousness, which implying as it does a mode of consciousness higher than the moral, as-yet-unrealised, may be called superconscious? Our subconscious is the dynamic retention of our racial and individual history. Our consciousness is adopted to the practical requirements of our life in relation to the environment. That is the essential biological and evolutionary function of it. But as in the animal at its higher levels indications of the beginnings of the rational level of consciousness can be noticed, so in man there are, as there must be, indications of the future evolutionary development. Such indications are factors in human nature qualitatively different from the subconscious, which is a record of the past, and the conscious, which concerns itself with the present.

But to Jung what we are not conscious of belongs to the unconscious and no super-conscious can really exist. He says 'I am unable to separate an unconscious below

from unconscious above, since I find intelligence and purposiveness below as well as above.'³ Our superconscious is surely unconscious with us except for certain extraordinary experiences, which betray its intrusion into the normal waking consciousness. But the unconscious can only have intelligence and purposiveness of an order, which deserves at the human level the description of being chaotic, while the intelligence and purposiveness of the super-conscious is of an order higher to man's present status.

The *samadhi* of the *yogi*, which Jung may describe as the unconscious, implying as it does according to his admission the supreme 'wholeness' of life, cannot really be unconscious in the sense of the chaotic unconscious of our life. It is surely not conscious in the sense of the exclusiveness, selection and discrimination' of the ego-consciousness. But what necessity is there to suppose as Jung does that exclusiveness etc., are the root and essence of all consciousness? Surely our normal human consciousness is such. But we know well enough that the entire extent of consciousness is so wide and varied that it may be a mistake to insist too categorically on the conditions of one mode of it being binding on all its forms. In particular, when we know that the *yogi* himself far from seeking to lapse into unconsciousness tries to rise to a state of concentration and delight. A perfect *yogi* according to Jung because of the unconscious *samadhi* that he develops, should tend more and more to resemble in his general condition of life to the level of the animal and the plant. But on the other hand, as we know it full well, the *yogi* so far as *samadhi* is concerned reports 'at least an experience of delight and illumination and in his ordinary life too reveals better self composure and concentration.'

¹ C. G. Jung, *The Integration of Personality* p. 26.

² *Ibid.* p. 26.

³ *Ibid.* p. 26.

⁴ *Ibid.* p. 16.

It should further be noticed that there are in fact, many systems of *yoga*, with distinct aims and ideals. Some *yogas*, no doubt, as Jung says wind up with *samadhi*. But integral *Yoga* of Sri Aurobindo cares for *samadhi* just as an instrument for raising the level of the general consciousness and not for its own sake. And the main principle of the practice of it is to become increasingly more and more conscious of the subtle inner workings of life. Evidently a process of *yoga* proceeding by becoming ever more fully conscious of one's total being cannot end in dark unconsciousness. Still the consciousness which the *yogi* ultimately attains to is different from the ego-consciousness. That is exactly the superconsciousness of *yoga*. The testimony of the personal experience is there to show the empirical validity of such consciousness and it will surely not become a scientist to restrict his data and facts deliberately.

Notwithstanding the failure to understand the true character of *samadhi* and the nature of *yogic* process and the denunciation of the discipline of *yoga* for the people north of the Tropic of Cancer where they believe in the 'ego-consciousness' and 'realities', in the last chapter of his book, where he delineates 'the development of personality' he makes affirmations which make unexpectedly interesting reading as scientific pointers to some truths of the *yogic* theory and practice.

He opens the chapter by saying that every one's ultimate aim and strongest desire lies in developing the fullness of human existence that is called personality'. 'Education to personality' has become the slogan of modern pedagogy. But he complains, 'in general, our approach to education suffers from a one-sided emphasis upon the child who is to be brought up and from an equally one-sided lack of emphasis upon the deficient up-bringing of the adult educator.' It is

¹ *Ibid* p. 281.

necessary 'whoever wishes to educate must himself be educated. In order to rear children to personality, it is the first thing that the ordinary parents, instead of being 'partly or wholly children' that they are, should themselves be personalities.

Further on he gives a fine piece of psychological analysis. The ideal of personality is laudable, but for children it must not be overdone, because properly speaking it is an ideal of adulthood. He says 'I suspect our contemporary pedagogical and psychological enthusiasm for the child of a dishonourable intent; people speak of the child, but should mean the child in the grown up.' For there is in the adult an eternal child needing care and fostering, which is the part now wanting to complete itself. The modern man, he means, 'darkly divining his own defect, seizes upon the education of children and fervently devotes himself to child psychology.' 'This purpose, says he, is praiseworthy, to be sure, but it comes to ship-wreck against the psychological fact that we cannot correct in a child a fault we ourselves still commit. Children, of course, are not so stupid as we believe. They notice only too well what is genuine and what is not'. 'If there is any thing,' he further says, 'that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves. Our enthusiasm for pedagogy may, in fact, be a cloak to hide from our view the uncomfortable feeling that we are ourselves still children and need up-bringing. 'Definiteness,' 'fullness' and 'maturity' are the three characteristics, which if forced upon the child too soon will make of him a 'pseudo-adult,' and that would be a sheer 'educational monstrosity.' And where the parents fanatically want to do their 'best' and 'live only for the children' the tragedy becomes

² *Ibid* p. 284.

serious indeed. The result is that unfulfilled ambitions of the parents are loaded on to the child.

Then what is the solution? Jung is here concerned primarily with a theoretical characterisation of the subject. So he is really stating the ideal. 'No one can educate to personality,' he unhesitatingly declares, 'who does not himself have it' and it is 'only the adult who can attain personality' and 'the achievement of it means nothing less than the best possible development of all that lies in a particular, single being.' And for this 'a whole human life span in all its biological, social and spiritual aspects is needed.'

We have reached the true cause of the matter and have stated above what personality really means and involves. 'Personality is an act of the greatest courage in the face of life,' to read another sentence of the author, 'and which means unconditional affirmation of all that constitutes the individual, the most successful adaptation to the universal conditions of human existence, with the greatest possible freedom of personal decision.' This is, indeed an inspiring sentence. But to educate someone to this is 'surely the heaviest task that the spiritual world of to-day has set itself' and 'a personality as a complete realisation of the fullness of our being is an unattainable ideal.' However, for *yoga* unattainable it is not, though difficult undoubtedly it is.

As we have stated above, personality does not admit of foreign impositions, it being, in fact, the realisation of the fullness of one's own being. Therefore personality must first unfold before it can be subjected to education'. We do not know how and in what direction a budding personality will shape itself and our hasty good will to mend the child early enough will easily reduce the natural growth

³ *Ibid* p. 286.

of personality to an 'individualism' i.e., a partial tilted sort of growth of personality.

But a reader may ask: Is one then to give no direction to the unfolding life of a child? I do not think that is the intention of Jung. We have been trying to understand certain principles of the growth of personality. And we will do well to recapitulate them here. First, the parents or teachers have to make sure that they do not themselves suffer from the defect that they are wanting to remove from a child. In doing so, it is necessary to suspect in oneself all kinds of subtle self-deception which must be attempted to be got over. In one word, one has to become for oneself a truly growing personality. That is the first condition favourable to the growth of personality in the child. Secondly, personality, in each is something unique, which must first be read and detected in him, before he can be helped to grow along that line.

Next we ask the important question, what is the motivating force determining the development of personality? 'Only coercion', says he, 'working through causal connections moves nature, and human nature also. Human nature is immensely conservative, not to say inert. Only the sharpest need is able to rouse it. The development of personality obeys no wish, no command, and no insight, but only need; it wants the motivating coercion of inner or outer necessities'.

This long quotation should serve to state clearly Jung's idea of the motivating force governing the development of personality. Evidently human nature is conceived as being almost on a par with external nature. The same causal type of agency operate in both and the human nature possesses a conservativeness comparable to the inertness of material nature. All this is, on the whole true of the unconscious. But what happens

to the intelligence and purposiveness, which he otherwise grants to human nature.

His conception of need in latter sentences appears to be rather mixed up. It should be interpreted in the sense of mechanical causation, as required by the earlier part. But then one would like to ask what is meant by 'inner necessities'.

This really raises the question of mental causation. Are mental workings mechanistically or teleologically determined? For many psychologists all mental operations are determined by a purpose, which, however may be unconscious or conscious. Even habits and other elements of the unconscious as revealed in normal or abnormal behaviour which display repetition and mechanical necessity do possess a purpose of organic life. At the self-conscious level, the acceptance of moral, æsthetic or religious ideal can become an over-ruling necessity and, may be, that is what Jung implies by 'inner necessities'. But accepting that they may under some circumstances become as effective as drives of hunger or sex, the two must be distinguished as constituting distinct types of motivations. And therefore it does not seem to be at all fair to talk of 'inner and outer necessities' and put them on par with external causal agency, unless the whole intention in the above quotation is to say that nothing short of something as imperative and inexorable as any physical law will stimulate real growth in personality.

I wish in this connection, to record what in *yogic* language is called 'awakening of the soul,' of which I have had occasions to see a few cases myself. Two of them are particularly striking, as both of them possessed the average out-look with its general ambitions of personal gratifications. And further both of them came to a great spiri-

tual personality, more or less by a necessity of circumstances. Both of them reacted unreceptively for sometime, one very much longer than the other. But I clearly remember the week during which a radical change in the outlook took place. A new positive seeking and longing appeared right in place of the older self-complacence or listlessness of daily routine of gratifications. The new longing, the wonder of the matter is, steadily grew in force and superseded old valuations so effectively that sacrifices, which to the individual himself and others known and related to him were inconceivable, being the very self of the person, were made with such ease and joy, as though they involved merest possessions and no more. Surely a change had taken place in the organisation of the individual self-hood. A change which involved the discovery, as it were, of a principle of self-hood superior and more organic to life. Otherwise how could former identifications with wealth, property and relations have been superseded? And these changes, I have noticed for a year, have stayed on.

This is a brief account of two cases of sudden and more or less radical transformation of the most average past history. In fact the number of such cases is quite large and even personally I know of many more but I have mentioned just the two most striking ones, which dealt to my psychological sense a shock and forced me to widen out my psychological categories, by which, I thought, I could sum up human nature.

It may further be added that the *guru* in these cases as in others hardly ever spoke a word. The influence is described as entirely silent.

(To be concluded)

SAINT TYAGARAJA†

By Dr. V. RAGHAVAN

I—LIFE

Friends! We are met here during a holy season, that is sacred to Goddess Para Sakti, Maha Maya, the Supreme Mystic Power of the Lord, who has thrown up this endless pageant of Nature, the Goddess of all Creative Energy, Maha Sakti, the Goddess of all Beauty and Richness, Maha Lakshmi, the Goddess of all Knowledge and Learning, Maha Sarasvati. She is the Goddess of all Arts, the Mother of Music—Sangita Matrika—'who is eternally playing the bejewelled lyre' माणिक्यवीणासुपललयन्ती—to whom Muttusvami Dikshitar prayed—

सन्ततं पाहि मां सङ्गीतस्यामले- सर्वाधारे जननि ।

चिन्तितार्थप्रदे चिद्रूपिणि शिवे श्रीगुरुगुह्येक्षिते शिवमो-
हाकारे ॥

It is but proper that this year we should celebrate the nine days of Her festival with recalling to our memory the greatness of our foremost music composer, Sri Tyagaraja. The appropriateness gains in significance because this happens to be the year of the centenary of the samadhi of Sri Tyagaraja. And a series of discourses to you on this subject fits in the scheme of your Navaratri lectures on religious and spiritual topics, as we have in Sri Tyagaraja not only the foremost musical genius of our country, but one who came in the regular line of our poet-saints, who uplifted the people with their out-pourings of wisdom, devotion and spiritual realisation.

Friends, it is now a full hundred years since Saint Tyagaraja shuffled off the mortal coil and became one with the Effulgent Godhead which he sought through his steadfast and consuming devotion to his favourite divine form of Sri Ramachandra. Moved

by the deep anguish of this devotee, Sri Ramachandra had appeared before him and assured him of Moksha within a few days. The Saint himself tells us of this in two of his last pieces: Giripai in Sahana and Paritapamu in Manohari.

"Giripai Nelakona Ramuni

Guri tappaka ganti—

o o o
Pulakankitudai Anandasuvula
Nimpusu Mataladavalenani

Kalavarinchakani Padiputalapai

Kachedanavu Tyagarajavinutuni"

"Unerringly I have seen Sri Rama, who is installed on the hill He promised to give me salvation in five days. My body was thrilled, tears of joy rolled down my cheeks and I merely mumbled, unable to give expression to my thought" *

'Paritapamugani yadina

Palukulu marachitavo na

Sarileni Seetato Sarayu mudambuna

Varabagu bangaru vadanu

Merayuchu Padiputalapai

Karuninchedanavanuchu Krekanula

Tyagarajuni".

"Have you forgotten the words of assurance, which you, seeing my anguish, lovingly expressed, when you were on the golden boat on the Sarayu, in the company of the incomparable Sita, the assurance that you would take me to you in another five days".

