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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

AMBROSIA

You are propagating religious ideas through *Udbodhan* (a Bengali monthly magazine of the Ramakrishna Order). May God keep you hale and hearty. The more I advance in age, the more I can, through divine grace, understand that superb excellence of Sri Ramakrishna and his children. Blessed are you, for you have got the privilege of serving the Holy Mother. It is true, the Lord Himself gives you the opportunity. Śrī Kṛṣṇa once said, “Know that to be my grace when I make one my instrument for some work.” Blessed is your body, for it is His instrument. Once Sri Ramakrishna told me at Dakshineswar about you and Sasi Maharaj: “Father, mother, and brothers of Sasi and Sarat are all living, they lack in nothing, still they are mad after God.” Sri Ramakrishna told me something more about you two. All this I will disclose when I meet you next. You are my brother in the other world as well as in this, please don't forget this.’

* * *

‘I am very pleased to learn that you had

been to the Belur Math on the birthday anniversary of Sri Ramakrishna. During his lifetime he himself got this celebration inaugurated by Rama Dutt and Suresh Mitra. It was on a Sunday, when a number of devotees assembled, he went on narrating the nativity, auspicious moments, and the stories of the Incarnations of God. “When were you born, sir?” some devotees inquired of him. He mischievously asked, “Why? What makes you put this question to me?” A little later he described it thus, “I was born on the second day of the bright fortnight of Phālguna (an Indian month comprising the latter half of February and the first half of March).” “On the birthday”, continued he, “a native is to be well dressed and fed, and a *lyatā* fish (opheocephalus Lata) is to be released in a pond. One is not to take meat or fish on that day.” Both Rama Dutt and Suresh Mitra said, “We will observe your birthday anniversary as well.” . . . On those occasions some two to three hundred people would gather. There were musical entertainments—general devotional songs, sing-

ing of the sports of Rādhā-Kṛṣṇa, and instrumental music. Swamiji would sing classical songs at these functions. Whatever remained after the functions were over would be given away to the poor. It was Master's anniversary, naturally there was great jubilation. Today I communicate the fact to you. Preserve the letter carefully. . . .'

* * *

'Do you ask, how one can get over mental and physical inertia? Why, by the repetition of God's name, by singing His praise, and by meditating on Him. If you stick to these practices you are sure to overcome sloth.' (Excerpts from a letter written to a devotee.)

* * *

Through the Knowledge of the Personal God one can reach the Impersonal. Kālī, Durgā, Sītā, etc. are names and forms of the Personal God; they take one to Śiva (the Impersonal). These deities are above jealousy, hatred, and anger. They are ever ready to help one, and actually do it. . . . 'Rādhā had a streak of jealousy;' Master said, 'she wished she would alone enjoy the divine communion with Śrī Kṛṣṇa. But Sītā had no such motive, she would send each and all to Rāma.'

* * *

Hrishikesh (a town in the Himalayas) is a suitable place for the practice of divine contemplation. There the ascetics are ever absorbed in contemplation and in the repetition of the *mantras* (sacred formulae for the repetition of God's name). It is heartening, the ascetics have not to waste their time over cooking their meals; they get cooked food by begging. It is but an exception that Master attained spiritual perfection at Dakshineswar (in Bengal). Otherwise, monks say the climate of Bengal is not favourable to meditation and austerities.

* * *

Totapuri, Sri Ramakrishna used to say, would sit up and pass the whole night in contemplation of Brahman. At day-time he would lie down, wrapping his whole body up

in a sheet of cloth. People thought, he was sleeping. In reality, he used to meditate in that posture.

* * *

Obiesance, questioning, and service—these three are greatly emphasized in the *Sanātana Dharma* of India. Our education was not considered complete unless we learnt obiesance. Nowadays we do not even understand what is meant by obiesance. The meaning of obiesance, as instructed by Master, is given below. Latu Maharaj was then staying at Balarāma Mandira.

* * *

One day, a rich devotee saluted Latu Maharaj, raising to forehead two hands joined together. He said to the devotee: 'Look here, to show reverance to gods and *sannyāsins*, one should prostrate oneself. Master used to say, "One does not get any merit by salutations like lifting an ax".'

Hearing this another devotee asked, 'Maharaj, what's that, this "ax-raising salutation"?'

* * *

Latu Maharaj: 'Oh! Don't you know that? He used to call by that name the salutation by touching the forehead with folded hands. One day Girish Babu saluted Master like that. At once Master did the same with bended waist and corrected him. Girish Babu returned the salute with a little bend of the waist, at which Master saluted him again with greater bending. Both repeating obiesance with ever greater bending, Girish Babu at last fell flat on the ground and prostrated; at that Master blessed him. Thus it is that Girish Babu often said, "This time He came to conquer the world by salutation. Flute was the instrument during the incarnation of Sri Kṛṣṇa, 'Nāma' with Lord Gouranga, and this time (i.e. with Sri Ramakrishna) salutation".'

* * *

The rich devotee said: 'We don't know this; nobody taught us this. We see everyone do this and have learn it. Please forgive our fault.'

THE HOLY MOTHER

BY THE EDITOR

Ordinarily we do not distinguish between religion and spirituality. When we talk of a man being spiritual we mean he is religious. And religion and spirituality are associated with a personal God, except in Southern Buddhism and ultra-Vedāntism, the former denying anything permanent and the latter positing absolute consciousness as the only reality. Vedānta has no objection to God, only He is not the ultimate reality according to some, or He is the highest personal expression of the impersonal absolute according to others. So Vedānta can be accepted as a religion; a Vedāntist (not a mere expositor of the Vedānta books) is a religious or spiritual man. Difficulty arises with the Southern Buddhism. When we look at the figure of a calm, self-possessed Buddhist monk we are automatically led to brush away our notions of religion and call him religious. Religion becomes poorer if we exclude him from its fold.

Why do we feel like that? Two sets of ideas are eternally connected with religion or spirituality, one is represented by piety and the other by psychic powers, formerly known as supernatural or divine powers or grace. In a Buddhist monk we find a large measure of both the sets, which compel us to accept him as a spiritual man. So far as the personal qualities are concerned we do not find any distinction between a Hindu or Christian saint and a Buddhist monk. The additional quality of the former, viz. the feeling of the eternal presence of the personal God, which is the very centre of a saint's personality, is a little mystifying to the non-initiates. To one who has carefully studied the experiences of the saints and mystics of the important current religions but has himself no personal experience of them this personal God is not as personal as his magnified self; but more akin to the impersonal, when rationally viewed; though emotionally He

seems to be nothing but the most intimate personality, the very life of his life. This casts a doubt on the dual nature of God: May it not be due to our own approach to Him? This difference between the agnosticism or even the downright 'atheism' of the Southern Buddhism and the theism of the religionists is a matter of approach rather than of ideal, of expression than of content.

To the theist the piety and the psychic powers emanate from and centre round the personality of God in which are immersed his own personality and the entire objective world. God envelops everything, all phenomena mental and material, He being the basic noumenon. He is immense, infinite. There is nothing in the theist's personality, there is nothing inside or outside of him, which is not His. He is the abiding in the midst of an immense phantasmagoria. What is the experience of a Buddhist monk? The phantasmagoria is there. But the witness of this phantasmagoria, the personality of the monk, is also shifting, changing from moment to moment, the previous moment's experience leaving a trace behind, in the next moment's being or becoming. All the experiences of beginningless becomings are gone; only their traces remain, also to vanish in time. Did the Buddha remember his past lives? How did he recall and reconstruct them? From the traces, to be sure. So the traces of the beginningless experiences remain, at least up to the supreme annihilation. Hence as long as there is experience there must be something abiding to connect the before and the after. When there is no experience, if such a state is ever possible, let nobody talk of what happens then, if anything happens at all. Whether it is *śūnya* or *ṇūrṇa*, void or full, nobody has any right to say, for it is beyond experience. But up to the last moment of experience the positing of

something abiding is a logical and psychological necessity. The discretions are to be strung together in a continuum; or else experience is impossible. And in this continuum past (the past can be recalled), present, and future (the Buddha saw the future also) experiences abide. The ever-shifting personality of the monk with its past, present, and future is also there. In recalling the past and forecasting the future where do the past and the future come from? And the shifting present of the monk and his present moment's experience—where do they combine? Surely in this abiding something. So virtually there is no difference between the theist's abiding God and the Buddhist's unity of experience. But the theist's God is active, the Buddhist's 'unity' is passive. The monk's shifting personality seems to be active. How and whence do the terrible scenes of temptations come before the calmed and passive mind of the meditating monk? From outside the monk's passive personality or from its depths? Whatever and wherever it might be, it must be active. As we cannot expect activity from momentary passives, this active something must be abiding as well. We are forced therefore to posit an active abiding something in which all experiences remain, from which they proceed, and into which they subside.

The rationalist Buddhist does not like emotion, to him this something is not a person. No relation can be established between one who has identified himself with the shifting and this abiding something deep within himself of which he is oblivious. But nothing can be stifled out of existence; emotion does not die in the Buddhist monk, it increases hundredfold. All the tortures and agonies of the world evoke compassion in him, who has been contemplating on the utter evanescence of the world. The poor monk leaves his meditation and comes out to remove the miseries of the world, which, according to his philosophy, is not. This is *Māyā*, the funniest fun, quite an amusing act of retaliation!

The theists are at least wiser. They

salaam the *Māyā*, and accept experience as it is, as being-becoming, as consisting of shifting phenomena with the noumenon as the core, like electrons dancing around the nucleus. Theirs is the vision integral, which is joy abounding. That nauseating repetition of 'sorrow and sorrow and nothing but sorrow' is absent. Theists accept sorrow but go deeper, and find it based on fragmentary vision or selfishness; they go beyond to the source and find joy perennial. The theists' God is a person, the source and repository of all power, knowledge, beauty, and grace; He is the acme of the highest and noblest emotions, as of the sharpest intellections. He is the only abiding, the ever-permanent, the immutable—the mutabilities being His emanations and becomings. All knowledge and power being His, He incarnates through compassion for the sense-bound souls who cannot feel, or are not satisfied with, His presence within themselves, but want to enjoy His company even in the sense world. Who else are the other incarnations, the ordinary beings? Only in His especial incarnations there is a super-abundance of power, knowledge, beauty, and grace. This is the theist's conception of God—the abiding being, becoming the world and the individual souls and lifting them later up to Himself through births and deaths, through follies and gradual accession of wisdom. On Him he concentrates his mind, to Him he offers his continual dedication—dedication of himself and everything that is his. What may he not gain if he, through His grace, succeeds in setting his heart on Him?

Is it a mere superstition or wishful thinking? Does it appear absurd to read purposes, leading to one supreme purpose, in this gigantic process of evolution, going on within and around us? Are we to relegate everything, this infinite precision and variety we see and feel everywhere, to mere chance? If we accept a purpose we have to accept a person. Not a person limited and shifting but one omnipresent and immutable, whose becoming, immutability notwithstanding, is the world of changes and transformations; not merely a

passive sum total of all things and beings but an active whole wilfully becoming the universe, creating and destroying, as we see it being enacted every moment and everywhere. It seems very strange that none but a limited being like man can be a person. Whence is his personality? A fortuitous combination of atoms, gathering sensations through a nervous system and automatically creating perception and all that, is a person; but not one after whose image he is created! This is a logic which is not easy to understand. As long as there is experience, as long as man with his limited power and knowledge is the experiencer, a person; so long there must be a super-person to make all these possible. But he is not a 'watch-marker' living outside of all these, but one inherent in them, their moulding and fashioning power. This conscious willing power being omnipresent is inside every man, is the soul of his soul. All power, knowledge, and wisdom being its, when a man approaches it he feels an accession of all these in himself. This power, being a person, can give these noble virtues when prayed to sincerely and devotedly. With the complete identification, all knowledge and power become his, for the *he* is lost, and God alone remains. Even in the stage of intense love, when full identification has not taken place, God takes charge of the body and mind of the worshipper and makes them His vehicle for the descent of grace on mankind. When this power incarnates on earth as a person His immaculate body and mind is the best vehicle for the purpose. And those *sādhakas* who meditate on and serve such God incarnate get the same grace, power, and wisdom from Him as from the disincarnate God, for the Incarnate always feels that what others consider to be his power and wisdom are really the Disincarnate's. By meditating on the Christ, his passion, his acts of love and grace, man gets all that can be had from the Father, only more easily and quickly, because the Son's presence is palpable—he is seen, heard, talked with, served, and fed. Gross materialists do not understand the psychological effects that

take place in the *sādhakas* and deride at what they regard as meaningless waste of time in foolish prayers and genuflexions. No psychologist, however, who carefully studies the aspirations and endeavours of the *sādhakas* can ever fail to understand the transformations in them. Man's personality being but a thin cross-section of the Universal Personality, foolishly limited by petty desires, it finds itself joined to and sometimes identified with the latter, as it ever has been; and everything that belongs to Him becomes his—the false limitation vanishes and the universal Reality acts freely. But the psychologists, scientists, and even the philosophers, by their mere studies, can never attain this; for the main thing is wanting—the annihilation of the little selves, which the *sādhakas* achieve by their long and sustained devotional dedication. All the other religious practices have but this one goal, the complete dedication of the *sādhakas* to the Universal.

Now we are in a position to understand the Holy Mother's life and its true significance. The complaint in some Western countries, viz. that she does not seem to be as spiritual as Ramakrishna that she was just a faithful wife and a loving mother, can be analysed and its hollowness exposed.

II

Before we analyse Mother's life let us have a cursory glance at the life itself. And when we state the important facts of her life let us not hide anything for fear of being dubbed a supernaturalist, or lest some may turn away from her and thus be debarred from getting the spiritual benefit they might have had from the study of her life. The world, we think, has attained adulthood, thanks to the wonderful discoveries of positive sciences and psychologies. We have known that the world, including human beings, is a continuum and that deep below the conscious mind of man there are hidden powers and experiences in what the modern psychologists call the unconscious, which are far more wonderful and potent than those

that play in the conscious region. So the bubble of supernaturalism has long been pricked. It has come to be regarded as part of nature and man, though a little less known. What the scientists and many psychologists and philosophers have not accepted so far is that the basic substance that has evolved and is still evolving as the world of matter and thought is a conscious entity. They do not find a purpose in this gigantic evolution. We do. And this explains why we can take as quite natural certain events which appear queer and mystifying to them.

Mother was born in December 1853 and spent thirteen years in the home atmosphere, except for the short interlude of her marriage with Sri Ramakrishna at five, when she could hardly know what marriage meant. It was just a ceremony to an innocent child, as joyous as to her playmates. In the fourteenth year she came to Kamarpukur and met Sri Ramakrishna and lived with him for seven months, his Guru the zealous Bhairavī (the terrible) Brāhmanī keeping strict watch over both. When Sri Ramakrishna returned to the Dakshineswar Temple, Mother came back to Jayrambati, her paternal home, with a new outlook of joy, discipline, and dutifulness, with a life of greater inwardness than ever before. For a little more than four years she experienced the most excruciating torture of her life, paralleled only by that of one year following the passing away of her husband in August 1886. The news trickled into the distant village of Jayrambati that Sri Ramakrishna had run mad. Jealousy and that peculiar joy that ordinary worldly men and women derive at others' misfortune and relish in narrating it in the guise of sympathy to the tortured unfortunate confined her within the precincts of her home—there, assailed alternately by hopes and doubts, to brood over her own lot, her duties by the side of her husband, and the ways of the world. Next she came to Dakshineswar to test the truth of the rumour and found Sri Ramakrishna the same loving divine man as at Kamarpukur. From March 1872 to August 1886 she lived and moved and

had her being *with* Sri Ramakrishna, duties at Kamarpukur and Jayrambati calling her now and then for short periods of time. These fourteen and a half years of her life were her truly halcyon years. The wheel of fortune turned again; but could hardly get one year to roll on, when it got stuck for ever—inwardly the life flowed on smoothly, outwardly there were of course vicissitudes, which, however, did not touch her. Swami Vivekananda returned from the West; and the Belur Math, the headquarters of the Ramakrishna Math and Mission, was founded in November 1898. The crowned queen lived, moved, and her being *in* Sri Ramakrishna since then at the headquarters and in the hearts of all holy men and women, her children, ministering to their needs—in flesh and blood up to July 1920, in spirit ever more—, calling them from all countries far and near, and gathering them all in one spiritual family in boundless time and space.

