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I. THE MEETING OF EAST AND WEST

1.

The Roar of Awakening

WE OF the Occident are about to arrive at a crossroads that was reached by the thinkers of India some seven hundred years before Christ. This is the real reason why we become both vexed and stimulated, uneasy yet interested, when confronted with the concepts and images of Oriental wisdom. This crossing is one to which the people of all civilizations come in the typical course of the development of their capacity and requirement for religious experience, and India's teachings force us to realize what its problems are. But we cannot take over the Indian solutions. We must enter the new period our own way and solve its questions for ourselves, because though truth, the radiance of reality, is universally one and the same, it is mirrored variously according to the mediums in which it is reflected. Truth appears differently in different lands and ages according to the living materials out of which its symbols are hewn.

Concepts and words are symbols, just as visions, rituals, and images are; so too are the manners and customs of daily life. Through all of these a transcendent reality is mirrored. They are so many metaphors reflecting and implying something

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which, though thus variously expressed, is ineffable, though thus rendered multiform, remains inscrutable. Symbols hold the mind to truth but are not themselves the truth, hence it is delusory to borrow them. Each civilization, every age, must bring forth its own.

We shall therefore have to follow the difficult way of our own experiences, produce our own reactions, and assimilate our sufferings and realizations. Only then will the truth that we bring to manifestation be as much our own flesh and blood as is the child its mother's; and the mother, in love with the Father, will then justly delight in her offspring as His duplication. The ineffable seed must be conceived, gestated, and brought forth from our own substance, fed by our blood, if it is to be the true child through which its mother is reborn: and the Father, the divine Transcendent Principle, will then also be reborn—delivered, that is to say, from the state of non-manifestation, non-action, apparent non-existence. We cannot borrow God. We must effect His new incarnation from within ourselves. Divinity must descend, somehow, into the matter of our own existence and participate in this peculiar life-process.

According to the mythologies of India, this is a miracle that will undoubtedly come to pass. For in the ancient Hindu tales one reads that whenever the creator and sustainer of the world, Viṣṇu, is implored to appear in a new incarnation, the beseeching forces leave him no peace until he condescends. Nevertheless, the moment he comes down, taking flesh in a blessed womb, to be again made manifest in the world which itself is a reflex of his own ineffable being, self-willed demonic forces set themselves against him; for there are those who hate and despise the god and have no room for him in their systems of expansive egoism and domineering rule. These do everything within their power to hamper his career. Their violence, however, is not as destructive as it seems; it is no more than a necessary force in the historic process. Resistance is a standard part

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in the recurrent cosmic comedy that is enacted whenever a spark of supernal truth, drawn down by the misery of creatures and the imminence of chaos, is made manifest on the phenomenal plane.

"It is the same with our spirit," states Paul Valéry, "as with our flesh: both hide in mystery what they feel to be most important. They conceal it from themselves. They single it out and protect it by this profundity in which they ensconce it. Everything that really counts is well veiled; testimony and documents only render it the more obscure; deeds and works are designed expressly to misrepresent it."¹

The chief aim of Indian thought is to unveil and integrate into consciousness what has been thus resisted and hidden by the forces of life—not to explore and describe the visible world. The supreme and characteristic achievement of the Brāhman mind (and this has been decisive, not only for the course of Indian philosophy, but also for the history of Indian civilization) was its discovery of the Self (*ātman*) as an independent, imperishable entity, underlying the conscious personality and bodily frame. Everything that we normally know and express about ourselves belongs to the sphere of change, the sphere of time and space, but this Self (*ātman*) is forever changeless, beyond time, beyond space and the veiling net of causality, beyond measure, beyond the dominion of the eye. The effort of Indian philosophy has been, for millennia, to know this adamant Self and make the knowledge effective in human life. And this enduring concern is what has been responsible for the supreme morning calm that pervades the terrible histories of the Oriental

¹ "Il en est de notre esprit comme de notre chair; ce qu'ils se sentent de plus important, ils l'enveloppent de mystère, ils se le cachent à eux-mêmes; ils le désignent et le défendent par cette profondeur où ils le placent. Tout ce qui compte est bien voilé; les témoins et les documents l'obscurcissent; les actes et les oeuvres sont faits expressément pour le travestir" (Paul Valéry, *Variété* I, "Au sujet d'Adonis," p. 68).

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world—histories no less tremendous, no less horrifying, than our own. Through the vicissitudes of physical change a spiritual footing is maintained in the peaceful-blissful ground of Ātman; eternal, timeless, and imperishable Being.

Indian, like Occidental, philosophy imparts information concerning the measurable structure and powers of the psyche, analyzes man's intellectual faculties and the operations of his mind, evaluates various theories of human understanding, establishes the methods and laws of logic, classifies the senses, and studies the processes by which experiences are apprehended and assimilated, interpreted and comprehended. Hindu philosophers, like those of the West, pronounce on ethical values and moral standards. They study also the visible traits of phenomenal existence, criticizing the data of external experience and drawing deductions with respect to the supporting principles. India, that is to say, has had, and still has, its own disciplines of psychology, ethics, physics, and metaphysical theory. But the primary concern—in striking contrast to the interests of the modern philosophers of the West—has always been, not information, but transformation: a radical changing of man's nature and, therewith, a renovation of his understanding both of the outer world and of his own existence; a transformation as complete as possible, such as will amount when successful to a total conversion or rebirth.

In this respect Indian philosophy sides with religion to a far greater extent than does the critical, secularized thinking of the modern West. It is on the side of such ancient philosophers as Pythagoras, Empedocles, Plato, the Stoics, Epicurus and his followers, Plotinus, and the Neoplatonic thinkers. We recognize the point of view again in St. Augustine, the medieval mystics such as Meister Eckhart, and such later mystics as Jakob Böhme of Silesia. Among the Romantic philosophers it reappears in Schopenhauer.

The attitudes toward each other of the Hindu teacher and

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the pupil bowing at his feet are determined by the exigencies of this supreme task of transformation. Their problem is to effect a kind of alchemical transmutation of the soul. Through the means, not of a merely intellectual understanding, but of a change of heart (a transformation that shall touch the core of his existence), the pupil is to pass out of bondage, beyond the limits of human imperfection and ignorance, and transcend the earthly plane of being.

