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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

TEACHINGS OF SRI RAMAKRISHNA

By M.

Chanting of God's name: when efficacious—Dogmatism condemned—Why people quarrel—God with and without form—Master's love for simple, young hearts—Monks and householders.

March 11, 1888. (*Continued*).

After his meal Sri Ramakrishna rested a little on the small cot. Inside and outside his room crowded the devotees, among them Kedar, Suresh, Ram, Manomohan, Girindra, Rakhal, Bhavanath, and M. The father of Rakhal, his beloved disciple, was also present.

A Vaishnava Goswami was seated in the room. The Master said, ‘Well, what do you say? What is the way?’

Goswami: ‘Sir, the chanting of God's name is enough. The scriptures emphasize the glory of God's name for this Kaliyuga.’

Master: ‘Yes, it is true that the name of God is extremely efficacious. But can a mere name achieve anything, without the yearning love of the devotee behind it? One should feel great restlessness of soul for the vision of God. Suppose a man repeats the name of God

mechanically, while his mind is absorbed in lust and greed. Can he achieve anything? Mere muttering of magic words doesn't cure one of the pain of a spider or scorpion sting. One must also apply the smoke of burning cowdung.’

Goswami: ‘But what about Ajāmila then? He was a great sinner, there was no sin he had not indulged in. But at the time of death he uttered the name of Nārāyana, calling his son who also had that name, and thus he achieved his liberation.’

Master: ‘Perhaps Ajāmila had performed many spiritual acts in his past incarnations. Besides, it is said that he had once practised austerity; and also, those were the last moments of his life. What is the use of giving an elephant a bath? It will cover itself

¹ A primitive medicine used by villagers for scorpion bite.

with dirt and dust again and become its former self. But the elephant remains clean if someone removes the dust from its body and gives it a bath before it enters the stable.

‘Suppose a man becomes pure by chanting the holy name of God, but immediately afterwards commits many sins. He has no strength of mind. He doesn’t take a vow not to repeat his sins. A bath in the Ganges undoubtedly absolves one of all sins; but what does that avail? They say that the sins perch on the trees along the bank of the Ganges. No sooner does the man come back from the holy waters than the old sins jump on his shoulders from the trees. (All laugh). The same old sins take possession of him again. Hardly has he come out of the water when they fall upon him.

‘Therefore, I say, chant the name of God, and with it pray to Him that you may have love for Him. Pray to God that your attachment to such transitory things as wealth, name, and creature comforts may grow less and less every day.

(To the Goswami) ‘With sincerity and earnestness one can realize God through all religions. The Vaishnavas will realize God and so will the Shâktas, the Vedantists, and the Brâhmos. The Mussulmans and Christians will also realize Him. All will certainly realize God if they are earnest and sincere.

‘Some people indulge in quarrels, saying, “One cannot attain anything unless one worships our Krishna,” or “Nothing can be gained without the worship of Kâñ, our Divine Mother,” or “One cannot be saved without accepting the Christian religion.” This is pure dogmatism. The dogmatist says, “My religion alone is true, and the religions of others are false.” This is a bad attitude. God can be reached by different paths.

‘Further, some say that God has form and is not formless. Thus they start quarrelling. A Vaishnava quarrels with a Vedantist.

‘One can rightly speak of God only after one has seen Him. He who has seen God knows really and truly that God has form and that He is formless as well. He has many other aspects which cannot be described.

‘Once some blind men chanced to come near an animal which someone told them was an elephant. They were asked what the elephant was like. The blind men began to feel the body of the animal. One of them said the elephant was like a pillar; he had touched only its leg. Another said it was like a winnowing fan; he had touched only its ear. In this way the others, having touched the tail or the belly of the animal, gave their different versions of the elephant. Just so, a man who has seen only one aspect of God limits God to that alone. It is his conviction that God cannot be anything else.

‘Once a man went into the wood. Returning from it he said to his friends, “I have seen a beautiful red chameleon under a tree in the wood.” One of the friends said, “I have been to that tree before you. Why do you say the animal is red? It is green. I have seen it with my own eyes.” A second friend said, “I know all about it. I was there before either of you, and I saw the chameleon too. It is neither green nor red. I saw with my own eyes that it was blue.” Two other friends affirmed that it was yellow and brown. Thus different persons ascribed different colours to the chameleon. At last they fell into a quarrel. Each one of them was convinced that his description of the animal was the only right one. A man passing by asked why they were quarrelling. On hearing their statements, he said, “Why, I live under that

very tree and know what the animal is like. What each one of you says about it is true. That chameleon is sometimes green and at other times blue; it assumes different colours. Sometimes I have noticed that it has no colour at all."

(To the Goswami) 'How can you say that the only nature of God is that He has form? It is undoubtedly true that God comes down to earth in a human form, as in the case of Krishna. And it is true as well that God reveals Himself to His devotees in various forms. But it is also true that God is formless: He is the Indivisible Existence-Knowledge-Bliss. He has been described in the Vedas both as with and as without form. He is also described there both as attributeless and as endowed with attributes.

'Do you know what it is like? Sachchidānanda is like an infinite ocean. Cold freezes water into ice, which floats on the ocean. Blocks of ice of various forms float in water. Likewise, through the cooling effect of Bhakti, one sees forms of God in the ocean of the Absolute. These forms are meant for the Bhaktas, the lovers of God. But when the sun of Knowledge rises, the ice melts; it becomes the same water it was before. Water above and water below, everywhere nothing but water. Therefore a prayer in the *Bhāgavata* says, "O Lord, Thou hast form, and Thou art also formless. Thou walkest before us, O Lord, in the shape of a man; again Thou hast been described in the Vedas as beyond words and thought."

'But you may say that for certain devotees God assumes eternal forms. There are places in the ocean where ice doesn't melt at all. It looks like crystal.'

Kedar: 'It is said in the *Bhagavata* that Vyāsa asked God's forgiveness for his three transgressions. He said, "O

Lord, Thou art beyond mind and speech; but I have described Thy Līlā and spoken of Thy forms. Please forgive my transgression."'

Master: 'Yes, God has form and He is formless. Again, He is beyond both. No one can limit Him.'

Rakhal's father was seated in the room. At that time Rakhal was staying with the Master. After his mother's death his father had married a second time. Now and then he came to Dakshineswar because Rakhal was there. He did not raise much objection to his son's living with the Master. Being a wealthy man of the world, he was always involved in litigations. There were many lawyers and Deputy Magistrates among Sri Ramakrishna's visitors. Rakhal's father found it profitable to cultivate their acquaintance, since he expected to be benefited by their counsels in worldly matters. Now and then the Master cast a glance at Rakhal's father. It was his cherished desire that Rakhal might live with him at Dakshineswar.

Master (to Rakhal's father and the devotees): 'Ah, what a nice character Rakhal has developed nowadays! Look at his face, and every now and then you will notice the movement of his lips. Inwardly he repeats the names of God, and so his lips move.

'Youngsters like him belong to the class of the ever-perfect. They are born with God-consciousness. No sooner do they grow a little older than they realize the danger of coming in contact with the world. There is the parable of the Homā bird in the scriptures. It lives high up in the sky and never descends to earth. It lays its egg in the sky, and the egg begins to fall. But the bird lives in such a high region that the egg is hatched while falling. The fledgling comes out and continues to fall. But it is still so high that

while falling it grows wings and develops eyes. Then the young bird perceives that it is dashing down towards the earth and will be killed instantly. The moment it sees the ground, it turns and shoots upward to reach its mother in the sky. Then its one goal is to reach its mother.

'Youngsters like Rakhali are like that bird. From their very childhood they are afraid of the world, and their one thought is how to reach the Mother, how to realize God.

'You may ask, "How is it possible for these boys, born of worldly parents and living among the worldly-minded, to develop such knowledge and devotion?" It can be explained thus. If a pea falls into a heap of dung, it germinates into a pea plant none the less. The peas that grow on that plant serve many useful purposes. Because it was sown in dung, will it produce another kind of plant?

'Ah, what a sweet nature Rakhali has developed nowadays! And why shouldn't it be so? If the yam is a good one, its shoots also become good. (All laugh). Like father like son.'

M. (aside to Girindra): 'How well he has explained God with and without form! Do the Vaishnavas believe in God with form alone?'

Girindra: 'Perhaps so. They are one-sided.'

M.: 'Did you understand what he meant by the "eternal form" of God? That "crystal"? I couldn't grasp it well.'

Master (to M.): 'Well, what are you talking about?'

M. and Girindra smiled and remained silent.

Later in the afternoon the devotees were singing in the Panchavati, where the Master joined them. They sang together in praise of the Divine Mother.

High in the heaven of the Mother's
feet

My mind was soaring like a kite,
When came a gust of sin's rough wind
That drove it swiftly towards the
earth.

* * *

The singing continued. Sri Rama-krishna danced with the devotees. They sang:

The black bee of my mind is drawn
in sheer delight
To the blue lotus flower of Mother
Shyāmā's feet,
The blue flower of the feet of Kali,
Shiva's consort.

* * *

The Kirtan went on:

O Mother, what a machine is this
that Thou hast made!

* * *

Master: 'Well, well. That's good.'

It was about six o'clock in the evening. The Master was seated with the devotees on the south-east verandah of his room.

Master: 'A holy man who has renounced the world will, of course, chant the name of God. That is only natural. He has no other duties to perform. If he meditates on God that shouldn't surprise anybody. On the other hand, if he fails to think of God or chant His holy name, then people will think ill of him.

'But it is a great deal to his credit if a worldly man takes the name of the Lord. Think of King Janaka. What courage he had, indeed! He fenced with two swords, the one of knowledge and the other of work. He possessed the perfect knowledge of Brahman, and also was devoted to the duties of the world. An unchaste woman attends to the minutest duties of the world, but her mind always dwells on her sweetheart.

'The constant company of holy men is necessary. The holy man introduces one to God.'

Kedar : 'Yes, sir, a great soul is born in the world for the redemption of humanity. He leads others to God as a locomotive engine takes along with it a long train of carriages. Or again, he is like a river or a lake that quenches the thirst of many people.'

The devotees were ready to return

home. One by one they saluted the Master. At the sight of Bhavanath Sri Ramakrishna said, 'Don't go away to-day. The very sight of you inspires me.' Bhavanath had not yet entered into worldly life. A youth of twenty, he had a fair complexion and handsome features. He shed tears of joy on hearing the name of God. The Master looked on him as the embodiment of Narayana.

THE AETIOLOGY OF COMMUNAL WRANGLES

BY THE EDITOR

Steeped in ignorance in manifold ways, fools consider their life's purpose already fulfilled.—*Mundakopaniṣad*, I, ii, 9.

And why call ye me Lord Lord and do not the thing which I say?—*Bible*.
They desire to put out the light of God with their mouths; but God will perfect His light, averse though the faithless people be—*Koran*.

I

Communal bickerings seem to have reached their highest pitch. And yet through these differences is taking shape a newer and more lasting unity. It could not be otherwise on the Indian soil, hallowed as it is by the dust of the feet of a thousand saints and prophets who devoted their lives to the promotion of human brotherhood. We do not know where religious intolerance had its birth. Perhaps it cannot be localized anywhere unless it be in the hearts of the perverted and the perfidious. They speak of Semitic exclusiveness. The Jews, for instance, believed that they were the chosen people of God. There are others who believe that the founders of their religions have uttered the final word. It is needless to have any dispute on that score. For though the essential truths, in a sense, have been finally revealed centuries ago, our hearts still walk in darkness, and we have to make fresh discoveries, each for himself. The possession of a rich treasure does

not matter much, so long as the key is not in our hands. The battle royal that is raging round the question of the superiority of any religion, is thus reduced to a nonsensical verbal warfare.

Indian leaders of thought took careful note of this fact and never wearied of finding out ways and means for bringing the various sects together. Even in recent years such movements have been initiated by the Brāhmo Samāj, the Theosophical Society, the Ahmadiya Sect, and other noble organizations with various degrees of success.

These religious movements have often been reinforced by the Governmental efforts in the form of impartial legislation and administration. The Indian Government has tried to appease the communal minorities by opening all public institutions to all the citizens irrespective of caste and creed, and by granting weightage in public services, local bodies, and legislatures. Legislation has been passed penalizing the criticism of the prophets of various

religions. World opinion, too, is greatly helpful to an equitable communal adjustment. The nations of the West now clamour for universalism in all walks of life. A vast literature has grown up recognizing the essential worth of the various religions. There is a stir for studying all the big systems of religious thought; nay, even the animists are having their share of sympathetic attention.

II

Despite these efforts, however, the communal troubles still persist. For those who rely on Governmental measures for liquidating religious clashes, it may be pointed out that in the absence of the correct mental attitude Governmental measures are only temporary palliatives. At best they skim the surface. In the long run they only exacerbate feelings, outrage all rational outlooks, and drive the canker underground by their mechanical uniformity, blind, unchecked progress, and dead weight. As evidence of such a conclusion we may look at the growing estrangement of the different communities in the face of a growing number of legislative and administrative measures.

Other attempts at communal understanding have failed since they relied too much on the intellect rather than intuition. There have been eclecticism, universalism, occultism, and all such isms that have failed to move the inner being of man. By their superficiality they have drawn the attention of the masses for a while and then, after a meteoric career, have soon died a premature death. True understanding must spring from the very depth of our being; and if this is to be so, we must think of religion not as a system of thought or a mode of social expression but as a direct realization of the true

relationship of the individual with the Ultimate Truth. Short of this, religion can have no *raison d'être* for its existence as a distinct human pursuit, and may, therefore, as well be engulfed in other social avocations.

The failure to achieve spiritual harmony, we emphatically hold, is due to an inordinate and unintelligent emphasis on the unessentials at the cost of the essentials and a failure to demarcate the various fields of activity suited to the genius of people diversely trained and equipped. Religious leaders unnecessarily step in where the points at issue are political, economical, or cultural. For the present deplorable condition and confusion of thought the religious leaders cannot, therefore, avoid their share of responsibility. When a struggle is going on in the name of religion, it behoves the leaders to define their attitude unequivocally, and firmly to take their stand on first principles which must not be allowed to be exploited for mere secular purposes. If instead of this they either join the *melee* or make confusion worse confounded by formulating false theories of religious values and encroaching in season and out of season on fields that are, strictly speaking, outside their domain, society has a just grievance against them. By bringing leadership into disrepute, these fanatics only serve to make religion itself a sickening thing to the man of common sense, who in his despair argues that religion itself should be buried lock, stock, and barrel. Paradoxically, therefore, it appears that the interference of religious leaders in communal matters is not quite a welcome thing either from the standpoint of true religion or of society. It does not help the solution of the problem; on the contrary, it hampers the clarification of the issues at stake.

III

Truly did Swami Vivekananda define religion as realization, and he held fast to the theory that religion begins where philosophy ends. But in this the Swamiji was only emphasizing a well-established Hindu norm as a result of which the Hindus came to distinguish between the different levels of spiritual consciousness and adjusted religious life accordingly. Moksha-dharma, the way of salvation, was not confused by them with Laukika-dharma, the way of social modes and customs.

The same exhortation for demarcating the spheres of life and treating them according to their own proper methods is evident in the *Bible*. For Christ said, 'Give to Caesar the things that are Caesar's and to God the things that are God's.'

But if religion must not on the one hand expand itself unreasonably to fields strictly beyond its scope, it should not on the other hand narrow itself down only to traditional modes of thought. Islam, for instance, set its face definitely against a too narrow application of religious tenets to the problems of life, as the following passage will show: "By what rule", said Prophet Mohammed, "would you be guided, O Mu'az, in your administration of Yemen?" "By the law of the Koran." "But if you find no direction in the Koran?" "Then I will act according to the example of the Messenger of God." "But if that faileth?" "Then I will exercise my own reason and judgement." There must be vigour and adaptability and open-mindedness for newer phases of Truth. We repeat that though ancient scriptures have revealed all the truths about eternal verities, not all of them have the same appeal for us in the concrete situations of life, since times have altered and the emphasis in our lives has shifted

to fields other than those known to our forefathers. Truths that were easily recognizable to the ancients in their old garbs, fail to receive due honour in our new age under those unfamiliar costumes. Moreover, the fields of material knowledge have vastly multiplied. Under the circumstances, there is every scope for interpretation and shifting of emphasis, for presenting the old light from fresher angles of vision, so that it may the more easily catch our eyes and fire our imagination. It betrays a sheer mental torpidity to argue that there can be nothing in the world which has not been already foreshadowed in the scriptures. We cannot too emphatically assert that the unchangeable verities of the scriptures can very well exist side by side with an ever-changing mental and material world. Religion should in no case identify its inner core with the changing modes of human thought and behaviour, nor should it oppose such social and mental adjustments as are necessitated by newer world developments simply because the scriptures have no knowledge of them. Religion should rest contented so long as the essentially spiritual values remain intact and are understood as such by the generality of religious people.

