

gives us one indication why the ancient Rishis have endeavored to accurately preserve the text and accents of the Vedic maxims without attempting to discover the mysteries of their meanings, assuming that such is naturally latent within the text and its vibrations.

The above discussion gives us an idea of the universal and eternal foundation of Vedic literature. A sound study and meditation on these literatures is absolutely essential as the

source of the Indian spiritual progress is encapsulated in them. However, a complete and cognitive understanding of the Vedas is impossible by intellect alone – it requires the light of realization, which may only be attempted through spiritual penance and finally received through divine grace.

Associated Texts:

1. *Ved Mimamsa by Rishi Anirvan*
2. *The Secret of the Veda by Sri Aurobindo*  
–Sri Arnab Sarkar, Her Blessed Child

---

## My Life with Anirvan

### Part - V

I used to take longhand notes of the talks on the Upanishads by Sri Anirvan at the Dharma-Sabha. I used to take notes in my Gujarati script as I could not write the Bangla script, though I could read and speak Bangla quite fluently, I never practiced to write in Bangla - lack of diligence, patience! Will! I had to take the help of Bengali friends whomever I found nearby-sometimes Bina Das, or Narayani Basu or Debi Majumdar and later in the eighties and nineties Bratati Mukherjee! As Sandhya was present at the Ishopanishad talks, she had also taken notes and Anirvanji could use her notes for writing the Isha Upanishad for the Burdwan University. Later Anirvanji used my notes for writing Aitareya and Kena Upanishads. He had started writing Taittiriya Upanishad in 1970 when he was residing at 9/3, Central Park, Jadavpur, but the work was stopped after writing the introduction in a most elaborate way, writing in details about the sacrifices-yajnas as Taittiriya Upanishad belonged to Yajur-Veda - the Veda especially connected with Sacrifices - with Karma-Kanda - the works i.e. Sacrifices - Yajnas - Because of other works and soon after coming to 9/2, Fern Road, he fell sick in the end of July 1971 and had to stop all work - teaching and writing - except talking at interviews and writing letters - lying in the bed!

Thus we got only three Upanishads - Isha, Aitareya and Kena written by Anirvanji himself, which were published, before he passed away in May 1978. The rest Katha, Kaushitaki and Taittiriya Upanishads I got published from my notes, first in the 'Arya Darpana' monthly published by Assam Bangiya Saraswat Math, Halisahar, W.B. and then in book form by Burdwan University. Svetasvatara Upanishad is now being published in the 'Arya Darpana'. At the time of Mandukya and Prashna Upanishad I did not find anybody to help me in writing in Bangla script and so I had myself translated my notes in English. Mandukya Upanishad is now already published in the 'Ribhu' a biannual magazine published by 'Golden Horizon', a centre for Sri Aurobindo's Adventure of consciousness, Kolkata 700091, in the 2005-06 issues and Pras'nopanishad is being published from February 2007 issue. I hope to get them published soon in book form.

Regarding the Vedas, Anirvanji said, that though he started studying the Vedas while he was in the Calcutta University and wrote something in the Arya Darpana magazine, the true spirit of the Vedas was revealed to him only at Almora when he was living face to face with his Haimavati - the snow peaks of the Himalayas! It was during the period of

his stay at Almora and Lohaghat with Tapas and Lizelle, when he was translating in Bangla the 'Life Divine' of Sri Aurobindo, that he also started his work on the Vedas - especially the Rig Veda. He started to send his poetic translation in Bangla of the Suktas of Rig Veda along with his commentary in 'Arya Darpana' but most of them were written down and preserved in big Notebooks, especially the translation and commentary of the third Book (Mandala) of Rig Veda, of Rishi Visvamitra - the Gayatri Mandala as called by him because the famous Gayatri Mantra daily repeated by all the Brahmanas of India even today - (R.V 3.62.10) forms the part of this book. The Note Books were lying hidden in the cave of his bed all these days and the credit goes to Rama Chowdhury, elder sister of Gouri to bring them out in the book form in six volumes after nearly twenty years' of Anirvanji's passing away - the last volume having been published in 2005, through her Haimavati Anirvan Trust!

The real credit for getting published, the Magnum Opus that is Veda Mimamsa of Sri Anirvan should go to Dr. Gobindagopal Mukhopadhyaya. It was he who prompted Dr. Gouri Nath Sastri - the then Principal of Sanskrit College, Kolkata, when he was going to Shillong -Assam in 1958, to meet Anirvanji at the Haimavati -Shillong and request him to write something about the Vedas. The result was the publication of Veda-Mimamsa-Volume I in 1961 as a part of Calcutta Sanskrit College Research Series; Volume II in 1966 and Volume III followed in 1973. Had the printing of Vol.III not taken so long - the manuscript was given in 1967 - (it was delayed by stoppage of work because of the Naxalite movement during the period and other reasons) - we would have got a complete version at least of the Devata-prakarana - the elucidation about the Gods of all the three worlds (lokas), the Earth

(prithivi) the midregions (antariksha) and the Heavens (dyuloka). As it is, even the elucidation about the gods of the antariksha loka is not completed in the third volume! I will rather put all the blame on the Supreme Divine who does not allow any great man to complete his work - his mission! Divine will? Divine envy?