There is an amusing popular fable which illustrates this pedagogical idea. It is recorded among the teachings of the celebrated Hindu saint of the nineteenth century, Śrī Rāmakrishna.² Anecdotes of this childlike kind occur continually in the discourses of the Oriental sages; they circulate in the common lore of the folk and are known to everyone from infancy. They carry the lessons of India's timeless wisdom to the homes and hearts of the people, coming down through the millenniums as everybody's property. Indeed India is one of the great homelands of the popular fable; during the Middle Ages many of her tales were carried into Europe. The vividness and simple aptness of the images drive home the points of the teaching; they are like pegs to which can be attached no end of abstract reasoning. The beast fable is but one of the many Oriental devices to make lessons catch hold and remain in the mind.

The present example is of a tiger cub that had been brought up among goats, but through the enlightening guidance of a spiritual teacher was made to realize its own unsuspected na-

² Cf. *The Gospel of Śrī Rāmakrishna*, translated with an introduction by Swāmī Nikhilānanda, New York, 1942, pp. 232-233, 259-360. Śrī Rāmakrishna (1836-86) was the perfect embodiment of the orthodox religious philosophy of India. His message first reached America through his pupil, Swāmī Vivekānanda (1863-1902), who spoke for India at the World's Parliament of Religions, held in Chicago, 1893. Today the monks of the Rāmakrishna-Vivekānanda mission maintain spiritual centers and conduct courses of teaching in most of the principal cities of the United States.

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ture. Its mother had died in giving it birth. Big with young, she had been prowling for many days without discovering prey, when she came upon this herd of ranging wild goats. The tigress was ravenous at the time, and this fact may account for the violence of her spring; but in any case, the strain of the leap brought on the birth throes, and from sheer exhaustion she expired. Then the goats, who had scattered, returned to the grazing ground and found the little tiger whimpering at its mother's side. They adopted the feeble creature out of maternal compassion, suckled it together with their own offspring, and watched over it fondly. The cub grew and their care was rewarded; for the little fellow learned the language of the goats, adapted his voice to their gentle way of bleating, and displayed as much devotion as any kid of the flock. At first he experienced some difficulty when he tried to nibble thin blades of grass with his pointed teeth, but somehow he managed. The vegetarian diet kept him very slim and imparted to his temperament a remarkable meekness.

One night, when this young tiger among the goats had reached the age of reason, the herd was attacked again, this time by a fierce old male tiger, and again they scattered; but the cub remained where he stood, devoid of fear. He was of course surprised. Discovering himself face to face with the terrible jungle being, he gazed at the apparition in amazement. The first moment passed; then he began to feel self-conscious. Uttering a forlorn bleat, he plucked a thin leaf of grass and chewed it, while the other stared.

Suddenly the mighty intruder demanded: "What are you doing here among these goats? What are you chewing there?" The funny little creature bleated. The old one became really terrifying. He roared, "Why do you make this silly sound?" and before the other could respond, seized him roughly by the scruff and shook him, as though to knock him back to his senses. The jungle tiger then carried the frightened cub to a nearby pond, where

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he set him down, compelling him to look into the mirror surface, which was illuminated by the moon. "Now look at those two faces. Are they not alike? You have the pot-face of a tiger; it is like mine. Why do you fancy yourself to be a goat? Why do you bleat? Why do you nibble grass?"

The little one was unable to reply, but continued to stare, comparing the two reflections. Then it became uneasy, shifted its weight from paw to paw, and emitted another troubled, quavering cry. The fierce old beast seized it again and carried it off to his den, where he presented it with a bleeding piece of raw meat remaining from an earlier meal. The cub shuddered with disgust. The jungle tiger, ignoring the weak bleat of protest, gruffly ordered: "Take it! Eat it! Swallow it!" The cub resisted, but the frightening meat was forced between his teeth, and the tiger sternly supervised while he tried to chew and prepared to swallow. The toughness of the morsel was unfamiliar and was causing some difficulty, and he was just about to make his little noise again, when he began to get the taste of the blood. He was amazed; he reached with eagerness for the rest. He began to feel an unfamiliar gratification as the new food went down his gullet, and the meaty substance came into his stomach. A strange, glowing strength, starting from there, went out through his whole organism, and he commenced to feel elated, intoxicated. His lips smacked; he licked his jowls. He arose and opened his mouth with a mighty yawn, just as though he were waking from a night of sleep—a night that had held him long under its spell, for years and years. Stretching his form, he arched his back, extending and spreading his paws. The tail lashed the ground, and suddenly from his throat there burst the terrifying, triumphant roar of a tiger.

The grim teacher, meanwhile, had been watching closely and with increasing satisfaction. The transformation had actually taken place. When the roar was finished he demanded gruffly: "Now do you know what you really are?" and to com-

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plete the initiation of his young disciple into the secret lore of his own true nature, added: "Come, we shall go now for a hunt together in the jungle."

The history of Indian thought during the period just preceding the birth and mission of the Buddha (c. 563–483 B.C.) reveals a gradual intensification of emphasis on this problem of the rediscovery and assimilation of the Self. The philosophical dialogues of the Upaniṣads indicate that during the eighth century B.C. a critical shift of weight from the outer universe and tangible spheres of the body to the inner and the intangible was carrying the dangerous implications of this direction of the mind to their logical conclusion. A process of withdrawal from the normally known world was taking place. The powers of the macrocosm and corresponding faculties of the microcosm were being generally devaluated and left behind; and with such fearlessness that the whole religious system of the previous period was being placed in peril of collapse. The kings of the gods, Indra and Varuṇa, and the divine priests of the gods, Agni, Mitra, Bṛhaspati, were no longer receiving their due of prayer and sacrifice. Instead of directing the mind to these symbolic guardians and models of the natural and the social orders, supporting them and keeping them effective through a continuous sequence of rites and meditations, men were turning all of their attention inward, striving to attain and hold themselves in a state of unmitigated Self-awareness through sheer thinking, systematic self-analysis, breath control, and the stern psychological disciplines of yoga.

The antecedents of this radical introjection are already discernible in many of the hymns of the Vedas;³ for example, the

³ *Editor's note:* For the reader unfamiliar with the chronology of Indian documents, it can be stated, briefly, that the four Vedas (Ṛg, Yajur, Sama, and Atharva) contain the hymns and magical charms of those nomadic Āryan cattle-herding families who entered India through the northwestern mountains during the second millennium B.C., about the time that the

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following prayer for power, wherein the divine forces variously manifest in the outer world are conjured to enter the subject, take up their abode in his body, and vivify his faculties.

