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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।"

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

TEACHINGS OF SRI RAMAKRISHNA

By M.

Master's reminiscences of his God-intoxicated days—The true attitude of a Vedantist —The Sâdhu of Bhukailash—Different kinds of Samâdhi—God's Incarnation—The Nitya and Lilâ—Knowledge and devotion.

Tuesday, June 5, 1883. Rakhal and Hazra were staying with the Master in the temple garden at Dakshineswar. M., too, had been there since the previous Sunday.

It was afternoon. Sri Ramakrishna was telling his devotees about his experiences during his God-intoxicated state.

Master (to M.): 'Oh, what ecstatic experiences I had at that time! I didn't eat my meals here. I would enter the house of a brahmin in the village of Baranagore or of Ariadaha. It would be past meal-time. I would just sit down there without saying a word. If the members of the household asked me why I had come, I would simply say, "I want a meal." Now and then I would go, uninvited of course, to Ram Chatterji's house at Alambazar, or to the Chaudhuri's house.

'One day I begged Mathur to take me to Devendra Tagore's. I said, "Devendra is a devotee of God. I want to see him. Will you take me there?" Mathur Babu was a very proud man. How could one expect him to go to another man's house uninvited. At first he hesitated. But at last he said, "All right. Devendra and I were fellow-students. I shall take you to him."

'Another day I learned that a man named Dina Mukherji lived at Baghbazar near the bridge. He was a good man, a devotee. I asked Mathur to take me there. Finding me insistent, he took me to Dina's house in a carriage. It was a small place. The arrival of a rich man in a big carriage embarrassed them as well as us. It was, too, the day they were investing their son with the sacred thread. The house was crowded, and there was hardly any place for them to receive us. We were about to enter a side-room, when someone cried out, "Please don't enter that room. There are ladies there." It was

really a distressing situation. Returning, Mathur Babu said, "Father, I shall never listen to you again." I laughed.

'Oh, how thrilling those days were! Once Kumar Singh gave a feast to the Sadhus, to which I was also invited. I found a great many holy men assembled there. When I sat down for the meal, several Sadhus asked me about myself. At once I felt like leaving them and sitting alone. I wondered why they should bother about all that. The Sadhus took their seats. I began to eat before they had even said grace. I heard several of them remark, "Oh, what sort of man is this?" '

It was about five o'clock in the afternoon. Sri Ramakrishna was seated on a step in his room. Hazra, Rakhal, and M., were near him. Hazra had the attitude of a Vedantist—'I am He.'

Master (to Hazra): 'Yes, one's confusion disappears if one only realizes that it is God who manifests Himself as the atheist and the believer, the good and the bad, the real and the unreal. It is He who is present in the states of waking and sleep. Again, He is beyond all these.

'There was a farmer to whom an only son was born when he was rather advanced in age. As the child grew up, the parents became very fond of him. One day the farmer had been working in the field when a neighbour informed him that his son was dangerously ill; he was really at the point of death. On returning home, he found the boy dead. His wife wept bitterly, but his own eyes remained dry. Sadly the wife said to her neighbours, "Such a son has passed away, and he hasn't even one tear-drop to shed!" After a long while the farmer said to his wife, "Do you know why I am not crying? Yesterday night I dreamt, I had become a king, the father of seven princes. These princes were beautiful as well as virtuous. They grew in stature and wisdom, and acquired knowledge in various arts. Suddenly I woke up. Now I have been wondering whether I should weep for those seven children or this one boy." To the Jnânis the waking state is only as real as the dream state.

'God alone is the Doer. Everything happens by His will.'

Hazra: 'But it is very difficult to realize this. Look at the Sadhu of Bhukailash. How people tortured him to death! They had found him in Samadhi. Sometimes they buried him, sometimes they put him under water, and sometimes they branded him with a hot iron. Thus they brought him back to consciousness of the world. He underwent these endless tortures and at last died. He suffered undoubtedly at the hands of men, though you may say he died by the will of God.'

Master: 'Man must reap the fruits of his own Karma. But as far as the death of that holy man is concerned, it was brought about by the will of God. The Kavirâjas prepare Makaradvaja in a bottle. The bottle is covered with clay and heated in the fire. The gold inside the bottle melts and combines with the other ingredients. Thus the medicine is prepared. Afterwards, the physicians carefully break the bottle and take out the medicine. After the medicine is made, what difference does it make whether the bottle is preserved or broken? Thus the people thought they had killed the holy man. But, perhaps, his inner stuff had been prepared. After the realization of God, what difference does it make whether the body lives or dies?

'The Sadhu of Bhukailash was in Samadhi. There are many kinds of Samadhi. My spiritual experiences tallied with the words I heard from a Sadhu of Hrishikesh. Sometimes I feel the rising of the spiritual current inside me like the slow creeping of an ant. Sometimes I feel it like swimming of fish in water. Only he who experiences this state knows what it is like. At that time one forgets the world. When the mind comes down a little, I say to the Divine Mother, "Mother, please cure me of this. I want to talk to people."

'None but the Ishvarakotis can return to the plane of sense-consciousness after

the attainment of Samadhi. Some ordinary men attain Samadhi through spiritual discipline; but they do not come back. But when God incarnates Himself in a human body and holds in His hand the key to open the gate of liberation for other mortals, then for the welfare of humanity he returns from Samadhi to consciousness of the world.'

M. (to himself): 'Does the Master hold in his hand the key to man's liberation?'

Hazra: 'The one thing needful is to gratify God. What does it matter whether an Incarnation of God exists or not?'

Sri Ramakrishna (smiling): 'Yes! That's what you say.'

It was the day of the new moon. Gradually night descended, and dense darkness enveloped the trees and the temples. A few lights shone here and there in the temple garden. The black sky was reflected in the waters of the Ganges.

The Master went to the southern verandah of his room. A spiritual mood was the natural state of his mind. The dark night of the new moon, associated with the black complexion of Kâli, the Divine Mother, intensified his spiritual exaltation. Now and then he would repeat 'Om' and the name of Kali. He lay down on a mat and whispered to M.

Master: 'Yes, God can be seen. — had a vision of God. But don't tell anyone about it. Well, which do you like better, God with form, or the formless Reality?'

M.: 'Sir, I now like to think of God without form to a certain extent. But I am also beginning to understand that it is God only who manifests Himself through different forms.'

Master: 'Will you take me in a carriage some day to Mati Seal's garden house at Belgharia? If you throw puffed rice in the lake there, the fish come to the surface and eat it. Ah! I feel so exalted to see them sport in the water. That will awaken your spiritual consciousness too. You will feel as if the fish of the human soul were playing in the ocean of Sachchidânanda. In the same manner, I go into an ecstatic mood when I stand in a big meadow. I feel like a fish released from a bowl into a lake.

'But spiritual discipline is necessary for the vision of God. I passed through very severe discipline. How many austerities I practised under the Bel tree! I would lie down there and cry to the Divine Mother for Her vision. My tears would flow in torrents and soak my body.'

M.: 'Yes, revered sir, you practised so many austerities, but people expect their realization in a moment! Can a man build a wall simply by moving his finger around the house?'

Master (with a smile): 'Amrita says that one man lights up a fire and ten bask in its heat. I want to tell you something else. It is good to remain on the plane of Lila after reaching the Nitya.'

M.: 'You once said that one comes down to the plane of Lila in order to enjoy the divine play.'

Master: 'No, not exactly that. That Lila also is real.

'Let me tell you something. Whenever you come here, bring a trifle with you. Perhaps, I shouldn't say it; it may look like egotism. I also told Adhar Sen that he should bring a penny's worth of something with him. I asked Bhavanath to bring a penny's worth of betel leaf. Have you noticed Bhavanath's devotion? Narendra and he seem like man and woman. He is devoted to Narendra. Bring Narendra here with you in a carriage, and also bring some sweets with you. This will do you good.

'Knowledge and love—both are paths leading to God. Those who follow the path of love have to observe a little more external purity. But the violation of this by a man following the path of knowledge cannot injure him. It is destroyed in the fire of knowledge. Even a banana tree is burnt up when thrown into a roaring fire.

'The path of knowledge is the path of

discrimination. Sometimes it happens that, discriminating between the real and the unreal, a man loses his faith in the existence of God. But a devotee who sincerely yearns for God does not give up his meditation even though invaded by atheistic ideas. A man whose father and grandfather have been farmers continues his farming even though he doesn't get any crop in a year of drought.'

Lying on the mat and resting his head on a pillow, Sri Ramakrishna continued the conversation. He said to M., 'My legs ache. Please rub them gently.' Thus, out of his infinite compassion, the Master allowed his disciple to render him personal service.

June 8, 1883. It was summer. The evening service in the Kali temple was over. Sri Ramakrishna stood before the image of the Divine Mother and waved the fan a few minutes.

Ram, Kedar Chatterji, and Tarak arrived from Calcutta with flowers and sweets. Kedar was about fifty years old. At first he had frequented the Brâhmo Samâj and joined other religious sects in his search for God, but later on he had accepted the Master as his spiritual guide. He was an accountant in a Government office and lived in a suburb of Calcutta.

Tarak was a young man of twenty-four. His wife had died shortly after their marriage. He hailed from the village of Barasat not far from Calcutta. His father, a highly spiritual soul, had visited Sri Ramakrishna many times. Tarak often went to Ram's house and used to go to Dakshineswar in the company of Ram and Nityagopal. He worked in a business firm, but his attitude towards the world was one of utter indifference.

As Sri Ramakrishna came out of the temple, he saw Ram, Kedar, M., Tarak, and the other devotees standing outside. He showed his affection for Tarak by touching his chin. He was very happy to see him.

Returning to his room, the Master sat on the floor in an ecstatic mood, with his legs stretched before him. Ram and Kedar decorated his feet with flowers and garlands. The Master was in Samadhi.

Kedar believed in certain queer practices of a religious sect to which he had once belonged. He had the Master's big toe in his hand, believing that in this way the Master's spiritual power would be transmitted to him. As Sri Ramakrishna regained partial consciousness, he said, 'O Mother, what can he do to me by holding my toe?' Kedar sat humbly with folded hands. Still in an ecstatic mood, the Master said to Kedar, 'Your mind is still attracted by lust and greed. What is the use of saying you don't care for them? Go forward. Beyond the forest of sandal-wood there are many things more : mines of silver, gold, diamonds, and other precious stones. Having obtained a little flash of spirituality, don't think you have attained everything.' The Master was again in an ecstatic mood. He said to the Divine Mother, 'Mother, take him away.' At these words Kedar's throat dried up. In a frightened tone he said to Ram, 'What is the Master saying?'

At the sight of Rakhal, Sri Ramakrishna was again overpowered with a spiritual mood. He said to his beloved disciple, 'I have been here for many days. When did you come?'

Was the Master hinting that he was an Incarnation of God, and Rakhal his divine companion, a member of the inner circle of devotees?

One should have such an ever present remembrance of God as the mother-cow has of her calf. She goes out agrazing hither and thither but is all the time thinking of her calf left at home.—Saint Kabir.

RESURGENT HINDUISM

III. THE SPIRITUAL AND RELIGIOUS APPROACH

By the Editor

O God, Thou worshipful One, do Thou cut off the shackles of fate, tear away the bondages of our minds and bodies, and rend asunder the fetters of this world! O Eternal Being, may we, acting on Thy command, be free from all sins and enjoy eternal bliss! —*Rigveda*, I. ii. 15.

I

In the two foregoing articles we have dealt with the position of the Hindu community vis-a-vis the other communities, and we have pointed out that resurgent Hinduism stands greatly in need of a moral re-orientation, the inspiration for which is to be drawn from the main springs of Sanâtana Dharma, the eternal religion—from the Vedas and the Upanishads—unadulterated by later-day sectarian interpretations and interpolations. Our next task is to present in the boldest possible relief the common basis on which are to be raised all our future structures, for making room for which some old ones may have to be greatly modified, nay, even at times be pulled down.

But before we proceed to our main task it will not be out of place to indicate in broad outlines the distinction between Hindu culture and Hindu spirituality, since much confusion is in evidence in the writings and speeches of our public men, and even the Hindus themselves are not sure as to the sense the word Hindu bears in particular contexts. Hinduism stands for a way, or rather certain ways, of life, as also for certain ideas, ideals, aspirations, and activities with relation to the Ultimate Reality of the universe. In the former sense Hinduism is co-extensive with moral, social, and cultural patterns, local manners and customs, and family or group traditions. Naturally, these patterns, creeds, customs, and traditions differ widely from region to region and from age to age, but not so the Hindu spirituality. It will not, however, be wise to conclude from this fundamental difference that Hindu spirituality and Hindu culture are widely divergent. For whatever be the present condition of Hinduism, it never advocates a dovecoting of life into mutually exclusive compartments. The one distinguishing feature of Hinduism is that it derives its society from the innate spiritual nature of man; and society is meant as a stepping stone to higher manifestations of life and spirit. The second important fact to bear in mind in this connection is that although spirituality, by its very nature, is unchangeable, its particular manifestations on the individual and social planes are subject to change, adaptation, interpretation, and shifting of emphasis. Thirdly, in the Hindu mode of life the individual is not subject to divided allegiance to God and his environment; for the individual is left free to choose his environment according to his spiritual growth. Society is arranged hierarchically to serve the needs of an expanding spiritual life, and the individual proceeds higher and higher, till at last society claims no more allegiance from him; nay, he can then assume leadership and bring into play new factors of social progress.

Viewed thus, anyone who subscribes to the Hindu way of life may be called a Hindu, though he may have his own personal spiritual beliefs, his own peculiar path of spiritual progress, and his own private chapel for worship or meditation, and though even at times he may be found taking spiritual instructions from Islamic and Christian

divines. Hindu society leaves him unmolested so long as his social allegiance is above suspicion. On the other hand, a Mussulman or a Christian accepting Krishna or Kâli as his Chosen Ideal but avoiding the Hindu way of life, is not considered a Hindu. The Jainas, the Buddhists, the Sikhs are nowadays considered Hindus by some public men. They are right so far as the cultural sense of the word is concerned. This may be partially true also from the spiritual standpoint; for spirituality, with the Hindus, is nothing but realization, and the Hindus are intelligent enough to recognize that this realization is not the monopoly of any particular community. Saints and prophets there have been in all climes and ages, and the Hindus are unstinted in showing their respect wherever Divinity is reflected in human life.

II

The Hindus are liberal in their spiritual outlook, since they do not confuse culture with spirituality. What is culture? As one writer points out :

> A culture is a special aspect of civilization ; it is not directly concerned with scientific knowledge or with economic research or financial policies, with radios, sales, or interest rate, but with the values to be given to these things, the use made of them, their place in the social structure. . . . Culture is not to be understood as dabbling in the arts ; it is an effort to bring different aspects of human endeavour into relation with each other.

This 'bringing of different aspects of human endeavour into relation with each other' cannot be fully effected so long as spirituality does not supply the background, so long as life is not accepted in its totality, as a single effort towards the highest integration, finding its fulfilment in the absolute realization of Truth and Reality. Indian culture and Indian spirituality are, therefore, the obverse and reverse of the same coin.

