

PRABUDDHA BHARATA

VOL. XLIX

DECEMBER, 1944

No. 12



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

THE CLAIM OF THE UPANISHADS

BY THE EDITOR

A peculiarity about the Upanishads is that they not only speak of the *Ultimate Reality*, but they claim to impart knowledge of It. They are not mere words of saints, philosophers, and prophets, recorded and reported by their followers, but they are revealed words, mystic poetry, ecstatic dialogues, or inspired monologues, etc. calculated to give life, light, and leading. The Upanishadic seers not only see the truth and the language in which that truth is naturally clothed, but they also claim for their utterances strength enough to place the hearers in the same position vis-a-vis the Truth realized by them. They called the Ultimate Reality ‘the Being who is to be known only from the Upanishads’ (*Br.*, III. ix. 26). They called their Brahman *Oupanishadam*, knowable from the Upanishads. The *Shvetâshvatara Upanishad* describes Brahman as ‘hidden in the hidden portions of the Vedas’ (V. 6). The *Brahma-sutras* (I. i. 3) confirm these claims of the Upanishads by saying that Brahman is known from the scriptures (i.e., the Vedas). Commenting on this *sutra*

Shankara says, ‘In realizing truly the nature of this Brahman, the scriptures like the *Rigveda* are the “source,” i.e., cause or means of knowledge.’ The assertion here is that one can know Brahman through these scriptures just as objects of perception can be known through the senses, or the inferable things through inference—the senses and inference being considered means of knowledge in their respective fields. Perception cannot be had through inference, nor can inferential knowledge be had through perception. Similarly knowledge of Brahman is the close preserve of the Upanishads.

Now, this is a big claim; it sounds like tall talk. The world cannot, perhaps, show anywhere else any assertion comparable to this; for there are two insuperable difficulties in the way. Language cannot fully express any idea or experience of the everyday world, let alone a transcendental thing like Brahman or Its realization. The Upanishadic seers were perfectly aware of the epigram, ‘The letter killeth.’

They found no sense in enthusing over mere book-learning; for

That self cannot be attained by much learning, nor by a keen understanding, nor by hearing many scriptures (*Mu.*, III. ii. 3).

In addition to the difficulty inherent in all literary expression, the task was rendered unenviable by the very subject the Upanishads set forth to delineate, for it baffles all sense efforts, all artistic essays, all mental *coup d'œil*:

There eyes cannot reach, nor speech, nor mind. We cannot say we know that, neither do we know how to teach that to others. That (Self) is beyond what is known and what is unknown (*Ke.*, I. 3).

From the spiritual view the Upanishads got round the impossibility of describing an unpresentable presence by declaring that what they presented was revealed knowledge handed down from generation to generation; and this, they claimed, had the power to carry the hearer's mind beyond mere ideas and pictures which the words seem apparently to stand for:

Thus we have heard of It from them of old (*ibid.*).

By the realization of the self, my dear, through hearing, reflection, and meditation, all this is known (*Br.*, II. iv. 5).

It is to be noted that, according to the Upanishads, the essence of knowledge lifts into being from 'hearing' alone, reflection and meditation being needed for making that knowledge fuller, more definite, and permanent. This knowledge is not to be made a personal property leading to mere self-satisfaction; but it should be imparted to suitable candidates (*Mu.*, I. ii. 3). In the *Taittiriya Upanishad* the teacher prays for *brahmachârin*s (students of spirituality) to come to him in a constant and swelling flow like rivers running into the sea or months growing into year (I. iv. 3).

Thus the Upanishads cleared the way for the propagation of a truth which is jealous of its secrecy and inscrutability; and thus they avoided entering into a *cul-de-sac* or laying themselves open to the charge of self-contradiction. To

unorthodox people this may appear as a crude ingenuity that dodges the real problem of indescribability. We shall not stop here to argue that point; for our present interest lies elsewhere. Nor shall we seek the philosophical justification of revelation as an additional source of valid knowledge or of the claim that the revealed word has the power of awakening a higher kind of response than mere philosophy. We shall take rather a more pragmatic view and see how far this claim is justified by the literary qualities of the Upanishads and their power of appeal. In other words, we shall forget for the time being that we are dealing with revealed literature, but shall rather treat our books as products of literary genius. Looked at from this point of view, the Upanishadic seers will appear to have deliberately aimed at literary finish, a task which naturally followed from and was rendered delightful by their conception of their subject matter as 'bliss' or 'sweetness.'

He, truly, is the sweet essence. Surely by partaking of that sweetness the individual becomes blessed. Who indeed would breathe, who would live if this infinite Bliss were not there? (*Chh.*).

II

Vedantists are condemned as illusionists who can never be good poets. Whatever truth may lie in this, we find, as a matter of fact, that the Upanishads were helped in their insuperable task by their early recognition that Reality cannot be dichotomized into the immanent and the transcendent:

What is here is also there; what is there is also here in strict conformity. He to whom things here appear as rany, travels from death to death (*Kat.*, II. i. 10).

It was imperative, therefore, to develop the 'unitive' outlook, and this consisted in looking on things and thoughts not merely as evanescent particles of matter and mind, but Divinity trying to make itself felt in diverse ways:

He transformed Himself in accordance with each form; that form of His was for the sake of making Him known (*Br.*, II. v. 19).

The perspective was by a single stroke changed from mere forms to the Reality that the forms struggled to express. The Upanishadic mind being thus drawn to forms as well as the ideas for which they stood, gave rise to a peculiar literature which is both realistic and idealistic—realistic in so far as it presents through words a true picture of things and incidents existing and happening in the Upanishadic world, and idealistic in so far as they recognize these things and incidents as partial expressions of a coherent whole. This double standpoint is aptly brought out in the opening verse of the *Ishopanishad* :

Whatever is fleeting in this transient world should be covered with God. With that non-attachment should the self be saved. Covet not, for to whom can riches belong?

Moreover, literature itself became divinized in the eyes of *rishis*, the seers, and this new vision gave birth to their conception of *Shabda-Brahma*—Word as the symbol or limiting adjunct of Brahman. Thus *Om*, which is the quintessence of all words and everything (*Chh.*, I. i. 2), is also the source of every created thing. Obviously, the *rishis* could not neglect this Word; for 'In the beginning was the Word, and the Word was with God, and the Word was God.' So they lay store by the perfection of speech, and for this they prayed to *Shabda-Brahma* :

That which is the most excellent of Vedic words and is of infinite form, that which arose from the Vedas as their quintessence, may that Divinity rekindle my insight! O God, may I become a receptacle of immortality! May my body be fit, may I be exquisitely sweet-tongued! May I hear infinite things through my ears! Thou art the sheath of Brahman and art covered with the discursive intellect (*Tai.*, I. iv. 1).

This prayer to the highest Deity was supplemented by attention to minor deities of verses, etc., as well as to techniques of learning and uttering letters, words, sentences, verses, and hymns. Nor were the *rishis*, through whom the hymns took shape, left without due honour, since according to Hindu belief the character and inspiration of a composer are reflected in his

songs and poems and works of art in general. And so the Upanishads say,

We shall discourse on learning. (The things to be learnt are)—letters, modulation, measure, accent and emphasis, evenness of sound, and combination (*Tai.*, I. ii).

One should reflect on the *sâman* with which one would pray, on the *rig* on which the *sâman* rests, on the *rishi* who is the seer (of the *rig*). One should meditate on the deity whom one would eulogize. One should reflect on the rhyme in which one would pray, and on the hymn with which one would pray (*Chh.*, I. iii. 8-10).

Thus the *rishis* were mindful of every factor involved in producing and appreciating good literature. Aiming as they did at spiritual transformation, in any conflict between the head and the heart, they naturally preferred the latter, though the former was not neglected in possible cases. The texts were addressed very often to learned societies and scholars, but oftener the hearers were boys like Nachiketâ, Satyakâma, and Shvetaketu, or women like Maitreyi, who in her simplicity was once constrained to ejaculate: 'Just here you have thrown me into a confusion, sir!'

III

We have so far stated the problem and the equipment with which the Upanishadic seers approached it and expected others to do so. We shall now examine how far they succeeded. Literature is successful in proportion as it records genuine feeling and in proportion as this record is artistically clothed. We shall first look at the feeling so far as it can be judged from recorded words.

The Upanishads harp on direct realization, and the *rishis* more than once raise their vizors for their students to see for themselves the play of deep emotions on their countenances. The atmosphere of detachment and aloofness is very often chased away for the rays of illumination to strike directly. There is no feebleness in the voice, the steps do not falter, the nerves are steady, and the shoulders are thickly set. The hearts throb with feeling and the tongue speaks

out unequivocally. The verses vibrate with contagious life and light. Optimism, courage, and enthusiasm are writ large on them. Aye, the seers can speak out their conviction even before celestial beings who spy into the recesses of people's hearts :

Hear Ye all the sons of Immortality, Ye who dwell in celestial regions! (*Shv.*, II. 3).

And the stentorian voice of self-confidence and self-contentment rings out :

I know that great Being whose appearance is like the effulgence of the sun and who is beyond darkness. By knowing Him alone can one get beyond death: There is no other way of approach (*ibid.*, III. 8).

And the eloquent exhortation !

Awake, arise, and learn by approaching the excellent ones. The seers declare that the path is as impassable as the sharpened blade of a razor (*Kat.*, I. iii. 14).

They do not mince matters ! For a valiant heart is stirred by the knowledge that there are battles to be won.

Even gods of old had doubts about this; for this subtle Self-knowledge is not easily achieved (*Kat.*).