“The brilliancy that is in the lion, the tiger, and the serpent; in Agni (the god of the sacrificial fire), in the Brāhmans, and in Sūrya (the Sun) shall be ours! May the lovely goddess who bore Indra come to us, endowed with luster!

“The brilliancy that is in the elephant, the panther, and in

Achaeans (to whom they were somehow related and whose language resembled Vedic Sanskrit) were descending into Greece. The Vedic hymns are the oldest extant literary and religious monument of the so-called Indo-European family of languages, which comprises all of the literatures of the following traditions: Celtic (Irish, Welsh, Scottish, etc.), Germanic (German, Dutch, English, Norse, Gothic, etc.), Italic (Latin, Italian, Spanish, French, Romanian, etc.), Greek, Balto-Slavic (Old Prussian, Lettish, Russian, Czech, Polish, etc.), Anatolic (Armenian, Ancient Phrygian, etc.), Iranian (Persian, Afghan, etc.), and Indo-Āryan (Sanskrit, Pāli, and the modern languages of northern India, such as Hindi, Bengali, Sindhi, Panjabi, and Gujarati—as well as Romany or Gypsy). Many of the gods, beliefs, and observances of the Vedic age closely parallel those of the Homeric. The hymns seem to have been fixed in their present form c. 1500–1000 B.C.

The term *Veda* includes, however, not only the four hymn collections, but also a class of prose composition appended to them and known as *Brāhmaṇa*, composed in the centuries immediately following and representing an age of meticulous theological and liturgical analysis. The *Brāhmaṇas* contain long, detailed discussions of the elements and connotations of the Vedic sacrifice, as well as a number of priceless fragments of very ancient Āryan myths and legends.

Following the period of the *Brāhmaṇas* came that of the Upaniṣads (mentioned above), which opened in the eighth century B.C. and culminated in the century of the Buddha (c. 563–483 B.C.). Compare the dates of the Greek age of philosophy, which began with Thales of Miletus (640?–546 B.C.) and culminated in the dialogues of Plato (427?–347 B.C.) and the works of Aristotle (384–322 B.C.).

For the convenience of the reader a brief historical appendix has been prepared, which contains notices of the dates of most of the topics treated in the present volume; see Appendix B.

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gold; in the waters, in cattle, and in men shall be ours! May the lovely goddess who bore Indra come to us, endowed with luster!

"The brilliancy that is in the chariot, the dice, and the strength of the bull; in the wind, in Parjanya (Indra as the lord of rain), and the fire of Varuṇa (lord regent of ocean and of the western quarter) shall be ours! May the lovely goddess who bore Indra come to us, endowed with luster!

"The brilliancy that is in the man of royal caste, in the stretched drum, in the strength of the horse, and in the shout of men shall be ours! May the lovely goddess who bore Indra come to us, endowed with luster!"⁴

The fully developed Adhyātmam-adhidaivam system of the period of the Upaniṣads utilized as a means for arriving at absolute detachment a thorough-going scheme of correspondences between subjective and objective phenomena.⁵ As an instance: "The divinities of the world having been created, they said to Ātman (the Self as the Creator): 'Find out for us an abode wherein we may be established and may eat food.' He led up a bull to them. They said: 'Verily, this is not sufficient for us.' He led up a horse to them. They said: 'Verily, this not sufficient for us.' He led up a person to them. They said: 'Oh! Well

⁴ *Atharva Veda* VI. 38. (Translated by Maurice Bloomfield, *Sacred Books of the East*, Vol. XLII, pp. 116-117; cf. also, *Harvard Oriental Series*, Cambridge, Mass., 1905, Vol. VII, p. 309.)

"The lovely goddess who bore Indra" is Aditi, mother of the gods of the Vedic pantheon, corresponding to Rhea, mother of the Greek Olympians. Indra, the chief and best beloved of her sons, corresponds to the Greco-Roman lord of the gods, Zeus-Jove, while Varuṇa is comparable to the Greek Ouranos (heaven), and Sūrya to Phoebus-Apollo.

⁵ Adhyātmam (*adhi* = "over"; *ātman* = "self or spirit"): the Supreme Spirit manifest as the Self of the individual; adhidaivam (*daivam*, from *deva* = "divinity"): the Supreme Spirit operating in material objects. These two are equated in this system as the dual aspects of one sole Imperishable, known respectively from the subjective and the objective points of view.

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done!’—Verily, a person is a thing well done.—He said to them: ‘Enter into your respective abodes.’ Fire became speech, and entered the mouth. Wind became breath, and entered the nostrils. The sun became sight, and entered the eyes. The quarters of heaven became hearing, and entered the ears. Plants and trees became hairs, and entered the skin. The moon became mind, and entered the heart. Death became the out-breath, and entered the navel. Waters became semen, and entered the virile member.”⁶

The pupil is taught to apply his knowledge of correspondences of this kind to such meditations as the following: “Just as a jug dissolves into earth, a wave into water, or a bracelet into gold, even so the universe will dissolve into me. Wonderful am I! Adoration to myself! For when the world, from its highest god to its least stem of grass, dissolves, that destruction is not mine.”⁷

There is evident here a total disjunction of the phenomenal self (the naïvely conscious personality which together with its world of names and forms will in time be dissolved) from that other, profoundly hidden, essential yet forgotten, transcendental Self (*ātman*), which when recollected roars out with its thrilling, world-annihilating, “Wonderful am I!” That other is no created thing, but the substratum of all created things, all objects, all processes. “Weapons cut it not; fire burns it not; water wets it not; the wind does not wither it.”⁸ The sense-faculties, normally turned outward, seeking, apprehending, and reacting to their objects, do not come into touch with the sphere of that permanent reality but only with the transient evolutions of the perishable transformations of its energy. Will power, leading

⁶ *Aitareya Upaniṣad* 2. 1-4. (Translated by Robert Ernest Hume, *The Thirteen Principal Upanishads*, Oxford, 1921, p. 295.)

⁷ *Aṣṭāvakra Saṁhitā* 2. 10-11. (Translated by Swāmī Nityaswarūpānanda, Mayavati, 1940, pp. 22-23.)

⁸ *Bhagavad Gītā* 2. 23.

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to the achievement of worldly ends, can therefore be of no great help to man. Neither can the pleasures and experiences of the senses initiate the consciousness into the secret of the fullness of life.