This, in brief, is the frame-work of her life. Our aim in this paper being to show, most remotely and inadequately (for, where even Swami Vivekananda and his *gurubhāis* feared to tread the unnamables alone can rush in), the spiritual *sādhanas* and contents of the life, we would take up a few facts and acts, and analyse them to show their spiritual significance.

Before we take up this analysis it will be profitable for us if we just study in passing a peculiarity common to souls of this type. Religious history begins with Buddha. He used to have feelings and experiences which in those days, if not in modern times, were called supernormal. . . . Even before his baptism by John, Jesus had a peculiar consciousness of his past and of his mission. Kabīr and Nānak never underwent the rigorous spiritual trainings, were born perfect; the latter had initiation from Rāmānanda, nothing is known of Nānak's Guru. There are numerous other instances. They had an easy entrance into the spiritual treasury; they are all born inheritors of this inexhaustible treasure, they had full knowledge of the past and future. What makes for this

difference between their lives and ours? According to Vedānta there is but one Being, Brahman. All particulars and individuals are His manifestations. Knowledge varies with individuals according to the thick or thin coverings of desires over it. Otherwise every individual soul is infinite knowledge, power and bliss. If we study critically all these lives we shall find a total absence of these desires for enjoyment in them—their burning passion was God, their minds never strayed away from Him.

Sri Ramakrishna's life, as of Sri Caitanya, reveals the same mystery. From their childhood, even before their birth, a mysterious halo surrounds their life, strange promptings guide, protect, and shape it. It is only because of their immaculate purity and absolute lack of desires that their whole being is imbued with divine consciousness. The covering of individuality is so thin and transparent that the infinite divine light has the freest play in and around it. From the very beginning of his life Sri Ramakrishna had strange visions and promptings. He was living in the sweetness of the divine halo. All on a sudden it disappeared leaving him miserably disconsolate. A terrible yearning to get it back possessed him, kept him mad for a period of time, which appeared to him aeons, never-ending, infinite. He was about to clasp death when it reappeared and never left him again. The rest of his life was like the repeating portion of a recurring decimal—long and varied but equally sweet. The killing interlude had a purpose, we need not go into that here. In his case it was not a realization of God, as with ordinary saints. The ever realized God had a fun with a purpose, which done, the Presence was ever present; the unbroken union remained unbreakable. The following *Sādhanas*, spiritual practices, astounding and awe-inspiring as they were, were otiose from *his point of view*, if we may use the expression.

III

Let us now turn to a few incidents of Mother's life. It was an immaculate concep-

tion in her case also, as it was with Buddha, Christ, Kabīr, Nānak, Caitanya, and others of this type. Her mother had a vision, in her wakeful state, of a divine girl, who entered into her womb; her father dreamt simultaneously, though at a different place, that a goddess said that she would be born to him. The family lived in an atmosphere of mystic presence until the child was born. The child grew up, in an atmosphere all her own; for up to the completion of her thirteenth year, whenever she was alone—and in a poor, busy family she had to be alone most of her time—she would see a girl of her age helping, talking to, joking with, and advising her; and entering into herself at the approach of a human being. Seeing her ever since the dawn of her knowledge, it never struck her as anything strange or uncommon. She grew up in that immaculate atmosphere created and sustained by this strange phenomenon. She, of course, played with other girls, but never quarrelled with any; on the contrary she was always the peacemaker and made up others' quarrels. And her play generally centred round worshipping gods and goddesses. Never was she known, even in her childhood, to have asked anything for herself. This is the frame of the mind we are dealing with. This was her inner life. What about her outward life? Poverty of the family kept her fully busy with multifarious duties, especially with bringing up her younger brothers and with kitchen duties. The poor devil could not get a moment's opportunity to deal with her.

Next she came to live with Sri Ramakrishna, who accepted her with the full sense of duty and responsibility of a Hindu husband. The couple lived a married life. What sort of a married life was it? None dared to teach Mother the ways of the world. Of Sri Ramakrishna we already know. The Mother, with the other ladies of the household, was busy with the daily duties, meeting Sri Ramakrishna, only for a couple of hours in the afternoon along with the other ladies of the family and the village, and hearing his incessant flow of spiritual talks and divine songs, and jokes, strangely enough, leading to illumination; and seeing him

passing into trances and *samādhis* every now and then—a new world of strange but vaguely reminiscent scenes would flash up and fleet away before her mind's eye. Sri Ramakrishna was careful of not raking up those memories too early. At night when she was all alone with him in the bed chamber, the whole room, she would feel, was vibrant with a divine love, which, as it were, took shape as Sri Ramakrishna, who poured out his soul into her, teaching her all the noble duties towards the world and God. Poor lady did not know whether to hear the words, or to see the glowing, loving face, or to feel the palpable presence that was pressing upon her from all sides. She fell asleep to rise up earliest the next morning. Seven months passed by in this way. Ramakrishna returned to Dakshineswar and she to Jayrambati. That mystic girl was seen no more. Sri Ramakrishna occupied her whole being. Her eyes were open, hands full with duties, tongue talking with others, mostly in monosyllables; but her heart and mind created a world of their own, where Ramakrishna alone played the whole drama and she was the sole audience. Cruel, cutting remarks about Ramakrishna's misunderstood madness intensified this wonderful life of hers, making her bathe herself and the figure of Sri Ramakrishna with the warm tears wrung out of her loving devoted being. Was it austerity? Can it be regarded as spiritual *sādhana*s, practice? But she did not know it. She did not do it either. It simply flowed on—irresistibly, inexhaustibly, till her delicate frame shook, her mind could bear no more. Ill with fever, she was taken to Sri Ramakrishna at Dakshineswar.

She was cordially accepted by Sri Ramakrishna, who gave her a seat in his own room and personally looked after her diet and treatment till she got cured. Then she was asked to live in the Nahavat-khānā with her mother-in-law. But she continued to pass nights with him in the same room. All her doubts vanished, anxieties melted away; she found Sri Ramakrishna the same normal loving husband and preceptor as at Kamarpukur. Only the completion of his *sādhana* and the revelation of his

mission made him calmer and intenser, which did not escape her notice. Nor did Sri Ramakrishna fail to notice the growth of her body and mind. She was now in the prime of her youth, and the bitter experiences of the last four years made her grave and thoughtful. The duty, her education, left unfinished at Kamarpukur, was to be brought to its culmination. Sri Ramakrishna was in the full knowledge of everything. So what he did was fully deliberated in the conscious plane and vividly seen in the mystic plane. His behaviour, therefore, during this period of his life and its complete success were above praise. He was fully acquainted with the entire gamut of the superconscious experiences, its knowledge and powers. Not so was Mother. She was then uninitiated into the mystic plane. Her only equipment during this time was her immaculate innocence and fullest dedication of her life and all to Sri Ramakrishna. She had no vision beyond, she had no desire to transcend it either. She was content to serve him. This is an ideal that is difficult for the West ever to understand and appreciate.

People who have made a study of this period of the wonderful couple's life are generally heard to exclaim, 'O the purity!' To Ramakrishna it may apply, to Mother never. She did not know what purity and impurity meant. Ramakrishna, the boy of many pranks, had an intellectual grasp of the ways of the world. Mother from the very start of her life, was reserved and aloof, and never had an occasion to learn or even hear of those things of the world, men were mad after. Finishing the day's duties devotedly and with her entire being, she would come at night to him in whose memory she passed the day—to meet him, serve him, hear him, notice him passing off every now and then into a blessed region which she did not know but whose joy she would fain taste; and then absorbed in what she saw and heard, she would fall asleep, to rise the next morning long before birds were awake and singing. Many a night she would pass without a wink of sleep, in her anxiety to bring her divine consort back to

normal consciousness. One night Sri Ramakrishna wanted to test his own power of restraint and entered into *samādhi* which did not break before the sun was high up. Mother, however, knew nothing of it. She, then in the prime of her youth, but the same innocent child as she was born, never knew what the flesh was. Purity is too low a term to be applied to her.

As Ramakrishna came to know that because of his constantly passing into *samādhi* Mother could not sleep, she was asked to sleep in the Nahavat-khānā. But before this, important changes had come over Mother. She had been initiated by Ramakrishna into all the *mantras* he had himself practised with, had been instructed in detail into the why and how of the spiritual life, had been shown her own special path or approach; she had seen the unspeakable joys and strange experiences of *samādhi* and had been yearning after getting them herself.

People know of the intensity of spiritual practices of Sri Ramakrishna and his disciples. But few know the intensity of this completely hidden life. According to the Hindu culture the grace of a lady's life lies in her modesty and unnoticeability. She was two hundred per cent true to this tradition. To know what she did, how she lived, one should read the Centenary Biography; we cannot afford that spiritual luxury here. Leaving bed before 3 a.m. and taking a hasty dip in the Ganges, she would plunge herself into deep meditation and *japa*, and, forgetful of her body and surroundings, pass hours in bliss ineffable; then finishing a few morning household duties she would again sit to worship for an hour and a half. Next, throughout the day's waking hours up to about 10 p.m. except for hardly two hours' rest in the afternoon and a couple of hours' meditation and *japa* in the evening, she was full of work, all oriented towards Ramakrishna, the intensity and speed of which we cannot imagine; those few lady associates who saw her thus engaged could not describe it either. Once implored not to run up to the first floor to her mother-

in-law with such speed when her mind was engrossed in other works, she smiled and said, 'Old mother-in-law calls me, can I delay?' Only a superlative degree of innocence and devotion, and an absolute control of body and mind that are completely unaware of distractions can combine in a person the calm during a snow-fall and the disciplined hurry of a battalion marching to occupy a place of vantage first. This is not all that she did. To understand the true intensity of this life, one is to know what a deep union she was feeling every moment of her life with Sri Ramakrishna. She used to understand what he wanted her to do and would actually hear instructions concerning herself imparted to others in a low tone in his own room, situated about twenty-five yards away from her room and sheltered by an intervening flower garden. This has been tested many times by the devotees. And who was Sri Ramakrishna to her? Not mere husband but God incarnate. To her the company and thought of Sri Ramakrishna were the same as those of Christ to his disciples.

IV

Sri Ramakrishna was delightfully observing the progress. Then on one auspicious day he asked her to be present in his room at night when a special worship of the Mother of the universe would be performed. She came, and as she was observing the preliminaries of the worship, she passed into a sort of superconscious state. She was asked by Sri Ramakrishna to occupy the seat reserved for the Deity, which she did. With the progress of the worship she entered deeper and deeper into her self; and when Sri Ramakrishna invoked the Mother Universal to reside permanently in her body and mind and continue blessing humanity through her she was completely merged in Her in a deep *samādhi* and knew not what took place afterwards. Sri Ramakrishna also was immersed in *samādhi*. How long they remained in that state nobody knew. Then Sri Ramakrishna slowly came to the normal state. With the chanting of proper *mantras* Mother was brought down to the normal state, when

Ramakrishna finished the worship by offering himself, all the carefully preserved articles of his numerous *sādhanas*, and all his powers unto her. This was the final ritualistic worship of Sri Ramakrishna, after which he never worshipped any Deity. Mother was nineteen.

The above is a very significant incident in Mother's life from many angles of vision. We like to study only one of them here. We have noted that almost from the beginning of the worship, Mother was in a supernormal consciousness; what she did or what was done to her she did not know. But at the end when she was brought to normal consciousness by Sri Ramakrishna, she was fully aware of what was going on. When Sri Ramakrishna prostrated before her and dedicated himself and all into her feet, anyone who knows anything of Hindu tradition and of Mother's attitude towards Ramakrishna could not have believed, even if he had heard it from her own lips, that she quietly allowed all that to happen. But it did take place and in her normal consciousness. This is what Sri Ramakrishna meant to happen. Sri Ramakrishna knew what she was and what part she was to play in their joint mission. He was waiting for the proper time, for the maturing of her body and mind. He instructed her in all that was required for the purpose and observed how faithfully they were being carried out by her, correcting mistakes whenever necessary. The proper time came and she was awakened to her real nature from the depth to the periphery of her being. She consciously became what Sri Ramakrishna invoked into her—the Mother Universal. The rest of her life was exactly similar to Sri Ramakrishna's, ever since his mission was first revealed to him. Outwardly both behaved as but ordinary holy persons; but inwardly and in their conscious plane both knew what they were and why they incarnated. Those who want corroboration would get enough materials scattered throughout the Centenary volume of her life. Sri Ramakrishna rejoiced as he observed the steady practical unfoldment of this new life of hers. But she? She remained as calm,

humble, and full of the spirit of service as ever. This is what brought out the spontaneous utterance from Swami Premananda, 'O the wonderful power she wields! The Master, in spite of his superhuman power of self-control, sometimes failed to check himself and there were displays of his divine powers. And Mother? Now and then she passes off to the superconscious; but ordinary men don't get a glimpse of that!'

There was, however, a difference in the mode of life between the two, despite the above similarity. For they were to play different parts in the one integral mission. India almost forgot what true spirituality was. There arose a necessity for the demonstration of the joy and bliss of *samādhi* and the spiritual life in general, not in streets and public parks as claptraps, but in a quiet unostentatious room open only to the true devotees and aspirants. This was done by Sri Ramakrishna. People understood spirituality, they were attracted towards that life. Mother's was the quieter part of consolidation—attracting aspirants through love, binding them down with inescapable affection, and by the exercise of her infinite power steadily unfolding their spiritual life. It was only when she found it urgent for the benefit of any of her children that she revealed her self and powers to him. It is only after her passing away that these intimate talks and revelations were made known among her children first and to the public later on. Now we find how numerous were those occasions and how varied were those scenes. This new life of hers, however, did not become fully normal before she had returned from her first pilgrimage to Vrindaban, rather not before the close of 1888, when she had performed the *pancatapas*. Her life after the *pancatapas* was exactly similar to the Master's after the third and last revelation of his mission to him.

For the rest of her life we refer the readers to the Centenary Volume. And we pass on to consider the second set of ideas connected with spiritual life—supernormal spiritual powers—as revealed in Mother's life.

V

Among people connected with the Ramakrishna Mission there is a vehement condemnation of, I should say, a sort of loathsome hatred for, supernormal powers. The ball was set rolling by the Master himself. But there were numerous manifestations of such powers not only in the divine couple's lives but in those of their direct disciples also. One thing, however, is worth noticing here, that all these manifestations were for the spiritual enlightenment of the devotees—sometimes during the *samkīrtanas* in the Master's life; but in the case of others they were always before select individuals and, very rarely, in intimate groups of three or four. These powers are the by-products of spiritual life. They are condemned because few people can keep their heads cool with these powers ready at hand—most go astray by their abuse. But spiritual life without superconscious experiences is almost a myth. The highest in the conscious plane are moral attainments; to be spiritual one must rise to the superconscious. To make a display of these powers is a mean prostitution, which no truly religious man ever stoops to do; though for the unfoldment of the spiritual life of some individuals great sages do take recourse to them.

Kabīr, Nānak, Dādu, Caitanya were not born for achieving anything personal. The incidents of their lives show that they were born for the spiritual enlightenment of others. They went out of their way to remove obstacles from others' paths, to impart faith in doubting hearts. Again, what are supernormal to us are quite normal to them. They hide them from the public, as otherwise the latter would mistake them for spirituality. When there is no such danger, when their manifestation is a spiritual help to others, when such revelations might lead to psychical research without detriment to spiritual unfoldment, there is no need for hiding. These great souls even subject themselves to tests; as for example, Swami Vivekananda passed, at the request of Dr. William James, into *samādhi*, in order to give

the great psychologist an opportunity to study the unusual phenomenon. If Mother, however, revealed any supernatural powers, it was out of pure love for her children and for their spiritual upliftment. As she herself said, 'I melt away in compassion and help my children.'

With this short introduction we narrate below just a few incidents from Mother's life without caring for chronology. Our purpose is to show to those Western critics of her life who would not believe in the spirituality of a person unless they see a glimpse of the superconscious manifest in such a life. We have every sympathy for such people, for they have been taught, perhaps not unreasonably, by scriptures and tradition to equate spirituality with supernormality.