In accordance with this promise, the Lord took this Bhakta, on Pushya Bahula Panchami, in Prabhava (6th January 1847) when the Saint was almost 88 years old. Sometime before he attained this Brahmi-

† A course of nine lectures delivered at the Sri Ramakrishna Students Home, Mylapore, Madras, during the Navaratri (Dasara) Festival, 15th to 23rd Oct. '47. In an amplified form these will form part of the publication, "The Spiritual Heritage of Tyagaraja" projected by Rao Bahadur C. Ramanujachariar.

* The translations used in the course of these discourses are based on those made by Sri Krishna Rao, Retd. Govt. Translator, for the publication 'The Spiritual Heritage of Tyagaraja'.

Bhava, one-ness with Godhead, the Saint had taken to the orange robes and become a Sannyasin. Crude mythologists of the Saint's life will tell you that God Ramachandra told him that salvation was for him, only in another birth and the resourceful Tyagaraja short-circuited the scheme by taking to Apat-sannyasa, which was technically equal to a second cycle of life! What could be more against the promise of salvation given by the Lord in the two songs that I just read out to you? Tyagaraja became a Sannyasin, because he very much yearned to embrace that high spiritual order and in this, he was prompted by the noble example of the many Sannyasins whose samadhis keep his own company on the bank of the Cauvery at Tiruvaiyar. Many Sannyasins of that time had sought Brahman-realisation, not only through their Vedantic jnana, but through the worship of Nada-brahman too. The renowned Advaitic Avadhuta author Sri Sadasiva Brahmendra was also a musician who sang of his bliss of Brahmananda in 'चिन्ता नास्ति किल', "खेलति ब्रह्मण्डे भगवान् खेलति पिण्डाण्डे" and so on. Narayana Tirtha who composed the musical play on the sports of Krishna—the *Krishna-lila-tarangini*—was a Sannyasin and that his personality influenced Tyagaraja is clear not only from Tyagaraja's efforts in the dramatic line but from echoes of his songs in Tyagaraja's expressions too.* And one of Tyagaraja's own Gurus saluted by him in his opera *Naukacharitra* is a Sannyasin named Ramakrishnananda.

Though Sri Tyagarajaswami lived only a hundred years ago, we have unfortunately no authentic account of the full details of his life. Hagiologists have tried to make up by

* See the present writer's article on Sri Tyagaraja and Sri Narayana Tirtha in the Tyagaraja Centenary Volume published by the Andhra Gana Kala Parishat, Gautami Vidya Pithe, Rajahmundry.

legends and miracles, some of which are still growing! We shall try to glean such details of his life as we can from references in his own songs and add to these some particulars that have been handed down by tradition in the families of his pupils.

You may all recollect that at the end of every piece of his, the composer has signed his name as Tyagaraja. Tyagaraja is the name of the presiding Deity at the famous shrine at Tiruvarur, a place whose musical associations go back to the time of Saint Sundaramurti Nayanar and where the music trinity of South India, Syama Sastri, Muttuswami Dikshitar and Tyagaraja were all born. Tiruvarur, at that time, was one of the cultural head-quarters of the Cauvery delta and God Tyagaraja was worshipped by the Tanjore kings as their patron Deity, as can be seen by the numerous musical compositions, padas and natakas, in Tamil, Telugu, Marathi and Sanskrit, on God Tyagaraja, composed by the poets, musicians and kings of the Tanjore court and lying among the manuscripts in the Sarasvati Mahal Library, Tanjore. One of the poet-composers attached to the Tanjore court was an Andhra Brahmin settled at Tiruvarur, Sri Giriraja Kavi. To his daughter was our composer Sri Tyagaraja born at Tiruvarur. Giriraja was Tyagaraja's maternal grandfather and not paternal grandfather, as is usually said. Tyagaraja's father was Ramabrahmam, of a Telugu Vaidika Muriginadu family of Tiruvaiyar; that his house-name, Inti-peru, is Kakarla, is known from his *Naukacharitra*. It is said that Ramabrahmam was living at Tiruvaiyar in a house gifted by the Tanjore king, from which we can infer that the father, too, was one of no small attainments. To his maternal grandfather Giriraja, Tyagaraja makes an indirect allusion in his Ganesa Song in Bangala, 'Giriraja. Suta.Tanaya'. To his own father, Tyaga-

raja makes more than one direct reference in his compositions; towards the end of one of his early pieces, 'Dorakuna ituvanti seva' in Bilahari, he says 'Ramabrahma-tanayudau Tyagaraju'—Tyagaraja, son of Ramabrahmam'; in his dramatic composition *Prahlada Bhakti Vijaya*, he pays obeisance to his father, both at the beginning and at the end; and in the initial reference, Tyagaraja describes Ramabrahmam as God Rama himself, which shows that his father too was a person of high spiritual attainment. The Sri Mukham that Upanishad Brahma Yogin of Kanohipuram sent to Sri Tyagaraja mentions Ramabrahmam as the classmate of that renowned Sannyasin-scholar. While one tradition calls Tyagaraja's mother Santamma, another gives her name as Sitamma. When later, Tyagaraja sang of Rama and Sita as his parents,—'Sitamma Mayamma Sri Ramudu ma tandri'—the poet probably meant it in a double sense.

Tyagaraja was born in Sarvajit, Chaitra, 27th, Monday, Sukla Saptami, Pushya, corresponding to 4th May, 1767, according to one tradition; but in 1759, according to others.

If Tiruvarur, his birthplace, was an ancient kshetra, renowned alike for its traditions, saints, devotees and musicians, Tiruvaiyar or Panchanada, where he lived, was a place of no less sanctity and traditions of learning and spirituality. If the land of the Five Rivers in the North proved a fertile soil for the creative output of the Vedic Rishis, this land of the Five Rivers in the South was not less productive of poets, philosophers, saints and musicians. Tyagaraja knew the great value of the kshetra where he lived and strove for his salvation; in his song in Atana, 'Epapamu jesitira', by playing a clever pun on the word Nada, he says that this place of rivers, Nadapura (or Nadapura नदपुर) is verily

the Lord's own place, as the Lord is the embodiment of Nada (नद). In the Mukhari song 'Muripamu kalige gada', he says that his God Rama should be proud of a place in beautiful Panchanada kshetra, worthy of being coveted by Siva, on the banks of the Cauvery over which the mild Zephyr blows and where holy persons perform homas and chant Vedas.

"Iduleni Malaya marutamuche
Kudina Kaveri tata mandu—
Sivudu kuru yogyamaine
Sundaramagu puramu—"

And on the fertile Cauvery whose waters made the Choladesa not only a granary of grain, but a granary of brain too, Tyagaraja sang this fine song in Asaveri; 'Oh! Look at this lady Cauvery, gloriously proceeding to the Lord's place, the sea, fulfilling the desires of all, without difference. Now speeding fast, now roaring terribly and now placid with grace, with cuckoos singing on either side, touching shrine after shrine and worshiping deity after deity, with holy men worshipping her with flowers, on either side and extolling her verily as Raja Rajesvari—Look at her!'

"Sarivedalina I Kaveri Judare
Varu Vivanuchu Judaga ta nav-varigabhi
shtamula nosongusu.
Duramuna noka tavuna garjana bhikara
noka tavuna nindu karunato

Niratamuga noka tavuna naduchuhu
Vara kaveri kanyakumari
Vedukaga kokilalu Mroyaganu
Veduchu Rangesuni Juchi Maviredu
jagamulaku jivanamaina
Mudu rendu nadi nadu ni juda

Rajarajesvari yani pogaduchu
Juchi sumamula dharamaraganamulu
Pujalivugadala seyaka Tyagaraja sannu-
turalai mudduga.

Some of the other mundane particulars of Tyagaraja's life, known mostly from tradition, are briefly told. Tyagaraja is said to have married a lady named Parvati, who pre-deceased him. According to one school of his pupils, this wife died early and issueless, and Tyagaraja married her sister Kanakambal and begot a daughter named Sitalakshmi. Sitalakshmi was married to one Kuppuswami of Ammal Agraharam, and a son Tyagaraja was born to them. When this Tyagaraja married one Guruvammal and died issueless, the direct line of Saint Tyagaraja became extinct.

Tyagaraja had an elder brother named Japyesa, who is very easily made a villain, to set off the greatness of Tyagaraja. It is said that Japyesa realising the musical greatness of Tyagaraja was over-anxious to make capital out of it; that Tyagaraja, however, would not yield to his brother's pressure to go to the royal court, sing the praise of mortal man and receive sumptuous presents and riches and that, enraged at the youngster's obstinate devotion to Rama, Japyesa took the Rama idol that was being worshipped by Tyagaraja and threw it into the flood of the Cauvery. It is also said that after the floods subsided, Tyagaraja searched for his precious idol in the sands and that many of his moving songs were sung at this time in the anguish of his separation from the Rama idol; particularly, the song 'Nenendu Vedagudura', is assigned to this context. While story-tellers are very sure of the context of this song, it is strange they do not know the real Raga of this piece. Let us see the text of the song once, and we shall find that it has no lower incidental significance, but has only the higher spiritual reference. Tyagaraja says here:

"Sri Hari! Where could I effectually search for you? Even Brahma could not

have a response from you to his prayers for a similar purpose. I have been a sinner, have done wicked deeds, have indulged often in vulgar talks and have imposed on the world as a great Bhakta."

The blackening of the elder brother, who is said to have partitioned the house and the belongings between himself and Tyagaraja, seems, however, to have an ultimate basis of some form of domestic conflict. For one of the details that we can directly gather from the Saint's songs, refers to the trouble that his elder brother gave him. In his 'Anyayamu seyakura' in Kapi, the Saint says at the end: 'Won't you free me from the trouble that my elder brother gives me?' "Na purvaju badha tirpa leda." Also, in his Madhyamavati song 'Nadupai', Tyagaraja refers to accusations against himself that he forced the partition of the house and property and wanted to celebrate daily festivals for Rama.

Similarly, it is said that Tyagaraja sang the well-known Kalyani piece, 'Nidhitasala sukham' as a reply of refusal to an invitation from the king. Similar sentiments of vairagya and aversion to seek the patronage of the king or rich men are given expression to by all poets and saint-singers; for instance look at Tyagaraja's contemporaries and and compeers, Syama Sastri and Muttuswami Dikshitar; Sastri prays in his beautiful Ananda Bhairavi address to the Mother, 'Oh Jagadamba' that he should be saved from the calamity of singing for the low rich.—'Manavini vinuma mariyada lerugani—Dush-prabhula korivinutimpaga varambosagi.' In his invocation to the Goddess of learning and music, 'Vinapustakadharini,' in Vegavahini, Dikshitar praises the Goddess as one who frees man from the calamity of looking up to the faces of small men—नराधमाननविलोकशोकापहाय, and starts a regular song in Lalita, with the idea 'I

shall resort to Goddess Lakshmi and shun the resort to low men'—'हिरण्यमी लक्ष्मीं सदा भजामि, हीनमानवाश्रयं त्यजामि.' Similarly, though both on his paternal and maternal sides and on the side of his own music teacher, there was for Tyagaraja much contact with the Tanjore court and though the kings of Tanjore were themselves highly cultured and gifted persons whose association would hardly have devaluated his vairagya, all the same, Tyagaraja vowed, as part of his sadhana, to lead the life of a daily mendicant, go about singing the praise of Rama-Bhajana and live by Uncha-vritti.

Besides his own brother, Tyagaraja had about him at Tiruvaiyar, some detractors who ridiculed his ways of devotion, as well as his music. This is clear from some of his pieces in which he criticises and complains against these adversaries, calls into question their competence and exposes their false devotion. He asks Rama in some songs why He should be a witness to His devotee being humiliated among his compeers. There is a Sanskrit saying that the composition of a contemporary poet and the beauty of one's own wife do not appeal to man, and it is indeed true generally that neither a saint nor an artist is ever recognised and honoured in his own time or clime. But though there was a critical or hostile opinion, Tyagaraja's songs and his name spread far and wide during his own lifetime. A number of pupils came to him and he imparted to each a corpus of his compositions according to his voice-quality and musical equipment. It is to these pupils, primarily to the representatives of the three branches of his Sishyaparampara of Umayalpuram, Tillaisthanam and Walajapet, starting with

प्रत्यक्षकविकाव्यं च रूपं च कुल्योषितः ।

गृह्यैवैष्य च विद्या च कस्मैचिद्विदो रोचते ॥

Rajasekhara in his *Kavyamimamsa*.