But the two faces alone do not make a solid coin. There must be some metal to have, impressed on it, the legends on either side. For the Hindus the Hindu religion supplies this solid and malleable medium. It is here that we come across the real distinguishing features of Hinduism. True, the Hindus conceive of spirituality as a universal and indistinguishable phenomenon, but the path towards it and the heights and depths which it can reach, differ greatly from one cultural environment to the other. And these differences are derived from the practical interpretation and application of spirituality in life, both individual and social. The interpreting medium, as we have already pointed out, is religion. For practical thought and action the spiritual values have to be interpreted through symbols, rituals, customs, and creeds. Unless the abstract receives a concrete garb, it will elude our attention. Of all communities, the Hindus are noted for the richness and variety of their symbols, for they take their spirituality not in a dilettantish manner but as a serious avocation of life, on which depends not only success here but bliss and felicity for all eternity. The Hindus have to make their religion a dynamic thing moving and expanding with the growing spirituality of the aspirant. They have made their religion sufficiently variegated to suit the competence of the innumerable struggling souls in various stages of spiritual unfolding. Besides, the Hindus have to make sufficient provision for climatic, regional, and occupational differences. To the outsiders Hinduism will thus appear to be a medley of symbols, rituals, customs, and creeds. But to one who cares to look below the surface will be presented a sublime truth which will keep one awed and spell-bound.

III

But we are not in this article concerned so much with what others may think of us, but rather with what should be the attitude of resurgent Hinduism towards its spirituality and religion. If one may be permitted to use an analogy where no analogy can be sufficiently

expressive, one may say that spirituality is the eternal fountain while religion is the current coursing through the cultural phase, and bending and dividing at every turn according to the resistance and facilities offered by the hills and dales formed through the ages. That is to say, this is the imagery that arises in our mind when we think of Hindu culture as a static pattern. But truly considered, Hinduism never was and never can be static, and resurgent Hinduism can never think in terms of immobility. It has to reshape the whole contour : here a hill must be levelled down, and there a dale must be levelled up, while at still other places irrigation channels have to be dug and fresh gardens laid out. Perhaps, too, the old river-beds have to be dredged. Spirituality can be thought of statically, but not so religion, if a community aspires to live. We shall, therefore, see that in all the distinguishing elements of Hinduism there is ample provision for change and progress, wedded though these are to immutability and finality.

For the Hindus the highest spiritual truths are contained in the Upanishads. For easy comprehension these have been systematized in the *Brahma-sutra,* and interpreted in a popular way in the Gita. No one can question the authority of the Upanishads, the *Brahma-sutra*, and the Gita, and still call oneself a Hindu. The Hindus do not rely on the findings of the intellect alone. The Upanishads are not thought of as the utterances of some great persons. Rather are they revelations made to inspired Rishis : others equally prepared can still get that light. It would appear from this that Hinduism is bound to be immobile and uncompromising in its attitude towards religion. But no. Let us hear what Swami Vivekananda says :

> The principles of religion that are in the Vedanta are unchangeable. Why? Because they are all built upon the eternal principles that are in man and Nature : they can never change. Ideas about the soul, going to heaven, and so on can never change ; they were the same thousands of years ago, they are the same to-day, they will be the same millions of years hence. But those religious practices which are based entirely upon social position and correlation, must change with the changes in society. Such an order, therefore, would be good and true at a certain period and not at another. . . . Thus it naturally follows, that if in modern times our society requires changes to be made, they must be met, and sages will come and show us the way to meet them ; but not one jot of the principles of our religion will be changed ; they will remain intact.

IV

It is difficult to enumerate all the ideas which will remain intact and which all Hindus must accept. But we may mention some in passing with a view to showing how change, growth, and variation are compatible with this immutability. We have already mentioned the Vedic truths as unchallengeable. The nature of Brahman is above intellectual cogitation. It is to be realized and not to be disputed about. But, then, each aspirant is free to choose for himself the path he will follow. And Hinduism concedes that the multifarious views we have of the unchanging Godhead are true relatively to the mental preparedness of the aspirants. As the mind gets purer and purer, Divinity will reveal Itself more and more, till in the purest heart there will be the fullest manifestation. Men can be spiritual in all walks of life, for do we not read of Janaka and Dharmavyâdha, the one an emperor and the other a butcher, who were enlightened? Spiritual growth cannot be hampered merely by birth and position. The Hindu conception of God-realization thus offers the widest possible latitude to the Hindus.

Take again the conception of the soul. It is naturally free, pure, omnipotent, and omniscient. It is ignorance that shows it otherwise. Growth lies in rending asunder this veil of Mâyâ. Man is potentially Divine. There is, therefore, an ample possibility for individual growth.

Creation according to the Hindus is not an act of a dictator. God did not create out of nothing. He evolved the world out of Himself to reveal His nature to the individual souls and to provide

for them a ground for the enjoyment of the fruits of their Karma. The involution or the evolution of the world takes place in conformity with the Karma of these beings accumulated through billions of years. After creation God does not leave the world to its fate. But He is ever there ready with His grace to redeem any soul that is sick of this world-play.

Karma is not fate. Man is responsible for what he is now, and he is free to make himself what he wants to be in future. He can at will elevate himself to Godhood or degrade himself to stones and trees. For the Hindus there is no eternal hell or heaven. But every soul has its chances of redemption, though the period may be longer or shorter according to individual predilection.

Heaven there is in Hindu thought, but there are no permanent occupants there. It is peopled by souls which have acquired the requisite merit, after enjoyment of which they are born again on this earth to make fresh efforts for final salvation. The human world thus attains a peculiar importance. It is the good deeds done *here* that will make or unmake a man *hereafter*. In contrast with this dignity of the human society, even celestial bliss fades into nothing.

Then, again, the Hindus believe in the efficacy of image-worship. Human beings with their limited capacities cannot form any idea of the Transcendental Absolute unless they have some concrete image, mental or physical, before them. Other religions may not openly acknowledge this need, though for all practical purposes they rely on various concrete things for their thoughts of God to crystallize round. But if the Hindus worship images, they are not idolators. They see to it that the images never usurp the position of God. Moreover, the ideas centring round the image must grow and move dynamically higher and higher. The material image must transform itself into a mental image, this again must yield place to a Divine presence, and that presence must vanish into absolute identity with Existence-Knowledge-Bliss.

A still further peculiarity with the Hindus is their belief in the cogency of initiation from a Guru. But here, too, the same dynamic element is in evidence. The Guru, to begin with, may be a human being. But the disciple has to realize that his real initiation is not from a man of mere flesh and blood, but from the indwelling spirit. As this thought ripens, the purified mind of the disciple takes the place of the Guru, or rather, the Guru transforms himself into that pure mind. And lastly God Himself becomes the guide: the Guru merges into the Sachchidânanda.

Not only this, the Hindus believe that God Himself comes down at crucial moments in the history of India, to redeem her sons by showing them the proper path to follow. With His coming down, His Avatâra, the whole country receives a fresh supply of spirituality; and crooked paths are straightened out. Each Avatara, though agreeing fundamentally, has His own peculiar message and His own special technique of mass uplift.

To the Hindus all over India, certain places, temples, rivers, etc., are holy. And these are constantly visited by huge numbers of pilgrims, which ensures exchange of ideas and consolidation of Hindu India.

In addition to these various means of spiritual progress, the Hindus have evolved diverse ways of intimate connection or Yoga with God. Chief among them are Jnâna-yoga, Bhakti-yoga, Râja-yoga, and Karma-yoga. These are not inelastic systems, nor are they mutually exclusive. The Hindu Yogas take full cognizance of the plasticity and progressive tendency of the human mind. The Yogas, therefore, have a wide range of applicability. Nay, the mind, according to its development, can move from one Yoga to another: it may even take all or some of them simultaneously.

Such a system of spiritual concepts

when translated in terms of religious practice may seem to the outsider a hotbed of dissension and conflict. But not so to the Hindus. For though each aspirant may have his Chosen Ideal, each believes that God can have innumerable forms, and the paths leading to Him must accordingly be multifarious. The Hindu genius has thus not only integrated individual lives through the conception of Yoga as a dynamic movement, but has also strung together the individuals by discovering and actively encouraging unity in variety.

V

In all these aspects and more the Hindus differ from others so far as their religious outlook is concerned. We repeat, the Hindu may be at one with others so far as culture and spirituality (i.e., realization) are concerned. But they differ substantially in their religious practices and the grounds of those practices. And these practices, we must remember, are by no means negligible. As pointed out by Swami Vivekananda :

> It is good for you to remember that the world's great spiritual giants have all been produced only by those religious sects which have been in possession of very rich mythology and ritual. All sects that have attempted to worship God without any form or ceremony, have crushed without mercy everything that is beautiful and sublime in religion. Their religion is a fanaticism at best, a dry thing. . . . Therefore do not decry these rituals and mythologies.

It is not through derision of the rituals and mythologies but through revivifying, remodelling, and reinterpreting them that resurgent Hinduism will emerge. Though spiritual values are absolutely immutable, not so the religious practices. These latter admitted of change in the past, and these must do so even now. Besides, life must admit of adjustment if it hopes to survive. Not that the inner spirit and its concrete representation, the ideal heroes and heroines, must be abandoned. We must have our Sitâ, Sâvitri, Damayanti, Râma, Krishna, Buddha, and Shankara by all means. But their modern representatives need not necessarily be their exact replica. The purity of heart, the freedom of intellect, and the aspiration of the soul must all be there. But life will have varying expressions in diverse environments. Similarly the rites, rituals, and customs may often require fresh interpretation, shifting of emphasis, and even modification. Resurgent Hinduism must not quail before the challenge of modernity. It can easily solve the problem by keeping its spirituality intact and giving a new bent to its rituals and customs, whenever needed.

VI

One thing, however, we must not forget, and on this we cannot lay too great an emphasis. The outer garb of spirituality has to change. But this superficial adjustment alone will not save us unless the inner spiritual current flows deep and strong. The goal of resurgent Hinduism must be a more intense realization of God. All adjustments, all modifications, all interpretations, all shiftings of emphasis must lead to that goal and to that only. Short of this there can never be a fresh and lasting supply of vigour. Along with religious dynamism the spiritual life must be immensely intensified. We must remember that

> the national ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself. The banner of the spiritual cannot be raised too high in this country. In it alone is salvation. (Swami Vivekananda).

In other words, our religious forms must more palpably embody and more openly avow, the spirit of renunciation and service, renunciation of all selfish motives and service of God in all His immanence.

Without stopping to have a historical survey of Hinduism, we may assert that this spirit of renunciation and service runs through the whole gamut of Hindu religious endeavours. It is with Nivritti or turning back from enjoyment, from the puny self, that spirituality first

begins to bloom. And this renunciation of selfishness is achieved through a graded scale of service to God. One first begins with serving one's family. Then comes successively the turns of the village, the district, the province, and the country. This from the standpoint of society. From the point of view of rituals, too, there is always that service in evidence. Every householder has to serve his forefathers by seeking the welfare and continuance of his line. He has to discharge his debt to the gods by performing sacrifices, and to the Rishis by studying the Vedas. He has daily to feed the living beings around him, including the smallest insect. His worship and his Yajna, are nothing but forms of giving up claim to certain portions of his property. His marriage is an act of willing sacrifice at the altar of general welfare. And so on and so forth. The Hindu must sacrifice his little self day and night with every breath. But this is no negative act. Its fullest justification is to be found in a positive effort to serve God in various forms. Renunciation and service, then, must be the motto of resurgent Hinduism. These together constitute the dynamic of a truly religious life, and in their intensity lies spiritual fulfilment.

MUCH SYMPATHY AND LITTLE ACTION

CHICAGO,
9 January 1900

Dear Miss M.,

It seems to me that I have just received the last and worst blow of all. One of Swami's earliest friends has been in to say that she and her family would rather not be identified with my work. They wanted to help but find themselves out of sympathy.

Yes! I know it is their right to disagree, they must be free! But oh! do give *me* a little comfort, for I feel utterly discouraged. . . .

It is so like climbing in gravel! Most people make me sit down for hours and tell them all about everything, and then they say they are so much interested and I have given them great pleasure, but they never offer to give me anything back, not even one dollar.

I have known what it is to feel individually helpless, but I think to-day that the larger the cause is, the worse is the feeling of despair. Karma is absolutely true, as regards this life at any rate. For it is only the *worker* who has any sympathy for anyone. The people who never do anything for anyone are pretty sure to tell you that university settlements are probably a mistake and a fad.

This is all great weakness, and I should not tell it, and no one else will see it. Swami's words, 'The confession of weakness makes weak,' ring in my ears. I know I must go on patiently till I meet the right people, whom I surely shall find here and there. If there are none, my poor babies cannot be educated, that is all!

Tomorrow I start off on a little lecture-tour, and shall be kept going for the rest of the month. The first fortnight in February is unfilled, and I must see schools in that time.

—(SISTER NIVEDITA)

A BIRD'S-EYE VIEW OF INDIAN PHILOSOPHY

By P. Nagaraja Rao, M.A.

The great contribution of India to world thought is its philosophy and religion, the twin passions of the Hindu mind. For over a period of four thousand years, unaffected by any outside influence, the ancient Indian seers developed their speculative powers and formulated different systems of philosophy. The study of the rich intellectual and spiritual heritage they have left will greatly help us in confronting and negotiating the difficulties, we are up against, in the present crisis of our civilization. Lessons from the study of the spiritual adventure of the prophets of Egypt, sages of China, and seers of India are not in any sense less important than that of Isaiah, Paul, Socrates, and Spinoza. The neglect of such a rich heritage, in the words of Prof. Radhakrishnan, is an academic error and failure of perspective.[1] The literature on Indian philosophy is vast and complex. It ranges from irritatingly brief aphorisms to elaborate dialectics.

Indian philosophical thought can be classified into different systems. Besides the six systems of philosophy, (Nyâya, Vaisheshika, Sânkhya, Yoga, Mimâmsâ, and Vedanta) which go under the name of Darshanas, there are other systems, for example, Buddhism, Jainism, and materialism. Most of the systems have grown and developed on different lines at the hands of the various philosophers. Buddhism developed into four different lines and Vedanta into three. The very enumeration of the names of the systems and their several ramifications points out the rich and diverse nature of Indian philosophic thought. Max Müller observes,

> If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and found solution of some of them which will deserve the attention of even those who studied Plato and Kant—I should point to India. . . . They are the makers of marvellous mythologies, the inventors of the most subtle philosophy, and the givers of the most elaborate laws.[2]

In this essay, introductory to the study of the systems of Indian philosophy, we have to take note of the general characteristics underlying the different systems. Philosophy in general is the intellectual construction of Reality. Man does not rest satisfied until he gets a clear and a definite view of the universe in which he lives and has his place. He weaves different theories about it, some comforting him and others explaining his helplessness. To philosophize is the very nature of man. It is only animals that are not metaphysical, said Hegel. The different philosophical systems of the West aim at explaining Reality • after •the logical manner. They make magnificent intellectual efforts to map out Reality and give us a neat theory of it. Their quest is for a comprehensive and non-contradictory account of Reality. Unlike the scientist who studies only that fragment of Reality which is quantitatively determinable and practically useful, the philosopher studies the entire Reality. He does not seek comfort and security but Truth. He does not stop short of Truth. Truth is an intrinsic value for him. His love of Truth is for Truth's sake. Intellectual satisfaction helps him to get over his discomfort. Modern attempts at system-building are examples of the triumph of the speculative in man. The philosophical systems of Whitehead, Alexander, and McTaggart are instances of the daring expressions of the philosophical spirit and dialectical

[1] Radhakrishnan's *Eastern Religion and Western Thought*, p. 20.

[2] Max Müller's *What India Can Teach*.

skill. Philosophy, according to them, is only concerned with the task of revealing Truth. It has nothing to do with the salvation of man. Prof. R. G. Collingwood in his autobiography tells us that

> the Oxford philosophers were proud to have excogitated a philosophy, so pure from the sordid taint of utility, that they could lay their hands on their heart and say it was no use at all—a philosophy so scientific, that no one whose life was not a life of pure research, could appreciate it, and so abstruse that only a whole-time student and a clever man at that could understand it. They were quite resigned to the contempt of fools and amateurs.