Girish, Suren, and many others had seen an unknown benign female figure in some critical periods of their lives, and when they met Mother physically they were surprised to find her represent the figure. She smiled significantly, or at the insistence of some, admitted the fact. . . . A number of people, not very high spiritually, would find in her the exact likeness and conduct of their mother, grandmother, or some other to whom they were inordinately attached. This would generally take place when they came for initiation. The attachment got transferred to her. It was generally accompanied with a sense of shame in the child, though quickly followed by an abiding mellowed sweetness. . . . In dire disconsolation a child repaired to a forest and found all on a sudden his troubles vanished and peace and bliss settled on him. When Mother and child met next, the latter got a hearty laugh from the former; in another similar case got confirmation of her intervention from her own lips. . . . On an extremely slippery road a child was carrying a heavy load on his head for the Mother in a downpour and praying to God that he might not slip and spoil Mother's articles; and felt of a sudden that the load became exceedingly light. Wondering, and with quickened pace, he reached Mother soon, who simply said, 'Ah child, you ought to

have hired a coolie (a porter).' The *sādhu* who attended on Mother took the young man aside and said that he had unwittingly given great trouble to Mother, for they had seen her wildly pacing up and down the verandah, repeatedly muttering, 'Why did I not ask him to get a coolie?' What was the remorse of the child who carried the load when, on inquiry, he found that it was the time since when he had felt the burden lifted. . . . A child could not leave Mother, and overstayed his leave. He knew the Head Clerk of the office was against him and would surely report to the Officer and get him sacked. When taking leave of Mother, the child communicated his misgiving to her, who benignly looked at him and said, 'Rest assured, my boy, nothing would happen.' He came to the office and heard that, true to his apprehension, he had been reported against, that several times the paper (containing the complaint) shuttled between the Head Clerk and the Officer, and that it was ultimately lost. He was left with a mild warning. . . . Once a child felt extremely miserable and unburdened his mind in a letter to Mother. Naturally the letter was highly emotional. He felt ashamed and without posting the letter kept it hidden under his pillow. A few days later a bosom friend of his received a letter from Mother inquiring about the writer of the letter. She gave some details of the unposted letter and asked him to send his friend (the writer) to her as early as possible. The friend communicated the matter immediately to the writer of the letter, who, not a little surprised, took that letter out from under the pillow, went to him, and handed over the letter. The rest can be guessed. . . . Once Swami Brahmananda, sent three persons to Mother for initiation. Mother, who never refused persons, made an exception this time. She refused, but the persons were insistent. Mother ejaculated, 'Ah children going abroad send good things to mother; and Rakhal has sent me such persons!' At last she did initiate them, but felt, for some hours, a terrible burning sensation all over her body. When the matter was later reported to the Swamis at Belur Math,

they remained rooted to the ground with their heads down, Swami Premananda breaking the silence with an exclamation, 'O the power! O the compassion! Had anyone of us attempted it (i.e. given initiation to those people) he would have been burnt to ashes!'... On many occasions people at the time of initiation would be blessed with divine visions. One boy, very young, got initiated when Mother was on her death-bed. Just after initiation he thought within himself. 'Thakur is Kṛṣṇa and Mother Rādhā.' As he looked at Mother on the cot he found her Rādhā. Then he thought, 'Thakur is Śiva and Mother Kālī.' He looked at Mother and found her the terrible Kālī. Shaken with fear to his foundation, the boy was about to faint away when Mother caught hold of his hand and made him normal. . . . There are hundreds of instances, but let us not trade in them. The above are sufficient to show what she was.

As to her spiritual attainments one is to read the references to her in the letters of the direct disciples of the Master. Spiritual giants as they were, they were unshakable pillars of solace and comfort to the world-weary souls. But they themselves sought support of her. Small fry like us cannot fathom the depths of these great personalities. But if we are to judge from their writings and their behaviour towards Mother we may be permitted to say that none understood her greatness better than the four stalwarts, Swamis Vivekananda, Brahmananda, Saradananda, and Premananda—each of whom virtually lived in and for her. The Ramakrishna Math and Mission meant for them the Holy Mother. Led by the hand of Sri Ramakrishna, Vivekananda considered himself invincible. Once in Kashmir he, however, got a mortal shock from a faquir. In a fit of pique and rage he came down to Calcutta and whom would he go but to Mother dear? He narrated the story to her and in pique said 'I do no longer recognize Ramakrishna. This is *your* Thakur, who could not protect me against a faquir's jugglery!' Mother, as calm and loving as ever, without a wrinkle on her broad forehead, said, 'My child, this is an art,

and he must honour the art. He has come not to break but to augment. Śaṅkara also, we are told, allowed such a thing to take place. To allow a disease to lodge in your body is as good as doing it in Thakur's own body.' But the Swami was in no mood to hear reason or persuasion and blurted out, 'Whatever you might say, I do not recognize *your* Thakur any more. Now came the master psychological stroke, the pique was piqued, and the Swami was silenced. She said as calmly, 'Where will you go? Your tuft of hair is (eternally) tied to his', meaning, the love that binds you to Thakur knows no break. . . . During the Durgā Pūjā days, whenever Mother was in Calcutta, she was brought with divine honour to the Math and worshipped separately, away from the public gaze, by those great Swamis headed by her Rakhal (Swami Brahmananda). The play of emotion that was visible on their bodies, especially the faces, was a sight for the gods. Swami Premananda could not sit or walk, he was seen tripping all the time. And Swami Saradananda? He was Mother's door-keeper, as he used to call himself and her care-taker, as Mother herself would say. Every thought, every movement of his, indicated that he could not and would not take one single step without her direction. On one Pūjā occasion Mother sent word that she was pleased with the Pūjā. The grave Swami Saradananda drew Swami Premananda's attention to the word; and in an instant the monks saw them spring up and locked in close embrace. This is how the direct disciples of Sri Ramakrishna used to look upon Mother.

Sri Ramakrishna, passed into *samādhi* every now and then; they were an unconscious demonstration to an India that was fast forgetting her spiritual treasure. The Master had no duty to attend; day and night he was free with God, enjoying the blissful union demonstrably. Mother passed into as many varieties of *samādhi* every now and then, since her return from Vrindaban; but so perfect was her command over body and mind that, except one or two close lady-associates of hers or a stray fortunate child, none could ever know what spiritual

waves passed over her simple innocent frame. Sitting, lying, talking to people, giving instruction in household matters, at the mewling of a cat, at the call of a calf or a parrot she was in *samādhi*. And all these went on in the midst of too exacting duties and circumstances and in association with such kinds of psychologically abnormal people that any other person would have run mad. We cannot conceive how under such provocations it is possible for anyone to keep cool and be loving. With punctilious attendance to all niceties of individual behaviour towards the household neurotics and to her numerous children, many of whom were no better, and in a malaria-stricken body and failing health, she remained as calm and fresh as the dew-drop at sunrise, ever sending waves of bliss and benediction for her children the world over, ever communing with the Divine, putting courage into drooping hearts, breaking pride and vanity of arrogant minds without the latter being aware of it, infusing strength into weak minds, curbing sentimentalism of the volatile natures; and yet not satisfied with her work, praying to Thakur to send her more children to be blessed. And what children? Most of them would surely have been rejected by the Master as worthless tramps. Her passion for blessing was so great that if any day—and they were exceedingly rare—passed without meeting a child, new or old, she would regard the day as uselessly spent; not only so, she would retire to a lonely tank on the outskirts of the village and there, hidden by the high banks of the tank, she would call out, 'My children, where are you? Come and remove the emptiness of this heart.' And returning home she would be all smile, for a child or two had come. What protection did she give to her children! Once she said in reply to a naughty child's query, 'If all the gods combine to do harm to a single child of mine, they would miserably fail.' Were they empty words? Those who have seen and known Mother would not admit it. For, they are convinced of her identity with the Universal Mother, whose various aspects these gods and goddesses are. And yet with all these

powers and wisdom, she ever remained that simple, humble, village Mother, supreme in her love and innocence. This time the Divine Love and Grace descended in the shape of Mother.

Said she, 'If children dirty themselves (did she imply it is but natural for them?), it is Mother's duty to wash them clean and take them in her lap.'

THE AWAKENING OF THE SELF

DR. PRAVAS JIVAN CHAUDHURY

The lowest state of being in which man is found is the unconscious state when he knows nothing but merely lives under the forces of nature. His body functions and develops and resists to some extent disease and death, but all without any awareness on his part of these things and obviously governed by the laws of matter and life. The latter also cannot fully explain this state of being and we have to imagine some conscious purposive mind or intelligence operating behind these laws. This mind being a spirit, cannot be imagined to act on and govern the body of man in any other way than that it projects the appearances associated with the body in the manner they are found. The spirit and matter cannot be related but by this relation of subject and object. We can only understand things in terms of our experience which tells us that matter is but appearances to our mind which is a spirit and which can also project similar appearances and take them as objective or external as in imagination, illusions, and dreams. So that we have to think of our bodily being as appearances projected by some mind not our own, our mind, which appears later in that body, being a mode of this original mind as our dream-mind is of our waking one. This original mind must also be thought to be a trans-individual or universal mind, for there are many such bodies and material objects all inter-connected in a systematic whole showing some over-all plan and purposiveness in its form and movements.

Now this over-mind projects the appearances out of a playful abundance and love of experience as we do ordinarily through imagination, dreams, and aesthetic activities. We seek experience for its own sake, and the exercise of our imaginative faculty so that we secretly enjoy the apparently painful situations we fabricate in these moods though they seem to be forced on us. And the secret of this fabrication and covert enjoyment is that the projecting mind should lose much of its self-consciousness and adopt such a mode of form that it takes as more or less real or given what is but its own creation. The mind cannot both know something to be its imaginary product and know it to be given. The mind, in order to enjoy its creations forgets its authorship and takes them as encountered in reality. How can this happen? In our ordinary life we have an experience of the given object and, so, can imagine our figments to be such objects. But how can the over-mind at all derive this idea of the real or the given object where there is nothing else than itself to start with? The answer is that it is a self-conscious spirit that finds itself as given to itself, a 'you' that cannot be thought away. The same happens to our own individual self-consciousness which is at once an 'I' and a 'you'. The 'you' is not absolutely an alien but tinged with 'I'-hood when I contemplate myself as I do in abstract thinking and also in self-reproach and self-approbation. Yet it is undeniably encountered as a given object and irreducible

to the subject. The universal spirit, being self-conscious, is thus subject-object in itself, and it can superimpose this idea of givenness to products of its imagination for self-beguilement. Again, for this purpose it has to abandon to a great extent, along with its self-consciousness, its single and total vision of things and to limit itself to narrow and separate aspects of the world leaving out much as dark gaps in the total picture. It, therefore, associates itself to animal and human bodies which live apart and have a physiological basis of knowledge such that the spirit housed in any one of them can have a peep at a very limited portion and aspect of the world projected by it. The body is a self-created means for diversifying and circumscribing the knowledge of the cosmic mind which wants to enjoy its creation as does a dramatist or any beholder of his play who assumes the diverse points of view of the characters of the play and, so, much ignorance and separateness for the sake of enjoyment. Aesthetic sympathy entails this self-diversification and self-limitation besides self-forgetfulness. The enjoying self becomes protean in nature, sees the world through the eyes of the imaginary characters, loses itself, so to say, in the play, and comes back to its own with a sense of enrichment when the play is over.

However, as in the play as well as in dreams, the loss of self-consciousness is never complete. If it were so, there would be no secret enjoyment. The self is un-self-conscious so far as it appears to suffer and avoid this suffering but it is self-conscious so far as it owns and enjoys this suffering. The self has thus within itself two modes of being, one self-conscious; creative of the suffering and secretly contemplative of it, and another un-self-consciously undergoing this suffering. Moreover, a part of the enjoyment in a play is derived from the awareness of the play as a play and not as a reality, and though this is not true of the dreams, yet that dreams break sometimes because of their extreme absurdity shows that the waking self does not totally lose itself. The waking of the self from dream or deep sleep at an appointed time, which is a

common experience, also shows that it is not wholly un-self-conscious. The world in our ordinary everyday mood appears to be as real as a dream does to the dream-self; so, the cosmic self in us is then dreaming, while the world in our more lucid moments appears to be an aesthetic object or a play, and then the cosmic self in us is imagining with less loss of self-consciousness. With greater self-awareness the self may be taking its fabrications with less seriousness, so much so that it may totally withdraw itself from them, thus cancelling them and itself relapsing into complete quiescence. This itself is a form of delight complementary to the delight in creation and self-abnegation, and to enjoy both at once being impossible, the cosmic self may be thought to create time so as to enjoy them alternately. Thus it alternately creates and withdraws, lapses into self-forgetful moods and relapses into self-awareness. But it never completely loses its self-awareness, otherwise it could not come back to its own. Its descent into the lower modes of being is a matter of degree with the possibility of an ascent. However great may be the loss of self-awareness on the part of the over-mind, it remains the ultimate governor of the whole performance which requires its success both self-oblivion and self-mastery. The cosmic self loses itself to find it again, forgets to recollect again, but all through this game it keeps a perfect control over itself and enjoys from behind the diverse experiences and the projection and withdrawal of modes.

Now this is the downward movement of the spirit, a study of which reveals the complementary upward movement too. The latter appears to us as the awakening from the dream of life. The first stage of our being in evolution was bodily existence in which we had no self-consciousness and we were like animals governed by natural laws, and, as such, we were creations of the cosmic spirit as objects. We had then no being for ourselves, but only for the cosmic self. When self-consciousness appeared in animals, they may be said to attain humanity and even now in the early stages of our life in the mother's womb and

outside it for some time after our birth we traverse in a short space the evolutionary history of our race. We remain, before we attain self-consciousness, as beings for the cosmic self and for other self-conscious human beings. We are things, biological objects. And when one attains self-consciousness one is aware of an 'I' and the world over against one, the world including other persons. We are persons or selves amongst other persons or selves against the background of a physical world. The world and other persons are known as objects of curiosity and pleasure and pain, and this knowledge and the feelings are owned by the self. The self feels some sense of freedom too, learns from experience and adjusts itself to the world to maximize its balance of pleasure over pain. But in this early stage his real cognitive, moral, and aesthetic senses do not appear. The self is egotistic and whatever or whoever is pleasurable is valued by it, and it knows objects only with this narrow self-interest. It does not treat objects or persons as ends in themselves, objects to be known and enjoyed and persons to be sympathized with and served for their own sake. This it does at the next higher stage in spiritual development. Most people attain this stage in their mature age and humanity at large attained this stage in its evolutionary history long ago. What man attains through his spiritual efforts is handed down to the future generations. Prophets and saints helped in the general awakening of man. However, his second stage is marked by disinterestedness to the objects in the sense that the self does not approach them with any narrow selfish motive but with love. A sense of kinship with them is felt dimly. The scientists' curiosity may often be tinged with a practical interest but a philosopher, even if he be a pragmatist, seeks to know reality for the very love of knowledge. The pragmatic theory of knowledge he holds has no pragmatic value, it only satisfies the philosopher's sense of wonder and his desire to appropriate more of the world through knowledge. Again, in this stage, the self enjoys the beauty of objects irrespective of its practical value and

it feels a moral obligation to share the joys and sorrows of other persons, to enhance the total happiness of his people. It goes out of his narrow self to identify itself with others. This is in fact enlightened self-interest, an enlargement of the self through love, realization of a higher order of self beyond the ordinary ego.