Sundara Bhagavatar and Krishna Bhagavatar, Rama Ayyangar and Venkataramana Bhagavatar respectively, that we owe the propagation of the songs of the Saint. Of famous musicians who called on him, special mention is made and a story told of a Kerala musician called Shatkala Govinda; it is said that Tyagaraja commemorated the occasion of the visit of this musician of prodigious gift of voice, with one of his five main long pieces, referred to as the Pancha-ratnas, the song 'Endaro Mahanubhavalu andariki vandanamu' in Sri Raga. The song is an omnibus obeisance to the vast galaxy of realised souls, devotees, sages and saints and singers of the praise of the Lord and can have hardly any trace of an incident like the visit of Govinda. There were also invitations to him to go to several places and in the latter part of his life, Tyagaraja undertook a pilgrimage which extended from Tirupati in the North to Srirangam and Lalgudi in the South. At Tirupati again, a story is told that when he was eagerly approaching the *sanctum* for darsan, the priest had drawn the curtain and this occasioned the song in Gaulipantu, 'Tera diyaka rada,' "Oh Tirupati Venkataramana!" could you not remove the screen of anger, arrogance and jealousy which, taking a firm stand in me, keeps out of my reach Dharma, Moksha etc?" It is the veil of matsara and agnana from which one suffers that is further elaborated in the song. From Tirupati, the Saint came to Madras and its neighbourhood. The musical importance of Madras is not a matter of the present-day Sabhas and Academies. At that time, there were in Madras, great patrons of music, like Manali Muttukrishna and Chin-niah Mudaliars, Devanayakam of Nungambakkam, Vedachalam, Pindakuri Venkatadri of Coral Merchant Street, who patronised stalwart musicians of the times—Rama swami Dikshitar and his three sons, Sonthi Venkataramayya, son of Sonthi Subbayya and Guru of Tyagaraja, Doraiswami

and others.* One of these enlightened gentlemen of Madras at that time was Kovur Sundara Mudaliar whose village was visited by Sri Tyagaraja. At Kovur, Tyagaraja sang five songs on God Sundaresa there, 'I vasudha nivanti' in Sahana 'Sambho Mahadeva' in Pantuvarali, and others. At Tiruvotriyur, the place of siddhas and saints, the shrine having a duplicate of the deity after whom Tyagaraja was named, Tyagaraja was drawn by the presence of the Goddess Tripurasundari on whom he sang the pieces 'Sundari ni divya rupa' in Kalyani, 'Darini telusu konti' in Suddha Saveri and others. He then went to the holy city of Kanchi, where at that time lived a noble Sannyasin and Ramabhakta named Upanishad Brahman, an author of Advaitic works and a votary of Nāda-brahman. He had sent a Srimukham inviting Tyagaraja to his place and we still have the original letter. At Kanchi, the composer sang a few pieces like 'Varadaraja ninnukori' in Svarabhushani, and 'Vinayakuni' in Madhyamavati, on Kamakshi.

Stories are told of how, during his itinerary in these northern districts, with a song, he once revived a dead person and how at another time, when thieves harassed him, Rama himself appeared and walked by his side as guard.

At Negapatam, he sang of Goddess Nilaya-takshi, in two pieces. 'Jutamurare' in Arabhi, 'O Rangasayi' in Kambhoji and 'Rajavedala' in Todi are some of his songs on Sri Ranganatha, at Srirangam. It is not known what took Tyagaraja to the village of Lalgudi, known as Tapastirthapura. On the Goddess Mahitapravridha at that place, Tyagaraja has sung four pieces.

*See the present writer's article on Some Musicians and their Patrons in Madras about 1800 A. D. as revealed in a Sanskrit manuscript work called *Sarvadevavilasa*, in the Journal of the Madras Music Academy, Vol. XVI. pp. 127-136.

During the visits of admirers and pupils and during these travels, he came to realise how his fame as a musician had spread all over the country and in the fulness of his satisfaction and gratitude to his beloved Deity, he says in his song in Todi, 'Dasarathi Ni Rinamu tirpa na tarama' that Rama was the greatest savant, 'Rasika-siromani', who discerned the worth of Tyagaraja's songs, enjoyed them and spread them to the distant lands to the full satisfaction of His devotee,

'Asa tira duradesamulanu
prakasimpa jesina
Rasikasiromani Dasarathi,
ni rinamu tirpa na tarama'—

and asks 'Is it possible for me to repay the debt I owe you for this?'

Tyagaraja had a full consciousness of the mission with which his life was charged on this earth; as he says in his Asaveri piece, 'Epaniko janminohiti,' he clearly saw that he was born with the mission of singing again of Rama even as sage Valmiki and others did of yore; and with full knowledge, care and joy, he carried out to his soul's content, the task to which he was called; in his song in Ganavaridhi, 'Dayaguchutaku', he gives expression to this supreme gratification of a self-conscious artist, born to fulfil a noble mission entrusted to him by the Lord.

'Munu Nivu Anaticchina
Panulu Asakoni Ne
Manasaraka Nidhanamuga Salpinanu'

The anguish and the plaintive strain of many of his songs may lead one to think of Tyagaraja as a meek and a frail spirit. But a large number of his songs, in which his bold spirit is seen, show the strength of his mind and his firm faith in God and himself and the knowledge of his own musical excellence and the consciousness of himself being in

the right. In the familiar piece 'Nidhisala-sukhama,' he refers to himself as the wise Tyagaraja, 'Sumati Tyagaraja'. In the other, familiar piece, in Devagandhari, Namoralagimpavemi, he plays a poetic pun on the word Sugriva and asks Rama, that if Sugriva should be protected for his beautiful neck, (Su-griva), for the same reason of his own Su-griva, (excellent musical voice), he should also be protected. Look especially at his Mukhari piece, 'Chintistunnade', in which he dwells on the anxiety of Yama, the lord of hell, who is unable to claim any victim, because people have all taken to singing the saving songs of Tyagaraja. 'Saramaina Tyagaraju Samkirtanam Paderanusu-chintastunnade Yamudu'.

Just as Tyagaraja was conscious of the high spiritual value of his songs, he was conscious also of their great musical excellence. His music was the natural climax of an age of giants at Tanjore, the musical atmosphere there having been enriched by the contributions of Kshetrajna, Narayana Tirtha, Virabhadrayya, to mention only a few of the first rank. According to one tradition Tyagaraja was himself the grandson of Vina Kalahastayya. He had his musical lessons from Sonti Venkatarama-nayya, son of Sonti Subbanna, of whose music a Sanskrit contemporary work * says that it would make barren trees sprout. No wonder that popular imagination speaks of his having been personally initiated by sage Narada himself. No wonder, also, that in his own Mukhari piece, 'Elavatara-mettukontivi', Tyagaraja makes bold to say finally that Rama incarnated himself only to enjoy and bless Tyagaraja for his songs in hundreds of Ragas.

Tyagaraja's musical contribution is remarkable for its quantity and variety, as

* *Sarvadevavilasa*; see the present writer's article in the Journal of the Madras Music Academy, Vol. XVI. p. 135.

much as for its quality. The highest musical excellence is found in his compositions which we have come to call kritis, in which he captured and effectively picturised the essence of Ragas. In his compositions, there is a wide variety of form and type, from metrical compositions and settings suggested by the European band-tunes that were then familiarised at Tanjore,—e.g. Girirajasuta and Ramimsuvarevarura, to creations like Koluvaivunnade, where Sangatis are heaped and the Sahityas are moulded like Pallavis. As part of the daily worship of the Rama idol, he composed a series of songs expressing the several services, the shodasa upacharas, forming part of the worship. At that time, there was widely prevalent in the Tanjore area, the practice of celebrating in Bhajana mathas, the festivals of Radhakalyanam and Sita-kalyanam. Tyagaraja composed a series of songs referred to as the Utsava sampradaya kirtanas and Divya-nama-samkirtanas, for a full festival like these. Above all, Tyagaraja attempted also to produce full musical plays. During his times, in temples and certain villages of Tanjore, like Merattur, there was the practice of enacting in Abhinaya, musical plays by troupes of Bhagavats, proficient in music and dance.* Tyagaraja had much fascination for this devotional dramatic tradition sanctified by the association of Jayadeva and his *Gita Govinda* and, much nearer his time, Narayana Tirtha and his *Krishna lila tarangini*. An elder contemporary of Tyagaraja was an accomplished music composer of Merattur named Venkatarama Bhagavata, who enriched this Bhagavata mela nataka sampradaya with his musical plays like the *Prahlada charitra*. Inspired by these

* See the present writer's Bhagavata Mela Nataka in the Journal of the Indian Society of Oriental Art, Calcutta, Vol. V. 1937, pp. 167-170; Journal of the Madras Music Academy, Vol. XVII. pp. 150-151.

Tyagaraja composed two musical plays, bringing out the greatness of devotion, called the *Prahlada bhakti vijayam* and the *Nauka charitra*. Pious tradition believes that, on the whole, Tyagaraja composed, to be on a par with the 24,000 slokas of Valmiki's Ramayana, 24,000 songs on the glory of Rama. Even the songs that are now available, 800 or so, form quite a substantial contribution.

We are, however, not concerned on this occasion with any detailed study of Tyagaraja as a musical genius. Among musicians of his time, Tyagaraja was one who underwent a poignant life of devotional and spiritual striving and by the meaning and message packed in the passages of his songs, he takes his place among the musician-saints of our country, like Kabir, and Purandaradas who exerted a very large influence on him or the pioneers of devotional poetry in this part of the country, like the Alvars and the Nayanars. Among the music composers of his time, Tyagaraja was a poet, preacher and philosopher. Those that have heard his songs again and again and have been carried away by their music, have no suspicion of the wealth of idea that lies underneath, like gems within the ocean. Time and again, we sit before our favourite songster and wait for the thrill of a particular sangati or sanchara, in his song: neither we nor the singer realises the equally thrilling poetic fancy or philosophic truth which that musical flourish hides within itself. When you look at this aspect of his songs, you will not be reminded of the musical setting of his age, of the heritage of Sonti Venkataramanayya, Adippayya and so on, but you will recall a different background, of a religious and spiritual revival on the banks of the Cauvery, of Narayana Tirtha, Sadasiva Brahmendra, Ayyaval and Bodhendra and of the rise of the cult of the Lord's Name, Nama Siddhanta, as the most

potent means of realising God. His reformist zeal for true devotion and discarding of sham and meaningless form and ritual, derived its direct inspiration from the Padas of Purandaradasa and an entire school of Rama Bhakti developed by saints and books, like Ramananda, Tulasidas, the *Adhyatma Ramayana*, and Ramadas gave his imagination everything that was needed in his pilgrim's progress for the realisation of Ramachandra. Tyagaraja's songs will therefore be not only a huge dam storing for us our precious musical heritage, but one more of the bibles which our saints have given us for our spiritual salvation.

Friends, we shall accordingly spend our eight more mornings of this holy festival by dwelling on some of the aspects of the rich spiritual heritage of Tyagaraja and devote our attention to the message of the songs that Tyagaraja composed for the salvation of humanity:

Tyagaraju kadatera tarakamani jesina.
Sata Ragaratna malikarache ranjillunata
Baga Sevinchi sakala bhagyam ondu damu
Ra Re
Naigama shat sastra purana agamartha
sahitamata
Yogivarulu anandamu onde sanmargamuata
Bhagavatulu gudi pade kirtanamulata
Tyagaraju kadatera tarakamani jesina
Sata Ragaratna malikache ranjillunata.

"Come one and all and sing the hundreds of gem-like melodies which Tyagaraja composed for the salvation of humanity; songs which contain the essence of the Vedas, the six Sastras, Puranas, and Agamas, which the Bhagavatas congregate and sing forth and which show the right path to attain the bliss realised by the great Yogins.

"Oh come, one and all, sing them well and be blessed."

THE CHHANDOGYA UPANISHAD:

TEXTUAL INTRODUCTION (IV) SUBJECT MATTER AND PLAN OF ARRANGEMENT

By SWAMI TYAGISANANDA

The *Chhandogya Upanishad* consists of eight chapters, and each chapter is divided into many sections and sub-sections. As we have already noted, it is a Samhita (संहिता) or collection of the records of the spiritual experiences of various rishis of ancient times. Naturally we must expect to find in it varying presentations of spiritual truths. On a first perusal of the book, the mind of the reader may get a little confused at the heterogeneous and scrappy nature of the collections, apparently without any underlying unity of plan. But a careful student can see some plan in the arrangement adopted by the compiler. We shall try to enlighten our readers about this underlying plan.

We have already tried to point out in our previous articles that all Hindu scriptures deal mainly with one topic namely, the realisation of the Absolute Truth, Brahman-Atman. In this there is no disagreement between the Karma-kanda and the Jnana-kanda. The Upanishads as we have seen, give the essence of the scriptures, and, therefore, we must expect to find the *Chhandogya Upanishad* also interested only in presenting the same topic in its own way.