But there is no cause for dejection; for it can be known by those who like Maitreyi of the *Bṛihadâraṇyaka Upanishad* can dash aside all earthly gains with the simple but categorical assertion :

What shall I do with that which cannot make me immortal?

It is no real drawback that Self-realization cannot be demonstrated: the unshakable conviction is its own test—a conviction that can relume other hearts with the declaration :

I am the stimulator of the Tree of this universe ; my fame is high like mountain-top ; elevated to the most Holy, I am the excellent immortal Being as He is in the Sun. I am the power, the wealth, refulgent with divine intuition ; I have attained true knowledge ; imperishable and immutable I have become (*Tai.*, I. x).

Burning with a desire for this, even a small boy like Nachiketâ can turn his back to the best things of the world. The emotional appeal is too all-consuming and too irresistible to be ignored; and it is rounded off with the assurance :

When a person realizes Him in both the high and the low, the knots of his heart are loosened, his doubts dispelled, and his *karmas* exhausted (*Mu.*, II. ii. 8).

But these heroes of the spiritual world had their softer moments too, when they prayed fervently for moral progress and the little physical conveniences that leave men free to think of higher things. On the whole, a reading of the Upanishads convinces us that we are introduced to real human situations and felt emotions which can be our own for the mere asking and which can divinize our lives even in the midst of physical and mental limitations. In fact, the Upanishads focus our attention, interest, and enthusiasm not on possibilities or probabilities but on realities and realization. The reader's attention is often quickened by remarks of astonishing insight, his comprehension is assisted by illuminating phrases, and his spirit elevated by passages of noble eloquence. In this sense the literary value of the Upanishads cannot be gainsaid.

IV

We now turn to the literary beauties of the Upanishads. But before we proceed further, we must make one thing clear—the Upanishads are not philosophical treatises, nor are they anthologies of disconnected poems, epigrams, or catechisms. They are written both in prose and poetry; but the poetry is not laboured versification, nor is the prose mere philosophical disquisition bereft of all art. The poetry deliberately avoids philosophical stiffness and methodology, but aims more at inspiring the will and the emotion to reach a state beyond speech and thought through beautiful similes, imageries, figures of speech, rhythm, and change of perspectives, etc. And the prose through its simplicity, directness, and sincerity breathes poetry at every turn. The prose is resonant with poesy, and the poetry sparkles with direct touch and simple grandeur.

Let us look at the Upanishads more closely. We shall, of course, present the

relevant portions in translation with the full knowledge that translations cannot preserve the sweetness of sound and harmony of movement of the original. In sublime writings, aiming at chastening and deepening of feelings, these are of no little consequence. Our only hope will be that the interested readers will some day look into the originals.

We are, to start with, struck with awe at the grandeur of conception and the wide sweep of imagination expressed in the simplest of language :

Fire is His head ; the sun and moon His eyes ; the quarters His ears ; the Vedas His voice ; the wind His breath ; the universe His heart ; and the earth His feet. Verily He is the indwelling Self of all (*Mu.*, II. i. 5).

For fear of Him the fire burns, for fear shines the Sun, for fear proceed Indra, Vâyu, and Death the fifth (*Kat.*, II. iii. 4).

One example of simple and direct prose, throbbing with life and comparable to the highest poetry will suffice :

From evil lead me to good. From darkness lead me to light. From death lead me to immortality (*Br.*, I. iii. 28).

Mark how the feeling rises in cadence in the following paragraph from the *Brihadâraṇyaka Upanishad*. The scales fall from the mind's eye one by one till one is left with nothing but one's Self in Its unadorned beauty :

It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. . . . It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. . . . It is not for the sake of all, my dear, that all is loved, but for one's own sake that all is loved. The Self, my dear Maitreyi, should be realized—should be heard of, reflected on, and meditated upon (*II.* iv. 5).

The following quotation—this time from the *Kenopanishad*, which is in verse—can hardly fail to rivet the attention on the prime dynamic factor in life, mental and physical :

That which cannot be revealed by speech, but which reveals speech, know that to be

Brahman and not this which is objectively worshipped.

That which the eyes cannot see, but that by which the eyes see, know that to be Brahman and not this which is worshipped objectively.

That which cannot be vitalized by life, but that by which life is enlivened, know that to be Brahman and not this which is worshipped objectively.

One device by which the Upanishads sought to impart direct knowledge of Brahman was to put in contrast Its immanent and transcendent aspects so that the mind might struggle for a higher synthesis which could not but culminate in realization. This effort, by its very nature, gave expression to some of the most eloquent and inspiring passages in the Upanishads :

Without hands and feet He moves fast and grasps. Without eyes He sees. Without ears He hears. He knows whatever is to be known, though none knows Him. They say, He is before all, and He is the great infinite Being (*Shv.*, III. 19).

It is by rude shocks to the common-sense and scientific views of the world that the mind gets the true angle of vision ; and so we hear :

That is infinite and this is infinite. The infinite proceeds from the infinite. Then taking the infinitude of the infinite, it remains as the infinite alone (*Br.*, V. i. 1).

This is not just a riddle, but the most intelligible language possible in the world we have chosen to tread.

We purposely desist from quoting passages that can reveal literary beauty from the standpoint of an Eastern critic trained in the technicalities of rhetoric and prosody, nor can we hope to preserve those beauties in translation for the appreciation of the uninitiated. But we can present similes and imageries comparable with the best of their kind.

As one fire, having entered the world, assumes forms according to the things ignited, so the one *Atman*, dwelling in all, assumes forms according to the objects (entered into); and still It stays beyond.

As the sun, the eye of all, is not contaminated by the external ocular impurities, so, being beyond the world, the one *Atman* that resides in all is not touched by the miseries of the world (*Kat.*, II. ii. 9-11).

Birds of a feather may flock together physically, but they remain spiritually

distant: they are 'at once far off and near':

Two birds of beautiful plumage, who are inseparable friends, reside on the self-same tree. Of these, one eats the fruits of the tree with relish while the other looks on without eating.

Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divinity. When he sees the other, the Lord of all, whom all worship, and realizes that all greatness is His, then he is relieved of his misery (*Shv.*, IV. 6-7).

We cannot go on multiplying instances, tempted though we feel. We shall, therefore, conclude by drawing attention to another feature of the Upanishads,

viz. their masterly character-paintings and swift but graphic presentation of incidents. Nachiketa, Satyakama, Yajñavalkya, and Pravahana Jaivali can adorn any literature. And how vivacious is Gargi!

As a man of Benares or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand two bamboo-tipped arrows highly painful to the enemy, even so, O Yajñavalkya, do I confront you with two questions. Answer me those (*Br.*, III. viii. 2).

The dramatic effect is irresistible. Surely on those questions hangs a world and we wait with animated suspense.

INDIA'S CONTRIBUTION TO WORLD CIVILIZATION

BY PRINCIPAL LAKSHMAN SARUP, M.A., D.PHIL. (OXON), OFFICIER D'ACADEMIE (FRANCE)

The subject of India's contribution to world civilization is very vast. Several volumes can be easily written on it. It is, therefore, obvious that it cannot be treated adequately in a short paper. This paper must necessarily be incomplete. A few facts only can be attempted.

Professor Hugo Winkler discovered a few tablets at Bogaz-Koi. These tablets are unanimously attributed to 1500 B.C. The decipherment of these tablets shows that India contributed four Gods—Indra, Mitra, Varuna, and Nasatya to Asia Minor before 1500 B.C.

The Persian Emperor Xerxes invaded Greece and was defeated at the battle of Platae. After this battle, the Persian commander Mardonius was left with select troops, among whom was an Indian contingent. The Indians fought bravely and impressed even their enemies, the Greeks. Herodotus, the father of Greek history, has recorded the dress, the weapons, the deeds, etc., of the Indians in his famous history. Ancient Greeks were thus brought into contact with ancient Indians with the result that the ancient Greeks imbibed Indian philosophy, the most important

exponent of which was Pythagoras in the fifth century and later Plotinus in the first century. Plotinus was a Vedantist. His system bears on it the stamp of Hindu thought. Indian philosophers have again and again emphasized the idea that the Absolute, which is also the Infinite, cannot be apprehended by the finite human mind, nor expressed in the limited human speech. The best way of cognition is by the process of elimination, i.e., to say that He is neither this nor that. The famous expression of Indian philosophy is *na iti*, 'He is not this.' It constitutes the central idea in the philosophy of Plotinus. The following quotation from Plotinus does not stand in need of any comment and will convince any impartial reader of his indebtedness to Indian thought: 'We say what He is not, we cannot say what He is.' He remarks,

When we say that He is above being, we do not say that He is this or that. We affirm nothing; we do not give Him any name. . . . We do not try to understand Him: it would in fact be laughable to try to understand that incomprehensible nature. But we . . . do not know what to call Him. . . . Even the name of the One expresses no more than the negation of His plurality.

. . . The problem must be given up, and research fall into silence. What is the good of seeking when further progress is impossible? . . . If we wish to speak of God, or to conceive Him, let us give up everything. When this has been done . . . let us examine rather whether there is still not something to be given up.

Plotinus is known to have travelled in the East and to have come in contact with Indian philosophers. The philosophy of Plotinus stands apart from the Greek thought and points out to India as the source of its inspiration.

The British School of Egyptian Archaeology excavated the site of the ancient capital of Egypt, i.e., Memphis, under the leadership of Sir Flinders Petrie. Many statues were discovered. They have been identified with Indian types. I need not bore the reader with their detailed description.¹ Sir Flinders Petrie has come to the conclusion that the discovery of these statues proves the existence of an Indian colony in ancient Egypt about 500 B.C. Now, one of the statues is of an Indian who sits cross-legged in deep meditation like a Yogi. It is surmised that ideas of asceticism which was unknown in ancient Egypt and which appeared in Egypt about this time, must have been due to contact with Indians, as in India, the history of asceticism can be traced to a hoary antiquity right up to the Vedic times.