IV

A fertile source of communal wrangles is an unquestioning faith in the literal interpretation of the scriptures and abandonment of intellect. If we plead for realization as the true essence of religion, we should not be understood to mean that reason should be discarded and faith in the scriptures be installed in its stead.

That an unquestioning faith in the scriptures should not be developed at the cost of the intellect, is almost universally accepted as the basic principle of a religious life. Due to man's mental

pre-occupation and natural tendencies, the same truth appears to various observers in different ways. And unless they exercise their judgement and compare notes, the true significance of a situation or the meaning of a scriptural text may escape many. It is, therefore, that the Upanishads advise us not only to hear of Brahman but to think about and meditate on It. The need of intellectual development is clearly recognized by Shankara: 'Means of perception and inference and the various scriptures should be thoroughly mastered by those who want their religion to be unadulterated.'

The *Koran* makes no secret of its solicitude for knowledge and reason: 'Go in quest of knowledge even unto China.' 'Seek knowledge from the cradle to the grave.' 'God hath not created anything better than reason or anything more perfect or more beautiful than reason; the benefits which God giveth are in its account, and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishment.'

But this exercise of reasoning should not be confused with barren ratiocination. For religious thinking has for its aim the uplift of the aspirant. Mental activity should thus be a handmaid of higher realization. The test of true knowledge in religion is whether it leads to a higher integration of life and a better synthesis of conflicting ideas so that through mental equipoise the soul may come face to face with Truth in all Its intrinsic glory. It is because of this that Buddha's instruction runs thus: 'Do not go by reasoning, nor by inferring, nor by argument as to method, nor from reflection on and approval of an opinion, nor out of respect, thinking a recluse must be deferred to. But when you know of yourselves: "These teachings are not good: they are blame-

worthy: they are condemned by the wise: these teachings when followed out and put in practice, conduce to loss and suffering"—then reject them.' The relation among the scriptures, reason, and realization stands thus: the scriptures cannot supplant reason, but must be supplemented by it; and above all these must stand personal realization.

With the shifting of the emphasis from forms, ratiocination, and scriptures to realization, religion puts the individual in the foreground. It is for his benefit that systems of thought have come into existence. In the teachings of saints and prophets, therefore, there is a constant recurrence to the personal point of view. Whatever may be true in other walks of life, religious people cannot be treated *en masse*. Much of our trouble arises from losing sight of this palpable truth. The scriptures draw our attention constantly inside. In proportion as we concentrate our attention on personal perfection, society becomes a better place to live in. True, in some forms of religion individual salvation is discarded in favour of universal salvation. But even there universal perfection can be worked out only when each unit makes the utmost effort to transcend all unspiritual limitations.

That in religion progress depends on individual initiative is brought out in the following saying of Guru Nanak: 'If thou desire to play at love with me, come my way, with thy head in the palm of thy hand. Put thy feet on this road; give thy head regardless of the world's opinion.' And Mohammed said, 'Learn to know thyself, Ah . . . know the self and be free from all bondage.' Christ, too, did not believe in mere formalism, which he strongly condemned: 'For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and

Pharisees, ye shall in no case enter into the kingdom of heaven.' And Guru Nanak preached: 'Perish the ritual by which I forgot my beloved!'

V

But in practice, religious people are too engrossed with forms, in the preservation of which they find their life's mission fulfilled. The Hindus have failed so far to show as much dynamism in dealing with social problems as the occasion demands. Rather have they stereotyped certain age-long customs which they call religion and which not only impede the movement of life but stand in the way of fraternizing with sister communities. Nor is it much better with Christianity. In its early days it succeeded in freeing itself from Jewish cultural traits and showed great vitality, inasmuch as it freely borrowed from the Greek and Roman cultures and still later from the European culture in general. But the distinction between Christianity as such and its cultural appendage has been forgotten, with the result that when one talks of Christianity one has generally in mind some adventitious forms and rituals rather than the teachings of Christ. Mohammedanism has not fared much better.

In ordinary parlance, by the term Islam we understand only a way of life. And this formal religion, we must remember, is largely a historical development. The Prophet's teachings are not what we generally have in mind when we quarrel, but rather the dogmas and social customs that have grown round them as they came in contact with the culture of Persia, India, Egypt, and other places where Mohammedanism spread.

The communal troubles of the present day, when thus considered, will be reduced to a conflict of not the inner cores of the different religions, but the

excrescences that are the *simuhacra* of the original tenets. It is too often the case that we hug the carcase lovingly to our bosom long after the spirit within has taken flight. True, the spirit requires a habitation. But the habitation is for the spirit and not the spirit for the habitation. The one is the essence, the other the outer garb. The two cannot be identical. But like little children we are enamoured of the gaudy and the tangible, the supersensuous and the intangible escaping our puerile notice all the while. Had we examined the matter more closely and had we been as sincere as we claim to be, we should have been ashamed of making our spirituality the handmaid of such vulgar social and cultural appendages and addressed ourselves rather to finding out ways and means for removing the ignorance, the poverty, and a thousand other drawbacks from which all the communities suffer equally and which shut out the light of Truth from them. What about the women's social disabilities, the *pardah*, early marriage, child mortality, illiteracy, poverty, disease, caste disabilities, and a thousand other ailments which are eating into the hearts of our people irrespective of the religion they swear by? Have not Hindus, Mussulmans, Christians, Sikhs, and all others been found equally missing from these nation-building duties? And yet they talk of saving their co-religionists! We are not even equipped for the much easier task of leading our society, and still we pose as spiritual guides. We have to remember that spirituality cannot flourish in an atmosphere of social bankruptcy. We neglect social welfare and fight about ideas which we hardly understand and which we still less care for. But such self-deception cannot escape the Divine notice. Truly did the Lord say in the *Bhāgavata*: 'He that ignores me as an Immanent Reality in

all beings and worships my images only, pours sacrificial oblations on dead embers.' Put the word, 'ideologies' in place of 'my images' and the true significance of the Lord's saying becomes transparently clear.

VI

Thus far we have shown where our religious leadership fails. As for the religious followers, their condition can be easily understood when the leadership itself is so faulty. Add to this their ignorance and a thousand other disabilities, which are easily exploited by designing politicians for ulterior selfish motives. Moreover, those forms of religion whose strength lies mostly in organization, social privilege, and democratic appeal, are under a double difficulty. Leadership in such religions, in order to make itself effective and secure in the estimation of the masses, has to bring itself down to the level of the average man who counts the most in all mass movements. The average man's intellectual and spiritual attainments are not far removed from the instinctive impulses or the 'Id' of the group. The ignorant peasants, labourers, and women, who are the raw materials for such movements, do not require a high spirituality to make an idea dynamic. But ultimately it is found that under such circumstances, even a comparatively lower spiritual idea, instead of raising the masses higher, becomes itself hopelessly diffused and unrecognizable.

Religion is primarily an individual affair to be followed intensively. A mere extensiveness is no guarantee of the success of a religious movement. We cannot, therefore, advocate the treating of religious people collectively on all occasions, as this is a constant source of fanatical conflicts. There may be need for congregational prayers now

and then. There may be necessity for public celebrations as well. We concede, too, that outer garbs and uniforms may be helpful at times. But these and other forms of group expressions should not be confused with real spiritual advance. It is the inner growth of the individual that is of the most vital importance. When this is not ensured, all outer successes and fanfaronade are sure to be found wanting.

Needless to say that if the spiritual integrity of the individual is to be guaranteed and if social aggrandizement in the name of religion is to be avoided, mass conversion, and, in fact, any form of conversion that is not the result of inner conviction, must be eschewed. It is the clanish mentality and not a solicitousness for spiritual betterment that is at work here. In barbarous days people decided the worth of their gods by an appeal to arms. The party that was more numerous and had greater brutal strength had *ipso facto* the higher god with it! But with this phase of the question we shall deal in a subsequent article. For the present let us see how far in actual practice the main religions of India recognize the spiritual dignity of man in all their vociferous propaganda, clash of ideas, and breaking of heads.

Both Mohammedanism and Christianity were ushered into India under the aegis of secular Powers whose main purpose was economic and political aggrandizement. In many cases the natives were made to bend down before the sword, the bayonet, political pressure, and economic allurements. But fanatics claimed that it was because of the spiritual inferiority of the Hindus that they had to yield ground. True, there were quite a good number of Mohammedan and Christian saints who through their piety won the hearts of the Hindus. But on the whole the

mass conversions that followed were not always the result of inner conviction. Inner conflicts were not resolved despite these changes of faith; and these have been gathering momentum for centuries in the unconscious of the different sects. Our fights are not really for removing spiritual obstacles or improving the spiritual standards of others. It is the ignorant mass mind in all its horridness, the product of centuries, that is at large.

We do not mean that the Hindus are wholly free from their share of responsibility. A continuous process of social inroads has put them on the defensive and engendered in them a hopeless inferiority complex. The least encroachment from others sets the mass mind working for self-protection. They have neither the time nor the tendency to question the propriety of any social or economic form for which the fight ensues. 'It is a Hindu custom, and the opponents are non-Hindus'—that is enough to call them to action.

The fact is that all the parties in such conflicts are on an equal footing in so far as their estimations of true religious values go—their difference lying only in the degrees of their aggressiveness. He who can raise the first hue and cry and can brandish the heavy stick is supposed by all to be the aggrieved party. There is an utter lack of clear thinking here. But this much should be apparent to all that the real issues involved in such conflicts are not religious, but social or political: the question of questions with the communalists is, which community can sooner monopolize the national power. It becomes also equally clear that once religion disclaims responsibility for such clashes, the problems can be studied against their proper natural backgrounds. But evidently no community will dare take such a step alone. The leaders of all communi-

ties must take concerted action. But, unfortunately, our heads are muddy.

VII

To sum up, then, in all the essentials, and even more, we agree. And yet the pity of it is that we prefer to fight for the unessentials, because we do not care for the bases of our religions, but rather for the idols and ideologies that have taken possession of our hearts and social institutions. We care for things that can be best taken care of by specialists in other fields, and ruin our religions by confusing them with passing phases of life and society. We have to remember that the essentials of religion can be saved only by agreement among the different people to guard them zealously against all pollution. Religions stand or fall together. It is the fundamentals that have been attacked by science and materialism, and it is a bold stand on fundamentals that can consolidate our ranks and scatter away our adversaries.

Thus studied from the standpoint of spiritual verities and tactical foresight we stand to gain by making a thorough search for the essentials in each religion. Nor is the task very difficult. The materials are already at hand, and it is only the mental attitude that is lacking. Mysticism furnishes a common meeting ground. The science of comparative religion has analysed the different spiritual elements for us and sifted the permanent from the transitory. Marxism has sternly warned us against identifying ourselves with established social and political orders. Science has knocked the bottom out of our perverse philosophies. Dictatorships threaten to exploit our easy-going self-complacence. Driven thus literally from pillar to post we are left only with our God. Shall we still be found wanting in faith and fighting for worldly chimeras?

THE CULTURAL IMPORTANCE OF TAXILA IN ANCIENT INDIA

BY THE HON'BLE MR. JUSTICE N. G. A. EDGLEY, M.A.

(Concluded)

The position which Taxila holds with reference to the history of Indian sculpture is hardly less important than the role which she has played in the development of temple worship.

The excavations have brought to light not only many excellent specimens of early Gandhara work but also some extremely interesting examples of plastic relief of the same school, which form an important link between Graeco-Buddhist art and that of the Gupta period. Most of the earlier sculptures were found near the Dharmarajika Stupa while the most noteworthy of the later reliefs were discovered during the course of the excavations at Mohra Moradu and Jaulian.

Many writers have spoken rather contemptuously of Gandhara sculpture as being un-Indian in feeling, decadent as art, and hybrid in its execution. To my mind such criticisms are misleading as they overlook not only the purpose and meaning of these sculptures but also their importance with reference to the development and expansion of Indian culture. It cannot of course be denied that, as pure specimens of Indian art, they cannot be compared with the magnificent work on the gateways of the main Stupa at Sanchi; but they are entirely Indian in their inspiration as regards the story which they have to tell, and they relate that story with such vividness and skill that they were carried by Buddhist pilgrims into the remotest parts of Central Asia, doubtless in order

to assist them in explaining the sacred texts to scholars of China and Turkistan.

The discoveries at Mohen-jo-Daro and Harappa show that, even in pre-Aryan times, Indian craftsmen were receptive in their ideas and skilful in their technique as regards the production of pottery, jewellery, and seals. At present there is a wide unbridged gap between the art of Mohen-jo-Daro and that of the Early Indian School, but there is no reason to suppose that the spade of the excavator will fail in due course to link up the ancient Indus civilization with that of the India which produced the Bharhut and Sanchi sculptures.

The craftsmen of the Maurya, Sunga, and Andhra periods had obviously centuries of experience behind them, and the fact that the surviving examples of the primitive artists are so few, must be mainly due to the impermanence of the materials in which they worked until about the second century B.C. Before this they must have expressed themselves through the medium of such materials as wood, ivory, and pottery.

In this connection, we know from inscriptions that some of the panels on the Sanchi gateways were the gift of the ivory workers of Vidisa. Further, the marvels of wood carving now to be found in the Nepalese cities of Khatmandu, Patan, and Bhatgaon show in full measure the degree of artistic expression that may be achieved by oriental craftsmen who for generations have worked according to ancient Indian traditions.

It must not be imagined that Indian artists are unduly conservative in their notions. On the contrary, they do not hesitate to adopt a foreign motif likely to improve the effectiveness of their own design. Some of the motifs at Bharhut and Sanchi have Persian and Assyrian affinities and may have been adopted as far back as the time of Darius I (552 B.C.—486 B.C.) who formed part of India into a Persian satrapy. These motifs were, however, absorbed and Indianized by the craftsmen who adopted them in such a way that they do not detract from but rather enhance the essentially Indian character of their work.

We may take it to be established beyond all doubt that in the early days when Buddhism began to spread over India as the chief religion of the State, there were already in the country guilds or schools of artists whose skill and experience might be utilized for the purpose of interpreting the new faith and glorifying its founder.

At the same time, the idea of telling a story in stone was a new one as far as India was concerned. The people of the West had, however, made full use of instructional and narrative sculpture for many centuries. India was brought into contact with these peoples through the Greeks and it was probably this contact which was responsible for the adoption by Indian craftsmen of a method of artistic expression in which they were shortly to attain to a remarkable degree of excellence.

The three best examples of instructional and narrative sculpture of the Early Indian School are represented by the work at Bharhut (100 B.C.—75 B.C.), Bodh Gaya (c. 60 B.C.), and Sanchi (c. 50 B.C.). I do not propose at this stage to refer to these in detail beyond saying that at Sanchi in such reliefs as those which present the Chhad-

danta and Vessantara Jatakas, the Great Departure, the Buddha's Temptation by Mara, and the War of the Relics, Indian sculpture achieved a standard of vitality in expression and perfection in technique, which entitles these reliefs to rank among the masterpieces of the ancient world.

The primary purpose for which sculptors were employed by the Buddhist Community was to provide or beautify centres of worship in such a way that the work of the artist might not only testify to the merit of the donor but also furnish a means for the instruction of the faithful, which all could understand.

In Central India sculptors were available for this purpose who had been trained in the ancient Indian tradition; but, with the foundation of the Kushan Empire and the conversion of its rulers to Buddhism, the political and the religious centre of gravity passed from Magadha and Avanti to the Gandhara country. There followed a remarkable outburst of religious activity in the North-West, which manifested itself in the establishment of numerous Buddhist monasteries in this region and the consequent demand for artists for their embellishment.

The many years that had witnessed the Greek, Scythian, and Parthian invasions of the north-western provinces of India could not have been favourable to the prosecution of the arts of peace; and the best Indian craftsmen had probably removed themselves to the courts of rulers in other parts of the country where they could live and work in more sheltered surroundings. This being the case, it was but natural that the foreign Kushans, who had already come under the influence of Hellenism in Bactria, should turn to the West rather than to the East in their search for exponents of the new hieratic art which the circumstances demanded.