The Absolute Truth, in itself, is admitted by one and all to be beyond the province of speech and thought. What any book could, therefore, attempt to do is only to give the reader some idea of It however vague it may be. We should always be careful not to confuse any idea or description of It with the actual entity or experience in itself. Any attempt to visualise the infinite Absolute which refuses to be limited by names and forms of speech and thought, or to think about or describe It, would only end in painting at best, a caricature of It, however highly qualified the teacher may be. The mind and the senses cannot but transform what they attempt to grasp, in the very

process of knowing It. But this does not mean that the caricature is of no use at all to one who has no actual experience of the original. Even two portraits or photographs of the same physical object cannot be exactly similar to each other or to the original. Every picture purports to express and represent not the original but only the painter's or photographer's or cartoonist's idea of it. In spite of this a portrait or a photograph is admittedly capable of giving some idea of the original to one who has not seen. A caricature or cartoon is, likewise, a true representation of the original, as far as it goes, though not exactly similar to it in all details, however grotesque and crude it may appear to be at first sight. The only defect of the caricature is that it over-emphasises certain aspects of the original to the exclusion or suppression of others, according to the capacity, predilections and idiosyncrasy of the cartoonist. It thus makes some aspects of it more prominent at the expense of others. The picture, though not quite true to the original, does suggest something about it, which is, relatively true, and thus gives an opportunity to others to know something about the original, though not the whole of it. Even the over-emphasised characteristics must have a necessary and real basis of fact, and if they are purely imaginary, they will not be suggestive of the original and thus would fail in their purpose.

If such is the case even with the picture of an ordinary physical object, it goes without saying that all ideas and descriptions of the Absolute must necessarily be only relatively true, but still true, after all, in their own way, and suggestive enough to enable one to remind oneself of the original of which it is a caricature. It is no wonder then that the Absolute appeared in different forms to different rishis of ancient times and

different names were given to each of them. In fact the whole universe, is, according to the Vedanta, only a mass of such names and forms in which the Absolute appears to the clouded vision of men. (*Vide Chhandogya*; chapter VI). According to one's adherence the one or the other system of philosophy, one may consider these names and forms as false or real, but everyone must admit that the various names and forms of the Absolute are capable of revealing some aspect or other of Reality, and, as such, are helpful, because of this suggestiveness. Even the worst of these names and forms have a background of Reality, and are suggestive of this Reality, if one's attention is drawn to it. Each of these names and forms presented to us by the rishis are as real as any other object in the universe, but more suggestive than the latter and because of the actual experience of the rishis and as they are specially recorded only to serve as special pointers to the absolute, for the benefit of later generations of pilgrims to Perfection.

The first thing, therefore, to be kept in mind in the study of the *Chhandogya* is that the various pictures, given in the different chapters and sections of the book, are true revelations of the same fundamental and essential Absolute, which is only one. There may be many ways to reach this same goal and some of them may be apparently opposed to each other as in the case of two roads converging on the same place from opposite directions. In spite of this apparent opposition, they do actually lead to the same goal. Again, one may have different views of the same hill, if one attempts to climb it from different directions, and even different views of the same peak are possible in the course of the ascent through any one path from any one direction. All these views are relatively real, and knowledge of these views can give some help to one who tries to climb the hill for the first time. Similarly, the various teachings contained in the various chapters and sections of the text are all helpful to

persons who want to climb to the peak of the Absolute.

Since it is the same Absolute, Brahman-Atman that appears as different objects of the universe, every object in the universe, whether physical, vital or mental can reveal some aspect of this Absolute, in spite of the diversity in names and forms, to a pure mind, well-trained in concentration and in scientific or philosophic analysis, just as an ordinary physical scientist can get at the electron or energy by a scientific study and analysis of any atom of matter. Many such objects such as the sun, fire, wind etc., have actually revealed the Atman to many rishis through philosophical analysis, just as mind and life have served as the medium of revelation to others. To those, who have had the opportunity to collate those revelations through various objects, must have been revealed also the substantial and essential identity of these objects which had served as revealers, with the Atman, and thus the truth of the fundamental unity of the whole universe came to be inevitably recognised by them. Adaptation of life, in terms of this revelation of Truth, naturally followed as the ideal of life. The various practices or experiments, which enabled the rishis to realise the Atman as the essence of the whole universe, were all considered as capable of leading others also to the same realisation and these came to be recorded along with the goal and ideal of life. Those, who want to have the same realisation, have first to understand the teachings of these records, and perform the same experiments themselves to arrive at the experience which the rishis themselves had. This knowledge, and practice based on such knowledge is called Vidya (विद्या). The *Chhandogya Upanishad*, therefore, treats of the various aspects of Vidya.

This Vidya, as we have seen, has got two aspects, positive and negative, which are the obverse and reverse of the same coin. The positive aspect mainly consists in truly under-

standing that aspect of Atman which is sought to be revealed through that particular Vidya, and concentration on that aspect, and continuous loving meditation on it until, at last, this aspect of the Atman becomes part of one's actual experience. This is called yoga (योग). Everything that obstructs this is to be renounced and this renunciation is called tyaga (त्याग). There can be no tyaga without yoga and no yoga without tyaga. Therefore, everyone of the Vidyas mentioned in the *Chhandogya* emphasises these two aspects in relation to that particular Vidya.

The *Chhandogya* presents the Highest, sometimes in terms of external objects such as the sun, fire, air, lightning etc., and such presentation it calls Adhidaivatam (अधिदैवतम्); sometimes it presents the same teaching in terms of vital and mental phenomena, and this presentation it calls Adhyatmam (अध्यात्मम्). At other times again, the revelations of the absolute are presented through some elements of a ritualistic sacrifice, which have been helpful revealing the Truth to some of the past. Sometimes, the self-same Truth is presented in terms of its revelation through the mantras forming part of Vedic chanting. The former may be called Adhiyajnam (अधियज्ञम्) and the latter Adhivedam (अधिवेदम्) though these two terms are not actually met with in our text. The *Chhandogya* takes care, however, to bring all these varying presentations into harmony with one another by identifying their fundamental teaching to be the same essence of the universe, the Atman.

Thus we have the identification of the Adhyatmam and Adhidaivatam (अध्यात्मम् and अधिदैवतम्) in I. 3-2., I. 4-5., I. 7-4., III. 12-7-9., III. 13-7., III. 18-1., IV. 3-1-4., IV. 10-5. The final culmination of this identification is given in such statements as "सर्वं खल्विदं ब्रह्म तज्जलम्" of III. 14-1., "सदेव सोम्येति आसीत्" and "तत्त्वमसि" of the sixth chapter, "आत्मैवेदं सर्वम्" of

chapter VII and "तद्ब्रह्म तदमृतं स आत्मा" of the eighth chapter. In the Adhiyajna (अधियज्ञ) presentation we have the various Agnis (अग्नि) of the ritual identical with the Akshi Purusha (अक्षि पुरुष) in the Upakosala vidya of the fourth chapter, and also with the whole universe in Vaisvanara-vidya. The whole yajna itself is identified with the Akshi purusha or Atman in IV. 16, and with Brahmacharya in VIII. 5-1. The whole human life is considered as one yajna in Purushavidya of the third chapter and the whole of Trayividya (त्रयी विद्या) is considered only as the worship of the Atman in I. 1-10. Again in the Adhiveda (अधिवेद) presentation, we have the identification of Udgitha (उद्गीथ) or Aum with the fundamental essence of the universe at the very beginning of the Upanishad in I. 1. The Gayatri (गायत्री) is identified with Brahman in the Gayatri Vidya of the third chapter. The whole of Rik, Saman and Yajus are identified with this Udgitha and with the absolute in I. 4-4., and in II. 23. We have the whole universe identified with Aum. In I. 3-12. we have the direction to meditate on the Atman when the chanting is done. In the eighth chapter, in the Indra Virochana episode, we have a final explanation of Aum in terms of the analysis of the three states.

We thus see that, in spite of the variety of presentations, the *Chhandogya* takes care to impress upon its readers their underlying unity.

The whole of the *Chhandogya* as we have seen, is condensed in Mahavakyas like

सर्वं खल्विदं ब्रह्म !, तत्त्वमसि !, आत्मैवेदं सर्वम् !,

etc. The Udgitha or Aum forms the essence of these Mahavakyas. This Aum is indeed, the seed of the whole Vedantic philosophy and the quintessence of all Vedantic teaching. The whole *Chhandogya*, as we shall show in the course of the explanation of the text, seems to be only an attempt to progressively reveal the significance of this Aum and its various elements. That is why

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the Upanishad begins with Udgitha vidyā and ends with the description of the Turiya Atman (तुरीय आत्मन्) which forms the underlying essence of the experiences of the three states. In the intervening chapters, we have only a repetition of the same topic, over and over again, in different forms and colours. If we apply the various tests of the Mimamsakas for finding out the fundamental teaching of a text, enumerated in the famous verse उपक्रमोपसंहारौ etc., we shall find that the *Chhandogya* is only an exposition of the implications and suggestions of this quintessence of all Vedānta in all its aspects.

The compiler, a good educationist, is fully aware of the importance of the principle of proceeding from the concrete to the abstract and, in the spirit of the Arundhati Nyaya, he takes care to present the more concrete forms first and the more abstract ones last so as to serve the progress of the aspirant from the initial to the more advanced stages. He has also taken care to satisfy the needs of the grihaasthas, by arranging the topics in such a way as to suit their daily practices and avocations, as far as possible. This serves to regularise their spiritual sadhana, without prejudice to their daily routine. Thus the day of a Samavedin begins with the Udgitha in the प्रातः सवन of a Somayaga, followed by Sandhyavandana (सन्ध्यावन्दन) and the Panchamahayajna (पञ्चमहायज्ञ), and the day closes with a meditation and prayer before sleep. The *Chhandogya*, therefore, begins with spiritual practices that could be undertaken along with the प्रातः सवन, सन्ध्यावन्दन and the Panchamahayajnas in regular succession, and ends with an analysis of sleep and its implications which could be two meditated upon just before retiring. The first two chapters deal with topics connected with the Saman obants in a Somayaga, the third deals with those associated with Sandhyavandana such as Adityopasthana (आदित्योपस्थान) and Gayatri japa etc. The fourth and fifth deal with meditations in relation to Agnihotra,

Upasana, (अग्निहोत्र, औपासन), the feeding of guests and the poor, and acts of public service. The final three chapters deal with vichara (विचार) or philosophical enquiry into the three aspects of Satchidananda, based upon an actual analysis of the implications of the experience of the three states. The whole text closes with a description of a Jivanmukta who lives in the world unattached like a mud-fish, but who is actively engaged in serving the world in all possible ways, all the while immersed in the consciousness of the Atman, and the unity of all creation, calmly waiting for the final call from above, with a mind serene, with the consciousness of duties properly discharged as worship of God, in accordance with the teachings of the Gita.

The various Vidyas are also arranged in such a way as to satisfy the needs of the four types of yogas. In the initial chapters, we have meditations connected with karma, and hence these Vidyas may be considered as representing Karma-Yoga. Chapters III to V deal with meditations on and devotion to Saguna Brahman such as are generally adopted by theists and devotees of God and may therefore be taken as representing Bhakti Yoga. The final three chapters are devoted to intellectual analysis and investigation of the Absolute Truth, and therefore may be considered as representing the practices of Jnana Yoga. All the Vidyas partake of the nature of the Raja-Yoga in so far as they are forms of meditation leading to Samadhi. Thus we have a progress from Karma-Yoga to Jnana-Yoga through Bhakti Yoga, ending in realisation and Jivanmukti. The *Chhandogya* thus advocates a synthesis of Bhakti, Jnana and Karma, based on constant awareness of the Atman, and devoted service of the world in the highest stage.