Sir Aurel Stein, a former Principal of the Oriental College, Lahore, led several expeditions to Central Asia, excavated sand-buried ancient towns and sites, and brought back rich harvest in the form of Mss., archaeological finds, paintings, etc. The results of the several expeditions are published in *Ancient Khotan* (2 Vols.), *Serindia* (5 Vols.), and *Innermost Asia* (several Vols.). Sir Aurel Stein discovered that ancient India established colonies in central Asia and ruled there for several centuries. Not only did they impose a Government on the country but also their language—a kind of Prâkrita, which was the official language and remained the language of administration for several centuries.

¹ The detailed description can be read in my paper published by the Punjab University Historical Society.

Like the British, the French, the German, the Russian, and the Japanese Governments also sent expeditions to Central Asia, and each expedition brought back rich materials. The study of these materials shows that *Râmâyana* and *Mahâbhârata* were translated into languages of Central Asia—Khotanese, Manichian, Kuchian, etc. The heroic deeds of Ghatotkacha, son of Bhima, were particularly read with great interest as several translations of this episode from the *Mahâbhârata* have been discovered in Central Asia.

Numerous Sanskrit works were translated into Tibetan and Chinese. A large number of Sanskrit texts are no longer available in their original Sanskrit but are preserved in their Tibetan and Chinese translations. The two Tibetan Encyclopaedias consist entirely of translations of Sanskrit works. Hundreds of Indian monks were engaged in translating Sanskrit works into Chinese. Just as European nuns come to India at present and open educational institutions for Indian girls, similarly Indian nuns went to China and founded schools and colleges for the education of Chinese girls. At one time there were several thousand Indian nuns in China.

With the spread of Buddhism into Tibet, China, Korea, Annam, Siam, and other parts of Central and Eastern Asia, Indian philosophy, Indian art, Indian architecture, Indian literature, Indian games, Indian medicine, Indian music, etc., migrated freely and have left indelible impression on those countries.

Ancient India engaged in remarkable maritime activities and established powerful kingdoms in Java, Sumatra, and Indonesia, a short account of which will be found in my paper published in the Journal of the Punjab University Historical Society.

The *Panchatantra* was translated into Pehlvi, then into Arabic, Persian, Latin, Greek, and almost all the languages of Europe including Icelandic. The Indian method of telling a tale within a tale was universally followed, e.g., in *One*

Thousand and One Nights (Alf-Lela in Arabic), in the *Pentamerone* and *Decamerone* in Italian. Indian tales are found all over Europe and in the literatures of all languages of Europe. La Fontaine included them in his famous work in French. Sir Thomas North adopted them in English and were utilized by Shakespeare in a modified form in his plays.

Shakuntalâ deeply impressed the greatest of modern European poets and playwrights, Goethe. The prologue of his master-piece *Faust* is modelled on the prologue of *Shakuntalâ*.

Schopenhauer is a *darshanakâra* (founder of a system of philosophy) of modern Europe. He read the Latin translation of the Upanishads. The Latin translation was prepared from Persian and was almost unintelligible, but even the study of this difficult and imperfect translation impressed him deeply and he exclaimed, 'This is the solace of my life : this will be the solace of my death.'

Von Humboldt was a great intellectual aristocrat of Germany. His position in Germany was similar to the position of Tolstoy in Russia and his influence in Germany was something like that exercised by Rabindranath Tagore in India. He read a translation of Bhagavadgita and blessed himself for it. The influence of the Gita on Carlyle and

Emerson is evident and is now so generally recognized that I need hardly write anything about it.

After the downfall of Napoleon, English and German literatures had a tremendous influence on French literature. This influence gave rise to the most puissant movement in French literature, entitled the Romantic Movement.² Lamartine, Chateaubriand, Vigne, Musset, Victor Hugo, Dumas, and others, drew inspiration from it. Similarly the German translations of Sanskrit works produced a very powerful movement in German literature. It was called the storm and the stress movement. In short, the introduction of Sanskrit language and literature in Europe has produced what may be called the Second Renaissance. The First Renaissance in Europe was produced by the introduction of ancient Greek literature at the dawn of the Modern Age.

Both in painting and sculpture, India has made a distinct and remarkable contribution in the form of the Ajanta School of painting and the Gandhara and the Mathura Schools of Sculpture. The dancing figure of Shiva as Nataraja, dancing the cosmic dance, is a masterpiece of the world.

² For the history of the Romantic Movement in French literature, see my article in *The Modern Review*, March 1923.

INDIA'S AWAKENER: THE MASTER AND THE MAGAZINE

BY ST. NIHAL SINGH

I

As I sat, in the morning, at the radio listening in to the news that was being transmitted from the London studios of the British Broadcasting Corporation to any one and every one in North America, who might care to hear it, I

saw a figure being led through the front door into my study—led, rather than conducted. While one man held the heavily springed, insect-proofed, gauze door ajar, another who had taken him by the hand guided him through the corridor on towards a softly cushioned sofa.

A few minutes later, when I joined him, he was holding a magazine almost against his eyes. The eyes were opened so wide that the whites looked like those of a giant. A giant he himself was, to be sure. His large, heavy-set figure filled the sofa.

Seeing that he had been having difficulty in deciphering the large letters on the title page, I helped him by saying :

'*The Prabuddha Bharata*. It is edited from the Himalayan recesses beyond Almora. This is the latest issue. The postman left it a few hours back. I am reading it. You find it, hence, here and not in its appointed place upon the library table.'

Thinking that, perhaps, on account of his physical handicap, he may not be aware of its existence, I added after an instant's pause :

'This Magazine was founded by the Swami Vivekananda. A portrait of him, in a frame, stands upon the mantelpiece just back of you next to his Master's (Guru's)—the Paramahansa Ramakrishna. He came into my life very early—kindled a fire in it.'

'He came into my life, too, very early,' the visitor added, before my voice had died down. 'I was at school then. I had just passed from the middle into the high school. It was 1897.'

'To Ludhiana, where I lived with my parents,' he went on 'came the news that a Bengali was passing through the province. He wore the *gerua* (ochre-coloured) robe over his stalwart, broad-shouldered figure and wound a short length of cotton, similar in hue, round his massive head. Nothing strange in all that. *Sanyasis* (the Punjabi form of the Sanskrit *Sannyâsins*) often came to the capital of the Punjab and went from it.

'He was, however, different from the rest. He spoke English—spoke it fluently and faultlessly. What was more, he had been abroad. He had been to America and Europe.

'My friends and I felt curious about this Swami. Lahore is no distance at

all from Ludhiana. So a few of us bundled into a third class compartment and off we went to see him and hear him for ourselves.

'He was lecturing at Raja Dhian Singh's Haveli (mansion).

'Hardly had he opened his mouth, when we realized that the reports that had reached us were not exaggerated—not a bit of it. Words poured from his lips—simply poured. What words they were!—full of inspiration, though our knowledge of English then was limited. His lecture lifted us off our feet. On the spot, that very instant, I, for one, registered the vow that I, too, would go to America. . . .

'But I am rattling on. You must know all this—perhaps, more.'

II

'Yes! Yes!!,' I responded. 'I remember—remember as distinctly as if it happened yesterday.'

The Swami Vivekananda had arrived at Ambala. Thence he had gone to Amritsar and, I believe, to Dharamsala or Dalhousie. Back to Amritsar, he had proceeded to Lahore.

I had been hearing about the Swamiji long before then—ever since 1893, in fact. That was meant to be a memorable year in my life. Father lived at the time in Amritsar.

To it came Dadabhai Naoroji, fresh from his success at the English polls, shortly after being sworn in as the first Indian Member of Parliament. I, about ten, met him and even held converse with him. This encounter turned father's eye outwards—he began subscribing to the Indian National Congress's London organ, *India*. In the pages of that newspaper or some other, I cannot say for sure, he read of the great impression that the Swamiji made in America.

The Master took the vast and distinguished assemblage gathered at the grand international exposition in Chicago by storm. Americans, men and women, rich and poor, begged him to make them his disciples. Many sat at his feet. Some of these I met a few

years later when I went to the United States.

The same thing happened when the Master went to Europe. People fell at his feet—deemed it a privilege to sit at his feet. Father had read accounts of the meetings addressed by the Swamiji in London and other centres in Britain and of the converts to Hinduism that he had made.

The Hinduization of Americans and Europeans struck my imagination powerfully. Till then I had heard of conversions away from the Hindu fold—invariably away from Hinduism.

There lived in the small Punjab town, Hoshiarpur, to which we shifted, I think, in 1895, a Bengali—the Reverend Doctor Chatterjee. As a young man, he had been converted to Christianity. He came from Calcutta and settled down in our province. He had a broad, open, kindly, smiling face. His person was always well groomed—the black of his coat, buttoned to the neck, set off the long, flowing white beard. His manner with us boys was gentle, affable, towards me even cordial. He spoke beautiful English, each word separate from the one that preceded it, so that I could understand him without difficulty. He preached every Sunday in a tiny church near the court in which my father worked and I, eager to perfect my Phonography (Pitman's system of shorthand), went and took down as much of his sermons as I could. My mother, when she came to know of it, considered this to be a dangerous practice. She thought—and said in no uncertain terms—that father should stop my going to that Christian fane, otherwise there was no knowing what might happen.

Conversion in reverse gear that the Swamiji had inaugurated in Christendom's stronghold greatly appealed to my imagination. He must be a great man, I argued to myself, to be able to do so and vowed that I should model my life upon the pattern he had set.