When the Greeks came to India they were probably accompanied by craftsmen of their own race. The excavations at Taxila indicate that it was largely a Greek standard of civilization, which was adopted by subsequent invaders. As a natural corollary it would follow that local schools of Greek sculpture must have come into existence, at any rate, with effect from the second century B.C. There can, therefore, be little doubt with regard to the source from which the Gandhara sculptors derived their tradition and their technique.

It was inevitable that the quality of the work produced by craftsmen following the Greek tradition at so great a distance from the main centres of Hellenism should gradually become provincialized. Nevertheless, the strength of the influence of the Greek prototypes is surprising in the early work of the Gandhara School. Among the best examples of its work are the Bimaran Reliquary in the British Museum, the statuette of Harpocrates and the bust of Dionysius in the Taxila Museum, the sitting statue of the Buddha from Takht-i-Bahi (now at Berlin), and some remarkable statues and friezes from Sahri-Bahlol.

The evidence afforded by the Bimaran casket and by coins from the time of Azes I shows that, already by the middle of the first century B.C., the Buddha image had been adopted by the Gandhara craftsmen, and there is no doubt that, even before the beginning of the Kushan regime, this method of representation had been generally accepted in preference to the orthodox practice observed at Bharhut and Sanchi, where the Buddha's presence had been indicated in bas-relief by the use of a symbol. The adoption of the Buddha image had revolutionary and far-reaching effects not the least of

which was to facilitate the narration in stone of numerous biographical and legendary scenes from the Buddha's life which hitherto had been concealed for all practical purposes except to scholars having access to the sacred texts.

Most of the surviving examples of the narrative and instructional sculptures of Gandhara relate with clarity and precision the story of the Buddha's previous existences, his miraculous nativity, and life at Kapilavastu, followed by his renunciation and enlightenment, together with the many other events which lead up to the final scene at Kusinagara.

The best and most characteristic of the legendary scenes executed by the Gandhara sculptors may be attributed to a period from about the beginning of the second century A.D. until the collapse of Kushan power in India at the end of the first quarter of the third century. The medium used was a grey schist which was probably quarried in the neighbourhood of Peshawar. In these sculptures no attempt is made to travel beyond the earlier oral and written tradition relating to the last life and the previous existences of the Buddha himself. Apparently, it was not until stone had ceased to be the medium of expression for Graeco-Buddhist art that the influence of Mahayana doctrines introduced the complications arising from the belief in an elaborate pantheon of superior deities. The story as told is faithfully interpreted according to the then prevailing Indian tradition. The customs and mode of life depicted and even a good deal of the symbolism which was employed, belonged to the artists' country of adoption and not to that of their origin.

At the same time, there is no doubt that, as regards technique and execution, these sculptures are essentially

Hellenistic. The artists place an Indian story in a classical setting in much the same way as the Italian painters of the Renaissance adopt the palaces and gardens of Florence or Venice as a background for the biblical incidents which they wish to portray. The classical influence clearly manifests itself in the decorative and architectural motifs, the arrangement and pose of the figures, and the drapery of the costumes.

Whatever may be said of these sculptures as works of art they certainly served the purpose for which they were executed. With the masses they must have been even more influential than the written canon itself in fixing the biographical traditions of the Buddha's life. It was the tradition as defined in these sculptures which in later years was not only adopted in other parts of India but was even carried as far as Turkistan and China. On this point no more convincing proof can be furnished than the account given by Sir Aurel Stein of his remarkable discoveries at such remote places as Miran and Tunghuan and his tribute to the influence of the Graeco-Buddhist School of Gandhara in the days of Hiuen Tsang and the other pious pilgrims from China, who visited India in the early medieval period.

Among the most interesting of the discoveries at Taxila are the numerous stucco reliefs which illustrate the manner in which plastic art developed in the North-West after stone sculpture had been discontinued. Further, they form a link of considerable significance with the stucco figures discovered by Sir Aurel Stein in the ancient Buddhist shrines of Turkistan and with some of the statues of the Buddha erected during the Gupta period at Sarnath and other places in Central India.

The earliest of these stucco reliefs appear to be those which were found

attached to the main Stupa on the Dharmarajika site. They are attributed by Sir John Marshall to the second century A.D. and, therefore, overlapped the period when stone was still the most popular medium for artistic expression. However, the experiment was evidently regarded as successful with the result that, from the third century onwards, numerous decorative reliefs in stucco were executed for the adornment of the monasteries of the Gandhara country. Good examples of work of this kind have been found not only at the Taxilian sites of Mohra Moradu and Jaulian but also at Ali Masjid, Sahri-Bahlol, and Takht-i-Bahi.

The use of lime and plaster had not only the merit of being cheaper than work in stone but these materials also afforded the local craftsmen greater scope and facility in giving plastic expression to the complicated Mahayanist doctrines which had begun to make considerable headway in this part of India. The popularity of the Mahayana system showed itself in plastic art in a tendency to discard narrative compositions in favour of elaborate iconographic groups of Buddhas, Bodhisattvas, Devas, and Yakshas, which only sculptors of the greatest technical skill would have found it possible to execute in stone.

The most successful of the Taxilian iconographic groups are those which decorate the main Stupa at Mohra Moradu. To use the words of Sir John Marshall, 'What strikes one most, perhaps, about the figures and particularly about those in the bays on the south side of the plinth, is their life and movement combined with their dignified composure. This life and movement is specially evident in some of the attendant Bodhisattvas, the swish of whose robes, with the limbs delicately contoured beneath them, is wonderfully

true and convincing.' The Jaulian reliefs are in the same style but are not quite so pleasing as those at Mohra Moradu. They seem to have been executed at a slightly later period, possibly immediately before Taxila was destroyed by the White Huns.

It is difficult to allocate to these remarkable reliefs their proper position in the history of the plastic art of India. On the one hand, especially as regards the treatment of the drapery, it would appear that the artists are endeavouring to reproduce the delicate folds and lines which are so characteristic of the work of their predecessors of the first century B.C. On the other hand, they show the influence for a distinct process of Indianization as regards pose and expression. Monsieur Foucher rightly draws attention to the inner Indian feeling underlying the outward classical form of these works of art and observes: 'When the destructive frenzy of Mihirakula uprooted the old Graeco-Buddhist school, some of its boughs had already withered but some were still in bloom, and its offshoots in Madyadesa were ready to take up its succession and perpetuate its traditions albeit under new forms and in a new spirit.' (M.A.S. No. 7).

The only other discovery at Taxila to

which I propose to refer is that of a palace of the Scytho-Parthian period on the Sirkap site. It is not large; but Sir John Marshall has demonstrated how it is in miniature an almost exact counterpart of some of the Assyrian palaces of Mesopotamia. As regards the internal arrangements of the zenana quarters, the diwan-i-am, the diwan-i-khas, and the interior courtyards, it is remarkable how this type of plan for a royal residence persisted in India even until the period of the Moghuls.

To us the main interest of Taxila must lie in the extent to which it illustrates the influence of Hellenism on Indian culture and life. There can be no doubt that the Greeks brought certain ideas to India, which she adopted and developed in her own way. Possibly the exchange of ideas with the West, which took place as a result of the Greek invasions, may have influenced Indian literature and philosophy; but this is a vast subject upon which I do not propose to enter. One of the immediate effects, however, of contact with the Macedonian dynasty seems to have been the political realization by India of the principle that with unity lies strength. The consolidation of the Mauryan Empire so soon after Alexander's departure can hardly have been a mere coincidence.

MANU AND HIS EDUCATIONAL PHILOSOPHY

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A. (Calif.), Ed.D. (Calif.).

Manu, the Moses of the East, was responsible for a system of social legislation, which still forms the backbone of Hindu culture and civilization. He was also a theorist in the field of education, and we propose to discuss him here in the role of an educational reformer.

According to Manu, a typical king should rule over a State divided into a series of graded administrative units comprising (a) one village, (b) ten villages, (c) twenty villages, (d) a hundred villages, or (e) a thousand villages, each under a head appointed

by the king.¹ The king should be assisted in the administration of the State by a group of seven or eight hereditary ministers all belonging to noble Kshatriya families and versed in the scriptures, the military science, and politics. The other officers of State should have suitable training.² But the king should be the ultimate authority in all affairs of State.

A few words must be noted down regarding the population of the State. According to Manu the population of a State is divided into four distinct castes, viz, brahmin, Kshatriya, Vaishya, and Sudra, each with a hereditary profession or occupation. In course of time in consequence of the fusion of the above four castes various sub-castes sprang up. Manu assigns a vocation to each of these. His aim was to preserve the existing social and political structure of his day through his ideal scheme of education. Heredity or caste system determined the educational programme of the students. Manu's ideal scheme of education concerned the education of the upper three castes in society; for the Sudra and other members of the lower order in society he prescribed no formal education. But he incidentally refers to technical arts to be learnt by the Sudras so that they might serve the upper three castes according to their means.

Manu prescribes a philosophically deep and predominantly theoretical course of study for the brahmins and less deep but more practical courses for the Kshatriyas and the Vaishyas. The chief aim of education of the twice-born castes was to fit them for the offices of the ideal State in times of peace and war. Manu would not sacrifice the individual for the State. On the other

hand he aimed at preserving both the individual and the State. In his opinion both are interdependent; that is, through his ideal scheme Manu tried to ensure the simultaneous progress of both the State and the individual.

We do not have any explicit and definite information regarding the machinery for the control of the educational institutions in India during Manu's time. He, however, makes a passing reference to the Parishad or Assembly of scholars, the minimum and the maximum number of scholars on the Board, their academic qualifications and functions. This Board or Assembly has academic as well as religious functions. According to Manu 'whatever an Assembly, consisting either of at least ten or of at least three persons *who follow their prescribed occupations*, declares to be the law, the legal (force of) that one must not be disputed'.³ We learn that 'among the several occupations the most commendable is the teaching of the Vedas for a brahmin'.⁴ Thus the clause 'who follow their prescribed occupations' is very significant for us. It proves that the Assembly of scholars or the Parishad referred to in Manu's code is an association of scholars devoted to regular teaching and to giving their verdict on religious affairs. The members of the Parishad are brahmins versed in the different branches of study which are described by Manu as follows: 'Three persons each of whom knows one of the three principal Vedas, a logician, a Mimāmsaka, one who knows the Nirukta, one who recites (the institutes of) the sacred law, and three men belonging to the first three orders should constitute a legal Assembly, consisting of at least ten members.'⁵ 'One who knows the Rigveda, one who knows

¹ *The Laws of Manu*, tr. by G. Buhler, p. 284, verse 115.

² *Ibid.* p. 224, verse 54.

³ *Ibid.* p. 510, verse 110.

⁴ *Ibid.* p. 421, verse 81.

⁵ *Ibid.* p. 510, verse 111.

the Yajur-veda, and one who knows the Samaveda, shall be known (to form) an assembly consisting of at least three members (and competent) to decide doubtful points of law.⁶ Specific academic qualifications required of the members of the Assembly are eloquent of the purposes for which the institution was meant. Manu throws no light upon its relationship with the State. It may function as a State department of education or it may be an autonomous body engaged in educational activities; but it must be responsible for conducting the examinations of all brahminic instructions of Manu's time.

Rajashekhara, a later-day authority, describes in his *Kāvya-mīmāṃsā* the existence of such brahminic Boards of Examiners in Ujjain and Pataliputra, which used to conduct academic activities with all the steadiness, methodical precision, and exactitude of a modern body. The system of examinations in vogue was very much as it is to-day. The world-famed Kalidasa appeared in the role of an examinee at the centre at Ujjain, while Harichandra and Chandragupta appeared at the same centre as examinees in Kāvya. The centre at Pataliputra had the honour of examining the great grammarians and philologists Panini, Pingala, Patanjali, and Varuruchi in the scriptures.⁷

The jurisdiction of the Parishad or Assembly of scholars of Manu is extended even to small towns and villages where the number of its members is reduced to the minimum. There is every likelihood of the existence of State-supervision over the activities of the Assembly though Manu is not explicit on this vital point. We learn from him that a Shrotriya in a king's dominion is entitled to receive protection and security against privation

and it is incumbent on the king to make an inquiry into the learning of the Shrotriya before such paternal protection is extended to him. Moreover, a learned brahmin scholar is exempted from taxation: 'Though dying (with want), a king must not levy a tax on Shrotriyas, and no Shrotriya, residing in his kingdom, must perish from hunger. . . . Having ascertained his learning in the Vedas and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law, and shall protect him in every way, as a father (protects) his lawful son.'⁸

We feel here a distinct modern atmosphere. The State must have taken special care to appoint an officer to inquire into the actual financial position of candidates for help, though Manu is not explicit on this point. But he recommends the appointment of a city superintendent to look after all the affairs in the city; and education, undoubtedly, is an important affair to claim his special attention.⁹

Thus our brief discussion reveals that during the time of Manu there existed an Assembly of scholars or Parishad consisting of various faculties or departments of instruction, each under a renowned specialist, offering instruction in different branches of study enjoying autonomous status. In subsequent periods such Assemblies or, as Rajashekhara calls them, 'Brāhmana Sabhās' existed carrying out the educational activities.

As we have noticed before, the Parishad had three to ten faculties, each under a scholar versed in Vedic learning and sciences. From the *Grihya-sutra*¹⁰

⁶ *The Laws of Manu*, p. 237, verses 183, 185.

⁷ *Ibid.* p. 235, verse 121.

⁸ Part I. tr. by Hermann Oldenberg, p. 407, verse 6.

⁹ *Ibid.*

¹⁰ Rajashekhara, *Kāvya-mīmāṃsā*, p. 55.

we learn that the ambitious twice-born students during the convocation bath used to take their seats in an assembly hall. This undoubtedly proves the academic character of the Assembly of scholars or the Parishad with its own *campus*, school buildings, lecture-halls, and assembly-halls.

Not only were the teachers organized under an assembly but also students had their association similar to the modern American and European *alumni* associations. 'He approaches the teacher together with the assembly (of his pupils) and looks at the assembly of his teachers' pupils with (the words), "like an eyeball may I be dear to you".¹¹ Unfortunately our knowledge of the activities of the *alumni* association in ancient time is very meagre and inadequate.

The Parishad had a hierarchy of teachers: (1) the Āchārya, (2) the Upādhyāya, (3) the Hotri, (4) the Adhvaryu, and (5) the Udgātri. The Acharya, the learned doctor, teaches the brahmin students the Vedas, the Vedāngas, and the allied sciences not for monetary gain and is ten times more respected than the Upadhyaya—the sub-teacher who teaches a portion of the Veda and the Angas for financial gain.¹² Manu though referring to the three Vedic priests, Hotri, Adhvaryu, and Udgatri, is silent about their teaching functions. The teaching functions of these three priests in connection with the three principal Vedas is explicitly mentioned in the *Tantravārtika* by Kumarila Bhatta: 'Thus, then, we find that there cannot be many Udgatri priests, either by actual appointment as such, or by the connection of "singing"; and hence the plurality of the Udgatri must be taken as based upon

the connection with the Veda (the Samaveda); because as a matter of fact, we find that the teaching of the Sama-veda is spoken of as Audgātra; and thence also the action inhering in that teaching (comes to be spoken of as Audgatra); and from this it is an easy matter to infer that, through their connection with these two (the teaching and the action) in the capacity of the teachers and the performers respectively, it is the men (thus connected) that are spoken of as Udgatri, in accordance with the reasonings pertaining to the Andhameghi.¹³

Thus the Vedic teachers may conveniently be classified into five grades as mentioned above. To this list of teachers is added the instructor in science.¹⁴ We also learn from Kumarila Bhatta that the tutor and the head-pupil were engaged in teaching pursuits in the brahminic schools. Manu must have in his mind either of these two when he enjoins upon the students to pay their respects to the teacher's son while he is taking class to relieve his father.¹⁵

According to Manu, prospective scholars with high native ability or intelligence, born of high-caste, respectable families and highly connected either through matrimony or friendship, intending to take up the teaching profession, shall be admitted into brahminic schools or institutions of learning. Besides, they must be honest, serious, and of good morals. Manu favours the admission of candidates into the brahminic school possessing the following ten qualifications: 'According to the sacred law the (following) ten (persons, viz.) the teacher's son, one who desires to do service, one who imparts knowledge, one who is intent on

¹¹ *Ibid.* Vol. II. p. 84, verse 28.