Now mankind may be said to have stopped at this stage of development. Yet there have been many prophets and saints all over the world from ancient times who have been affirming of another order of being waiting for man to be realized. This is where the self of a man realizes all objects as images shadowed forth by it in a sportive spirit, and all individual selves, including that of the enlightened person, as assumed modes of this one creative self or over-mind. Love of knowledge, beauty, and goodness are but faint reflections of this highest realization and the delight in them is a remote echo of this divine bliss and beatitude. Disinterested pursuit of knowledge, beauty, and moral good, which is rightly held high in our culture, should not be regarded as the ultimate value marking the highest reach of humanity. It is wrongly ranked with our religious quest, the search for divine life. It is but a prelude to this latter effort of man to realize his ultimate good, the true nature of his self. Reality of the objects we want to know, their beauty we love to enjoy, and the other selves we seek to fraternize with in our moral activities, are but derived from the same essence of which our seeming self is a mode. We but seek to know this essence or spiritual background all through our evolutionary progress which is consummated in direct self-knowledge. When an individual self becomes aware of the derivative nature of his individuality and the shadowy one of the world, he is released from the bondage of these. He enjoys these as one does one's imagination without much self-delusion and when he dies he is one with the over-mind. But the latter goes on with its sport and so the world and the individual selves, suffering joys and sorrows naturalistically instead of enjoying them as self-created feelings, go on. These released selves,

therefore, self-consciously indulge in this sport, enjoying actively natural joys and sorrows of the bound selves which the latter suffer passively and blindly. Sometimes they come down to help others to awaken from the dream of life. But all these aids to self-knowledge and spiritual progress are but within the world of *māyā*, mere shows essentially controlled by the self-conscious over-mind (Īśwara) who can and does wake up from his day-dream when it wishes. It becomes weary of the sport at some stage, and then becoming aware of the whole world of matter and individual conscious beings as a superfluous creation, cancels them as we sometimes do our fantasy-world. Then the individual bound selves along with the released ones become merged in a quiescent state of the over-mind where there is no object, no thought or feeling, but perfect self-illuminated silence and bliss.

The over-mind now enjoys self-identity and quiet till it becomes weary of this state and starts creation. Underlying both these movements, a forward one of creation and self-oblivion and a backward one of withdrawal and self-recollection, there is the delight and the freedom of this over-mind. This is the ultimate nature of this mind which is said in the Upaniṣads to be essentially of the nature of *rasa* and all creation as the manifestation of delight. (*Raso vai saḥ* and *Ānandarūpamamṛtam yad vibhāti*). The bound and blind souls of the world are therefore destined to get release from their worldly bondage when this play of *māyā* breaks up in cosmic dissolution (*pralaya*). Some souls are, however, as we have seen, enlightened and released from the bondage even before this *pralaya*. They are more fortunate in that they actively enjoy the world and its 'natural' joys and sorrows before this final total release or quiescence. They become one with the cosmic-mind as a creator and enjoyer (i.e. as Īśwara) before they are merged into its undifferentiated state (Brahman). The bound souls do not pass through this stage of self-conscious and active enjoyment of the variety of objects of knowledge,

beauty, and love, known as make-believe things of their own making and eventually cancelled. The bound souls may be said to be un-self-consciously enjoying these objects even when they take them for given realities and blindly and egotistically act upon and suffer them with little sense of knowledge, beauty, and, moral good. For these souls are essentially the same spirit of which they are modes. And they enjoy these objects a little less un-self-consciously or more enlightenedly in their purely cognitive, aesthetic, and moral attitude to the world—which attitude, if further developed, results in the clear self-consciousness of the over-soul. The latter stage is followed by the quiescent one of bare self-knowledge of the over-soul. Thus man passes through four stages to reach the fifth or final one of quiescence from which he descends to the lowest. These are, *first*, the bodily, where he is but an object for conscious beings and possesses no self-consciousness; *second*, the egotistically self-conscious; *third*, the enlightenedly self-conscious; and *fourth*, the clearly self-conscious. The middle two stages, the second and the third, are those of awakening of man from his sleep or his rising from death, so to speak. He has continually to forsake his worldly life he finds himself in to win the other-worldly life that is divine. He has to die in order to to live. Yet all through his life and death he is in the hands of his over-soul, who pulls the strings from behind, who he is in essence, and who is ever falling asleep to dream of things as so many dream-selves, but never quite losing itself in the dream. The first four different states of man are but different degrees of self-consciousness retained by this over-soul in its assumed modes, proportionate to the self-oblivious pseudo-self-consciousness adopted in these modes. The fourth state of clear self-conscious creativity may be treated as a mode of the fifth state of bare self-knowledge which may, therefore, be identified, as the original self, with absolute self-consciousness; with this much difference that in the fourth state the self, though aware of itself as above the world of objects, which are its free creations, thinks

of itself as a creative self, while in the fifth state it realizes itself as perfectly free and self-sufficient being without any determinate nature or obligation. It creates, no doubt, but that is a free play of its sense of abundance. And though it is said to be of the nature of delight or *rasa*, because of its love of creation and destruction, manifestation and self-recollection (these contrary tendencies it satisfies alternately through time), yet that is a more indeterminate and inclusive character than creativity which is a form of its manifestation. It is a character which is the least determinate we can imagine, and since the original self, as absolutely without any character, is unimaginable and unspeakable, and, so almost a void to us, we cannot but think of it as delight or *rasa*. Maybe the essential self is something indes-

cribable, to be realized and never spoken of, but then it falls completely outside our ordinary experience and universe of discourse and we had better not started talking about it. Remembering then our afore-mentioned methodological principle (which involves solipsism that is hard to escape) that we can think no more than we have experience, we may conclude that the essential self within the highest reach of man in his self-knowledge or waking, is the quiescent self of the nature of *rasa*, delight. The next highest, and, perhaps more enjoyable and understandable, and certainly more approachable, is the clear self-consciousness which regards the world as its creation and enjoys its freedom and creative power. We may call these two states as those of Brahmanhood and Īśwarahood respectively.

A CRITIQUE OF ASIAN ART*

BY P. SAMA RAO.

To write on the art of any geographical area basing conclusions on the archaeological and ethnological evidence purely, is fallacious; for it amounts to heaping speculation on speculation. That becomes specially so when the Asian countries like India and China are concerned whose cultures are spiritual and go down to the beginning of time. Art in every case is mostly hieratic at birth: it blooms into an edibility only with spiritual tendency; and finds its achievement and finale, as it were, in the indelible and eternal suggestion of only the sublime, that is timeless and regardless of circumstances.

For a proper history and appreciation of Asian art a sound knowledge of Indian epics (*Rāmāyaṇa*, *Mahābhārata* and *Bhāgavata*), its Śilpa-śāstras (*Mānasāra-āgama*, *Śilpa-ratnākara*, Śukrācārya's *Śilpa-sāstrā*, *Kāśyapīya*, *Viṣṇudharmottara*, etc.), together with a deep study of the psychological set-up of the Indian temperament, is absolutely necessary. For it

is a common truth that Indian culture, both Hindu and Buddhist, influenced the culture of every other Asiatic country, philosophically, artistically, and otherwise. Asiatic art is therefore Indian art in its various ramifications assuming, however, different forms in its various vicissitudes of local habitat and circumstances. Thus the present volume which is based mainly on the scrappy archaeological and ethnological data recovered in potsherds, pieces of jewelry, primitive line drawings, cave-frescoes, etc. cannot but be incomplete and speculative, specially that there is a doubtless doubt with regard to the author's competency and adequate equipment of the necessary knowledge of India's Śilpa-śāstras. It must be remembered in this context that in spite of the alien western influences the core of the Asiatic

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heart continues the same religious, compassionate and kind, with an unswerving faith in and a lean on only the Absolute, the Eternal and the Sublime for its beneficence in both the empirical and the beyond.

The Indian ideal for all the three types of seated Buddha (Dhyānī, Vitarka, Bhūmi-parśa), illustrates in the manner of Wordsworth's definition of poetry, viz., 'emotion recollected in tranquillity.' Buddha's form is that of a Rāja-yogī, and, as an authority puts it, 'is a cross between Vānaprastha (life in forest-hermitage) and Sanyāsa (abnegation)' and depicts the yogī-ideals laid down by Patañjali, and in the *Bhagavadgītā*, namely, 'Padmapatramivāmbhasa' (like the dewdrop seemingly resting on the lotus-leaf), and

'Yathā dīpo nivāstho neṅgate

sopamāsmṛtā,

Yogino yatacittasya yuñjato yogamāt-
manaḥ.'—VI, 19.

(as a lamp in a windless place flickers not, to such is likened the yogī of subdued thought, absorbed in the yoga of the self.) As Hsieh Ho (VI.) put it, the ideal in every great work of art is 'whether or not the work exhibits the fusion of the rhythm of the spirit with the movement of living things', which when translated into philosophic language means only 'whether or not the work reveals the Self (*ātman*) within the form (*rūpa*)'. As Śrī Śaṅkara sings, 'On the huge canvas of the self the Self itself paints the picture of the manifold worlds, and the Supreme Self seeing but itself derives immense delight.' It is to the credit of India that she has most comprehensively defined Beauty as the presence of the Spirit in 'unity, vitality, Infinity, repose' which are none other than the essential rhythms of the universe. Thus we see that the Yakṣas and Apollos cannot be the primitives of the Buddha's image as the author concludes (p. 14.) But on the other hand the author should have known that India was sufficiently advanced both spiritually and otherwise by then to evolve her own rightful conception of both the seated and the standing Buddha image. Besides, these primitive

types were already present in Karli caves (129 B.C.), Kenheri caves (150 B.C.), the Clayseal of Bodh Gaya (150 B.C.) and at Amarāvati (2nd & 3rd Cen. B.C.) by the time the Gupta art pictured their magnificent representations at Ajanta and elsewhere. Again, her regarding the Greco-Buddhist school of Gāndhāra as non-Indian is incorrect. It is as much Indian as the Gupta is. As V. A. Smith put it, 'All European civilization, art included, rests on a Greco-Roman basis modified by Hebrew and Christian religious ideas. The evolution of Indian civilization, including art, on the whole has been independent of Greco-Roman, Hebrew and Christian ideas, and consequently has an alien and unfamiliar aspect.'

With the outmoded Fergusson the author holds regarding the art at Ajantā that there are 'at least 20 different kinds of painting. Some recall Greek and Roman composition and proportions: a few late ones resemble the Chinese manner to a certain extent;' 'The quality of the paintings varies from sublime to grotesque from tender and graceful to quite rough and coarse' (p. 18). What the pieces are that recall the 'Greek and Roman composition' the author does not cite or illustrate. She may know that the six canons of painting of Hsieh Ho she has referred to are only old wine poured into a new bottle if only she cares to understand what Vātsāyana meant in his verse,

'Rūpabhedāḥ pramāṇāni

bhāvalāvanya yojanam,

Sādriśyam varṇikābhangā

iti citraṁ śadangakam.'

So there is not much force in her holding that some resemble Chinese art. Referring to PADMAPĀNI (p. 21) she fancies 'around him a world of fantastic creatures of the pantheon of popular legend-kinnaras with human busts and birds' bodies, *nāgas*, demons, genii.' It is really inconceivable how she could see ugliness in the graceful queen and her expressive attendants round about him. This only indicates she is not conversant with the symbolism and gestures of Indian art, and is not therefore in a position to understand and ap-

preciate the significance of the Jātakas portrayed with such a passionate and devout ardour, especially in their world masterpiece the Padmapāṇi-Buddha. Her own fantastic imagination thus conjures 'demons, genii' etc. in the delicious female forms portrayed in the sublime scene. On the otherhand the author should have known that in the inimitable angelic smile of the Buddha, as in that of Leonardo Vinci's Mona Lisa, the transient sorrow is lit up with the eternal hope of divine existence in future; and that in the vision of the eyes focussed on the blue lily in Padmapāṇi's hand the sublime concept of cosmic worlds unfolding one after another, just like the petals blowing, into a fulsome and perfect and eternal existence finally in the Beyond, we could picture the conditioned empirical seeking to become the unconditioned Absolute, timeless and transcendent.

Adverting to the decline of Buddhist art (p. 23) she implies that the art at Nālandā sponsored by the Pāla (A.D. 765-1197) and the Sena (A.D. 1050-1202) dynasties of Bengal was inferior, and reflected decadence. This is not a fact. If only she had examined some of Nālandā's bronzes and other sculpture of seated and standing Buddhas, the multi-armed Tārā and Nāgārjuna and known a little of the Tāntrik cult of Vajrayāna, she would not have erred; we are sure she would have held that 'Nālandā inherited a rich and varied legacy . . . and left to posterity a style of art that was at once indigenous and one of the best specimens of Indian art.' Its own limitations, if any, were want of heroic proportion and 'Super-majesty' of the Śiva-panels at Elephanta. As Chatterji has observed truly, the Nālandā art is generally of stately repose and contemplative calm . . . the essential tone of the entire school may be said to be 'stative'. The same characteristic could be observed of the Tibetan bronzes. The author seems to see magic in every Tāntrik symbol; and she is not certainly right when she asserts (p. 23) that 'Bengal imbued Buddhist art with a special nuance, an influence of Tāntrik cults

which was permeated with magic'. For Tāntrism is not a cult of magic as she supposes.

Rāgamālās of the Rajput school are also edible contemplative pieces in their own way. They picture the main *bhāvas* of the Indian melodies, and never the songs which are but different pieces composed and thrown into their gamuts and conditioned however by time-scales or Tālas. Pāhāri or Pāhāḍi means mountain-region, and the art of the Punjab valleys, or the Kangra kalā is an outcome of 'patient labour and naive devotion'. Its chief features are 'delicacy of line, brilliancy of colour, and minuteness of decorative style'. Thus it cannot be said that the art derived any inspiration from the Gāndhāra school as she says.

We now come to the most amusing part of it all. She weds Lakṣmī to Śiva and calls her his spouse; and converting God Gaṇeśa into his conveyor honours the elephant-God by throwing a garland of skulls round his 'dreaded figure' (p. 42) as no artist and much less the Indian has ever done. Speaking of Tibetan art she errs again and sees the Gāndhāra strain in many of its most ecstatic pieces.

If there could be beauty in gargoyles and hawthorn motifs and Chinese dragons, and grace in dandelion tufts; or sense of decorum is not ruffled at the sight of sensual nudes; or there is nothing abhorrent in the image of blood dripping from Medusa's serpentine head held aloft in a vainglorious gesture of conquest in Perseus' hand; there could be nothing repellent in either Natarāja's dance over Andhakāśura or in the multi-faced, multi-armed and multi-legged composite statues of Śiva and Pārvatī engrossed in cosmic dances of their own. As a critic observes the artist's 'hand could transform the conventional image of a God or a Goddess into something of a living divinity with an ineffable smile and an aspect of infinite kindness which is characteristic of Indian art at its best, or into an avenging God who is an emodiment of terror. . . . Even when the Goddess is slaying the demon she has a look of pity in her face.'

The author should have realized that Indian art is justly anthropomorphic in its essential characteristic of symbolism. We have not come across any specimen as yet of Tibetan art 'where democratic leanings of the people produced a fantastic repertoire of grotesque animal faces and the gruesome dance of the many-armed and many-legged Shiva upon a crouching human figure.' We wish she had included a sample in her book. If she refers to some specimens preserved in Musée Guimet in Paris, which do not resemble any of the bronzes of the composite figures of Śiva and Pārvatī of Central India she ought to have illustrated her assertion. Without further ado we may wish the author a restudy of at least Dr. Coomaraswami's 'Dance of Siva'. We may urge upon her notice that the dance of these composite statues relates to the symbolic dance of Śiva and Pārvatī at Finale when there is no further need of any male principle (Puruṣa) and the female principle (Śakti) to continue their existence; therefore they coalesce once again into the inchoate Brahman, the one Lord of the worlds, self-created, self-existent, immaculate and deathless.