III

It happened that about the time of the Swamiji's visit to the Punjab, I, then in my teens, began to write for the press. Papers and magazines held for me a fascination that was to grow as I grew. It was essentially an inherited passion. This for me proved fortunate. The publications that father took in, some expressly for my benefit, included one that the Master had started shortly after his return from the Parliament of Religions held in Chicago—later the centre of my journalistic activities. I wonder if there are many journalists alive and active who began reading *The Prabuddha Bharata* from almost its inception.

'Awakened India' he called it. Awakener of India it was—and is—at least of Young India, though men of my father's generation were also stirred—visibly stirred.

The early issues that fell in my hands in those days when I was precociously passing from boyhood to manhood electrified my being. They appealed to me particularly because of the patriotic impulse that ran through the pages.

At this distance of time, it is not possible for me to tell whether certain matter that found lodgement in my memory emanated from *The Prabuddha Bharata* or through another source or sources connected with the Master. Indelibly imprinted upon my cerebral tissue are passages burning with patriotic fervour.

While the Swamiji was, for instance, on the point of leaving the West, or, possibly, actually on board the steamer making for an Indian port, some one—I believe, an Englishman—suggested to him that after many years of America and Europe he would find India tame—insipid. 'Why?' asked that great son of the motherland. Absence from her had touched his love for her with fire.

The very dust of India had become to him sacred.¹

Then, too, I recall a passage-at-arms between a cow-worshipper and the Swamiji. This man—a Brahmin by birth, I think or, at least, an enthusiast in the cause of cows—was describing at great length the good work that he and persons associated with him were doing in taking care of the aged, infirm, and diseased animals. But for their exertions, many of the *gomâtās* (cow-mothers) would have by then fallen into the hands of some butcher or other. Killed they, worshipful as a mother though they were, would have been—consumed as meat by persons of desire.

Had this good man engaged in that worthy work heard, asked the Swamiji, that not far from him—in the very heart of India—a famine was raging. Tiny tots, still fresh from the kingdom of God, with souls unsullied by the wicked breath of life, were dying like flies. Men and women, in their prime, were perishing. Of the aged who had succumbed to the gnawings of hunger there was no count. Had this worker in the cause of cows heard of this awful tragedy; and, if heard, what had he, at the head of his fellow-philanthropists done to stay the hand of starvation—to assuage human pain and privation? What? What?

‘It is their *karma*, Swamiji, to suffer—to die,’ quoth he, complacently. ‘It is their *karma*. They must have done evil deeds in their previous life—perhaps, lives.

‘What can we do to avert the fate they brought upon themselves? And if we do, we shall only serve to prolong the agony for them?’

‘They are bound to reap as they sowed. That is the law—the inescapable law of *karma*.

¹ ‘India I loved before I came away. Now the very dust of India has become holy to me, the very air is now to me holy, it is now the holy land the place of pilgrimage, the Tirtha.’ (P. 541. *The Life of Swami Vivekananda* in 2 vols).

‘But none knows this better than you, Swamiji. It is presumption upon my part to give tongue to these eternal—eternal—verities. . . .’

Enraged at this complacent sanctimoniousness—wroth at this crass callousness to other persons’ agonizing need—infuriated at the twisting of the ancient philosophy to stifle the impulse of humanity—the Master, who could be bitingly sarcastic, asked this humbug:

‘And what of your cattle? Do you not think that they are lame and halt, infirm and diseased, because they committed bad *karma* in their previous life—perhaps, lives? Why save them from the butcher, when their *karma* has predestined them to his knife?’²

Whatever I read as coming from the Swami Vivekananda, much of it in this magazine, was to me a prod to come out of the ‘rat hole’ into which our people had burrowed themselves, hugging, in the gloom, concepts and institutions that were a travesty of the noble

² Swamiji: When lakhs and lakhs of your own countrymen and co-religionists are succumbing to this dreadful famine, do you not think it your duty to help these miserable creatures, by giving them a morsel of food?

Preacher: No, this famine has broken out as a result of their Karma, their sins. . . .

Hearing these words the Swami’s face became flushed and his eyes glared at the speaker. But suppressing his emotions he exclaimed: ‘Sir, I have no sympathy with such organizations which do not feel for man, which seeing before their eyes thousands of their famished brothers perishing from starvation do not care to save them by offering even a morsel of food but spend millions for the protection of birds and beasts. . . .’

The preacher . . . said: ‘Of course what you say is true, but our *shâstra* says: “The cow is our mother”’

Amused at these words the Swami said: ‘Yes, the cow is our mother, I can very well understand. Otherwise who else will give birth to such talented sons. . . .’

After the preacher had left the Swami said to those about him the nonsense that man talked! ‘What is the use of helping those who are dying due to their own karma! That is the reason why the country has gone to rack and ruin. Did you see to what a monstrous extreme your doctrine of Karma is dragged!’

(Pages 594-595, *The Life of Swami Vivekananda* in 2 volumes).

truths and practices that sages had taught and enjoined upon us in an era when our forbears dwelt in the golden sunshine of freedom. These exhortations came to me during the years when the hot, scorching winds of sophistication were drying up the springs of enthusiasm. They powerfully affected my being.

IV

In the early twenties of my life, aspiration for living in uplifting company carried me from the Punjab to the United Provinces of Agra and Oudh. A little way beyond the point where the Varuna (Hindiized as Barnâ) clasps *Gangâ Mai*, as some three miles to the east does Asi—the region between the two small streams forming Vârânasi, corrupted into Benares—I lived with the Anagarika (the homeless) Dharmapala.

He had met the Swamiji at the Parliament of Religions in Chicago. The two had instantly taken to each other, instead of regarding themselves as rivals, as lesser men may easily have done.

The Prabuddha Bharata was regularly received at the small structure that the Anagarika had built in the shadow of the *stupa*, much mangled by the ravaging tooth of Time, dating it was said, from Asoka's days. So were many other publications—from India, Ceylon, the Far East, the United States of America, Britain, and the continent.

The Anagarika always picked out the 'Awakened India' from the pile left by the postman, tore the wrapper and glanced through the pages, reading in his quick, nervous way, anything that specially interested him. I followed his example, hardly had he laid down the magazine.

He had old numbers of it, some bound, others in piles, neatly held together with tape. These were kept in cases, the glazed doors of which were never locked, in the small oblong chamber that served as a library as well as a sitting room, I used to take out a

volume or a number and read—it was really re-read—any note, letter, saying of the Paramahansa Ramakrishna or of the Swami Vivekananda or any article that specially attracted me at the moment.

One day, as I sat there, a single horse-drawn vehicle (*ekkâ*) was creakingly brought to a halt. From it emerged a young man, who, as he advanced towards me, was, I instantly saw, of much the age as I was. The letter he handed me had been given him by a Brahmin from the Punjab—the Pandit Ram Narain Misra—who then was serving in Benares as a District Inspector of Schools. His zeal in the cause of advancing one of our national languages—the ignorant called it 'vernacular' as if it were the lingo of the vulgar, as I fear some continue to do so to this day—had made Panditji my kin.

This young man was from Ludhiana, I learnt from the letter and from him. When he was in High School in 1897 he had been lifted off his feet by the message that the Swami Vivekananda had given to the Punjabis gathered in Raja Dhian Singh's Haveli in Lahore. He wished to go to the West—to the United States of America—to study. He had little money. Would I introduce him to the Anagarika Dharmapala and get from him a recommendation that would enable him to enter an American University without having to pay any fee? He had his wish.

Now he is old. My own hair is snow-strewn, as is the crest of the Himalaya, at whose feet I live and work in the sacred vale of the Hindus—Dehra Dun—associated with the name of the *Mahâ-bhâratic âchârya Drona*.

V

The magazine, edited from the Himalayan recesses, not so very far from me in these days of the aeroplane, that is delivered through the post month by month, has managed, however, to remain young in robustness of expression and vital—and vitalizing—in

thought. Charged for evermore (so I feel) with the dauntless spirit of the sage who founded it, it brings hope, inspiration and wisdom—true wisdom—in the fulfilment of the twofold mission for which, in my view, it was ushered into being.

Its primary aim is to give us cultural nutriment—the nutriment without which our national pride would be but the bleating of the goat or the braying of the ass. This is derived from the achievement in every domain of thought and every sphere of life's striving during the many thousands of years that we, as an enduring entity, have functioned in this land, the very dust of which to us is holy.

Its secondary aim,—as I discerned it long, long ago when the words of the Master first found lodgement within my mind—is to tell us of the striving of those men, who left home, parted from kin—so that they may achieve their salvation through saving others—through saving myriads of bodies from starvation, disease, and miseries—myriads of minds from ignorance with its root deep down in *ahankâra* (I-ness, ego)—myriads of souls from the corruptions of materialism and the sordidness bred by that intensely selfish system.

Vivekananda had found, I remember, the *sannyâsin* striving 'for personal *mukti* and realization of the Supreme *Âtman* by severe penance and meditation, remaining as much aloof from the world and its cares and sorrows,

according to the prevailing Hindu idea, sanctified by tradition and sanctioned by the sages from the Vedic period down to the present day.'³ That was the practice in the closing decades of the nineteenth century.