¹² *The Laws of Manu*, p. 56, verses 140-141.

¹³ *Tantravartika*, Vol. II. p. 1465.

¹⁴ *The Laws of Manu*, p. 67, verse 206.

¹⁵ *Ibid.* p. 68, verse 208.

fulfilling the law, one who is pure, a person connected by marriage or friendship, one who possesses (mental) ability, one who makes presents of money, one who is honest, and a relative, may be instructed (in the Veda).¹⁶

Though Vedic education was confined to the members of the upper three castes, it must not be assumed that the Sudras were allowed to grow in ignorance. Manu prescribes for them the mechanical pursuits and practical arts as a preparation to serve the twice-born, and we learn from other sources that there are altogether seventy-two arts in the arts or secular school.¹⁷ The seventy-two arts in the arts school may roughly be reduced to the following groups, viz, (1) the three R's, (2) literature, (3) fine arts, (4) physical education, and (5) the military sciences. Kumarila Bhatta is much more explicit on the education of the Sudras than Manu himself: 'The Veda is taught to the three higher castes only, while ordinary language is common to all the four castes.'¹⁸ It is erroneous to think that the rigid orthodoxy of Manu left no room for cultural opportunities for the lower classes: he did not mean the Sudras to be merely hewers of wood and drawers of water. Our text does not support any such fantastic idea. In his comprehensive scheme of education extensive provision was made for mechanical and practical education for people belonging to the lower order of society who were naturally unfit for adopting the higher curriculum of studies. It seems that the status of a man was determined not so much by the mere accident of birth but by ability. By dint of his worth a Sudra could elevate himself to the status of a

brahmin and a brahmin might fall to the ignoble status of a Sudra: 'Thus a Sudra attains the rank of a brahmin, and (in a similar manner) a brahmin sinks to the level of a Sudra; but know that it is the same with the offspring of a Kshatriya or of a Vaishya.'¹⁹

Not only can the Sudras rise to the status of a brahmin through culture but they can even maintain schools attended by brahmin scholars desiring to get education in the arts: 'He who possesses faith may receive pure learning even from a man of lower caste, the highest law even from the lowest';²⁰ and again, 'It is prescribed that in times of distress (a student) may learn (the Veda) from one who is not a brahmin; and that he shall walk behind him and serve (such) a teacher as long as the instruction lasts.'²¹

It is quite optional for the Vedic scholars to decide as to their future career, religious or secular. It is incumbent upon them all to pursue Vedic courses before they make their final choice. Vedic courses are compulsory, in which at least a certain period of their residence must be spent by young scholars with their teacher before they go for secular learning: 'A twice-born man who, not having studied the Veda, applies himself to other (and worldly) studies, soon falls, even while living, to the condition of a Sudra and his descendants after him.'²²

Manu was fully conscious of the influence of climate on the mental and physical activities of scholars as a thing of paramount importance. Hence he organized his academic sessions in such a way as to avoid the excessiveness of heat in the tropical summer. The begin-

¹⁶ *Ibid.* p. 50, verse 109.

¹⁷ Rajashekhara Suri, *Prabandhakosha*, Vol. I. p. 28.

¹⁸ *Tantravartika*, Vol. I. p. 325, verse 5.

¹⁹ *The Laws of Manu*, p. 416, verse 64, p. 417, verse 65.

²⁰ *Ibid.* p. 78, verse 238.

²¹ *Ibid.* verse 241.

²² *Ibid.* p. 61, verse 168.

ning and the close of the Vedic studies are marked by the performances of Upâkarman and Utsarga ceremonies. The former takes place on the full-moon day either in Shrâvana or Bhâdra (July-August) when the tropical climate is cooled by the outbreak of monsoon rains. The latter ceremony is performed on the Pushya-day of Pausha or on the first day of the bright half of Mâgha outside the village or town according to Shâstrie injunctions. The modern climatologist tells us that the period between the Upakarman and the Utsarga ceremonies is most propitious for scholars to be engaged in mental activities when the retarding influence of the full vigour of the tropical summer on the mental and physical energies of human beings is absent. Manu and other Shastra-makers were fully conscious of the ideal climate of the period which urged them to sanction the study of the sacred texts during this period. The following quotations from Manu will support our contention: 'Having performed the Upakarman according to the prescribed rule on the full-moon day of the month of Shrivana or on that of Praushthapada (Bhâdrapada), a brahmin shall diligently study the Vedas during the four months and a half.' 'When the Pushya-day (of the month of Pausha), or the first day of the bright half of Magha has come, a brahmin shall perform in the forenoon the Utsargana of the Vedas.'²³

Vishnu, another authority on Dharma-shâstra, upholds the performances of the above two academic ceremonies of Manu and restricts the study period to four months and a half. Manu, though prescribing the same period for the Vedic study, extends the intervening period between the Upakarman and the Utsarga ceremonies to seven months from either

July to January or August to February as we can learn from the extracts quoted above. But Vishnu is not definite as to the length of the intervening period between the two ceremonies save and except his commitment that the study period should last four months and a half: 'After having performed the Upakarman ceremony on the full-moon day of the month of Shrivana, or of the month of Bhadra, the student must (pass over the two next days without studying, and then) study for four months and a half.'²⁴ He prescribes the study of Vedangas during this period: 'During the period (subsequent to the ceremony of Upakarman and) intermediate between it and the ceremony of Utsarga, the student must read the Vedangas.'²⁵ But Manu, on the other hand, sanctions the study of the Vedas for four months and a half immediately after the Upakarman ceremony. After the termination of the Utsarga ceremony, seven months later, the students should observe holidays on the day the ceremony was performed and the night following, when they will recite assiduously the Vedas on the bright half of the month and study the Vedangas during the dark fortnight: 'Afterwards he shall diligently recite the Vedas during the bright (halves of the month), and duly study all the Angas of the Vedas during the dark fortnights.'²⁶

We are left in the dark regarding the schedule of study for the remaining two months and a half following the completion of the Vedic study. It is quite likely that the whole calendar year was divided into two equal halves—the Upakarman ceremony marking the fall and the Utsarga ceremony marking the

²³ *The Institutes of Vishnu*, tr. by Julius Jolly, p. 123, verse 1.

²⁴ *Ibid.*, verse 3.

²⁵ *The Laws of Manu*, p. 144, verse 98.

²⁶ *Ibid.* pp. 143-144, verses 95-96.

end of the Vedic study and the beginning of the spring term when according to Manu the recitation of the Vedas is done in the bright fortnight and the systematic study of the Angas in the dark fortnight. The springtime is most propitious for the study of the Angas, especially astrology and astronomy,

when the fine weather and the bracing climate offer a favourable atmosphere. These two ceremonies very conveniently resemble the fall and the spring terms of the modern American Universities when the mental vigour and efficiency reach their climax owing to favourable climatic conditions.

THE PROBLEM OF PERCEPTION

BY DR. SATISH CHANDRA CHATTERJEE, M.A., PH.D.

(Concluded)

Dr. G. E. Moore holds a view with regard to the perception of objects which is very similar to that of Mr. Russell as explained before. According to him, the physical object lies beyond or behind the sense-data from which we know it. The visual sense-data or, as he calls them, sensibles that I may get when I look at two coins, situated obliquely to my line of sight and at different distances from me, do not correspond with their real shape and size. The visual sensibles are elliptical, whereas the coins are circular. The coin farther away from me may be larger than the one nearer my sight. But its visual sensible is visibly smaller than that of the latter. So it cannot be said that the sensibles are identical with the objects or any part of them. Still, I know the physical object *by description* as 'the thing which has some particular kind of causal relation to my experience of the sensibles', the relation being expressed by saying that it is their 'source'. This source, however, is not itself a sensible nor does it consist simply of sensibles. It exists as a physical reality in the natural sense and has really a natural shape and size of its own. Although the sensibles are not

identical with, and do not occupy the same place as, the physical object, yet those of them which relate to the object's primary qualities, and those only, resemble the physical object which is their source in respect of its shape. If it be asked: How can I ever come to know that these sensibles have a 'source' at all, and that the 'source' has this or that shape? Dr. Moore would say in reply, 'It would seem that, if I do know these things at all, I must know *immediately*, in the case of *some* sensibles, both that they have a source and what the shape of this source is.'⁵

Dr. Moore's position, if we have stated it correctly, seems to be rather ambiguous. He undertakes a critical analysis of perception obviously because both common sense and naive realism fail to solve the problems which naturally arise out of the distinction between sense-data and physical reality or object. We know the physical object through some sense-data. But while sense-data are immediately known in sensation, the physical object is not and cannot be so known. Dr. Moore seems

⁵ Cf. G. E. Moore: *Philosophical Studies*, ch. v, esp. pp. 185-196.

to recognize this truth throughout his long-drawn logical analysis of perception. But in the face of the perplexing difficulties that are bound to arise here, he finds it expedient to revert to common sense and say that in the case of *some* sensibles at least we know *immediately* both the physical object and its primary qualities. But if this be true, we should go further with the man of common sense and give up the distinction between sensible and object, and say that what we sense is the object and its real qualities, be they primary or secondary. Further, if an immediate knowledge of the physical object is possible in some cases, we do not see any reason why it should not be so in other cases as well. And if that be possible and actual in all cases, there would be no necessity for us to know the object by description or by inference as the source or cause of sensibles. And with this there would be no occasion for error in perception like illusion and hallucination. At least Dr. Moore should have explained the conditions under which we know immediately the existence of both the physical object and its qualities. If these could be stated, we would arrive at a satisfactory solution of the problem of perception. So long as this cannot be done, the problem of perception would remain a problem for us. To solve this problem, or at least to tackle it with any hope of success, we should consider briefly the relation of sense-data to one another and their relation to the object of perception. This will help us to understand also the nature and reality of objects of perception.

THE RELATION OF SENSE-DATA AMONG THEMSELVES AND WITH THEIR OBJECTS

Let us consider first the relation of sense-data to one another. There are,

broadly speaking, five kinds of sense-data. These are called visual, tactual, auditory, gustatory, and olfactory, after the corresponding external senses. On this view, kinaesthetic and other organic sensations are either included within the tactual or reduced to feelings produced by bodily movements. How that is done we need not discuss here.⁶ All that we need say here is that the so-called kinaesthetic and organic sensations do not *acquaint* us with any sense-data like visual and tactual ones, and that they are not as distinct from the other kinds of sensations as these are from one another. The other kinds of sensations, viz, those of colour, touch, sound, taste, and smell, are quite different and distinct from one another, so much so that we cannot reduce any of them to any other.

Just as the sensations given by the different senses are different and distinct from one another, so too are the corresponding sense-data. While different colours form a class by themselves, sounds form quite a different class, and so also the other kinds of sense-data. These form different and distinct classes and there seems to be no passage from the one to the other. This fact goes directly against 'the class theory' of sense-data which holds 'that all the sense-data which belong to one thing have to each other the relation of *resemblance* and that the group which they form is just a class'. Far from this being true, what we actually find is that the colour, sound, and smell which may belong to the same thing do not resemble but differ very much from one another. The fact that they all belong to the same thing does not make them similar in any way, but may make them mutually unfamiliar sense-data. The colour of a

⁶ For this the reader may be referred to the writer's *The Nyāya Theory of Knowledge*, pp. 145-51.

thing may be usually associated with a certain sound and smell, and may also give us an idea of what these may be like, at the time when we are not actually sensing them. But none the less, they remain different and dissimilar from one another.

While in respect of their nature sense-data do not resemble one another, in respect of their existence they are found to be associated, one with the others. But while in the case of ordinary objects or things, all of them are found to go together, in themselves some may *be* without the others, while some cannot *be* without being related to certain others. Thus smell as a sense-datum is naturally related to taste, colour, touch, and sound as possible sense-data. This means that if an object has some smell, it must have some taste, colour, etc. Taste as a sense-datum is naturally connected with some colour, touch, and sound, but not so connected with smell. So there may be taste without smell, but not without colour, touch, and sound, as when we taste pure water. Colour is a sense-datum which is naturally related to touch and sound as possible data, but is not always related to taste and smell, as when we see a fire burning close by. The sense-datum of touch is naturally related to sound as a possible datum but not so related to colour, taste, and smell. There may be touch without colour, etc., as when we breathe pure air

Another kind of relation which we find to subsist among sense-data is factual co-existence as distinguished from natural relation. Colour is not by its nature related to taste and smell, but may in fact co-exist with certain tastes and smells. Similarly, certain touch-qualities co-exist with certain visual data and certain tastes and smells, although a tactual datum need not be related to

any colour, taste, or smell. Sound generally co-exists with certain tactual and visual qualities, although it may be without them. Sense-data which are thus related in fact or by Nature, in the sense explained above, are members of a system or group. All the members of the group are not and cannot be simultaneously experienced. But if when one is actually a datum, i.e., is experienced, the others are found to be possible data which may be actualized, we take all of them as co-existent parts of the whole system or group. When, however, any sense-datum fails to lead one to the other members of the group, it is rejected as illusory. Sometimes an illusory sense-datum seems to exist as a member of the group. But when we follow it up we find that the other members of the group do not co-exist with it. The taste, smell, colour, sound, and touch qualities of an orange form a system or group in this sense. On the other hand, the colour of a toy-orange does not, although it may seem to, form a system or group, because the colour sensum does not in fact co-exist with the other kinds of data.

We have now to consider the question how sense-data are related to the objects of perception. By 'object' we here mean such things as tables, chairs, trees, etc., which are generally included among the objects of perception. These are also called material things or material objects. Ordinarily, we also call them 'physical objects'. Some philosophers make a distinction between 'perceived object' or 'material object' on the one hand, and 'physical object' on the other. But from our point of view, a 'physical object' is indistinguishable from a perceived or material object. This will become clear in the course of the present discussion.

The doctrine of phenomenalism reduces the object or material thing to

a collection of sense-data only. It holds that an object like the table is just a group of sense-data, such as colour, shape, size, hardness, etc., only one of which may be actual but all obtainable at a time. Ordinarily we say that the colour 'belongs to' the table, or is 'of' the table. But what is really meant is that the colour is a member of the group of sense-data constituting the table. A modern realist like Mr. Russell subscribes to this view in his later works where he says that 'an object is the sum total of the appearances presented by it at all places at a given moment', or 'that a thing is the whole class of its appearances'.

But a closer view of the matter shows that phenomenalism is false. If an object be but the totality of all actual and possible sense-data, we cannot form an idea of any object until we have got all the possible sense-data in relation to it. Or, if some of the data can be taken as the object, there is no reason why any one of them cannot be so taken. In truth, however, an object like the table is neither a sense-datum nor a collection of sense-data. Further, a collection of sense-data cannot execute the functions assigned to it by the phenomenalist or those which are found in an object like the table. How can sense-data be causally efficient and present themselves to the percipient? How again can they support and resist other things in the way in which we find a table to do so? Hence we must admit that over and above mere sense-data there is something or some reality which has these casual functions and presents such and such data to the percipient mind.

Some realists think that the real object is neither the actual nor the possible sense-data, nor again the sum total of all actual and possible sense-data. It is the 'physical object'

which occupies physical space and is the *source* of the sense-data. This is known as the causal theory. Mr. Russell in his earliest work seems to hold this view. He makes a distinction between the real table which is not immediately known to us at all, and the sense-data which we immediately know, but which are merely 'appearances' of the table and not the table itself nor directly properties of the table. Dr. Moore holds substantially the same view with regard to relation of sensibles to physical objects. According to him, physical objects like a half crown and a florin are not composed of sensibles either actual or possible, although some sensibles *resemble* the physical objects which are their source, in respect of their primary qualities.

This view also of the relation of sense-data to the object is indefensible. It commits us to the supposition of a duplicate for every object of perception. If when I perceive a table, I have no direct experience of the table as a physical object and still have no doubt that I do perceive a table, then I am to say that the perceived table is an appearance of the real table. But on the view of the physical object, as explained before, we cannot attribute the sense-data of colour, sound, touch, etc., to the physical object. If this be so, we do not find any sense in calling it a table or even a physical object. A table and, for the matter of that, a physical object cannot be regarded as physical unless it possesses some physical properties like colour, shape, etc. Of course, it may be said that the physical object *resembles* some sense-data in respect of their primary qualities like shape. But if the physical object is not directly known, we cannot possibly compare it with sense-data and say wherein the two agree and wherein they differ. We cannot even know that there is a

physical object at all. Hence either we must say that the physical object is just the perceived object, i.e., something which is qualified by sense-data, or we should not speak of the physical object at all.