In Prof. Hogbens's words, they turn out to be a tribe of elegantly useless men whose efficiency consists in the verbal clarity of obscure discoveries. They believe unlike Newman, that we can save our souls by smart syllogisms.

The Indian philosophical systems, though they soar to great metaphysical heights and exhibit powers of argumentation, are not still to be construed as the results of the logical in man. They are not attempts primarily to satisfy the rational curiosity of man. They hold that all the values—Truth, Beauty, and Goodness—are instrumental and not intrinsic. To them philosophy is a science of the soul (Âtmavidyâ). Salvation is the value of values, all other values are subordinate to it. Philosophy to them is 'a way of life and not a view of life'[3]. It helps men to terminate the misery of life. It originated under the pressure of a practical need arising from the presence of moral and physical evil in this life. An escape from it is possible only through a science of Reality. Philosophy is the science which teaches us the means of vanquishing suffering once and for all. Physical disease can be cured by medicine, strong cocktail can calm our nerves, a love affair can drive off our depression, enemies can be circumvented by diplomacy, poverty can be cured by making money, and spirits can be won over by charms. But all these remedies are shortlived and double-edged. We cannot prevent the recurrence of the troubles. Philosophy alone can put an end to troubles. It is an attempt to seek something permanent and avoid the flux of births and deaths. It helps us not merely to reveal Truth but to increase virtue. It awakens our loyalties. It extends our minds and taps our energies and helps us to realize the vision of God. Hence philosophy is pragmatic. It is saving knowledge and not subtle metaphysics. It is the practical aim of philosophy that is responsible for the blend of the religious and philosophical in Indian systems. The great truths of religion in the last analysis are realized through the strength of our entire being. A rational explanation of the ultimate religious ideals is attempted in philosophy. The religious ideal is not treated merely as a 'facile intuition based on scriptural declaration' indemonstrable in terms of logical moulds. Nor have they made the unscientific effort to explain everything in terms of reason and measurement. They have combined in a judicious manner faith as well as reason. They have brought to bear an 'attitude of trust tempered by criticism'. They have not accepted all that is in scriptures; only the purportful part is accepted.[4] Nor have they held that 'what science cannot teach, mankind cannot learn'. The attitude of criticism is not silenced but is kept within limits. They have marked out clearly the different 'universes of discourse'.

The Indian systems never forgot the necessity of changing the unregenerate man and his ways in order to enable him to realize the religious ideal. Religion according to them is a

> system of education by means of which human beings must train themselves, first to make desirable changes in their own personalities.[5]

[3] Cf. When Plotinus was asked, 'What is philosophy?'—he answered, 'What matters most.'

[4] 'Tâtparyavati hi Shrutih pratyakshâd balavati, na Shrutimâtram.' Vachaspati's *Bhâmati*.

[5] Aldous Huxley's *Ends and Means*, Chaps. XIV and XV.

Every system lays down a suitable course of practical discipline for the attainment of liberation. Good life is the prerequisite of Godly life. Most systems with the exception of materialism hold the view that human beings in their unregenerate form cannot attain liberation. The common discipline prescribed is detachment. Most men and women love, above all, the pleasures of a life of mental indolence. They are torn by passions and weakened by distractions. The Yoga system of Patanjali gives an elaborate account of the ways and means of getting over distractions. Distractions cut us away from the pursuit of the goal. It is the imbecile in men that is responsible for distractions[6]. It is again distractions and passion that make us fly into popular movements, go mountain-climbing or big game-hunting, etc. Goodness involves one-pointedness. To act in a perfectly ethical way we need detachment. Disinterestedness helps us to break our unregenerate selfhood. This selfhood (Ahamkâra) constitutes the most heavy and hardly translucent substance which cuts off most of the light of Reality and distorts what little it permits to pass. The Indian systems hold that renunciation is essential. They insist on the training and regulating of the natural instincts of men. For a spiritual life there is no remedy but perpetual vigilance. We must be sentinels, for ever on guard against the stratagems of Satan.

The doctrine of detachment has taken two lines of development. Some have laid great stress on the negative aspect of renunciation; hence they have advocated the giving up of all worldly activities. This represents the absolute Sannyâsin's ideal, involving the cessation of all activities. But with the advance of time, the negative aspect of Sannyâsa is interpreted afresh by some thinkers. According to them it is not merely the giving up of all activities, but the performance of all in a spirit of detachment from the things of the world and attachment to God. It is not world-renunciation that Sannyasa advocates but the renunciation of the sense of agency and the fruit of actions. The detachment taught by the Gita is not stoicism, for it involves attachment to God. The Gita insists on a life of activity performed as an offering to God, devoid of the sense of agency and the desire for the fruit. It is this positive ideal of Sannyasa that has informed the doctrines of all the renascent Hindu thinkers like Mahatma Gandhi, Tagore, Aurobindo, Dayananda Saraswati, and others. It is this aspect of the Gita that is responsible for the active social ethics of the Hindus.

The six systems of Indian philosophy have some ideas in common. All of them are agreed in postulating a definite philosophical ideal to be realized by man. Attainment of that ideal is Moksha. The concept of Moksha (liberation) differs from system to system. But they are all agreed in pointing out that the liberated soul is free from suffering, mental and physical, and from births and deaths.

Every system lays down a definite course of discipline as necessary for the attainment of Moksha. The discipline recognizes the need for the cultivation of virtues, social and individual, active disinterested service to society, and uninterrupted, singular, and complete devotion and surrender to God. Some systems like the Vaisheshika, the Sankhya, and the Mimamsa, are frankly atheistic, and do without the grace of the Lord. They believe that salvation is the recovery by the soul of its natural integrity, of which sin and error have deprived it. The recovery is effected by an unremitting moral life, and not by Divine grace. The Nyaya and the Vedanta believe in the existence of God and need His grace for salvation. The Yoga system suggests devotion to God as an alternative method of attaining Moksha.

The systems in general accept not less than three instruments of knowledge—perception, inference, and verbal testi-

[6] Plotinus prays to God: 'Leaving nothing of myself in me.'

mony. Most of them have yielded the place of primacy to scripture. All of them have developed their own individual theory of knowledge. Each system has discussed the meaning of the term knowledge and the ways of attaining it. They have formulated the criteria of validity and invalidity of knowledge. They have left no problem of epistemology undiscussed. Most systems to the present day use the logical terminology forged by the Nyaya system.

All the systems believe that the universe is a cosmos, not a chaos. They postulate a central moral purpose as governing the universe. The universe is a moral order. There is a purpose at the heart of the universe. The good that we do in this life is not without its reward. The evil takes its due toll from man. The universe is law-abiding to the core. Moral life has its own purpose. As a corollary to this the systems postulate rebirth as well as pre-existence. They subscribe to the inevitable law of Karma. Karma points out that the individual, and not a mysterious fate, is responsible for his acts. The conditions of life are determined but not the will of the conditioning agent. The law of Karma applies to the conditions that are being determined and not to the agent. Karma does not mean that we must be indifferent to the cry of the poor and the suffering. If any one behaves like that his nature has 'become opaque to the high brotherhood of all human beings'. Most systems believe in a heaven and a hell where the individual soul gets its rewards and punishments.

Some systems, notably the Vedanta, envisages the possibility of liberation (Moksha) in this very life. Such liberated souls are called Jivan-muktas. They are the mystics who have had the experience. Such a concept is possible for the Advaita-vedanta, because of its unique conception of Moksha. The realization of the true nature of one's own self is Moksha. According to Shankara, the individual soul deludes itself into the belief that it is a separate existing entity with manifold limitations, on account of the functioning of Mâyâ. Maya is that delusion which is responsible for the feeling of the existence of individual selves. With the certain knowledge, that the individual is non-different from Brahman, this separatist delusion is destroyed and the soul realizes that it is not the limited empirical self but Brahman. The prime cause for this realization is knowledge and not the path of works. This illuminating knowledge can be had in the embodied self itself.

The different systems of Indian philosophy can be construed as steps leading to the philosophy of Vedanta. Vedanta in some form or other is the living religion of the Hindus. The view that the various systems represent a hierarchy leading to Vedanta, secures the synoptic standpoint. Such a view goes against the relative independence of the different systems. Every system states *in extenso* the positions of the rival schools and refutes them elaborately. Each of them has a long line of development explaining the different doctrines of the systems.

Of the six, the Nyaya and Vaisheshika go together. They represent the pluralistic and realistic phases of Indian philosophic thought. The great contribution of the Nyaya system is its elaborate organon of critical and scientific investigation. All the problems pertaining to the theory of knowledge (Pramânas) together with the possible pitfalls and fallacies have been set forth in a lucid manner. The Nyaya scheme of categories has supplied the Indian thinkers, through centuries, with the means of discriminating quickly and surely the true from the false inferences. Traditional students of Indian philosophy hold that the study of the Nyaya system is indispensable to the study of all the other systems. On the philosophical side the school admits the existence of matter, the plurality of souls and God. All of them are co-existent. A thorough knowledge of the sixteen cate-

gories of the Nyaya system together with an unremitting moral life secures salvation for the soul. God in the Nyaya is established through the aid of inference, and the scriptures are defended as valid because they are the written words of the Lord. Matter in its ultimate form, atoms, is the *material*, and God the *efficient* cause of the universe. Liberation consists in the attainment of an unperturbed *equipoise* free from delights and sorrows. The Stoic nature of the liberated soul is like the inertness of a stone.

The Vaisheshika system is more a physicist's than a metaphysician's account of Reality. Reality is construed as coming under seven categories. The study of the seven categories constitutes the chief doctrine of the system. The atomic theory of the Vaisheshikas does not admit the existence of God. They are more analytical and scientific than philosophical. They represent the radical, pluralistic element in Indian thought. They stress the *many in the one*.

The Sankhya is the most artistic of the systems. The Sankhyas postulate a plurality of souls and an inert, undifferentiated matter (Prakriti). They were the first to discover that movement in life and intelligent action are not the results of the mechanical processes of matter. They postulated evolution as resulting from the identification of the soul with matter. The entire universe is treated as the result of the evolution of Prakriti. Twenty-three evolutes are recounted. The sorrows of men are attributed to the erroneous identification of the Purusha (soul) with the workings of Prakriti; Matter alone evolves and Purusha is like the lotus untouched by water. Right knowledge is the means to liberation. The system has no use for God. The liberated soul is free from sorrows. The Sankhya system represents the dualistic phase of Indian thought.

The Yoga system of Patanjali accepts the metaphysics of the Sankhya system and its ideal. The discriminatory knowledge of Purusha and Prakriti, Patanjali holds, can be secured by the practice of the eightfold path of Yoga. It consists in the cultivation of virtues, physical and mental. Practices in the exercise of the control of breath and withdrawal from sense objects are advocated. Constant uninterrupted meditation is said to mark the end of Yoga. Yogic experience is the final illumination of the philosophic Truth. As an alternative to Yoga, devotion to Lord also is indicated. The great lesson of Yoga to our distracted and war-shattered world is the lesson of the value of peace. Yoga points out that there are great many faculties in man which he can have access to, provided he makes the effort. Extraordinary powers of certain individuals for clairvoyance and telepathy are not anything external to man. They are the unawakened faculties in each of us. Yoga helps us to exploit and explore the great psychical capacity of men.

The Mimamsa system of Jaimini is the most elaborate of the systems. The Mimamsakas represent the school of ethical idealism. The Prabhâkara school of the Mimamsakas has no use for the existence of God, while the Bhâtta school admits the existence of gods. All the Mimamsakas agree that the Vedas are eternal and not composed by any being. They believe that the universe is a moral order completely determined and governed by the Vedic deities. Every act is said to produce *merit* if it is good, and *demerit* if it is bad. The several acts of men create an unseen potency called Adrishta, which rewards men with heaven and punishes them with hell. They hold that life is governed by action and reaction. This system is utilitarian and is based on the theory of rewards and punishment.

The most important living system of Indian philosophy is the Vedanta. It is based on the three authoritative Hindu scriptures, the Upanishads, the Gita, and the *Vedanta-sutras*. The first great school of Vedanta is the Advaita of Sri Shankara. Shankara

refuted the dualistic interpretation set forth by the Sankhyas. Further, he rejected the Mimamsaka's contention that ritualistic action is the prime purport of scriptures. The most distinguishing feature of Advaita Vedanta is the conception of the Nirguna Brahman (the attributeless Deity), as the ultimate goal and the only Reality. This Brahman is said to appear, on account of the functioning of Maya (delusion on a cosmic scale), as the many. The many are construed as the illusory manifestations of the one central Reality, Brahman. The realization that we, individual selves, are identical with Brahman, removes the delusion. It is not mere knowledge but the actual realization of the Truth that saves us. Hence liberation is not something that is derived from the grace of an external God but is native to the soul. It is this spiritual realization that helps us to feel the unity of life in all beings. Theistic schools of Vedanta (Ramanuja and Madhva) represent powerful reactions against the Vedanta of Shankara. They hold that the Supreme Lord of the scriptures is a supra-personal being with infinite number of auspicious attributes. He is the creator, sustainer, etc., of this real universe. The universe is considered co-eternal with the souls and God. They admit three eternal entities. At the same time they admit the dependence of matter and soul on God. Liberation results from the grace of the Lord. It is derivative and not native to the soul. It has to be acquired by a strenuous ethical life of service to society and devotion to God. Mere ethical perfection does not secure salvation; the grace of the Lord is essential for it. We are eternal servants of God and not God in disguise.

Contemporary Indian thought has not deviated from the central truths of Vedanta. In recent times, owing to cultural contacts, Indian thought, specially the philosophy of Vedanta, has been restated in terms of modern knowledge by the great Indian thinkers of our century. The five different influences, (*a*) the reform movements of Hinduism, —the Brâhmo Samâj, the Arya Samaj, Theosophy, and the Ramakrishna-Vivekananda movement, (*b*) the religious philosophy of Mahatma Gandhi, (*c*) the idealism of Sir Radhakrishnan, (*d*) Tagore's poetic approach to Vedanta, and (*e*) the organic view of Reality of Aurobindo, are all the varied modern presentations of Vedanta.

CULTURAL FELLOWSHIP OF BENGAL

By Sisirkumar Mitra

II

It is not true that Bengal in her past was a 'non-conformist' or that she chose to live and grow in isolation. The sons of Bengal started from very early times to go out of their country on travels and adventures, on cultural and colonizing missions, to various parts of India and even to countries far beyond her geographical boundaries. The rulers of ancient Bengal used to proclaim their paramount authority by assuming the title of Panchagaureshwara, the emperor of the five Gaurs (Bengals) which extended over almost the whole of northern India showing the vastness of their political influence in the India of old. In the Punjab the ruling families of the small States, Suket, Keonthal, Kashtwar, and Mandi, owe their genealogical origin to the 'Rajas of Gaur in Bengal'. The Udichya brahmins of Gujarat, the Gaur brahmins of the United Provinces and Central India, the Gonda brahmins of the South Kanada speaking a dialect (Konkoni) that in

many respects resembles the Bengali language, are descendants of the Bengalees who had migrated to those regions in days long gone by. Incidentally, this exodus of brahmins from Bengal began long ago, but it was occasioned in a later period, once by the rapid rise and popularity of Buddhism which weakened the brahmin's influence, and, in another instance, by the Muslim invasion of Bengal which gave a rude shaking to the country. The origin of the Cheras of South India has been traced to a tribe of Nâga-worshippers who migrated from Bengal. The old Tamil literature contains significant references to the close connection that once existed between the peoples of the South speaking Dravidian languages and the people of Bengal.