The meditations themselves are also graded to advance progress in spiritual life. All people are not in the same stage of spiritual development. The Upanishad, therefore,

prescribes various Vidyas to suit the different stages of development. As pointed out by the *Brahma Sutras* III, 3.56. 'विकल्पः अवशिष्टफलत्वात्' there is option with respect to the several Vidyas, because their result is the same. Each and everyone of the Vidyas need not be practised by all, and anyone may be selected according to one's needs and capacities. The *Brahma Sutras* III, 3.1—4 point out that the Upasanas described in the various Vedantic texts are not really different, unless they have different subject-matter altogether. The meditations given in the first two chapters belong to the type called अज्ञावबोधोपासन. Here various deities are to be meditated upon by ritualists in connection with the elements of the sacrifice. When the aspirants become better qualified, they are expected to rise to the next higher stage of प्रतीकोपासन, as depicted in the third chapter. These Pratikopasanas need have nothing to do with rituals as such, but the meditator relies upon some known object or other, to serve as a peg to hang his ideas on. These objects help him to keep the mind concentrated on God, or Brahman through the psychological principle of association of ideas. The very objects, the sun, the fire, the air etc., which are meditated upon as deities of the various parts of the sacrifice in the previous type of Upasana, are themselves here treated only as Pratikas (प्रतीक) or symbols of God. Unlike the previous stage, where parts of sacrifice are meditated upon as Aditya etc., here, in the second stage Aditya etc., are meditated upon as Brahman. Vide *Brahma Sutras* IV, 1.5 & 6. 'ब्रह्मदृष्टिर्ब्रह्मवर्त्त' and 'आदित्यादि मत्तयश्च अज्ञे उपपत्तेः' In the first, mere exercise is given to the mind in concentration and meditation, in the second this meditation is directed to God. The symbols themselves are kept in mind only as reminders and the meditation is upon Brahman itself with the help of the symbols. The physical symbol may give place to mental symbol in the higher stage of this Pratikopasana, as when

one is asked to meditate upon the mind itself as God in III, 18. When the mind is sufficiently trained and developed to think of Brahman without the help of any symbol, the practitioner has to rise to independent meditation on Brahman. At this stage, God is conceived of as the repository of an infinite number of auspicious qualities, and may be even invested, in one's imagination, with human attributes and personality (Sakara). Such meditation is referred to in the fourth chapter (IV, 15). This is the God of the theists whom devotees like to contemplate upon. This upasana is called Sagunopasana. This God may be even conceived of as formless (Nirakara) but still he is invested with qualities such as creation, protection, destruction. Such Sagunopasana is mentioned in III, 14, and in Vaisvanara Vidya, where the whole universe is meditated upon as God. Even at this stage, God is thought of only as an object, but in the next stage, the aspirant has to meditate upon Brahman, as He is in reality. The search for Truth begins at this stage and takes the form of an enquiry into the essence of God Himself who has manifested as the universe, so the sixth chapter deals with the Sadvidya (सद्विद्या) or the problem of Reality, the seventh with its Ananda-aspect, and the eighth with its Chit-aspect. This Satchidananda which is the goal of all spiritual endeavour is not something existing outside as an object, but it is the essence of both the meditator and his object of worship. The Brahman is here meditated upon as the Atman of the meditator, as is mentioned in *Brahma Sutras* IV, 1.3. आत्मा इति तु उपगच्छन्ति प्रवृत्तिश्च In the previous stages of meditation, a good deal of imagination has to be used to give name and form to the Absolute. These names and forms really exist only in the meditator's own mind as ideas, and as ideas they come and go. Sagunopasana consists only in repeatedly keeping the same idea in the mind, continuously without any other idea intervening between any two moments. The continuity of thought here

is only like the continuity of the river whose every particle is always changing. In the next stage of upasana, the mind has already intellectually understood the nature of the Absolute, which does not change in the midst of all changes, as a result of the study of the scriptures, philosophical enquiry and self-analysis and observation. This Absolute is that which is present even in the interval between any two ideas. Cf. VIII. 14. "आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तदब्रह्म तदमृतं स आत्मा ।" This can never be thought of as it is not an idea. It is neither subject nor object. It is beyond name and form, beyond relativity, beyond space, time and causation. Even its description as Satchidananda or Sakehi (साक्षी) does not really touch this Absolute, for, immediately the words are employed, the meditator will be thinking only of the ideas denoted by these words, and in meditating on the meaning of the words, he makes the Absolute Saguna (सगुण). If at all one tries to conceive of It which is really as impossible as climbing on one's own shoulders, one can think of It only in negative terms, such as devoid of all attributes, inconceivable, indescribable etc. Whatever objects one may sense and whatever ideas one may think, It is not that. Such negative characterisation we find in VII. 24.1. यत्र नान्यत्सदयति नान्यत् शृणोति नान्यद्विजानाति स भूमा । Also in एष आत्मा अपहृतपाप्मा विजरो विमृत्युविशोको विजिघत्सोऽपिपासः etc. of VIII. 15. and VIII. 7.1. and अक्षरीर of VIII. 12. Although we use these negative expressions, we can grasp only an idea of the Absolute and not the Absolute itself, but this is the only highest way of grasping It, open to unrealised man, so long, as the mind works in the relative plane of subject and object, and within the framework of time, space and causation. To keep this idea of the Absolute as inconceivable and indescribable, continuously in mind, without allowing any ideas of name and form to obstruct it (Vide VIII. 14),

is the highest stage of upasana called Nirgunopasana. But even this is only the penultimate stage, which is only a step to the highest stage of actual realisation of the Absolute, known as Jnanam (ज्ञानम्) which characterises the Jivanmukta. One, who has reached this highest realisation of the Absolute Brahman—Atman, does not need to put forth any effort—mental, physical or social because he has nothing more to achieve for himself, as he has transcended all egoism. But still his whole life will be an expression of his highest realisation. He lives an active life of लोकसङ्ग्रह or सर्वभूतहितेति, in the language of the Gita. As, when the sun shines, the shining is, an activity only in name, and does not entail any effort on the part of the sun, so, in the case of the realised man, service of the world or meditation on the Atman does not entail any effort as it becomes natural to him. It is in this sense that it is said that a realised man does not work. He is in constant meditation or is a ब्रह्मसंस्थ in the midst of his activity, and as such activity and meditation can go together since there is no conflict between such Jnanam and such Karma. This is the goal of all Vidyas. The whole Upanishad, therefore, closes with the description of this Jivan-mukti. When the whole universe is seen as Brahman it becomes Brahmaloaka. All enjoyments in such Brahmaloaka are Brahmananda. It is this bliss of Brahman that the Jivan-mukta enjoys while still alive. It is this Bliss that is described concretely in glowing colours towards the closing sections of the Upanishad, in terms that a layman can appreciate.

Thus we see that the *Chhandogya upanishad* has an underlying unity of plan, which may not be discernible to a casual reader, but which has to be kept in mind to appreciate the teachings of the text in their innate harmony.

REMINISCENCES OF SISTER NIVEDITA

By DINESH CHANDRA SEN

In 1901, I was appointed as Reader in the University of Calcutta and was entrusted with the work of writing a '*History of the Bengali Language and Literature*' in English. After finishing the work, I had it examined by two persons. I have already spoken of one of them, Sri Kumuda Bandhu Bose. But I have particularly to mention about Miss Margaret Noble, well-known in Bengal as Nivedita, Bose Para Lane (now Nivedita Lane) was close to our house in Calcutta. She had rented a two-storeyed house therein and started a school for girls. One morning, I went to her and broached the subject of examining my book. She readily agreed. I said that the book was very big. She replied 'However big it be, I shall examine as I have promised.' And with a smiling face, she bade me farewell.

Nivedita was an extremist in politics. After some time, she would never discuss politics with me. She used to call me a coward, weaker than one of the weaker sex and so on. If I spoke anything on politics, she would flare up with anger and say 'Dinesh Babu, this is not your field. I will not talk politics with you.'

However, she went through my book with extraordinary patience and perseverance. Though there were some faults of idiom in some places, she summed up her opinion as follows: 'Your English is good'. From the standpoint of ideas, we had constant conflicts. Her views and convictions therein were so strong that she would never accept my opinions. Even though it be on a point regarding Hindu Society, I had to yield to her. Thus, we would discuss for long and sometimes not a line further would be read. One or two days would be spent in discussion. Nivedita would be so

obstinate now and then that she would say 'Dinesh Babu, if you do not make this alteration, I shall not read your book any further.' I would then be in a dilemma and modify a little to satisfy her. If something was not to her liking, she would stop and like an elephant stuck in the mire would proceed no further. She forgot that it was I who was responsible for the opinions given in the book and that I had entrusted the book to her merely to revise the English. In this respect, I found her quite a woman.

Whenever she shouldered a responsibility, she could not think of that work as that of another. She would exert herself to the utmost as if it were her own work. No reward can purchase such labour. On some days she would work from morning till 10 P. M. She and I would finish our meals in five minutes and the rest of the time would be devoted wholly to work. I have rarely come across another who was so utterly unselfish and thoroughly devoted, giving oneself up in a matter in which one was not merely indifferent, but wholly hostile. The ideal Nishkama Karma (work without attachment) which I had merely read in the Gita was fully exemplified in her.

The corrections made by her were mostly with regard to the ideas and only to a slight extent to the language of the book. Her ability to apprehend the deep significance of any poem was extraordinary. I have quoted a portion from the *Sunya Purana* about Shiva which ran thus: 'O! Shiva why do you beg for your food? Begging is despicable. Sometimes, you may get some thing and sometimes you may have to return empty-handed. Take to agriculture and your sorrows will end. Oh Lord, how long will you remain stark-naked or but barely clad in tiger-skin? If you take to spinning cotton, you can clothe yourself and be very happy.' I did not think that there was anything peculiarly Indian in

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this passage. But she became exultant when she read this portion and exclaimed 'Wonderful, wonderful'. I said: "Sister" is there anything in this that you feel so jubilant as if a beggar has suddenly been raised to a King. Nivedita kept her eyes fixed on the poem and clapped her hands in joy and merely spoke thus: 'Dinesh Babu, "this is wonderful, most wonderful." I thought that the eccentric lady had gone crazy. Another European lady whose name I do not now remember was also there at the time. Next day I found her alone and questioned her as to what Nivedita had found wonderful in that poem. She replied 'The ordinary devotee seeks help from his God, and prays for health, wealth, fame and other things. There is no end to the boons he desires. But in this poem, the devotee loves his God with such intensity that he forgets all about himself. He does not take into account his miseries. His heart melts at the thought of the sufferings of his God. His whole mind is anxious as to how the Lord will be relieved of His miseries.'

It was then that I understood a little of the greatness of the mind and the heart of Nivedita. If I spoke with indifference to, or disrespect, of the village folk songs, Nivedita would grow indignant and rebuke me mercilessly. She would say "there is often deeper and truer poetry in the unpolished language of village folksongs than in the works of those who are acclaimed as great poets by their high-flown words and flourishes. Pray, do not slight the peasants' songs. Though the rhyme may not be perfect, in them there is feeling, genuine sympathy. Though the composers may not be acquainted with the dictionary meaning of words, there is life in their simple words. Though there be not pillars of gold or silver in their lovely huts, there is the sweet fragrance of the beautiful flowers of Nature.'

I could become legitimately angry and annoyed at many of her criticisms during the course of the perusal of the book, but I did not. I could see her most tender,

sympathetic and appreciative heart, soft and sweet like the fresh blossom, beneath the harsh words. She would sometimes say. 'I have not seen in the whole world another simpleton like you. Your foolishness surprises even me, a woman'. At other times, stopping at some passages, she would exclaim, 'Dinesh Babu, you are indeed a great poet. Even though you have written prose, your style is truly poetic. Your literary talents are extraordinary.' Thus being extravagantly rebuked and exaggeratedly praised by turns I grew indifferent to both and remained silent. But, when a stranger came, she would speak of me in a few hearty words and I would really feel gratified. Once, when an Englishman, her friend, came to see her, she introduced me to him thus: 'There is none to equal this gentleman in the knowledge of the social conditions of Bengal. He has discovered the history of the Bengal society from the peasant's hut to the royal palace by means of the torn and scattered manuscripts he has collected with great care'. Brahmachari Ganen used to be always with us. I would make fun of his broken English. Nivedita would say, 'You must admit that Ganen is able to express his mind by his English. The expression of his face and the movements of his hand supplement any deficiency in this respect.' Nivedita could very well understand Bengali and it was only to show her his depth of knowledge in the English tongue that Ganen would now and then speak in English. When she read that part of my book where I had praised the Vaishnava poems she pressed me to get a Vaishnava singer to sing them to her. One day, I brought a Vaishnava beggar from the street and made him sing. Her eyes were filled with tears of joy when she listened to the song, beginning with "Oh Gauri! my Gauri has come" and she gave a rupee to the beggar. For a few days an American lad of 20, Alexander by name was her guest. He was an extraordinary genius. The insight he had even at that early age into the Hindu religion and literature was wonderful and

truly surprising in a foreigner. Nivedita would say that it was a feast for the eyes to see his quickness in brilliant composition. Even the typewriter could not keep pace with his speed in writing. Alexander gave promise of a bright future as a great writer and a genius by his '*Life of the Swami Vivekananda*' but his career was cut short by his early death.

Nivedita had a companion, Sister Christina, an American. She was soft and sweet by nature. When Nivedita becomes delighted in reading a portion of my book, she would often remark, 'Dinesh Babu, I considerably differ from you in politics; and your cowardice makes me not only ashamed of you but wounds me to the core of my heart. Nevertheless, I like you. Do you know the reason? You have done so much for your country and that without any ostentation; and you have shown so much love and devotion to your country that you can legitimately claim to be a true patriot.' She used to constantly make fun of me calling me a coward. One day I really exhibited my cowardice and was ashamed of it. That night, Nivedita, Ganen and myself were walking on the bank of the Ganges near Baghbazar. I was in front, Nivedita just behind me and Ganen last of all. Suddenly, a mad bull rushed towards me. I turned aside and ran to save my life. I did not pause to think that by my action Nivedita was exposed to the attack of the bull. Ganen jumped forward and boldly faced the animal which fled away. Then we rejoined. Nivedita laughed and in an ironical vein addressed me thus: "You have this day shed lustre on the entire masculine class of humanity. Leaving a helpless woman to face a mad bull, you have saved your skin. This one act of yours will remain as a permanent memorial of your fame." Then she cast off her mock smile of raillery and, becoming serious, said: "You are not even a bit ashamed of yourself." I felt that I had not acted properly and remained silent.