Mr. H. H. Price in his notable book *Perception* makes a thorough examination of the relation between sense-data and matter or a material thing. By a material thing he means just what we have called the object and cited tables and chairs as instances of. To quote his own words, 'A material thing is such an entity as a tree, a rock, a table, a cat'. According to him, a material thing is neither a group of sense-data, or as he calls it, a family of sense-data alone, nor the physical object alone, but something which consists of both. It is a group or family of sense-data together with the physical object which is coincident with it. This complex object is the material thing. Phenomenalism identifies it with the group of sense-data alone, while the causal theory identifies it with the physical object only. To guard against the errors of both Mr. Price proposes to call the complex object 'the complete thing' or 'the total object'.

The complete thing then, is the physical object together with a family of sense-data. The physical object is the 'physical occupant' with causal characteristics. Mere sense-data cannot take the place of a material thing. A group or family of sense-data may have all the spatial characteristics of a material thing, like shape, size, position, etc. Like the latter, it may endure through time and include different kinds of sense-data of the different senses. It further resembles a material thing in being common to many observers and independent of them all. There is one point, however, on which a group of sense-data cannot resemble a material

thing. Like the latter it cannot *physically occupy* a place or region, although it may *sensibly* occupy it. A place is physically occupied when it does not allow anything to pass through it or resists the attempt of anything to pass through it. Now this means that the place has certain causal powers or characteristics like resistance or impenetrability. But if a place has causal characteristics, it is a substance, and not merely a place; and since the causal characteristics are physical, it is a *physical* substance. It cannot be a group of sense-data because such a group has no causal characteristics. Hence a physically occupied place must be a physical occupant with causal characteristics; and this is the physical object. With regard to the physical object we do not know anything more than that it is a causally-characterized something. We can also say that it has such and such a size, shape, and position. But these are only relational characters which do not constitute the intrinsic nature of that which has those characters. That the physical object has some intrinsic qualities is no doubt true, but we have no means of knowing them. Science cannot tell us anything about them, for it is concerned only with the causal characteristics of complex objects.

The other constituent of a material thing is called a family of sense-data. A family may be simply described as a system of actual and obtainable sense-data. It is primarily visual and tactual, but sense-data of other kinds are also included in it. A certain small group of visual sense-data within this collection or group fit together to form a *single solid*, i.e., taken together they form a closed three-dimensional surface, totally enclosing a certain region. This single solid is called the *nuclear solid*, by reference to which we may order and

arrange other sense-data. The nuclear solid, when properly rectified, serves to unite the whole collection of sense-data. As such, it may be called the *standard solid* of the whole system, and its shape may be called the *standard figure*—'standard' because it is what all other series of sense-data deviate from in different degrees and different manners. A collection of sense-data so unified, consisting of a standard solid together with an indefinite number of deviating series, is called a family of sense-data.

Now let us see how, according to Mr. Price, a sense-datum belongs to a material thing, and how a family of sense-data is related to the material thing which is not identical with a physical occupant or physical object. A pure physical object is something so shadowy that we can scarcely conceive of it at all. In order to form any definite idea of it we have to conceive it to be related to certain families, with whose members we are actually acquainted in sense. That a particular sense-datum belongs to a certain material thing means (1) that it is a member of a family of sense-data, (2) that the family is coincident with a physical occupant, and (3) that the material thing consists of the family and the physical occupant in conjunction.

Mr. Price calls this theory the *Collective Delimitation Theory*. 'This name', he says, 'lays stress upon two most important points: that the primary relation is one between an entire family and a material thing, the relation between individual sense-datum and the thing being derivative; and that the family is related to the material by delimiting or coinciding with the physical portion of the thing, i.e., the physical occupant'.

Mr. Price's theory of the relation between sense-data and the object or the 'material thing', as he calls it, seems

to be better than any other we have considered so far. He accepts neither the causal theory which reduces the material thing to the physical object, nor the phenomenalist view which identifies it with a group of sense-data. He considers both the views to be erroneous and would rather prefer the second, if he has to choose between the two. He makes an attempt to avoid both and gives us a somewhat new theory. But on a careful examination this theory is found to have certain difficulties and seems to require some modification. On this theory, a material thing is the conjunction of a family of sense-data and a physical object with which the family is coincident. But it is difficult to understand how the family of sense-data can coincide with the physical object which is so shadowy that we can hardly conceive of it at all. We are told that the physical object is a physical occupant with causal characteristics. We have to accept the physical object because we find that a certain place or region is physically occupied, and it cannot be physically occupied unless certain causal characteristics are manifested in it, especially, unless it be impenetrable. But to have causal characteristics or to be impenetrable is not necessarily to be physical. We may very well understand how some power or force may resist other things in a certain region and yet be not a physical object. A physical object must somehow be a visuo-tactual solid, i.e., it must have some shape and size. But as Mr. Price himself admits, there may be a physically occupied region having in it no visuo-tactual solid accessible to human senses, e.g., the region occupied by an electron. Further, the spatial characteristics like shape, size, etc., without which an object cannot be said to be physical, are not, Mr. Price tells us, the *intrinsic*

qualities of physical objects; they are only relational. So if it be true that we do not definitely know anything more about physical objects than that they are entities with causal characteristics, then it is better not to call them physical at all. Of course, Mr. Price admits that if we know more about the things which have these causal characteristics, then a description of them as physical might appear very inadequate, though not false. But it seems to us that the description would be false. For if the physical characteristics of shape, etc., are not the intrinsic qualities of certain things, or if we find other characteristics in them, there is, perhaps, no justification for calling them physical objects.

Now let us see if there can be any coincidence between such a physical object and a family of sense-data. For all we know, the two cannot coincide. The one is a merely causally-characterized something having no spatial characteristics intrinsic to it. The other is a unified group of sense-data not only having spatial characteristics but also including other kinds of sense-data like tastes, sounds, and smells. How two such different things, one with a structure and the other without it, can coincide we do not understand. Further, the material thing does not appear to be a conjunction of the two. When I perceive a table it does not seem that I know a particular family of sense-data as only conjoined to or coincident with a physical occupant. If it were so, a perception of objects like tables and trees would be very difficult for plain people who do not know anything about their coincidence. The actual facts of the matter rather seem to be as follows. When we perceive a table we know certain sense-data or sense-qualities as *characterizing* something, and not as

coinciding with the physical part of that thing.

This leads us to another view of the relation between sense-data and the object or the material thing. Sense-data are psycho-physiological entities in the sense that they depend on our mind-body or the organism. They appear and are experienced because our organism reacts to the influences of some reality outside in certain specific ways and manifests it as having certain sense-qualities like colour, sound, touch, etc. The object of perception is this reality or this something apprehended by us in sensation as coloured, sounding, hard, or soft, etc. We have no object unless and until sense-data are taken to characterize or qualify something. What this something is in itself we do not know by means of our senses. For the senses, it is an object or a material thing such as a table, a tree, and the like. So we may say that the object or the material thing is this something apprehended in sensation as coloured, shaped, and so on. We, perhaps, know of no other object than this. Even the physical occupant, as conceived by some philosophers, is, or at least, should be regarded as, an object of this *kind*, if not exactly like them. For what physical space or physical occupancy means cannot be understood except in terms of sense-data and their relations. Hence we may say that all objects, including a physical occupant, are constituted by sense-data with reference to something or some reality. Of course, all sense-data cannot be said to constitute material things or objects. It is only a group or family of sense-data, or simply some standard sense-data that are the constituents or ingredients of certain things. Thus an object like a table is constituted by a group of standard colour, shape, taste, etc., which are taken to characterize some-

thing and are regarded as its qualities. What Mr. Price says with regard to the nature of sense-data also seems to suggest a somewhat similar view. 'Sense-data', he says, 'are those vital processes in which, on the reception of physical stimuli, the animate organism displays external objects to itself; and that a visual sense-datum is the animate organism displaying material objects to itself colouredly and expandedly; and that a smell is myself (i.e., my own nervous system) making objects manifest to myself in an odorous form.' But here it should be pointed out that we have, properly speaking, neither what are simply objects nor material objects unless colours, shapes, smells, etc., are manifested by the animate organism. So instead of saying that objects are manifested by the organism as coloured and smelling, we should say that they are constituted by colours and smells as manifested in something by the animate organism and referred to it as its qualities.

CONCLUSION

We may now explain briefly the perception of objects. Perception is the immediate or direct knowledge of an object. But this immediacy of perceptual knowledge does not seem to extend beyond a minute part of the object perceived. We see some colour, but perceive a whole tree. It is only the colour that is sensed or intuited; but the whole tree is not actually sensed. The tree is something which has many parts, other than that of which we see the colour; and it has many other qualities than green colour. If, therefore, we perceive, i.e., immediately know a tree, it would seem that there is an intuitive knowledge of what has not been actually intuited. Mr. Price calls this the *pseudo-intuitive* character of perception and takes great pains to explain

it. But he rather leaves it unexplained when he suggests that because we fail to distinguish the intuited sense-datum from the remainder of the thing, the whole thing is *as if* it were intuited. We have, so thinks Mr. Price, the power of accepting the whole thing just when a sense-datum is sensed by us. We have also the power of conceiving the concept of 'thinghood' or 'material thinghood' along with that of perceptual acceptance. This is an ultimate element in human nature. But what is thus perceptually accepted may be, and generally is, confirmed by further specification processes which reveal the same object that we first accepted. From our standpoint, however, the perception of the whole object may thus be explained. As we have seen elsewhere⁷, the ultimate datum of all knowledge including perception is being or existence. When we sense a sense-datum we are in immediate touch, so to say, with an existent of a particular nature. That it has a particular nature may be doubted, although ordinarily it is not. But that there *is* some existence cannot be doubted. So we may say that existence is the pure datum of sensation. Now the specification of this datum as a particular existent like colour, smell, etc., and the further specification of it as something coloured, smelling, etc., are due to our mind-body or the animate organism. It is body with the sense-organs that manifests colours, sounds, smells, etc., when it specifically responds to the influences of a reality existing outside. And it is our mind, or more especially our understanding that presents these colours, sounds, etc., as the qualities of individual objects like a chair, a table, a tree. Thus it comes

⁷ Cf. the writer's article *The Nature and Status of Sense-data in The Review of Philosophy and Religion* (awaiting publication).

about that we have the perception of objects when we receive certain influences from an environing existence or being as such. How we come by such and such sense organs and such a mental constitution is a question into which we need not enter here. Nor can we here examine in detail the processes involved in the presentation of the objects of perception.⁵ We may just say that there is a synthesis of sense-data like colours etc., by our understanding and

⁵ For this the reader may be referred to the writer's article *Objects of Knowledge as Constructions*, *Philosophical Quarterly*, April, 1941.

that the object is what it is because our mind or understanding synthesizes sense-data into the form of objects. Therefore, objects are, in a sense, constructed by our mind-body. But since the synthesis of sense-data is not a matter of choice for us, but is due to the constitution of our mind-body, and also because there is in us neither an effort of will nor any consciousness in relation to it, the synthesis is, for all practical purposes, a standing fact, a sort of standing awareness of objects. And this standing awareness is the perception of objects.

THE PHILOSOPHICAL BACKGROUND OF INDIAN CULTURE

BY PRINCIPAL D. G. LONDHEY, M.A., PH.D. (LEIPZIG)

The culture of a nation is what is distinctive about a particular group of people bound together by the common ties of tradition, language, literature, history, philosophy, art, and other departments of thought and spheres of action. Culture is something comprehensive and distinctive about a people's outlook on world and life. Culture is nothing if it is not individual expression of the soul of a people. The culture of a nation is as individual and natural an expression as a plant is a native and indigenous growth in the soil in which it thrives. Ostwald Spengler has conceived culture on the analogy of a biological organism which is subject to definite laws of growth. It is thus that we are to understand Egyptian culture, Babylonian culture, Cretean culture, Greek culture, Indian culture, Chinese culture, and modern European culture. Thus we find that there are cultures rather than a culture. A culture which is common to all nations remains only

an ideal which awaits realization. A common and comprehensive culture of humanity will probably always remain an ideal which will recede farther and farther the nearer and nearer we seem to approach it.

The ancient cultures were regional, being confined to particular countries and to particular epochs in their history. The modern European culture for the first time in the annals of mankind eliminates distances by its inventions of aeroplane and radio, and extends over the whole of the earthly globe. And because it is being implemented on a planetary scale, it promises to be more lasting than the earlier regional cultures. But this hope is about to be rudely shattered to pieces by the present world war. We are to-day witnessing a pathetic phenomenon of a war of a most deadly variety being waged on a planetary scale, when men were dreaming of an earthly paradise of construction and co-operation in education, science, and art.

An attempt towards a subtle and sincere, honest and ruthless heart-searching is reflected in Mr. H. G. Wells's *Fate of Homo Sapiens* which was published immediately before the outbreak of the present world war. He finds humanity standing at the edge of a precipice from which it might topple down any moment, and nothing but a miracle is likely to save it from such a disaster. Mr. H. G. Wells has drawn the picture of the impending catastrophe in the following words: 'When we come to look at them coolly and dispassionately all the main religious, patriotic, moral, and customary systems in which human beings are sheltering to-day appear to be in a state of jostling and mutually destructive movement like the houses and palaces and other buildings of some vast sprawling city overtaken by a landslide. To the very last moment, in spite of falling rafters and bulging walls, men and women cling to the houses in which they were born and to the ways to which they have grown accustomed. At the most they scuttle into the house opposite or the house next door. They accuse each other of straining the partitions and overtaxing the material; they attack the people over the way for the secret mining operations. They cannot believe such stresses can continue. The city is still sound enough, they say, if it is not too severely tried. At any pause in the wreckage they say, "What did I tell you? It's all over. Now we can feel safe again." And when at last they realize the inevitability and universality of disaster, most of them have become too frantic to entertain the bare possibility of one supreme engineering effort that might yet intercept those seething waters that have released the whole mountain side to destruction.' (Pp. 191-92).

Analysing the present crisis in the

history of mankind, Mr. Wells discovers that the main root of the trouble is to be traced to the magnitude of superfluous energy released by the unemployment of the youths in all the countries. Science and invention, technology and industrialism have completely changed the basic structure of society. The religious beliefs and ethical codes have been revolutionized. To crown all these calamities, millions find themselves victims of unemployment. It is this disgruntled youthful element that is causing trouble everywhere under different names. The idle youths readily take up the programme of the fascists and subversive political groups. The remedy for this state of affairs that Mr. Wells suggests consists in the grand scheme of evolving a 'World-brain'. The United States with all the vast economic resources and the wide-spread network of institutions with their Foundations and Trusts is considered to be the fit ground for taking the first step in this enterprise of the international intellectual co-operation. This utopian scheme has suffered a rude shock at the outbreak of the present world conflict.

In spite of the intellectual honesty and the sincerity of purpose, we are afraid, the analysis by Mr. Wells has not revealed the true cause of the catastrophe. We submit that the real reason of the bankruptcy of the modern civilization lies in the mistaken beliefs apparently supported by Western science. Darwin's doctrine of evolution has led to the installation of strife at the centre of the universe. 'Life is struggle.' Biology, sociology, physiology, psychology, politics, and other sciences seem to conspire to enthrone struggle as the hub of the cosmic wheel. The glorification or even the deification of the demon of discord has brought in its wake a whole host of evils. Once strife is elevated to the dignified position

of the presiding deity of human affairs, we cannot complain against the boons and blessings bestowed by this deity upon its devotees. It is our firm conviction that the present predicament of the Western civilization is but a logical and an inevitable end of the philosophy and religion of struggle. European civilization can be saved only by the correction of the original mistake in the basic thought-structure. Such doctrines as 'the war is a biological necessity', are only symptoms of a deep-rooted disease in the organism of humanity. Fighting becomes a befitting ritual in the cult of the demi-god of discord.