The maritime activity of Bengal had of course its glorious days when in the fourth century B.C. Vijayasingha, an enterprising prince of Bengal, sailed over the rough waters of the Bay and built up a colony in Ceylon whose old name 'Singhal' is derived from his name. Linguistic and other cultural affinities that still exist between the present Bengalees and the Singhalese are clear enough in pointing to this ancient bond. Bengali scholars, artists, missionaries, and colonizers crossed the seas in their stately ships and spread the cultural treasures of their motherland in distant countries. The relics and antiquities unearthed in Java, Bali, Cambodia, and Siam bear unmistakable evidence of the stamp on them of the art and culture that these heroic ambassadors of Bengal carried to those far away regions. The temple of Boro-Budur, that grand epic of architecture, is the creation of builders from Bengal and Orissa. Many of its designs and sculptures are only adaptations from those of the Paharpur monastery in north Bengal which precedes Boro-Budur by at least a century and a half. Bengalees formed a large percentage of the Bhikshus who, about a thousand, resided in Srivijaya, modern Sumatra, then (early eleventh century) a famous centre of Buddhist learning. Srijnan Dipankar, the renowned Buddhist scholar and saint of Bengal, who was in charge of the University of Vikramshila, visited Srivijaya and was so impressed by it that he declared it as the headquarters of Buddhism in the East. History records in glowing terms the story of how Dipankar, regardless of his poor health, undertook the perilous journey to Tibet at the request of its king and founded there a school of Tantric Buddhism. Even to-day in many monasteries of Tibet Dipankar is worshipped as next to the Buddha. But Dipankar was preceded by other Bengali scholars among whom the names may be mentioned of Shantarakshit and Padmanabh who together visited Tibet in the eighth century and helped in spreading the doctrines of Buddhism there. Bengal was not without her share in the propagation of Buddhism and of such sectarian cults of Hinduism as Shaivism and Vaishnavism, in Burma. Many temples and monasteries belonging to these creeds at Prome, Thaton, and Taqang, are believed to be the work of Bengali architects. Neither was Bengal unrepresented in the cultural missions that went to China from India. The old paintings in the caves called Tzu-hsia Tung near Nanking and in the famous Pagoda in Kai-fong, in China, depict figures of Indian scholars looking and dressed exactly like Bengali brahmins, and of religious musical gatherings which resemble in every way the Sankirtana musicians of Bengal, who also in their dress and manners appear to be strikingly Bengali. The eminent artist Syt. Nandalal Basu who visited these temples is of opinion that these pictures are without doubt those of Bengalees. Inscriptions, including those of Tantric Mantras in Bengali letters in a temple in Peking called Wu Ta-ssu, i.e., roofed by a group of five spires, which is built almost in the famous Pañcharatna (five jewels, i.e., five spires) style of Bengal, are along with the above paintings more tangible evidences of Bengal's influence in China. Bengali authorship has been

discovered of many of the Sanskrit texts on Tantric Buddhism and Buddhist logic which are now available in Chinese and Tibetan versions in China and Tibet, the originals having been lost in their homeland. Inspiration from Bengal is traced in many of the old sculptures and paintings of Buddhist and brahminical deities as well as in certain inscriptions in Bengali characters in the temples at Nara and Horiyuji in Japan. But more interesting is the fact that even to-day the Buddhist priests of the Horiyuji temple write their scriptures not in Japanese pictorial letters but in those that were prevalent in Bengal during the Pala-Sena period. The art of Bengal exercised a lasting influence on the art of Nepal, Burma, and Ceylon. The style of painting, developed in Bengal, has been deciphered in the works at Ajanta, Bagh, and in the Kangra valley. The two Bengali masters, Dhiman and Vitpala (ninth century), were the founders of a great school of painting of all-India fame whose influence travelled to Nepal, China, and Japan. Bengal was also a great creative centre of architecture. The styles of the roofs and gables sculptured at Bharut and Sanchi and painted at Ajanta were originally formed in Bengal out of the old tradition of bamboo construction peculiar to that country. Many of the constructive forms used at Gaur came to predominate in the Mogul architecture of Fatehpur-Sikri, Agra, and Delhi. The bent cornices and curvilinear roofs of Gaur, also derived from the bamboo construction of old Bengal, are found in many of the buildings of the Moguls and the Rajputs.

The Universities of Nalanda, Vikramshila, and Odantapuri, situated on the frontiers of old Bengal, were the far-famed centres of learning where the scholars of Bengal came in contact with those from different parts of India. The Pala kings of Bengal extended their utmost patronage to all of them as also to the large number of Buddhist monasteries in Bengal where the various schools of Buddhist thought were represented by learned Bhikshus who used to collaborate in the study and research of the higher aspects of their respective philosophies, forming thereby an intellectual brotherhood of a very high order. Vikramshila developed out of one such monastery, founded by the great Pala king Dharmapala. It was known as a Royal University as its titles were bestowed by kings who used to preside over its convocations. Its special subject of study was the Tantras and the Tantric cults in which Buddhism in Bengal found its new forms. Vikramshila made great contribution in the exposition of Tantric thought which helped forward the synthetic fusion of Hinduism and Buddhism. The University of Odantapuri was also the evolution of another monastery of which Gopala, the first of the Pala kings, was the founder. But the greatest of them all was the international University of Nalanda. It was by far the largest centre of learning in the contemporary world to which scholars of different castes, creeds, and races hailing not only from the farthest ends of India but also from countries far beyond her geographical boundaries, from China, Japan, Korea, Mongolia, and Bokhara, flocked for carrying on advanced studies in the various branches of knowledge as embodied in the culture both brahminical and Buddhistic. The University had a predominating Bengali element in its population of 10,000, of whom 8,500 were *alumni*, and 1,510 were faculty members. It was famous for the freedom it sought to encourage in education, for the wide catholicity of its method, for the universal character of its curriculum. Through its schools of discussion and the debating and conference methods according to the old Indian tradition Nalanda was surely helping to forge its varied elements into the unity of a superb intellectual fellowship in which the contribution of the wide variety of subjects taught was no less remarkable. The curriculum included all the systems of thought, brahminical as well as Buddhistic, in

spite of the fact that Nalanda was reputed as a centre of Mahayanist studies. The Vedas were there as also the arts and sciences of the Hindus. The various schools of Buddhism were represented by their eminent exponents and earnest learners. People belonging to almost all the sects and creeds of the times shared a common cultural life in Nalanda which may be characterized as having upheld the high ideal of a cosmopolitan university in the true sense of the term. No wonder that it should foster a spirit of creative fellowship among the vast number of its members. The Pala kings were all of them ardent patrons of Nalanda. And the most liberal support and encouragement that it ever received was from Dharmapala during whose time the University was at the very height of its glory. But it had also a glorious period about a century before when the eminent Bengali scholar Shilabhadra was its distinguished Chancellor. It was with him that the renowned Chinese pilgrim, Hiuen Tsang, came to study the Yoga philosophy at Nalanda. Thus the kings and scholars of Bengal did their share towards the building up of the University which was only another name for an intellectual brotherhood of a splendid type.

There is ample evidence that Bengal actively continued in this spirit till early in the thirteenth century when the Muslim iconoclasts destroyed these repositories of learning. But it cannot be said that the spirit became completely absent in her later educational ventures, though its external manifestation in a big scale was not possible under the conditions which were anything but favourable. What actually happened was that the central vastness of the former institutions was for obvious reasons replaced by a large number of decentralized Tols or schools of Sanskrit learning in the sequestered corner of the villages away from the cities which were then the centres of political turmoil. These schools made distinctly original contributions towards the enrichment of Indian thought, although they were devoted to an exclusive study of the speculative aspects of brahminical culture, references to Buddhism having come within their discussion only when they were required to be criticized with a view to establishing the brahminical standpoint. It was a period of decline for Buddhist culture which was brought about, first, by the destruction of the universities and monasteries when a large number of Buddhist scholars lost their lives and a large number left Bengal, secondly, by the revival of Hindu culture under the patronage of the Sena kings in the twelfth century, and lastly, by the gradual assimilation of Buddhism into the main body of Hinduism. It may, however, be mentioned that the expounders of the neo-Nyâya philosophy of Bengal followed the dialectics of Buddhist logic though nowhere in their literature so far available any acknowledgement of it is found. But the Tols of Bengal, however humble in comparison with the great centres of Buddhist culture, did all the same keep alive the ancient lamp of fellowship through the common corporate life of learning. And of them the most notable was the one founded by Raghunath Shiromoni (sixteenth century?) at Navadwip, for many centuries one of the greatest seats of Sanskrit learning in all India, where scholars from various parts of the country including the Punjab and Kanauj in the north and Tamil-land in the south used to congregate for studying the Nyaya philosophy of which Raghunath was then the only acknowledged authority.

Sri Chaitanya's *Digvijaya*, victorious campaigns, in the west as far as Gujarat and in the south as far as Rameswaram, is a glorious chapter in the history of greater Bengal. Fired with a heavenly zeal Chaitanya started out on his holy mission of disseminating the sacred name of God and conquered by his consummate wisdom and matchless devotion the heart of Vasudeva Sarvabhauma of Puri, one of the foremost scholars of the time, who on hearing Chaitanya's

masterly exposition of the Hindu scriptures in the light of his teachings acknowledged him as the Avatâra of the age. Equally successful was his campaign in Gujarat. But more remarkable is what he did in Benares, which was then the most notable centre of Sanskrit learning in the whole of India. An upheaval, as it were, was created in the intellectual world of Benares when its leader Prakashananda Saraswati, the then greatest authority on Vedanta and head of the order of Dandi Sannyâsins, accepted this young Sannyasin from Bengal as his spiritual Guru.* The same thing happened in the Deccan where reputed scholars like Chundiram Tirtha felt humbled before the scholarship and devotion of Chaitanya. This God-intoxicated saint used invariably to cover his itinerary on foot. It was indeed a wonderful sight when filled with an exuberance of utter Bhakti he moved about from place to place in those distant regions of India, meeting their representative thinkers and persuading them to his faith, himself singing and fervently praying others to sing the name of Krishna, stretching out his arms of love and brotherhood to one and all, to men in the street as well as to kings and nobles, to hundreds of people all of whom, as if attracted by a magnet, flocked to him only to be caught in the intensity of religious impulse that was spreading like wild fire wherever Chaitanya would set his feet. Thus this new cult of devotion began to grow in its hold on the religious imagination of people outside the geographical borders of Bengal. Almost all the chiefs of Orissa adopted it as their faith along with vast masses of people even in the interior of that country of which the most powerful king Prataparudra vied with others in order to be accepted by Chaitanya as one of his humble followers. So did king Rudrapati of Travancore when the Master visited that country. In this way Bengal Vaishnavism came to live, and still lives, in the Vaishnava communities in the Deccan, Gujarat, Orissa, and Brindavan. Within a few years after the passing away of Sri Chaitanya Navadwip, Puri, and Brindavan became the recognized centres of Vaishnavic discipline and thought, Brindavan being by far the largest of them. Commanded by their Master some of Chaitanya's disciples who were reputed for their unrivalled scholarship went to Brindavan and in a short time reclaimed it into a beautiful city. Rupa Goswami and Sanatana Goswami figured as the most leading of them who in collaboration with others including Jiva Goswami helped to bring back to Brindavan its ancient splendour in which it shines to-day in the religious consciousness of India. Thousands of devotees of all classes from different parts of the country began to gather, as they do now, to receive their initiation in Vaishnavic Sâdhanâ and to study its philosophy, both of which were systematized by its above-named greatest exponents into a literature which is as vast as it is of classical excellence. The temple still stands there, that fine piece of architecture, which was erected by Maharaja Mansingha at the instance of his Gurus, Rupa and Sanatana. The great Mogul emperor Akbar met Rupa and Sanatana and was so much impressed that he composed a song in Hindi on Sri Chaitanya. It is not possible to describe in a few words the many ways in which Brindavan has served as a perennial source of inspiration to countless pilgrims and devotees. But the fact is there that it has been during all these centuries a creative centre of fellowship in the domain of religion, built up by the new-found religious enthusiasm of the Bengal Vaishnavas.

What has been said above would, we hope, be enough not only to explode the myth of isolation imputed to Bengal but also to prove her genius to give marvellous forms to the ideal of fellowship in the realm of religion and culture both within and without her physical frontiers. And through these undertakings,

* The historicity of this event is questioned by recent scholars.—Ed., P.B.

stupendous as well as incomparable, Bengal became greater than herself, greater even than the ideal which was so dear to her. For to cement bonds of friendship with others through the diffusion of her culture was not her sole purpose : she also wanted to share with them the common effort, for which the synthetic cast of her mind and her emotional heart were so helpful, to open into a larger vision and through it collectively to rise into the profundities of a higher existence. And is that not from time immemorial the hidden meaning of all her creative strivings ?

But Bengal was not only a bestower of her gifts to others. She was plastic enough to take in every healthy influence that came to her from outside. Not everything however, but everything that is good and beneficial was her aim in accepting gifts from others. Her discrimination in this respect was once the cause of her being declared a rebel. The Kshatriya mystics of Bengal did not recognize to a considerable extent the importance of Vedic rituals. And when they expressed their disinclination to honour as brahmins the priests who merely chanted the Vedic hymns and performed the rituals, there started a feeling of disaffection among the brahmin priests, many of whom left Bengal and strengthened their compatriots in other parts of northern India in antagonizing the Kshatriya ascendancy in Bengal. This priestly obscurantism did not take long to be organized; and when the Kshatriya power began to show a tendency towards decline it sought to assert its authority by banning any entry of brahmins into Bengal proclaiming her as an enemy of the Vedas. Thus Bengal had come to remain for a long time in the bad books of the so-called Vedic brahmins who by an exclusive emphasis on externalism and on the rigidity of caste rules alienated in a later period vast masses of people in Bengal, contributing thereby to their ready acceptance of the liberal teachings of Jainism and then of Buddhism. The lesson of this, however, is very clear. It vindicates the true spirit of Bengal. Bengal wanted knowledge of truth, not the paraphernalia of religion. To her a brahmin was one who had realized in his life the real truth of the etymological meaning of the word. Birth, we may repeat, was not to her a criterion of a man's spiritual worth. That is why in those early days many Kshatriyas in Bengal, as in other parts of India, having attained higher knowledge were elevated to the rank of brahmins and were honoured by the title of Brahma Kshatrottora, or greater than the brahmins and the Kshatriyas. It is this ideal for which Bengal has stood through the ages, for which she has striven in all her spiritual endeavours, whether through Vedantic mysticism, the discipline of the Tantras, Buddhism, or of Vaishnavism. It is true that she was not always able to keep to this high standard of spiritual discrimination and that her inability to do so was responsible for many of her great failures; but it can in no way be characterized as an attitude of nonconformity ; rather, whatever success she achieved was possible only when she was able among other things to stick to this ideal.