The Master exhorted the '*sannyâsins* in India' to 'dedicate their lives to help and to save others'. He bade each monk 'to sacrifice his own life for others, to alleviate the misery of millions rending the air with their cries, to wipe away the tears from the eyes of the widow, to console the heart of the bereaved mother, to provide the ignorant and the depressed masses with the ways and means for struggle for existence and make them stand on their own feet, to preach broadcast, the teachings of the *Shastras* to one and all without distinction, for their material and spiritual welfare, to rouse the sleeping lion of Brahman of Knowledge.'⁴

It is well that *The Prabuddha Bharata* should bring us, month by month, tidings of men engaged in such striving, in addition to giving us knowledge of the holy dust in which lies the root of our individual and national being—knowledge, too, of that root and of the mighty oak that has sprung from it. In this dual task, I wish the Magazine godspeed as it is poised to enter—enthusiastically, manfully enter—the second half of its initial century.

³ Page 600, in 2 volumes. *The Life of Swami Vivekananda*.

⁴ Page 606, *ibid*.

INCENTIVES IN A PLANNED ECONOMY

BY PROF. HIRENDRA LAL DEY, M.A., D.Sc. (LONDON)

I

A planned economy aims at achieving a definite, predominant, social purpose. In exceptional circumstances and for short period, its purpose may be to acquire military power, as was the case with Nazi Germany and Fascist Italy,

and also with Soviet Russia in the early stages of its experiment with communism in the face of strong and active hostility from powerful nations. But, as a rule and from a long-range view, a planned economy would seek to abolish unemployment and poverty, remove inequality of wealth and income and thus

impart substance to the ideas of liberty and equality and invest man with true dignity which is his birth-right. The carrying out of such a plan would demand a complete overhauling of the existing economic machine. In the first place, it would abolish the profit motive, the love of personal gain as the mainspring of economic activity. Secondly, it would require complete State control of all major activities: the State would distribute labour and capital and raw materials among all industries and see to the execution of the plan; and it would decide what things are to be produced and how much of each thing, how much of the national output is to be consumed and how much saved, and how many men are to be employed in each occupation and sometimes even who those men are to be.

It is obvious that this change in the structure and operation of the economic machine would be fundamental. Individual freedom of enterprise, of choice of occupations, and of spending and saving would largely disappear. In other words, many of the powerful incentives which have been in operation during all these centuries and which have brought about an unprecedented increase in wealth would be altogether destroyed. The question, therefore, is, Can a planned economy call into play equally strong incentives so as to ensure the efficient working of the economic system? And this question is being asked not only by hostile critics who are prejudiced by their vested interests or social sympathies but also by many front-rank philosophers, social scientists and economists whose disinterestedness cannot be doubted.

II

Now, the chief factors which have contributed to progress under the present economic system are (a) Enterprise, (b) Application of Science to Industry, (c) Growth of Capital, and (d) Labour. How will these factors behave in a planned economy?

The Entrepreneur, the man of enterprise, the 'captain of industry' as he has been aptly called, is the person who takes upon himself the main burden of organizing and managing modern industry. In making his decisions as to what things should be produced and how much of each thing should be produced, he is influenced by the expectation of gain and the fear of loss. He looks to the movement of prices upwards and downwards and estimates the probable market demand in the future. He also estimates his costs at various levels of output. And, he plans his production accordingly. He is making continuous experiments with new methods and processes and with new combinations of labour and machinery, so as to minimize his costs and maximize his profits. It is he, again, who has to apply in practice the discoveries of modern science. If he is successful in his estimates and his experiments, he receives a high reward in the shape of profits. But, the market is often a changing one, and he has to work in the midst of uncertainty. If his expectations go wrong or his experiments fail, he is heavily punished by being put to losses.

Be it noted, however, that this mechanism of production works almost automatically and impersonally. There is no direction or dictation issued forth from any authoritative quarters. He has to read and follow as best as he can the unspoken directions given by the economic system itself in the shape of changing prices and costs. His rewards and punishments are also meted out automatically and impersonally. There is no Hitler or Mussolini or Stalin to issue the orders and give the rewards and punishments. And, further, most persons have not to bother themselves as to how and where to get the things they want. It is the duty of businessmen to anticipate the demand of the people, produce things in advance and arrange to bring them to the very door of the would-be consumers. A man or a woman has simply to walk or drive down

to the market, say what he or she wants, and pay for it and get it. Thus it would appear that the system of competitive or capitalist economy, while ensuring full liberty of action to the producers and freedom of choice to the consumers, acts automatically, impersonally, efficiently.

III

Will a planned economy, in which State enterprise will replace private enterprise, be as efficient in its working as the capitalist system has been in the past? The answer is as follows: In the first place, though it is true that the capitalist economy has brought about a vast increase in the production of wealth, that wealth has been most inequitably distributed. The lion's share of that wealth has gone to those few who have been born to the privileges of wealth, which has placed them in command of capital or given them the advantages of higher education or training so as to enable them to monopolize the best paid and least irksome jobs. And a smaller share has fallen to the lot of the many, who could not start off with those advantages and who, therefore, could secure only the lowest paid and least interesting jobs. This initial difference between the two sections of the people tends to grow cumulatively and be perpetuated. Like the castes of the Hindu society, the classes of the capitalist society tend to be fixed and rigid as a rule, and the few exceptions where a man can rise from the Log Cabin or the Tan Yard to the White House or from the coal pits to the Cabinet do not alter the general picture of the situation.

In consequence of this unequal and inequitable distribution of wealth, much potential productive power among the poorer classes—that is, inventive faculty, skill and intensity of work—remains dormant. Besides, the poorer classes, who form a majority in every modern society, are always weighed down by an acute sense of injustice, of deprivation

and of frustration, and this causes a lot of friction in the working of the economic machine. Secondly, due to lack of co-ordination among the producers and on account of their being influenced in their activities more by motives of speculation and by irrational waves of optimism and pessimism than by a reasoned forecast of the future, the economic system works jerkily and unsteadily and produces alternate spells of prosperity and depression, of full employment and unemployment, and of rising and falling prices. And this costs society a good deal in terms of uncertainty and insecurity and unhappiness. Thirdly, the price economy of the capitalist system does not and cannot take into account some of the social costs of production. The owner of a jute mill, for instance, in calculating his costs, does not allow for the public nuisance and ill-health caused by the smoke and dust and ugliness of the factory. But, from the social point of view, this disservice should form a big item on the debit side of his account. Fourthly, he does not pay for the costs of the scientific discoveries or put all or many of them to the service of industry. And, most important of all, the capitalist system has no incentive to supply some of the basic requirements of a modern society, such as education, sanitation, public parks, museums, picture galleries, and sometimes even wholesome food, because they cannot bring good profits to the producers. On the other hand, it has an inherent tendency to produce many things which are a danger to the society, e.g., armaments of all kinds, dangerous drugs and narcotics, adulterated food-stuffs, and so on. These are dangerous flaws in the very heart of the capitalist system, and all attempts to remove them through State intervention in a haphazard and piecemeal manner, e.g., through factory law, poor relief, social insurance schemes, have barely touched the fringe of the problem. In estimating the relative efficiency of the two systems, therefore,

we must put all these big items in the scales against the capitalist system.

IV

Let us now turn to another aspect of the question. The aim of a planned economy is to produce and supply the basic requirements of a good life for all. It will, first of all, provide adequate and nourishing food, sufficient clothing and housing, and basic education and essential medical aid to all the citizens. And, in calculating the quantities to be produced and the qualitative grades to be provided, it will be guided not by considerations of purchasing power of the customers or of profits, but by the dictates of the physical, biological, and social sciences. But, it may be asked, would not this pattern of economy be an interference with the freedom of the consumers, because it will give them not what they themselves want, but what the State decides that they should want and have? And, further, if the lives of the individuals were to be regimented in this way, would not this mean a serious curtailment of their happiness, because there cannot be happiness without freedom? The answer is that, in the capitalist society, freedom of choice of consumption belongs only to the few. For the many, the majority, that freedom does not really exist. For them, the alternative is, not to choose some things out of many things available to them but to have or not to have at all the barest needs of life. Secondly, the freedom of choice that is enjoyed by the few is often the freedom to waste and to pursue mere animal pleasures in a reckless manner, and not the freedom that would impart moral quality to life or increase their mental and physical efficiency. So far as the basic or elementary needs of an efficient existence are concerned, they are equally common to all the members of a society. And, when these needs have been supplied to all, the residual productive power, which should increase by stages, may be

devoted to the production of a growing variety of goods to satisfy individual tastes or idiosyncracies. And, lastly, a planned economy will aim at an equitable distribution of wealth as well as leisure, so that the increasing amount of leisure available to all individuals can be utilized, if they like it, in producing a variety of goods for themselves.

V

But what guarantee is there that the managers of factories in a planned economy, who would receive fixed salaries, will do their best to improve productive efficiency? For there will not be in operation that incentive of higher profit or that fear of loss which spurs on a private producer to make continuous improvements. But, in place of profit, a planned economy will substitute new incentives, such as the satisfaction of having done a duty well, the honour of rendering a distinguished public service, and approbation of fellow citizens and public authorities. On the other hand, inefficiency will be checked and punished by public condemnation, loss of prestige with fellow workers, and degradation. History of civilization shows that the credit for the highest achievements in science and arts, in politics, and in social reconstruction belongs to a few individuals who are irresistibly impelled to do socially desirable things for the love of their work itself, or for the love of their fellow beings or their country, and not for pecuniary gain or even for fame. Again, a second group of men are impelled to do good things by the desire to obtain public approbation or public honours. And, even among those who work for private profit, there are many who want wealth as a ladder of ascent to a position of honour in society. A planned economy will, therefore, discourage the operation of the baser motives and stimulate the nobler ones, through a well-conceived system of public honours and dishonours and of promotion and degradation in rank.