Western science delineates man as confronted by an environment which is essentially unfriendly, foreign, and positively inimical to man. The forces of Nature are conceived as continually trying to destroy him or any other animal for the matter of that. The organism is eternally engaged in a struggle for existence. Man is perpetually adjusting himself to his environment. From the observation that there is struggle in the individual man, between individual and individual, between different groups, parties and States, it is concluded that strife is a natural, necessary, and organic phenomenon in the world of man, and between man and Nature. Granting for the sake of argument that the observation is correct and valid, a question still remains whether the inference, viz, from the premise that there *is* strife, to the conclusion that there *ought* to be strife, is sound and legitimate. The existence of the 'is' does not prove the necessity or the inevitability of the 'ought'.

In the present article it is proposed to show that there is the heart of harmony in the different departments of Indian culture. The philosophy of harmony supplies the basis and the background to the science and art of life.

It is in the Upanishads that we meet with the clearest and the noblest expression of the fundamental thesis of harmony. 'Tat twam asi—that thou art.' Here for the first time this greatest of all truths is pronounced for mankind in the most authoritative and unambiguous manner. That the ultimate principle in man and the ultimate principle in Nature is one and the same, is a sort of spiritual insight. It is a vision, an intuition. It is a direct perception of truth and not a conclusion reached from premises by a ratiocinative process. Philosophy, according to the ancient Indian conception, is a Darshana, a 'seeing' of Truth.

It is a characteristic feature of Indian philosophy that it is more akin to wisdom than to scientific knowledge. Greek philosophy originated in the spirit of science and took the form of a physical inquiry into the primal substance out of which the world with all its manifold contents has gradually evolved. In India philosophy was always conceived in the spirit of religion, in the sense that philosophy was a much more earnest undertaking than a merely detached intellectual pastime. The difference between the Indian and the Western attitudes in philosophy may be clearer if we try to understand it in the light of the distinction between theoretical curiosity (Jijnâsâ) and an intense longing for the fulfilment of life (Mumukshâ). Even when a man studies all the sciences and acquires all the arts there may still lurk in his soul a sort of divine discontent, just as Alexander the Great after his world conquest is said to have been sorry as there was no more land to be conquered. Even so an intellectualist may remain discontented after knowing all the existing sciences. (Cf. dialogue between Nârada and Sanatkumara in the *Chhandogya Upanishad*). Such a phenomenon illustrates

a failure to harmonize the intellectual demand with the demand of the feeling side of our nature.

The highest and the most valuable truth of the metaphysical unity and harmony of man and Nature, mind and matter, world and Spirit, presupposes a process of thought which began with the prayers of the natural forces, such as the sun, the wind, the rain, and the dawn, etc. In the *Rigveda* we find reflections as to the state at the beginning of the world when there was no distinction between Being and non-Being, between day and night, between life and death, and all was enveloped in darkness and the One 'breathed breathless'. When every natural deity was praised in the highest and the most eulogistic terms, gradually the thought must have arisen that all these different deities are only the manifestations of one and the same Highest Reality. This passage from polytheism to monotheism is expressed in the oft-quoted statement, 'There is only one Reality which is variously named as Agni, Soma, Mâtarishwan, and so on.' From monotheism to monism is a short but a very important step. And this step was taken very early in Indian philosophy. The philosophic significance of the identification of Self and the Absolute is indeed very great. A constructive and comparative metaphysical investigation of this identification-philosophy has been attempted by the present writer elsewhere. (Cf. *Das Absolute : Ein Entwurf Zu Einer Metaphysik des Selbst*, Leipzig, 1934). In the present study the basic idea of the Man-Nature harmony is intended to be followed in the different departments of Indian culture such as logic, ethics, psychology, religion, aesthetics, music, and medicine.

A few general reflections suggest themselves at the outset. When a man begins to think of the world as some-

thing different from himself, he draws a line of demarcation at the extremities of his body. A closer consideration of the matter, however, will reveal that this line of demarcation is only artificial and shifting. So far as the body is concerned it is only one material object in a system of other material objects. The body is only a part and parcel of the external Nature. On the other hand if the extremities of the body are taken to constitute the boundary line between the world of the Self and the external world, the latter will be found to be making encroachments on the world of the Self, through the physical and chemical contents, forces and functions. Biologists inform us that the blood stream is 'the internal sea', and constitutes an 'environment' to the cells in the body. The proportion of salt contents of the human blood shows a remarkable resemblance to that of the salt contents of sea water, a fact which makes it probable that the cells of the body must have originally evolved from the sea. Fifty-three out of the total of ninety-two elements are present in the body. We read in the literature on popular science that the chemical constituents of a human body weighing fourteen stones are somewhat like the following : ten gallons of water, fat for seven cakes of soap, lime for a bucketful of water, sulphur sufficient for a packet of sulphur tablets, carbon enough for making nine thousand lead pencils, phosphorus for two thousand and two hundred match heads, iron just sufficient to make a two-inch nail, and a spoonful of magnesium. A practical economist has calculated that the price of the chemical contents of a man's body is rupees two and annas twelve only ! We may purchase the chemical contents of a man's body at a chemist's shop, but we shall not be able to build up a man out of these chemical constituents. For

man is not simply a body out a mind and a soul as well.

When Nature is regarded as an enemy it is significant to speak in terms of a 'conquest of Nature'. This expression is understandable if it only signifies the achievements of man, but is inadmissible if it implies that man and Nature are opposed to each other as foes, and man vanquishes Nature. In this sense man can never conquer Nature. When man approaches Nature in an attitude of intellectual modesty Nature will reveal her secrets. But man can understand Nature only because man is the Reality in which Nature also partakes. In fact man and Nature are metaphysically one, and that is why man can understand Nature. But, then, that is also a reason why man should not talk of the 'conquest of Nature', as it suggests a misleading difference in essence and an incorrect attitude.

We take logic as a branch of knowledge and culture and seek to discover the heart of harmony in it. It should be noted at the outset that logic is viewed as a part in the whole of experience. Experience is the integral totality in which alone logic should be assigned its due place. Experience is primary and fundamental. Logic is only a retrospective analysis and systematization of experience. The ancient Indian term *Ānvikshiki* for logic in particular and for philosophy in general brings out this significant function and stresses the right relation between logic and experience. Logic, in this sense, is only a grammar of experience. Man experiences, that is, lives through certain cognitions, judgements, beliefs, feelings, desires, wills, etc. Logic seeks to discover laws and principles that govern and determine the validity of thoughts and reasonings. Logic is our guide only in a particular sphere of our experience. When logic comes in

conflict with experience in its totality, experience, and not logic, should serve as the criterion of truth. Life is wider than logic, and experience is the court of appeal when conflicts between reason and intuition arise. Thus it is that we find that in Indian philosophy logic is assigned only a secondary place. We read in the Upanishads that this knowledge (of Atman) is not to be obtained by Tarka. Shankara says, following the *Sutrakāra*, that mere Tarka is baseless, i.e., without a foundation (*Tarkā-pratishthānāt*). When in Western philosophy inquiry is ready to go 'wherever logic leads', as Socrates used to say, this peculiar attitude to logic in Indian philosophy has been a source of great misunderstanding on the part of Western students of philosophy. But even in the West we meet with such thinkers as Bergson and Croce who have unequivocally expressed their profound conviction that our intellect or reason is incapable of leading us to the perception of Reality, and intuition alone can take us to Truth. Logic aims at removing contradiction in our thoughts and reasonings and thus seeks to achieve the goal of unity and harmony. But logic is able to achieve this unity and harmony only in the sphere of the logical. What lies outside the realm of the logical cannot be synthesized and harmonized by logic. This is the sphere of the feelings, sentiments, beliefs, instincts, and intuition. The conflicts between the rational and irrational, i.e., the non-rational parts of our nature have got to be resolved. Ideal logical consistency may still fall far short of the perfection of character.

Indian logic is one comprehensive system: deduction and induction are not sharply separated in India as in the West. If human knowledge is one, there must be only one comprehensive science of logic. In India logic began

as the methodology of scientific knowledge. It was originally induction as the moderns call it. There is reason to suppose that Indian logic with its scientific concepts and forms of reasoning originated in the scientific studies in medicine. It is only later that it developed the purely deductive doctrines of universal concomitance and syllogism. Western logic, on the other hand, began in the syllogistic, as with Aristotle, and later developed into induction, as with Bacon. At any rate Indian logic was never purely formal as the traditional Western logic is generally understood. The sharp separation of form and matter has been one of the great defects of the traditional logic. In Indian logic the form and matter of reasoning are always closely considered together.

The retention of the example as one of the members of the syllogism is an indication of the original inductive character of the Indian syllogism. The universal concomitance (Vyāpti) as a relation between abstract characteristics is only a later superimposition.

In modern German philosophical literature one comes across attempts to determine general patterns of thinking, —like the linear, the pyramidal, or the spherical. In general it is said that the type of Indian thinking is circular or spherical, while the Western, i.e., the European is the linear. A line has got two points or extremities which face two different directions. The two extremities are antithetical. In Hegel's logic the antithesis, the contradiction, is said to be the main driving force by which thought moves. The process of the movement of the idea is due to the inherent discord. It is interesting to reflect that the concept of struggle is so deep-rooted that discord is regarded as the hub of the wheel of the cosmic movement. To the mind of the Advaitist the notion of the Absolute in process

is a contradiction in terms. A process is necessarily in time, and to conceive Reality as changing and moving is but a travesty of truth. A process is conceivable with reference to something which is not itself in the process. A movement is intelligible with reference to some entity which in itself does not move. This is exactly the significance of the concept of Witness-consciousness (Sākshi) which in itself is not in process but which makes process in the phenomenal world possible. Hence it is that the Reality is in contradistinction from the phenomenal world.

The two ends of the line only appear antithetical so long as we represent the affirmation and the negation by the two extremities pointing to opposite directions. If I hold out my hands in opposite directions they appear to be going away from each other, but if I join them in front of me they form a circle. A line with two ends may be bent and turned into a circle. A circle has not got any antithetical ends or extremities. In India Reality is symbolized by a sphere. Betty Heimann observes that India loves polaric expression. This inevitably results in a fundamental difference between Indian and Western logic. "To us thesis and antithesis are separate principles; to the Indian mind they are not only not opposed to each other, but necessarily constitute two aspects of the same thing; and I have pointed out elsewhere that Indian antitheses are always co-related and are merely two aspects of one and the same situation. (*Eigen Art des Indischen Denkens*, pp. 193 ff). India, therefore, does not employ the Western logical category "either—or" (Autant) but "this as well as that" (Sive Siva)." (B. Heimann: *Indian and Western Philosophy*, p. 90). It is thus indicated that Indian thinking is polaric or spherical in its type. Such generalizations must

naturakhy be accepted with due caution and reservation. But it is no doubt true on the whole that the predominance of intuitive thinking leads to a distinctive thought-pattern in Indian philosophy. Upanishadic philosophy had developed its own dialectic which is very different from the Hegelian dialectic. In the dialectic of Atmanism the Self and not-Self do not correspond to the thesis and antithesis as in Hegelian dialectic, since the not-Self does not contradict the Self as both do not possess the same ontological status. The contradiction in the Self does not drive thought to the not-Self, for there is no contradiction in the Self. Contradiction there is only in the not-Self. But that does not lead us to a synthesis of Self and not-Self. In fact Self and not-Self cannot be synthesized, being ontologically heterogeneous. The contradiction of the not-Self rather forces us to the rejection of the not-Self as phenomenal, so that the transcendental Self is ultimately realized as the Real.

While Western logic only generally recognizes a positive content in negation, Indian logic has carried forward the analysis and implications of non-existence (Abhāva) to very fine nuances. Three kinds of non-existence are distinguished—prior non-existence, mutual non-existence, and final non-existence (destruction). 'Thus Indian logic elaborates its apparently abstruse and highly abstract theory of the empirical

reality of non-existence, the so-called positive proof of the negative, or non-existence—Abhava.' (*Ibid.* p. 88).

Indian logic, therefore, will be found to be following the ideal of harmony and not of discord or antithesis like Hegelian logic. Logic is conceived of as a means of attaining the highest fulfilment of life. In the opening Sutra of Nyāya Aphorisms it is stated that 'by understanding the essence of the norm and the object of knowledge, of doubt, syllogism, etc., . . . the highest religious aim of liberation is attained'. This is apparently a surprising statement of the aim of the study of logic. Yet a closer reflection will reveal that reason, the faculty of thought and reasoning, is the pride and glory of man. Logic as the morphology of knowledge deserves to be considered as an achievement of greater importance than astronomy, physics, chemistry, or biology. 'It is held a valuable achievement to have discovered sixty and odd species of parrot, a hundred and thirty-seven species of veronica, and so forth; it should surely be held a far more valuable achievement to discover the forms of reason. Is not the figure of a syllogism something infinitely higher than a species of parrot or veronica?' (Hegel : *Wissenschaft der Logik*, p. 139). If science can be accepted as a means of fulfilment of the purpose of man's life, there is no reason why logic as the science of sciences should not be accepted as a means of the fulfilment of life.

(To be continued)

'The national ideals of India are Renunciation and Service. Intensify her in those channels and the rest will take care of itself.'

THE YOGA OF KUNDALINI

BY PROF. MAHENDRA NATH SIRCAR, M.A., PH.D.

(Concluded)

KUNDALINI AND COSMIC HARMONIES

With the rise of Kundalini our being beats in rapturous harmonies. These are not all subjective. Some of them are objective. Sometimes they give us superhuman insight into the divine working of the world.

The Tantras lay special emphasis upon the acquaintance with these cosmic powers. The final spiritual objective is to be reached not by neglecting the dynamic possibilities, but by exhibiting them to their fullest extent and utilizing them to the enrichment of life. They are welcome not in the sense of spiritual pragmatism but in the sense of acquainting us with the truth of the dynamic spirituality.

The path of the Tantras is not the path of renunciation; it is the path of a fuller and completer life and existence, though it finally leads to transcendence. The cosmic powers are such as can grant us supra-mental wisdom and vision and finally transcendence. A divine poetry, a divine philosophy, a divine art are amongst the possible fruitings; in short the Tantras work out the hidden divine fecundities of life and give expression to its divine nature by fully working out its evolution with the help of the powers that lay hidden in it. This evolution is not otherwise possible. The Tantras, therefore, evoke the supra-natural powers and push the evolution to a superhumanity, by seizing on the cosmic harmonies and by instilling them into our being in order that the hidden psychic forces be active for the higher spiritual evolution.

Hindu Psychology conceives these forces as Anna (physical), Prāna (vital), Mana (mental), Vijnāna (higher mental), Ānanda (bliss) arranged in the order of hierarchy, and corresponding to them there are their (cosmic) counterparts. The forces are psycho-physical, for the psychical and the physical are not completely different as they are often supposed. The psychical is the finer expression of the physical, or the physical is the dim expression of the psychical. In fact, the physical has not been conceived in the sense of crude existence; both the physical and the psychical are the forces which emerge out in the process of individuation of the divine will. They differ only in the degrees of condensation.