According to the thinking and experience of India, the knowledge of changing things does not conduce to a realistic attitude; for such things lack substantiality, they perish. Neither does it conduce to an idealistic outlook; for the inconsistencies of things in flux continually contradict and refute each other. Phenomenal forms are by nature delusory and fallacious. The one who rests on them will be disturbed. They are merely the particles of a vast universal illusion which is wrought by the magic of Self-forgetfulness, supported by ignorance, and carried forward by the deceived passions. Naïve unawareness of the hidden truth of the Self is the primary cause of all the misplaced emphases, inappropriate attitudes, and consequent self-torments of this auto-intoxicated world.

There is obviously implicit in such an insight the basis for a transfer of all interest not only from the normal ends and means of people of the world, but also from the rites and dogmas of the religion of such deluded beings. The mythological creator, the Lord of the Universe, is no longer of interest. Only introverted awareness bent and driven to the depth of the subject's own nature reaches that borderline where the transitory superimpositions meet their unchanging source. And such awareness can finally succeed even in bringing consciousness across the border, to merge—perish and become therewith imperishable—in the omnipresent substratum of all substance. That is the Self (*ātman*), the ultimate, enduring, supporting source of being. That is the giver of all these specialized manifestations, changes of form, and deviations from the true state, these so-called *vikāras*: transformations and evolutions of the cosmic display. Nor is it through praise of and submission to the gods, but through knowledge, knowledge of the Self, that

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the sage passes from involvement in what is here displayed to a discovery of its cause.

And such knowledge is achieved through either of two techniques: 1. a systematic disparagement of the whole world as illusion, or 2. an equally thoroughgoing realization of the sheer materiality of it all.^{8a}

This we recognize as precisely the non-theistic, anthropocentric position that we ourselves are on the point of reaching today in the West, if indeed we are not already there. For where dwell the gods to whom we can uplift our hands, send forth our prayers, and make oblation? Beyond the Milky Way are only island universes, galaxy beyond galaxy in the infinities of space—no realm of angels, no heavenly mansions, no choirs of the blessed surrounding a divine throne of the Father, revolving in beatific consciousness about the axial mystery of the Trinity. Is there any region left in all these great reaches where the soul on its quest might expect to arrive at the feet of God, having become divested of its own material coil? Or must we not now turn rather inward, seek the divine internally, in the deepest vault, beneath the floor; hearken within for the secret voice that is both commanding and consoling; draw from inside the grace which passeth all understanding?

We of the modern Occident are at last prepared to seek and hear the voice that India has heard. But like the tiger cub we must hear it not from the teacher but from within ourselves. Just as in the period of the deflation of the revealed gods of the Vedic pantheon, so today revealed Christianity has been devaluated. The Christian, as Nietzsche says, is a man who behaves like everybody else. Our professions of faith have no longer any discernible bearing either on our public conduct or on our private state of hope. The sacraments do not work on many of us their spiritual transformation; we are bereft and

^{8a} Respectively, as in the Vedānta (*infra*, pp. 409-463) and the Sāṅkhya (*infra*, pp. 280-332).

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at a loss where to turn. Meanwhile, our academic secular philosophies are concerned rather with information than with that redemptive transformation which our souls require. And this is the reason why a glance at the face of India may assist us to discover and recover something of ourselves.

The basic aim of any serious study of Oriental thought should be, not merely the gathering and ordering of as much detailed inside information as possible, but the reception of some significant influence. And in order that this may come to pass—in line with the parable of the goat-fosterling who discovered he was a tiger—we should swallow the meat of the teaching as red and rare as we can stand it, not too much cooked in the heat of our ingrained Occidental intellect (and, by no means, from any philological pickle jar), but not raw either, because then it would prove unpalatable and perhaps indigestible. We must take it rare, with lots of the red juices gushing, so that we may really taste it, with a certain sense of surprise. Then we will join, from our transoceanic distance, in the world-reverberating jungle roar of India's wisdom.

2.

The Steely Barb

BEFORE entering upon a study of philosophy one should clear the mind with the question: What, really, do I expect from philosophy? There are many, secretly afraid, who spontaneously resist its revelations. They find philosophy difficult to enjoy—occasionally exciting, but in the main complex, long-winded,

THE STEELY BARB

abstract, and apparently of no great practical value. For such persons, metaphysics is vague and lofty nonsense, only fit to give one vertigo; its uncontrolled speculations are contrary to the findings of modern science and have been discredited (for all but the inadequately informed) by the publications of the latest thinkers. Working hypotheses have at last begun to dispel the mysteries of the universe and man's existence. By means of calculations based on sober, controlled experiment, and verified not only in the facts of the laboratory but also through the applied techniques of everyday life, the traditional mysteries of the mystics are being systematically dissipated. The Eucharist has been transmuted back into bread. And so, although philosophy may be allowed its due in so far as it is subservient to civilization and follows the usual habits of the modern mind, it cannot be taken seriously if it conflicts with the current formulations of physical science or recommends a different mode of conduct from that today made general by the universal progress of technology. Metaphysics and such airy meditations as those of the philosophy of history and religion may be sensitively tolerated as a genteel embellishment of education, but they are not of any vital use.

Minds of the type represented by this sort of up-to-date apotropaic cerebration teach philosophy as a synthesis of scientific information. They reject everything that cannot be linked into this context. They are concerned to control and harmonize the findings from the various fields of research, outline a comprehensive pattern, and formulate methodical principles, without encroaching on the authority of the specialist—the research fellow in direct touch with the microbe, asterism, or conditioned reflex; but as for the methods, goals, and so-called truths of every other system of thought: these are either rejected or patronized, as the quaint, outmoded prepossessions of a superseded world.

There is, however, another type of modern thinker, diametri-

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cally opposed and sometimes overtly antagonistic to the first, who cherishes a hope that contemporary philosophy may some day utter a word to him somewhat different from the communications continually coming from all departments of the sprawling scientific workshop. Touring as a searching student through the laboratories, peering through the various instruments, tabulating, classifying, and becoming very tired of the infinitude of minutely specialized responses to questions of detail, he is seeking an answer to some query that the research fellows seem not to be concerned with and that the comprehensive philosophers are systematically avoiding. Something beyond critical reasoning is what he requires; something that someone of adequate mind should have realized intuitively as a Truth (with a capital T) about man's existence and the nature of the cosmos; something to enter the breast and pierce the heart with what Baudelaire called "the steely barb of the infinite," *la pointe acérée de l'infinie*. What he requires is a philosophy that will confront and resolve the task once performed by religion; and this is a need from which no number of college courses on the validity of inference can emancipate him.