One peculiar feature of this volume is, the author seems to rely more on the impermanent paintings than on the more permanent and solid and less decaying specimens for her artistic judgment. Her very omission to consider architecture and especially the temples of the Asian countries, particularly of India and her cultural colonies—Burma, China, Java, Indonesia, etc.—is a serious defect. She ought to have known that ancients loved to commemorate their good actions, their devout artistic activity specially, more on more permanent materials like stone and metal in the forms of temples and palaces rather than on the less permanent surfaces of walls, cloth, paper, etc. She should also have realized that temples are miniature universes for the symbols of their godhead for habitat, and that they spared no pains or resources to make them all most alluring and comprehensive. For they desired to make it appear that heaven had come down to earth

for the delectation and edification of one and all, and to remind them constantly that such a heaven was the rightful reward to all in the life to come, if only they were righteous. This explains the how and wherefore of their glory, cultural and artistic. Asiatic crafts of brass-ware, textiles, and other implements ware, besides being conceived to be most useful, served the same edible and spiritual ends. Thus the author's omission to consider the Kailāsnāth (Ellora), Bṛhadeśwara (Tanjore), Cennakeśava (Halebid, Belur etc.), Viṣṇu (Bādāmi), Vittalawāmī (Hampi), and Sūrya (Konarak), to name just a few, in India, and the Buddhist shrines at Anghor-Vat (Cambodia), Borubudur (Java) and the Pagodas (Burma) as well as their superhuman and delicious sculpture is rather fatal. Not less so is her disregard of the South-Indian bronzes of Tāndavamūrtis of Śiva, Pārvatī, Ganeśa, etc., Buddhist images at Java, China, and Japan, not to say the least of the images of Tārā etc. of Tibet, which is tell-talish. Moslem architecture is also engineered mostly to the same ends and owes much of its beauty and strength to its arches and domes, filigreed screens, and mother-of-pearl inlay on marble. Tile decorations of the Lahore Fort in an infinite variety of floral designs and the tile-frescoes of Jahazi Mahal at Shujabad should have been referred to and included. We also wish that the author had considered duly some of the delicious portraits of Riza Abbasi and given a sample too of the excellent hunting scenes (Akbarname) painted by Tulsi, Manohar, Basawan, etc. and a war scene besides, from Hamar Hath, for they are all delicious examples of the Indo-Persian art she can ill-afford to neglect.

But the writer seems to be at her best in her chapters on China, Japan, Korea, Persia, and Turkey. Her analyses of their various schools of painting often remind us of the dissection of a flower to know its glory of scent and hue. Beyond simply mentioning Hsieh Ho's six canons of painting she does not consider them in the light of Chinese specimens extant. Here again the appreciation of Japanese masters Korin and Utamaro is neither just

nor valid. For as a great authority justly observes, 'in Utamaro's women, there is the true spiritualism parenthesized by bodily emphasis'. Korin was great not because he not only achieved 'a balance between abstract and realistic forms' of grasses and flowers, but had realized that in their natural state they were decorative enough; and the artist's quality lay in not restricting or modifying their beauty with his own personal predilection but in allowing them 'to sing their own essential beauty, or deliberately lets (letting) them keep their own silence on paper, or silk or lacquer. . . . In the best

part of Korin's works he drew their pictures in the position of soloist.' Korin is even greater, for he alone knew 'how to make the painted and empty spaces balance. . . . As much as his painted part is living his empty space is also living with suggestion.'

In a way, in spite of its limitations the volume is a pretty good archaeological study of Asiatic art, and will act as a stimulant to a student of it. Its price is too prohibitive, and we wish a cheaper edition would soon replace it for the use of the commoner.

CONTRIBUTIONS OF INDIAN WOMEN TO SPIRITUAL LIFE

BY DR. ROMA CHAUDHURI

From time immemorial, India has been a land of supreme spiritualism and lofty humanism, a land whose civilization started with reverential bows to the One Universal spirit, as the Inner Soul, and Permeating Essence of all; a land that invoked Him through numerous *mantras*, hymns, rites and rituals, and philosophical discourses. It is, indeed, a matter of legitimate pride to us that in these spiritual strivings and achievements of this holy land, our beloved Mother, her sons and daughters have taken equal parts and contributed equal shares, right from the beginning, and continued to do so all through her chequered history down to the present age. In this very short article, it will be our endeavour to give a very brief account of the spiritual achievements of Indian women throughout the ages, by taking just a few examples only for each age.

During the Vedic Age, as well known, women enjoyed the same social privileges as men, and were given the very same opportunities for education, secular and spiritual. As a result, women also reached the heights of

spiritual perfection, and showed others the way to it by their superb utterances and inspiring hymns. Hence the *R̥g-Veda*, the oldest treatise in the world, has won the distinction of being the only Scripture in the world that includes the works by women saints. Thus, out of the total ninety-nine *R̥ṣis* or Seers, the products of whose divine vision enrich this peerless treasure-trove of perfect wisdom, the *R̥g-Veda*, as many as twenty-seven are women according to the celebrated *Byhad-devatā* of Saunaka, an *upakamanikā* or introduction to the *R̥g-Veda*. The renowned commentator of the Vedas, Sāyaṇa, has added two more to the list. Of course, a doubt has sometimes been raised that all these so-called Women Seers are not actual historical personalities, as some of the names (e.g. *Urvaśī* etc.), are mere mythological, while some others (e.g. *Rātri* etc.), stand for natural phenomena and others still (e.g. *Śraddhā* etc.) for mental qualities. However, there can be no doubt with regard to the fact that during the Vedic Age, there did flourish some great

Women Seers who enthralled the land by their sublime hymns of great spiritual, as well as literary, value. Otherwise great scholars, like Śaunaka and Sāyaṇa, would not have, in later times, referred to them unreservedly as “*Rṣis*” and “*Brahmavādinīs*”.

Of all the woman seers of the *Rg-Veda*, the most celebrated is Vāc, daughter of the great sage Ambhr̥ṇa. She illustrates how a woman can reach the highest pinnacle of knowledge and realization, and be blessed with the beatific vision of the Unity of Godhead and the Identity of the Absolute and the Self. Thus, having directly realized the non-difference between her own self and God and the Universe, Vāc sings out in ecstasy :

‘I roam about with all the Gods, sustaining and holding them as their very Soul. He who eats food, he who perceives things, he who breathes, he who hears words—does so through me. I have entered into the Heaven and the earth as their Inner Controller. I have entered into all beings and all things, pervading them all. Creating everything, I blow on like the wind. Beyond the Heaven, beyond the earth am I—so vast is my glory and greatness!’
(*Rg-Veda* 10. 125.)

During the later Vedic Age, viz. that of the Upaniṣads, this glorious tradition of the supreme spiritual achievements of Indian womanhood continued unabated and with full vigour; and as a result, we meet in the ancient and celebrated *Bṛhadāraṇyaka Upaniṣad* (3. 6. 38.) the great woman scholar and sage Gārgī, daughter of the sage Vacaknu. She attained such heights of philosophical wisdom, that she did not hesitate to challenge, in the open Court of King Janāka, even the great sage Yājñavalkya. When Yājñavalkya claimed to be the ‘Brahmiṣṭha’ or the best knower of Brahman, he was challenged, and closely questioned on deep philosophical topics, by eight great sages and scholars, of whom Gārgī was the only woman. But it was this single woman, amongst the galaxy of the great philosophical luminaries of deep spiritual realization, who had the courage and confidence to question the great sage twice. Not only that, on

the second occasion, when in reply to her questions, Yājñavalkya explained to her the great and deep conception of *Akṣara-Brahman*, Gārgī gladly accepted him as the ‘best knower of Brahman’. All these go to show that Gārgī was regarded as one of the leading intellectuals of those days, and held in very high esteem for her profound scholarship, wisdom, and philosophic vision.

The Epic Age, too, presents to us a bright picture of women’s all-round progress and perfection. In the *Rāmāyana*, there are several instances of saintly women, attaining highest realization and illumination through their own spiritual strivings. The case of Sramaṇī Śabarī is specially exhilarating. For, she was by birth, a low-caste woman, yet became a great ascetic, honoured by other great ascetics. That women of those days could attain the height of spiritual perfection, even under adverse circumstances, is amply demonstrated by Śabarī, an inspiring figure in the annals of women’s ascetic achievements in India. Here asceticism should not be taken in its ordinary connotation, for Śabarī was full of divine love also.

The *Mahābhārata*, largely honoured as the ‘Voice of India’, contains a still larger galaxy of women saints and scholars of old. Drawn practically from all spheres and strata of society (e.g. royal ladies, ordinary housewives, saints, scholars, ascetics) these great and holy women shine like brightest stars in the horizon of immortality. Perhaps, the brightest of the bright is Sulabhā, a princess by birth, but an ascetic by choice, a wandering mendicant, and a roving spiritual ambassador, who, though born and brought up in the midst of the glory and grandeur of a royal court, renounced everything for the sake of *mokṣa* and roamed about alone from place to place in quest of Truth. Her philosophical discourses with the saintly and scholarly king Janaka bear ample testimony to her deep spiritual insight, supreme realization, and perfect wisdom. Another incomparable saintly woman was queen-mother Gāndhārī whose sublime maxim: ‘Victory comes to the

righteous alone' has passed into classics. Strong and courageous, indomitable and unbending in her iron will and firm conviction, Vidurā, another queen-mother, dissuading her defeated son from a life of shame and slavery, and encouraging him to 'do or die', has given us another inspiring saying which, too, has passed into immortality: 'It is better to flare up even for a moment than to smoke for ever.' To live is to live like a man, to bring forth the Divine in all; hence a short, glorious, full, blessed life is far better than a long life of ignorance and indolence; life is to be measured and evaluated, not by its length but by its depth, not by the number of years lived but by the area covered by inspiring spiritual influence. It is this message of courageous and fruitful life which is the message of the Epic Age, an age resplendent with heroic men and women who faced the problems of life with full self-confidence and vigour, and never bowed down to Fate in meek submission. It is, indeed, a matter of legitimate pride to us all, that the contributions of the women of the *Mahābhārata* to the building up of a *Mahā Bhārata*, a Great India, have indeed been as magnificent and as enduring as those of men.

The Jaina and Buddhist Ages, no less, give ample evidence of the marvellous achievements of Indian women in the spiritual sphere. In those days, women, like men, were given full opportunities for entering monasteries, and leading a life of perfect realization, equanimity, and bliss. These holy women not only attained the height of spiritual perfection and deep philosophical knowledge, but also undertook to preach and spread their faith of universal love and unselfish service amongst all, and dedicated their lives to the service of suffering humanity. The extent to which women of those days were drawn towards a life of austerity and meditation, is amply proved by the fact that as many as thirty thousand women, as against fourteen thousand men, embraced the Order of Jaina Nunnery. Even more well known are the Buddhist Therīs or Nuns, whose "Therī-Gāthā" or "Songs of Nuns", a collection of more than five hundred stanzas by

seventy-one Therīs, (omitting the authors of two poems attributed to the followers of Patācārā collectively) is a monumental production of the highest spiritual and literary value. It is difficult to choose one or two amongst these hosts of Jaina and Buddhist nuns, to represent the age. But mention may be made of Ajja Candanā and Mahāpajāpati Gotamī, as pioneers of Jaina and Buddhist Orders of Nuns, respectively. Candanā had the great honour of being the first woman disciple of Lord Mahāvīra, and the head of the Jaina Order of Nuns. In the same manner, Gotamī was the first to secure the permission of Lord Buddha to form the Order of Buddhist Nuns. Thus, both these holy women showed to women the path to salvation, and demonstrated to all how women could attain to the height of spiritual perfection, and serve as beacon lights not only to women, but to all those who aspire after *mokṣa*.

The Purāṇas also speak of a multitude of great and good women, who even in the midst of their multifarious household duties as wives and mothers, found time for self-culture, and self-realization. Names, like Madālasā who taught her sons the doctrine of Self and Renunciation, Devahūti, mother of the great sage Kapila, Satī, Śaivyā, Umā, Sunīti, and the rest shine out in immortal glory, revered throughout the ages as the best examples of Indian womanhood.

The Middle Ages are generally characterized as the 'Dark Ages', for women, when due to unfortunate external exigencies, there was a deterioration in the position of women who came to be subjected to many unjust laws and were denied equal rights of education with men. But, even during those dark and dismal days of frustration and neglect, the women of India kept the lamps of their hearts burning, and not a few of them illumined the encircling gloom by their inspired songs and sayings, by their sublime teachings and living examples. Hence, in all the branches of vernacular literature, we find invaluable gems in the treasure-trove of wisdom. Thus, the celebrated Mīrābāī, Dayābāī, Sahajābāī, Muktābāī, Janā

bāī, Lalla, Vṛndāvatī, Tāj, Sekh,—to name only a few—show how, like the ceaseless, nectarean flow of the holy Gangā, the spiritual flow of the hearts of Indian women never ceased to pour sublimity and sweetness, even during the Middle and Pre-Modern Ages of constant conflict, cynicism, sloth, and stupor.

But, 'if Winter comes, can Spring be far behind?' Hence, when the status of women was at the lowest, when deprived of any opportunity for self-development and self-expression, the flower of the Indian womanhood was withering away in the dark dungeons of the zenana, when the Ādyā Śakti, the very soul of India, lay hidden in the embers of ignorance and indolence—as the living emblem of the spiritual strivings, *sādhanas*, and *tapasyās* of the holy women *Rṣis* throughout the ages, as the best fulfilment of their life-long meditations and prayers, as the most gracious gift of God in response to the silent solicitations of the dumb millions, the Holy Mother Sri Sri Saradamani Devi sanctified the earth by her holy advent, during the middle of the nineteenth century. At the very touch of her lotus-feet, the world bloomed forth in new joy and glory, and a new era of hope dawned on earth. Her lofty life of utmost purity, beauty, sweetness, and simplicity—which Sister Nivedita very touchingly describes as 'one long stillness of prayer'—demonstrates, in an unparalleled manner, how the highest kind of spirituality

can be combined with perfect ease and ordinary domesticity; how even an ordinary woman, in the midst of her thousand and one daily domestic duties, can reach to the pinnacle of purity and perfection; how no one, however lowly and ignorant, is an outcaste in the kingdom of God. Hence She, the Divine Mother, came as a Saviour of the down-trodden and the oppressed; but as 'Sri Ramakrishna's final word as to the ideal of Indian Womanhood' she especially brought a message of new hope and good cheer to us, women. According to her, spirituality is the very breath of life; and it is not through material prosperity, not even through mere academic learning, but only through spiritual culture, self-expansion, and dedicated service, that the *summum bonum* of life can be attained. Thus, the very soul of India, the holy land of sublime spiritualism and universal humanism, was perfectly embodied in the unique personality of the Holy Mother.

'But is she the last of an old order or the beginning of a new?'—aptly asks her beloved daughter Sister Nivedita, the dedicated one. In spite of all our present faults and failings, we venture to hope that the Holy Mother marks the beginning of a new spiritual era, not only in India, but in the whole world; and especially enables us, women to fulfil the great hope of Swami Vivekananda: 'The Holy Mother has come to awaken the *Mahā-Śakti* in India. Through her, Gārgīs and Maitreyīs will be born again in the world'.

THE SARVAMUKTI IDEAL

BY DR. K. C. VARADACHARI

The modern world is in a predicament. There has never been a time when men were not interested in their progress but never a time so very promising for this fulfilment as now. The mighty strides man has taken in

the various fields do primarily promise this achievement of his life-long ambitions. The vast material of science and still more plentiful achievements in the fields of philosophy verily point to a fulfilment. But why despite

all these does he hesitate and falter? Why is he unsteady in his attitude and suspecting in his progress? The reasons are complex. There has grown in him a vague and perhaps really well-grounded insight which reveals a two-pronged road, the road to his own attainment and the road to the attainment of all persons. The former is a swift and quick ascent, the latter an arduous and by no means clear path. One leads to his own salvation; the other to the salvation of all. Further problems have come up; the problem of unity of aspiration of science and philosophy for truth; the problem of unity of aspiration for liberation between science and philosophy and religion has fortunately been discovering leaders of thought. If science liberates man from the bondage to matter, philosophy liberates man from senses, and religion liberates man from his isolatedness and egoistic purposes and pursuits. Liberation has been indeed the enchanting word of all ages; and even a little liberation, that is liberation from some bonds even has meant a growing faith in the ultimate freedom from all bonds including oneself who has been striving to be free. That is why this has been described as the great liberation.

The attempt at *sarvamukti** or liberation for all has caught the imagination of all people all over the world. It has been the one attractive feature of common religions. The modern aspiration about realization is that it is something that has to be shared, for the test of love is 'sharing', consideration for the welfare of all. No great philosopher or saint lived for himself alone, rather he lived for all, for his divinization or universalization or attainment of the universal consciousness has

**Sarvamukti* means liberation of all. The dogma which asserts that the liberation of one individual entails the liberation of all at the same moment is refuted by all pluralists; and even monistic thinkers arguing for one self alone find it difficult to answer it. But in this paper I am considering not the argument for pluralism but the basic psychology of the desire for freedom for all in the liberated soul.

entailed this total deprivation of the egoic principle of self. He is one whose self has become all not necessarily of course in the sense of its becoming the self of each as such.

This means that the all that the self becomes, or loses itself in, is the basic self of all individuals and it is this that beckons the individual private soul to the experience of the all. In this liberation of the souls consists.