But, how will efficiency and inefficiency be checked in such a system, where the measuring rod of profit and loss will be out of use? The answer is that efficiency is a relative term and that relative efficiency will be measured by comparing the results shown by different factories in the same industry. There will be a central department of inspectors and auditors, whose officers will periodically review the results shown by different factories and draw up a report which will be published. Besides, the cost-accounts and the statistical data to be maintained by the factories will be clearly and scientifically drawn up; there will be no room for secrecy or manipulation; and they will be open to scrutiny not only by inspectors and auditors from the centre but also by representative workers and members of the public. Under such a system, the whole business of production will be frequently subjected to the glaring searchlight of public criticism. We must also remember that the entire psychological set-up in such a planned economy will be different to what is usually found in a capitalist economy. The spirit of rivalry, of competition, of achieving professional distinction through meritorious work, of striving for advancement in social rank and position—all this is woven up into the very texture of human nature, though it expresses itself in different forms in different circumstances. In a capitalist economy its great energy is employed in the quest for wealth and yet more wealth, because wealth is there the most obvious measure of superior merit. In a planned economy this particular outlet will be altogether blocked and the powerful instinct of rivalry will be sublimated and directed into the channel of public service for social approbation and distinction, and the men of proved merit will be publicly honoured by the award of badges of distinction or certificates of merit. The stimulation of such social instincts to very good effect is often seen in the world of sports and in the field of battle.

It has also been found to be very successful in the grand experiment with planned economy in Soviet Russia.

VI

As to the application of science to industry, capitalist economy has done something but not as much as was possible and necessary. The producers in such a system are generally slow and excessively cautious in utilizing the discoveries of science, because their application in practice involves further technological experiments which are costly and which may or may not turn out to be profitable. Before the great war of 1914-18, the capitalist-producers even in the most advanced countries proved to be too old-fashioned to care to keep pace with the discoveries of the physical and biological sciences or to plan and initiate technological experiments on any appreciable scale. The only two notable exceptions to this rule of easy complacency were the chemical industry of Germany and the sugar industry of the Dutch East Indies. In the inter-war period of 1919-39, the most important cases of the practical application of science to industry were the Tennessy Valley River Training and Development Scheme in the U.S.A., the reclamation of wide stretches of marshy and malaria-ridden lands in Italy and the great technical progress made in the manufacture of automobiles, aeroplanes, wireless apparatus and rayon, and synthetic oil, rubber and wool. But, among these, there are only two, viz, automobile and rayon, which we owe to the initiative and enterprise of private capitalists, all the rest being mainly due to State planning and enterprise. The fact of the matter really is that private producers have shown themselves to be quite incompetent to understand and tackle the dynamics of the modern economic system and to grasp the relevance of scientific progress to the problems of social life. Consequently the State is being called upon

to undertake scientific experiments on an expanding scale and to utilize the results in the service of industry. But, even the State in a capitalist society has to labour under the weight of hoary traditions and ancient prejudices and against the active opposition of powerful vested interests, and it cannot go far in planning or carrying out scientific researches on a truly national scale.

VII

But, what about the creation of capital, the setting aside of a portion of the nation's output of wealth for enlarging its productive equipment in the form of machinery, facilities of transport, buildings, and so on? Now, the growth and functioning of capital in a capitalist society is governed by the play of factors like the rate of interest, the policy of the bankers, the scale of activities undertaken by the producers, and the attitude of the general mass of its income-receivers towards the present and the future. The forces at work are diverse and conflicting, and the outcome is small and uncertain. In a planned economy, on the other hand, the mode of operation is a simple and effective one. The planning authority decides in advance as to what portion of the annual output of wealth should go to the enlargement of productive equipment and just does not allow that part to be sold to the consumers. Once it has decided what should be done in the matter, the thing is done with precision and certainty. In this respect, too, therefore, a planned economy has definite advantages over a competitive one. In the period before the Great War of 1914-18, no country saved more than 2 or 3 p.c. of the national income. Even in Great Britain, the greatest saver of that age, the total national savings never exceeded 10 p.c. of the annual income. But, in the period 1927-37, the first decade of planned economy in Soviet Russia, her total savings never fell below 20 p.c. and sometimes rose as high as 30 p.c. of the annual income (Webbs.

Soviet Communism, Vol. II, p. 795). These facts can very well be left to speak for themselves.

Let us now consider the question of the workers' efficiency. In so far as efficiency is governed by the attitude of the worker to his work, the labourer is likely to be more efficient in a planned economy than in a capitalist one. He is buoyed up by the sense that he is working for a good society, which accords him a place of dignity and gives him the definite promise of a full life. And he is not held back by the feeling that he is working for 'the other fellow'. His suggestions are welcome; his criticisms are duly considered; he is a full and equal partner with the manager; and there is no impassable gulf of class prejudice or inequality of power that would separate the one from the other. Besides, there is an elaborate system of consultative committees, wage-fixing tribunals, and arbitration boards, which can give quick and impartial decisions in disputes. In this way, the active, loyal, and continuous co-operation of the workers is enlisted and perfect industrial harmony and peace is established.

VIII

From what we have said above, it will be clear that a planned economy can call into play new incentives to production, which will be more social, more efficient, more human and humanizing than the operative incentives in a capitalist economy. But these new incentives can come into being and gain in vigour only in a congenial environment, which would demand, among other things, (a) a powerful, centralized, national Government, based upon the active consent of a majority of the people, (b) an equitable distribution of the opportunities for training and work and of wealth and leisure, and (c) a centralized direction and control by the State of all economic activities. This last requirement, we should do well to note, would mean a virtual elimination

of the capitalist class as such and as we have known it in the past. There will, of course, be need of men of enterprise and experience in positions of high responsibility, but they will occupy a position similar to that of civil servants in the new State we have in view. Unless these three conditions are fulfilled, a plan cannot enlist for itself universal enthusiasm and active support from all sections of the people, or remove the evils of economic, social, and political inequality,

or build up and operate a productive machinery which can produce socially necessary goods or avoid extreme fluctuations of prosperity and depression. It is no use having some sort of a plan; it is necessary to have the right sort of plan, which can give us the results which would be worth while having, because a plan will call for a good deal of sacrifice, discipline, and hard, sustained, and selfless work from every section of the people.

SUBLIMATION OF INSTINCT

BY SWAMI SHARVANANDA

Modern psychologists are laying much emphasis upon instinct for explanation of human conduct. The educational psychology is trying to reshape the methods of education, making instincts as its main lever. As early as the seventeenth century, it was Descartes who first introduced the word in the psychological sense, while explaining the conduct of animals. He believed that as animals had no intelligence or soul, they acted only by instincts. By instinct he meant vaguely the mere tendency to act in the particular way without any conscious purpose or previous training. But in the case of man, he avowed, all activities were motivated and guided by habit. The same opinion continued to prevail for nearly two centuries or more among the psychologists, until in the latter half of the nineteenth century, Charles Darwin and Lamarck established the biological fact of continuity of life from the animal kingdom to the domain of man. In the eighties of the last century, William James, the father of modern psychology, made it clear, by explanation and experimentation, that instincts are not confined to animals only, but man, too, as their heir, has his due share of them. Nay, if animals have fifteen or sixteen in-

stincts, they get augmented in man to the number twenty-nine. But, however, it was left to McDougall in the beginning of the present century to make a detailed study of the phenomena of instinct. His *Social Psychology* produced a great stir both among the academicians and the general intelligent public. McDougall belongs to the Hormic School of psychology and believes in the existence of a Vital Urge or 'Horme', akin to the *élan vital* of Bergson.

According to McDougall, and it has been accepted by all modern psychologists excepting the Behaviourists, instincts are the natural urge of Life, canalized into different expressions according to the race-habits. So instincts are nothing but race-habits crystallized into certain forms. For instance, the carnivora feel their instinct of combativeness awakened in the presence of certain animals, whereas the herbivora do not. Then again, the different species of herbivora feel their food-seeking instinct awakened only in the presence of certain types of herbs and vegetables and not otherwise. A duckling feels the instinctive tendency of jumping into water at the sight of it, but a chicken would run away from it.

According to McDougall there are fourteen principal instincts and they are active in the whole of animal-world, man and brute included. If we want to deal with them we must reckon with these instincts.

Further, when we come to man and notice these instincts as the chief dynamic forces working from behind, as it were, and propelling him on to different activities in society, we must necessarily pause and study these hidden forces of human nature in order to improve his life.

The chief problem of modern psychology is to determine if these instincts are of fixed nature so that they can neither be eradicated, nor changed, nor improved upon, or there is a possibility of their change and improvement. James held that instincts are transitory and disappear through unuse or formation of certain neural habits. But McDougall does not believe in the ephemerality of instincts, and he supports his view by certain well-conducted experiments. But I think James is right at least partially. Have we not seen animals under domestication and early fostering of certain habits, changing their certain specific tendencies and even instincts? I have seen sheep under training becoming carnivorous, and tiger herbivorous. A cat and a mouse brought up together under domestication, are seen to play together forgetting their instinctive enmity for the time being at least. In the phrase of McDougall, here the 'key' of the mouse fails to 'unlock' the instinct of combativeness in the cat. That shows that these instincts are not eternally fixed tendencies, but a change is possible in them. In the case of man, it is acknowledged on all hands that he has something more than mere instincts to go by. He has intelligence which can and does change the course of life from one of mere impulse like that of brute, into the ordered, moral life where many of the instincts are practically inhibited or controlled.