Philosophy as the handmaid of empirical research, thought wearing the blinders of the standards of contemporary science, and metaphysics open to rational criticism from every quarter—in short, reason infallible: this is the ideal and requirement of the practical-minded thinker. Whereas the other is simply not convinced by all the plausible searching and discovering. Neither is he unwilling to accept the reproach of being somewhat mysterious in his personal demands. He does not ask that a philosophy should be comprehensible to every level-headed contemporary; what he wants is a response (if only so much as the hint of one) to the primary questions in his mind.

The sages of India side with the second of these two points of view. They have never intended their teachings to be popu-

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lar. Indeed, it is only in recent years that their words have become generally accessible through printed texts and translations into popular tongues. They insist on first determining whether a candidate applying for admission to the sanctum of their philosophy is endowed with the necessary spiritual qualifications. Has he fulfilled the preliminary disciplines? Is he ripe to benefit from a contact with the guru? Does he deserve to take a place at the guru's feet? For the solutions of the Indian sages to the enigmas of life and their approaches to the mystery of the universe are worked out along lines completely different from those being followed by the leaders of modern research and education. They neither deny nor apologize for the fact that their teachings are hard to grasp and therefore—necessarily—esoteric.

What the specific requirements are for the Indian pupil (*adhikārin*) qualified to specialize in one or another of the traditional departments of learning, we shall presently see;⁹ but first, let us introduce ourselves to this subject by way of two entertaining anecdotes about the preliminary trials and tests of Indian pupils. These will demonstrate that even when a candidate has proved himself and been accepted as an adept well entitled to be instructed, he must not suppose that he is already ripe to understand even the first principles of the wisdom of reality. His superior character and accomplishments (though of an order not known to the multitude, or even to the privileged normal minority) are by no means an adequate safeguard against the pitfalls and curious dangers of the deceptive way to the concealed goal of truth.

The first tale, which is told of a king who had been accepted as a pupil by the famous Vedāntic philosopher Śaṅkara (c. 788–820 or 850 A.D.), is one that will give some idea of the supernal loftiness of the basic conceptions of India's classic philosophy and illustrate their incompatibility with common sense.

⁹ *Infra*, pp. 51–56.

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They are revelations from “the other shore,” from “over Jordan”; or as the Mahāyāna Buddhist tradition phrases it: they are clues to the “Transcendental Wisdom of the Far Bank” (*prajñā-pāramitā*), reflections from beyond these broad and wildly turbulent waters of the stream of life which are to be crossed in the boat (*yāna*) of the enlightening practice of the Buddhist virtues. Not the detailed description of our hither shore, but transport to the shore beyond—through transformation—is to be the supreme goal of human research, teaching, and meditation. This is the ideal on which all the great philosophies of India come to accord.¹⁰

¹⁰ *Editor's note:* The Buddha (c. 563–483 B.C.) did not accept the authority of the Vedas; hence the doctrine that he taught was heterodox and developed apart from the orthodox Vedic line, producing schools and systems of its own. Two great divisions of Buddhist thinking are distinguished. The first was dedicated to the ideal of individual salvation and represented the way to this end as monastic self-discipline. The second, which seems to have matured in northern India during and following the first and second centuries A.D. (long after the other had been disseminated as far southward as the island of Ceylon), proposed the ideal of salvation for all and developed disciplines of popular devotion and universal secular service. The earlier is known as the *Hinayāna*, “the lesser or little (*hīna*) boat or vehicle (*yāna*),” while the second is the *Mahāyāna*, “the great (*mahat*) boat or vehicle,” i.e., the boat in which all can ride. *Hinayāna* Buddhism is supported by an extensive body of scripture that was set down in Pāli (an Indo-Āryan dialect of the Buddha's time), c. 80 B.C., by the monks of Ceylon (the so-called Pāli canon). While the *Mahāyāna* recognized this canon, it produced, in addition, a body of scriptures of its own, in Sanskrit (the traditional sacred and scholarly language of Vedic India, which has been preserved with little change to the present day). Among the chief of these Buddhist writings in Sanskrit are the so-called *Prajñā-pāramitā* texts, mentioned above and discussed *infra*, pp. 483–552. *Mahāyāna* Buddhism spread northward into China, Tibet, and Japan, carrying the “Transcendental Wisdom of the Far Bank” to those lands; the *Hinayāna* survives chiefly in Ceylon, Burma, and Siam.

Meanwhile, the Vedic-Upanisadic tradition did not cease to develop, but produced its own series of creative and systematizing philosophers. The most celebrated of these was the brilliant genius Śaṅkara c. 788–820

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The Vedāntic doctrine, as systematized and expounded by Śaṅkara, stresses a concept which is rather puzzling, namely that of *māyā*.¹¹ *Māyā* denotes the unsubstantial, phenomenal character of the observed and manipulated world, as well as of the mind itself—the conscious and even subconscious stratifications and powers of the personality. It is a concept that holds a key position in Vedāntic thought and teaching, and, if misunderstood, may lead the pupil to the conclusion that the external world and his ego are devoid of all reality whatsoever, mere nonentities, “like the horns of a hare.” This is a common error in the early stages of instruction, to correct which, by vivid example, is the purpose of numberless comical anecdotes told of the Indian *adhikārins* and their gurus.

The king of the present story, who became the pupil of the philosopher Śaṅkara, was a man of sound and realistic mind

or 850 A.D.) whose commentaries on the basic orthodox Vedic scriptures stand as the supreme monument of the late period of Indian philosophy. The term *Vedānta* (= *Veda* + *anta* end: “end of the Veda,” i.e., the goal or terminal development of Vedic thought) is applied to the works and concepts of this late period of orthodox Hindu scholasticism (cf. *infra*, pp. 409-463).

¹¹ *Editor's note:* *Māyā*, from the root *mā*, “to measure, to form, to build,” denotes, in the first place, the power of a god or demon to produce illusory effects, to change form, and to appear under deceiving masks. Derived from this is the meaning, “magic,” the production of an illusion by supernatural means; and then, simply, “the production of an illusion,” for example in warfare, camouflage, etc. (cf. *infra*, p. 122). *Māyā* in the Vedāntic philosophy is, specifically, “the illusion superimposed upon reality as an effect of ignorance”; for example: ignorant of the nature of a rope seen lying on the road, one may perceive a snake. Śaṅkara describes the entire visible cosmos as *māyā*, an illusion superimposed upon true being by man's deceitful senses and unilluminated mind (compare Kant, *The Critique of Pure Reason*; note also that to the modern physicist a minute unit of matter may appear either as a particle or as a wave of energy, according to the instrument with which it is observed). Cf. Heinrich Zimmer, *Myths and Symbols in Indian Art and Civilization*, The Bollingen Series VI, New York, 1946, index, under “*Māyā*.”