The mystery of unity of the one and the many is such that the goal of the individual is said to be the realization of the one basic Oneness, which includes the many. This problem for experience is initially at any rate the achievement of the one basic Experience in which it had freedom or liberation. The experience of this liberation is held to be of two kinds, namely, that it can be felt to be a sense of growth; a growing sense of freedom is surely a valuable thing. Man's evolution in one sense has been the experience of growing sense of freedom. The history of mankind during the past few centuries has revealed that man has now a consciousness of his freedom not as a dream but as an inevitable possession. Mankind has struggled to achieve liberties of many kinds and has been largely crowned with success. Truly it can be said that man today is free, more free than at any other period. In many directions, he has gained freedom from interference, and achieved freedom to do things which he could not do without peril. Knowledge has been active in the process; physical sciences, psychological sciences, and politico-social sciences have given man the wherewithal to affirm the inevitability of prosperity which is the manifestation of freedom.

Man has been assiduous in this art of cultivating his freedom which he has tied up with his own prosperity and this, he has seen, is impossible without taking into consideration the rest of the men, and creatures, living and non-living entities. His unity with all of them may not mean much at the beginning nor even during the period of his struggles for his own freedom, but it is something forced on him at the very moment of his attainment.

The welfare of one individual depends on the rest; but here is the rub : his welfare depends on either their welfare or their ill-fare. That the former is more true is not easily grasped except by a mind that looks ahead and plans the future. In industry and in large undertakings alone does this insight develop: for the rest the untruth appears to be the truth, that one's own individual welfare cannot be got without the sacrifice of another's welfare. One cannot get more unless another got less. The quantum of welfare in this world is limited; it is said therefore that equal distribution of goods, or anything for the matter of that, including incommensurable commodities such as liberty or freedom or happiness is the only solution of the problem. The arguments are indeed irrefutable. The calculus of equality is neat and perhaps idealistic. Even if the practical-minded persons appeal to all to be realistic in this matter by suggesting that both freedom and equality have degrees of availability in the different sets of persons, individuals and creatures, and depend upon the age and equipment and so on, the ideal claims and clamours for an immediate practice of it in the world. For it is not by waiting for the moment to come but by hastening its coming that it really arrives. Declaring that the ideal is inevitable and waiting for its coming is at least not realism. Men have to put into activity the spirit of the ideal and make it work. This is the genius of the *karma-yogin*, who practises the knowledge of the 'ought' that he has: in the world the only way by which knowledge manifests itself is through work for the ideal, the goal of universal welfare and freedom for all and manifestation and growth for all. Abundant life is not had in mere contemplation, not in individual activity towards one's own small prosperity, but in acting in the spirit of manifesting the universal ideal. This dynamic secret of involving the spiritual ideal in the conduct of one's life through the participation of the ideal in the performance of individual activities directed towards ideal expression or abundant expression, is the underlying

rationale of the *sarvamukti*. Social dynamics depends on this participation of the *sarvamukti* ideal in the very ordinary activities of each individual. Socialism thus owes its strength to this impulse. The basic metaphysical concept at the back of this impulse is the oneness of the manyness. But when it fulgurates into what we consider the herd-instinct at the animal level, communal frenzy at the human level, racialism at the race level, and nationalism at the national or state level, then it is a mixture of both the true and the false, and this combination is not only unstable but also suicidal, for it is an unholy wedlock. There are some who plead for the principle of development as a justification for the view that man moves from his family-circle to wider circles of community etc., goes on moving to larger and more all-embracing and comprehensive groups and thus gains at last release from all institutional set-ups. But this just misses some of the most important criticisms we have made in this paper. The development of freedom or awareness of society in the larger spheres of man's experience does not by itself entail the necessity of the freedom for all as a condition perquisite to one's real freedom. Nor is the concept of equality in a better position.

Equality means equal freedom and certainly cannot be made to serve that cynical manifestation of it in our serfdom. If it were so, the whole conception of life would be one of degrees of misery and degrees of bondage, and paradoxically the state of complete bondage and misery would be one of most perfect happiness: not to think is a gain and an asset for the most perfectly bond entity. Neither self-consciousness nor consciousness of others and for others would be available. The statement of some logicians that the ultimate state of liberation is almost indistinct from that of the stone (*pāśāntulyā mukti*), would get its sanction.

The route to self-realization, as it has been pointed earlier is not so much one of two-pronged nature, as one of inter-twining nature. There is a truth in the view that the individual's

insight it is that should govern him towards the goal of his own being inevitably; but it may not entail that it is necessarily linked up with the growth of those other than himself. He cannot stay back, his impetus there is irresistible, his pace of movement is incapable of being slackened. He may not even look back. But he does find that irresistably others around him move forward with him, try to keep pace with him, and find a thrill and a joy in accompanying him. As the *Kenopaniṣad* seer says *sa eva vedābhihainam sarvāṇi bhūtāni samvāñchanti* : He discovers the secret of the fascination of the All to be the very secret of his power to lead and hasten others on the path. It is the one Being in all that is manifest in his work for the Divine, his *kainkarya*, his *śeṃuṣī-bhakti*, his total or integral surrender in and through action or worship.

Sarvamukti becomes at least within his life-time a possibility, and it does happen in the *respective* planes for each soul. But it is not in the same sense or of the same kind of transcendence. There is a school of religion which holds that there is qualitative difference in the experience of *ānanda* in the released state. That surely is impossible to concede at the final level of *sarvamukti*, but it becomes intelligible when we consider the planal differences which, whilst promising liberation to the lower, stand as impediments and bonds to the soul seeking to transcend

that level. There is therefore every reason to think that *sarvamukti* is really a valuable concept and a regulative concept also. It shows that the liberation of one individual in one plane entails not merely a like possibility to others on that plane of existence but also to those below who feel the flow of a liberating idea, consciously or unconsciously, more often the latter than the former. Therefore it was stated that the liberation achieved by one person is participated in by every order of creation. The poets alone have taken cognizance of this fact of response from all orders of creation. They had also posited that the bondage and suffering of one individual is felt as the bondage and misery of all too. This deep abiding layer of being, which is the unity of all, is stirred therefore by certain fundamental upheavals in the life of the individual, and more truly of the Mahatma.

The secret fulfilment that all have felt when Sri Ramakrishna began his mission on this plane of being, even as when whole mankind rose up to pay homage to the Sacrifice of Mahatma Gandhi (even as in the centuries past it had risen to do so under similar circumstances) is a constant enough phenomenon. The two significant events of this century show that mankind is increasingly responsive to the call of the *sarvamukti* ideal. This surely is not secularism, but the basic impulse underlying it.

‘RECENT RESEARCHES RELATING TO THE VEDA’¹

BY DR. R. N. DANDEKAR

In 1805, Colebrooke published his monograph, entitled ‘On the Vedas, or Sacred Writings of the Hindus’,² and thus inaugurated what may be called the modern period in the

² *Asiatic Researches*, Calcutta 1805.

history of Vedic studies. This year, namely, 1955, must, therefore, be regarded as marking

¹ Talk broadcast from the All India Radio, Poona Station, on April 1, 1955: published with the permission of the Director.

the 150th anniversary of modern Vedism. I am not quite sure that the authorities of the All India Radio did not have this fact in view when they called upon me to talk on the subject of recent researches relating to the Veda.

It is, indeed, fortunate that critical surveys have been made, from time to time, of the vast and varied work which was being accomplished in the field of Vedic research since Colebrooke's time. Such periodical stock-taking must surely be regarded as a distinctive feature of this branch of Indology. As early as 1893, Ludwig attempted a critical estimate of the views of Max Müller and his other contemporaries in regard to the interpretation of the Veda.³ Far more comprehensive than Ludwig's work is Oldenberg's *Vedaforschung*⁴ published in 1905. Between 1917 and 1920, Windisch published a treatise⁵ in which he has surveyed all the important work done in the field not only of Vedic research but of Sanskrit philology and Indian antiquities as a whole.

Then followed four important works of this kind—Rénou's *Les maîtres de la philologie védique* (1928)⁶ and *Bibliographie védique* (1931),⁷ published in France, and *Twenty-five Years of Vedic Studies* (1934)⁸ and *Vedic-Bibliography* (1946)⁹ published in India. It would, therefore, be almost redundant to speak about Vedic researches accomplished before 1946. In my talk, this evening, which will necessarily be objective and representative in character rather than critical and exhaustive. I shall deal mostly with such work as has been done in India and outside, since that date.

³ *Über die neuesten Arbeiten auf dem Gebiete der RV—Forschung.*

⁴ Stuttgart and Berlin, 1905.

⁵ *Geschichte der Sanskrit—Philologie und indischen Altertumskunde*, Berlin 1917-20.

⁶ pub. Ann. Guimet, Paris.

⁷ pub. Adrien-Maisonneuve, Paris.

⁸ by Dandekar, pub. Bhandarkar O. R. Institute, Poona 1942.

⁹ ed. Dandekar, pub. Karnatak Publishing House, Bombay 1946.

Let me begin by referring to critical editions of Vedic texts and exegetical literature relating to the Veda published since that date. The Vaidika Saṁśodhana Maṇḍala of Poona brought out, during this period, the fourth and the fifth volumes of its Critical Edition of the *RV-Saṁhitā* with the commentary of Sāyana; thus bringing to a successful completion that remarkable literary project.¹⁰ This edition not only fills in the gap created by the unavailability of Max Müller's Oxford Edition but also shows substantial improvement upon that edition. The fifth and the last Volume of this Edition comprises various indices pertaining to the *RV*, such as, word-index, *uttarapadasūci*, verse-index, index of ṛsis, devatās, and metres, and *sarvānukrama*. The Poona Edition will now continue to serve as an authoritative basis for all Ṛgvedic researches for a long time to come. Work of great significance has been done in recent years in respect of the commentaries and commentators of the *RV*. The discovery of the commentaries of Udgītha, Skandasvāmin, and Mādhavabhaṭṭa, for instance, must be regarded as an important event in the history of Ṛgvedic exegesis. The available fragments of the *Ṛgveda-Vyākhyā* by Mādhava have been published at Adyar¹¹ while the *Ṛgarthadīpikā* of Venkaṭamādhava, edited by Sarup, is being published at Banaras.¹² These and other newly discovered commentaries, which are obviously pre-Sāyana, clearly indicate that there existed a long tradition of Vedic exegesis and that Sāyana was, perhaps, its last representative. As regards modern interpretations, the German translation of the entire *RV-Saṁhitā* by Geldner was published in the Harvard Oriental Series in 1951. This translation, which critically takes into account all the exegetical work done previously, may be said to constitute the best and the most up-to-date work of its kind. A reference deserves to be made, at this stage, also to Gonda's

¹⁰ vol. IV, Maṇḍalas 9-10; Poona 1948.

vol. V, Poona 1951.

¹¹ ed. by C. Kunhan Raja; Adyar 1947.

¹² by Motilal Banarasidass.

English translation of the *Ṛgvidhāna*, published four years ago.¹³ The *Ṛgvidhāna*, which is an ancillary text related to the *RV*, contains precepts regarding the magico-ritualistic application of *Ṛgvedic mantras*. This treatise is, indeed, very important from the point of view of the history of religion in general and of Brāhmanism in particular. Exegetical studies of words occurring in the *RV* continue to be made and are producing significant results. As regards the difficult *Ṛgvedic* word, *Śvahnī*, for instance, it was pointed out that that word, which literally means 'dog-killer' came to signify a 'gambler', in later times, because an epileptic boy, who was popularly believed to be seized by a dog-demon, was carried to a gambling-hall for a curative rite making use of the gambler's dice.¹⁴ Another explanation has now been offered in this connection.¹⁵ It is suggested that the word *śvan*, like Latin *canis* and Greek *kuon*, had a secondary meaning of 'an unlucky throw in a game of dice'. *Śvahnī* was, accordingly, one who avoided such a throw and thereby became a winning gambler. Some of the other *Ṛgvedic* words so treated recently are *radhra* (From *radh* 'to kill'),¹⁶ *vayuna* (from *vī* 'it cover'),¹⁷ *arati* (from *ar* 'to join'),¹⁷ and *vidatha* (either from *vidh* 'to serve, to sanctify' or from *dhā* with *vi* 'to allot').¹⁷

Since the discovery by Burnell, in the region round about Mangalore, of a few fragments of the *Jaiminīya Brāhmaṇa*, some work relating to it had been done by Whitney, Oertel, Caland, and Raghuvira. Raghuvira and Lokesh Chandra had even published the critically edited text of some portions of that *Brāhmaṇa*. But it was only a few months ago that its first complete critical edition was pub-

lished by those scholars at Nagpur.¹⁸ The *Jaiminīya Brāhmaṇa* is, indeed, the last Vedic work of importance to be published in entirety. The critical editing of this *Brāhmaṇa* was obviously a task of unusual difficulty. No commentary, or *prayoga*, or *paddhati* relating to this *Brāhmaṇa* is available. Again, the ritual and legendary data in it are more or less isolated. It was, however, a lucky chance that Raghuvira was able to discover some new manuscripts of the text. Through this edition, Raghuvira and Lokesh have made available to Vedists one of the bulkiest Vedic texts—it consists of 1252 sections—a text, which, indeed, constitutes the best source of information regarding the technique of the *Sāmāgas*. In this very context, I may refer to Faddegon's excellent work entitled, *Studies on the Sāmaveda*, the first part of which was published in 1951.¹⁹

The study of Vedic ritual forms an important branch of Vedic philology and it is encouraging to note that, in recent years, special attention is being paid to that subject in India. It has now been fully realized that Vedic sacrifice deserves to be studied more thoroughly than hithertofore—and that too not only from the point of view of the cultural history of ancient India but also from the larger anthropological point of view. As is well known, the magico-ritualistic way of thinking marks one of the most significant stages in the evolution of human thought as a whole. The texts relating to Vedic sacrifice, particularly the *Śrauta-Sūtras*, are often difficult to interpret without the sound knowledge of the *prayoga* or the *paddhati* of Vedic ritual. For this latter, one has to depend mainly on the traditional practices of the *Yājñikas*, which are now fast dying out. In order, therefore, to bring together, in a systematic and comprehensive manner, the entire material pertaining to the theory and practice of Vedic sacrifice, a huge literary project,

¹³ with Introduction and Notes: Utrecht 1952.

¹⁴ V. M. Apte, 'A Problem presented by the word *Śvahnī* in the *Ṛgveda*, *ABORI* XXXI, 165-68.

¹⁵ Nilmadhav Sen, 'A note on *śvahnī*,' *JOIB* I, 369.

¹⁶ A. Venkatasubhiah, 'Vedic Studies: VI *radhra*, *aradhra*', *JORM* XIX, 253-262.

¹⁷ P. Thieme, *Untersuchungen zur Wortkunde und Auslegung des Rigveda*, Halle 1949.

¹⁸ The *Jaiminīya Brāhmaṇa of the Sāmaveda*, pub. International Academy of Indian Culture, Nagpur 1954.

¹⁹ Amsterdam, 1951.

called the *Śrautakośa* or the Encyclopedia of Vedic Sacrifice, has been launched at Poona.²⁰ Among other works, which would prove useful for the study of Vedic ritual, may be mentioned the *Aitareya-Brāhmaṇa-Āraṇyaka-Kośa* edited by Swami Kevalānanda,²¹ Chinnaswami Sastri's *Yajñatattvaprakāśa*,²² which gives a succinct account in Sanskrit of the details of various Vedic sacrifices, Tsuji's work *On the relation between the Brāhmaṇas and the Śrauta-Sūtras*,²³ the Vocabulary of Vedic ritual compiled by Renou,²⁴ and Caland's English translation of the *Sāṅkhāyana-Śrauta-Sūtra*.²⁵

Coming to the linguistic studies relating to the Veda, I must mention, at the outset, Renou's recently published grammar of the Vedic language.²⁶ This is mainly a descriptive grammar of the Vedic *mantras*, the historical aspect becoming evident only within its own frame of reference. Elsewhere Renou has made a few very significant observations on the grammatical data brought forth in Geldner's annotations to his translation of the *RV*.²⁷ The importance, for the study of the Veda in the light of comparative grammar, of Wackernagel's *Altindische Grammatik* and Macdonell's *Vedic Grammar* has been universally recognized. No good indices of these works were, however, available. Through his *Grammatical Dictionary of Vedic Sanskrit*,²⁸ Suryakanta has now fulfilled the need for such indices. Therein he has recorded grammatical tendencies or rules operating in Vedic Sanskrit and has illustrated them through vocables cited and discussed by Wackernagel and Macdonell.

