

PRABUDDHA BHARATA

VOL. XLVI

NOVEMBER, 1941

No. 11



“उत्तिष्ठत जाग्रत प्राप्य वरनिबोधत।”

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

GOSPEL OF SRI RAMAKRISHNA

AT THE HOUSE OF RAJENDRA

The house of Rajendra Mitra is situated in Bechu Chatterjee Lane at Thanthania. On the day Manomohan held a festival in his house, Srijut Keshab requested Rajendra Babu to hold a similar one in his house also. Very gladly Rajendra made the necessary preparations.

To-day is Saturday, 10th December 1881. It has been decided that the festival is to take place to-day. There is great rejoicing, because many devotees will come; Keshab and other Brahma devotees also are expected.

Umanath has brought the news to Rajendra that Brother Aghorenath, a Brahma devotee, is dead. The death occurred in Lucknow at 2 p.m. on 8th December and the news was sent that very night by a telegram. On the succeeding day Umanath carried the news to Rajendra. Keshab and other Brahma devotees are in mourning. Will they be able to come on Saturday? Rajendra has grown uneasy over it.

Ram says to Rajendra, ‘Why are you so anxious? Keshab Babu may not come. Sri Ramakrishna is coming, and do you not know that he always lives in a state of divine ecstasy and reveals to our consciousness the existence of God who is the source of all the happiness the world enjoys?’

Ram, Rajendra, Rajmohan and Manomohan meet Keshab. Keshab says, ‘Why, I did not say that I would not go! Sri Ramakrishna is coming, and should I not go? Surely I shall go. I am observing Ashaucha¹ and so I shall take my food separately.’

Keshab speaks with Rajendra and other devotees. A picture of Sri Ramakrishna merged in Samadhi is hung up in the room.

Rajendra (to Keshab): ‘Many are of opinion that Sri Ramakrishna

¹ A period of ‘uncleanness’ and mourning observed at the death of a near relative or brother in faith.

Paramahansa is an Incarnation of Chaitanya.'

Keshab (pointing to the picture of Samadhi): 'Such a state of divine ecstasy can rarely be seen. Jesus, Muhammad and Chaitanya used to experience such a state.'

At 3 p.m. Sri Ramakrishna comes to the house of Manomohan. After a little rest he partakes of some light refreshments. Surendra says, 'You wanted to see a camera; let us go and see it.' Surendra takes him in a carriage to the Bengal Photography Studio. The photographer shows him how a photograph is taken. The surface of the plate is coated with silver nitrate and the impression falls on it.

As they take the photograph of the Master, he enters into a state of Samadhi.

The Master has come now to the house of Rajendra Mitra. Rajendra is a retired Deputy Magistrate.

Srijut Mahendra Goswami is reading the Bhagavatam in the courtyard of the house. Many devotees are present. Keshab has not come as yet. The Master speaks.

Sri Ramakrishna (to devotees): 'Why should it be impossible to realize God even in a householder's life? Of course, it is very difficult. I have come to-day by the bridge at Baghbazar. In how many ways it has been tied! The bridge will not be affected in the least even if one of the cords fail. There are other chains that will hold it up. Likewise, the worldly people have many ties. They cannot escape except through the grace of God.'

'The realization of God rids man of all his fears. There are two aspects of His Maya—Vidya and Avidya. Perfect detachment can be attained only after one has realized God. True realization takes place in the state of Paramahansa. He is like a swan that can

take out milk from water if they are mixed together. It is possible only with a swan and not any other bird.'

A devotee: 'What then is the way out for a householder?'

Sri Ramakrishna: 'The way lies in having faith in the words of the Guru and making them the guidance of life. Stick firmly to his instructions just as one holds the pole when whirling round it, and do the duties of the world.'

'The Guru should not be looked upon as man. It is Sachchidananda Itself which comes in the form of the Guru. The grace of the Guru makes it possible for a man to see his Ishta or Chosen Deity. The Guru then merges in the Ishta.'

'Nothing is impossible with sincere faith. A Guru had a son. The disciples were making preparations, according to their capacity, for the Annaprashana² ceremony of the son. Among the disciples was a poor widow. She had a cow and brought a small pot of milk to offer. The Guru had thought that she would undertake to supply all the milk and curd that would be required. Being, therefore, indignant, he threw away what she had brought and said, "Couldst thou not drown thyself in water?"' The woman took this to be the command of the Guru and went to a river to plunge herself into it. Just at that moment Narayana appeared before her and said graciously, "Take this pot, there is curd in it. It will give an incessant supply and your Guru will be pleased." The Guru was struck dumb when the pot was presented to him. He listened to all that had taken place, came to the river and said to the lady, "I shall plunge into this water and give up my life if you do not show Narayana to me." Narayana

² The ceremony when a child takes rice for the first time.

made His appearance but the Guru could not see. The lady, then, prayed to Him, "O Lord, if Thou dost not reveal Thyself to my Guru and if he dies, I shall also put an end to my life." Narayana, then, revealed Himself to the Guru for once.

'See, how through her devotion she could herself get the vision of God and have that for her Guru also!

'So, the saying goes,—"Even if my Guru takes to drink, he is the same Nityananda Rai, my holy preceptor."

'All are anxious to become Teachers. Few indeed are willing to be disciples.

But, you see, rain-water does not stand on a high top. It is only on low ground that it collects.

'One should receive with faith the sacred name that the Guru gives and devote oneself to spiritual practices.

'It is said that a pearl-oyster keeps itself ready to catch a drop of rain-water when the star Svâti is in the ascendant. As soon as it catches the raindrop it dives down to the bottomless depth of the sea and settles there till it fashions a pearl out of the rain-drop.'

SONNET SEQUENCE TO SRI RAMAKRISHNA

V

Who learns through love how difficult it was
 For You to hold Your mind to this gross plane,
 How bent it was on soaring through the pass
 Of time and space, and losing form again;
 How in Your eyes this world, and worlds between,
 Were looking-glasses that illusively
 Reflected Consciousness, the pure unseen
 Substratum, as divine diversity;
 Who learns through love how in You, who were God,
 Gradations of existence lay concealed,
 How in Your mouth the cosmos from a clod
 To Brahmaloaka could have been revealed,—
 Shall lay his world in ashes at Your feet,
 And go with You to live in love's retreat.

—Dorothy Kruger

THE NEED FOR COURAGE AND OPTIMISM

BY SWAMI TURIYANANDA

(Extracted from a letter)

It is said that the great devotee Rupa Goswami once sent through a Brahmin a letter to his brother Sanatan which contained only these words, namely, Ya-ri, Ra-la, I-ram, Na-ya. That was enough to acquaint Sanatan with the intention of his brother. Ya-ri etc. signified the following:—

Ya-ri : Yadupateh kva gata Mathura-puri, Ra-la : Raghupateh kva gatottara-Koshala, I-ram : Iti vichintya kuru svamanah sthiram, Na-ya : Na sadidam jagadityavadharaya (Where is Krishna's city of Mathura gone and where is the Ajodhya of Rama now? Dwelling on this settle your mind. Firmly grasp this that the world is not eternal).

Of course, these few lines proved apt and enough for Rupa's brother, for he had lost reason, being intoxicated with the wine of sense objects. But your case is different, because you are convinced that the world is mere child's play and insubstantial. The Lord alone is its substance and all in all. Further you have also arrived at the settled belief that the only duty of the individual is to pray and call on Him. So you need not be particularly told, 'Firmly grasp this that the world is not eternal.' You very well know that the Lord has been, as it were, pressingly solicitous in declaring in the Gita: 'Having obtained this transient, joyless world, worship thou Me.'

However, I can understand your remorse and self-reproach that you are not able for fear of life to act up to the following: 'Having cut asunder this firm-rooted Ashvattha with the

strong axe of non-attachment—then that Goal is to be sought for.' (Gita XV. 3-4).

That many children of Mother used to do these things is evident from the songs of great men like Ramprasad, Kamalakanta and others. But it is also seen that they have repeatedly said that in whatever situation Mother chooses to place one is the best. They only wanted to remember the Mother, no matter in whatever situation She might have placed them. The Master used to sing:—

'O Mother Kali, it is indeed fortunate if I don't forget Thee, howsoever and wheresoever Thou mayest place me—whether I am smeared with ashes or decked with jewels, whether I shelter myself under a tree or sit on a princely throne.'

He used to say, 'The kitten is sometimes placed on an ash-heap and sometimes on a mattress.' He would further say, 'Mother knows what situation will be the best for the young one.' He is the Good; whatever He does is for the best. The devotee seeks nothing. They don't accept the varieties of freedom like Sâmpya, Sâlokya (nearness to God, inhabiting the same realm of immortality with God) etc. even when offered. On the contrary they only crave for service to the Lord. You know it perfectly well. Our Master could never stand the word sin and used to forbid specially to regard anybody as a sinner. Rather he used to teach one to say to oneself, 'I have taken His name, what fear or anxiety

can there be for me?' 'O listen, of whom should he be afraid whose Mother is the Brahman?' You have said it rightly that He can smash up and refashion everything in a moment. Why, He has done it and has been doing it already! You are realizing this well in the depths of your heart. This is no fancy of a crazy fellow. It is very true. Can there be any 'why' as regards Him? He is the infinite ocean of mercy and beyond all why's. And He alone, the fulfiller of the desires of devotees, is our past, present and future. Why should we obey any other future?

'I am the Self, O Gudakesha, existing in the heart of all beings; I am the beginning, the middle, and also the end of all beings.' (Gita X. 20).

These sayings of the Lord are our proof, shelter and the only refuge. So why should we not say—

'I know Thou art Good, I find its evidence in every twinkling of the eye. Keep me in happiness or misery as Thou ordainest, Thou art Good. Whatever else Thou doest, my Lord, forsake me never. This is my hope. O Lord, come and dwell in my heart, there is no doubt that Good will prevail.

'What we want is Shraddha. Unfortunately, it has nearly vanished from India, and this is why we are in our present state. What makes the difference between man and man is the difference in this Shraddha and nothing else. What makes one man great and another weak and low is this Shraddha. It is fear that is the great cause of misery in the world. It is fear that is the greatest of all superstitions. It is fear that is the cause of our woes, and it is fearlessness that brings heaven even in a moment. . . . Have faith in yourselves, and stand up on that faith and be strong; that is what we need. Why is it that we, three hundred and thirty millions of people, have been ruled for the last one thousand years by any and every handful of foreigners who chose to walk over our prostrate bodies? Because they had faith in themselves and we had not. Give up the awful disease that is creeping into our national blood, that idea of ridiculing everything, that loss of seriousness. Give that up. Be strong and have this Shraddha, and everything else is bound to follow.'

RELIGIOUS REVIVAL IN MEDIEVAL INDIA

The search for the supreme truth begun by the Vedic seers and carried on by the Upanishadic sages and the great Badarayana found its fulfilment in the Advaita philosophy of Shankara. He is, therefore, the last great figure in the religious thought of Ancient India. Ramanuja (1027—1137 A. D.) begins a new epoch. Scholars outside Tamil-land may not be fully aware of the great debt which Ramanuja owes to Dravidian thought. He is the inheritor of the spiritual treasures garnered by Satakôpa, the great Vaishnava mystic. Satakopa, who is lovingly referred to as Nammalvar, 'our saint' by Southern Vaishnavas, enunciated sublime truths which came to him as a result of his profound spiritual realizations. The race which produced many lovers of God has given the world in Satakopa, not only an ardent devotee of God but also a deep thinker and an exquisite poet. His *Tiruvâimozhi* reaches the high-water mark of Tamil poetry. *Vâimozhi* derived from *vâimai*, 'truth' means 'the word of truth,' of absolute revealed truth, as different from relative truth reached by mere ratiocination. In classical Tamil this word was used to denote the Vedas. *Tiru* means 'sacred,' 'auspicious.' *Tiruvaimozhi*, the 'Sacred Book of Revealed Truths' is placed by Southern Vaishnavism on the same high pedestal as the Vedas. Ramanuja himself has given directions for its regular study and chanting in temples and assemblies. He was fully steeped in its wisdom. Vedanta Deshika, the Vaishnava philosopher of the thirteenth and fourteenth centuries called *Tiruvaimozhi* the *Dramidopanishad*. Nammalvar composed also three other works: the

Thiruviruttam, the *Tiruvâsiriya*m and the *Periya Tiruvandâdi*.

* * *

Madhurakavi, counted as one of the Alvars, canonized saints of Southern Vaishnavism, was making a pilgrimage in the North. Standing on the banks of the Ganges, he saw a great light in the southerly direction. Following it, even as the Magi followed the star that appeared in the East, he arrived at a southern city, ever after known as Alvar-tiru-nagari. There, under the spreading branches of a tamarind tree, he saw a boy of about sixteen years of age seated in profound meditation. When he came to normal consciousness, the boy-saint answered the questions of the elderly scholar, who forthwith became his disciple. Satakopa was a Vellâla by caste. The Vellala caste of the South has probably the same status as the Kayastha caste of Bengal. Satakopa's father was Kârimâran, the chieftain of Tirukkurukûr, which as we have already mentioned is now known as Alvar-tiru-nagari. His mother was Udaiya-Nankai. Satakopa, like prince Siddhartha of the Shakya clan was born on the full-moon day of the month of Vaishakha. The year of his birth is not yet ascertained. It probably lies in the latter part of the fifth century A.D. The works of Nammalvar were recorded by Madhurakavi and were popularized by Nâtha Muni (824-924 A.D.). Natha Muni was an erudite scholar in the Vedas, Smritis, and other scriptures and a Yogin. It was by chance that he heard the chanting of some beautiful psalms from *Tiruvaimozhi*. It appeared to him that to contemplate God with the aid of such

sweet psalms was preferable to the realization of God by the path of Yoga. Modern scholars, who look for the origin of Indian theism and of the path of love and devotion to alien sources such as Islam and Christianity would, if they listen to the songs of *Tiruvaimozhi*, the *Devara* hymns and the rhapsodies of *Tiruvâchakam*, come to the conclusion that Bhakti originated in Tamil-land.

* * *

The four great mystics of Southern Shaivism, Tiru-Nâvukkarasar (574—655 A.D.), a contemporary of the Prophet of Islam, Tiru-Gnâna-Sambhanda (639—655 A.D.), the child-saint of Shiyali, Sundara-Murti (807—825 A.D.), the friend and preceptor of Sêraman Perumâl, the Kerala king from whom the Kollam era of Malabar begins, and Manikka-Vâchaka, the prime minister who turned ascetic and who probably lived in the tenth century A.D., have left behind soul-stirring poems which led to a spiritual and national renaissance that rose to its greatest height in the founding of the Chola Empire of the eleventh and the twelfth centuries and the building of magnificent temples that reveal the aesthetic aspect of Tamilian culture. The history of Tamil-land has a blank space from the third to the sixth centuries A.D. The Pallavas ruled in Kanchi from the middle of the third century and the Imperial Guptas were ruling in Northern India but the Chera, the Chola and the Pandyan dynasties of Tamil-land were temporarily eclipsed. The resuscitation of the ancient dynasties may be said to begin in the middle of the seventh century, more precisely in 641 A.D. when the Pallava King Narasimhavarman defeated the Chalukya King Pulikesi II in the battle of Vatabhi. It is known that Chalukya

Pulikesi II successfully opposed King Harsha of Kanauj, an account of whom is given by the Chinese traveller Hiuen Tsang. The general who commanded the Pallava forces against Pulikesi II was Siruthondar, who was later canonized as a saint of Southern Shaivism. This Siruthondar was a friend of the child-saint of Shiyali and drew his inspiration from him. The atheistic doctrines of Buddhism and Jainism, which in their decadent period were stifling the thought-currents of the country and leading men to pessimism and inaction, were cast aside by the light shed by the Shaiva and Vaishnava mystics and the people were put in possession of a new source of strength. The careers of Sambhanda and Sundara, although brief, were extremely brilliant. They befriended kings, infused new life into old institutions and gave a new impetus to the political life of Tamil-land which carried the country forward till the early part of the fourteenth century. The same may be said of the Vaishnava saints. The fact that faith in God and in the saving power of His grace can rouse a people to action is well illustrated by the history of Tamil-land subsequent to the advent of the Alvars and the Nayanmars (Shaiva saints). After the saints came the Acharyas, who systematized and codified their teachings and consciously or unconsciously limited the spirit of freedom brought down from heaven by the Great Ones. We shall point out one instance in which the heavenly gift of social freedom which the great mystics brought was curbed by the sacerdotalism of subsequent centuries.