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who could not get over the fact of his own royal splendor and august personality. When his teacher directed him to regard all things, including the exercise of power and enjoyment of kingly pleasure, as no more than equally indifferent reflexes (purely phenomenal) of the transcendental essence that was the Self not only of himself but of all things, he felt some resistance. And when he was told that that one and only Self was made to seem multiple by the deluding-force of his own inborn ignorance, he determined to put his guru to the test and prove whether he would behave as a person absolutely unconcerned.

The following day, therefore, when the philosopher was coming along one of the stately approaches to the palace, to deliver his next lecture to the king, a large and dangerous elephant, maddened by heat, was let loose at him. Śaṅkara turned and fled the moment he perceived his danger, and when the animal nearly reached his heels, disappeared from view. When he was found, he was at the top of a lofty palm tree, which he had ascended with a dexterity more usual among sailors than intellectuals. The elephant was caught, fettered, and conducted back to the stables, and the great Śaṅkara, perspiration breaking from every pore, came before his pupil.

Politely, the king apologized to the master of cryptic wisdom for the unfortunate, nearly disastrous incident; then, with a smile scarcely concealed and half pretending great seriousness, he inquired why the venerable teacher had resorted to physical flight, since he must have been aware that the elephant was of a purely illusory, phenomenal character.

The sage replied, "Indeed, in highest truth, the elephant is non-real. Nevertheless, you and I are as non-real as that elephant. Only your ignorance, clouding the truth with this spectacle of non-real phenomenality, made you see phenomenal me go up a non-real tree."

The second anecdote also turns on the undeniable physical impression made by an elephant; this time, however, the *adhikārin*

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is a very earnest seeker who takes precisely the opposite attitude to that of the materialistic king. Śrī Rāmakrishna used often to recite this tale to illustrate the mystery of māyā. It is an apt, surprising, and memorable example, touched with the gentle humor characteristic of so many Indian popular narratives.

An old guru—so we hear—was about to conclude the secret lessons that he had been giving to an advanced pupil on the omnipresence of the divine Spiritual Person. “Everything,” said the wise old teacher, while his pupil listened, indrawn and full of the bliss of learning, “is God, the Infinite, pure and real, boundless and beyond the pairs of opposites, devoid of differentiating qualities and limiting distinctions. That is the final meaning of all the teachings of our holy wisdom.”

The pupil understood. “God,” he responded, “is the sole reality. That Divine One may be found in everything, unaffected by suffering or any fault. Every You and I is Its abode, every form an obscuring figuration within which that unique, unacting Activator dwells.” He was elate: a wave of feeling swept through him tremendously, and he felt luminous and immense, like a cloud which, increasing, has come to fill the firmament. When he walked, now, it was nimbly and without weight.

Sublime, like the only cloud, in all-pervading solitude, he was walking, keeping to the middle of the road, when a huge elephant came from the opposite direction. The mahout, or driver, riding on the neck, shouted, “Clear the way,” and the numerous tinkling bells of the net-covering of the great animal rang with a silvery peal to the rhythm of its soft inaudible tread. The self-exalted student of the science of Vedānta, though full of divine feeling, yet heard and saw the coming of the elephant. And he said to himself, “Why should I make way for that elephant? I am God. The elephant is God. Should God be afraid of God?” And so, fearlessly and with faith, he continued in the middle of the road. But when God came to God, the elephant swung its trunk around the waist of the thinker and tossed him out of the

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way. He landed hard and was a little hurt, but more greatly shocked. Covered with dust, limping, bruised, and unsettled in his mind, he returned to the teacher and recounted his confusing experience. The guru listened serenely, and when the tale was told, simply replied, "Indeed, you *are* God. So is the elephant. But why did you not listen to God's voice calling to you from the mahout, who is also God, to clear the way?"

To some extent, real philosophical thinking must always be difficult to grasp in the whole range of its implications. Even though expressed with utter clarity and the most precise logical consistency, it yet remains elusive. If the words of Plato and Aristotle, for example, had been finally mastered by their interpreters during the centuries that have elapsed since their first inspired expression, they would certainly not be the vital topics of ever-renewed, passionate debate and research that they remain to this very moment. A profound truth, even though comprehended by the most penetrating intellect and expressed in accurate terms, will be read in conflicting fashions during subsequent periods. Apparently assimilated and integrated, it will yet continue to be a source of new and startling discoveries for generations to come. Antiquity possessed the whole text of Heraclitus, not merely the few scanty fragments and stray references that have survived to us, and yet he was known even then as the "obscure one." He is nevertheless the first master in Western literature of the trenchant sentence and the succinct, crystal-clear aphorism.

It is said that Hegel, that most lofty and powerful of the Romantic philosophers—at once clear and cryptic, abstract and realistic—was being comforted by one of his pupils when he was lying on his deathbed in 1831, prematurely stricken by cholera. The comforter was one of his most intimate friends and distinguished followers; and he was seeking to reassure the master by telling him that, should he be taken away before completing his encyclopedic, gigantic work, there would remain his faithful pupils to carry on. Hegel, serene as the antarctic silence, on the

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very point of death, only raised his head a little. "I had one pupil who understood me," he was heard to mutter; and while everyone present became alert to hear the venerated teacher pronounce the name, his head relaxed again to the pillow. "One pupil," he went on, "who understood—and he misunderstood."

Such cutting anecdotes need not be literally true. In a kind of mocking pictorial script, nevertheless, they usually mirror something of the truth. The biographies in Plutarch's *Lives* are largely fables of this sort, told of the famous men of the ancient world. Like the Hindu tales, they sharpen the point of what is true.

Occidental philosophy, as developed through the long and stately series of its distinguished masters, from Pythagoras to Empedocles and Plato, from Plotinus and the Neoplatonic thinkers to the mystics of the Middle Ages, and again in Spinoza and Hegel, deals with problems beyond the sphere of common sense, such as can be expressed only in cryptic difficult formulae, and by paradox. Indian philosophy does the same. The Oriental thinkers are as fully aware as the Western of the fact that the means offered by the mind and the powers of reason are not adequate to the problem of grasping and expressing truth. Thinking is limited by language. Thinking is a kind of soundless interior talk. What cannot be formulated in the current words or symbols of the given tradition does not exist in current thinking. And it requires, therefore, a specific creative effort on the part of a bold, fervent mind to break through to what is not being said—to view it at all; and then another effort to bring it back into the field of language by coining a term. Unknown, unnamed, non-existing as it were, and yet existing verily, the truth must be won to, found, and carried back through the brain into speech—where, inevitably, it will again be immediately mislaid.