It is well known that the present Bengalee is the product of the fusion of many ethnic types. But this racial chemistry apart, the cultural intermingling that has taken place in Bengal almost from times prehistoric is apparently an incomparable phenomenon that has worked, more than any other, towards the growth and enrichment of her own culture, making her synthetically minded so as to be able to accept truths, whatever their source, and coalesce them into her own being in which they lost themselves becoming one with the soul and body of the culture that goes by her name. Bengal came in touch with the Indus valley civilization; and there is an opinion that she had also a hand in its creation : the Dravidian culture did leave its impress on her : and it cannot be that she was not at all influenced by the early Mongolians with whom she came into contact. The

Vedic ideals were certainly an exalting element in the creative life of Bengal in which the contribution of Buddhism also was not of little importance. Tantricism, Shaivism, and Vaishnavism were absorbed by her and recreated into the forms in which they are known to-day. The note of Islam also was not excluded from this diapason, neither was that of the culture of the West which Bengal was the first in India to receive. If adequate material evidence is not yet available of how these different streams of culture were blended in Bengal into what in her creative life she is to-day, she would of course live to prove that her success in the past in evolving out of them a culture of her own and her daring efforts to strike out her own individual line of development, both cultural and spiritual, are not without some meaning for the days that are to come with greater glory to illumine the pages of her unborn history. It is as if to fulfil this future possibility that Bengal has stood through the ages, verily as a power of mother India.

THE SPIRITUAL MESSAGE OF SRI RAMAKRISHNA

By Swami Vireshwarananda

There are periods in the history of humanity when a sort of world weariness takes hold of it. At such periods men find that all their plans and hopes are frustrated and everything is in confusion. We are passing through such a crisis just now all over the world; and the confusion we find all round, not only in the outer world of politics and economics, but also in the inner world of faith and morals, is driving people to question the very basis of the social structure and values which the modern scientific and so-called rational thought has given to us. The saner section of humanity has begun to ask whether there is not after all some reality beyond the range of the human senses, which would give a better meaning to life and its struggle, and make it more worth living. Whenever such crises as this visited humanity, great men came into this world to mould mankind by supplying it its deeper needs. The present crisis also needs such a great soul; and we have had already one such in the person of Sri Ramakrishna, who has given back humanity its lost soul. For his teachings and specially his life have demonstrated beyond all doubt the great joy and possibilities of a spiritual life.

The fundamental point that one would like to be convinced about, before taking to a religious life, is that God actually exists and that a search for Him is not a search after something impossible, after something that does not exist. Many rational arguments have been given by philosophers before this for proving His existence. But all these rational arguments only show the probability that God exists. They do not prove beyond all doubt that God exists; and so the modern man says, 'If we cannot prove beyond doubt that God exists, then what is the meaning of following a religious life?' But the proof of the existence of God can come only through realization. When we transcend the sense-plane and come face to face with Truth, when we realize God in the superconscious state, then only we can be sure of His existence, and not otherwise. We cannot prove the existence of God through reason, because reason cannot reach there. Reason is limited, and we find a mighty barrier before reason, beyond which it cannot go. Reason works only on the sense-plane, on the conscious plane, and it cannot go to that super-conscious plane in which state alone we can realize the Truth,—the

existence of God. So it is impossible to prove the existence of God through reason. But that does not mean that God does not exist. Sri Ramakrishna used to say, 'We do not see the stars during the day-time; that does not, however, mean that there are no stars in the sky during the day. So though we may not be able to see God, realize God in our state of ignorance, it does not mean that God does not exist.'

From all this, however, we are not to conclude that in order to be religious we have to give up reason. That would lead us into all kinds of superstitions. Human mind works on three planes—the sub-conscious, the conscious and the super-conscious—and on each plane it has got an instrument of knowledge. In the sub-conscious plane instinct is an infallible instrument of knowledge. In the conscious plane reason operates, but it cannot go beyond it, and on the super-conscious plane inspiration operates. Instinct, reason, and inspiration do not contradict each other, but the one develops into the other; and as such, inspiration never contradicts reason, but always fulfils it. Our religious realizations, therefore, though they cannot be attained through reasoning, they, all the same, never contradict reason. So we need not give up reason nor need we accept all sorts of nonsense in the name of religion if it contradicts reason; but at the same time we should not forget that we cannot insist that religious truths should be rationally proved beyond doubt in a laboratory with test-tubes, for that would be impossible since that presupposes our existence on the sense-plane.

Now there is another point. If God really exists, what is His nature? Is He personal or impersonal? And what are the means to realize Him? An impersonal God is an icy-cold God who cannot respond to the prayers or the love of the devotee. So such a God does not appeal to a devotee. But at the same time it is very difficult to make the position of a personal God tenable, especially in this age of science. So there are difficulties on either side, and they being of a contrary nature religions have found it very difficult to harmonize them. They have been there for ages, and every religion has experienced this fight between the impersonal and personal God.

But Sri Ramakrishna has harmonized both. He could realize that even one and the same person at a certain stage in the path of devotion, finds satisfaction in God as possessed of form and at another stage in God without any form. 'A certain monk went to the temple of Jagannâth at Puri. He had doubts as to whether God is with form or without form. When he saw the holy image, he desired to examine it and settle his doubt. He passed his staff from left to right in order to feel whether it was obstructed by the image. He could not feel anything with the staff. So he decided that God was without form. When he attempted to pass his staff the other way from right to left, it struck the image. So the monk thought that God was both with form and without form. He is something more than that: He cannot be described.' Both these aspects, the personal and the impersonal, are true. People will view the Ultimate Reality in different aspects according to their mental contents and capacity. 'People with different vessels go to the ocean and take water from it. The water takes the shape of the vessel in which it is taken, but nevertheless it will, though the shape differs, contain water and nothing else.' So, though according to the mental capacity of the people, the readings of the Ultimate Reality may be different, yet each one is a reading of the Ultimate Reality and as such it is true. Sri Ramakrishna, therefore, used to say that God has many aspects and we should not define Him as 'this' and 'this'.

How can we realize God? What are the means? To realize God we must have perseverance. Sri Ramakrishna used to say, 'There are pearls in the deep sea, but if you do not get these pearls by a single dive, you have to dive again

and again till you get at the pearls. Similarly, we have to try and persevere for God-realization. We have to exert ourselves.' 'Long must you struggle in the water before you learn to swim; similarly many a struggle must you pass through before you can hope to swim on the ocean of divine bliss.' 'The hereditary agriculturist does not leave off tilling the soil though it may not rain for years, but one who is not of that class, and takes to it for profit, gets discouraged by even a single season of drought. Similarly a true devotee never gives up his devotion even if with his lifelong devotion he fails to see God.' Then there must be intense yearning for God-realization. Our hearts must pant for him even as a miser longs for gold. 'As the drowning man pants hard for breath so must one yearn for the Lord before one can find Him.' 'The love that a devoted wife possesses for her beloved husband, the attachment that the miser feels for his hoarded wealth, and the clinging desire that the worldly-minded foster for the things of the world—when the intensity of your heart's longing for the Lord is equal to the combination of these three, then you shall attain Him.' 'Can you weep for Him with intense longing of the heart? Men weep jugful of tears for children, wife, money, etc., but who weeps for God?' 'God cannot remain hiding from an earnest and importunate seeker.' Sri Ramakrishna during his days of Sâdhanâ had intense yearning for God-realization. When the temple bells would ring for evening prayers, he would say, 'Mother, another day has passed away and yet I have not realized you', and would rub his face against the ground in agony. The next thing necessary is extreme renunciation. All enjoyments of the world have to be renounced if we want to realize God. As Sri Ramakrishna put it, 'The key to this antechamber has to be turned the reverse way.' The Gita says that to the world of the senses to which all of us are awake, the Yogi is dead; and that to the world of the spirit to which we all are asleep, the Yogi is quite awake. So if we want to realize God, we have to renounce all worldly attachment.

Another qualification necessary is purity. God cannot be seen so long as we keep the slightest taint of desire. Jesus Christ said, 'Blessed are the pure in heart for they shall see God.' Sri Ramakrishna had not the least carnality in him. When his young wife came to Dakshineswar he said to her, 'Well, I am married to you. So you have a right to live with me. But I have learned to look upon every woman as mother. What do you want me to do?' The maiden was a pure and lofty soul and could understand his aspirations. So she told him that she had no desire to drag him to the world, but that all she desired was to remain near him, serve him, and learn of him. After that both of them lived in the same place and she became one of his most devoted disciples. Both of them were pure and chaste. There was not the least trace of carnality in them. This is a very unique thing in the history of the world. We had prophets before who renounced their wives to realize God. But Sri Ramakrishna's renunciation was the height of acceptance. He accepted her and trained her as his first disciple; and when he left this world, he left in her an ideal for womanhood, a synthetic ideal of the virgin and the mother in one—the ideal virgin but at the same time the ideal mother.

What according to Sri Ramakrishna is the goal, the destiny of man? What is the goal towards which man has to go? Science tells us that man has come to this stage through gradual evolution. But religion says that man is a degeneration of what he was, that his is a descent from the spirit, from the divine. Both are correct for evolution presupposes involution since something cannot be produced out of nothing. Spirit is involved in matter, and as matter evolves spirit manifests more and more. Evolution is only with respect to the body and the mind. Newer and newer bodies are framed to help the manifestation of the

spirit and spirit manifests more and more. And when the body is perfect, being made of pure Sattva material, spirit manifests itself completely, and we have the God-man. In essence, therefore, man is divine. 'The soul enchained is man, but when free from bondage it is God.' Religion says that man has lost this knowledge of his divinity because of ignorance. Ignorance covers knowledge, and as a result man forgets his real nature and suffers. He has to shed this ignorance and realize his divinity. That is the mission of life, the purpose of life; and without that, life would become purposeless. 'He is born in vain, who, having attained the human birth, so difficult to get, does not attempt to realize God in this very life.' 'First gain God, and then gain everything else; but do not try to do the contrary. If, after acquiring spirituality, you lead a worldly life, you will never lose your peace of mind. First attain God. This is the one thing needful. All other things shall be added unto you, if indeed you want to have them. First see God, and then talk of lectures and social reform.' 'As a lamp does not burn without oil, so a man cannot live without God.' 'The digit one may be raised to a figure of any value by adding zeroes after it; but if that one is omitted, zeroes by themselves have no value. Similarly, so long as man does not cling to God, who is one, he has no value; for all things have got their value from their connection with God. So long as man clings to God and does all his works for Him, he gains more and more thereby; on the contrary, if he overlooks God and adds to his list of works many grand achievements, all done for his own glorification, he will gain nothing therefrom.'

This gives Sri Ramakrishna's attitude towards philanthropic activity. Further, we find that when one gentleman, a great philanthropist of Calcutta, told him that the object of man's life was to do good to others, Sri Ramakrishna at once told him, 'There is God to look after the world, it is not for man to take that responsibility. Man's duty is to realize God, to get command from Him, and then only can he do good to the world and not before that.' To another he said, 'If God comes to you, will you ask Him for more hospitals, more colleges, and more schools, or will you ask Him for knowledge and devotion? Before taking up all these philanthropic activities try to realize God, make that the ideal of your life.'

Sri Ramakrishna, however, did not mean thereby that one should turn away from such humanitarian works. He did not detach himself from life. He even chastised his disciple Swami Vivekananda who preferred to be always lost in Samâdhi, and forced him into the service of humanity. What Sri Ramakrishna meant was that the fundamental aim of man should be to realize God first, and that humanitarian work was good in so far as it was a means to this one end. It cannot be the goal of life. So he taught the doctrine of service by which such service to humanity could be exalted to the level of worship of God. He prescribed that service should be rendered to man looking upon him as God Himself since man is divine in reality—Jiva is Shiva. The Swami Vivekananda, therefore, prescribed a twofold ideal to the organization he started, viz, 'For one's own emancipation and for the good of the world'. The first part is the more important one, nay, the only thing that matters and every member of the Order is asked to do service to humanity remembering the divinity at the back of it, as worship offered to this divinity, which would lead him to God-realization, and as a by-product of this Sadhana of his, good is also done to the world. So doing good to the world is not the main thing or ideal, but God-realization. Thus Sri Ramakrishna has prescribed a new Sadhana which while leading the aspirant to his cherished goal is helpful in mitigating the sufferings and miseries of this world.

ARMOUR OF LIGHT

By Nicholas Roerich

I remember how Puvis de Chavannes found always a sincere, benevolent word for the most different creations. But I cannot forget how another famous artist used to go round all exhibitions but with the foam of bitter criticism on his lips. Once I noticed that he took much longer time in looking at exhibits which he defamed. I noticed that he spent about three quarters of an hour on abuse and only a quarter of an hour on rejoicing. Taking leave of the artist, I said, 'I know how to make you stay longer—by things which are detestable to you!' And the abuse of this artist was most refined, but his praise very poor and dry. Of course in his creativeness Puvis de Chavannes was far higher. Did not the benevolent criticism of Puvis originate because of his greater creative ability?

Why disparage and act maliciously where a general enthusiasm and a general joy of creativeness have been ordained?

Since time immemorial innumerable are the commandments about the beautiful. Whole kingdoms, whole civilizations were built by this great ordainment. To beautify, to ennoble, to uplift life means to reside in the good. All-understanding and all-forgiveness and love and self-denial are generated in the attainment of creativeness.

And should not all young hearts strive for creativeness? And so they do; and plenty of ashes of vulgarity are required to choke this sacred flame! How often can one open new gates to the beautiful by the single call, 'Create, create'! How much decrepitude is expressed in the fossilized programme: first I shall learn to draw, then I shall go over to colours, and after this I shall try to start composition? Innumerable are the cases when the flame of the heart was extinguished before the pupil reached the forbidden gates of creativeness! But how much joy, daring, and vigilance is developed in the consciousness of those who from their childhood dared to create! How enticingly attractive can children's composition be, before their eyes and hearts become hardened by the all-deadening conditions of standard!

Where are the conditions of creativeness? In the genius, in the imperative tremor of the heart, which calls forth constructiveness. The earthly conditions are of no importance for the creator who has been called. Neither time, nor place nor material can limit this impulse of creativeness. 'Even if imprisoned, an artist will become an artist,' was one of the sayings of my teacher Kuindji. But he also used to say, 'If you have to be kept under a glass-cover, then the sooner you disappear, the better! Life has no need for such touch-me-nots.' He understood well the significance of the battle of life, the battle of light and darkness. A small clerk came to the teacher; the latter praised his work, but the clerk complained: 'Family and office stand in the way of my work.'

'How many hours do you spend in the office?' asked the artist.

'From ten to five.'

'And what are you doing from four to ten?'

'What do you mean, from four to ten?'

'Yes, from four in the morning?'

'But I sleep.'

'Well, then you will spend your whole life sleeping. When I worked as a retoucher with a photographer, our work was from ten to six; but the whole morning from four to nine I had

at my own disposal. And to become an artist even four hours per day are sufficient.'

Thus said the venerable master Kuindji, who, beginning as a shepherd boy, through labour and unfolding of his talent, reached an honourable place in the art of Russia. Not harshness, but knowledge of the laws of life suggested to him his replies, full of realization of his responsibility, full of consciousness of labour and creativeness.

The main thing is to avoid everything abstract. It does not exist in the actuality just as emptiness does not exist. Every recollection of Kuindji, of his teachership, both in the art of painting and in the art of life, always brings to memory unforgettable details. How necessary are these milestones of experience, when they bear witness of tested valour and of actual constructiveness!

I remember, how after my graduation at the Imperial Academy of Fine Arts, the Imperial Society for the encouragement of fine arts invited me as assistant editor of their periodical. My colleagues were indignant at such combination of activities and prophesied the end of my art. But Kuindji firmly advised me to accept the appointment, saying, 'A busy person succeeds in everything, an open eye perceives everything; but for a blind man to paint is anyhow impossible.' I remember how Kuindji once criticized my painting 'The March'. But half an hour later he returned, short of breath, having run up to the studio, and said smilingly, 'You must not be grieved. The ways of art are innumerable. The main thing is that the song comes right from the heart.'