* * *

The mystics, who continually lived in the consciousness that they were children of God, friends, servants and helpers of God, knew no barriers of

caste. How touching are some of the episodes connected with their divine lives! Gnana-Sambhanda, a Brahmin of the Kaundinya Gotra, who encouraged the performance of Vedic rituals, befriended the musician Tiru-Neelakanta and his wife, Viraliyar. They travelled with him and set to music the beautiful hymns which he sang *extempore* when he visited temples. The party reached the house of Tiru-Neelanakka, a saintly Brahmin. In Tamil-land, the professional musician caste is considered low. But Gnana-Sambhanda asked his host to accommodate the musician and his wife in the inner apartments of the house. The host, an orthodox Brahmin, emulating the good example set up by his saintly guest, accommodated the couple in the holiest apartment of the house, the room in which the sacred Vedic fire was kept. The Fire-god himself approved the action, for it is recorded that the flames joyously turned towards the right. Gnana-Sambhanda young in years, yet old in divine wisdom, addressed Tiru-Navukkarasar who was ripe in age and in wisdom always as 'Appar', the Tamil word for father. This endearing term has come down to us as one of the appellations of the elderly saint. St. Appar like Nammalvar belonged to the Vellala caste. He was eighty-one when he passed away and Sambhanda was barely sixteen. The first meeting of the septuagenarian and the seven years' old is one of the touching incidents in the annals of the hagiology of Southern Shaivism. Another Brahmin-saint Appûthiyadikal attained the highest by meditating upon the life of St. Appar. Madhura-kavi, a Brahmin by caste, informs posterity in ten beautiful soul-stirring stanzas that he knew of no God other than Mâran (the family name of Satakopa) who revealed the truth of the Vedas through the Tamil language.

Tirup-Pânâlvar belonged to the musician caste, but Sri Ranganatha, the Deity of Srirangam, ordered that he be brought to the Divine Presence on the shoulders of a Brahmin. Seraman Perumal, the saintly king of Kerala, whom we have already mentioned as the friend of Sundara-Murti bowed down before a washerman because his body was covered by ashes, the symbol of Shiva Mahadeva. This catholicity in social behaviour among the devotees persisted in the time of the early Acharyas. Arul-Nandi-Shivacharya, a reputed Brahmin scholar of the thirteenth century accepted as his Guru the great Meikandan of the Vellala caste. Umâpathi-Shivacharya the fourth in succession in the line of Meikandan belonged to the extremely orthodox priestly class of Chidambaram. He was ostracized by his people and lived in Kotravankudi, in the outskirts of the city of Chidambaram. By divine intervention, his people had to call him back. Umapathi-Shivacharya initiated the untouchable Petrân Sambân into the highest truth. The catholicity of Ramanuja is well known. From house-tops he declared the saving word to one and all and was prepared to go to the direst hell, if that act would bring the consolation of religion to the lowest of the low. He elevated the social status of untouchables and others. When Ramanuja's influence spread in the North, the mystics who drew their inspiration from him as well as others broke down the barriers of caste and democratized religion.

* * *

The influence of the Nayanmars was restricted to Tamil-land, although there were schools of Shaivism in the extreme North in Kashmir, Nepal and Tibet. Paramjyoti Munivar, the spiritual preceptor of Meikandan, the founder of the

later Shaiva Siddhanta school, is said to have gone to Tamil-land from the Sacred Mount Kailas, in Tibet. The Pâshupata, the Kâpâlîka, the Mâhavrata and other forms of Shaivism that drew their inspiration from the North were existing in Tamil-land at the time of the advent of the Nayanmars. Tirumûlar, probably the founder of the Natha school of mysticism flourished in Tamil-land in an earlier period. He also is said to have gone to the South from Kailas. The Agamas, twenty-eight in number, considered to be the authoritative texts of the Shaiva religion, give elaborate details concerning temple-building and rituals of worship. In the Agamas mention is made of Brahmin priests of Gauda-Desha, stating that they are the most competent to perform religious rituals. Some of the Chola kings in their grants to temples make special mention of employing priests from the afore-said country. All these go to show that Southern Shaivism looked northwards for inspiration and attempted to synthesize the original thought of the Nayanmars and Shaiva Acharyas with the Vedic and Tantrik thought from the North. In the case of Southern Vaishnavism the flow of thought was in the other direction. From the fountain-head of Satakopa and the other Alvars torrents of devotion surged northwards until they covered the whole country. Ramanuja was the Bhagirath who led the waters of the holy Cauvery of the South to mingle in the waters of the sacred Ganges of the North. The commingling took place not at one spot but at various points in the course of the sacred river and the life-giving waters spread over Western India as well. The thousand names of Hari reverberated in the atmosphere of this thrice holy land of Hindusthan.

* * *

It was indeed timely that the religion of Bhakti, Grace and Faith spread throughout the length and breadth of Medieval India. Coming events cast their shadows before and the country was to receive into its bosom an alien faith that originated in Arabia, a faith which was built upon the cardinal principles of absolute self-surrender to God and the brotherhood of all believers in the faith without distinction of caste, race or nationality. When these principles were taking shape in Arabia, the great mystics of Tamil-land were also building up a new society on the same foundations. How wonderful is the working of the Supreme Spirit that shapes the destinies of nations and individuals! Twelve centuries earlier when Gautama Buddha walked on the soil of this holy land summoning men to a life of discipline and moral perfection, Confucius and Lao-Tze in China and probably Pythagoras in Greece were preaching the same doctrines. The new outlook in national life provided by the lives and teachings of the Alvars, the Nayanmars and their successors democratized Hindu religion, established the brotherhood of the Brahmin and the Pariah and created a solidarity that helped Hindu society to withstand successfully the onslaught of the new religion that came with the conquerors of the country. This outlook also helped towards working out a synthesis of the Semitic religious thought of the conquerors and the indigenous religious thought of the people over whom they ruled. Devotion to God, the love of fellow beings and the emotional aspect of the Hindu religion which encouraged poetry and the fine arts provided the meeting ground for the two parties. The Moghul emperors, who were racially Mongols and whose ancestors were followers of Shamaism, the worship of the 'Everlasting Blue Sky' and of

Taoism and Buddhism were great worshippers of the beautiful. They were also greatly influenced by Iranian art and culture. History tells us that some of the emperors were sons of Hindu mothers, and actively worked for the harmonizing of the two great religious creeds followed by their subjects. We all know of the great Akbar, a Muslim brought up in a Hindu home, who attempted to create a new religion harmonizing the Hindu and the Semitic creeds. Leaders of thought and men who were guiding the political destinies of Medieval India knew that the God of all religions was the same and that it was best to allow the followers of each religion to observe the practices and rituals of their forefathers. Where dry-as-dust philosophy would have observed differences and consequently ended in strife, the religion of the heart, the religion of devotion saw sameness and laboured for the intensifying of the spirit of love in the hearts of one and all. Before we proceed further and see how the movement spread, it might be worth while to get to know something about the life of the great apostle of the South who influenced the thought-currents of Medieval India.

* * *

Ramanuja was born in Siriperumbudur. The date of his birth is fixed by orthodox tradition as 1017 A.D. Some would bring it down to 1037 A.D. We follow Sir S. Radhakrishnan and fix it at 1027 A.D. The date of his passing away is accepted on all hands to be 1137 A.D. He thus lived to the full span of human life. So did Natha Muni and the same is said of Yamunacharya and also of Râmânanda and Kabir. The sages of Medieval India appear to have solved the problem of longevity by having faith in God and in relaxing their mind in the midst of

activity. Even to-day one can see centenarians among the Vaishnavas of Srirangam and the deeply religious Muslims in South India. Ramanuja studied Vedanta under Yadavaprakasha of Conjeevaram. For centuries Kanchi (Conjeevaram) was a seat of learning in the South. Yamunacharya also known as Âlavandâr, successor and grandson of Natha Muni, hearing of the learning of Ramanuja sent for him with the view of installing him as his successor. Ramanuja arrived only after Yamuna's death and took upon himself to fulfill the three great tasks left to him by Yamuna. These were the perpetuation of the memory of Parâshara, author of the *Vishnu Purana*, the immortalization of the glory of Satakopa and the interpretation of the Brahma Sutras according to the philosophical tenets of the Vishishtadvaita system. He embraced Sannyasa, studied the works of Yamuna and the Prabandha, the collected works of the Alvars. It is said also that he went to Kashmir to copy the commentary of Bodhâyana on the Brahma Sutras. He appears to have completed the *Sri Bhâshya* commentary on the Brahma Sutras in 1100 A.D. and went about from place to place popularizing his teachings. He visited many important places in the North and had a victory over the Buddhists of Benares and Puri and built monasteries in those places. He perpetuated Parashara's name by getting a commentary on the *Vishnu Sahasranâma* written by Bhatta, a son of his disciple Kûresha and perpetuated Nammalvar's name by getting an authoritative commentary on the *Tiruvaimozhi* written by Kuru-kesha, another disciple. He brought all classes of people into the Vaishnava fold and gave them privileges which they never enjoyed before. Owing to the persecution of the Chola emperors, who were staunch followers of the

Shaiva faith, he had to flee to Mysore and there converted the Hoysala ruler Bitti Vishnuvardhana from Jainism to Vaishnavism. He stayed at Melkote for twelve years where he installed the image of Sri Krishna brought from Delhi. This image is said to have been in the possession of a Muslim princess who loved Sri Krishna. Accordingly the Muslim princess was considered as the consort of the Deity. Untouchable devotees were allowed to offer worship in this temple. Ramanuja organized the spiritual ministrations of the Vaishnavas by dividing the country into parishes and appointing priests to preside over each parish. By his learning, spirituality and organizing capacity, he ensured the permanence of the Vaishnava faith.

* * *

'The influence of Ramanuja is visible throughout the later history of Hinduism. The movements of Madhva, Vallabha, Chaitanya, Ramananda, Kabir, and Nânak, and the reform organizations of Brahmoism are largely indebted to Ramanuja's theistic idealism' (Sir S. Radhakrishnan). Kallianpur in the Udipi Taluka of the district of South Kanara is stated to be the birthplace of Madhva (1197-1276 A.D.). He was also called Ânandatirtha. He gave the Dvaita, dualistic interpretation of the Brahma Sutras. His pupil Naraharitirtha is said to have held a high position in Orissa. Nimbarka, a Telugu Brahmin, was a junior contemporary of Ramanuja. He also wrote a short commentary on the Brahma Sutras. His Vedantic theory is said to be monistic as well as pluralistic. Ramananda (1300-1411 A.D.) was born at Prayaga of Brahmin parentage. We are told that there is a popular verse to the effect that Bhakti arose first in Dravida land, Ramananda carried it to the North and Kabir spread it to the

seven continents and the nine divisions of the world. Ramananda was a disciple of Râghavânanda, a teacher of the Vishishtadvaita school of Ramanuja. He effectively broke down the barriers of caste by making all devotees of Vishnu dine together and by using the vernaculars as the vehicle for the propagation of his creed.

Noble birth, riches, both these boons
it grants;
It casts aside the ills of votaries
And gives them heavenly perfection,
with
Eternal life and blissful grace divine;
Urged by love more than that fond
mothers bear,
Triumph it grants and many other
boons;
That which gives all these I declare, it is
The sacred name, the name of
Narayana.

Thus sang Tiru-Mangai-Mannan, the robber-chief who became a saint and was counted as one of the twelve Alvars. The commentator says that the devotee who takes the name of Narayana ceases to belong to his old caste and enters a new caste, the caste of devotees. This principle was fully put into practice by Ramananda, who accepted Muslims, women and untouchables as his disciples and elevated them to the status of teachers. Perceiving the unity of God, who is the origin of all, Ramananda looked upon humanity as one large family. Such a conception immediately removed all distinctions of caste and creed. 'He held that when a devotee surrendered his life to the divine will his former life was lost in God and a new life began for him.' Ravidâs the cobbler, Kabir the Muslim weaver, Dhannâ the Jat peasant, Sênâ the barber and Padmâvatî a woman, were among his disciples.

* * *

Kabir (1398-1518 A.D.) is said to have become a disciple of Ramananda in a marvellous way. Thinking that the Brahmin sage may not care to accept as disciple a poor Muslim boy of the weaver caste, Kabir went early to the bathing-ghat in the Ganges frequented by the sage and there laid himself down on the stone pavement. Before the break of dawn Ramananda went to the bathing-ghat and unknowingly trampled on the body of his future disciple. As it was still dark, Ramananda did not know what exactly took place. In his embarrassment he twice repeated the name of Rama, his favourite Deity. Kabir shouted 'Rama, Rama' and ran away, before the sage could demand an explanation. It is said that Kabir was only thirteen years of age when he met Ramananda in this strange fashion. He went about telling people that he had been accepted as a disciple of Ramananda. When the sage sent for Kabir and asked for an explanation, Kabir told him that contact with the sage's feet and the receiving of the holy name of Rama from his lips were in themselves sufficient to constitute discipleship. Ramananda clasped Kabir to his breast and thereafter Kabir regularly attended the Master's classes. The divinely inspired Kabir went about preaching the harmony of Islam and Hinduism. Many of his songs and utterances have become the common heritage of all souls having a real thirst for God. 'The God of the Hindus is in Benares, the God of the Muhammadans is in Mecca but the God of all is in the hearts of all creatures,' said Kabir. This remarkable saying forms the key-note of Kabir's teachings.

* * *

Ravidas, the cobbler disciple of Ramananda, reminds us of Jacob

Boehme (1575-1624 A.D.), the great German mystic, the shoe-maker who inspired the English mystic William Blake. Mirabai, the saintly queen whose beautiful hymns have come down to us is said to be a disciple of Ravidas. According to Ravidas the highest expression of religion in life is the service of human beings and God can be realized only by the devotee who knows the pain of divine love. Dadu (1544-1603 A.D.) was born in Rajputana and was a follower of Kabir's ideals. He admitted both Hindus and Muhammadans to his discipleship. Tulasidas the author of the Ramayana in Hindi verse lived in the sixteenth century. He was inspired by the spiritual life of Ramananda. Sri Ramachandra, the incarnation of truth, justice, love, obedience and duty was his ideal and hero. Tulasi was a contemporary of the Emperor Akbar and found favour at the royal court. Surdas, the mystic poet also lived about this time. His devotional songs were addressed to Sri Krishna. Love for the Divine Cowherd of Brindaban was the ideal that inspired Vallabhacharya to found a new sect. He was a Telugu Brahmin. His date of birth is said to be 1479 A.D. About this time there appeared in Bengal a great spiritual personage, who stirred the depths of emotion and led men to the love of God and their fellow beings. Sri Chaitanya (1485-1533 A.D.) brought about a revolution in the religious life of Bengal. It was at Gaya that he was initiated into the Bhakti cult by a Vaishnava savant Ishvara Muni. He travelled widely and in the South he came into contact with the followers of Ramanuja. In Bengal he organized Sankirtanas, singing the names of God in chorus. Many a thirsting soul was filled by the life-giving waters of devotion. Sri Chaitanya identified himself

with Sri Radha, the beloved of the Divine Cowherd of Brindaban.

* * *

Let us turn westwards and gain some glimpses into the lives of the saints who adorned the Maharashtra province of Medieval India. Nivrittinatha, son of Viththalapant, a monk who gave up the robes, lived in the latter part of the thirteenth century and was a disciple of Gahininatha. Accordingly, the spiritual impetus of Maharashtra has its origin in the Natha cult. Nivrittinatha was the Guru of his brother Jnanadeva, who attained great eminence as a mystic philosopher. Namadeva who was born of a tailor family was a contemporary of Jnanadeva. The devotion of the Maharashtra school of mystics centred round Pandharpur, where the Deity is known by the name of Viththala and Panduranga. 'The Vaishnavism of the Maratha country found a fertile soil among the lower classes, though it has had followers among Brahmanas and other higher classes also. Like the Vaishnavism of the disciples of Ramananda, it had no learned or Sanskrit-knowing promulgators, but its prophets were Shudras, who, however, had the true religious instinct and possessed a clear spiritual insight. Such were Namdev and Tukaram' (Sir R. G. Bhandarkar). Tukaram (1607-1649 A.D.), the mystic poet, many of whose Abhangs have come down to us, was a contemporary of Shivaji, king of the Maharattas. He refused offers from King Shivaji and advised him to become a disciple of Ramadasa. This saint who inspired Shivaji was partly affected by the political upheaval of his time. As a practical mystic Ramadasa established monasteries in the country to serve as centres of spiritual and practical activities. His heart was given entirely to

God. 'Unite all who are Marathas (men who shrink not from death) together and propagate the Dharma of the Maharashtras' was the advice of Ramadasa.