²⁰ by the Vaidika Saṁśodhana Māṇḍala.

²¹ pub. Aryasamskriti Publications, Poona 1952.

²² pub. Banaras, Hindu Univ., 1953.

²³ pub. Toyo Bunko, Tokyo 1952.

²⁴ L. Renou, *Vocabulaire du Rituel Védique*, Paris 1954.

²⁵ ed. by Lokesh Chandra, Nagpur 1953.

²⁶ Renou, *Grammaire de la langue Védique*, Lyon 1952.

²⁷ 'Notes on R̥gvedic Grammar', *JOIB* III, 380-90.

²⁸ pub. Moolchand Khairati Rama Trust, Delhi 1953.

As for the etymologies of Vedic words given in the *Nirukta*, two extreme views are often expressed about them. They are characterized either as good and scientific or as philological monstrosities. Siddheshvar Varma has undertaken a critical and systematic examination of the etymologies of Yāska in the light of modern comparative philology.²⁹ He has tried to deduce the phonetic laws which must have formed the foundations of Yāska's work and has concluded that the author of the *Nirukta* has a complete grasp of the usual phonological principles, though he was utterly innocent of comparative historical methods. Fatah Singh also has made a distinct contribution to the study of Vedic etymology by collecting together all etymologies, scattered over the vast Vedic literature, and critically evaluating them.³⁰

As for works of a lexicographical character, considerable progress is recorded in the publication of the *Universal Vedic Word Concordance*. This tremendous work, undertaken by the Vishveshwarananda Vedic Research Institute of Hoshiarpur, aims at offering complete text references, with a critical commentary, in respect of each word-form occurring in any one of about 500 primary and ancillary Vedic texts. A few fascicules have also been recently published of Mayrhofer's etymological dictionary of Vedic Sanskrit.³¹

Vedic mythology has always proved a most fertile field for research. An important work on this subject is Lüders' *Varuṇa*,³² the first part of which was published posthumously four years ago. In this part, that veteran German Indologist has dealt mainly with the relationship between Varuṇa and the waters. A critical study of the Veda would show that Vedic mythology is essentially an evolutionary mythology. This evolutionary

²⁹ *The Etymologies of Yāska*, pub. Vishveshwarananda Vedic Research Institute, Hoshiarpur 1953.

³⁰ *The Vedic Etymologies*, pub. Sanskrit Sadan, Kota 1952.

³¹ *Kurzgefasstes etymologisches Wörterbuch des Altindischen*, pub. Carl Winter's Universitätsverlag, Heidelberg 1953 onwards.

³² H. Lüders, *Varuṇa* I, Göttingen 1951.

character has two main aspects: First, it can be seen that, at different stages in the evolution of Vedic mythological thought, it has been dominated by different Vedic gods in accordance with the cultural environments of the Vedic people. Secondly, with the different vicissitudes in Vedic life and culture, different elements came to be introduced into the personality and character of Vedic gods. The evolutionary mythology, therefore, requires that a Vedic god should be studied as a 'growing' personality. Two such studies have been recently published—one about Indra³³ and the other about Rudra.³⁴ Indra's character is shown to have developed from that of a human hero to that of a cosmic god, while Rudra is represented as just an aryanized version of the pre-Vedic non-Aryan red god, Śiva. In his *Religions of Ancient India*,³⁵ Renou has reiterated the view of Bergaigne, according to whom all mythological portrayals in the Veda are variants of the sacred Fire and the sacrificial liquor. Curiously enough as many as five papers have been published, in recent times, about the god, Gaṇeśa.³⁶ Aravamuthan assumes for that god an exclusively Vedic provenance, while Heras is equally emphatic in suggesting that there is no basis in the Veda for this elephant-headed Hindu god. Other interesting contributions to the subject of Vedic mythology and religion include *Early Viṣṇuism* by Gonda,³⁷ *Sacrifice in the Ṛgveda* by Potdar,³⁸

³³ Dandekar, 'Vṛtrahā Indra', *ABORI* XXXI, 1-55.

³⁴ Dandekar, 'Rudra in the Veda', *JUPH* I, 94-148.

³⁵ pub. University of London, 1953.

³⁶ J. Herbert, *Gaṇeśa, précédé d'une étude sur dieu chez les Hindous*, Lyon 1946; T. G. Aravamuthan, 'Gaṇeśa: Clue to a Cult and Culture' *JORM* XVIII, 221-45; Venkatakrisna Rao, 'The Gaṇapati-Cult', *QJMS* XLI; N. Devaraj Sarma, 'Gaṇeśa and the Antiquity of some Śaiva myths', *Bh. Vid.* XV, 21-28; H. Heras, 'The Problem of Gaṇapati', *Tamil Culture* III, 151-213; A. Danielou, 'Gaṇapati', *ALB*.

³⁷ J. Gonda, *Aspects of Early Viṣṇuism*, Brill, Leiden, 1954.

³⁸ pub. Bharatiya Vidya Bhavan, Bombay 1953.

Ṛgvedic Legends through the Ages by Hariyappa,³⁹ *The Miraculous and Mysterious in Vedic Literature* by Parab,⁴⁰ and the *Religion and Philosophy of the Atharvaveda* by Shende.⁴¹

Two main culture-historical problems about the Veda have occupied the attention of scholars in recent years. One of them relates to the Vedic Aryans—their original home and their migrations. There are still some scholars who aver that the original habitat of the Vedic Aryans was the Indus-Gangetic valley. Others, like Sorley,⁴² conclude that this problem is likely to remain insoluble for all time. The generally accepted view on the subject, however, seems to be that the Vedic Aryans belonged to the common stock of the Indo-European speaking peoples, that the original home of these latter, as indicated by linguistic, archaeological, anthropological, and culture-historical evidence, must have been the Ural-Altai region, that, in course of time, the proto-Aryans separated from the main stock and migrated to the region round about Balkh, where they lived for a long time, and that, finally, one branch of the proto-Aryans, namely, the Vedic Indians, further migrated from Balkh to the Saptasindhu.⁴³

The second problem pertains to the relation between the Indus valley civilization and the Vedic civilization. Correlating the archaeological evidence derived from the excavations at Harappa with the historical evidence derived from the *Ṛgveda*, it has now become possible to presume that to *purandara* Indra belongs the credit of bringing to an end the last phase of the Indus valley civilization by demolishing the *purs* or the fortified settlements of those people, and, thereby, helping the Vedic Aryans to colonize in that region.⁴³

³⁹ *BDCRI* XI, 123-330.

⁴⁰ pub. Popular Book Depot, Bombay 1952.

⁴¹ pub. Bhandarkar O. R. Institute, Poona 1952.

⁴² H. T. Sorley, 'The Puzzle of the Aryans', *J. Anthropol. Soc.* II, 1-14.

⁴³ Dandekar, 'The Antecedents and the Early Beginnings of the Vedic Period', *X PIHC*, Bombay 1947, pp. 24-55.

The history of modern Vedic philology shows that, in its early stages, most of the important researches were accomplished by Western scholars. In that connection, my Professor had once said: 'We, Indians, do

not till the soil which we own. Others come and reap away the harvest.' The foregoing survey, brief as it is, would, however, show that, happily, things have now definitely changed for the better!

NOTES AND COMMENTS

TO OUR READERS

The great tenet of Vedānta, 'Brahman alone is, there is nought beside', is based on epistemological analysis. Fortunately, there has arisen a school of philosophy in India whose followers are applying the principles of methodology to Vedānta and have become stout defenders of the Advaita Vedānta. The writer of 'The Awakening of the Self', Dr. P. J. Chaudhury, belongs to this school. In his previous articles in 1954-55 he made full use of his knowledge of positive sciences. In this article he has mainly relied on the accepted principles of methodology, which also he had to renounce during the latter part of the article to some extent, though remaining consistent to them to the last. In its deeper analysis, philosophy reaches a stage when it is forced to make certain statements which, without running counter to reason, cannot be based on it. This makes higher philosophy open to the charge of dogmatism. Up to the Universal Consciousness or Cosmic Mind one can apply logic and methodology to the data supplied by the various sciences; but when one is to transcend that—and one is bound to do it, for hankering remains—one is compelled to depend on intuition alone. If rational philosophy can lead us to the Cosmic Consciousness it should be considered to have done its part well. Beyond is Beyond. . . .

Principal Dr. Roma Chaudhuri, M.A., D.Phil (Oxon.), is one of the few educated Indian women who have combined in their personalities the best of the Indian and English cultures. Well grounded in Eastern and Western lore, she has preferred and whole-

heartedly accepted the ancient Vedic ideal of womanhood for its deep spirituality and wide freedom and dedicated her life for the spread of the Vedic culture in all its aspects. 'Contributions of Indian Women to Spiritual Life' coming from the scholarly pen of such a lady has a special charm and interest of its own, not only for our own dazed womanhood but for the whole nation. In her paper there is no ire for the so-called deprivation of rights, not even declaration of rights, but a splendid unfoldment of the beauties of the spiritual life of our great women through the ages down to our times and an implied invitation to her sisters to be 'Gārgīs and Maitreyīs' for the spiritual regeneration of this land of the ṛṣis. . . .

If there is any ideal which, though philosophically refuted beyond redemption, holds sway over all Mahatmas of India through the ages it is this grand ideal of *Sarvamukti*. Swami Vivekananda used to expatiate on it and enthuse his disciples to follow it in spite of the philosophical difficulties involved. Dr. K. C. Varadachari, M.A., Ph. D., Darśanapradīpa, in his present article, 'The *Sarvamukti* Ideal', has given it a modernist twist consistent with the Viśiṣṭādvaita philosophy. He writes, 'He (man) discovers the secret of the fascination of the All to be the very secret of his power to lead and hasten others on the path. It is the one Being in all that is manifest in his work for the Divine, his *kainkarya*, his *śeṃuṣī-bhakti*, his total and integral surrender in and through action or worship.' The deep Doctor has not failed to notice one important fact, which though read in scriptures eludes

our grasp. Says he, 'Therefore it was stated that the liberation achieved by one person is participated in by every order of creation.' There is, as it were, a horripilation in the whole Nature. . . .

'Recent Researches relating to the Veda' by the erudite savant, Dr. R. N. Dandekar, M.A., Ph.D., of the Bhandarkar Oriental Research Institute, Poona, is a general survey of the Vedic researches since 1946 in all important aspects—'critical editions of Vedic texts and exegetical literature', 'Vedic ritual', 'Linguistic studies of the Veda', 'Vedic mythology', and 'culture-historical problems about the Veda'. According to the writer himself, it, being a radio talk, 'will necessarily be objective and representative in character rather than critical and exhaustive'. Dr. Dandekar quotes his Professor as saying, 'We, Indians, do not till the soil which we own. Others come and reap away the harvest.' He concludes with a legitimate pride: 'The foregoing survey, brief as it is, would, however, show that happily, things have now definitely changed for the better!' Our readers will carefully note that in this vast country of numerous universities and research institutes the credit of Vedic studies has so far gone to three towns only Poona, Nagpur, and Lahore, now shifted to Hoshiarpur. This is a fact which needs no comments. The country, however, wistfully looks to at least four more towns—Madras, Calcutta, Banaras, and Allahabad. But communist propaganda and political and aimless goondaism, unfortunately, leave little time to our university students for deep studies and research. Whatever researches have been done in this country are credited to the older generations, the younger are fiddling while the country is burning. . . .

COUNTRY NEEDS A STRONG GOVERNMENT

Nothing is more harmful to a country than a government with a policy of vacillation. Democracy does not mean shilly-shallying. It is one thing to consult the people, to work for their welfare and to educate public opinion; it

is quite a different thing to stand at a crossing and go on asking everybody which road to take and not to believe any who indicates. Government of, for, and by the people is a noble principle, sounds sweet and sonorous but in practice it prevails nowhere, for the simple reason that it is absurd. It has never been tried so far nor will ever come into being anywhere, even in the highest heaven. Inequality and diversity of intellect, emotion, and capacity to work will remain for ever. And it is the sharp intellect that will always govern. Such people, despite all precautions, will always be found at the helm of affairs. Nowhere in the world are there people's representatives. Everywhere it is the busy-bodies who thrust themselves on, or pose themselves as, the representatives of the people. The difference between party governments and autocracies is one of degree not of kind, so far as the treatment of the people is concerned. What the former do through clever propaganda the latter practise by crude methods.

Although perfect democracy is almost a contradiction in term yet there may, in some distant future, be a high degree of approximation to it. Even then governance will be in the hands of a few. They will always have to evolve policies and execute them. It is desirable to have public discussions before a particular decision is taken. And it is wise to initiate discussions without letting the public know what is actually in the mind of the government. It is wiser still not to take any decision before the public mind has been properly ascertained. There will be some interminable discussions as in the case of the States reorganization problem. In such cases government cannot wait indefinitely. In every discussion there comes a time when arguments are repeated and the same groups of people adduce the same arguments. That is the time when logically and psychologically the discussion has come to an end. And the government has to decide through what steps the desirable policy has to be initiated.

That decision should come from the government and not from the people, otherwise

there is no need for any government. If it fails to take the right course the responsibility is its. The people have every right to take it to task. The government has not only to decide the policy and its method of execution but also the speed of execution and the possible repercussions and the method of dealing with them. There is always a time for decision. If it is allowed to lapse unnecessary difficulties arise. If steps, pro and con, are not previously thought about promptitude suffers, plans are miscarried. Civil and military decisions do not differ in kind but only in speed and initiation. Military decisions are often forced on us, in civil administration, wisely conducted and based on proper information, speed and initiative are always in the hand of the government. This heightens the importance of government responsibility.

Policy-makers and state servants cannot afford to indulge in emotions, which have absolutely no place in statecraft. They must be strictly rational, and in devising means they are to be practical psychologists. Having gathered data with scientific precision and studied the minds of influential leaders and the masses on the background of tradition and trend of modern influences they are to take decisions that are strictly logical. They are surely to take into account the emotions of the people but they themselves are to eschew the play of feelings most mercilessly. Unfortunately there is quite a surfeit of emotion in most of our important leaders. This vitiates judgement and makes for vacillation. To be able to argue a case in legislature is one thing and to be guided by reason in life is quite another. Sir Anthony may defend Mr. Butler in the Parliament but that did not save his party from incurring the displeasure of the Trade Unionists. Our leaders are very good in arguments but lazy in collecting facts and sentimental and volatile in action.

The Goa affair is a case in point. In no other democracy the party could have retained its power after the muddle. The country tolerates such blunders because it is not politically conscious and it is confronted with a clean

dearth of leaders to replace those who held the reins. For years the government allowed the fire of Satyagraha to smoulder and come to flames, and when the conflagration started martyrdom was praised. When the movement gathered terrible momentum and assumed an all-India character, the call for withdrawal was sounded and strict guard sealed the frontier, much to the annoyance not only of those who joined the movement but of the whole country, thus leaving the Goanese to the tyranny of a relentless fascist government. We are not calling in question the ultimate decision, which is wise. We are sorry for the unpardonable delay in taking decision and for indirectly encouraging the movement to assume the size it did with its tragic consequences. The whole country is feeling for the fate of the helpless inhabitants of Goa.

The movement of course has played its part. It opened the eyes of the world and has forced some powers to take action to help the Nehru government. Favourable results are expected at a date earlier than otherwise. But inevitability of the world process is no excuse for lack of decision and inaction or for a policy of drift.