The common-sense view about man is that ordinarily he lives in three planes—the physical, the intellectual, and the spiritual (including moral); and each succeeding plane is considered superior to the foregoing. When we study psychologically the course of evolution of human conduct from almost brute nature of the utter savage to that of the highly ennobled state of a Buddha or a Christ, we cannot fail to notice the curious phenomena of the natural animal instincts of the brute-man getting curbed, controlled, and chastened at every step by a still different dynamic power that manifests itself in human nature. Shri Swami Vivekanandaji gave a very apt name to this evolving dynamic power in man; he called it 'man's higher nature'. Indeed, if instincts move the animal nature of man, it is his higher nature that dominates his moral and spiritual sentiments. The formation of these sentiments is a different story altogether. Even if we do not accept *in toto* the 'inner voice' theory of a certain school of moralists and concede that the growth of intuition is as much a matter of natural evolution and as psychological as the growth of other capacities of mind like intellect, still we are forced to accept from an unbiased and critical study of the lives of great saints and sages, that there are certain psycho-spiritual phenomena, technically called 'sudden-conversions', which make it clear that when we speak of instincts and sentiments, all has not been said of the inner nature of man. There are evidently certain hidden springs of forces in man which are more potent than even his animal instincts; and when these forces are stimulated and brought to bear upon his conduct, even the instincts can be arrested, changed, and sublimated. In fact the whole course of practical spirituality, which we Hindus generally designate by the common appellation, Yoga, has the one end in view, which is the liberation of the pure consciousness of the Spirit or *Chit* through sublimation of instincts.

According to Vedānta, the pure nature of *Ātman* can never be realized, unless the mind is purified and its vagaries calmed; but this cannot be achieved until the instincts are sublimated. So the sublimation of instincts is of utmost importance for practical religion and also for the higher civilization of man.

Now, when we go to deal with the problem directly on practical basis, we find the whole of the present knowledge of human psychology is perfectly inadequate to help us, and we are forced to seek help either from religious faith or from pure metaphysics, even as William James was forced to recognize the existence of soul as a metaphysical principle which is beyond the pale of psychology, yet none the less determinant of the psychological functions like 'selective activities.' Even McDougall's *Horme* is at best a metaphysical principle. Our Vedānta accepts *Horme* or the Cosmic *Prāna* of McDougall, *Hiranyagarbha* or Soul (mind, both Cosmic and individual) of James and goes even beyond. It posits the existence of another principle which is more remote and more fundamental than both *Horme* and Soul—it is the *Ātman* or the transcendental Principle of Intelligence or Consciousness. It is the assertion of this pure spiritual principle of *Ātman* upon mind that can produce wonderful change in man's conduct and sublimate his instincts.

Shri Ramakrishna, with the insight of a true practical psychologist, gives us a recipe for the sublimation of instincts. The most powerful instincts in man which often stand in his way of higher development, are the instincts of self-assertion, acquisitiveness, combativeness, and sex. Shri Ramakrishna tells us that these instincts can very well be sublimated and made a good aid to our spiritual life instead of becoming impediments, if we direct them Godwards. For instance, the instinct of self-assertion which is the chief source of half of the troubles man is suffering from today, can very well be sub-

limated if we train ourselves to assert not the lower, little individual self, but either the higher spiritual Self, the *Ātman*, or the humble self of a devotee wholly dependent upon the Lord. The instinct of acquisitiveness which is generally the main cause of man's moral degradation, be it in the form of small pilfering or in the grand form of imperial conquest, can very well be sublimated, if we direct it towards the acquirement not of mundane wealth, but of graces of head and heart and of the Spirit. The instinct of combativeness which is responsible for the terrible carnage the world is witnessing today, in the present war, can also be sublimated and converted into a great force for human benefaction, if we direct it not towards external enemies, but against our own evil propensities which are our real moral foes, and also against all other spiritual impediments, and fight them out to finish. The sex instinct is one of the strongest of forces both for building and disrupting the peace and happiness of human society. The tendency in modern age is more towards disruption and sexual revelry. This instinct, too, can be sublimated by directing the emotion towards God. It is a common practice in different religions to adopt God as a father, mother, friend, lover, beloved, and in fact in every conceivable human relationship, so that the sexual emotion can be easily directed towards Him and the instinct be sublimated. Here we see the whole phenomena of Freudian theory of homo-sexuality and hetero-sexuality in operation, but it gets sublimated and chastened by going through the process.

According to Patanjali, the greatest exponent of the Yogic school, the best method for the sublimation of instinct and all baser tendencies in general, is to practise the opposite virtue. He calls it *pratipaksha-bhāvanā*. By this method the Hormic energy which ordinarily tends to flow through the usual channel of instincts, gets diverted

towards other ends through opposite paths. Thus the instincts get either sublimated or wholly inhibited owing to lack of energy. In practical life this method is found to be comparatively easy to practise and also highly effective in its result.

But Shri Shankaracharya, the renowned exponent of the Advaita Vedanta, gives us a far more sublime and radical method for the chastening of instincts. In fact, he wants to sublimate the whole of mind itself which he calls *mano-nâsha* and *mano-jaya*. He asserts that by constant contemplation of the pure *Âtman* the ordinary instincts of mind get weakened and sublimated, inasmuch as the very mind gets illumined by the higher light of the *Âtman* and the values of ordinary sense-life undergo a radical change. The whole world stands transfigured and devaluated before its enlightened gaze. Hence no extra effort is necessary for the sublimation of instincts. If one simply contemplates deeply upon the pure nature of the *Âtman*, by virtue of that meditation alone his vulgar nature, in-

cluding all its instincts, would get sublimated into a radiant mind reflecting the effulgence of the pure Spirit.

So we see that the modern psychologist is perfectly right in his assertion that none of the instincts can be killed or destroyed in ordinary life. But it is equally true that these instincts can be chastened, purified, or sublimated by bringing a higher spiritual force, which man possesses in him, to bear upon his thought and action. This higher force may not be within the purview of modern psychology, still its existence is manifest through the moral and spiritual nature of man. And the more he can bring this spiritual force, the *Âtma-shakti* or *Âtma-jnâna* to bear upon his life of thought and action, the higher will he ascend in the ladder of life. The modern human society is suffering sorely from the maladjustments of these instincts and it is of utmost importance for it that the modern generation should take lessons from the saints and sages for the sublimation of instincts and improve the general life of man.

THE PASSING OF A CIVILIZATION

BY PROF. L. N. AJWANI

The World War II is hastening to its end, and astrologers and politicians are busy predicting the date on which Germany will capitulate. But it is by no means sure that the cessation of hostilities will usher in an era of goodwill and freedom, and it is even likely that peace may be only a period of lull between two great wars. There is no change of heart in the dominant races of mankind and the greed and selfishness, hate and pride, which brought about World War I and World War II, stalk the world as before. Suffering humanity looks in vain for deliverance.

The thing is, a once glorious civiliza-

tion is burning itself out and we are witnessing the glow and bearing the heat of a great conflagration. This civilization took its rise in Europe five centuries ago, reached its apex in the nineteenth century, and is hastening to its destruction in our time. It may take some years, even decades, before this civilization becomes extinct, but that is only natural. The tail of a comet is larger than the head and may be visible when the head is nowhere. Aurangzeb died in 1707, and within thirty-two years of his death the Mogul Empire was gone and the Mogul Emperor was a puppet and prisoner. But

for over another hundred years a Mogul Emperor went on issuing ridiculous *firmans* and dispensing high-sounding titles. This civilization—which for want of a better title may be called the Renaissance civilization—too, may continue to charm and even dazzle the undiscerning for a good many years to come, but its hour has struck. It is doomed.

It was a great and glorious civilization in its day, glowing and dynamic. Only, its basis was extremely narrow and shaky. It took its rise with the discovery of sea-routes by the nations of Europe and the advent of the 'sea-age.' A corner of Eurasia suddenly found itself more important and powerful than all the rest of the world, and a little island at the extreme corner of this territory by becoming the 'Mistress of the Seas' became the proud possessor of one-fourth of the globe. The motto of Europe and Europeans was the same as that of the nineteenth-century poet who sang, 'Better a hundred years of Europe than a cycle of Cathay.' The Europe of the Renaissance civilization felt that it had a divine mission to colonize and conquer the rest of the world, and it went about its work with a coolness, strategy, and thoroughness never before seen in the history of civilizations. Whole continents were devastated with fire and sword in order that the people of Europe and their descendants should become rich and prosperous. The most wonderful achievement of this civilization was that it succeeded in hypnotizing conquered peoples to believe that they were ignorant and uncivilized before the Europeans took them in hand, and that beneficent Providence had brought the white men of Europe to their benighted lands to teach them art and culture, morality and religion. Descendants of men whose perfect drainage system can be seen in the ruins of Mohen-Jo Daro were led to believe that the rudiments of hygiene and sanitation were learnt by them from the soap-loving English-

man, and men whose forefathers lighted the torch of learning in all the departments of knowledge received with humility the complacent utterance of Macaulay that a shelf of a good European library was worth all the literature ever produced in Asia. There are few things more amazing in the history of mankind than this that the legend of the natural superiority of the white *sahib* over the coloured man should have taken hold so soon and so completely of the conquered peoples who with a little thought and reading could have realized that for thousands of years they had been cultured and civilized when Europe was in darkness and when England was not even a name, much less a nation. However, this amazing thing did happen, and for at least two hundred years the European and his descendant—the American and the Australian—have had the world at their feet and all the good things of this world ready for their picking.