Another teacher of mine, Puvis de Chavannes, who was full of well-wishing and inexhaustible creativeness, always called with profound wisdom for the labour of self-expansion and the joy of the heart. Love for humanity and joy of creativeness were not dead in him; but one will remember that his first steps were not encouraged. Eleven years his paintings were not accepted by the Salon. This was a hard testing-stone for the greatness of the heart!

My third teacher, Cormon, always encouraged me to individual independent work, saying, 'We become artists when we remain alone by ourselves.'

Blessed are the teachers, when they lead with a benevolent, experienced hand towards wide horizons. It is a great happiness when one can remember one's teachers with the full tremor of a loving heart.

The teachership of old India, the deep conception of Guru—teacher—is especially touching and inspiring. Yes, it is inspiring to see how a free, conscious veneration for the teacher exists until to-day. Verily, it forms one of the basic beauties of India. No doubt the same conception existed also amongst the old masters of Italy and the Netherlands and among Russian icon-painters. But in these countries it is already a beauty of the past, whereas in India it is living and will not die out, I hope.

Every spiritual impoverishment is shameful. From the subtler worlds the great masters are watching sorrowfully, grieving over the folly of impeded possibilities. In the articles *Spiritual Values*, *Revaluation*, and *Flame—the Transmuter*, we spoke sufficiently about everything that should not be lost at the cross-roads. I cannot forget the deep saying of my deceased friend, the poet Alexander Block, about the ineffable. Block ceased to frequent the Religious Philosophical Society because, as he expressed himself, 'They speak there of the unspeakable.' Precisely; there is a limit to words; but there is no limit to feelings, to the capacity of the heart. Everywhere is the beautiful. All pilgrims of the good, all sincere searchers landed at this coast. People may quarrel ever so much and may even become like beasts; but still they will unitedly be silenced at the sound of a mighty symphony and will desist from all quarrels in a museum or under the dome of the Notre Dame in Paris.

The same love of the heart is evoked

when we read in all ordainments the lightnings of beauty.

The Persian apocrypha about Christ is most touching: 'When Christ was walking along with his disciples they came across the carcass of a dead dog, lying near the road-side. The disciples turned away in disgust from the decaying corpse. But the teacher found beauty also in this instance and pointed out the beautifully white teeth of the dog.'

At the hour of passing, Buddha the Lord remembered:

> How beautiful is Rajagriha and the cliff of the vulture! Beautiful are the valleys and the mountains. Vaishali! What a beauty!

Every Bodhisattva, besides all his other abilities, has to be perfect in art also.

The Rabbi Gamaliel says, 'The study of the law is a noble work if connected with some art. This occupation, which is accompanied by art, leads away from sin. But every occupation which is not accompanied by art, leads nowhere.' And the Rabbi Lehuda adds, 'He who does not teach his son art, makes of him a highway robber.' Spinoza, who reached considerable perfection in art, answered indeed to this ordainment of harmonization and ennoblement of the spirit.

Of course the high ordainments of India also affirm the same basic significance of the creative art. 'In ancient India art, religion, science were synonymous with Vidyâ, viz, culture.' 'Satyam, Shivam, Sundaram, are the eternally triune manifestation of godhood in man, immutable, blissful, and beautiful.'

Let us remember the Museion—the home of the Muses—of Pythagoras, Plato, and all those great ones, who understood the corner-stones of the foundations of life, and Plotinus—speaking on the beautiful!

From the depths of hard experiences of life, Dostoevski exclaims, 'Beauty will save the world!' Ruskin who glorifies the stones of the past, reiterates the same. A well-known head of the church looking at paintings, exclaimed, 'A prayer of earth to Heaven!'

The old friend of all creative searchers, Leonardo da Vinci, says,

> He who despises the art of painting, despises the philosophical and refined contemplation of the world, for painting is the legitimate daughter, or better to say, granddaughter of Nature. Everything that exists has been borne by the Nature, and has borne in its turn the science of painting. That is why I say that the art of painting is the grand-daughter of Nature and akin to God Himself. He who defames the art of painting, defames Nature.
>
> The painter must be all-embracing. O artist, may thy multiformity be as infinite as the manifestations of Nature. Continuing what God has commenced, strive to multiply not the deeds of human hands, but the eternal creations of God. Never imitate anyone. And every creation of thine be a new manifestation of Nature!

The 'stubborn sternness' of Leonardo da Vinci,—was it not strengthened by the clear joy for the far off worlds, by the firm prayer of the heart for Infinity?

How many of the best personalities affirmed the prayer of the heart, the prayer for beauty, for the beauty of creativeness, for victories of Light! From all lands, in all ages, everybody affirms the significance of creativeness as the leading principle of life. Ancient monuments retain glorious images of Egypt, India, Asyria, Maya, and China; and are not the treasures of Greece, Italy, France, Belgium, and Germany living witnesses of the significance of highest creativeness?

How wonderful that even now, amidst all spiritual and material crises, we can affirm the kingdom of the beautiful! And we can do this not as abstract idealists, but being armed with the experience of life and strengthened by all historical examples and by the spiritual ordainments.

Remembering the significance of creativeness, humanity must also remember the language of the heart. Are not the parables of Solomon, the Psalms and the Bhagavadgita and all fiery commandments of the hermits of Sinai written in this language? How precious it is to realize that all ordainments lead not to division, limitation,

not to savagery, but to the ascent, the strengthening and purification of the spirit!

Dr. Brinton reminded me, that when leaving America in 1930, I told him, 'Beware of the barbarians.' Since then many barbarians have broken into the domain of culture. Under the sign of financial depression many irremediable crimes have been committed within the walls of the spirit. The list of dark oppressors, like tablets of shame, has indelibly been recorded on charts of education and enlightenment. Uncultured retrogrades hastened to destroy and uproot much in the field of education, science, and art! Shame, shame! Chicago has no funds to pay the municipal teachers. A church in New York has been sold in auction. In Kansas city the capitol has been sold in the same way. And how many museums and schools have been closed! And how many hard-working men of science and art have been thrown overboard! Yet the horse-races were visited by fifty thousand people! Shame, shame! The stones of ancient monuments can cry out against all the apostates of culture, the source of everything blissful and precious. Do not the scorners of culture trample their own well-being? Even the blind ones see more than these gloomy servants of darkness.

'Beware of the barbarians!'

Still we cannot be reconciled with an unstable value. We can unite only on the steps of culture, in the name of everything inspiring, creative, beautiful. Still it will always be considered a good and noble deed to support everything creative and educational. Ascending these steps, we become ourselves enlightened.

Assembling around the sign of culture, let us remember how we addressed womanhood: 'When there are difficulties in the home, we turn to the woman. When accounts and calculations are no longer of aid, when enmity and mutual destruction reach their limits, we turn to the woman. When evil forces overcome one, the woman is invoked. When the statistical mind becomes helpless, then one remembers the woman's heart.'

And thus now, times are difficult for the universal abode of culture. And again we hope that the heart of the woman will understand the grief for hampered creativeness, for culture. She will understand the grief for spiritual treasures and will come to aid in realms of the beautiful.

The youth should not be educated upon the wails of despair. When we wrote about the pre-ordained beautiful gardens, we did not lure into illusory domains. On the contrary, we called to the strongholds, affirmed by life. Especially in the days of distress we must affirm the prayer of the heart to the beautiful. We must remember that the beautiful is within the reach of everyone.

To rise from a shepherd boy to venerated masterhood like Kuindji, or for a remote peasant to become a beacon of science, like Lomonosov, is certainly not easy. Seemingly nothing helped them. Everything was as if against them, and yet—'Light conquers darkness!'

As children we liked the book *Martyrs of Science*. It is really necessary that there should also be published books on *Martyrs of the Spirit*, *Martyrs of Art*, *Martyrs of Creativeness*. The life-dramas of Van Gogh, Gaugin, Rider, Vrubel, Mares, and many martyrs for the beautiful make one more unforgettable ordainment which leads the youth. 'Gratitude is the virtue of great hearts'. Let us not only remember the glorious names with gratitude, but let us arm ourselves with the whole of their experience in order to confront all destructive forces of darkness. The experience of creativeness forges all those invincible 'Armours of Light' of which the apostle speaks. Now is an urgent hour, when one must be armed with all the experience of the past, in order not to surrender the stronghold of culture. Now is the time to be aware of the whole spiritual treasure of creativeness in order to repel with this

'Armour of Light' the dark forces of ignorance and to move onwards fearlessly! *Per aspera ad astra!*

Is it not joyful, that we can, notwithstanding varied parties, address every sincere artistic group with the hearty greetings: 'Despite all kinds of disunity, the human spirit turns again to positive constructiveness, when every sincere co-operation is appreciated. Do not many kinds of different flowers grow upon the spring meadows and are they not magnificent in their diversity? Does not this creative multiformity manifest in its fragrance the festival of the spring, which is celebrated by all people since time immemorial?'

Nothing can replace the divine multiformity. So also in the earthly reflection of Divinity, in art, multiformity means bountifulness of the people's spirit. Amidst the disasters of humanity, we feel more the value of creativeness.

May constructiveness and the beautiful desire for the good, in other words, that which is to be laid at the foundation of all activities of a cultural man, resound. Everywhere man feels oppressed under conventional divisions, terrible in their insignificance; he is suffocated by the stench of ignorance, by the poison of non-culturedness, which poisons all existence.

All to whom human dignity is dear, all who strive towards truly preordained perfection, must naturally work together casting off, as shameful rags, the dictionary of malice and lies, remembering that in the dictionary of good there are many non-abstract, really vitally applicable conceptions. And now undeferrably these conceptions must be applied in life, in order that the word ceases being an empty sound, but becomes the actually strengthening factor of creative thought.

Everyone, striving towards the good, knows how valuable are all so-called obstacles, which for a virile spirit are only measures of strength, and which in their tension work out but a new and transmuted energy.

It is not yesterday that is being affirmed. One can affirm but the tangibility of the future. As long as we shall not be convinced in our hearts of the radiant constructiveness of the future, we shall remain in hazy abstraction. For the future trees are being planted along the road-side, and for the future the milestones are being erected. The builder would not put up milestones, if in his heart he could not know whither this path leads.

We affirm—this path leads to knowledge, to the beautiful; but this knowledge will be freed from all prejudices, and will follow the aims of the good. We affirm—this road leads to beauty, and not luxury or caprice; but everyday's necessity will impel the striving and realization of the beautiful on all paths. We shall not be afraid of the conception of reality. Those who strive in valour, know all conditions of the path.

As the wise ones say, 'Before leaving one does not pronounce unkind words.' The weak ones will say, 'The heart became weary, but what lives in infinite love leading towards realization in discipline of the spirit and in beauty, will not become weary and overfilled. By tension and burdening of the heart we increase our experience. Let us be guided by the beautiful words of the wisdom of the East:

Tire Me now, load Me better, laying upon Me the burden of the world,
But I will multiply the strength.
Dost thou hear? The load will blossom with roses and the grass will be garbed in the rainbow of the morning.
Therefore Tire Me.
When I am nearing the garden of beauty, I do not fear burdens.

In wisdom everything is real, and the morning is real and the beautiful garden is real; and the burden and the weariness of the world and transfigured attainment are also real.

UPAMANAM OR THE SPECIAL SOURCE OF THE VALID KNOWLEDGE CALLED UPAMITI

By Prof. Dinesh Chandra Guha, M.A., Kavya-Nyaya-Tarka-Vedantatirtha

India is pre-eminently rich in philosophical discussions. There are no less than twelve schools[1] of Indian philosophy, and hence it is very natural that the view-points of the different schools should differ. In this article I shall try to outline briefly some of the views of our philosophers on the subject technically known as Upamânam.

It is unanimously held by all the philosophers of India that the definite and valid knowledge of a real thing is derived from its definition and special source.[2] The word Upamanam, like most of the technical terms of Indian philosophy, is by nature explanatory, so that if we simply try to derive it we shall be able to understand, to some extent, the meaning of the term.

The term Upamanam is derived from the root 'mâ' with the prefix 'upa' and suffix 'lyut' in the instrumental case[3] attached to it. The root 'ma' means knowledge in general. The prefix 'upa' has restricted[4] the sense, and hence we understand a special kind of knowledge from the very same root. The suffix 'lyut' or 'anat' gives the sense of instrumentality. Hence from the mere derivation of the term we understand that the special source from which is derived the particular knowledge called Upamiti is said to be Upamanam. The logical texts like *Tarkasamgraha*, etc., have defined the term in the same way.[5]

The *Vedântaparibhâshâ*, an authoritative treatise on the vedanta system of philosophy, has defined the term in an altogether different way. According to it the special source from which is derived the valid knowledge of similarity is called Upamanam.[6] There is, of course, a gulf of difference between the view-points of the Naiyâyikas or logicians and the Vedantists as regards the nature of Upamiti.

The definition of Upamanam as given by the logicians can never be understood unless we understand the meaning of the words Upamiti and Karanam for the simple reason that the meaning of the words is included in the meaning of the term Upamanam. Similarly, if we are to understand the definition of the Vedantist school, we must know what is Sâdrishya-pramâ and what is Karanam.

Upamiti or Upamâ (as the two words are synonymous) is the knowledge[7] of the primary relation between a word and its meaning. Indian philosophers, with some remarkable exceptions, hold that there is a relation between a word and its meaning.

१। आस्तिकनास्तिकद्वादशदर्शनेषु इत्यादि
—अद्वैतब्रह्मसिद्धि

२। लक्षणप्रमाणाभ्यां हि वस्तुसिद्धिः।

३। उपमीयते अनेन इति उपमानम्।

४। उपसर्गेण धात्वर्थो बलादन्यः प्रतीयते
—सिद्धान्तकौमुदी

५। उपमितिकरणम् उपमानम् —तर्कसंग्रह
लक्षणं तु उपमितिकरणत्वम्
—तत्त्वचिन्तामणि, उपमानखण्ड

६। सादृश्यप्रमाकरणम् उपमानम्
—वेदान्तपरिभाषा, उपमानपरिच्छेद

७। संज्ञासंज्ञिसम्बन्धज्ञानम् उपमितिः
—तर्कसंग्रह
सम्बन्धस्य परिच्छेदः संज्ञया संज्ञिना सह
—कुसुमाञ्जलि, तृतीयस्तवक, १०म श्लोक

The definition of Upamiti as stated in *Tarkasamgraha* is clearly explained by Nilkantha in his commentary on the above-mentioned book; he says that the relation here is nothing but Shakti.[8] Shakti, according to the logicians, is the wish of God[9] in the form, 'Let this meaning be understood from this word,' or 'Let this word mean this thing.' According to the new school of logicians, the wish mentioned here is to be taken in general,[10] so that human wish of that form also is Shakti.