* * *

The *Granth Sâhib*, the authoritative scripture of Sikhism is said to have been first compiled in the year 1604 A.D. Among other things it contains the holy utterances and hymns of some of the mystics, we mentioned above. It was compiled by Guru Arjun Dev, the fifth Sikh Guru. Guru Nânak, the first Guru and originator of Sikhism, was born in 1469 A.D. at Talwandi near Lahore. He travelled widely to the west as far as Mecca and Baghdad and to the south as far as Ceylon. He was loved and admired by Hindus and Muslims alike. He believed in the dignity of labour and in the useful life of a devout householder. The early history of Sikhism forms a glorious chapter in the religious history of Medieval India. The Gurus were mystics and at the same time intensely practical men. They demolished the caste system, established practical equality among their disciples by such means as common kitchens, service of humanity and the protection of the weak and the oppressed. The Gurus introduced military training and laid the foundation of an organization for social amelioration. By the advent of the Gurus, a new national spirit was introduced into the country. In connection with Hindu-Muslim unity, which the mystics practically achieved in Medieval India, we should also make mention of Dara Shikoh, the emperor's son who became a mystic philosopher, of Pranatanth who had Hindu and Muslim followers and of Nagore Meeran of the South, who is claimed by both Hindus and Muslims. All these great

spiritual personages lived in the early part of the eighteenth century.

* * *

The religious revival of Medieval India, which we briefly surveyed, was intensely dynamic. New races of people and new faiths were assimilated without any break in the national continuity. People who were outside the traditional castes were brought into the Hindu fold, which thereby became strengthened. The energizing of the national consciousness by Bhakti destroyed the individualism of the preceding age, revived social faith and self-confidence and expressed the national life in the language of emotion. From the Himalayas to the Cape Comorin, the whole country pulsed with new life. The Aryan culture of the North was synthesized with the Dravidian culture of the South. The unity of Indian culture was thus established. The rise of the Maharatta power and the military organization of the Sikhs clearly testified to the fact that the theistic revival led by Ramanuja gave birth to the martial spirit of the Maharattas and the Sikhs even as the Advaita doctrine of Shankara gave birth to Rajput chivalry. Every great movement after achieving splendid results loses its momentum and stands

in need of a fresh impetus and a new integration. The path of devotion by constantly dwelling on the weakening ideas of man's littleness makes society lose the strength of individual initiative. The new scientific knowledge which the country received from the West has already given a shock to Christianity in Europe and America. Like Vaishnavism Christianity is essentially a path of devotion centering round the personality of the great founder. To withstand the shock of science, it is evident that Hinduism should now lay emphasis on the knowledge aspect. At the same time the spiritual treasures garnered by the mystics of Medieval India should not be lost to the nation. The needed synthesis between the old and the new, the Dvaita and the Advaita, science and mysticism, Eastern religions and Western thought, contemplation and social service has been brought about by the advent of Sri Ramakrishna. His chief disciple, Swami Vivekananda has in his writings and speeches clearly chalked out the path which the nation has to follow in order to achieve its own emancipation and become a torch-bearer to the nations of the world.

MAYAVATI,

11th September 1941.

'Religion for a long time has come to be statical in India; what we want is to make it dynamical, I want it to be brought into the life of everybody. Religion, as it always has been in the past, must enter the palaces of kings as well as the homes of the poorest peasants in the land. Religion, the common inheritance, the universal birthright of the race, must be brought free to the door of everybody.'

—Swami Vivekananda

SRI RAMAKRISHNA'S MESSAGE TO THE WEST

BY JOSEPH CAMPBELL

'Mahâbhâva is God-consciousness,' Sri Ramakrishna once said, 'My joy after the experience of Mahabhava was equal to the pain I suffered before it. Mahabhava shakes the body and the mind to their foundation. It is like a huge elephant's entrance into a little hut. The hut is shaken to its foundation. Perhaps it falls apart.'

'The fire of the pain of this experience is not an ordinary feeling. It is said that the fire of this anguish, in Rupa and Sanâtana, scorched the leaves of the tree under which they sat. I was three days unconscious in that state of God-consciousness. I could not move. I lay in one place.'

'When I regained consciousness, I was taken out for a bath. But my skin could not bear the touch of a hand; so my body had to be covered with a heavy sheet. Only then could I be led to the bathing place. — The earth that had stuck to my body while I was lying on the ground had become baked.'

'When I was being overpowered by that state, I felt as if a ploughshare were passing through my backbone. I cried out, "Oh, I am dying! I am dying!" But afterwards I was filled with a great joy.'

This experience of Mahabhava represented the culmination of Sri Ramakrishna's long agony of yearning for union with the Absolute. During the earlier years of his devotion he had experienced many visions. He occasionally described them to his devotees :

'When I meditated,' said he, 'I would see vividly a person sitting near me with a trident in his hand. He would threaten to strike me with the weapon unless I

fixed my mind on the Lotus Feet of God. He would warn me that his trident would pierce my breast if my attention strayed from God.'

'Once I was meditating under the bael tree when "Sin" appeared before me and tempted me in various ways. He came to me in the form of an English soldier. He wanted to give me wealth, honour, sex-pleasure, various occult powers, and such things. I began to pray to the Divine Mother. (And now I am telling you something very secret.) The Mother appeared. I said to Her, "Kill him, Mother!" I remember still that form of the Mother, Her world-bewitching beauty. She came in the form of a young girl; but it seemed as if the world were moved by her glance.'

Keshab Chandra Sen once asked Sri Ramakrishna to describe to him the various ways in which the Divine Mother sports in the world. Sri Ramakrishna replied with the following glorious picture of Kâli :

'Oh,' Sri Ramakrishna said, 'She plays in many ways. She is known, according to Her various moods, as Mahâ-Kâli, Nitya-Kâli, Smashâna-Kâli, Raksha-Kâli, and Shyâmâ-Kâli. Mahâ-Kâli and Nitya-Kâli are mentioned in the Tantra philosophy. Before creation, when the sun, moon, and planets were not, and darkness was enveloped in darkness, then the Mother, the Formless One, Mahâ-Kâli, the Great Power, was one with Mahâ-Kâla, the Absolute.'

'As Shyâmâ-Kâli She has a tender aspect. Under this aspect She is worshipped in the Hindu households. She is represented as dispensing boons with

one hand and dispelling the fear of Her devotees with another.

'As Raksha-Kâli, the Protectress, She is worshipped at the time of plague, famine, earthquake, drought, and flood.

'But as Smashâna-Kâli She is the embodiment of the power of destruction. She resides in the cremation ground, surrounded by corpses, jackals, and terrible spirits—Her companions. From Her mouth issues a river of blood, on Her neck hangs a garland of human skulls, and the girdle around Her waist is made of human hands.

'After the destruction of the universe, at the end of each great cycle, the Divine Mother gathers together the seeds of the next creation. She behaves like the mistress of the house, who has a hotch-potch pot, in which she keeps an assortment of little household articles. . . . After the destruction of the universe, my Divine Mother, the Power of Brahman, gathers together the seeds. And then, after the re-creation, She pervades the universe. She brings this phenomenal world out of Her womb, and then pervades it. . . .

'Is Kâli, the Divine Mother, of a black complexion? When viewed from a distance, She appears black; but when intimately known, She is not so. . . .

'Bondage and liberation are both of Her making. By Her Mâyâ, worldly people become entangled in "Woman and Gold," and again they attain their liberation through Her grace. . . .

'The Divine Mother is always at play and is full of sportiveness. The universe is Her play. She is self-willed and must always have Her own way. She is full of bliss. She gives freedom to one out of millions.'

From the standpoint of the modern, enlightened Christian, Sri Ramakrishna was an idolater and worshipper of hideous images. During his century, the

Western world was devoting untold energy, love, and money, to the sending out of apostles into the darkness of Africa and Asia, to preach the good tidings of the Redemption of the children of Eve, and to transport, along with these tidings, the great philosophies and conveniences of civilization. This was the White Man's Burden: to enlighten and redeem the world.

Sri Ramakrishna was born in 1836, and in 1886 he died. In 1836, the year of his birth, a young English biologist, Charles Darwin, aboard the schooner 'Beagle,' was cruising the coasts of South America and the Isles of the Pacific, collecting data for his epoch-making books. And in 1886, the year of Sri Ramakrishna's death, a young English poet, Rudyard Kipling, born, like Sri Ramakrishna, in India, was publishing his first volume of patriotic verse. In 1859, the year of Sri Ramakrishna's marriage, Charles Darwin published *The Origin of Species*. In this work the mystery of evolution is mechanically explained. The book became immediately the Rig-Veda of nineteenth century materialism. This very year, John Stuart Mill, the utilitarian, published his important essay, *On Liberty*. And precisely at this time, Darwin's, Mill's, and Kipling's queen, Victoria, took into her own hands the supervision of the people of India. The bayonet of Tommy Atkins had established, east of Suez, where there ain't no ten commandments and a man can raise a thirst, the empire of sweetness and light; the empire of Darwinism, Utilitarianism, Victorianism, Birmingham tinware, Kipling's verse, and sterilized Christianity.

Meanwhile, Sri Ramakrishna is teaching at Dakshineswar, and he is speaking to his devotees, as follows:

'To know many things is ignorance—Ajnânã; to know only one thing is knowledge—Jnâna: knowledge that

God alone is real and that it is He who dwells in all. And to talk with God is still fuller knowledge—Vijnâna. Vijnâna is the loving of God in various ways, after His realization.

‘God is beyond one and two. God is beyond speech and mind. To ascend from God’s play-in-the-world to His eternity, and to descend again from the Eternal to the Play, is called mature devotion.

‘Suppose a man has a thorn in the sole of his foot. He procures another thorn and takes it out. That is to say, he removes the thorn of ignorance with the thorn of knowledge. But when he attains to fuller knowledge—Vijnana—then he discards the two thorns, ignorance and knowledge. Then he talks with God intimately, day and night.

‘He who has merely heard of milk is ignorant. He who has seen milk has knowledge. But he who has drunk milk and been strengthened by it has attained Vijnana.

‘There is a difference between a sage endowed with knowledge and one endowed with this fuller knowledge. The knowing type of sage has a certain way of sitting. He twirls his moustache and asks the visitor, “Well, sir! Have you any question to ask?” But the man who always sees God and talks to Him intimately has an altogether different nature. He is sometimes like an inert object, sometimes like a ghoul, sometimes like a child, and sometimes like a madman.

‘When he is in Samâdhi, he becomes unconscious of the outer world and remains like an inert object. He sees everything as full of Brahman-consciousness: therefore he behaves like a ghoul. He is not conscious of any distinction between the holy and the unholy. He is not aware of filth and dirt. To him everything is Brahman.

‘Again, he is like a madman. People notice his ways and actions and think of him as insane. Or again, he is sometimes like a child—without restraint, shame, hatred, or hesitation.

‘One acquires this state of mind after the vision of God. When a boat passes a magnetic hill, its screws and nails are loosened and drop out. Lust, anger, and the other passions cannot exist after the vision of God.’

Throughout the entire course of the nineteenth century there is to be noted in Europe a revolt against the degradation of man in mechanization, utilization, sentimental hypocrisy, and militarization. In England itself, where the problems of the industrial revolution first presented themselves, we hear the cry of William Blake; perhaps the first to state the cause of man against the cause of standardized mediocrity. Consider, for instance, his poem, *London* :

I wander thro’ each charter’d street,
Near where the charter’d Thames
does flow,
And mark in every face I meet
Marks of weakness, marks of woe.

In every cry of every Man,
In every Infants’ cry of fear,
In every voice, in every ban,
The mind-forg’d manacles I hear.

How the Chimney-sweeper’s cry
Every black’ning Church appalls;
And the hapless Soldier’s sigh
Runs in blood down Palace walls.

But the most thro’ midnight streets
I hear
How the youthful Harlot’s curse
Blasts the new-born Infants’ tear,
And blights with plagues the
Marriage Hearse.

In France, the revolt against the banal complacencies and pious clichés of the

age of progress plunged a generation of tortured souls into every conceivable form of reaction. Consider Baudelaire, Rimbaud, and Verlaine, for instance. Since the so-called 'Good Man' of the day was such a disheartening fiasco, perhaps divinity was to be discovered in the realms of the so-called 'Evil.'

And from Germany rings out the voice of Nietzsche :

'Verily, a polluted stream is man. One must be a sea, to receive a polluted stream without becoming impure.

'Lo, I teach you the Superman : he is that sea ; in him can your great contempt be submerged.

'What is the greatest thing ye can experience? It is the hour of great contempt. The hour in which even your happiness becometh loathsome unto you, and so also your reason and virtue.

'The hour when ye say : "What good is my happiness! It is poverty and pollution and wretched self-complacency. But my happiness should be the justification of existence itself!"

'The hour when ye say : "What good is my reason ! Doth it long for knowledge as the lion for his food? It is mere poverty and pollution and wretched self-complacency!"

'The hour when ye say : "What good is my virtue ! As yet it hath not made me passionate. How weary I am of my good and my bad ! It is all poverty and pollution and wretched self-complacency!"

'The hour when ye say : "What good is my justice ! I do not see that I am fervour and fuel. Yet the just are fervour and fuel!"

'The hour when ye say : "What good is my pity ! Is not pity the cross on which he is nailed who loveth man? But my pity is not a crucifixion."

'Have ye ever spoken thus? Have ye ever cried out thus? Ah ! would that I had heard you crying out thus !

'It is not your sin—it is your self-satisfaction that crieth unto heaven !

'Where is the lightning to lick you with its tongue? Where is the frenzy with which ye should be inoculated?

'Lo, I teach you the Superman : he is that lightning, he is that frenzy !'

Neitzsche was shaken to his foundation, like a hut being entered by an elephant. He was shaken to his foundation, and he fell apart. He never survived to know the joy after the experience which would have been equal to the pain he suffered before it. So his words never rise to the glorious gentleness of the words of Sri Ramakrishna, who, even while Nietzsche was vigorously prophesying the Superman, quietly was teaching his devotees in Dakshineswar, and was speaking to them, as follows :

'Do I look down on worldly people? Of course not. When I see them, I apply the knowledge of Brahman, the Oneness of Existence. Brahman Itself has become all.—All are Nârâyana Himself.—Regarding all women as Mother, I see no difference between a chaste woman and a harlot.'

'One should attain to Brahman by negating the universe and all living beings ; but after the attainment of Brahman, one discovers that it is Brahman Itself which has become all these—the universe and the living beings.'

'Consider the parable of the vilwa fruit. If a man separates the flesh from the shell and the seeds and then wishes to know the weight of the fruit, can he ascertain its weight by weighing only the flesh? He must weigh, together with the flesh, the shell and the seeds. At first the essential thing appears to be the flesh of the fruit, and not the seeds or shell. But then, by reasoning, one discovers that the shell, the seeds, and the flesh all together constitute the fruit. Shell and seeds belong to the thing to

which the flesh belongs.—Similarly, in spiritual discrimination, you must first reason according to the method of 'Not this, not this':—God is not the universe; God is not the living beings. Brahman alone is real and everything else is unreal. But finally you will realize, as you realized in the case of the vilwa fruit, that the Reality from which we derive the notion of Brahman is the very Reality which creates the idea of universe and living beings. That is to say, the Eternal and the Play-of-the-world are two aspects of the one Reality.'