The 'sea-age' is coming to an end, the 'air-age' is advancing, and the scattered world divided by great oceans is pictured as 'one world' in the new maps made to show the air-routes of the future. In this new 'one world' the power and prestige of Europe are bound to wane. It will no longer be possible for the world to ignore completely half the mankind that lives huddled in China and India and to pay more consideration to a street accident in London or New York than to a million-people-dying-famine in Asia or Africa. The World War II has made it clear that even as a fighter the non-white is by no means inferior to the white man, and as the capacity (or art) for War is of the essence of the civilization of the Renaissance, the myth of the white man's superiority will not now govern the imaginations and actions of hundreds of millions of the non-whites. The Renaissance civilization is based on the exploitation of the coloured races by the whites of Europe and men of European descent, and as soon as

this exploitation is rendered impossible or even difficult, this civilization will be sapped of its strength and may cease to be. What they call 'geo-politics' is going to be the end of the five hundred years' suzerainty of Europe. The two World Wars have removed from the minds of the subject races all previous impressions about the innate goodness, chivalry, virtue, or morality of their white masters, and, though for some time the unarmed non-whites must continue to take orders from the white rulers, ultimately this domination must disappear. One set of men can be governed by another only when the former honestly feel the moral superiority of the latter.

This is not to deny the shining merit of the Renaissance civilization which consisted in giving to man as man and woman as woman a dignity and means of self-expression not dreamt of in any other civilization. Shakespeare, the greatest writer in the five hundred years of this civilization, is an outstanding example. He has no thought of heaven or hell or of chivalry or religion, he does not concern himself with saints and devils or allegorical representations of virtue and vice; his sole thought is to portray man as man and woman as woman as each moves in this everyday visible world. There is nothing super-terrestrial in Shakespeare, and there is nothing super-terrestrial in the Renaissance civilization. Other civilizations regarded man's earthly existence as a pilgrimage or as only one incident in a drama whose beginning was elsewhere and end nowhere in sight. The Renaissance civilization could not or would not extend its gaze beyond the confines of man's birth and death; but within these limits its gaze was searching and profound. And there was to be no distinction between men and women in the free and full development of their powers, capacities, and enjoyments. Life was for the purpose of living, and living meant striving, fighting, inventing, and enjoying endlessly. Each indi-

vidual was to have the fullest opportunity for pushing himself to the front by any means he could employ! And if the weakest went to the wall, there was to be no weeping or regrets. After all, he had his chance like any other man, or if he had had no adequate opportunities he was to blame himself and the bed in which he happened to be born. No God or outside agency need be brought in. Other civilizations might have laid emphasis on renunciation, but this civilization severely cut out poverty and renunciation and such foolish ideals: in the dictionary of this civilization there was no term so opprobrious as that of 'beggar'. This civilization had crimes but no sins in its calendar; the only sin a man, perhaps, committed was when he broke the commandment: 'Thou shalt not be found out.'

The threefold aim of this civilization was the extension of man's sway over Nature, the accumulation of materials, and the complexity of life. The man who collected a ton of furniture to take an ounce of bread in his mouth was *ipso facto* more civilized than his neighbour who dispensed with the extra equipment and ritual and plunged straight into the business of eating. The man who was not smart enough to invent more and more pleasures or more and varied means and instruments of gratifying the senses was the man to be pitied and prayed for. Science and sensation were the watchwords of this civilization, and the man who had no scientific bent of mind and who had no 'dope' and advertising capacity in him had no chance of preferment and distinction. The highest product of this civilization was the man (or the nation) who by inventing the most terrific weapons of destruction and employing the most powerful propaganda was able to keep down others under his sway and plunge into sadistic revels of enjoyment.

Man cannot, however, live by bread alone or by material enjoyments and comforts. Man is not only body; he

has a spirit, a soul which needs other food or sustenance than that which scientific inventions can supply. And even the ordinary bread has a trick of becoming scarcer day by day as competition becomes keener and keener and men become more and more scientific in their way of life. A civilization that encourages every individual to put forth his maximum energy for self-aggrandizement, self-enjoyment, and self-expression must find itself involved ultimately in a jungle from which no extrication or escape is possible.

The civilized nations of the world

just now find themselves tangled in a jungle or labyrinth from which no avenue or opening is visible. They are engaged in a suicidal struggle which may mean the end and destruction of the victorious as well as the defeated. The clash of arms may cease for a while, the din quieten down, but there will be no real peace, there can be no hope for this civilization, unless it broadens its narrow basis and aims at something else besides conquest of Nature and gratification of the senses. There seems to be, however, no sign yet of any of these things on the most distant horizon.

NOTES AND COMMENTS

TO OUR READERS

The eminent writers in the present issue hardly need any introduction. Principal Lakshman Sarup of Lahore is well known for his profound Sanskrit scholarship. . . . St. Nihal Singh wrote his article originally for the 'Golden Jubilee' number of the *Prabuddha Bharata*, plans for which have to be dropped for the time being owing to the paper control order of the Government. . . . Prof. H. L. Dey is the Head of the Department of Economics in the Dacca University. . . . Prof. L. N. Ajwani of Karachi has earned a name for his study of the fundamentals of Indian culture.

INTERPENETRATION OF PURPOSES

Writing in the *Life* of April, Prof. William Ernest Hocking shows how, according to the American point of view, an equitable and lasting peace can be ensured. Philosophers are ridiculed as idealists while politicians boast of their realism. Hocking has, therefore, to show first that these two views can be reconciled from a higher standpoint where thought becomes not only idealistic, but realistic too; for true thought can never lose touch with either. Real-

ism pre-supposes the possession of a positive policy and not mere drifting:

In simplest terms, to have a positive policy is to make history instead of letting history happen to us or trying to fend it off. . . . To have a positive policy is to have an idea of what kind of world we prefer and to work for that kind of world. It follows as a matter of course that if you have no ideas you can have no positive policy. And that if you have no faith in purpose nor in yourself you can have no positive policy. . . . It is the aim beyond victory which alone justifies the fighting. To have no such aim suggests a mental and moral vacuum not creditable, and hardly credible, in a great people.

Expansion as an idea in international relationship has come to stay; but unfortunately it is found associated with war. The duty of practical philosophers is to reconcile expansion with peace and prosperity all around—and in this lies the future peace according to Hocking's conception. He argues:

Each state, in terms of its political concern and influence, tends to be everywhere. . . . Foreign policy is necessary because the activities of states overflow their borders. They have always done so; they do so now with increasing range and tempo.

Political imperialism grows as a consequence, and there follows open or 'under-cover' warfare:

This is the great and traditional game of foreign policy whose essence is under-cover warfare and whose stakes are the inchings

up or down of the lives of nations. Current 'realism' accepts this picture.

A more realistic realism has to recognize the need of 'interpenetration' of interests in future international relationships.

Is it conceivable that political expansions might also interpenetrate like waves, rather than collide like billiard balls? . . . The time has now come when the mutual intrusions of political wills are so widespread that a policy of interpenetrating purposes has become essential to world peace. . . . Every nation has a duty to shape its economic policies so that their impact on other nations shall be useful to both. . . . The explosive factor in history is not suffering; it is indifference to suffering on the part of the non-suffering. . . . he who thinks for two has a bigger job than he who thinks for himself alone. And he is the only genuine realist; for he alone sees things as they are. . . . As no man can be the property of any other man, so no nation can be the property of any other nation.

It is all very good so far as it goes. But 'interpenetration of purposes', though it is a new and useful category in international thinking, is by no means either the most ideal or real of relationships. Given an unfair start, the purposes of weaker nations cannot be effective, and the economic selfishness of stronger nations cannot stop short of the fullest satisfaction. In fact, interpenetration of purposes may mean only economic imperialism. Hocking speaks only in terms of an enlightened economic policy of 'live and let live', but he does not provide for ultimate equality. Thus in trying to be a realist, he ceases to be an idealist. The League of Nations, on which he banks for the future, may not be less at the back and call of the bigger Powers than it has hitherto been.

REVIEWS AND NOTICES

HINDUISM AT A GLANCE. BY SWAMI NIRVEDANANDA. WITH A FOREWORD BY SIR S. RADHAKRISHNAN. *To be had of the Model Publishing House, 2A, Shamacharan De St., Calcutta. Pp. 229. Price Rs. 4-8 As.*

In the Foreword Sir Sarvapalli writes: 'It is the author's conviction, which I share, that the essential principles of Hinduism have nothing to fear from any advance in scientific knowledge or historic criticism. In this small book which is directed not to the specialist, although based on specialized knowledge, but to the general educated reader, the author gives us a clear and precise account of the fundamental categories of Hindu thought. He has the gift of imparting information as if he were acquiring it. To my mind this book is an excellent introduction to the study of Hindu religion.'

The world feels the need of a dependable guide through the apparent mazes of Hindu thought, and the volume under review removes that want by presenting within a short compass and in a lucid and interesting way, correct and valuable information regarding the fundamental ideas and ideals of this age-old religion. The long glossary and index are useful and instructive.

The get-up is the best that can be expected under war conditions.

MEDICINE FOR THE MASSES IN INDIA. BY AN AMATEUR DOCTOR. W. S. Hitchcock, I.P. (Rtd.), P.O. Hatia, Ranchi. Pp. 20.

In this booklet, the author, a retired Government officer, sets down his experiences in endeavouring to administer simple medical treatment to the masses in rural areas in India. Though medical practice of a high order obtains in India, it is to be regretted that free and timely medical aid is not available to the masses of India who are generally poor and live in villages in the interior. The practical suggestions put forward by the author, who has been running what he calls 'an amateur dispensary' are valuable, and may be taken up with profit by workers devoted to the uplift of the rural population.

SANSKRIT-ENGLISH

SELECT WORKS OF SANKARACHARYA. (3RD EDITION). Published by G. A. Natesan and Co., Madras. Pp. 256. Price Re. 1-4 As.

In its third edition, the book under review, which contains the text in Sanskrit with English translation, has been revised and enlarged by the addition of some miscellaneous Stotras from Shankara's compositions.