She would never care for the Europeans whom she met on the way but she showed great respect to the Bengalis. Once we were going together in a train when an Englishman got in and sat close to her, almost touching her. She raised her eyes and looked at him in such a manner that he rose up, sat on another bench and remained bending down his head in shame. Nivedita moved closer to me and smiled and talked to me with pleasure. She had literally dedicated her life to India and regarded all Indians as her brothers. So, the name Sister Nivedita was most appropriate. She could not bear the very idea of the Westerners treating the Indians with scorn.

From the day when she heard from me that 1200 monks and 1000 nuns of Kharda (near Calcutta) had dedicated themselves to the cause of their Guru Virabhadra, she was pressing me to take her to that place. Originally, these monks and nuns were Buddhists. When Buddhism was on its decline in Bengal, these monks and nuns had sunk to the lowest depths of degradation and misery. Hindu society had closed its doors on them. Virabhadra gave them refuge and converted them to Vaishnavism. From the time the compassionate Vaishnava Acharya took them under his protection, that is for about 350 years, annual festival was being held at that very memorable place as a mark of the extreme gratitude felt by the uplifted monks and nuns. This festival has since been discontinued.

One midday in the month of Phalgun, Ganen and myself accompanied Nivedita on a trip by boat to Khardah. On two or three occasions, we have thus travelled by boat across the Ganges. We would finish our meal before 10 A.M. and would return to Baghbazar at nightfall. How happy Nivedita was on the day we set out for Khardah! She told me, 'Do you know how I have named that place? It is the Samadhi Kshetra (burial ground) of the Buddhist faith. Why have they given up celebrating the festival? Such a historical event! How sad to see

that the festival held in memory of such a momentous event has died out! At 3 p.m., we reached Khardah Ghat. The people there were naturally very much surprised to see a European lady with two Bengalis. The fat Gosains looked at us with curiosity. Nivedita had forbidden us to reveal her identity. The people thought that we would leave the place and continue our journey after a few minutes. But when they saw Nivedita actually landing and talking to us most intimately as we proceeded to march into the village, the Gosains, the descendants of the famous Nityananda, the inseparable boon-companion of Sri Chaitanya and others, followed us. Nivedita smiled softly at seeing this grand procession. Many stared at us and some bolder ones questioned me in low tones "who is this lady?". From their faces, it would appear that the answer to this question was a matter of life and death to them. The entire crowd looked at me so intently. I answered, Ask her. She can tell you better than anyone else. Nivedita became so stern and serious at my reply that no one dared to question her. I asked one which way led to the temple of Shyamasundara. At once the answer came from a dozen persons. Some pointed out the way by their fingers. Some said: "Come with us. We will take you there" and they wanted to wholly appropriate to themselves the honour of guiding us. We were surprised at this abundant manifestation of hospitality. When Nivedita stood on the outer quadrangle in front of the shrine of Shyamasundara and, having placed her hat on the steps prostrated before the Lord, the entire crowd was mad with excitement. Some felt proud of Hinduism and exhibited their sentiments by words and signs. Ganen and myself, on account of our sacred threads straightaway entered inside the temple. We offered something to the priest and he became gracious and showed us the *Bhagavata* written in Nityananda's own hand and his stick. We took them, went outside and showed them to Nivedita. She prostrated before them and gave five rupees

to the priest. He was so delighted that he brought a sacred red cloth and asked Nivedita to place it on her head. She did so with devotion and all present shouted "Hari. Hari" with great *eclat*. One of them said "This cloth is very holy. Even princes feel blessed by placing this on their heads. It is our deep respect that has made us honour you in this manner. But we request you to satisfy our curiosity by telling us who this lady is". At Nivedita's bidding, Ganen and myself said: "She is an English lady who has taken refuge in the Sri Ramakrishna Math". Then one man asked "Is she Nivedita?" We could not conceal her identity any longer. All were intensely moved. Some shed tears of joy, some felt choked by devotion and some folded their hands and saluted Nivedita. She humbly took leave, but the priests said "How can it be, You must take *prasad*." Soon after the *prasad* came in the form of a big lump of Rasagolla. Ganen and myself filled ourselves with entire satisfaction. Nivedita took a bit, but had to take a little more to satisfy the pressing entreaties of the crowd. Towards sunset, we saw the place where the great festival was held. She questioned many there about the festival and took notes of their answers. She greatly desired that I should write an article on our visit to this Samadhi Temple of Buddhism and said that she would give me her notes for that purpose. Now after such a long time, I have fulfilled her request. But there is no possibility of getting those notes.

When we were returning from the Bagh-bazar Ghat, we saw a hawker of dolls. She called him near, looked at the dolls and was lost in joy. Three of these dolls could be got for a pice. It was the image of a woman (coloured black and yellow) with a covering on the head, small and half-finished hands like the Jagannath image, the bosom larger than the hands and the feet, like the clay Shivalinga. Such dolls could be had by the hundreds at every nook and corner and there is not one in Bengal who has not broken ten

or twenty of these in childhood. But Nivedita took the doll in her hands and exclaimed 'Oh, most wonderful!' I said, "You have gone mad. What is there in this doll that you stand transfixed in the lane? You will attract a crowd around you as at Khardah". Still, she did not pay any attention to my words and merely repeated in a loud voice, 'Oh most wonderful, most beautiful' and bought the whole lot for a rupee. Soon after I took leave.

Next day I asked her why she had become so moved at seeing the dolls. She replied; "You will not understand. I have not seen anything so beautiful and wonderful in India". She then took one of the dolls and looked at it with eager longing. I could not make out the meaning of her ecstatic admiration.

Three days later, she told me, 'Would you like to know why I loved the dolls so much? Dr. Evans has recently brought to England many things used in Crete about 3000 B.C., that is, 5000 years ago. I have seen them during my last visit to England. There was among them a doll exactly like this'

Nivedita would prostrate whenever she saw a Kali temple and her analysis of the songs of Ramaprasad in her book, *Kali the Mother* is the offering of love of a real devotee. She revealed a little of her mind to me on one occasion. She asked me 'Can you truly address God as mother?' I replied 'Why not? That God is our father or mother is no conventional phrase with us. We have been brought up in the idea of God as mother from our very infancy. We have drunk it

with our mother's milk. It is no show or mimicry with us. There is not the least shadow of hypocrisy when we bow down to Kali calling Her mother.' She said 'Therein is the difference between the East and the West. I am not able to realise the motherhood of God. The feeling of the Fatherhood of God is our hereditary tendency'.

Two months before she went to Darjeeling with Sir Jagadish Chandra Bose (and she died there soon after) she had requested for and taken from me an image of 'Prajnaparamita' Buddha. I said "I hesitate to give this to you. She laughed at my fears and said, "I never expected to hear grandmother's stories from a historian like you". She snatched it away from me by force and worshipped it daily with flowers, incense etc. I later learnt from Sister Christina that Nivedita had no peace of mind from the day the image was brought into her house until her death.

A few days before her trip to Darjeeling, I had presented her with two copies of my English book the *History of the Bengali Language and Literature*. She had forbidden me from mentioning her name in the introduction. She was highly delighted to get the books.

Her parting words are still ringing in my ears. She said with sad tenderness, 'We have grown intimate on account of this book. We have worked together. As the work is over, you will not come here as before. But I request you not to break our friendship. If you do not visit me as in the past, I shall feel sorry.' I cannot say how delighted and happy I was at her sisterly affection. I felt a great void when I heard the news of her passing away.

The world in its concrete reality is complex and multitudinous almost to infinity. In order to understand it, we are compelled to abstract and generalize—in other words, to omit what we choose at the moment to regard as irrelevant and to reduce such diversity as still remains to some form of homogeneity. What we understand is never concrete reality as it is in itself, or even as it appears to be to our immediate experience of it; what we understand is our own arbitrary simplification of that reality. Thus, the worker in natural science abstracts from the concrete reality of actual experience only those aspects which are measurable, uniform and average; in this way he is able (at the price of neglecting qualities, values and the unique individual case) to achieve a limited, but for certain purposes, extremely useful understanding of the world. In the same way the historian achieves his much more limited and questionable understanding of man's past and present by selecting more or less arbitrarily, from the chaotic mass of recorded facts precisely those which exhibit the kind of homogeneity that happens to appeal to a man of his particular time, temperament and upbringing. This homogeneity is then generalized as a principle, or even hypostatized as a *zeitgeist*; and these in turn are used to explain events and elucidate their meanings. Such facts as do not suffer themselves to be explained in this way are either explained away as exceptional, anomalous and irrelevant, or else completely ignored. I may perhaps be permitted, in this context to quote a passage from an essay, which I wrote some years ago on Mr. Christopher Dawson's historical study, *The Making of Europe*.

Occasionally, it is true, Mr. Dawson makes a generalization with which I find myself (with all the diffidence of the unlearned dilettante) disagreeing. For example, 'the modern European' he says, 'is accustomed to look on society as essentially concerned

with the present life, and with material needs, and on religion as an influence on the moral life of the individual. But to the Byzantine and indeed to mediæval man in general, the primary society was the religious one, and economic and secular affairs were a secondary consideration.' In confirmation of this, Mr. Dawson quotes, among other documents, a passage from the writings of St. Gregory Nazienzus on the interest displayed by his fourth-century contemporaries in theology. 'The money-changers will talk about the Begotten and the Unbegotten, instead of giving you your money; and if you want a bath, the bath-keeper assures you that the Son surely proceeds from nothing.' What Mr. Dawson does not mention is that this same Gregory reproaches the people of Constantinople with an excessive interest in chariot-racing, an interest which, in the time of Justinian, a century and a half later, had become so maniacally passionate that Greens and Blues were murdering one another by hundreds and even thousands. Again, we must apply the behaviourist test. If men behave as though they took a passionate interest in something—and it is difficult to prove your devotion to a cause more effectively than by killing and being killed for it—then we must presume that the interest is genuine, a primary rather than a secondary consideration. The actual facts seem to demonstrate that some Byzantines were passionately interested in sport. At any rate, they behaved about both in the same way and were as ready to undergo martyrdom for their favourite jockey as for their favourite article in the Athanasian Creed. The trouble with such generalisations as that of Mr. Dawson is that they ignore the fact that society is never homogeneous and that human beings belong to many different mental species. This seems to be true even of primitive societies displaying the maximum of "co-consciousness" on the part of their members. Thus the anthropologist, Paul

Radin, well-known for his work among the Red Indians, has come to the conclusion that monotheistic beliefs are correlated with a specific temperament and so may be expected to crop up with a certain specific frequency irrespective of culture. If this is true . . . what becomes of a generalisation like Mr. Dawson's? Obviously, it falls to the ground. You can no more indict an age than you can a nation.

We see then, that there is no reason to believe in the homogeneity of the Dark Ages or the Middle Ages. Still less is there any reason for believing in the homogeneity of more recent periods, such as the eighteenth-century 'Age of Enlightenment'. And, in effect, we find that the age of Gibbon is also the age of Cagliostro and the Conte de Saint-Germain; that the age of Bentham and Goodwin is also the age of Blake and Mozart; that the age of Hume and Voltaire is also the age of Swedenborg and the Wesleys and John Sebastian Bach. And this same Age of Enlightenment produced even stranger sons than these visionaries and magicians, these indefatigable revivalists, these lyrical poets and musicians. It produced the first systematic historian of mysticism, Gottfried Arnold; it produced one of the greatest writers of spiritual letters for the guidance of practising mystics, J. P. de Caussade. It produced, in Louis Grou, the author of a book of mystical devotion, worthy to take its place among the classics of the spiritual life. And finally, in William Law, it produced a great philosopher and theologian of mysticism.

The notion that any given historical period is homogeneous and uniform is based upon the tacit assumption that nurture is everything and nature nothing at all. By nature, as the most casual observation suffices to convince us, human beings are not all of the same kind; physically, intellectually, emotionally, they vary in the most astonishing manner. Historical generalizations can be valid only if the unifying force of social heredity is always much stronger

than the diversifying force of individual heredity. But there is no reason to suppose that it always is much stronger. On the contrary it is manifest that, whatever the nature of the social and cultural environment, individual physique and temperament remain what the chromosomes made them. Nurture and social heredity cannot change the psycho-physical facts of the individual heredity. They merely condition the overt expression of physique and temperament and provide the individual with the philosophy in terms of which he may rationalize his actions. Thus, in an age of faith, the findings of the born empirics and sceptics must be in accord with what is locally regarded as divine revelation and religious authority; for only in this way can they be made to seem intellectually plausible and morally respectable. In a positivistic age the findings of those who are naturally religious must be shown to be in accord with the latest scientific hypothesis; for only on this condition will they have a chance of being taken seriously by those who are not congenitally devout. Individuals, whose native bent is in a direction opposed to that prescribed by the prevailing social patterns and cultural traditions, have to make one of four possible choices—to force themselves into a reluctant but (consciously, at any rate) sincere conformity; to pretend to conform hypocritically, with an eye to the main chance; to dissent, while rationalizing and justifying their non-conformity in terms of the currently orthodox philosophy, which they re-interpret to suit their own purposes; to adopt an attitude of open and unqualified rebellion, rejecting the orthodox rationalizations no less completely than the orthodox patterns. Any kind of individual can be born into any kind of social heredity. It follows that, at any given period, the prevailing social heredity will be unfavourable to the full development of certain kinds of individuals. But some of these non-conforming individuals will succeed, none the less, in breaking through the restrictions imposed upon them by the time-spirit-in-being, let us say, romantics in an age of classicism,

or mystics in defiance of a social heredity that favours born positivists and natural materialists.