It has already been stated that the knowledge of the primary relation between a word and its meaning is Upamiti. Now the question arises, Why should we admit a special type of knowledge called by that name? When after seeing the Gavaya (a kind of animal resembling the cow) we know that the Gavaya is similar to the cow, the knowledge thus attained may easily be called a perception. Dinakara Bhatta comes forward with an answer to this question. The knowledge here cannot be called a perception, because, it may arise in times when the functions of our sense-organs may not exist at all.[11] It cannot be called a perceptual knowledge simply arising from our mental operations, because, after this sort of knowledge arises in our self, we understand that we are comparing something with some other thing.[12]

Similarly, this knowledge is not derived from inference as there is no procedure of syllogistic arguments preceding it. In inference, according to Indian philosophers, the previous knowledge of invariable concomitance is essential. As the knowledge of invariable concomitance is absent here, the knowledge under discussion can never be called an Anumiti.[13]

This is not a knowledge technically known as Shâbdabodha (knowledge derived from authoritative words), because, it arises in times when the hearing of words is totally absent.[14]

This is not a remembrance for the simple reason that there can be no recollection of a thing without previous knowledge of it.[15]

The Vedantists also do not hesitate to call Upamiti a special type of knowledge.[16]

Now let us discuss what is Karanam. According to Pânini, the cause which is the most superior is called the Karanam.[17] Later grammarians have dealt at length with the superiority of the Karanam in producing an effect. The superiority according to them is nothing but the possession of what is

८। संज्ञा गवयपदम् संज्ञी गवयः तयोः सम्बन्धः शक्तिः —नीलकण्ठी

९। शक्तिश्च पदेन सह पदार्थस्य सम्बन्धः सा च अस्मात् शब्दात् अयमर्थो बोद्धव्य इति ईश्वरेच्छारूपः —मुक्तावली

१०। नव्यास्तु ईश्वरेच्छा न शक्तिः किन्तु इच्छैव —मुक्तावली, शब्दखण्ड

११। चक्षुरादिव्यापारविगमेऽपि उपमितेरुत्पादेन चाक्षुषत्वाद्यसम्भवात्—दिनकरी, उपमानखण्ड

१२। न वा मानसत्वम् मानसोत्तरमनुत्पद्यमानाया उपमिनोमीति प्रतीतेर्विषयत्वात् —दिनकरी, उपमानखण्ड

१३। नाप्यनुमितिः व्याप्तिज्ञानं विनापि उदयात् —दिनकरी, उपमानखण्ड

१४। न शाब्दं पदज्ञानाजन्यत्वात् —दिनकरी, उपमानखण्ड

१५। न स्मृतिरननुभूतार्थस्य स्मरणायोगात् —दिनकरी, उपमानखण्ड

१६। न चेदं प्रत्यक्षेण सम्भवति गोपिण्डस्य तदा इन्द्रियासन्निकर्षात्, नाप्यनुमानेन गवयनिष्ठ-सादृश्यस्य अतल्लिङ्गत्वात् उपमिनोमीत्यनुव्यवसायाच्च, तस्माद् उपमानं मानान्तरम् —वेदान्तपरिभाषा, उपमानपरिच्छेद।

Also cf. तत्त्वचिन्तामणि

१७। साधकतमं करणम् —पाणिनि १।४।४२

technically known as Vyâpâra.[18] The Naiyayikas or logicians also define Karanam in the same way.[19] There are, of course, unending discussions on the topic. Interested readers may read with profit the discussions on Karanam in the *Nyâya-vârtika*, the *Tâtparya-tikâ*, the *Parishuddhi*, the *Vaiyâkarana-manjushâ*, etc.

What again is the Vyapara, the possession of which transforms a Kâranam into a Karanam? That is called a Vyapara which is the cause of some effect and at the same time the effect of some other cause producing the same effect.[20] A, B, C, are the three phenomena in which C is the effect of both A and B, and B again is the effect of A. Here, B is technically called the Vyapara of A.

So long we have dealt with the definition of Upamanam in the light of the logical treatises. Now we shall discuss the definition according to the Vedantists.

The definition of Upamanam as given by the Vedantists, can never be understood unless we know what is Sadrishya and what is Pramâ.

Now, what is Sadrishya or similarity? There is so much discussion on the topic that volumes can be written on it. Curious readers will do well to read the *Tattvachintâmani* (ch. III. *Upamâna-khanda*). There are philosophers who hold that similarity is nothing but the many qualities of one thing found in some other thing, so that whenever we analyse similarity we always come across two things, the one being difference and the other equality.[21] The Mimâmsakas, of course, hold that similarity is a separate category of thought.[22]

As regards valid knowledge, it has been stated in the *Vedantaparibhasha* that a knowledge to be valid must always have for its object a thing which was not known before and which will not be barred in the future.[23] Here also the logicians define right knowledge in a different way.[24]

As regards Karanam, no separate discussion is necessary.

After the discussion of the definition of Upamanam we may naturally want to know the necessity of admitting Upamanam as a special type of Pramanam. The answer to the question involved in the aforesaid desire is not at all difficult. Generally speaking, the special type of knowledge called Upamiti being admitted, the Upamanam or the special source of Upamiti can never be denied. The reason is not far to seek. Every effect has a special cause of its own and Upamiti being an effect must have its special cause. If, of course, Upamiti ceases to be a special kind of knowledge, there remains no argument for the Upamanam as a separate Pramanam. But it has been discussed above that Upamiti is a special kind of knowledge differing from perception, etc.

Now remains another question to be answered in this connection. What in fact is the Upamanam and what is the Vyapara here? It has been stated in the *Bhâshâparichchheda* and *Muktâvali* that the perception of similarity is the

१८। क्रियायाः फलनिष्पत्तिर्यद्व्यापारादनन्तरम्।
विवक्ष्यते यदा यत्र करणं तत्तदा स्मृतम्॥
—वाक्यपदीय

१९। असाधारणं कारणं करणम् —तर्कसंग्रह

२०। तज्जन्यत्वे सति तज्जन्यजनकत्वम् व्यापारत्वम्

२१। तद्भिन्नत्वे सति तद्गतभूयोधर्म्मवत्त्वम्
—मुक्तावली

२२। सादृश्यं च पदार्थान्तरम् —तत्त्वचिन्तामणि
(while expressing the view of the Mimamsakas in ch. III.)

२३। अनधिगताबाधितार्थविषयकज्ञानत्वम्
—वेदान्तपरिभाषा, प्रत्यक्षपरिच्छेद

२४। तत्प्रकारं यज्ज्ञानं तद्वद्विशेष्यकम्।
तत् प्रमा··· ॥
—भाषापरिच्छेद, १३५ कारिका

Upamanam[25] and the recollection of the meaning of the sentence expressing similarity is the Vyapara.[26] Kanâda Tarkavâgisha, the author of the *Bhâshâ-ratnam*, holds a different opinion. According to him the recollection of the meaning of the sentence expressing similarity is the Upamanam.[27]

The procedure through which one acquires the special type of knowledge called Upamiti is as follows. When a man who does not know the meaning of the word Gavaya hears the word uttered by somebody, he naturally enquires into its meaning. Afterwards, he learns from an inhabitant of a forest that the Gavaya resembles the cow. Then he goes to the forest and accidentally meets an animal resembling the cow. As he witnesses the similarity of the cow in that animal, the meaning of the sentence expressing the similarity is recalled. In the next step he understands that the animal Gavaya is the meaning of the word Gavaya.[28]

Dinakara Bhatta in his gloss on *Muktavali* suggests that one may acquire the special type of knowledge called Upamiti from the perception of a thing possessing an altogether different quality.[29] This view also is a commonly accepted one. In the *Tattvachinta-mani*,[30] we find reference to it. Other scholars of repute, e.g., , Vachaspati Mishra,[31] Udayanacharya,[32] Barada-raja,[33] etc., accepted this view. Though there is no reference to this view in the *Nyâya-sutra* of Gotama, we can safely accept its authenticity on the authority of the above-mentioned scholars.

Now another point of interest should be discussed. What in fact is the result of Upamanam? Vishvanatha in his *Bhashaparichchheda* says that the knowledge of the primary relation of a word and its meaning is the result[34] of Upamanam. This is the commonly accepted view of the logicians. In the *Nyaya-sutra* we find reference to it.[35] Vâtsyâyana in his commentary on the *Nyaya-sutra* makes the point clearer.[36] Of course, in his opinion there are other results also.[37]

The Vedantists hold a different view. According to the philosophers of the

२५। सादृश्यधीर्गवादीनां या स्यात् सा करणं मतम्। —भाषापरिच्छेद, ७९ कारिका

२६। वाक्यार्थस्यातिदेशस्य स्मृतिर्व्यापार उच्यते। —भाषापरिच्छेद, ८० कारिका

२७। उपमितिकरणं च अतिदेशवाक्यार्थस्मरणम् —भाषारत्नम्, उपमानखण्ड

२८। गवयः गवयपदवाच्यः —मुक्तावली, उपमानखण्ड

२९। इदमुपलक्षणं वैधर्म्यविशिष्टपिण्डदर्शनं करणम् —दिनकरी, उपमानखण्ड

गोसादृश्यदर्शनं यज्जातं तदुपमितिकरणम्, गोसदृशो गवयपदवाच्य इत्यतिदेश-वाक्यार्थ-स्मरणं यज्जातं तदेव व्यापारः —सिद्धान्तमुक्तावली, उपमानखण्ड

३०। Cf. तत्त्वचिन्तामणि, उपमानखण्ड

३१। तात्पर्यटीका in connection with the 6th Sutra of Gotama.

३२। वाक्यार्थश्च क्वचित् साधर्म्यं क्वचिद्वैधर्म्यम् —commentary on कुसुमाञ्जलि, ch. III. 11th verse.

३३। Cf. तार्किकरक्षा

३४। शक्तिधीरूपमाफलम् —भाषापरिच्छेद, ८० कारिका

३५। प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम् —न्यायदर्शन १।१।६

३६। संज्ञासंज्ञिसम्बन्धं प्रतिपद्यते —वात्स्यायनभाष्य on the Sutra I. i. 6.

समाख्यासम्बन्धप्रतिपत्तिरूपमानार्थः —वात्स्यायनभाष्य on the Sutra I. i, 6.

३७। एवमन्योऽपि उपमानस्य लोके विषयो बुभुत्-सितव्यः —वात्स्यायनभाष्य on the Sutra I. i. 6.

Vedanta school the valid knowledge of similarity is the result of Upamanam.[38]

३८। भवति निश्चयः अनेन सदृशो मदीया गौरिति
—वेदान्तपरिभाषा, उपमानखण्ड

There are many subtle and interesting points to discuss. It is not at all possible to do justice to them within the narrow compass of an article like this. Inquisitive readers may read the original treatises.

Awakened in Life Divine

In the deep serenity of conscience supreme,
My soul unfolds myriad petals of love,
Communed with bliss of Eternal Life.
Frost with tinge of perpetual glow,
Moments shine on unelated joy or unmoving sorrows.
Limitations transcend their narrow bounds,
And merge in equilibrity of perfect Calm.
Beauty adores the path of undecorated Truth.
Symphony of Light overfloods whole of the universe.
Awakened in this realm of Absolute Reality,
Unaffected, I remain, both by stench and perfume.

I glow in supreme lustre from that night,
When suddenly saw a bright streak of light
Coming from heaven, dispelled veils dark,
And 'luminated the earth around, with divine spark,
Faintly faded away, hearth, home, and friend,
And happiness in the soul with bliss did blend,
In eternal joy. Song of empty day,
Chiseled mirth out of most simple lay.
Luxuriantly I grow in divine brilliance.
Truth wedded reality, and beauty common sense.

—Starson Gosse

NOTES AND COMMENTS

To our Readers

Mr. P. Nagaraja Rao of the Benares Hindu University takes *A Bird's-eye View* of the main conclusions of the six systems of *Indian Philosophy*, lays bare their inter-relations, and points out their relative positions in life. . . . The third and concluding section of Mr. Sisir Kumar Mitra's article will be published in October, as we are planning for a *Vivekananda Special* in September in commemoration of the fiftieth anniversary of his advent in Chicago. . . . Swami Vireshwarananda, Assistant Secretary of the Ramakrishna Math and Mission and a former President of the Mayavati Advaita Ashrama, ably sums up *The Spiritual Message of Sri Ramakrishna*. . . . Mr. Nicholas Roerich celebrates the twentieth year of his stay in India by his *Armour of Light*, a fervent call to all for creative effort. . . . Prof. D. C. Guha offers a critical study of *Upamiti* from various points of view.

Unity in spite of Diversity

Sir Jadunath Sarkar observes in *The Modern Review*:

> History judges men not by what they have actually achieved, but by what they have loftily planned and nobly attempted, . . .

Judged by this standard Akbar amply justified his name, which in Arabic means 'the greatest'. Though he belonged to a very early age, he anticipated most modern ideas of statecraft.

> Akbar tried to modernize his State. Now, the basic principles on which a modern State stands are three, namely, (1) Universal toleration, without the Government identifying itself with the championship and propaganda of any particular religion. (2) The equality of all nationals of the country before the law. (3) In the public service, the rule of 'careers open to talent' irrespective of caste, creed, or birth. These were the three rights which the French Revolution of 1789 won for the world, but Akbar had adopted them two centuries before that upheaval in Europe.

Akbar contributed greatly to the political and administrative unification of India.

> Akbar was . . . the *creator* of a system of imperial peace and unification of India which the British have inherited, revived, and completed.

His thoughts were rational and progressive. The Muslim theologians who monopolized the different cultural departments of the Government,

> constantly appealed to the precedents of the immutable Quranic law and the sayings of the Prophet as embodied in his Traditions (Hadis). Against this spirit came up Akbar's open declaration, dolefully recorded by the pious Badayuni: 'The founders of this religion (i.e., Islam) were nothing but poor Arabs, a set of scoundrels or highway robbers.' (Text, ii, 262). . . . what Akbar meant, and what the narrow-minded orthodox theologians did not perceive, was that rules which had been good for a society of nomads six hundred years after Christ were not necessarily good a thousand years later, because India is not Arabia and the whole world had changed during this first millennium of the Hijera era. Hence the need for progressive legislation.

Akbar's broad-minded rationality led him to discover the truth of all religions, and he declared:

> It is my duty to be in good understanding with all men. If they walk in the way of God's will, interference with them would be in itself reprehensible, and if otherwise, they are under the malady of ignorance and deserve my pity.

Stages in Hindu-Muslim Understanding

Mr. Cyril Modak argues in *The Social Welfare* of 4 June that the same original problem may take a different form in time and must then be understood and solved afresh:

> For example, the problem of Hindu-Muslim conflict was understood in the thirteenth century as one of religious delinquency on the part of Hindus. Celebrated Persian mystics, Jalaluddin Rumi, Fariduddin Attar, and Amir Khusru who were poets, and Muinuddin Chisti and Abdul Quadir Jilani who were preachers, came to India to preach their Sufi doctrines of love and service and converted many Hindus to Islam. In the next three centuries, the same problem was understood as one of theological disagreement arising out of an ignorance of essentials which are universal. So Kabir endeavoured to solve it by uniting Hindus and Muslims in a syncretic faith. He preached that Râma and Allah, Quran and Purâna are the same. Devotion to God is the only essential need. Guru Nanak took Kabir's doctrines and founded the community of Sikhs hoping to accomplish Kabir's purpose. But time proved that this method of polite syncretism did not solve the problem, for the Khalsa, the military Sikh organization, became the most implacable enemy of the Muslim rulers. In the twentieth century we understand it as a religio-political as well as a socio-economic problem and must endeavour to solve it accordingly.

Mr. Modak does not give us any clear outline of the future solution. But we who have grasped the significance of the message of Sri Ramakrishna and Vivekananda, know it perfectly well. First, there must be an unqualified recognition by all communities that all religions are true. Secondly, this recognition must not take the form of passive toleration, but must express itself in actively advancing the cause of all true religions. Thirdly, religion must not be confused with its political, social, or cultural appendages. The emphasis must shift more and more from the unessentials to the essentials. Fourthly, as a corollary of this shifting of emphasis and discovery of inner unity, conversion must stop. It should be enough to learn that a man is religious.