The Europeans who protested against the empire of mediocrity, themselves failed to attain to the springs of power. So their world of ideals went down before the steamroller. But in Dakshineswar, only a few miles outside the Victorian metropolis of Calcutta, practising his Sâdhanâ, not according to enlightened, modern methods, but after the most ancient, most superstitious, most idolatrous traditions of timeless India: now hanging to a tree, like a monkey; now posturing and dressing as a girl; now weeping before an image; now sitting, night and day, like a stump; six years unable to close his eyes, himself terrified at what was happening to him; swooning in the ocean of the Mother's love; stunned by the experience of Brahman—Sri Ramakrishna cut the hinges of the heavens and released the fountains of divine bliss.

This bliss, this joy of Absolute Man, is the power that now goes out against the empires of the historical ego. It will never down them—for the play of ignorance is eternal; but neither will it ever go down beneath them.

'Dogmatism is not good,' declared the Master, to his devotees at Dakshineswar.

'Do you know where lies the mistake of those who speak of the formless God? It lies where they say that God is formless only, and that those who differ with them are wrong.—But I know that God is both with form and without. And God may have still further aspects. It is possible for Him to be everything.

'I have practised all religions—Hinduism, Islam, Christianity. I have followed the paths of the different Hindu sects. . . . I have found that it is the one God towards whom all are directing their steps, though along different paths. . . . Wherever I look, I see men quarrelling in the name of religion—the Hindus, Mohammedans, Brâhmos, Vaishnavas, and the rest; but they never reflect that He who is called Krishna is also called Shiva, and bears the names of Shakti, Jesus, and Allah as well: the one Râma with a thousand names.

'The tank has several ghats. At one, Hindus draw water in pitchers and call it "Jala"; at another, Mussalmans draw water in leathern bottles and call it "Pâni"; at a third, Christians do the same and call it "Water." Can we imagine that the water is not "Jala," but "Pani" or "Water?" How ridiculous! The substance is one under different names, and everyone is seeking the same substance; nothing but climate, temperament, and names vary. Let each man follow his own path. If he sincerely and ardently wishes to know God, peace be unto him! He will realize Him surely.'

SHANKARA AND BRADLEY

BY PROF. GOVINDA CHANDRA DEB, M.A.

Superficial resemblance between Shankara and Bradley seems to have been exaggerated to a fault. Perhaps similarity of expressions in spite of their widely divergent connotations has led to such misunderstood estimations. On closer reflection it cannot be gainsaid that the positions of Shankara and Bradley are diametrically opposed. Bradley seems to steer a middle course between Shankara and Hegel. For Shankara this world is an appearance ultimately unreal, not truly existent even when it is felt as is corroborated by the new conception of negation viz. व्याधिकरणधर्मावच्छिन्नप्रतियोगिताकोऽभावः introduced by Vedanta; to Hegel the world of experience is related to the Absolute in a clear manner intellectually conceivable; but to Bradley the world of experience is somehow related to the Absolute, we know not how. The Absolute of both Hegel and Bradley is concrete, but yet Bradley's Absolute is not so concrete as Hegel's. Bradley seems to waver between the categorical negation of the metaphysical status of the world of experience in Shankara and the plain affirmation of the existential status of the world of experience in Hegel in his transition from phenomenology to the philosophy of the Absolute Spirit. Bradley exhibits clearly the incompatibility of appearance with reality and thus gives his reader to understand at the start that he is approaching the position of Shankara but in the last resort he feels more or less the force of the Hegelian affirmation of the existence of appearance and tries to return to Hegel. This is why if

we confine our attention to Bradley's book of Appearance, we are rather tempted to give out that it is a pronouncement of the Shankarite conception of reality, in its *negative aspect*. But as soon as we pass on to the book of Reality, nay in its first page we are given a different impression. The appearances are advanced as partial realities. It is easy because of this to find by detached vision and a selected study a parallel of both Shankara and Hegel in Bradley. Bradley's own position, whatever be its ultimate worth, is original, and can neither be characterized as a parallel of Shankara nor as that of Hegel. Bradley himself takes much pains to differentiate his own metaphysical thesis from that of Hegel in the chapter on 'Thought and Reality,' and in this chapter he also distinguishes his own position from that of Kant. If Kantian separation of noumenon from phenomenon be a parallel of the Vedantic distinction between Brahman and Jagat at least to some extent (as it should be), from Bradley's own statement his differences from Shankara are quite obvious.

Bradley characterizes this world of experience as an appearance, owing to its being riddled with contradictions. This he exhibits by an elaborate analysis of the categories of knowledge. Here he follows in the footsteps of Kant in his Transcendental Dialectic; the only difference is that Bradley is less systematic and more comprehensive than Kant. He is less systematic because he follows no fixed principle in formulating the list of categories to be considered. He is in a sense more

comprehensive because he considers certain ways of looking at things not considered by Kant, e.g. to Bradley thing-in-itself also is a mode of apprehending things and as such an appearance but to Kant it is assuredly not of such a character. To Shankara also this world is an appearance on the same ground. The subject and the object, says Shankara, are of a contradictory character and yet this world is nothing but a mixture of the subject and the object. That is a standing contradiction and therefore false. This thesis of Shankara has been restated by Kant in his antinomies and Bradley in his discourse on appearance, of course with due modifications. But the similarity between Shankara and Bradley on this point cannot be pressed too far, inasmuch as Bradley's *appearance* and Shankara's *मिथ्यात्व* have widely different connotations. To Bradley, appearances are appearances of reality and as such partially real; whereas to Shankara, appearances cannot have any true relation with reality. So, rightly understood the premise of Shankara and Bradley is the same. If, on this account, similarity of Shankara with Bradley can be emphasized, on the same ground, the similarity of Shankara with Hegel can also be emphasized, which is obviously absurd. Hegel also feels that there are contradictory features of the world of experience and he offers a solution of this problem by demonstrating the possibility of reconciliation of opposites. So the recognition of the incoherent character of facts of experience is the common point between Shankara, Bradley and Hegel and even Kant. But this is no argument to prove that there is a fundamental unity between metaphysical conceptions of either Shankara and Bradley, or between those of Bradley and Hegel.

The next point of similarity between

Shankara and Bradley is taken to be their criterion of reality. It is urged that with both non-contradictoriness is the essence of reality. Shankara's Brahman is undoubtedly non-contradictory in view of the fact that it is not in contact with the object. Contradiction is the result of the superimposition of the object upon the subject and *vice versa*. So, as long as the subject shines by itself, there is no chance of its being infected with contradictions. But this similarity seems to be surface-deep, in view of the fact that in Shankara non-contradictoriness means absolute negation of contradiction resulting in mere self-affirmation, whereas in Bradley it is a negation of contradictions as such which results in an affirmation of them in a new shape. For Bradley non-contradictoriness by itself (i.e. in the absence of harmony) amounts to the affirmation of pure being which is as good as nothing. Here Bradley betrays himself a disciple of Hegel. Bradley discusses at length the nature of non-contradiction and points out that non-contradictoriness, if it implies a mere absence of contradictions, would be an absolute negation which is after all an impossibility. Negation must ultimately lead to an affirmation and as such Bradley concludes that non-contradictoriness is hardly distinct from the positive principle of harmony. Shankara would also agree with Bradley in maintaining that negation must ultimately lead to an affirmation. But it cannot be the affirmation of the datum negated, because that is hardly consistent. Negation ultimately leads to the affirmation of the bare substratum. Shankara would thus point out that his principle of non-contradictoriness is also positive inasmuch as it amounts to an affirmation of existence of the bare substratum (*अधिष्ठानावशेषो हि नाशः कल्पितवस्तुनः*). The difficulty of Bradley is that he is not pre-

pared to admit that the bare substratum by itself is at all positive. Hence he says that reality is richer for all discords. From the standpoint of Shankara the incompatibility of the world-appearance with the nature of Brahman may be pointed out, and Bradley also would recognize this incompatibility. But Bradley would say that in spite of this he cannot deny the felt existence of appearance. But from the standpoint of Shankara it would be argued that this felt existence is quite compatible with the denial of ultimate existence. Thus the point at issue is : according to Shankara what is felt to be real is ultimately unreal but according to Bradley what is felt as real must somehow be ultimately real. These conclusions are mere deductions from their respective theories of error. According to Shankara the snake-rope is wholly an illusion, whereas according to Bradley it is an appearance of a lower order, merging itself in a normal appearance and ultimately in the Absolute. Bradley finds an intellectual absurdity in the division of reality into two hemispheres—noumenon and phenomenon. If phenomenon be treated as the appearance and noumenon as reality and if they are placed side by side, the question of relating the two would inevitably arise and relation is a bundle of contradictions. So Bradley feels the necessity of placing phenomenon in the *breast* of noumenon. His *other* difficulty is that in the absence of a possible substratum of appearances they would be floating ideas, incapable of being referred to a substratum in which they can ultimately rest. If appearances are treated as utterly illusory it has to be maintained, Bradley urges, that the appearances are devoid of a substratum which is a sheer absurdity. With due modification the selfsame objection has been urged against Shankara by Ramanuja when the latter says that neither

can Brahman be the stratum of Maya, nor can the Jiva. The answer from the standpoint of Shankara would be that illusory content has for its stratum—reality, but that does not mean ultimate existence of the illusory content in reality. Here, an entity is the stratum of a non-entity. Thus, the vital issue is whether a bare substratum by itself can be postulated as real? Here the answer of Shankara is in the affirmative whereas Bradley's is in the negative. From the standpoint of Shankara, it will be indicated that the incompatibility of the world-appearance with the Absolute recognized by Bradley hardly leaves any scope for its reinstatement in reality. Bradley would, however, argue that there must be a substratum of appearances, and the division of reality into two utterly dissociated spheres being untenable, appearances must somehow fall within reality. To obviate the apparent absurdity of the situation he supplements in this particular reference logical necessity by problematic possibility—a 'must be' by a 'may be' and by an addition of the two passes on to a categorical assertion. Logically considered, this is a makeshift : a 'must be' never leans on a 'may be' in order to pass to the 'is.' Rightly understood, from Bradley's standpoint appearances must more be outside reality than in it. This is why he places appearances in the Absolute not as bare appearances, but as transmuted ones. Critics may easily argue that appearances transmuted are not appearances.

The incompatibility of the appearances of Bradley with his Absolute becomes singularly prominent in his doctrine of degrees of truth and reality. Bradley is not satisfied by merely pointing out that appearances somehow fall in reality. But he also observes that appearances constitute a graduated

scale of varying degrees of existence. He says that reality has no degrees and yet appearances have varying degrees of reality. Non-contradictoriness and harmony constitute the standard of reality and consequently the more self-consistent and inclusive an appearance is, the more real it is. To illustrate this grade of appearances, he compares error with appearances and concludes that error is a 'false appearance' in comparison with which normal appearance is real. Bradley's thesis is that appearances are adjusted to reality by the removal of their contradictory character and he makes this thesis a point in favour of the doctrine of degrees of truth and reality. The more real an appearance is, the less effort is necessary on the part of reality to adjust it with its self-consistent harmony, and the less real an appearance is, the more is the amount of effort necessary for its adjustment with reality. Now this doctrine of Bradley which is perhaps most eloquent in the assertion of reality of appearances is hardly consistent with Bradley's fundamental thesis of reality being a harmonious whole. When reality is a supra-relational whole harmonious in character, utterly devoid of contradictions, appearances cannot be said to exist in it with their varying degrees of self-consistency. There they constitute a unitary self-consistent whole, and Bradley observes that in reality there can be no degrees of existence. As such from the standpoint of reality there can be no question of any degrees of being. The suggestion of the so-called degrees of effort on the part of reality for an adjustment of appearances with its own harmonious character seems to be an ingenious device, because there are no contradictions from the standpoint of the whole but it is only the detached vision of thought that dissects the unity of reality into two opposing poles of

a 'what' and a 'that,' that gives rise to contradictions. Thus, the degrees of truth and reality are mere thought-constructs which vanish into airy nothing when judged by the standard of reality. Bradley borrows the doctrine from Hegel whose scheme of dialectic exhibits the various grades of existences through an ever-ascending scale of categories. But Bradley forgets one fact. These grades of existences are but grades of thought and if Bradley discards thought as the organ of reality he cannot at the same time uphold the doctrine of degrees of reality. For Hegel thought is the organ of reality and it is also reality and consequently Hegel can consistently with his position advance the doctrine of degrees of truth and reality. But Bradley's position being, on this point, the exact reverse of Hegel's, Bradley ought to have discarded this notion of degrees of truth and reality altogether. This shows how eager Bradley is to revert to the position of Hegel, of course, with a new emphasis and through a distinct path. It may be recorded that Bradley does not discard thought altogether inasmuch as he declares that thought's persistent frustrations and failures are but the stepping stones to reality. But this would not really improve matters. It would simply mystify the position. Here again we have to repeat with due modification what has already been said as to his positing transmuted appearances in the Absolute. It passes our comprehension how, if thought fails to reach reality, its scale of *existents* can have some meaning even in the light of reality. It is a real mystery and Bradley throughout harps upon it.

It is generally believed that both Shankara and Bradley agree in holding that thought is not the organ of reality. But this is also a half-ruth. Though both Shankara and Bradley assert that

thought cannot reach reality, yet in the last resort Shankara maintains an intellectualistic attitude whereas Bradley shows himself as an anti-intellectualist. Shankara remains faithful to the law of contradiction even to the last, but Bradley is ready to part company with it when the question of placing appearances in reality crops in. To say that thought cannot reach reality is one thing and to say that the demand of thought must be modified for the sake of something else is another. Shankara is conscious of the limitations of intellect in so far as immediate apprehension of reality is concerned. But he does not go to the length of asserting that supra-logical intuition does not fulfil the conditions of the intellectual standard. Intuition rather is the fulfilment of intellectual demand, pure and simple. The case of Bradley is the reverse of this. He modifies the intellectual demand in order to account for the existence of the world of experience in the Absolute. Of course, he has the right to exhibit that the same demand is inspired by a purely logical spirit. But Bradley has not ultimately been successful in safeguarding this thesis. If contradictions were reconcilable in thought, the demonstration of the contradictory character of the world of experience ought not to have amounted to a characterization of them as appearances. So, at the very outset, Bradley gives us to understand that the intellect demands incompatibility of contradictories. But later on as he advances, he places, as it were, a second criterion of truth, viz. the possibility of harmonizing appearances. From this it seems that Bradley is an *anti-intellectualist Hegelian*, if one can at all be one in spite of one's hostility to intellectualism. The thesis of Hegel is that contradictories are compatible in character and this com-

patibility can be intellectually understood too. Whereas the thesis of Bradley is that the contradictories are at first sight incompatible, though ultimately compatible; but this compatibility can never be adequately understood by intellect. Nevertheless, this compatibility is forced upon us by an intellectual necessity. It fairly takes one's breath away to understand how an intellectual demand is incapable of being intellectually comprehended. If intellect is at all able to solve a riddle, the latter must cease to be a riddle. The explanation of intellect, as well as its demand, must be comprehensible. The very fact that Bradley asserts, on the one hand, that the reconciliation of the contradictories is based on a general standard and yet observes that this is something of an intellectual mystery on the other, goes to prove that the demand is more mystical than intellectual in character. Bradley seems to be on very strong grounds when he raises a protest against the illogical character of Hegelian dialectic and its reconciliation of contradictories. But he seems to be returning to Hegel when he takes it for granted that owing to the same intellectual demand he is advancing the doctrine of reconciliation of opposites. Owing to his original starting point which is diametrically opposed to Hegel's, he cannot fully share Hegel's views and introduces the doctrine of intellectual incomprehensibility of such a reconciliation, though it is the very height of intellectual speculation. Either Bradley has to say that the reconciliation of contradictories is logically comprehensible, or he has to say that this is mystical in character. Bradley's effort has been to leave scope for both the logical and the mystical demands side by side which are, however, repellent in character. This vacillation leads Bradley, as we have already seen, to observe that this *must*

be according to a general principle, and this *may be* perhaps factually, and therefore it is as a matter of fact. The very fact that Bradley supplements the logical '*must be*' by a '*may be*' indicates that '*must be*' by itself is not strong enough to assert its claim. This is not because of any inherent defect in the *must be*, if it were really a *must be*, but its uncertain character, in spite of its apparent necessity, is due to the fact that it is in conflict with the original thesis of Bradley i.e. his original departure from Hegel. So if Bradley is at all an intellectualist, he is so in spite of his anti-intellectualism. And this is obviously absurd. What Bradley could have very legitimately asserted is that reality is devoid of all contradictions, yet this world of experience, contradictory in character, somehow exists as a standing challenge to the intellectual demand. But he has gone farther, and elevated this 'somehow' of experience into a dialectical necessity by claiming that the world of experience is somehow consistent with the non-contradictoriness of reality. And here he definitely bids farewell to his intellectualism. The reverse is the case with Shankara. He finds that reality must be non-contradictory, and yet the world of experience, anomalous in character, somehow exists. But he does not make the impossible effort of transforming this factual 'somehow' into a logical principle. The world of experience is there before us, though it is ultimately non-existent. Shankara does not say that the felt existence of the world-appearance can be denied on the strength of logic. But he does say that consistently with a logical principle, ultimate existence cannot be ascribed to the world of appearance. He illustrates the possibility of felt existence along with ultimate non-existence by illusions, hallucinations and dreams. Thus

Shankara retains an out-and-out intellectual attitude, in spite of his recognition of the real meaning of Bradley's 'somehow.' But he does not like Bradley press the claim of this 'somehow' against the intellectual demand. But intellect is no organ of immediate apprehension. It operates mediately and as such the suggestion of the possibility of an immediate apprehension of the intellectually constructed scheme of reality is not precluded by the same.