The possibilities for thought, practical or otherwise, at any period, are thus rigidly limited by the range and wealth of the available linguistic coinage: the number and scope of the nouns, verbs, adjectives, and connectives. The totality of this currency

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is called, in Indian philosophy, *nāman* (Latin *nomen*, our word “name”). The very substance on and by which the mind operates when thinking consists of this name-treasury of notions. *Nāman* is the internal realm of concepts, which corresponds to the external realm of perceived “forms,” the Sanskrit term for the latter being *rūpa*, “form,” “shape,” “color” (for there are no shapes or forms without color). *Rūpa* is the outer counterpart of *nāman*; *nāman* the interior of *rūpa*. *Nāma-rūpa* therefore denotes, on the one hand, man, the experiencing, thinking individual, man as endowed with mind and senses, and on the other, all the means and objects of thought and perception. *Nāma-rūpa* is the whole world, subjective and objective, as observed and known.

Now, all of the schools of Indian philosophy, though greatly diverging in their formulations of the essence of ultimate truth or basic reality, are unanimous in asserting that the ultimate object of thought and final goal of knowledge lies beyond the range of *nāma-rūpa*. Both Vedāntic Hinduism and Mahāyāna Buddhism constantly insist on the inadequacy of language and logical thought for the expression and comprehension of their systems. According to the classical Vedāntic formula, the fundamental factor responsible for the character and problems of our normal day-world consciousness, the force that builds the ego and leads it to mistake itself and its experiences for reality, is “ignorance, nescience” (*avidyā*). This ignorance is to be described neither as “being or existent” (*sat*), nor as “non-being, non-existent” (*a-sat*), but as “ineffable, inexplicable, indescribable” (*a-nirvacanīya*). For if it were “unreal, non-existent”—so the argument runs—it would not be of force sufficient to bind consciousness to the limitations of the individual and shroud from man’s inner eye the realization of the immediate reality of the Self, which is the only Being. But on the other hand, if it were “real,” of absolute indestructibility, then it could not be so readily dispelled by knowledge (*vidyā*); the Self (*ātman*) would never have been discovered

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as the ultimate substratum of all existences, and there would be no doctrine of Vedānta capable of guiding the intellect to enlightenment. "Ignorance" cannot be said to *be*, because it changes. Transiency is its very character—and this the seeker recognizes the moment he transcends its deluding spell. Its form is "the form of becoming" (*bhāva-rūpa*)—ephemeral, perishable, conquerable. And yet this "ignorance" itself differs from the specific transient phenomena within its pale, because it has existed—though ever changing—from time immemorial. Indeed, it is the root, the very cause and substance, of time. And the paradox is that though without beginning it can have an end. For the individual, bound by it to the everlasting round-of-rebirth, and subject to what is popularly called the law of the transmigration of the life-monad or soul, can become aware of the whole sphere of "ignorance" as an existence of no final reality—simply by an act of interior awareness (*anubhava*), or a moment of the uncomplicated realization, "I am nescient" (*aḥam ajñā*).

Indian philosophy insists that the sphere of logical thought is far exceeded by that of the mind's possible experiences of reality. To express and communicate knowledge gained in moments of grammar-transcending insight metaphors must be used, similes and allegories. These are then not mere embellishments, dispensable accessories, but the very vehicles of the meaning, which could not be rendered, and could never have been attained, through the logical formulae of normal verbal thought. Significant images can comprehend and make manifest with clarity and pictorial consistency the paradoxical character of the reality known to the sage: a translogical reality, which, expressed in the abstract language of normal thought, would seem inconsistent, self-contradictory, or even absolutely meaningless. Indian philosophy, therefore, frankly avails itself of the symbols and images of myth, and is not finally at variance with the patterns and sense of mythological belief.

The Greek critical philosophers before Socrates, the pre-

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Socratic thinkers and the Sophists, practically destroyed their native mythological tradition. Their new approach to the solution of the enigmas of the universe and of man's nature and destiny conformed to the logic of the rising natural sciences—mathematics, physics, and astronomy. Under their powerful influence the older mythological symbols degenerated into mere elegant and amusing themes for novels, little better than society gossip about the complicated love-affairs and quarrels of the celestial upper class. Contrariwise in India, however: there mythology never ceased to support and facilitate the expression of philosophic thought. The rich pictorial script of the epic tradition, the features of the divinities whose incarnations and exploits constituted the myth, the symbols of religion, popular as well as esoteric, loaned themselves, again and again, to the purpose of the teachers, becoming the receptacles of their truth-renewing experience and the vehicles of their communication. In this way a co-operation of the latest and the oldest, the highest and the lowest, a wonderful friendship of mythology and philosophy, was effected; and this has been sustained with such result that the whole edifice of Indian civilization is imbued with spiritual meaning. The close interdependence and perfect harmonization of the two serve to counteract the natural tendency of Indian philosophy to become recondite and esoteric, removed from life and the task of the education of society. In the Hindu world, the folklore and popular mythology carry the truths and teachings of the philosophers to the masses. In this symbolic form, the ideas do not have to be watered down to be popularized. The vivid, perfectly appropriate pictorial script preserves the doctrines without the slightest damage to their sense.

Indian philosophy is basically skeptical of words, skeptical of their adequacy to render the main topic of philosophical thought, and therefore very cautious about trying to bring into a purely intellectual formula the answer to the riddle of the universe and man's existence. "What is all this around me, this world in which

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I find myself? What is this process carrying me on, together with the earth? Whence has it all proceeded? Whither is it tending? And what is to be my role, my duty, my goal, amidst this bewildering breath-taking drama in which I find myself involved?" That is the basic problem in the mind of men when they start philosophizing and before they reduce their aspirations to questions of methodology and the criticism of their own mental and sensual faculties. "All this around me, and my own being": that is the net of entanglement called *māyā*, the world creative power. *Māyā* manifests its force through the rolling universe and evolving forms of individuals. To understand that secret, to know how it works, and to transcend, if possible, its cosmic spell—breaking outward through the layers of tangible and visible appearance, and simultaneously inward through all the intellectual and emotional stratifications of the psyche—this is the pursuit conceived by Indian philosophy to be the primary, and finally undeniable, human task.