No Maulavi, no priest should insist that he should have a particular religion. Fifthly, politics, economics, and culture must be freed from communal bias, and must be treated as distinct practical arts inalienably connected with and derived from India's history, tradition, geographical conditions, and political and economic necessities. The Hindus, on the whole, are ready for such an orientation, and the *rapprochement* will come when the Muhammedans also accept it. Apart from this, no solution can be lasting.

REVIEWS AND NOTICES

PROGRESS OF INDIC STUDIES. EDITED BY R. N. DANDEKAR, M.A., PH.D. *Bhandarkar Oriental Research Institute, Poona (4). Pp. 406. Price Rs. 8.*

The book, a veritable mine of information on the various branches of Indology, traces, as its title shows, the progress made in these branches between the years 1917 and 1942, a quarter of a century since the establishment of the Bhandarkar Oriental Research Institute at Poona. The learned editor, Dr. Dandekar planned the book in such a way as not to exclude the notice of anything regarding India published during the period; but the failure of Dr. Nainar of the University of Madras to submit his paper on the Islamic studies has left a big gap in it, which has otherwise fulfilled its purpose wonderfully. The interested public would have appreciated separate papers on architecture and painting and on the exact sciences, which have not found their proper places in it. As it is, the book gives us good résumés of the Vedic and classical Sanskrit and Prakrit literatures, linguistics, and the study of manuscripts, and gives us a glimpse into the progress made in the studies of philosophy, sociology, history, and archaeology. The papers are all written by scholars of repute and evince signs of labour, erudition, and critical judgement, the last showing to advantage what results we can expect of persons who combine in themselves the upbringing in the Indian traditions and the training in the Western scientific method.

The three papers, viz, those on the Vedic and the Iranian studies and that on the Greater India Research deserve special mention; they are as inspiring as they are informative; the writers have, as it were, poured out their souls in them. Dr. H. D. Sharma's paper is a model of brevity, perspicuity, and wealth of information and references; so is Dr. Sankalia's. Dr. Pulsaker, a worthy disciple of Dr. Sukthankar (whose untimely demise has left in the world of Indian Indology a void which is difficult to fill up), has laid his hands on all possible sources and has brought out their worth and significance with a critical acumen worth emulating. Prof. Ghatage's *Prakrit Studies*, packed as it is with all available information, shows how negligent are we about a branch of studies, whose linguistic and historical value, apart from the cultural, yields to nothing else. The brief paper of Dr. S. K. Chatterji has amply repaid the hopes raised in his readers' hearts, which share his subdued disappointment at the poor results made by Indian scholarship. The war conditions, making library facilities difficult and sometimes impossible, have, no doubt, prevented a fuller treatment of some of the subjects, and many references have remained untraced and some important informations unnoticed.

In short, the book before us is of immense importance to all scholars bent on further researches on lines indicated and no library can afford to go without it. We do not know of any other book giving in one volume so much and so varied information. Written in English, it has a special value to the Indian scholars, most of whom, even after the lapse of a little less than a century of modern university education, have no acquaintance with French and German, in which languages most researches are embodied and books of references written. Doubtless it is a sad commentary on the wisdom of the university authorities and other educational bodies as well as on the zeal and energy of the scholars themselves.

One adverse remark on the book as a whole is here called for. It contains printing mistakes galore, which a little more careful editing and proof-reading would have easily eliminated. Learned articles are no excuse for slipshod expressions.

THAT OF GOD IN EVERY MAN. EDITED BY RANJIT M. CHETSINGH, M.A. *To be had from the Warden, Friends' Settlement, Hoshangabad, C. P. Pp. 72. Price 10 As., post free.*

This little book is a collection of short contributions from eight leading Quakers

such as Marjorie Sykes, Carl Heath, Harold Loukes, Donald Groom, Horace Alexander, Ranjit Chetsingh, and others. Of them Marjorie Sykes is well known as the English translator of several Bengali writings of Tagore. Quakerism is a liberal development of Protestant Christian thought originated by George Fox in the seventeenth century. The Quakers were so called for they 'claimed to quake in the fear of the Lord'.

In the first contribution, after which the book is named, the editor points out the fundamental faith of Quakerism. The central thought of Quakerism is that God dwells in the hearts of men. The more the Quakers emphasize the divinity in man as the essence of their faith, the more warmly they will be received in India. Standing firm on this great doctrine Quakerism can very well shake hands with Hinduism and can unite the Quakers and the Hindus in an eternal bond of fellowship and love which is the desideratum of our century.

S. J.

THE MALADY OF THE CENTURY. By Nolini Kanta Gupta. *Published by Sri Aurobindo Library, Vepery, Madras. Pp. 126. Price Rs. 2-8.*

The author, who is a distinguished disciple of Sri Aurobindo and a resident life-member of Sri Aurobindo Ashrama at Pondicherry, is a profound thinker and prolific writer. He is a prominent spokesman of Aurobindo's philosophy and has a number of books in English and Bengali to his credit. His books and articles are widely read and appreciated.

The volume under notice is a collection of twelve essays on various themes contributed by the author on different occasions to some journals of our country. The book is named after the title of the leading article in which the learned author diagnoses the malady of our times which, he says, is due to loss of contact with the Divine in our being. The essay on *Spiritual Genius of India* is illuminating. In it the thoughtful author aptly observes that Ramakrishna with Vivekananda symbolizes the great secret of India's evolution. The other essays are equally thought-provoking and sparkle with clear thinking and transparent expression.

S. J.

NEHRU FLINGS A CHALLENGE. Edited by 'A Student'. *Hamara Hindostan Publications, Bombay. Pp. xviii+150. Price Re. 1.*

Jawaharlal is idolized by a section of our people, while all recognize in him a great thinker and national leader. Whatever school of thought one may belong to, one cannot neglect him and still hope to be well acquainted with present-day India. True, he is a politician ; but politics and life in general have become intermingled nowadays, so much so that even a religious leader who wants to be in touch with the public cannot do without some sort of familiarity with such ideas as socialism, communalism and minority problems, imperialism, unity of India, war and peace, etc., which get an added importance to Indian thinkers when they pass through a master mind like Jawaharlal's.

The book, under review, marshalls in a systematic form Nehru's thoughts on all the above topics as well as on such questions as *The World of Ours, India and the World, Indian States, Indo-British Relations, The Indian National Congress, British Imperialism on Trial,* etc. The seventeen pages life-sketch is informative and interesting. The marginal notes are helpful. The illustrations are attractive. The publication is timely, the plan well conceived, and the presentation commendable.

TOWARDS FREEDOM, INDIA AND THE WORLD. *International Book House Ltd., Ash Lane, Mahatma Gandhi Road, Bombay. Pp. 114. Price Re. 1.*

This is a collection of writings and public utterances, on the question of freedom, by eminent men like Wendell Willkie, Jawaharlal Nehru, H. R. Luce, Lin Yuntang, 'A Turkish Effendi', and others. The first part is compiled to give some indications of past efforts. The second part presents examples of some actual achievements. The third part deals with the question, Why are the allies fighting? And the fourth part, dealing with India, gives two telling articles by Pandit Jawaharlal Nehru, which are followed by a forceful statement from the pen of Lin Yuntang. These are followed by some recent remarks by C. Rajagopalachariar and an article on Indian affairs appearing in America. Naturally, the last section is the most interesting, and the last article sums up the actual position and future possibilities of India. The book contains some illustrations.

SRI RAMANA, THE SAGE OF ARUNAGIRI. By Aksharajna. *Sri Ramanashramam, Tiruvannamalai. Pp. 60. Price 5 As.*

Sri Ramana Maharshi is well known in South India, and thanks to the pen of Paul Brunton, the outside world, too, has some knowledge of him. This brochure presents a life-sketch of the Maharshi together with two illustrations. 'The Maharshi's life is but one more instance of that Indian ideal of teaching through life and not words, and of the ideal that Truth bears fruit in the

life of him alone who is ready to receive.' The booklet illustrates this with incidents from the Maharshi's life. But the long dissertations on scriptural texts, especially in the form of long footnotes, appear to us out of place in such a small life-sketch. Life is more eloquent than words, and a biographer should keep himself as much in the background as possible. We are, however, thankful to him for this handy presentation of the Maharshi's life.

MAHARSHI'S GOSPEL (BOOK II). *Sri Ramanashramam, Tiruvannamalai. Pp. 84. Price 5 As.*

The booklet presents some gems of sayings of Sri Ramana Maharshi. Words when backed by saintliness, vibrate with life and spread spirituality all around. A saint's words require no recommendation; but if such a thing is necessary in any quarter, we have no hesitation in extending it to this booklet. The concluding pages of the booklet contain some appreciative remarks by Swami Siddheswarananda.

NON-VIOLENCE IN PEACE AND WAR. By M. K. Gandhi. *Published by Jivanji Dahyabhai Desai, Navajivan Press, Kulupur, Ahmedabad. Pp. 608+viii. Price Rs. 4.*

We thank Mr. Jivanji Desai for his timely publication of *Non-violence in Peace and War* which is an up-to-date collection of Gandhiji's writings and utterances on non-violence in relation to war and internal disorders, and on non-violent resistance as applicable to situations in other countries, such as face the Jews and the Czechs, the Chinese and the Negroes—people who are victims of ruthless oppression or wanton aggression.

Non-violence in thought, deed, and action is indeed a very great virtue. 'Non-violence is infinitely superior to violence, forgiveness is more manly than punishment,' says the Mahatma. But unfortunately there are some who claim to be great devotees of non-violence, though their actions are more cases of cowardice than love and non-violence. For them Gandhiji speaks unequivocally: 'Non-violence is not a cover for cowardice, but it is the supreme virtue of the brave. . . . Cowardice is wholly inconsistent with non-violence. . . . Non-violence presupposes ability to strike. . . . It is a conscious, deliberate restraint put upon one's desire for vengeance. But vengeance is any way superior to passive, effeminate, and helpless submission.' Those who sit idle quoting the creed of non-violence when barbarism molests their family, are called by Mahatmaji 'sinners'. These people would do better to use the sword, is what he says. There are still others who are very non-violent at their homes but violent outside. And they too think themselves to be great followers of non-violence! They should remember how Mahatmaji defines this creed: 'The first condition of non-violence is justice all round in every department of life. . . . I cannot be non-violent about one activity of mine and violent about others. That would be a policy, not a life-force. . . . It must be an inseparable part of our being.'

Mahatmaji believes that non-violence is the only means to bring peace and goodwill on earth. It is his firm conviction in the strength of non-violent resistance that prompts him to teach non-violence even to those who are mercilessly massacred by the malignant enemies. '. . . is it not nobler to die with the breast bared to the enemy without malice against him within?' asks the Mahatma. Of course, it is. But such heroism, courage, and unflinching devotion to the higher values are very rare; 'Perhaps it is too much to expect of human nature,' writes the Mahatma himself and he concludes: 'We may never be strong enough to be entirely non-violent in thought, deed, and word. But we must keep non-violence as our goal and make steady progress towards it.' Yet, he has very high hopes in the capacity of human nature for exaltation. He believes that if the sufferers give the tyrants what they want 'a time will come when they will be ashamed of their behaviour and will let' them 'in peace',—a very high idealism and bold optimism indeed! Would God it were true of human nature!

SANSKRIT-BENGALI

UPANISHAD GRANTHAVALI, Part II. Edited by Swami Gambhirananda. *Published by the Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta. Pp. 525. Price Rs. 3.*

It contains the whole of the *Chhândogyopanishad* and has been prefaced with an exposition of the philosophy of Upâsanâ. The original text is followed by a word-for-word Bengali rendering and a running translation. Numerous explanatory notes and references have been given to clarify the meaning of the text. An index of subjects dealt with in the Upanishad has been added at the end. The print and get-up are good.

BENGALI

SARAT CHANDRER SHILPA-CHATURYA. By Sri Kshirode Bihari Bhattacharya and Sri Ram Gopal Chattopadhyaya. *Pravartak Publishing House, 61 Bowbazar Street, Calcutta. Pp. 211. Price Rs. 2.*

We congratulate the rising writers on their bold attempt to enter into a discussion of the art of Sarat Babu's creation. Sarat Babu was an idealist, and no less was he a realist. He had something new to contri-

bute to Bengali literature through which he hoped to bring some change in the society, and as such he had to undergo the pains and difficulties of a reformer. His works have been very cordially appreciated and admired by many and have been equally, if not more severely and mercilessly, criticized and ignored by others. It is not decided, however, which of the groups is in the right. It is just the time for the publication of critical volumes on this prolific writer, and hence this book is a very timely one. We are eagerly waiting for the second part which, as we are told, will be a real examination into the genius of Sarat Babu's art, in the simple and lucid style of the joint authors. The present volume is only a preparation for the next one.

NEWS AND REPORTS

RAMAKRISHNA MISSION'S FLOOD RELIEF

An Appeal

The public are well aware of the devastation caused by the Damodar, Baka and Kharie rivers which are in floods.

The Ramakrishna Mission has already sent its workers with foodstuffs for immediate distribution, and for organising relief centres in the worst affected areas of the Burdwan District.

The means at the disposal of the Mission however is limited, and we have nothing but public charity to fall back upon for this purpose. At this grave hour even the smallest contribution counts much. We earnestly appeal to the generous and kind-hearted public to come forward with their help. All contributions, however small, will be thankfully received and acknowledged at the following addresses:—(1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Advaita Ashrama, 4 Wellington Lane, Calcutta; (3) The Manager, Udbodhan Office, 1 Udbodhan Lane, Baghbazar, Calcutta.

Cheques should be made payable to the 'Ramakrishna Mission'.

Swami Madhavananda
Secretary, Ramakrishna Mission
24. 7. 43.

RAMAKRISHNA MISSION RELIEF WORK

Report and Appeal

1. *Cyclone Relief*:

The cyclone relief work of the Ramakrishna Mission is being continued in 200 villages of the districts of Midnapore and 24-Parganas. During the first half of July we distributed from our 8 centres 4,689 mds. 12 srs. of rice, 170 pieces of new cloth, 12 blankets and 7 chaddars etc., to 62,598 recipients. Homoeopathic medical relief was carried on from three of our centres. We have also constructed 515 huts and cleaned 147 tanks up till now.

2. *Distress Relief*:

In view of the wide spread distress due to the acute shortage of food all over Bengal, relief activities should no longer remain confined to Midnapore and 24-Parganas only, but should be extended to other districts as well. The condition of the poor and the middle class people everywhere has become extremely precarious on account of the ruling high prices. To mitigate their suffering the Ramakrishna Mission with its limited resources is giving monetary help or supplying rice either free or at concession rates according to the requirements of the people, through its branches at Taki, Sarisha (24-Parganas), Sonargaon, Baliati (Dacca) Barisal and Dinajpore. At Taki and Sarisha about 325 maunds of rice have already been distributed.

The above relief work however, is to be conducted on an extensive scale since the situation is fast deteriorating and there is no hope of its improvement till the next crop is harvested. The work therefore has to be carried on till next November and for that purpose a large sum of money is required.

We convey our grateful thanks to the generous donors for their active sympathy so far, and we earnestly appeal to the benevolent public to make further sacrifices for thousands of our helpless sisters and brothers. Contributions however small, will be thankfully received and acknowledged at the following addresses:—(1) The Secretary, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah; (2) The Manager, Udbodhan Office, 1, Udbodhan Lane, Baghbazar, Calcutta; (3) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

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Swami Madhavananda
Secretary, Ramakrishna Mission
23. 7. 43.