In the days when men still did their thinking along theological rather than scientific lines, when they sought to find the primary rather than the secondary causes of events, the facts of individual heredity were explained by a theory of predestination. For our ancestors, Augustinism provided a plausible and intellectually satisfying explanation of human diversity; to us, Augustinism seems a thoroughly inadequate explanation and it is through Mendalism that we seek to understand the observable facts. The earlier hypothesis attributed the phenomena to the good pleasure of God; the latter leaves God out of account and concentrates on the mechanism whereby differences are brought about, preserved and modified. They agree, however, in regarding individual differences in physique and temperament as things fore-ordained and, to a considerable extent unmodifiable by environment.

All the evidence points to the fact that there are born mystics and that these born mystics can pursue their vocation in the teeth of an anti-mystical environment. Shall we then conclude that the practice of mystical contemplation is reserved exclusively for those whose psycho-physical make-up in some sort predestines them for the mystical life? The general consensus of those best qualified to preach on this subject is that this is not the case. The mystical life is possible for all—for the congenitally active and devotional no less than for the congenitally contemplative. Self-transcendence can be achieved by anyone, whatever his or her hereditary constitution and whatever the nature of the cultural environment; and in all cases self-transcendence ends in the unitive knowledge of God. That self-transcendence is harder for certain individuals in certain surroundings is, of course, obvious. But though for many the road to the unitive knowledge of God may be horribly difficult, it seems impious to believe

with Calvin and his predecessors and followers that the divine good pleasure has predestined that greater number of men and women to inevitable and irremediable failure. If few are chosen it is because, consciously or unconsciously, few choose to be chosen, 'Thy kingdom come', 'Thy will be done' is the one will and the one hunger that feeds the soul with the life-giving bread of Heaven. 'This will' Law continues, 'is always fulfilled; it cannot possibly be sent away empty; for God's kingdom must manifest itself with all its riches in that soul which wills nothing else; it never was nor can be lost but by the will that seeks something else. Hence you may know with the utmost certainty that, if you have no inward peace, if religious comfort is still wanting, it is because you have more wills than one. For the multiplicity of wills is the very essence of fallen nature, and all its evil, misery and separation from God lies in it; and as soon as you return to and allow only this one will, you are returned to God and must find the blessedness of his kingdom within you'.

To the practising mystic *Tat tvam asi* is an axiom, as self-evident in Europe as in India, as much a matter of immediate experience to an Eckhart, a Ruysbroeck or a Law as it was to a Sankara or a Ramakrishna. What follows is Law's commentary on the precept to 'love God with all your heart and soul and strength.'

'To what purpose could this precept of such a love be given to man, unless he essentially partook of the divine nature? For to be in heart, and soul, and spirit all love of God and yet have nothing of the nature of God within you, is surely too absurd for anyone to believe. So sure, therefore, as this precept came from the Truth itself, so sure is it that every man (however loath to hear of anything but pleasure and enjoyment in this vain shadow of a life) has yet a divine nature concealed within him, which, when suffered to hear the calls of God, will hear the voice of its heavenly Father and long to do His will on

earth as it is done in Heaven. Again to see the divinity of man's original, you need only read these words: "Be ye perfect as your Father which is in Heaven is perfect." For what could man have to do with the perfection of God as the rule of his life, unless the truth and reality of the divine nature was in him? Could there be any reasonableness in the precept or any fitness to call us to be good as God is good, unless there was that in us which is in God? Lastly, 'Thou shalt love thy neighbour as thyself' is another full proof that God is in us of a truth; and that the Holy Spirit hath as certainly an essential birth within us as the spirit of this world hath. For this precept might as well be given to a fox as to man, if man had not something quite supernatural in him. For mere nature and natural creature is nothing but mere self and can work nothing but to and for itself. And this not through any corruption or depravity of nature, but because it is nature's best state, and it can be nothing else either in man or beast.'

For the mystic, I repeat, *Tat tvam asi* is an axiom but for those who have not had the immediate experience that 'thou art That', he tries to find arguments in support of this (to him) self-evident truth—arguments based upon other immediate experiences more widely shared than the mystical realisations that Atman and Brahman are one. Law's arguments in the preceding passage are based in part upon the words of Christ, accepted as revelation, in part upon the observable fact of disinterested love for God and for men for God's sake. Another line of argument is to be found in the final chapter of 'What is Life?' the book in which an eminent mathematical physicist, Professor Erwin Schrodinger, examines the problems of heredity in terms of quantum mechanics. 'Immediate experiences in themselves', writes Dr. Schrodinger, 'however various and disparate they be, are logically incapable of contradicting each other. So let us see whether we cannot draw the correct non-

contradictory conclusion from the following two premises:

(1) my body functions as a pure mechanism according to the Laws of Nature.

(2) Yet I know, by incontrovertible, direct experience, that I am directing its motions, of which I foresee the effects, that may be fateful and all-important, in which case I feel and take full responsibility for them.

The only possible inference from these two facts is, I think, that I—I in the widest meaning of the word, that is to say, every conscious mind that has ever said or felt 'I' am the person, if any, who controls the 'motion of the atoms' according to the Laws of Nature. In itself the insight is not new. From the early great Upanishads the cognition *Atman-Brahman* was, in Indian thought, far from being blasphemous, to represent the quintessence of deepest thought into the happenings of the world. The striving of all the scholars of Vedanta was, after having learned to pronounce with their lips, really to assimilate in their minds the grandest of all thought.* Space does not permit me to cite Dr. Schrodinger's interesting comments on the fact that 'consciousness is never expressed in the plural, only in the singular' and his hypothesis that the 'pluralization of consciousness' is the consequence of its connection with a plurality of similar bodies'. Enough, however has been quoted to make it clear that, while it is impossible that the fact of any immediate experience should be proved by argument, it is none the less possible to argue from the premises of other immediate experiences in such a way as to make the existence of the first experience a plausible and probable matter—so plausible and probable that it becomes worth while to fulfil the conditions upon which, and upon which alone, that experience can enter one's life as a fact of consciousness.

(Reproduced from the *Vedanta and the West*).

* *What is Life*, by Erwin Schrodinger, Cambridge University Press.

REVIEWS AND NOTICES

RELIGION AND SOCIETY: BY
S. RADHAKRISHNAN. PUBLISHED BY
GEORGE ALLEN & UNWIN LTD.,
LONDON, PP. 242. PRICE 10s. 6d. NET.

In this stimulating volume which forms the Kamala Lectures delivered in the University of Calcutta in 1942, Prof Radhakrishnan seeks to interpret the meaning of religion in its most comprehensive sense and discusses its application to the burning problems of the modern world such as war and peace, social relations and spiritual values. It offers a challenge to the old system which affords no adequate protection against the chaos that is breaking over us, and a concession to changing circumstances which show a lack of confidence in the principles of our tradition. On the basis of the eternal and imperishable principles which have been evolved in the past, we must visualize new safeguards for the protection of the fundamental human rights. The genuine forces of revolution must be welded with the eternal principles of the past into a new homogeneous unity.

In the first and second chapters the author discusses the need for religion and a New World Order. The chief cause of modern uneasiness is traced to secularism which has wrecked the world by its false philosophy, beliefs and values. The discussion of the Marxist attitude known as metaphysical materialism reveals, in spite of our sympathy for its social programme, that it is not as scientific as some people believe. The Marxist who brags about his scientific rationalism is not infallible in his thinking. Higher values cannot be determined by economic interpretation of history. A spiritual revival is an absolute necessity even for Marxist ends and aims. Spiritual values alone can give a national basis to the social programme. Human society is a living, growing organism which should become the expression of a faith in the oneness of the creative Spirit of the universe, and in a sense of fellowship. The third chapter is devoted to the study of materials relating to Hindu Dharma, its concept and sources, principle of change, religious institutions, caste and untouchability, sacraments etc. Dharma is truth's embodiment in life and social relations. It refashions our nature and is the norm which sustains human life and the universe. In the fourth chapter the learned Professor considers the place of women in Hindu society and concludes that even domestic ties are to be snapped for the pursuit of spiritual freedom. In the last chapter he considers the problem of force in society and Gandhiji's non-violence and points out that social progress and real peace are achieved by

man's transcendent experiences. Everyone has to work for the renewal of the heart, the transformation of values and surrender to the spirit for the claim of higher values.

We heartily congratulate the author without any reservation on his accurate, lucid and gripping presentation of the meaning of religion with all its bearings on social life. The book bears the stamp of the author's elegantly philosophical approach to the pressing problems of the day. We recommend the work not only to students of religion but also to students of social history.

S. A.

GANDHI, TAGORE AND NEHRU:

BY K. R. KRIPALANI: HIND KITABS
LTD., PUBLISHERS, BOMBAY. PRICE
RS. 1/8.

Shri K. R. Kripalani of Shantiniketan has put together his penetrating essays on Gandhi, Tagore, Nehru, Romain Rolland and others like C. F. Andrews and Rothenstein, who were inseparably connected with Tagore and his work for humanity. If I were to suggest the theme of these essays I would simply think of Tagore who forms the soul, so to say, of all these efforts to sketch brilliantly and briefly the great personalities who came in contact with him, all devoted to the great task of liberating humanity from artificial shackles put on us by ourselves in our ignorance and greed for power. Tagore's beautiful lines "Prisoner, tell me who was it that wrought this unbreakable chain? It was I, said the prisoner, who forged this chain very carefully" form the idea behind the efforts of these great men, bent on freeing all of us, irrespective of caste, colour and creed. All these essays, with the exception of one on Shah Latif, the great poet of Sindh, are, to my mind, an exposition of the great theme of human liberty as held out and ultimately followed in detail in India to lead us to freedom and friendship. Why not read this intelligent and inspiring exposition?

B. S. MATHUR.

INDIA'S INSOLUBLE HUNGER:

BY JOHN FISCHER. VORA & CO.,
PUBLISHERS LTD., 3 ROUND BUILDING
BOMBAY 2. PRICE RE. 1.

India's *Hunger Problem* is a knotty one. Apparently, infinite increase in population is set down as the reason for hunger and poverty. But this is not the only reason. There is the fact of India's slavery, which is happily now no more, coupled with our own ignorance, laziness and peculiar circumstances of communal

MAHAYANIST MEDITATION

Lord, from my shadows do I flee
Into Thy lovely-light
To sin's black dress that beauty seems
A furnace fierce and bright.
But its cool light shines on virtue
Like the moon on flowers by night.

Thou smilest, gentle, on those saints
Who tread the Noble Way;
But fierce and furious dost Thou scowl
On fools who walk astray;
These, with a lotus, do you bless,
These, with a sword, you slay.

Teach me to see beyond, Lord,
Thine aspects sweet or stern;
Let my soul not fear destruction,
Not yet for blessings yearn:
May I leave behind all names and forms
When to Thy light I turn.

differences. John Fischer, a famous American journalist, who spent a year in India in 1942-43 as a representative of the U. S. Economic Administration falls in line with economists who clearly see possibilities of famines and misery in future so long as India remains conservative and goes on multiplying. He seems to set little store by schemes for industrialisation and for improvement in agricultural production. He is, it is good, an educationist in these pages to ask all of us to be cultured in the light of advance in Western society.

B. S. MATHUR.

FRONTIER SPEAKS: BY MOHAMMAD YOUNUS: PUBLISHED BY HIND KITABS LTD., BOMBAY. PRICE RS. 4/8.

Frontier Speaks is an interesting gift to the reader by one who, though young in years, has gained necessary culture and education of the right type in the constant company of Pandit Nehru and the "Frontier Gandhi". A people devoted to freedom and chivalry are fortunate in getting Mohammad Younus as their historian. There is only one limitation and that is the youth of the historian in the present case. This is, one will submit, a great limitation: the historian has to write history philosophically, uniting facts with reflection for the benefit of humanity. The old saying "History repeats itself" is never untrue if history is wisely written. The historian has to become a keen observer of things, men and facts and then he can perform this business. This observation will enable the historian to teach people delightfully. Mohammad Younus does this work but in his own limited fashion, because of his youth which has to be tamed and ultimately harnessed in the service of his people. Naturally we find enough of Younus in the book: this enough of Younus is animation, a living personality of one who is keen on the liberation of his people, dubbed to be fierce and fighting by the interested foreigner. Yet there is enough history recorded with honesty and patriotism. Both these parts are fascinating and instructive. Many of the misconceptions about these people are eliminated and we have a living record of a generous and honest people, devoted to truth and non-violence under the inspiring leadership of Badshah Khan, the 'Frontier Gandhi'.