From this the fundamental difference between the two systems is quite apparent. Bradley is a concrete Absolutist, for whom reality is richer for all discords; whereas Shankara is an abstract Absolutist who cannot ultimately leave scope for any plurality in the Absolute. For Bradley pure being is as good as pure nothing, whereas to Shankara pure being is one and only one reality. For Bradley, appearances must somehow be real, whereas to Shankara they must somehow be unreal. For Bradley the demand of thought must be transcended, for Shankara the demand of thought must be rigorously adhered to. Bradley of course gives the impression that a knower of the Absolute becomes the Absolute and this seems to reiterate Shankara. But judged by a critical standard the Bradleyan standard is loose, because in Bradley being merged in the Absolute does not mean total negation. It also stands for an affirmation of what has already been negated. To this point we have already referred. But Bradley's concrete Absolutism is in the last resort, mystical in character and herein it differs from Hegel's. It is customary to read mysticism in Hegel as is done by James, Russell and others. But, Hegel himself does not, rightly or wrongly, give expression to the futility of intellect. On the contrary, he is an uncompromising champion of intellec-

tualism. Bradley could see through the hollowness of this Hegelian claim in view of Hegel's alleged logical reconciliation of opposites, and at the same time he feels the necessity of such a reconciliation. This is why he wavers between intellectualism and mysticism. As an intellectualist he is an opponent of Hegel, whereas as an anti-intellectualist

he is a Hegelian, and the latter is Bradley's ultimate position. In the former role, he moves under the guise of Shankara, whereas in the latter role (which is his true role) he is an out-and-out opponent of Shankara. This is why his so-called similarity with Shankara is not merely misunderstood, but proves to be a deceptive snare.

SUBSTANCE IN SWINBURNE

BY JAMES H. COUSINS

The alleged obscurity of certain passages in Robert Browning's poetry has gone the way of similar notions by means of which mental inertia has tried to save itself the trouble of making peace with the unfamiliar. The wonders of American and English free verse have proved to be of the usual nine-day order, or perhaps nine years and a bit. The superstition that Swinburne's poetry is all emotional cry with little or no poetical wool will shortly go the same way, though the drift has not yet set in with tidal emphasis. As recently as 1939, in an introduction of a new selection of poems by Swinburne, Laurence Binyon, an informed critic and an admirable if not red-headed poet, suggested the possibility of a reaction 'against harsh matter and deflated rhythms' in prevalent English poetry, and 'a revived enjoyment of Swinburne's clear and confident singing voice.' But the revival would only be attentive to Swinburne's singing, not to what his singing said, though Mr. Binyon had detected some 'hard thinking' in certain of his poems. 'We expect from him,' said Mr. Binyon, 'no broad and deep humanity, no tender intimacies of perception.'

And yet some of Swinburne's poems cry out in sympathy with the physically, socially and mentally suppressed. So hot was he against human wrongs, that he aspired towards 'the perfect Republic' as a means of eliminating the restrictions under which humanity in his time and place laboured. His poems on children, though (perhaps because) he was childless, throb with gentle humanity. His perception of the realities of life reappeared through his ornate and enthusiastic conception in lines and passages that have only to be penetrated by understanding to find a mind fearlessly addressing itself to the problems of life and death, the mind of a poet who will not be deluded by half truths,

Who seeks not stars by day, nor light
And heavy heat of day by night.

Between Swinburne's intuition of things and his intellectual and emotional evaluation of them there is, it is true, a very marked lesion due to the impact of a dull and ruthless society on a specially sensitive temperament and imagination. It is, on the surface, possible to characterize 'Tristram of Lyonesse' as a story of erotic neuroticism, its only approach to the realities of the inner life being

its attack on religious belief and practice as he saw it in the last half of the nineteenth century in England. But one has only to read with full attentiveness the first paragraph of the Prelude to the poem (a single sentence with nothing stronger than a semicolon between the subject in the first line and the predicate in the forty-second) to find an exposition of the origin, nature and function of the cohesive principle in the universe that men call love: love that is, as sung in the Prelude, the perpetual inspiration of life, that is within things as well as without them, that holds all things together, that created all things in the universe, that can bind as well as set free, that is source and fulfilment of earthly things, that cannot be suppressed, cannot be slain, that is its own justification, that can neither be bought nor sold, that exists by its own grace in both the desire and the wisdom of life. This is certainly of the nature of substance.

As far as I can understand, both from experience and study, the operations and gradations of the creative poetical consciousness, I am convinced that such a poetical Upanishad in English on love, that could be expanded into volumes of commentary, is a revelation of the real poet; not of his thought, which is bound by the Comtist positivism that he adopted, but of his free imaginative intuition, like the rare emergences of the true Francis Thompson out of the theological clouds that enwrapped his genius and to which his genius imparted its own golden glow.

We see the change from exalted vision to intellectual formulae in the trough that follows the wave of poetical imagination in Swinburne's Prelude to which I have referred. The superbly eloquent and radiant proclamation of the divine origin of love opens thus.—

Love, that is first and last of all
things made,
The light that has the living world
for shade,
The spirit that for temporal veil
has on
The souls of all men woven in unison,
One fiery raiment with all lives
inwrought
And lights of sunny and starry deed
and thought,
And always through new act and
passion new
Shines the divine same body and
beauty through,
The body spiritual of fire and light
That is to worldly noon as noon to
night

And this and succeeding glorifications of love, that are as far above the sentimentalities of the nineteenth century as they were above the sensualities of the twentieth, are contracted with breath-catching suddenness into the assertion that such love

Led these twain to the lifeless life of
night.

The descent from the stratosphere of the imagination to the ground-level idea that knowledge was limited to the phenomena of life was so steep that it forced the poet to an elaborately splendid statement of the philosophy of human futility ended by death; the philosophy that, because we cannot see, hear or touch the dead, they do not exist; that nothing exists beyond physical proof—a test that would reduce to nonsense both the poet's affirmations of the origin and nature of love, and his denial of life beyond death which is based on classical and historical persons and events that he could not bring to his own test.

Neither Swinburne's affirmation of the superhuman source of love, which,

ex (positivist) *hypothesi*, is beyond proof, nor his denial of post-mortem existence to the human instruments of love's expression and persistence, which psychical science, to the credit of the cosmos, has disproven, is essential to the tragical story of Tristram and Iseult in which the occidental mind has found pleasure for a number of centuries. They are glorious irrelevancies that a properly trained tutor in English would blue-pencil out of the script of a student. They are impartations of Swinburne's own imaginative response to life and his intellectual interest in its problems. Among the English poets he embodies a peculiar duality of consciousness, half-way between the spiritual affirmation of Shelley and the spiritual negation of James Thomson, that gleams through single lines and takes a stanza to itself in a song in 'Tristram'

O which is elder, night or light, who
knows?

And life or love, which first of these
twain grows?

For life is born of love to wail and
cry,

And love is born of life to heal his woes,
And light of night, that day should
live and die.

Yet I believe that Swinburne's ultimate attitude to the universe, behind the two-eyed external mind, was not dualistic but monistic.

We have a hint in the direction of this belief in a comparison of the Prelude and the introduction to Book IX, the final section, of 'Tristram. . . .' A transcription of the first clause and the latter will show the extraordinary parallel between it and the first clause of the Prelude quoted above.

Fate, that was born ere spirit and
flesh were made,

The fire that fills man's life with light
and shade;

The power beyond all godhead which
puts on

All forms of multitudinous unison,
A raiment of eternal change in-
wrought

With shapes and hues more subtly
spun than thought,

Where all things old bear fruit of all
things new,

And one deep chord throbs all the
music through,

The chord of change unchanging,
shadow and light

Inseparable as reverberate day and
night.

A comparison of the two clauses will reveal the curious facts, first, that the same terminal rhymes are used, and second that the figures of speech are similar and follow the same succession. But an examination of the lines brings out the further challenging fact that, within this similarity, a change has taken place in the attributes of fate contrasted with those of love: for the light of love, there is the fire of fate; for spirit, power; for souls, forms; for deeds and thoughts, shapes and hues; for new act and passion, old things bearing new; for divine body and beauty, one deep chord; for noon beyond night, inseparable day and night. The same parallels in rhyme, with the exception of one couplet, and of figures and ideas, is maintained through the single sentence that, as in the Prelude, has the subject in the first line and the predicate in the forty-second. The change in attributes from those of love to those of fate moves from invincible creative benevolence to equally invincible disinterested doom-dealing by fate that

Leads life through death past sense
of day and night.

The attributes of love are, fine, subjective, original, single: those of fate are,

strong, objective, derived, dual. The two sets belong to the complementary phases of life, the noumenal that is receptive of essentials and creative, the phenomenal that is formative, administrative and destructive. According to the poem, love and fate led Tristram and Iseult to the same end; love, 'to the lifeless life of night,' fate, 'through death past sense of day and night.'

It would be easy to deflate the figurative rhetoric of the first terminal by pointing out the mutual cancellation of the words 'lifeless life'; and of the second by indicating the impossibility of drawing a living entity through and past the positive terminal, death; but this would be an unpoetical treatment of poetry. It would also be possible to interpret the first apparent contradiction as a summary description of a state of being that was still a state of being though rid of the details that we associate with life; and the second as an implied continuation of consciousness, as consciousness, on to a super-sensuous level of being. Both interpretations would be unwitting anticipations, that would have outraged the normal Swinburne, of findings of a super-physical science that was beginning its life at his death. But such interpretation, though attractive as literary discovery, is not necessary to support the belief that Swinburne was fundamentally monistic, or unitarian, in his view of life, despite the multiplicity of mental and emotional entities in states of agreement as well as of disagreement

that the universe presents to the poetical imagination much more acutely than it does to the mind of the man of affairs.

That love and fate, as set out in the two parallel passages in 'Tristram . . .' are the inner and outer aspects of one cosmic entity under whose direction humanity, to the external eye, appears and disappears, is clear. The declaration that fate 'is pure of love and clean of hate' is not an assertion of separateness between love and fate, but of the disinterestedness of fate without any leanings of its own in love for or hate against any of the human beings whom it conducts on their way under a destiny of which it is the agent, not the originator. Fate may be older than humanity, 'born ere spirit and flesh were made': but love is older, and younger, than fate, 'first and last of all things made.' That neither love nor fate could function without the other, or without humanity, is a clear inference. The putting of them to the same work by the poet, the directing of humanity to life and past it ('From the great deep to the great deep' as Tennyson put it) is not an unobservant duplication or an unintelligent repetition at the end of two passages on which he bestowed meticulous attention in rhymes and successive ideas. It is the sight of two imaginative eyes that focussed themselves to a single super-physical vision.

(To be continued)

THE MESSAGE OF THE UPANISHADS

BY PROF. S. N. L. SHRIVASTAVA, M.A.

(Concluded from the previous issue)

COSMOGONIC THEORIES IN THE UPANISHADS

In the Upanishads we come across a puzzling variety of cosmogonic theories, now postulating one of the elements to be the source of all things, now declaring the Atman to be that from which all things have emanated, and so on. Prof. Ranade brings all these theories under two main heads, impersonalistic and personalistic. 'Among the impersonalistic theories' he tells us, 'may be included the theories which regard either or all of the elements as the substratum of things, or even such abstract conceptions as not-Being, or Being, or Life-force as lying at the root of all things whatsoever. Among the personalistic theories are theories which try to account for the origin of creation from the Atman or God, and insist in various ways either on the dualistic aspect of creation, or the emanatory, or even the highly philosophic aspect implied in Theism proper.' Professor Ranade⁶ feels quite sure that 'when the Upanishadic Sages regard the elements as the source of things, we must take them to mean what they say, and not, as certain later commentators under the spell of their theological idea have done, regard those elements as equivalent to deities.' He contends that when the Upanishadic passages trace the source of things to water (Âpah), air (Vâyû) or fire (Agni), we have cosmogonic speculation similar to that of the ancient

Greek thinkers, Thales, Anaximenes and Heracleitus. Besides water, air, fire, we have also in the Upanishads Being (Sat), Non-Being (Asat), Prâna and the Atman postulated as the ultimate source of all existents. In face of all these varying accounts, it is difficult to say which precisely is *the* Upanishadic theory of the origin of the world. It is however certain that the Upanishads do take the Âtman as the First Principle and we do find them disparaging materialistic and vitalistic accounts of creation in face of the theory of the emergence of the world out of Âtman. The world emerges out of the Âtman as sparks fly from the fire, the threads from the spider, or the sound from the flute, or as plants shoot out from the earth or as hairs grow on the body. According to the theory of emanation of the Upanishads, the Âtman, the Source, remains Full as ever and suffers no diminution of being even after the world in its wholeness is produced therefrom.⁷

THE ULTIMATE REALITY AND THE WAY TO ITS ATTAINMENT

If we are asked to point to the core of the Upanishadic teachings, a central message behind and beneath their variegated speculations, we shall have to refer to their doctrine of the Âtman as the *ultimate* Reality and the mystical realization of this Âtman as the Goal of life. The Âtman is the enduring, innermost and ultimate essence of all

⁶ Vide *A Constructive Survey of Upanishadic Philosophy* by R. D. Ranade: Chap. II.

⁷ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

existence, the Truth, hidden as it were, by the external wrappings of physical, physiological and psychological principles. In the characteristic style of the Kenopanishad 'the Self must be regarded as the ear of ear, as the mind of mind, as the speech of speech, as the breath of breath, as the eye of eye. Those who know the Self thus are released from this world and become immortal That which speech is unable to give out, but that which itself gives out speech, know that to be the ultimate reality, not that which people worship in vain. That which the mind is unable to think, but which thinks the mind, know that to be the ultimate reality; that which the eye is unable to see, but that which enables us to see the eye, know that to be the ultimate reality; that which the ear does not hear, but that which enables us to perceive the ear, that which breath is not able to breathe, but that by which breath itself is breathed, know that to be the final reality.'