This indeed is bare psychology, it becomes a complicated process when the emergence of the different forces are traced out of the original will in the order of evolution. The human evolution comes last and naturally in it all the forces exhibit themselves. The hidden psychology makes a searching analysis of our mental states with reference to these elemental forces and their psychic counterparts. It has been worked out fully in the Tantras. Every subtle movement in our make-up is traced to the original causes, either in the physical or the vital or in the higher forces. The Tantras, therefore, locate at psychic centres different feelings and cognitions. Our feelings, emotions, agitations are analysed into these mysterious forces; and by regulating them changes and even transforma-

tions are introduced into them. The correspondence of the physical and the psychical is wonderfully worked out throughout all the grades of our consciousness and the subtle line of connection is traced between them and the original creative forces. This connection between the different psychic centres and their modulations by the cosmic forces cannot be understood unless the Kundalini functions, for this is the source of the divine wisdom and exhibits the divine force at work. The occult psychology is revealed to us. In fact the animal and the human psychologies are replaced by a spiritual psychology. This psychology shows spirit-functioning throughout our whole being; the ordinary human ways and instincts are not rejected, but are better understood, and their spiritual sense or meaning is appreciated. All the movements of our being from whatever part they emerge are ultimately connected with the centre of inspiration; and it is only because this connection is not known to us, that the animal and the human ways are supposed to be sufficient explanations of our behaviour. In fact the Tantras anticipate physiological psychology in the explanation of diverse human behaviour. Human behaviour comprises a vast field, and all of them, especially the subtle spiritual movements emerging from a plane higher than the vital or the physical or even the mental, cannot possibly be explained in terms of ordinary human psychology, no matter whatever be the type. Even the Tantras affirm that the lower centres have connection with the higher spiritual centres. And when the occult insight opens the direct connection between them can be felt, the human system gets spiritualized in all its movements. Complete spirituality strikes this higher evolution where the physical, the vital, and the mental for-

sake their normal ways. The animal and the human are imperfect and concentrated expressions of the spiritual. They are directly connected with it. The animal and the human instincts change their nature and character under the pressure of a higher force. The Tāntrik discipline lies in moving the spiritual force and saturating every psychic centre with its influence. The rise of the Kundalini indicates the spiritual and the psychic force in function which penetrates into the darkest parts of our nature and transforms them. Indeed it is the bold assertion of the Tantras that the spiritual is immanent in the physical and the vital. Under the domination of spirit these forces exhibit finer expressions and change their character. When the spirit-force has established itself in all the parts of our being, the limitation of our being is removed; and a new meaning, a new order of spiritual values, a new life-current and expression, a radiant beauty become apparent. Such is the vast possibility that is inherent in us; and the applied Tāntrikism is an art to move the sleeping force in us in order that our spiritual evolution may be furthered not only to realize the transcendent calm, but also to usher in a new order of supra-human evolution and to create a race of supermen. The Tantras conceive occult hierarchies. They are actual existences. They attain this evolutionary height by spiritual discipline. Our existence is inextricably blended and the elders on the path send helpful light to us by emitting unconscious influence. (*Vide the Sidhougha and Divyougha Gurus*).

KUNDALINI AS DESCRIBED IN SATCHAKRANIRUPANA

Kundalini is described as a *luminous* (Lasanti) *thread* encased at the base of the spinal chord by subtle Nādis (nerves)

and nerve centres called Sushumnâ, Chitrini, Brahmâ. These subtle threads are not ordinarily perceptible, for they are usually inactive. Their location and function are psychically perceptible. It is not a thread in the literal sense but a luminous and delightful current of ascending light, going straight up to the brain. It opens a new path of esoteric knowledge. Once it is started, it has a natural course upwards; and passing through the different centres it finally reaches the highest psychic centre where it enjoys an equilibrium and rest in the width of being and knowledge. It is the subtle spiritual urge of our being for the vaster knowledge and unfettered existence. It has natural attraction thereto. In fact it is the dynamic aspiration of being which is liberated in the form of an upward urge. Kundalini is the real urge for freedom. It acquaints us with joyous experience. As it passes through the different psychic centres everywhere it gives unique knowledge, esoteric powers, wider visions; but even in these it does not attain the supreme and infallible peace. It requires the over-mental ascent for that, where beyond the functioning of the vital, the mental, and psychic self it is diffused completely in the calm. When the Kundalini reaches the different levels of the existence, it is necessary to know that the ascent is associated with invisible light, inaudible sounds, formless forms. These are due to the psychic tremor of being.

THE CENTRES OF KUNDALINI

Generally it is held that the psychic force or, better, fire is rooted at the base of the spine. And it rises upward from that centre. But the more accurate description will be that it is everywhere: it may stir up anywhere. The particular centre where its first awakening will be felt depends upon

the special responsiveness of that centre. Our being in that part must be free from twistings and complexities. Kundalini introduces us into the unconscious. It withdraws the veil of the conscious and leaves open its vast vistas. The experiences of luminosity, ease, width, and clarity always follow the stirring of the Kundalini; and naturally it must introduce us to the part of the unconsciousness which certainly is not what Freud calls the 'Id'. The 'Id' of Freud 'contains the passions'. The 'Id' is connected with the desires and with the vital life. The unconscious which becomes active with Kundalini is free from the impetuosity of the vital life. It gives the feeling of a mental and vital plasticity, suppleness, and ease. This is the general feeling with all the parts of being. When the Kundalini functions, the sense of freedom from the ego-sense is evident. 'The Ego', says Freud, 'represents what we call reason and sanity.' Correctly enough the freedom from the ego-sense establishes the greater sanity which follows the cosmic insight into things. Kundalini really connects us with the super-ego which stands behind these layers of being and which draws inspirations from the heights of cosmical and super-cosmical existence. The 'unconscious' here is quite different from the unconscious of modern psychology. Better sense prevails with Freud when he says that 'not only what is lowest, but also what is highest in the ego can be unconscious'. (Page 33, *The Ego and the Id*).

This unconscious embraces the vital, the psychic, the spiritual planes of life not only in their individual but in cosmic import. But nowhere are the twistings and the complexities of the normal or abnormal, vital or psychical complexities to be found. This implies that Kundalini introduces us to the

supernormal consciousness, putting us into relation with the cosmic vital, the cosmic psychic, the cosmic spiritual. Not is that all. The experiences in these layers of our existences have a special rhythm in them, exhibiting their best form and style. Consciousness in such layers is free from the ego-reference and, therefore, enjoys a freedom from the persistent urges of attending to the demands of objective life. Such existences are also not subjective, inasmuch as they are indifferent to all personal satisfactions save and except the experience of a super-personal self. Kundalini naturally offers an experience of a new consciousness generated in the dropping of the subjective and the objective consciousness. This new consciousness can influence our conditions; it makes us more and more impersonal—our knowledge, our feeling and our actions all become super-personal. The self transcends the ego-centricity. It is displaced by cosmocentricity.

THE SUPER-EGO

Kundalini establishes the sense of the super-ego in us. This super-ego is not the one that emerges out by repression of conscience and moral sense; it transcends the Freudian sense of the super-ego and emerges when the conscience is freed from its limitations. When the Kundalini functions, these natural limitations are removed, and our being stands out in its stature and height, and at times our personality looms large behind the reflected personality or the ego. This super-ego is not one that is dominated by the sense of values; for properly speaking, values are determined by a kind of tension between the higher and the lower impulses of our being, whereas the super-ego is beyond all tension. It appears when all the conflicts in the subconscious impulses and

self-conscious formulations die out. It implies the overcoming of the natural man with all his natural and divided bent, the release of a new force which puts aside the discords, the inequilibrium of the instincts, and the conflicts of the self-conscious life. It is a life of perfect rhythm and widening consciousness, which goes beyond all the earthly impulses. The force of Kundalini leads us beyond our animal and human limitations and makes us feel the expansive self, to which space and time are no bar. This does not give metaphysical insight. It gives active acquaintance with such a self which sooner or later becomes intimate with us.

THE DIFFERENT GRADES AND LAYERS OF CONSCIOUSNESS

The Tantras maintain that there are different layers of consciousness, the conscious and the unconscious. Unconscious is again divided into the sub-conscious and the super-conscious. The Tantras trace out the link between the sub-conscious and the super-conscious. This link is ordinarily missed. It is the way to wider consciousness. The psychiatrist is not interested in the study of the sub-conscious vital layers, the 'Id' of Freud. No doubt, he throws open the vital and psychic being, but his scope is especially limited to studying the movement of the vital in the light of the wider consciousness. The psychiatrist throws the light of the super-conscious upon the sub-conscious to find out the continuity of the conscious life throughout all its scales and grades. When the link is consciously established between the super-conscious and the sub-conscious (both belonging to the unconscious) the ego-centric reference of consciousness is disestablished, and its ego-centric activities are suspended. Direct contact is established with the cosmic conscious-

ness, and in place of ego-centricity a cosmo-centricity is actually felt. This is the super-ego that has its points of reference everywhere. To get direct access to this universal centre of consciousness is the ultimate end of the Kundalini Yoga.

The Tantras trace out the definite centres wherefrom progressive contact can be established with the centre of cosmic consciousness. These centres are the points of generation and diffusion of psychic force. They have connection with the definite forces,—the vital, the mental, the physical. They exhibit a direct line of connection with the central force and consciousness; and naturally when they become psychically active (i.e., when the psychic force is generated in these centres) they become highly vibrative and delicately sensitive. The full light of consciousness becomes potent in them which focuses not only the definite forces but also reflects the cosmic life that pulsates there. In fact the active functioning of these centres immediately introduces us to an aspect of the cosmic life. It withdraws the obstacle that divides the finite consciousness and the cosmic consciousness. The movements of these centres enlarge our knowledge of a definite section of cosmic life and fill us with power and force. The rise of this force is, at times, dangerous; for the least retention of the old personality may lead the force into questionable channels. Only the reference to the cosmic life can be helpful to its proper guidance; when the force of Kundalini makes all the centres active and passes through them taking its ultimate rest in the super-conscious expanse, it gets equilibrium. Kundalini has its proper centre in the supreme consciousness. Its operation is stopped in creation, for it is the move of concentration, while Kundalini is the force of diffusion and expansion. The higher it goes up

in its ascent through the psychic centres the more it acquaints us with all the layers of consciousness. Finally it touches the universal focal point, invests us with the peace that passeth understanding.

COSMIC KUNDALINI

The six centres are located thus. The lowest centre, called the *Mulâdhâra*, is located at the bottom of the spinal cord. Between this and the navel is located the next centre, called the *Swâdhishthâna*. At the navel is located the *Manipura*. Behind the heart is located the *Anâhata*. In the throat is located the *Vishuddha*. Between the eyebrows is located the *Âjnâ Chakra*. In the brain is located the *Sahasrâra*. A subtle passage in the form of a luminous canal runs through the line of connection with the focal point; and a soothing, delightful current of energy saturates the whole being through these centres. Kundalini becomes active through the *Sushumnâ*, and the psychic centres which are represented as so many lotuses 'open' and function. They are not operative unless the current of the spiritual force emerges from the base of the spine. This is called the ascent of force. In its ascent or descent it becomes operative through the subtle canal and the psychic centres. The ascent comes with the higher aspirations, and the descent takes place when the force has established its equilibrium in the wide expanse of being. Generally, it is said that the descent follows the ascent. And it is true in a way, for when the force is not operative it seeks its old mooring. The better truth seems to be this. The force, once it is released, becomes diffused in the wide expanse; its nature is to avoid the concrete functioning and expression and to spread out in the widest stretch of being. It is possible

to concentrate and make use of it by the force of will, and move it through the different vehicles of our being. The Tantras have emphasized the descent of the force, but it becomes possible only in the select few who are elected for some cosmic purpose. There are no doubt an ascent and a descent in the period of discipline and training; it is necessary only to make the force active through the psychic centres. The most significant descent begins when the force concentrates after the completest diffusion for some purpose. By the descent the force fills us with a new formative power.

It is neither safe nor possible to make exact location of these centres, for they are more psychic than physical. The location is determined by the nerve centres engaged. When, for example, the Ajna Chakra functions, the distinct sensation and force are in fact in the mid-brain. When the Anahata is operative the centre round about the heart is agitated. When the Vishuddha is active pressure is felt in the oblongata. When the Sahasrara is active the brain, specially the cerebrum, is agitated.

The Hindu occultism traces out a correspondence between the five elements and the lower five centres. Prithvi, the element of earth, corresponds to the Muladhara. The element of water corresponds to Swadhisthana, fire to Manipura, Vāyu to Anahata, Akāsha to Vishuddha. Beyond the reign of Vishuddha opens the subtler planes of Manas and Buddhi. Manas corresponds to Ajna, Buddhi to the centre between the Ajna and the Sahasrara. Sahasrara opens out in the over-mental and supra-mental planes. The Sahasrara is the most important centre inasmuch as the lower centres are connected with it, and the still higher ethereal over-mental take their start from it. In the Tantrik texts the Sahasrara is supposed to be

the culminating point of the ascent when all the finest spiritual potencies are located and released. It is the point of the cessation of the functional activity of the finite spirit or consciousness (called Nirvānapada in the *Satchakranirupana*). But there is another possibility if the search is persistently followed and does not stop with quietus. The Sahasrara opens out vistas of over-mental perception and intuition. Mental ignorance is withdrawn, and with its withdrawal there is the momentary abeyance of the functional exercise of the divided consciousness. But when the over-mental consciousness becomes operative, the consciousness functions cosmically and passes into cosmic dimensions of being. Purnananda, the author of *Satchakranirupana* accepts the first course and thinks that the realization of integral awareness is the highest point in spirituality. This naturally is the fruition of the ascent through psychic centres, and in this there is not the demand of passing into the cosmic dimensions of being. When Kundalini reaches the highest point, there is a natural fall in the functional activity of our psychic being, and the adept passes into the calm. This is not in the least doubted by those who follow the other course. They want access into the cosmic consciousness, and naturally they avoid the entrance into the calm and establish contact with over-mental consciousness by following the subtle luminous path passing beyond the brain-centre and by energizing the Mahākundalini in them. The brain has direct contact with the higher layers of being in their over-mental and cosmic functioning. Indeed it is the path of expanded being, larger consciousness, and greater powers. The calm that is reached is due to the cessation of mental ignorance. And since the adept is not anxious to pursue further, it gets its

highest enlightenment there. The other path goes through the subtler heavens and may pass into silence after it has got the cosmic and the super-cosmic experiences. The Shaivas (specially the Kashmir school) follows this path, for they point to the functioning of Mahâ-shakti and Parâ-shakti beyond Prakriti (creative force). Nirvâna to them is an experience where the creative Prakriti of the Sankhya becomes inactive and the higher reaches in the Para-shakti and Maha-shakti have not been attained. It should be remembered that beyond the Nirvanic level of consciousness the finite 'I' is dropped and the cosmic 'I' begins to function. We have seen the different stages of its functioning before. According to the Kashmir Shaivism naturally the adept becomes identified in his consciousness with the supra-cosmic reality. This consciousness of identity so long as the thread of individuality is retained is intermittent and not continuous. The spiritual aspirations establish fuller life by over-stepping creative dynamism and by reading overmental possibilities. The full fruition of dynamic spirituality is beyond our imagination and at the end effort is made to enjoy the spiritual equilibrium by overstepping the cosmic and the supra-cosmic expression of spirit. It requires a long training to elevate consciousness to this plane, for it implies the freedom from the downward clinging to life. When all the obscurities of our being have been withdrawn, then this rare spiritual fruition, the supra-mental life and its creativity, can be realized. With the functioning of overmental centres, the whole being takes a new formation because of the infusion of the cosmic life and harmony. The higher harmony descends into our divided being and remoulds it in order that the old self may not reassert itself. The over-mental and the supra-mental

dynamism guides our vision and regulates our life. Man does no longer suffer from the hesitancy and indecision of the ignorant and divided mind, nor is he guided by the intellectual understanding. The spirit becomes fully active and gives unerring guidance. This is practically the Nirvanic state in so far as our finite being and consciousness are concerned. But this is not the neutralization or depolarization of the cosmic positive and negative forces. Naturally when the individual adept passes into the silence in the Sahasrara, it does not affect the universal or cosmic consciousness. This is practically entering into the mysteries of the universal consciousness by overstepping the finite consciousness, or the adept enters into the *Cosmic Kundalini*, i.e., the central force of the universe.

The Cosmic Kundalini gives access to the cosmic powers and the identification with them. It opens out the path for higher evolution in being and powers. The finite sense drops, and the adept moves cosmically. Direct contacts with over-mental powers are established. Consciousness moves in integral synthesis. It is a rare consummation which can be operative in a few adepts who attain the omniscience and enjoy the harmony of the universal frame of existence. Arundale makes a distinction between the Caduceus Fire and the Kundalini Fire. From the experience of a student 'All he could see was a stream of fire, differently hued, flowing from the root of the spine up into the head, with subtle connections, maintaining ever open channels between the macro-cosmic forces of which it is a current.' (*Kundalini* by G. S. Arundale, pp. 53-54). It is very easy to confuse the Caduceus force with the force of Kundalini, for there is eternal alliance between them, and the beginners always tend to perceive sameness

before they notice difference. The student concerned had the distinct impression that while the fire of the Caduceus offered a way of release, the fire of Kundalini offered a way of fulfilment. It seemed as if Sushumna with its Idâ and Pingalâ aspects, the Caduceus, was a valve of release from confinement within the lower bodies, while the Fire of Kundalini is in the nature of a witness-guide to the identity of the longer with the smaller consciousness. The sensitive can feel the centres overhead; and if the consciousness can be retained there, the throbbing of the cosmic life can be distinctly felt.