At present there is division in the air. This division might soon disappear in a sacred union of Pakistan with the Indian Union if the Frontier people take up the challenge of the time. Mohammad Younus has this animating hope as a consequence of his intense patriotism and understanding of his people. He exclaims rightly:

"Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth".

B. S. MATHUR

BLOOD AND STONES. BY K. AHMAD ABBAS. PUBLISHED BY HIND KITABS. PAGES 48. PRICE RE. 1.

In this touching story Mr. Abbas puts a sensitive, idealistic youth against the background of riot-ridden Bombay. Nirmal Kumar a journalist of Bombay gets sick of the blood and communal frenzy of Bombay and organises a Peace Brigade. But he finds that the peace Brigade with which he wants to banish communalism is itself infected by communal rancour. He becomes desperate and his friend, Bharati takes him to the Ajanta caves, so that art may bring peace to his mind. He meets with some monks there who are constantly at work on the stones with their chisels. On enquiry he finds that they were working there long since and when they quit another batch will take their place. Effort, effort, endeavour, endeavour, work is worship, work is its own justification, its own reward: This was their message, the message of Ajanta. Nirmal feels that he was in need of this message. He is uplifted and returns to his peace efforts with a new vigour and resolution.

Mr. Abbas as is usual with him has told a moving story in a more moving way.

SWAMI VIJNANANANDA: BY SWAMI JAGADISWARANANDA. PUBLISHED BY SRI RAMAKRISHNA ASHRAMA, RAJKOT, RAJPUTANA. PAGES 32: PRICE AS. 8.

Swami Vijnanananda was one of those fortunate souls who had the rare privilege of coming in contact with Sri Ramakrishna and of receiving the benefit of his blessings. The Swami's first contact with Sri Ramakrishna, the transformation that he underwent under his benign influence and his later spiritual ministration as the President of the Ramakrishna Mission,—of these aspects of his life, there is a detailed account in the *Disciples of Sri Ramakrishna* published by the Advaita Ashrama, Mayavati. This book is not a mere retelling of the same story; the author gives his personal reminiscences of the Swami. A full chapter is devoted to the spiritual experiences of the Swami, when he came, as it were, face to face with the Ultimate Reality. Especially noteworthy are the experiences that he had at Benares and Sarnath. The English-knowing public will gain better understanding of the Swami by reading the book.

THEORY AND PRACTICE OF PHILOSOPHY
BY V. N. DEVARA, B. A., PAGES 68
PRICE RS. 2-0-0.

The generality of mankind believes that philosophy is found in books and that it is a special monopoly of the philosopher with his syllogisms and

logic. Philosophy, properly seen is the reaction of an individual to the universe around him. This reaction, on the intellectual side, takes the form of an assessment of the values of life. As such every man is a philosopher, in the sense that he has at least some vague notion of the Ends of Life. The author, though not an academic philosopher, with a trained critical faculty, has been thinking over the vital problems of life from a very young age, and to his credit we must add, that he has kept it up to the present. The book, as it stands is an impression in black and white of the inner workings of his mind. We would like that every man, like the author, interested in life's problems, should seek a solution of them in the laboratory of his mind instead of hunting for it in the libraries of the world.

THE SELF AND ITS SHEATHS BY ANNIE BESANT. THEOSOPHIST OFFICE, ADYAR.

The theory of Koshas sheathing the Self of man is as old as the Taittiriya Upanishad where the Panchakoshas are enumerated and described with great clarity. Dr. Besant in the four lectures recorded here elaborates this view in the light of the findings of modern science, as well as the writings of H. P. Blavatsky, the founder of the Theosophical Society.

In the first lecture, 'The Self and its Sheaths' it is shown that Atman behind the sheaths is not to be confused with the sheaths themselves, that the seer should not be mistaken for the seen. The second lecture, 'The Body of Action', gives an account of the functions of the Annamaya and Pranamaya Koshas, that of bringing about the clash between the Self and the external world. The third lecture, 'Body of Feeling' shows us the mechanism of feeling, associated with the Mana and Vijnana Maya koshas, which are in the author's words, 'sheaths which feel and which are the receptacles, to hold experiences, where building of the individual goes on, and where self consciousness is gradually evolved.' In the last lecture, 'The object of the Koshas', a glowing account of the Anandamaya kosa, the Seat of Bliss is given. To quote the author, "That is the Anandamayakosa where the Atma knows itself; its nature is bliss; all the spheres have ceased; all else has gone; none but the devotees may know it; none but the pure may reach it..."

Atman, taking cognizance of the lower sheaths at last alights upon the Anandamayakosa, for there it is at its closest proximity with its true nature. The whole process of evolution is the ascent of man through the intermediate sheaths to that immortal Bliss of which he is the rightful heir.

NEWS AND REPORTS

RAMAKRISHNA MISSION HIGH SCHOOL CHIRRAPUNJI, ASSAM.

Report for the years 1931-46.

The hill-tribes of Assam are a strong and vigorous race with great potentialities in them and of these the Khasis 3,32,251 in number according to the census of 1941 have proved themselves to be the most progressive and interesting. The work of numerous Christian Missions in their midst has given to a section the gift of education, but it has to a large extent denationalised the whole race of hill-tribes. They are, as it were, cut off from all currents of the great culture and civilization of India. The Ramakrishna Mission felt themselves called upon to take up the task of spreading among them education and culture on national lines and started a primary school as early as 1924 at Shella, twelve miles from Chirrapunji. The spirit of service that inspired the pioneer workers was at once appreciated by the people and the work grew rapidly and spread gradually to the other parts of the Hills. The Mission is now running a Middle

English school at Shella, Primary Schools at Nongwar, Chirrapunji and Shillong besides the High School at Chirrapunji which was started as a Middle English School in 1931. The institution has the unique distinction of being the only High school in the whole of Khasi Hills outside Shillong.

The strength of the High School for the year 1946 was 228 and that of the Primary School 68. The school being in a backward area, a large number of students receive either free or half-free studentships. The school has a well-qualified staff of twelve experienced teachers and the results of the Matriculation examination were brilliant. There is a hostel attached to the school where the students get the benefit of household training and the close association with teachers. Emphasis is laid on manual training and dignity of labour. Agriculture and bee-keeping form two of the main extra-curricular activities of the boys. The weaving section works four looms under the charge of two trained teachers; it is hoped that very soon arrangements will be ready to teach girls weaving and enable them to earn a living in an honourable way.

From the above account it must have been abundantly clear that the Mission is doing its best to give the Khasi boys a complete and man-making education. But the Mission is handicapped by want of funds. There is an yearly deficit of Rs. 3000. Added to that are the many requirements of the institution. Chirra being at an altitude the water scarcity is acute during winter and a pipe installation roughly costing Rs. 10,000 is the most urgent need. Among the other urgent needs mention must be made of a shed for vocational training and a prayer hall. It is earnestly hoped that the national-minded public will come forward with substantial help for this institution, which is a fruitful national investment, and help the institution to achieve the reclamation of the Khasis and other Hill-tribes into Indian culture.

**SRI RAMAKRISHNA ADVAITASRAM,
KALADI**

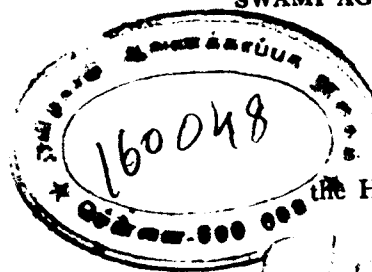
An Appeal

A branch of the Sri Ramakrishna Mission (Belur Math) is being run at Kaladi, the birth-place of Acharya Sri Sankara. In spite of its association with the great Acharya the place is a forlorn village, undeveloped and illiterate. The Asram is conducting three High Schools (two Sanskrit and one English), an Industrial School, a Harijan Orphanage, a Gurukul and a Religious Library besides the normal activities of preaching and teaching. The Asram is doing extensive work among the Harijans of North Travancore.

The new building of the Third High School and a separate building for the Orphanage Library are to be completed. A fresh building to accommodate residential students has to be put up. An additional building to house the increasing number of Harijan students and a bathing ghat in the river-front of the Asram for the use of the thousands of pilgrims who come for worship are very urgently required. These items have got to be done before next June and on a minimum estimate a sum of Rs. 50,000 for the purpose is required.

We appeal to all friends and patrons of the Ramakrishna Movement as well as followers and admirers of the Great Acharya Sankara to contribute liberally and make our endeavours a success.

**SWAMI AGAMANANDA,
President.**



The Birthday of Sri Sarada Devi,
the Holy Mother falls on Friday, the 2nd of
January 1948.

N47.34.642

Swami Anantananda

We record with deep sorrow the sudden passing away of Swami Anantananda on 23rd November at a Nursing home in Mangalore. After visiting some South Indian Centres the Swami had gone to Mangalore to visit the new Ashrama that was opened there some time ago. For a long time intestinal ulcer was his constant companion and he was putting up a heroic front to all complaints and was visiting places and renewing old contacts. At Mangalore Ashrama his complaints reached a critical stage and the doctors diagnosed it as perforation of the intestines due to chronic ulceration. He was removed to a neighbouring Nursing home where he entered final rest retaining consciousness of the Lord till the last. It is remarkable that the Swami in spite of his severe pain and ailments was full of courage and had a kind word for everybody who served him.

Swami Anantananda was one of the senior monks of the order, having had the opportunity of intimate association with the direct disciples of the Master, Swami Brahmananda, Swami Shivananda, Swami Turiyananda and others. He had the privilege of serving Swami Turiyananda of whom Swami Vivekananda spoke as the living embodiment of the Sthitaprajna ideal of the Gita. Swami Anantananda had travelled widely in India and had numerous friends and admirers in different parts of India especially among the student population. He could become young in the company of students and discuss with them the burning problems of the day and give them the correct approach and guidance. Wherever he went he attracted a number of young men.

Of late he became interested in starting a centre at Ahmedabad and was there for some time organizing local support and creating the nucleus. On reasons of health he moved on to the South for which he had a special love and fascination. His friends will be missing his inspiring company and his brother-monks a very loving brother. May his spirit find peace at the feet of the Master.

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Special Education Number
VISVA-BHARATI QUARTERLY

Vol. XIII, Parts I & II

It is now generally recognised that any national planning that aims at abiding results must give the pivotal position to EDUCATION.

The Visva-Bharati Quarterly has taken up the responsible task of presenting before the citizens of Free India the various problems connected with educational reconstruction and their solutions as they might have suggested themselves to individual minds working in different spheres of educational activity. With this end in view it is shortly bringing out a special Education Number which it is hoped will throw a flood of light on the two major educational experiments that India has witnessed in recent times: namely Rabindranath's experiment started at Santiniketan in 1901 and Gandhiji's Wardha Scheme formulated in 1937. Apart from a description and comparative estimate of these two main trends, the Special Number will also contain articles bearing on almost all the important aspects of educational theory and practice.

Principal Contents Thoughts on Education—extracts from Rabindranath's writings; Rabindranath and his Ashrama school; Rabindranath's contribution to Education in India; Education for Rural India; Rabindranath's educational Ideals and the West; the Place of Music in Education and Culture; Tagore's Educational philosophy and Basic Education; Education in Free India and Its Central Purpose; India's Education in Upanishadic Age; Religious Education; The Place of English language in Indian Education; Problems of Teacher's Training; Teaching of Art in Schools; Education for Women in Free India; Montessori System and Basic Education System, etc., etc.

Principal Contributors: Rabindranatha Tagore; Pandit Khit-mohan Sen; Hon'ble Sri Sampurnananda; Adhyaksha Nandalal Bose; Prof. P. S. Naidu, Allahabad University; Dr. K. D. Ghose M.A. (Oxon) Principal, David Hare Training College; Miss Marjori Sykes, B. A., (Cantab); Dr. Stell, Kramrisch; Dr. Alex Aronson; Sri G. Ramachandran; Sri Gurdial Mallik; Prof. Ananthanath Basu, M.A., (Lond), Head of Teacher's Training Dept., Calcutta University, etc. etc.

The Special number is expected to come out, enriched with illustrations and vignettes by well-known artists, early in November, 1947. Those whose name occur in the subscriber's list as at September 30th, will receive the Number in the usual course. There will be a limited number of copies available for sale at Rs. 8-0-0 each (Post free) to the members of the general public. To ensure securing their copies, those interested should remit the cost in advance and book order from now.

Communications in this matter are to be addressed to the Manager:—

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P. O., SANTINIKETAN, BENGAL, INDIA

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