To know this Âtman by direct mystical realization is to reach the Goal of life, is to go beyond all sorrow, to attain absolute sinlessness and transcendental freedom. This integral or mystical realization of the Âtman is the Higher knowledge or Illumination (Parâ Vidyâ) as distinguished from lower knowledge (Aparâ Vidyâ) which is mere intellectual erudition howsoever vast or encyclopaedic. Even a knowledge of the Rig-Veda, Sâma-Veda, Yajur-Veda and Atharva-Veda is classed under the latter head, Parâ Vidyâ being nothing else but that gnosis or illumination whereby that Imperishable is realized (yayâ tadaksharam adhigamyate). To let go this life here on earth without Self-realization, says the Kenopanishad, is to keep in store for the future a huge disaster. (इह चेद-वेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः।)

Now, how to realize this Âtman? Intellectual discussion alone cannot lead to living experience. The condition *sine qua non* of Self-realization is absolute good conduct, a snow-white purity of heart, and a composed and imperturbable disposition of mind. 'This Âtman cannot be realized by intellectual understanding alone,' says the Kathopanishad, 'unless the man has turned his back towards evil conduct, unless he has become quiet and composed, and unless he has curbed the turbulent tendencies of the mind.' The Mundaka Upanishad lays down: 'By truthfulness, austerity, proper insight and continence, is this Âtman realized. Thus do sages of purified heart perceive in their inner being the Bright and Effulgent One.' The story of Satyakâma Jâbâla as told in the Chhandogya Upanishad accentuates the value of truthfulness as the highest requisite virtue for an aspirant of Truth-realization. Satyakâma was the son of Jabâlâ, a woman who had led a wanton life in her youth. When he came of age, he asked his mother from whom he was born. The mother replied, 'Oh, my child! I do not know from whom thou art born. Moving about wantonly in youth I begot thee; I cannot say who thy father is. All that I know is that my name is Jabâlâ and your name is Satyakâma; so declare yourself Satyakâma Jâbâla when asked.' Satyakâma approached his spiritual teacher for instruction, and when asked by the latter his father's name, said straightway what his mother had told him. 'Heigh!' exclaimed the teacher, 'such words could not have come from anyone who was not born of a Brahmin. Come on, I shall initiate thee, for thou hast not swerved from the path of truthfulness.' Moral perfection, then, is according to the

Upanishadic sages the first requisite in the path of Self-realization.

This emphatic insistence of the Upanishads on perfect morality as the condition *sine qua non* of Self-realization should remove the misunderstanding from the minds of those critics of Hinduism who think that it is unethical or makes light of morality since it envisages the state of perfection as beyond good and evil. Of course, Hinduism does declare that in the ultimate state of transcendental freedom the 'moral stress', as every other kind of stress, is transcended; but it lays down with equal emphasis that morality is *necessary* to reach the Goal. As we must sail along the current in order to reach beyond it, so we must follow the path of morality to come to the state of supermoralism. Furthermore, the *transcendence* of good and evil in Hindu thought is clearly distinguishable from the *defiance* of good and evil by the superman in Nietzsche's teachings on the one hand, and on the other, from the theory of the *fusion* of good and evil in the fullness of the Absolute in the philosophy of Bradley.

The next step for the aspirant of Self-realization is the cultivation of inwardness. Without turning the gaze inward Self-realization is impossible—inward, of course, not to the psychological processes of the mind, but beyond that to the *Âtman*. 'Our senses have been devised by God' says the Kathopanishad, 'with a tendency to peer outside; so does man find it natural to look outwards rather than to the indwelling *Âtman*. Rarely does a wise man, desirous of immortality, restrain his out-going senses, and perceive the *Âtman* within.' Or, as the Shvetashvatara Upanishad puts it: 'The soul, encased in the body, the city with nine gates, delighteth in the

outer world.'⁸ The man who would live the life of immortality must come out of the mazes of attractions and distractions in the outer world, must cease to be lured by the siren song of life, must snap the cobweb of the delusion of the senses.

Next to the cultivation of inwardness, resort to some definite *Upâsanâ* is the third essential requisite for the aspirant for Self-realization. In a very suggestive passage the Mundaka Upanishad says: 'We should take in hand the great weapon, the bow of the Upanishads, and fix thereto the arrow of the soul sharpened by *Upâsanâ*; then pulling it with all attention, hit the supreme target, the imperishable Brahman.' Identifying the quintessence of the Upanishads with *Pranava* or *Om*, the passage continues: '*Pranava* is the bow, the self the arrow, and Brahman the point to be hit; hit It with undistracted attention; like the arrow (going straight to the mark), let thy devotion (to Brahman) be.' Amongst the *Upasanas* mentioned in the Upanishads, the foremost place is given to the meditation on the sacred Mantram *Om*. A passage in the Shvetashvatara Upanishad says: 'Making one's own body the lower piece of wood, and the *Pranava* the upper piece of wood, and practising churning in the form of meditation, one should realize God as one would find out something hidden.'

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।

ध्याननिर्मथनाभ्यासादेवं परयेन्निगूढवत् ॥

—श्वे० उप० १-१४

While meditating on *Om* its meaning should be clearly borne in mind. *Om* is the verbal symbol of the All, the *Atman*. It represents the entirety of conscious experience comprised of

* नवद्वारे पुरे देही हंसो लेलायते बहिः ।

—श्वे० उप० ३-१८

Jagrat or the Waking, Swapna or the Dream, Sushupti or the Deep Dreamless Sleep and the Turiya or the trans-phenomenal experience of the Absolute. The first three states are respectively represented by the three syllables of which Om is comprised viz. अ, उ and म् and the fourth syllableless part which it is supposed to contain represents the last. Swami Vivekananda in his Raja Yoga has tellingly argued that the word Om is the best and most universal symbol of God in so far as it is the ultimate generalization of all possible sounds. 'The word Om' he writes, 'is composed of three letters A, U and M. The first letter A, is the root sound, the key-note, and it is pronounced without touching any part of the tongue or palate; M represents the last sound in the series, being produced by closing the lips, and in pronouncing the letter U the sound rolls from the very root to the end of the sounding board of the mouth. Thus Om represents the whole phenomena of sound production. That being so, it must be the natural symbol, the matrix of all the various sounds. It denotes the whole range and possibility of all the words that can be made.'

The direct perception of the Âtman results according to the Upanishads from a supreme meditative effort. The following verse from the Kathopanishad enunciates the general *modus operandi* of the meditative discipline required for Self-realization:

वच्छेद्वाट्मनसि प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेज्ज्ञान्त आत्मनि ॥

'The wise should merge speech into the mind, the mind into intelligence, intelligence into Mahat, and finally Mahat into the quiescent Âtman.' That is, we should stop the operations of all our faculties by merging the function of each outer faculty into the

inner one that conditions it. We must recede inwards from speech, the last and outermost manifestation of intelligence, to the Supreme Intelligence, the foundational Consciousness or the Âtman. In speech all our intelligible experience finds expression; all that is in any way intelligible to us we express in speech, in words. But thought precedes speech and is the condition of speech. Speech has its birth in thought, in the mind. It is the inner thought-activity that in outward manifestation is speech. If therefore thinking is to be intensified, its out-going energy in the form of speech must be conserved by stopping speech. To intensify thought speech must be stopped. It is a matter of common experience that when we think seriously we remain silent. Similarly intelligence precedes and is the condition of thought. Thought-knowledge or conceptual knowledge presupposes a more basic intelligence. It is this intelligence that expresses and manifests itself in thought-forms. This intelligence can be intensified if thought-activity is stopped. But when the foundational Consciousness back of this intelligence is itself to be manifested, even this veil of intelligence must be removed. Speech, mind and the intelligence are the corridors through which we must pass in order to reach the Inmost Shrine, the Âtman. The Upanishads often reiterate the saying that the Âtman is concealed in the inmost cavity of our being—निहितो गुहायाम्; and we are asked to meditate there-upon.

In the Shvetashvatara Upanishad which is comparatively a later Upanishad, the spiritual practice advised takes a definite Yogic form. Here are some passages from that Upanishad: 'Placing the body in a straight posture, holding the chest, throat and

head erect, and drawing the senses and the mind into the heart, the knowing one should cross over all the fearful streams by means of the raft of Brahman. Controlling the senses with an effort, and regulating the activities in the body, one should breathe out through the nostrils when the vital activities become gentle. Then the knowing one, without being in the least distracted, should keep his hold on the mind as on the reins attached to restive horses. One should perform one's exercises in concentration, resorting to caves and such other pure places helpful to its practice—places where the

ground is level without pebbles, and the scenery pleasing to the eyes; where there is no wind, dust, fire, dampness and disturbing noises' (Shve. Up. II. 8-10).

Let me conclude with a verse of the same Upanishad: 'Great is the glory of the Immanent Soul who is all-pervading, all-knowing, infinite and self-luminous. Only those rare few who know, undergo the necessary discipline and spiritual practices. The wise do, indeed, control the activities of the intellect, and practise meditation and concentration' (Shve. Up. II. 4).

GURU GOVIND SINGH, THE MILITARY MYSTIC

BY TEJUMAL KALACHAND MIRCHANDANI, B.A., LL.B.

He was born in the year 1666 A.D. at Patna. When he was a child of nine years his father was in jail, and because of his refusal to accept Islam, was about to be put to death by the Moghul Emperor Aurangzeb. Tej Bahadur the ninth Sikh Guru, the father of Guru Govind Singh then transmitted to him the seed spirit, the seed light, 'the flow of limpid water,' the spirit which was transmitted by Guru Nanak to his successor Angad and from Guru to Guru. By the outpouring of such a spirit, the infusion of splendour and the liquid light, Govind Singh was immediately transformed from man into God. He saw God as He in reality was, face to face with his eyes. He realized his identity with God and saw the whole of the future spread before him. After his father's death he was installed as Guru.

At that time Hindus and Muhamadans were fighting with each other. Under the Moghul Emperor Aurangzeb.

inhumanities were perpetrated in the name of Islam. Hindus were forcibly converted into Islam and were trampled under foot if they did not accept it. They were excluded from State service and holding religious meetings. Their temples were destroyed and mosques were built in their places. They did not enjoy social, political or religious freedom. Hindu rajahs also ill-treated their subjects. The higher classes of Hindus looked down with contempt upon the lower classes. The Hindus were divided into various warring sects, each sect worshipped its own God and considered Him superior to the Gods of other sects. Pandits indulged in idle discussions on the relationship between God and the universe. The followers of the six systems of Hindu philosophy and the three schools of Dvaitism (dualism), Vishishtadvaitism (qualified non-dualism) and Advaitism (non-dualism) were fighting with each other, each advocating the supre-

macy of his own system and school without realizing that these systems and philosophies were different ways of looking at the same Truth from different points of view. They did not make the attempt to see the One and Infinite God in their innermost heart with the aid of a perfect teacher as enjoined by their scriptures and, therefore, they did not understand the true import of the Shastras. The Brahmins had reduced religion to mere forms and ceremonies. They performed various ceremonies and various exercises without thinking of obtaining the knowledge of God in Truth. They had fallen from the path of virtue and were addicted to all sorts of sense pleasures. Again, the relatives of Guru Govind Singh were divided against him on the question of his succession. Such was the position in which the Guru found himself when he was installed at the age of nine years. He had to face the odds, destroy the existing system of government under the mighty Moghul Emperor, bring about the liberation of Hindus trodden under foot, consolidate all the various conflicting sects of Hindus, infuse manly spirit into them and turn them into seer-soldiers and bring about loving relationship between Hindus and Muhammadans and completely unite them. He had to explain to them that the cardinal tenets of both the religions were the same. He had to defend the religion and protect the weak from the strong. He had to make men virtuous and make them realize their identity with God. How was all this to be done by a child of nine years? How was he to destroy the then existing system of government? He found no other method except armed resistance, not for destruction but for protection, not as an offensive measure but as a defensive measure. He wanted the sword to be used as a shield.

After his father's death the Guru prepared himself for the life of military defence and gathered a large number of followers and formed a regular army of saintly soldiers. The lowly, the despised confectioners, barbers, dhobis and sweepers became members of the mystical brotherhood of sage-soldiers. He supplied his followers with arms and arrows and practised with them archery and musket shooting. His durbar became a military camp and religious and mystical centre. Days were passed in reciting and interpreting the mystical hymns of the holy Granth Sahib and in the narration of the military exploits of heroes like Sri Rama and Sri Krishna and in hunting, shooting and other military exercises. The Guru got the Vedas, the Upanishads, the Puranas and the epics Mahabharata and Ramayana translated into easy Hindi. For twenty years the Guru trained his followers in the above manner.

When the Guru was thirty years old he invited all his Sikhs to attend the great Vaishakhi fair at Anandpura. He pitched a tent on an open plot and ordered a confidential Sikh to go at midnight and tie up five goats in the adjoining enclosure. Next morning he drew up his sword and asked his Sikhs if there was any one among them ready to die for him. After some time one gave his name. The Guru took him within the enclosure. He cut off a goat's head with one stroke of sword. The sound was heard by the Sikhs outside. The blood passed through the drain outside and was seen by every Sikh. The Guru showed the dripping sword to his Sikhs. The Guru again asked them if there was any one else among them ready to die for him. In this manner he got one by one five Sikhs ready to die for him. The Guru then said to the Sikhs, 'In the time of Guru Nanak there was found only one

deserving devotee named Angad, in my time there are found five Sikhs totally devoted to me. The Guru then caused his five devoted Sikhs to stand up. After sweetening some holy water he stirred it up with the two-edged sword. He then repeated over it some sacred verses which he had selected for the occasion and dissolved in it the divine spirit, the Guru then gave each of the five a palmfull of Amrita to drink. He sprinkled it five times on their head and eyes and told them to repeat, 'Wah Guru ji ki Khalsa, Wah Guru ji ki Fateh.' He then embraced each of his five Sikhs and fixed his gaze into the eyes of each of them in order to give each of them that transcendent experience of Self where no speech or intelligence can enter. The eyes of the Guru and his five Sikhs met. Heart met hearts. The embrace was only a device for transmitting the spirit. The Guru cast dazzling and penetrating glance into them and transmitted the seed spirit, the seed light, the pure living word, the holy ambrosial nectareous Name, to each of them by some inscrutable and mysterious manner. Each of them became one with God. Each of them saw the supreme Self in his innermost, immaterial, luminous, lotus-shaped heart. Each of them knew God as He was. Each of them realized his identity with God. Each of them saw that every thing was God and nothing but God and God was the sole Reality. Like a bright flash of lightning everything became manifest to each of them.

When the Guru had thus administered baptism to his five tried Sikhs, he fell at their feet and stood up before them with clasped hands and begged them to administer baptism in the same way to him as he had administered to them. They represented their unworthiness to baptize the great Guru.

The Guru replied to them, 'As Guru Nanak made Angad his Guru so have I made you my Guru. You are in my Form and I am in your Form. You and I are one for ever. There is no difference between you and me. He who thinketh that there is any difference between us erreth.' According to his direction the five Sikhs baptized the Guru in the same manner as they were baptized.

This is not merely external baptism but microcosmic baptism with holy immaterial Light, and with pure immaterial water.

Several other Sikhs were baptized in the same manner. Guru thus established a Khalsa brotherhood of seer-soldiers, military mystics and said, 'He in whose innermost heart the Light of the perfect One shineth is a pure member of Khalsa.' 'Khalsa is the Guru, and Guru is the Khalsa.' The Guru then told the Khalsas to wear five articles with the initial K., viz. Kesh (long hair), Kanga (comb), Kirpan (sword), Keech (short trouser), Krab (steel bracelet). The Guru then called the five Sikhs whom he had baptized, Panch Piaras (five friends) or Panch Muktas (five liberated ones). Guru asked the Khalsas to lift up the sword only in defence of the faith, with God's Name fixed in the innermost heart and told them to meditate and love the glorious Name continuously with each breath, while doing good actions.

Guru Govind Singh won many battles. His success filled the neighbouring rajahs and the Moghul Emperor Aurangzeb, with fear. Many Khalsas deserted the Guru, when he was at Anandpura. The Hindu rajahs and the Moghul Emperor combined and their combined army besieged Anandpura where the Guru lived. The Guru and his followers had to evacuate the city. The Guru's two sons were killed

in the battle and his remaining two sons fled and took refuge in a Brahmin's house. The Brahmin betrayed them to the local Muhammadan governor. They were asked by the governor on penalty of death to embrace Islam. But they declined to do so and so they were cruelly buried alive under a wall.

The Emperor Aurangzeb invited Guru Govind Singh but he declined the offer and wrote him a letter in Persian saying that he had no faith in the word or the oath of the Emperor. Soon after the Emperor died. There was a dispute among his sons and Bahadurshah who eventually succeeded to the throne sought his help. The Emperor Bahadurshah had so much confidence in him that he placed him at the head of his own army.

The Guru now realized that his mission was over. He had consolidated the various sects of Hindus into one united community and brought about union between Hindus and Muhammadans. He had interpreted pure Hinduism to Hindus and pure Islam to Muhammadans. He had taught men that though the Shariat or Karma Kanda of both religions was different there was no difference in the cardinal tenets of both religions as he said, 'Allah and Alekh are the same, the Purans and the Kuran are the same, and they are all alike.' While the Guru reached Nanda on the bank of Godavari, he was mortally wounded by a Pathan assassin. The Pathan was only an outward instrument.