The storm that is blowing over the Report of the States Reorganisation Commission is another instance of governmental indecision or lack of policy. The declaration before the appointment of the Commission that its decision would be final was injudicious. Having declared that to go back on it is a sign of weakness unbecoming of any administration. Having held consultations with the Chief Ministers and the Provincial and Regional Congress chiefs and having allowed full discussions with the parties concerned and got the consent of a good majority in all points of dispute the government came to certain decisions and promptly declared them in a way that led people to believe that these decisions were final. Then at last to declare that all decisions so far arrived at were tentative and that finality can only be reached by the authority of the Parliament is the very climax of absurdity. Here again the last decision is the best. And the

later steps are progressively better. What are wrong in this series of follies are the unthinking declarations and haphazard steps taken under the compulsion of events created by unpremeditated actions. Consultations ought to have taken place first and the Commission appointed later to give their verdict on the unresolved problems alone after giving patient hearing to the leaders of all opinions and political parties. Whatever opinions or decisions the government or the Congress might have made could have been allowed to remain with themselves. And the majority decision in the Parliament should have been allowed to put its seal on the whole matter. The government, in that case, could not have been exposed to the odium it has incurred.

The country is seething with numerous labour problems and with the most deplorable state of things in the highest educational institutions; high government officials, ministers, and their secretaries are making pernicious declarations in the public; the Parliament is seeking to introduce social reforms, many of which are unscientific and purely sentimental. Without solving any of the urgent problems the government in its wisdom is creating new ones. This is a situation which is bound to spoil the good constructive works that have been and are being undertaken at huge costs.

The executive part of a government is more important than the legislative. And the core of the executive efficiency is its strength and promptness. But the half-heartedness of the policy-makers renders the executive helpless, impairs its efficiency. These policy-makers being also the 'guide and philosopher' of the political party in power they spoil the party also, thus in bringing in a general confusion in the country. This is what has actually happened.

Such a lamentable lack of knowledge on the part of a ruling party has rarely been displayed in any country. A momentous decision like the reorganization of the political divisions of the country is going to be taken, and the leaders do not know the minds of their import-

ant lieutenants, so much so that there are revolts almost everywhere!

If every part and State of the Union shows signs of revolt or disobedience then it is anarchy, pure and simple. With such indiscipline ingrained in their nature, we do not know, how the leaders come to the people to gather votes. The Maharashtrians wanted to resign *en bloc*. That is too bad. Where is India then? All patriotism is gone, evaporates, the moment my clan or race is touched! But this is also to be investigated why they wanted to resign. Men like Shankarrao Deo are jewels. How is it that even they resent? What is the verdict of history and geography with regard to Bombay? To make Bombay more flourishing, from which side are you to grab land and labour? Even now who supplies labour, Mahashtra or Gujarat? Capital is not important, for state will supply it; nor is management a great problem under the new economy that is in the offing. But labour cannot be dispensed with, at least for half a century. This decides the case. It is sentimentalism on both sides that is responsible for the shooting and brick-batting affray. Patience will win Bombay for the side that labour and economy will compel the authorities to offer to.

To strengthen the defence of the country is another knotty problem that is allowed to drift helplessly. We need modern machines and weapons in all the three branches of the defence. We cannot make them ourselves, nor will any nation teach us how to make them unless they get something more than mere money, which also we lack. Fortunately England, the country we understand most, finds, though very recently, her interests well served by making India strong in many respects and keeping her friendship intact. But she cannot afford to go against the American policy which knows and understands either a friend or a foe. So British help is niggardly. American help in this regard and on Indian condition is impossible. The moment Communist help is sought you become a partisan, your neutrality, however sincere, is gone in the estimation of the Western Bloc. Under the

present world circumstances, it is in the interest of the Communists to help India in all possible ways even if she remains neutral. So it is a real opportunity for India. She however cannot avail herself of this, lest the Western help, which she is actually getting be stopped and the help of the Communist countries, all put together may not amount to that much. For the fact is that they must make their ally, China, exceptionally strong before they can divert their attention and energy to other directions. If, however, they want and are able to help India to her desired degree if and when she needs, it will be a high pitch of generosity on their part, which India's moral and spiritual sense will gratefully remember. But that is for the future. India's present military position with an irrational, irritable and irritant neighbour is far from satisfactory. SEADO has supplied her with modern weapons MEDO may do more. Can the government of India keep looking on helplessly at this ominous development at her very doors? This is what our government with its Aśokan ideal is actually doing. It is a clear case of unpardonable dilly-dallying.

There are other instances too. Let our government exercise greater consideration in deciding urgent matters and let it not put too many irons in the fire; let it keep its vital decisions to itself until it finishes its consultations with the public and the Parliament; let it be prompt and strong in action. It will meet no doubt a mild opposition in the beginning from the indolent vociferous. But when they will find that the government means business and will not stand any nonsense all foolish oppositions will melt away and the deck will be cleared for vigorous action. The country needs a strong government.

A STORM IN A TEACUP

Why are they raising a storm in the teacup of the Indian visit of the Russian leaders? Mr. Khrushchev has really given the Western Bloc some excuses. Those remarks, because of the strong language, were uncalled for. They have done more harm than good to the

cause he nobly upholds. Evidently he has no political training, in the sense he has not learnt the diplomat's *clichés*. But nobody could say that his cause was unjust, which is not the case with the Western Bloc or at least their leader. To declare Goa and other Far East Portuguese colonies as the 'Portuguese provinces' is the very limit of provocation, especially when India, after the calling off of the nation-wide Satyagraha, had reasons for U.S.A. and U.K. intervention in her favour in the Goa affair. Taking it for granted that it was meant for the Russian consumption rather than for Indian, it is too wide of the mark, for it has not touched the epidermis of any of the Russian leaders. On the contrary they must be chuckling that Mr. Khrushchev has succeeded in extorting provoking steps from the U.S.A., which have a fair chance of throwing India into the Russian embrace. Mr. Dulles's strong confirmation in the immediately following press conference has not mended the matter in the least. Most Indians, who were wistfully looking forward to a deeper friendship and international co-operation between India and the U.S.A. in the development of the one-world ideal, have been rudely shocked by the joint *communiqué*. God alone knows what repercussions it will produce throughout India.

America may not know India as much as the U.K., who has been so intimately connected with this country for about two centuries. And India has given enough proofs, after her political emancipation, of her genuine friendship towards Britain and of her political maturity in the U.N. and many other international conferences. So why should British press be so hysteric about the Russians' visit to India? Mr. Khrushchev unwittingly gave them a handle. But long before that, even before the visitors placed their foot on the Indian soil there flowed unbecoming propaganda in the two cousin countries, as if to wash themselves off the Geneva dirt. It must be said to the credit of the Russian leaders that they did not start this vilification campaign involving India. Having been

dubbed as the arch-salesmen if they hit back and show their salesmanship a little they did not prove themselves sub-human in any way.

What may be the purpose of this Western propaganda? Evidently to warn India against falling into the Russian trap, as the West think. What reasons have they to think that India would fall a prey to the blandishments, to use the Western language? The friendship that Nehru, only very recently, is showing to the red countries would not come up to the hundredth part of the courtship he has been paying, and not very unsuccessfully, to the Western countries; and yet he has been quite able, though to some annoyance to them, to maintain his neutrality. Why should they be so jealous of the little attention paid to Russia and China, the latter being India's neighbour and the former being able and willing to supplement Western aid in the building up of our economy? If any Bloc had any right to complain of India's partiality it should have been the Eastern Bloc, for we have been hob-nobbing with the Western countries rather than with them; though there is justification for India to do so, inasmuch as she has more common points with the Western Bloc than with the Eastern. The Eastern Bloc, however, did not do so; at least have not expressed it. If India wants to remove her economic backwardness by seeking aid from any country that would willingly give 'without any string' attached to that she cannot be accused of any sin or crime nor of political immaturity. If in international spheres there is evidence of increasing alignment of India with the Eastern Bloc, such subjects of agreement should be properly analysed to see if India's stand is not moral, if it is not conducive to the attainment of human emancipation from the thralldom of economic and political exploitation of one section by another. If others join India with ulterior motives, India is not to blame, for the doors to join India in her righteous cause are open to all. If some nations choose not to join they are to ask themselves what prevent them from taking up moral issues.

To be angry with her, to join hands with her enemies fully knowing that they are her enemies, to try deliberately to put her in the wrong, to withhold aid to teach her a lesson, and above all to make a common cause against her is to render her more helpless, to punish her for her righteousness, for her stand for peace and human goodwill, and to compel her to renounce her peace mission, her policy of settlement of issues by negotiation. Will that help the cause of peace? Must humanity rush headlong to universal suicide or ought it not to spare some nations to try to join inimical hands in friendship? No longer does any leader of any nation cherish the least doubt about what the activities sprung from the 'policy of strength' is inevitably leading humanity to; and still the arrogance of some political leaders will not allow India to pursue her policy of peace! What do they want? India to their side? India has never been averse to that. But they would stick to their policy of colonialism and exploitation of the poor and ignorant humanity, to which India has not been, nor will ever be, able to accede. Persuasion has failed, threat will not succeed. A nation that has suffered all kinds of torture for a thousand years and is living and kicking will not yield to threats or even annihilation; it will never buy prosperity by selling its morality. It knows very bitterly what exploitation means. Through inhuman sufferings it has become one with suffering humanity. It will go down clasping sufferers to its bosom rather than plant its cruel feet on the necks of others and enjoy prosperity. No, threats will never succeed in winning over India to the exploiters' side. India will prove her determination if she is compelled to stand the trial.

The Western nations, it seems, cannot appreciate unselfish acts. With them, perhaps, it has become the second nature always to act with some 'strings' attached. Otherwise why should there be such a furore over the visit of the Russian leaders? When Nehru visited Russia there was unprecedented reception to him. Courtesy requires that the

return visit should receive the same ovation. And, the warm-hearted people of India responded traditionally to their leader's call. To read motives in this enthusiasm is, according to India's standard, to debase human relationship and to take retaliatory steps on the wrong issue is the very limit to the debasement. Did not Nehru say that after witnessing the disciplined enthusiasm shown in the reception of the Russian leaders he was emboldened to receive the Queen of England to free India with the warmth he wanted India to show Her Majesty? The Head of the U.S.A., we have not the slightest hesitation to say, will receive equally enthusiastic reception if he ever comes to India. That is India's courtesy and reciprocity in behaviour. But it is not to be interpreted that after those receptions India will align herself with those countries over issues which she thinks unjust and cruel. It is here the West have erred.

If Russia offers genuine friendship to India and helps her in her attempts to economic improvement, will she not accept that? She will, provided there is no string attached to the aids, the same condition she has imposed on the Western friendly nations. To regard that as a mischief is to humiliate India, which she cannot take lying down. What is wrong in this acceptance? The underlying apprehension is that these Russian technicians and others who might come to India as helpers would prove to be the fifth columnists themselves and join hands with their Indian compatriots and thus undermine the democratic government established by law. The large number of Indians the Russian leaders are inviting to Russia promising all kinds of facilities for training would be subjected to intensive indoctrination so that when they return to their country and take up responsible posts under government or in the important 'private sector' they would work more for the Russian ideal than for the Indian; and in proper time, which it will be their aim to hasten, will capture power and communize the country.

That it is a real danger cannot be gainsaid. The danger is magnified many times when we

consider the hopeless condition of our economic and military position and the inexperience and policy of vacillation, i.e. lack of any firm policy of our political leaders in power. But our policy-makers like Nehru, Pant, and Azad are no fools. When they invited the Russian leaders they had carefully considered all the pros and cons of the visit and its repercussions on the various sections of the people and on government services. When the invitation was announced quite a good number of the intelligentsia were taken aback and many took it to be a sentimental act fraught with grave consequences. But when Nehru returned and the topic was discussed in all its aspects by the Congress Bigs it was approved enthusiastically and the apprehension vanished from the country, no criticism was heard anywhere. This shows that Nehru succeeded in convincing the country of the wisdom of the step taken by him. This lack of criticism throughout the country has taken away the responsibility from the Congress shoulders and has placed it squarely on the whole country.

This means that the country is wide awake to the probable consequences good, bad, and indifferent; and well-calculated steps have been taken quite in advance and will be taken as occasions arise. It is no doubt, a gamble, and in gambles calculations do not often come true; there is always a chance of miscarriage. India knows it and will try its level best to stop or nip in the bud all untoward happenings and steer clear the State of all dangers. Still it may be asked, why should you take such a risk at all? But it does not lie in the mouth of the big Western nations to ask this question. For it is their persistent Machiavellian policy against the entreaties and protests of Nehru that has compelled India to look around for whatever friends she can get in the wide world. What is that interest which encouraged the West to befriend India's enemies and to isolate her systematically in the political sphere and now to show red eyes to her because some others shower words, mere words, of promise to help her in her distress? It is for them to answer and they know it too well.

REVIEWS AND NOTICES

A PHILOSOPHICAL STUDY OF THE HUMAN MIND. BY JOSEPH BARREL, *Philosophical Library, New York, pp. 575. Price \$ 6.*

The trouble with the Western Psychologists is that they cannot see beyond Psychology and comprehend the greater realm of Philosophy; and the trouble with thinkers in the latter field is that they are too short-sighted to have the inspiring vision of the Spiritual realm from which Philosophy draws its very life breath. The repercussions of this short-sightedness are seen in the Western treatment of man. To many Psychologists man is just body, and to a few others, man is body-mind. Rarely does anyone realize that man is Spirit Divine. However, the author of the book under review attempts to rise from the psychological to the philosophical level. Through a reconsideration and re-valuation of the phenomena of abnormal behaviour, the author tries to build up a broad-based conception of normal human personality. The concepts of Extraversion, Intro-

version. Inferiority Complex, Schizophrenia, and Manic-depression are handled admirably in a new way, with a new orientation. Striking case histories are cited. And it is pointed out by the author that the diagnosis of human personality should be attempted not with the aid of broad concepts, but with the narrowest and most differentiated terms (p. 530). This is exactly what the reviewer fears will happen to all Western speculations. The author makes a laudable attempt at synthesizing the psychological view-points, and instead of going ahead to a truly philosophical interpretation of mental phenomena, he regresses again to the psychological stand-point. Even so, the book is worth studying. It is by no means easy reading, as it assumes a thorough and up-to-date knowledge of modern developments in psychology. I have no hesitation in recommending it to students of Philosophy and Psychology.

P. S. NAIDU.

NEWS AND REPORTS

SRI RAMAKRISHNA MISSION, MADRAS CYCLONE AND FLOOD RELIEF AN APPEAL

The public should be aware that Tanjore, Ramanathapuram, Madura and Trichinopoly Districts of Tamil Nad were visited by a devastating cyclone on December 2, 1955, the woeful consequences of which are being dutifully reported in the Press. The Government of Madras, under the personal guidance of the Chief Minister, have moved with commendable promptness to render all possible relief to the sufferers.

The task being stupendous, the Government's efforts require to be strengthened and supplemented by services of private agencies. The Ramakrishna Mission has already sent its Sannyasins to the field. Two batches of workers headed by Swami Sarvajnananda, Vice-President, Ramakrishna Mission, Chingleput, and Swami Suddhasatwananda, Manager, Sri Ramakrishna Math, Mylapore, have started respectively for Paramakudi in Ramanad District and Tiruthuraipundi in Tanjore District for organising relief operations in those most affected areas, to begin with.

We appeal to the generous-hearted public and the devotees and friends of the Mission to contribute their mite to the relief fund with the promptness such an urgency deserves. All contributions which

should be sent to the Manager, Sri Ramakrishna, Math, Madras 4 will be thankfully received and acknowledged.

Apart from funds, we also require clothes, food-grains and household utensils for distribution. Mill and Factory-owners who desire to contribute in kind may send their goods to the Ramakrishna Mission Relief Centre, C/o The Collector, Tanjore or Ramanathapuram as the case may be. Citizens of Madras may well send used and untorn clothes (properly washed and worthy of distribution) to the Manager, Sri Ramakrishna Math, Madras 4, who will arrange to despatch them to the Relief Centres.

It may be remembered that time-factor is the most important point in relief work. May we, therefore, be helped to render all possible services as briskly as possible to our people who have been suddenly rendered helpless by the cruel hands of Nature.

The Dinamani of Madras has kindly opened a Relief Fund, the collections of which will be placed at our disposal. Need we say that the Management of this Daily deserves our sincere thanks as well as the gratitude of the entire public.

SWAMI KAILASHANANDA
President

SRI RAMAKRISHNA MATH & MISSION
MADRAS

SRI RAMAKRISHNA'S BIRTHDAY

The birthday of Sri Ramakrishna falls on the 14th March, 1956.