3.

The Claims of Science

WHEN I was a student, the term "Indian philosophy" was usually regarded as self-contradictory, a *contradictio in adjecto*, comparable to such an absurdity as "wooden steel." "Indian philosophy" was something that simply did not exist, like a "mare's nest," or, as Hindu logicians say, like the "horns of a hare" or the "son of a barren woman." Among all the professors holding permanent chairs in philosophy at that time

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there was but one lone enthusiast, a follower of Schopenhauer, old Paul Deussen, who regularly delivered lectures in Indian philosophy. Of course, to some extent, the orientalist were providing information by redacting texts—assisted perhaps by some solitary pupil; but they never troubled to investigate the problem of whether there was such a thing as “Indian philosophy.” Whatever they encountered in their documents they interpreted on a philological basis, and then they moved along to the following line. Meanwhile the philosophy professors were agreeing unanimously—some politely, some impolitely—that such a thing as philosophy, in the proper sense of the term, simply did not exist outside of Europe. And as we shall presently see, this was an attitude not without a certain technical justification.

But on the other hand, another group of historians was developing at that time a broader and more inspiring view of the history of ideas and the evolution of the human mind. Foremost among these was Wilhelm Dilthey. Such men felt the necessity, though they lacked the ability, to incorporate the philosophies of India and China, at least in any work pretending to be a universal history of human thought. They argued—as has been generally admitted since—that if a thinker of the order of Hobbes is to be admitted to your list of significant minds, then you cannot disregard Confucius on education, state policy, government, and ethics. Or if Machiavelli is to be treated as the first modern political thinker, something must be said about the Hindu system represented in the *Arthaśāstra*.¹² Similarly, if St. Augustine, St. Thomas Aquinas, and Pascal are to be called religious philosophers, then the great Hindu divines like Śaṅkara and Rāmānuja¹³—who, with a fully fledged scholastic technique, expounded the philosophic foundations of orthodox Vedāntic theology—cannot be left aside. And the moment you recognize Plotinus or Meister Eckhart as a philosopher, Lao-tse cannot be ignored, nor

¹² *Infra*, pp. 35-38 and 87-139.

¹³ *Infra*, pp. 414ff.; 458-459.

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the masters of Hindu and Buddhist yoga. References to China and India, therefore, were added to our Western histories of thought, as footnotes, side-glances, or preliminary chapters, embellishing the story of "real" philosophy, which began with the Ionian Greeks, Thales, Anaximander, and Heraclitus, in the sixth and fifth centuries B.C.¹⁴

In spite of the influence of this point of view, many remained reluctant, even in the first years of the present century, to confer on Hindu thought the dignifying title "philosophy." "Philosophy," they claimed, was a Greek term, denoting something unique and particularly noble, which had sprung into existence among the Greeks and been carried on only by Western civilization. To support this contention, they could refer to the authority of the giant Hegel, who, a full century before them, with a masterly intuition and thorough command of the information then available, had discussed India and China in his *Philosophy of Religion* and *Philosophy of History*. Hegel coined certain formulae that are still unsurpassed for the study of history, and have been corroborated by our most recent knowledge of facts and sources (which is vastly more than what was available to him). Second to none in his intuitive grasp, he yet banished India and China, together with their philosophies, from the principal chapters of his thought, regarding the achievements of those almost unknown civilizations as a kind of prelude to the rise of the curtain on "real" history, which began in the Near East, and "real" philosophy, which was an invention of the Greeks. Hegel's argument—and it is still the argument of those who entertain

¹⁴ Georg Misch, a pupil of Dilthey and the editor of his mounds of posthumous manuscripts, who is now [1942] in Cambridge, England, has compared the steps and stages of Greek philosophy during the period before Plato with parallel developments in Chinese and Indian history. He has brought together from each of the three traditions texts dealing with similar problems, and has presented these in a series of choice [German] translations, together with commentaries. (Georg Misch, *Der Weg in der Philosophie*, Leipzig, 1926.)

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the old reluctance to confer the title “philosopher” upon the immortal thinkers of India and China—is that something is missing from the Oriental systems. When they are compared with Western philosophy, as developed in antiquity and in modern times, what is obviously lacking is the ever renewed, fructifying, close contact with the progressive natural sciences—their improving critical methods and their increasingly secular, non-theological, practically antireligious, outlook on man and the world. This is enough, we are asked to agree, to justify the Western restriction of its classic term.

Here, it must be admitted, the Old Guard are quite correct. A close and continuous interrelationship with rational science has been a distinguishing trait of Western philosophy; consider, for instance, the role of applied mathematics in Greek astronomy, mechanics, and physics, or the approach to zoology and botany of such thinkers as Aristotle and Theophrastus—methodical, and unclouded by any theological or mythical conceptions. It has been argued that Indian thought, at its best, may be compared not with the great line of Western philosophy, but only with the Christian thinking of the Middle Ages, from the Fathers to St. Thomas Aquinas, when philosophical speculation was kept subservient to the claims of the “revealed” faith and compelled to enact the part of helpmate or handmaid of theology (*ancilla theologiae*), and was never permitted to challenge or analyze the dogmatic foundations laid down and interpreted by the decrees of the popes and maintained by the persecution of all heretics and freethinkers. Greek philosophy, and then likewise modern philosophy—as represented by Giordano Bruno (who perished at the stake) and Descartes—has invariably brought intellectual revolution in its wake, effecting a radical and ever increasing disentanglement of thought from the meshes of religious traditionalism. Already in the middle of the fifth century B.C. Anaxagoras was banished from Athens for declaring that the sun was not the sun-god Helios but an incandescent celestial sphere. Among the

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Cross-references are given as an aid but do not necessarily indicate exact correspondences. Literary works are printed in italic type. Plate references pertain to the descriptive matter in the List of Plates, pp. xiii-xv, as well as to the pictures. For meanings of Sanskrit terms, see the Sanskrit Index, beginning on the page opposite and running concurrently on the lower part of the pages following.

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Br	Brāhmanism	P	Pāli
Bu	Buddhism	SY	Sāṅkhya-Yoga
J	Jainism	Skr	Sanskrit
M	Mīmāṃsā	T	Tantra
N	Nyāya	V	Vaiśeṣika

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