The Sikhs went to the Guru to bid farewell and asked him who was to succeed him as Guru. He said to them in reply, 'O beloved Khalsa, know that the Light of the Imperishable God ever shineth in your innermost hearts. O Khalsa, ever remember the true Name. I have entrusted you to the Immortal God. Where there are five

Sikhs assembled, who abide by the Guru's Word, know that I am in the midst of them. Henceforth the Guru shall be the Khalsa and the Khalsa the Guru. I have infused my spirit into the Khalsa, and the holy Granth Sahib. O beloved Khalsa, let him who desireth to behold Me, obey the Granth Sahib. And let him who desireth to meet Me, diligently search its hymns.'

The command of the Granth Sahib and its hymns to every Sikh is that he should first know God is truth by seeing Him in his innermost heart. With his eyes, with the aid of a living teacher and then love and know God and meditate on the living word, the Holy name, the metaphysical point in his innermost heart continuously with every breath, day and night, while sitting, sleeping or standing, hear the Inner Voice audibly, without any effort on his part, till the entire universe disappeared and God remained as the sole-Reality. Such a perfect teacher transfigures himself into a Being of white Divine Light exceeding in many degrees the combined light of thousands of suns, opens the knot of the heart of his disciple, reverses the inverted lotus of his heart, opens the tenth gate in his nine-gated body, awakens the Kundalini power in him and either by touch or dazzling penetrating glance or some other mysterious manner transmits the seed spirit, the seed light to the body of his disciple and showing him God face to face, blends him with God. Without seeing God it is not possible to know God and without knowing God it is not possible to love God and without loving God it is not possible to be blended with God. Such a vision is not possible without the aid of a living perfect teacher. He who transforms himself from man to God with the aid of a living perfect teacher, alone obeys the Granth Sahib

and can even now meet Guru Govind Singh in his inward Form.

The Guru then bathed and putting on new clothes said to his Khalsa, 'Wah Guru ji ki Khalsa, Wah Guru ji ki Fateh.' The Guru then breathed his last. His body was cremated. While Sikhs were mourning a Sikh saw Guru Govind Singh with his original body with a bow in his hands and an arrow fastened to his waist and he had conversation with him. His immortal gold-like body, spirit body which can assume the same physical body or any physical body at will had never died, what was cremated was his illusive, mirage like body, a mere semblance.

Guru Govind Singh had composed several hymns and prayers which are pantheistic and idealistic in nature and in which he said, 'Thou art the Singer, Thou art the Dancer, Thou art the Trumpet-player.' 'Thou art Thine own temple, Thou worshipping Thyself.' 'The Creator projected Himself, His creatures assumed endless shapes.' 'God made the extension of the world from Himself.' 'As from one heap of dust several particles of dust fill the air and on filling it again blend with the dust, as in one stream millions of waves are produced, the waves being made of water all become water, so from God's form, non-sentient and sentient things are manifested and springing from Him shall be united in Him again.' 'As light

is blended with darkness and darkness with light so all things have sprung from God and shall be united in Him.' 'God is indivisible.' 'The fourteen worlds God made as play and again blended them with Himself.' 'All men are equal. It is through error they appear different.' This view is pantheistic. 'The world is the play of God. God is indivisible and therefore the whole of God is in every part. Everything is God and nothing but God.' Again the Guru says, 'O God! Thou alone art, Thou alone art.' 'The world is unreal, God alone is real.' 'God hath no quait, no mark, no colour, no caste, no lineage, no form, no complexion, no outline, no costume.' This is idealism which asserts that one God alone exists and that there is none and nothing besides Him. God is divested of everything in nature. The universe is a mere appearance of God.

Mystically each of the ten Sikh Gurus was the Word incarnate. Therefore Guru Govind Singh has said, 'He who believes that the ten Gurus are one is a Sikh of mine.' Guru Govind Singh was therefore Word incarnate in flesh, the indwelling God in the innermost heart of everyone, the mystic Govind, the mysterious 'Me,' the only Eternal servant of God. He still exists in the innermost heart of everyone and can be seen with these eyes with the help of a living Guru.

'If a Hindu is not spiritual I do not call him a Hindu. In other countries a man may be political first, and then he may have a little religion, but here in India the first and the foremost duty of our lives is to be spiritual first, and then, if there is time, let other things come.'

—Swami Vivekananda

SWAMI PREMANANDA

BY BRAHMACHARI SHIVACHAITANYA

Sri Ramakrishna used to say that a class of men appear in the world from time to time, who spurn all the allurements of the world, its gold, its power, and its honour, and who bend all their efforts to the service of men, guiding their faltering steps to the door of the Divine. Because of the special manifestation of God in them, he would call them *Ishwarakotis*. He often referred half a dozen among his disciples to this class; and to this select group belonged Swami Premananda. Talent and greatness like cream do not always float to the top; oftentimes they lie hidden like gems in the dark caves of the sea. And though the aroma of this saint of angelic beauty and sweetness did not travel beyond a small circle of devotees and acquaintances, yet he occupies a place of great eminence among the children of Sri Ramakrishna.

Swami Premananda was born in 1861 in the prosperous and picturesque village of Antpur, in the district of Hooghly, Bengal. His parents came of two well-to-do and influential Kayastha families of the village. His father Tarapasanna Ghosh was a man of piety. He had inherited enough means to meet the demands of the family with ease and to conduct the daily service of the household deity, Sri Lakshminarayan Jiu. Tarapasanna Ghosh was married to Matangini Dasi, daughter of Abhoy Chandra Mitra. Like her husband, she was also of devout dispositions; and the husband and the wife formed a happy pair.

The couple had a daughter and three sons. The daughter's name was Krishnabhamini, and the sons were

called Tulsiram, Baburam, and Santiram. Of these Baburam came to be known in later life as Swami Premananda.

The marriage of Krishnabhamini with Balaram Bose of Calcutta brought Tarapasanna's family into close touch with Sri Ramakrishna some years later. Balaram Bose, who subsequently became one of the foremost householder disciples of Sri Ramakrishna, owned a big estate. But his interest was more in things spiritual than in the temporal affairs of life; and he spent most of his time in religious practices and studies. At his very first meeting with Sri Ramakrishna, the latter's penetrating gaze recognized him to be one of his inner circle of disciples. Balaram paid frequent visits to Sri Ramakrishna. Often he would take his wife and children with him. One day he took his mother-in-law also to Sri Ramakrishna. The devoted lady was highly pleased with the meeting and felt herself blessed by seeing him.

Born of pious parents, the boy would have a natural slant towards spirituality. But blood cannot explain all the rich endowments native to the soul of young Baburam. A few memories of his childhood accidentally preserved acquire a great significance in the light of later events. Renunciation spoke through the broken accents of his childhood. When a mere stripling of a few summers, if anybody teased him about marriage, he would lisp out his protestations, 'Oh, don't marry me, don't, don't; I will die then.' His mates in the village school were drawn to this young cherub by the invisible tie of

affection; they regarded him as their near and dear one. At eight years his ideal was to lead a life of renunciation in a hut shut out from the public view by a thick wall of trees, with a fellow monk. Later on we shall see how correctly his boyish dreams anticipated future events. He loved to associate with holy men from the period of his adolescence. The sight of ascetics on the banks of the Ganges drew the comely boy to them; and in their company he would be unaware of the flight of time.

Passing out of the village school, Baburam went to Calcutta for higher studies. After joining the Aryan School for some time, he finally entered the Shyampukur Branch of the Metropolitan Institution. At this time Mahendra Nath Gupta, the celebrated author of the *Gospel of Sri Ramakrishna*, happened to be the headmaster of the School. He had already come in contact with Sri Ramakrishna, and he used to visit the latter frequently. By another curious coincidence, Rakhal (Swami Brahmananda) was also a student of the School and read in the same class as Baburam. The two boys became quickly drawn to each other by a hidden tie, and there soon sprang up between them an intimate relationship which was only deepened with the passage of years. About this time Rakhal also came under the influence of Sri Ramakrishna and began visiting Dakshineswar now and then. These contacts with M. and Rakhal brought to Baburam's notice the holy personality of Sri Ramakrishna and opened up opportunities which led to an early acquaintance with him.

Baburam chanced to see Sri Ramakrishna for the first time in a Hari Sabha at Jorasanko, where the latter went to hear the chanting of the Bhagavata, though he scarcely knew

then that he had met Sri Ramakrishna. He also heard about the Master from his elder brother. The latter told him about a monk at Dakshineswar, who, like Sri Gouranga, lost all consciousness of the world while uttering the name of God. On being asked if he would like to see the Sadhu, he agreed. Baburam knew that Rakhal was in the habit of visiting Dakshineswar frequently. Next day he asked his friend about the saint, and it was settled that on the following Saturday they should go together to see him. On the appointed day, after the school hours, they set out by a boat and were joined on the way by a friend named Ramdayal Chakravarti, who also used to visit Ramakrishna. Rakhal enquired of Baburam if he would like to stay for the night. Baburam thought that they were going to a monk who lived in a hut, and replied, 'Will there be accommodation for us?' Rakhal only said, 'There may be.' The question of food troubled Baburam, and he asked, 'What shall we eat at night?' Rakhal simply said, 'We shall manage somehow.'

At sunset they reached the temple of Dakshineswar. Baburam was fascinated with the beauty of the place, which looked like a fairyland. They entered Sri Ramakrishna's room, but he was not there. Rakhal asked them to wait and hurried to the temple. In a few minutes he was seen leading Ramakrishna by the hand. The Master was in a state of God-intoxication, and Rakhal was carefully directing his staggering footsteps, warning him of the high and low places. Reaching his room he sat a while on the small bedstead and presently regained normal consciousness. He enquired about the new comer. Ramdayal introduced Baburam. Sri Ramakrishna said, 'Ah, you are a relative of Balaram! Then

you are related to us also. What is your native place?’

Baburam : Antpur, sir.

Sri Ramakrishna : Ah, then I must have visited it. Kali and Bhulu of Jhamapukur also hail from that place, don't they?

Baburam : Yes, sir. But how do you know them?

Sri Ramakrishna : Why, they are sons of Ramaprasad Mitra. When I was at Jhamapukur, I used to go frequently to their house as well as to that of Digambar Mitra.

Saying this Sri Ramakrishna caught hold of Baburam's hand and said, 'Come closer to the light. Let me see your face.' In the dim light of an earthen lamp he carefully scrutinized his features. Satisfied with the results of the examination, he nodded his head in approbation. Next he examined the boy's arms and legs. Finally he said, 'Let me see your palm.' He looked at it and placed it upon his own as if to weigh it. Then he said, 'All right, all right.' Turning to Ramdayal he said, 'Do you know how Naren is? I heard that he was a bit indisposed.'

Ramdayal : I hear that he is well.

Sri Ramakrishna : He has not come here for a long time, and I feel a great longing to see him. Will you ask him to come here one day? You won't forget it?

Ramdayal : I shall ask him positively.

The night advanced. It was about ten o'clock. Ramdayal had brought a large quantity of food for Sri Ramakrishna who took only a part of it, arranging the rest to be distributed among the three devotees. Then Sri Ramakrishna asked them where they preferred to sleep,—in his room or outside. Rakhal chose inside, but Baburam thought that his presence might disturb the meditation of the

saint. So he and Ramdayal preferred to sleep outside, though Sri Ramakrishna invited them to remain within.

The two devotees had already fallen asleep when they were roused by the cry of guards. Presently Sri Ramakrishna approached them reeling like a drunkard with his cloth under his arms. Addressing Ramdayal he said, 'Hallo, are you asleep?' 'No, sir,' was the reply. Then Sri Ramakrishna said with great eagerness, 'Please tell him to come. I felt as if somebody were wringing my heart like this,'—and he twisted his cloth. His every word and gesture expressed the unspeakable agony of heart at the separation from Narendra Nath. 'What love!' thought Baburam, 'But how queer that he does not respond?' Sri Ramakrishna proceeded a few steps towards his room. Then he returned and said to Ramdayal, 'Then don't forget to tell him about it.' He repeated these words and went back to his bed with staggering gait. About an hour after, he appeared again and unburdened his mind to Ramdayal, 'Look here, he is very pure. I look upon him as the manifestation of Narayana, and can't live without him. His absence is wringing my heart like this,' and he again twisted his cloth. Then he said in bitter anguish, 'I am being put on the rack, as it were, for his sake. Let him come here just once.' The scene was repeated at hourly intervals throughout the night.

When Baburam met Sri Ramakrishna next morning, he found him quite a different man. His face was calm like a sea after the storm, no anxiety lined his face. He asked Baburam to go round the Panchavati.

As he advanced towards the spot a strange sight greeted his eyes. The place looked so familiar and known. We know how his boyish imagination

used to conjure up the vision of a hermit's life in future in a secluded spot shut out from the public gaze by a wall of trees. What was his astonishment when he found that Panchavati tallied exactly with the dreams of his boyhood! How could he have foreshadowed the picture so accurately? He, however, kept this to himself and returned to Sri Ramakrishna. In response to a question as to how he liked the place, he only said it was nice. The Master then asked him to visit the Kali Temple, which he did. When he took leave of Sri Ramakrishna, the latter affectionately asked him to come again.

The visit left a deep impression on Baburam's mind. 'He is an exceptionally good man,' he thought, 'and dearly loves Naren. But strange that Naren does not go to see him.' The next Sunday at eight o'clock he again came to Dakshineswar. A few devotees were seated before the Master. Sri Ramakrishna welcomed him and said, 'It is nice that you have come. Go to the Panchavati, where they are having a picnic. And Narendra has come. Have a talk with him.' At the Panchavati Baburam found Rakhal, who introduced him to Narendra and some other young devotees of the Master, who had assembled there. From the first Baburam was filled with admiration for Narendra. To look at him was to love him. Narendra was talking with his friends. Presently he burst into a song, which charmed Baburam. With bated breath he listened saying to himself, 'Ah, how versatile he is!' In this way the Master helped the future bearers of his message to be bound by the intimate ties of love and affection.

This became the prelude to a closer association with Ramakrishna, whose great love and purity and holiness drew Baburam nearer and nearer to him as

days went on. Slowly the knowledge began to dawn on Baburam that his relation with him was not of this life alone, but dated from a remote existence. In the personality of Sri Ramakrishna he discovered the realization of the highest ideals of life, whose vague contours fled across his mind in the dreams and phantasies of his boyhood. The indistinct promptings of the young heart were clearly articulated in Sri Ramakrishna. Before long, he surrendered himself at his feet for ever. The Master took the young disciple under the wings of his motherly care and began to teach the young fledgling in a thousand ways to soar to the heights of spiritual realization.

Baburam was just twenty when he met Sri Ramakrishna, though he appeared to be much younger and very handsome. His character was untouched by the least blemish of the world. Indeed to the end of his days he maintained a childlike innocence and was unaware of the common erring ways of humanity. Sri Ramakrishna held him very high in his estimation. He divined his absolute purity and classed him among the *Nitya Siddhas* and the *Ishwarakotis*. In a vision he saw Baburam as a goddess with a necklace. This gave him an inkling as to the personality of this disciple. 'It is a new vessel, and milk can be put into it without fear of turning,'—this was what he used to say of the boy. He would also say, 'Baburam is pure to his very marrow. No impure thought can ever cross his mind and body.'

Owing to his absolute purity Baburam was deemed a fit attendant for Sri Ramakrishna, who liked to have him about. The inner group of disciples of Sri Ramakrishna began to come from 1881; from that time onward they began to take personal care of Sri Ramakrishna. Among them Rakhal

and Latu attended on him continuously for a fairly long period. After a time Rakhal had to be away occasionally, so Sri Ramakrishna felt sometimes a difficulty with regard to his personal care. There were others no doubt, but the Master could not bear the touch of all in all his moods. So one day he said to Baburam, 'In this my condition, I cannot bear the touch of all. You stop here,—then it will be very good.' Baburam began to stay there now and then, though he did not dare to do so permanently expecting trouble from home.

Closer association with the Master drove Baburam's mind inwards. The studies became insipid to him, and he began to neglect them. About 1883 or 1884 he appeared in the Entrance Examination and failed to get through. When Sri Ramakrishna heard about it he said, 'So much the better; he has been released from bonds,' playing a pun on the Bengali expression which sounds like the English word 'pass' and means bondage. Baburam heaved a sigh of relief on hearing this.