Knowledge and power gradually settle themselves. The adept becomes identified with the divine life, moves to fulfil the divine purpose. The greatest achievement in this path lies in intimately realizing the cosmic will and its formation and purpose in the creation; and the adept in many cases invites this splendid possibility as more worthy, as it makes him a helpmate in giving a divine shape to the cosmic formations. The ascent through the Cosmic Kundalini naturally is the path of knowledge and power. In response to the cosmic purpose the adept moves on with the rhythm of cosmic history.

NOTES AND COMMENTS

TO OUR READERS

On his birthday at Dakshineswar in 1888, Sri Ramakrishna delivered his characteristic message of religious harmony coupled with intense realization. . . . The Editor takes up the theme and develops it in his own way. . . . If the Hon'ble Mr. Justice N. G. A. Edgley unearths for us *The Cultural Importance of Taxila in Ancient India*, Dr. D. C. Dasgupta does not fall far back in revealing from the pages of *Manu* a complete *Educational Philosophy*. . . . With Dr. S. C. Chatterjee's help *The Problem of Perception* does not seem, after all, so insoluble! . . . Principal Londhey supplies us with *The Philosophical Background of Indian Culture*, and Prof. Sircar draws our attention, we are tempted to say, to the mystic background, the *Kundalini*.

SCIENCE AND SOCIAL OBLIGATIONS

Mr. D. N. Wadia in the course of his presidential address at the thirteenth Indian Science Congress Session, held

in Calcutta on 2 January 1948, remarked: 'The awakening to the social obligations of science is of recent date, and even in Europe and America this aspect of the cultivation of science was for long not realized and left to sporadic individual efforts. With this awakening a twofold problem faces science all over the world to-day—to press the newest discoveries and inventions of applied science into the service of agriculture, manufactories, hospitals, homes, and schools, and alongside with it to so control the impact of these on his private life that his mechanized work-a-day life may not be totally divested of higher spiritual values.'

Needless to say that this twofold problem must be faced simultaneously; for in the absence of a proper co-ordination of the moral, social, and scientific aspects of life 'there will be anti-social applications of science such as have made a shambles of so many countries'. The unthinking application of science to Indian life has often been disastrous. 'The impact of science on the Indian

masses has come in the form of a rather rude intrusion of machines and mechanics into the essentially simple rural economy of the country, and it is not surprising that this meeting has not been a particularly happy one. It has disturbed the economic structure and created, if not some aversion, indifference to the cult of science in the popular mind.'

The scientists cannot reasonably claim exemption from moral and spiritual obligations, for science is meant to serve life, and life cannot be dove-coted according to the convenience of science. 'Our future life and its material well-being largely depend on a wholesome balance being maintained between these two—the impulse to harness science to increase physical comforts of life and a restraining desire to preserve the old-world spiritual calm and simplicity of living. Happily for India this balance

is somewhat of a *natural, hereditary trait and does not need much emphasis.*' (Italics ours).

These sentiments are quite welcome, coming as they do from an eminent scholar. But they fall short of the ideal. We have ever regretted in these pages that there is a strange tendency towards fatalism in the minds of modern thinkers. They believe that things are somehow shaping automatically for the best. The words italicized in the concluding portion of the previous paragraph is a glaring instance of this. The argument runs thus: 'It is *natural and hereditary, ergo* there is *no need for emphasis.*' Nothing could be more contrary to facts. For are not the influences of science largely anti-spiritual in modern India? It is only through careful watching and planning, not through platitudes, that the spiritual life of the nation can be saved.

REVIEWS AND NOTICES

THE GESTURE LANGUAGE OF THE HINDU DANCE. BY LA MERI. Columbia University Press, New York. Price \$ 10.00.

La Meri has brought out a book artistically got up, brief in its expressions and profusely illustrated, on the gesture language of the Hindu Dance. Ananda K. Kumaraswamy has given a Foreword and Henry R. Zimmer has written an illuminating Introduction to the book, tracing the history of dance and its important place in Indian civilization.

La Meri is a dancer, a versatile artist, who has carried her great zeal and enthusiasm to the learning of dances of different nations. Lately she attempted to learn one of the most graceful and ancient forms of dancing existing in South India, known as *Sadr*, or *Bharata Nāṭyam*, and her book deals with what she has learnt of the complicated gestures of the hand used for the *Abhinaya* part of the dance, as recorded in *Abhinaya Darpana* of Nandikeshwara, and as practised by the followers of different sub-schools to day. Inclusion of short notes on different schools of dancing—of the

technique of dancing, of its legendary origin, religious and philosophical background, and the points of essential difference between the dances of the East and the West—throws a great deal of light on the conception of the author and has an added interest for the reader.

Dance in India has been a very ancient and fully developed art, connected very intimately with other arts and the human mind and body. When studied in this light it expresses life and something above and beyond mere biological exercise. *Nāṭya Shāstra* is an encyclopaedic work dealing with drama, elocution, ceremonies on the stage, language, music, rhythm, emotions, gestures, poses, ornaments, make-up, and what not, forming an indispensable manual for the artist and teacher. Nevertheless, the student had to learn from a Guru, personal experience, and a study of life and nature. Texts on dramaturgy and music describe the qualities of a dancer, actor or singer, the learning, culture, and background of the audience. Every phase of art has been fully developed. *Kāma Shāstra*

of Vātsāyana has codified the sixty-four traditional arts that should form a part of study for a fully educated and cultured person. India has viewed every human artistic activity in a unified form, and that is why the origin of all arts has been traced to a divine source, Brahmā, in whom merges every soul bearing the divine spark. That is why the purpose of art has been elevating, devotional, and so fundamentally deep-rooted in philosophical and religious aspects of life. Shorn of all this and treated as a mere graceful network of movements, colour, or design, Indian art loses its real value, charm, and purpose.

The Mudrās, or gestures of the hand, by themselves stand for an object or idea as denoted by a word and have to be woven together by appropriate and corresponding movements of the body and limbs, harmonized together with facial expressions to convey the sense desired. One should not make the usual mistake of taking these gestures for dance. These forms are well established through centuries of work, usage, inspiration, and experience and are meant to express in symbols the inner depths of our ideas, feelings, thoughts, and emotions. To copy these gestures and string them together to form a dance would be as static, meaningless, and removed from real dance as copying the Karanas from the imitable carvings of Chidambaram or writing an essay by picking out words from a dictionary without knowing the grammar and the niceties of a language. But if La Meri succeeds in infusing sufficient interest in the aspiring artist to get the zeal to go and study properly from a real Guru the gesture language and its place in dance, after getting an idea of its wealth, depth, and potentiality of expression from a study of the book, the great pains and care taken by the author to bring out the present volume will be amply rewarded. From the point of view of the interest that the book can inevitably create and the wonderful record it has made of some of the Hasthas in clear and well-taken photographs, La Méri deserves to be complimented on the success she has achieved in fulfilling a very difficult task.

RAJENDRA SHANKAR

JOY OF ART. By NICHOLAS ROERICH. Published by the Art Society, Amritsar. Pp 18.

The *Joy of Art* is the first number of

a series called 'Art Miscellany'. Readers of this pamphlet by Mr. Nicholas Roerich will surely get what they are always prepared to expect from that well-known Russian artist who has now made his home in India. The idea that man does not live by bread alone receives a new illumination here from history, from the sayings of philosophers, artists, poets, mystics of many countries and from the writer's own personal experience. Art is that living fountain of spirited joy and beauty that has sustained the hungry soul of man through the ages. It has now its greatest task for humanity to accomplish, to show the way of escape from the present imbrigo to a type of ordered existence in which harmony will prevail and blood-lust will be a thing of the past. To start with, two important ideas are emphasized; first, the collecting and safe-guarding of all treasures of art from ruthless vandalism—it is difficult to see how this can be a practical possibility everywhere now—and, secondly, a training for art, the introduction of beauty and art in our own homes, however humble these may be. It is high time for all idealists of the world to come together to save civilization from the crisis we are passing through. Mr. Roerich is an artist of power and vision. His ideas, as formulated here, will surely help in the process. This timely production is somewhat impaired by inaccuracies that could have been removed by careful proof-correction.

D. M.

CONSERVATIVE INDIA. By J. B. DURKAL, M.A. Published by Vyomesh-chandra Bhadrari, Dhu, Raipur, Ahmedabad. Pp. xlviii+385. Price Rs. 3-8.

The book under review is a reprint of Prof. Durkal's says and essays—*embarras de chour, de richesse*—religion, politics, economics, industry, sociology, psychology, ethics, philosophy, education, everything forms a subject of the book and none of them has been treated adequately. From the title of the book one may expect an elaborate treatment of conservative India. But the book fulfils such an expectation only to a limited extent. The glory of past India has been eulogized by Sri Bharati Krishna Teertha Swampi, an orthodox leader of Puri, in his learned introduction to the book. But the stray reflections of the author with regard to conservative India and his *obiter dicta* reveal his pessim-

ism about modern liberal movements. In his zeal to extol everything antiquarian, he has unfortunately misunderstood the liberals. The liberals are not blind to the good and great of their own motherland; what they strive for is to assimilate the good and great in foreign lands, since this is necessitated by the change of time, and they want to give up all that stands in the way of progress. The author has divorced elasticity from conservatism, which mistake has been the cause of all the miseries of the country. Conservative India has certainly preserved precious ideas and ideals which the liberals often overlook. The author has done well in drawing our pointed attention to these. But that is no reason why these should for ever be preserved in a sort of glass-house.

The references to Mahatma Gandhi and the Indian National Congress could have been more restrained. One excerpt is enough to reveal the wrong angle of vision: 'It never represented the national ideals, the national view of life, politics and religion. . . . It began with a democratic pose, it stopped with a virtual dictatorship. It started with espousing Indian aspirations, it ended with courting Western Communism.'

Apart from these faults of the writer there is, of course, something thought-provoking and pleasant in the book. His essays on *The Central Fact of Philosophy*, *The Spheres of Science and Philosophy*, *The Devotional Poets of Gujarat*, *Oriental Learning*, *Religious Nationalism*, *Communal Amity*, and *Religious Education*, deserve careful perusal.

BENGALI

DARIDRYA MOCHAN. BY BIMAN BIHARI MAZUMDAR, M.A., P.R.S., PH.D., BHAGAVATARATNA. Published by Messrs Prabartak Publishing House, 61, Bowbazar St., Calcutta. Pp. 138. Price Re. 1.

It is a happy sign of the times that learned people in Bengal are demonstrating their keen interest in the welfare of the peasantry and the labouring classes by producing books in Bengali on the simple problems of rural economy, agriculture, and industrial labour. The present book, as its title indicates, studies the means of removing poverty under the following chapters: *Why Are We So Poor?* *Co-operative Credit Societies*, *Improvement of Cattle*, *Manure*, *Sugarcane*, *Potato*, *Tobacco*, *Forest*, *Coal*,

Our Countrymen. The book is written in a simple attractive style. The atmosphere is one of full identification with the masses, and hence the suggestions are very practical. Dr. Mazumdar is well known for his high literary achievements. But we never thought that he could be so successful in such an undertaking as well. We heartily wish that the present work may reach those for whom it is primarily written.

SANSKRIT—ENGLISH

CHANDRA-DUTA-KAVYA OF JAMBU KAVI. EDITED FOR THE FIRST TIME WITH AN INTRODUCTION IN ENGLISH AND APPENDICES BY PROF. JATINDRA BIMAL CHAUDHURY, PH.D. (LONDON). SANSKRITA-DUTA-KAVYA-SAMGRAHA, WORK NO. 3. Published by the author from 3, Federation Street, Calcutta. Price 8 As.

The number of verses in the *Chandra-duta-kavya* is small but the conclusions drawn by Dr. Chaudhury on the basis of the evidence of this work are far-reaching and numerous. He establishes that several anonymous *Chandra-dutas* preserved in various Jain Bhandaras or elsewhere are identical with Jambu Kavi's work of the same name. He further proves with an array of evidence that Jambu Kavi, author of the *Chandra-duta*, is identical with the author of the *Jina-shataka* and the *Munipati-charita* and must have flourished towards the end of the ninth century A.D. and continued his literary activities up to the middle of the tenth century A.D. Thus Dr. Chaudhury fills up a gap—an yawning gap really—by his valuable research in the history of the *Duta-kavyas*; it is now established that the earliest extant *Duta-kavya*, in imitation of the *Megha-duta*, is the *Chandra-duta* and not the *Pavana-duta* of Dhoyi of Bengal who flourished in the twelfth century A.D.

Dr. Chaudhury fully demonstrates the importance of the *Chandra-duta* as a literary work. The accounts of the *Duta-kavya* of the same or synonymous name are illuminating, and of special importance as the MSS. of these works are either rare or fragmentary. Dr. Chaudhury's identification of Vinaya, author of the *Indu-duta*, with Vinayavijaya Ganin of the *Tapagaccha*, author of the *Loka-prakasha*, *Shripala-charita*, etc., is convincing and his assignment of the date of the book to the seventeenth century is also quite accurate. The evidence collected from various sources

in this connection is invaluable and truly represents the determined effort with which Dr. Chaudhury executes his works.

The text is prepared from a single MS. Besides, as the book represents the Yamaka, the efforts exerted for determining the right readings must have been very great. The emendations suggested are very happy. The

Appendices much enhance the worth of this valuable work.

Dr. Chaudhuri is a master artist in his own line and the world of oriental scholarship naturally expects from him many more specimens of similarly fine execution.

KOKILESWAR SASTRI, VIDYARATNA, M.A.

NEWS AND REPORTS

CYCLONE RELIEF

RAMAKRISHNA MISSION'S WORK AND APPEAL

The Ramakrishna Mission has been carrying on cyclone relief work since the last week of October, against very great difficulties of supply and transport. The area taken covers 287 villages, in the Khejuri, Nandigram and Mayna Thanas of the Midnapur District, the Saugor Thana of 24-Parganas, and the Bhogra Thana of the Balasore District. In the week ending on the 7th February, our 10 centres distributed 1468 mds. 16½ srs. of rice, 1105 mds. 14 srs. of paddy, 55 pieces of new cloth and Rs. 1,027/- in cash among 48,832 recipients as well as 10 lbs. of powdered milk, 19 lbs. of barley for children and patients. The Srikantha centre of the Mayna Thana has since been closed, and a new centre opened at Contai, in which area the distress is more acute. The report of the first distribution from this new centre is being awaited.

From the 4th November, 1942 to the 7th February, 1943 we distributed altogether 14,624 mds. 86½ srs. of rice, 15,088 mds. 33½ srs. of paddy, 864 mds. 37 srs. of dal, 60 mds. 22 srs. of salt, 14,385 pieces of new cloth, 1,408 pieces of shirts and frocks, 1,052 new chadders, 7,534 blankets, 3,854 mats, 1,797 utensils, numerous used clothes and Rs. 6,905/12/- in cash, in addition to 159 lbs. of powdered milk, 1 md. 84 srs. of barley, 8½ srs. of sago and 24½ srs. of sugar candy for children and patients.

Our total receipts up to the 15th February are Rs. 3,14,723/-, and our total expenditure about Rs. 2,09,234/-, excluding outstanding bills for about Rs. 40,000/-. We have also received articles worth over Rs. 1,22,500/-. Our weekly expenditure is roughly Rs. 20,000/.

The unprecedented nature of the disaster and the incalculable damage done to life and property are already well known to the public. On account of the total loss of crops and cattle and the complete destruction of dwelling houses, gratuitous relief, administered for the last three months and a half, cannot be said to have improved the condition of the sufferers. Rather they are in a worse plight. For the middle-class people, who hitherto refrained from asking for doles for the sake of prestige, are now compelled to seek them, since their meagre resources have been exhausted.

Apart from the urgent need of hut construction, which has not yet been touched, the supply of good drinking water is a problem that demands immediate attention. The worst thing about the situation is that large numbers of people, devitalised by continued starvation, are falling a prey to epidemic diseases, to combat which, although very imperfectly, we have started homoeopathic medical relief in four of our centres in the Khejuri, Nandigram and Saugor Thanas.

We convey our grateful thanks to the generous donors whose active sympathy has enabled us to carry on our work so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers, who have been suffering untold miseries and are doomed to death but for timely help. Contributions will be thankfully received and acknowledged at the following address:—The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah.

SWAMI MADHAVANANDA
Secretary, Ramakrishna Mission
16-2-43.

BIRTHDAY OF SRI RAMAKRISHNA

The Birthday Anniversary of Sri Ramakrishna falls on March 8, 1943.