Credit also must go to Dr. Gobindagopal Mukhopadhyaya for prompting Sri Anirvan to start writing on the Upanishads! It was he, who arranged to invite Sri Anirvan to talk on Upanishads - as a part of Extension Lectures at the Burdwan University, where he was the head of the Department of Sanskrit and later took the whole responsibility of getting them published from the Burdwan University. The first volume of the Upanishad Series - the Isha Upanishad was thus published in 1965 and the second volume the Aitareya Upanishad was published in 1969 from the Burdwan University. The third volume of the Upanishad series - The Kena Upanishad was first published privately by us in 1969 with the help of the money received from Sri Tejesh Chandra Ghosh of Allahabad, but later published also by the Burdwan University as the third volume of the Upanishad series in 1984, thanks to Sri Rathin Palit - the then head of the Publication Dept. of the University and of course the then Vice-Chancellor of the University Dr. Shankari Prasad Bandopadhyay who personally knew Gouri Dharmapal from their student days. The 4th Volume, the Katha Upanishad was published in 1988 (Dr. Shankari Prasad Bandopadhyay also wrote a preface for this Upanishad), the fifth, the Kaushitaki in 1992 and the 6th, the Taittiriya as late as 2007! nearly 30 years after the passing away of Sri Anirvan! All these three Upanishads as mentioned before were published with the help of manuscripts prepared from my class-notes with the help of different friends.

Apart from the three volumes of Veda

Mimamsa and six Upanishads, his direct works on the Vedas, Anirvanji's another great work was to expound Sri Aurobindo's philosophy in Bangla. As mentioned earlier the first monumental work was his translation of Sri Aurobindo's magnum opus; the Life Divine, during his stay in Almora. Both the volumes 'Divya Jivan' were published from Sri Aurobindo Ashram before Sri Aurobindo passed away the December 1950. Sri Aurobindo himself hailed the translation, 'as good as original'. Anirvanji's exposition of the Life Divine and The Synthesis of Yoga at the talks he delivered at Sri Aurobindo Pathmandir, Kolkata, were also published by Sri Aurobindo Ashram during the fifties as 'Divya Jivan Prasanga' and 'Yoga Samanvaya Prasanga'. Anirvanji even saw the proofs of the second edition of all these books during his stay at Central Park, Jadavpur in 1969-70, though he was not keeping well!

To resume our narrative, it was in June-July 1958, that I went to Shillong to stay at Anirvanji's Haimavati for the first time. I had first wished to stay at his Haimavati in June

1953, when he was in Almora! This wish was fulfilled after five years! after Anirvanji himself staying with us for a few times! In fact, I stayed near Haimavati - at Sri Aurobindo Path Mandir. As said earlier, Anirvanji's Haimavati - the actual house, was built in the sprawling compound of Sri Aurobindo Path Mandir - Shillong. I occupied a backside room of the Pathmandir. From the window of my room, I could see Anirvanji's small house, with his personal small garden surrounding it, at a distance of about 15-20 metres. I took my meals with Jasoda Narayana Ghosh who was in charge of the Shillong Path Mandir then and not with Sri Anirvan, as the guests did at his Almora or later Narendrapur - Kolkata Haimavati. Apart from eating together the program and atmosphere - the silence pervading the whole atmosphere were same. Anirvanji would remain busy with his own personal work and we would meet only in the evening - that too mostly in silence, occasionally asking questions etc.

*To be continued...*

-Sri Gautam Dharmapal

## The Glory Of Unflinching Faith & Dependence

The gopis were set to go to Mathura from Vrindavan. In order to reach Mathura, they had to cross the river Jamuna. There were boats that were tethered to the shore but the boatman demanded money for ferrying. The gopis were penniless, hence they sat and started thinking. After sometime, they saw a dilapidated boat a little away. This boatman aid, "I ferry lot of passengers in this worn out boat. Don't worry, have faith on me, you will be taken to the other shore." The gopis said, "but we don't have any money with us." The boatman replied, "I donot ferry the affluent passengers in my boat. I only entertain those passengers who are extremely

poor but have faith on me." The gopis said, "okay, we believe you, but your boat is absolutely broken, we will get drowned if we board it." The boatman replied, "Don't be afraid. But you will have a task, if water leaks in, you will have to drain it out. The gopinis finally crossed the river Jamuna by this method.

The sadhu wants to emphasize through this short story, one has to have unflinching faith and confidence, in order to cross this river of life. But there is no way out even on emancipation, one has 'karma' or the wheel of action akin to the drainage of leaking water from the broken boat by the gopinis.