The Master did not fail to notice that Baburam was neglecting his studies. To test the boy's mind he asked him one day, 'Where are your books? Do you not mean to continue your studies?' And then turning to Mahendra Nath Gupta, who was present, he said, 'He wants to have both,' and added, 'very difficult is the path. What will a little knowledge avail? Just imagine Vashishtha being seized with grief at the loss of his son! Lakshmana was amazed at it and asked Rama the reason. Rama replied, "Brother, there is nothing to wonder at it. Whoever has knowledge has also ignorance. May you go beyond both." ' 'I want just that,' Baburam smilingly replied. Sri Ramakrishna said, 'Well, is it possible to have that if you stick to both? If you want that then

come away.' Still smiling Baburam replied, 'You please draw me out.'

The Master no doubt wanted that Baburam should stay with him permanently. But he perceived that there might be trouble if he insisted on Baburam's doing so, so he passed by the topic saying, 'You are weak-minded. You lack boldness. Just see how junior Naren says—"I shall stay here and shall never go back." ' However, Sri Ramakrishna's desire to have Baburam with him always and thus to fashion his character came to be fulfilled a few days later in the following way. Baburam's mother had already become a devotee of Sri Ramakrishna. One day as she came to see Sri Ramakrishna, the latter requested her to leave her son with him. The mother was rather pleased and gave her ungrudging consent. She only asked that she might have devotion to God and that she might never live to suffer the bereavement of her children. Her desires were fulfilled. From this time on Baburam began to live with the Master constantly. Sri Ramakrishna used to call him his *Daradi* i.e. the companion of his soul; so great was the love the Master bore towards him.

In later years Swami Premananda would often recount with tenderness the Master's great love for him. 'Do I love you?' He would say addressing the young monks of the Math, 'No, if I had I would have bound you for ever to me. Oh, how dearly the Master loved us! We do not even bear a hundredth of that love towards you. When I would fall asleep while fanning him at night, he would take me inside his mosquito net and make me sleep on his bed. When I would remonstrate with him saying that it would be sacrilegious for me to use his bed, he would reply, "Outside mosquitos will bite you. I shall wake you up when necessary." ' '

The Master would often come to Calcutta to see Baburam and feed him with his own hands sweets which he had brought from Dakshineswar. And often the intensity of the Master's affection made him cry out like a child when Baburam was away from him in Calcutta.

Sri Ramakrishna's love and sweet words began to mould the pliant soul of the young disciple. His life was the greatest teacher of all, and he taught in strange ways. One night Baburam was sleeping in the Master's room. After some time he was awakened by the sound of the Master's steps. Opening his eyes he found Sri Ramakrishna pacing up and down the room in a state of trance with his cloth under his arms. A feeling of deep abhorrence was written in his features. With a face flushed with emotion, the Master was repeating vehemently, 'Away with it! Away with it!' and praying, 'O Mother, don't give me fame, O don't Mother!' It appeared to the boy as if the Divine Mother was following Sri Ramakrishna with a quantity of fame in order to make a present of it to him and that Sri Ramakrishna was remonstrating with her. The incident impressed the boy so profoundly that he conceived an uttermost hatred for fame for life.

The holy life of Sri Ramakrishna sharpened the boy's appetite for religious experiences. In Sri Ramakrishna's company he noticed that many went into ecstasies while hearing devotional songs, and he felt sad that he was denied such experiences. He pressed Sri Ramakrishna so that he might also enjoy such states. At his importunities the Master prayed to the Divine Mother for his sake, but was told that Baburam would have knowledge (Jnana) instead of Bhava (ecstasies). This delighted the Master.

One day Hazra* in his characteristic way was advising Baburam and some other young boys to ask of Sri Ramakrishna something tangible in the shape of powers, instead of, as was their wont, merely living a jolly life with him with plenty of good things to eat. Sri Ramakrishna, who was near, scented mischief-making, and calling Baburam to his side said, 'Well, what can you ask? Isn't everything that I have yours already? Yes, everything I have earned in the shape of realizations is for the sake of you all. So get rid of the idea of begging, which alienates by creating distance. Rather realize your kinship to me and gain the key to all that treasure.' In a hundred ways like this the Master, like a watchful mother, trained the young souls under his care, so that they might develop without selfishness.

So passed a few happy years. In 1885 Sri Ramakrishna fell a victim to fatal cancer. At the end of the year he was removed to Cossipore garden for facilities of treatment. His protracted illness there, till his passing away in August 1886, laid the foundation of the vast organization that Ramakrishna Mission is to-day. Here assembled the young devotees of the Master to serve him in his illness. Allegiance to the common ideal and devotion to the Master linked them together in the indissoluble bonds of love. For a time after the Master had put aside his vesture of flesh, the disciples were separated from one another. But the distractions of the work-a-day world failed to extinguish the fire of renunciation which was burning in their hearts. In a few months Narendra Nath (Swami Vivekananda), to whom Sri Ramakrishna had entrusted the care of his flock, brought

* Pratapchandra Hazra who used to live at Dakshineswar at that time.

them together in the Baranagore Monastery—an old house, almost in ruins, rented by Surendra Nath Mitra, one of the householder disciples of Sri Ramakrishna.

During the Christmas of 1886 Narendra Nath took the young band to the ancestral place of Baburam at Antpur. Here they spent about a week in holy discourse and intense meditation. The imagination of all took fire at Naren's eloquent portraiture of the glories of a life of renunciation, and they decided to take up the monk's bowl. On returning to Baranagore, Narendra performed an elaborate Virajâ Homa and took formal initiation into Sannyasa along with his brother disciples. Narendra gave Baburam the name of Premananda as he thought it conformed to the remark

of Sri Ramakrishna that Sri Radha, the Goddess of Love, herself was partially incarnated in him. Later years were to reveal how apt was this monastic cognomen and what great expanses of love lay hidden in that quiet personality.

At Baranagore, the cradle of the Mission, the little band passed six years of hard austerities. On Swami Ramakrishnananda's departure to Madras to preach the message of the Master there, Swami Premananda took up the duties of the daily worship of the Master. Some time later he left for a pilgrimage in North India and returned on the eve of the removal of the monastery to Belur. Here again he resumed the worship of the Master.

(To be continued)

NOTES AND COMMENTS

RELIGIOUS TOLERANCE

We extract the following from the Editorial of the *Social Welfare* of the 28th August, 1941.

'Religious tolerance and the exchange of religious thought and practice had left little trace of religious antagonism between the two sections. Chaitanya had Muslim followers. Kabir was the apostle of Hindu-Muslim unity. The two saints Diyal Bhavan and Jamali Sultan were life-long comrades in religious life and their tombs in the Punjab are still worshipped both by Hindus and Muslims. Bawa Father, a Pir, was the disciple of a Hindu saint. Baba Shahana, a Hindu saint, the founder of a sect, was a *chela* of a Muslim Pir. In Gujerat, the Hindu and Muslim respected each other's shrines and sometimes took vows at them irres-

pective of the faith for which it was reared.'

The saintly mystics of Medieval India were indeed far-sighted statesmen. The so-called statesmen of to-day, who endeavour to maintain their own power by actively creating strife and discord among communities, are bunglers who cannot see beyond their noses.

THE SPIRITUAL VALUES OF LIFE

Sir S. Radhakrishnan speaking on 'The Purpose of Education' made the following observations:

'Education should awaken an individual's soul and enable him to perceive truth in freedom. That is the great ideal of education which has come down to us. There are many who tell us that India should have a particular economic system and that we should fit ourselves to our social environment. Well, im-

portant as these purposes are, we must also possess the power to criticize our environment, to find out what is wrong with it and to build new forms to replace the old if need be. If man is to regard himself merely as a political or economic being, he will go mad. There are certain values which are important, but which are non-existing in our political and economic activities. Each individual must have the power to see visions, to dream dreams, to suffer the anguish of his own failure and to enjoy truth. The purpose of education will be to help us to recognize the reality of those invisible and intangible values which are outside and altogether apart from man's political and economic needs. Man's nature here below is rooted in another and a higher reality, and the meaning of *Upanayana* is to awaken man to the fact that this higher reality exists, and that this has an intimate connection with man's life in the world of space and time. The true purpose of education is to teach that all of us in common have our roots in this higher reality and so are one. The aim of education is not merely to teach citizenship, not to train people to obey the mandates of the State, not to enable men and women to earn their livelihood. Indispensable as all these things are, it is to make us realize that we have certain values which ought to be cherished and nourished, and whatever might happen to civilization or nations, these values which are neither national or international, but truly

universal, will last; and to embody these values in our lives is the true work of education. This country has stood for that ideal of education. If the present distractions are to cease, if we are to lead the rest of the world to a sense of sanity and generosity, it is essential for us to recognize that we are all members of a community different from that which limits us to a particular group alone. That is why I believe that in spite of our political and economic backwardness, this country has a value and a vitality to offer to the whole world; India is still producing men like the Rishis of old, saviours like Buddha. It is such people who are the lords of mankind, and who are, so to say, the typically ideal members of humanity. It is in this country and in this country alone that such men have been born and reborn, men who have incorporated in their lives the true spiritual values of life. That is the value which India has stood for, and I believe not only in the fundamental truth of this value, but I also believe in its social efficiency, not merely for us, but for the whole world.'

In the days of her prosperity, India sent spiritual ambassadors to the nations of the world bearing her message of the higher values of life. In the days of her adversity, she has not ceased sending them. Rabindranath, Vivekananda, Gandhi, Aurobindo and Radhakrishnan are among India's ambassadors of the Spirit. Any nation can be proud of such a galaxy.

REVIEWS AND NOTICES

DVĀRAKĀ-PATTALA BY BINABAYI AND **GANGĀ-VĀKYĀVALI** BY VISHVASADEVI critically edited for the first time with English Introduction, English Translation of some selected portions, Notes, Appendices, etc. BY PROFESSOR DR. JATINDRA BIMAL CHAUDHURI, Ph.D. (LONDON). Published by the Author from 3, Federation Street, Calcutta. Price Rs. 10/-.

The Dvârakâ-pattala and Gangâ-vâkyâvali have been published by Dr. Chaudhuri in his well-known series—'The Contribution of Women to Sanskrit Literature'—as specimens of women's contribution to the Puranic and the Smṛiti Literature. The Authoresses, Binabayi and Vishvasadevi, flourished in Gujarat and Tirhut respectively about 500 years ago. Both the works are important contributions to the Religious Literature of India, particularly, dealing as they do with Dvârakâ and the Ganges. Further, as they are the works of women, they serve as records of their literary activities in India of that Age. The scientific and scholarly execution of the works by Dr. Chaudhuri who is a finished product of both the Eastern and the Western training in Research work has greatly enhanced their worth. Dr. Chaudhuri's reputation as a leading Oriental scholar and writer is now well established and the present volumes too justify his unqualified success in the field of Oriental Research. Dr. C. O. Blagden rightly remarks in his 'Foreword' that Dr. Chaudhuri must be congratulated for bringing to the notice of the world the literary activities of Indian women. We too heartily congratulate Dr. Chaudhuri for his singularly happy choice in taking up boldly for his Research the Contributions of women to Sanskrit Literature which were hitherto buried in Mss. only and not known to exist at all and particularly for his sound and excellent editing skill. It must be stressed here that Dr. Chaudhuri has traced almost cent per cent quotations, about 2,000 in number, from ninety-nine Sanskrit works, some of which are available only in Mss. In connection with the personal history of the second Authoress, viz. Vishvasadevi who was a queen of Mithila, he has added a chapter to the History of India in his Appendix V under the title 'The Royal

Family of Mithila' (pp. 109-130). He has further thrown much light upon the literary activities of some of the outstanding Smârtas who are indebted to the authoress of the Gangâ-vâkyâvali, viz. Mitra Mishra's Raghunandana, Vâchaspati Mishra, etc. (pp. 131-136). The scholarly notes and variant readings appended (pp. 1-96) are most useful to all students of Puranic and Smṛiti Literature who will find Dr. Chaudhuri's Appendix I an inexhaustible source of information for references and other purposes.

In the Sanskrit Texts edited, we seldom come across elaborate Introductions, dealing with the life, date, literary activities of the author, subject-matter of the work, etc., etc., Appendices, Indices and so on; again whereas some editors do not bother about amendments at all, others who do fail to hit at the right point. Very rarely are references traced and variant readings noted. In all these respects Dr. Chaudhuri has set a new standard.

He goes deep into all matters he edits and the result is that the reader finds the Text very easy for him to follow. All the relevant problems are solved, critical portions explained, references found out, wrong readings corrected and very happy amendments suggested, date and literary activities of the author given, and the whole work epitomized for him by the editor.

Similar works are often compared and contrasted and merits and demerits of them all noted by him. The detailed Contents and General Index at the beginning and end of each work of Dr. Chaudhuri at once lend an insight into its subject-matter and intrinsic merit. On the whole, it may be said that the major portion of each of Dr. Chaudhuri's works constitutes most original Research in English and the rest in English and Sanskrit bear throughout stamps of superediting skill. We hope that all future editors will try to conform to the high standard set up by Dr. Chaudhuri. For that alone can awaken genuine interest in Sanskrit Culture and Learning.

SRI KRISHNA. BY M. R. SAMPAT-KUMARAN, M.A. Published by G. A. Natesan & Co., Madras. Pp. 160. Price 1st 4s.

Sri Krishna is looked upon as God Himself, because His personality in its perfection and versatility towers high above all the other Avatars who have sanctified the soil of India. His life has got a universal appeal that, by transcending the barriers of time and space, has become a perennial source of inspiration to the Indian mind through ages. He represents the different facets of ideal Indian manhood in their completeness. The book under review gives within a short compass an exquisite picture of Sri Krishna 'as the child of innocence and joy, as a youth

of courage and intrepidity, as a warrior and statesman and as a teacher and prophet.' It represents the life and teachings of the great Avatara, as the author says in the preface, by way of an answer to the question: 'What does Sri Krishna mean to us—to us in modern India who are neither saints nor scholars?' So the life has been depicted in its bearing on the needs and problems of modern times and is hoped to be read with interest by all.

Kokileswar Sastri, M.A., Vidyaratna.

NEWS AND REPORTS

PURNA KUMBH MELA—AN APPEAL

Purna Kumbh Mela will be held in Prayag on the Triveni sands in 1942. The first *Snan* (holy bathing) will take place on the 13th January, the next on the 16th January, the third on the 21st January, and the last on 1st February. During this occasion there will be a large concourse of pilgrims. The Ramakrishna Mission Sevashrama, Allahabad, has decided to open a camp on the Mela grounds, for an outdoor Charitable Dispensary and first aid, for the purpose of giving medical aid and attention to the assembled pilgrims. Considering the large number of

people who will gather on the occasion from all parts of India, we are making a special appeal to the public to contribute liberally so that we may render this medical assistance on this holy occasion. An expenditure of Rs. 1,500 is estimated for the occasion. Contributions may be kindly sent to—

SWAMI RAGHAVANANDA,
Hony. Secretary.

Ramakrishna Mission
Sevashrama,
Muthiganj, Allahabad.

THE RAMAKRISHNA MISSION VIVEKANANDA SOCIETY, JAMSHEDPUR

The following is a brief report of the work done by the Society during the year 1940.

A regular feature of the religious activities of the Society, during the year, consisted in holding classes both in the Society premises and in different parts of the town every week. Occasional lectures were organized with the object of popularizing the ideas and ideals lived and preached by Sri Ramakrishna and Swami Vivekananda. The birthday anniversaries of the Master and many of his disciples were celebrated.

From its very inception the Society has been devoting a considerable portion of its funds and energy to the educational uplift

of the masses. It conducts two Libraries and Free Reading Rooms which are open to the public. There are 5 Primary Schools run by the Society in different parts of the town. The number of students, who received education in these schools during the year was 420. The Students' Home accommodated 9 students, 2 of whom passed the Matriculation Examination of the Patna University.

Patients were nursed in their houses and in the hospital, and dead bodies were cremated whenever required. Firewood was supplied for cremation purposes. Occasional help in cash and kind was given to stranded and indigent people.