

PRABUDDHA BHARATA

JUNE, 1946



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

CONVERSATIONS WITH SWAMI SHIVANANDA

Mahapurushji's ill health—The body is subject to sixfold change, but the Self is eternal.

(Place: Belur Monastery. Time: Sunday, 17 March 1929).

It was the grand public celebration of Sri Ramakrishna's birthday at the Belur Monastery. Swami Shivananda had not been very well, as he had a bad cold. The previous night he slept fairly well. Many devotees, wishing to see the Swami, started coming in quite early in the morning, because it would not be very convenient for them to see him later in the day. An elderly devotee saluted the Swami and made inquiries about his health. The Swami, in a cheerful mood, said, 'The body is not at all well.'

Devotee: 'What is the matter, Maharaj? Did not you sleep well last night?'

Swami: 'Yes, I slept fairly well, but you know this body is old. That is why I always have some complaint or other. The body is subject to sixfold change (birth,

existence, growth, transformation, decay, and death). That is the nature of the body. Now it is proceeding towards the last change, death. Of course, these changes pertain to the body only; the Self which dwells within remains eternally the same. These changes do not affect it at all. The Self which dwells within the body is all right. The body cannot be the Self. The Master out of compassion has given me that knowledge. Now it does not matter whether the body lives or goes.' After keeping his eyes closed for a while, the Swami burst out laughing and said: 'Yes, the Master has given me full knowledge within. Now if he wishes, the body will stay; otherwise it will go. Let his will be done! This body has lived many years, has not it?'

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'Blessed are those who have not seen Me but have faith in Me.'

(Place: Belur Monastery. Time: Wednesday, 20 March 1929).

In the morning a monk from Madras came and saluted Swami Shivananda. The Swami

said: "Blessed are those who have not seen Me but have faith in Me." You are really

blessed ; though you have not seen the Master, still you have faith in him.' In the afternoon a devotee saluted Mahapurushji and with folded hands said : ' Please bless me ! ' The

Swami replied : ' Of course I bless you. We have blessings only—no curse. We have nothing but blessings, my child.'

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Why God incarnated Himself as man.

(Place : Belur Monastery. Time : Tuesday, 26 March 1929)

It was past five in the afternoon. Feeling uncomfortably hot in the room, Mahapurushji came out and occupied an easy chair on the eastern verandah of the monastery. He was resting in a half-reclining position. Swami Abhedananda, who happened to be at the monastery that day, was accompanied by an attendant monk. When the attendant had saluted Mahapurushji, he stood aside and Mahapurushji started talking with him about Swami Abhedananda. After a while the attendant asked, ' Do not you feel a little better the days, Maharaj ? ' Mahapurushji smiled and said : ' No, this old body will hardly get well. It does not matter. Let the body run its course as the Master wills it.'

Attendant : ' Gradually, one by one, almost all of the direct disciples have passed away. Now you and a few others are all that remain. Your body is so feeble. When you go, who knows when you will be back again ? Of course, you would not return unless the Master does.'

Swami : ' Who can be sure of it, my boy ? The Master has so many other devotees ; who knows that he will bring us with him ?'

Attendant : ' You belong to the inner circle of the Master's direct disciples. Of course, you would come with him when he incarnates again.'

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Blessed privilege of serving a direct disciple of the Krishna in this age.'

(Place : Belur Monastery.

Swami Shivananda had not been very well. Addressing an attendant, he said : ' I have all kinds of complications now. Which shall I attend to ? If I attend to one, another

Swami : ' Who can tell ? These individualities are impermanent. This world is also impermanent, though as an endless series it may appear as eternal. God alone is permanent. He exists eternally and from age to age embodies Himself as man for the good of the world. That is because of His pure compassion. He is self-sufficient, pure, intelligent, and free by nature. He does not have any purpose to serve in this world. Being complete in Himself, He has nothing to attain or not to attain. When the world becomes burdened and there is prevalence of irreligion, the all-merciful Lord, by His own free will, incarnates Himself as man to save the fallen and ameliorate the lot of the world. The Lord says in the Gita :

I have, O son of Pritha, no duty, nothing that

I have not gained, and nothing that I have to gain

In the three worlds ; yet, I continue in action.

' Why does He engage Himself in activity ? If He is inactive, men also will be the same. The result will be confusion and indiscriminate mingling of castes, which in turn will lead to evils of all kinds and final destruction. Though the Lord knows that the world is unreal, He undergoes all this suffering simply for the good of the world. For illustration, look at the Master's life. He used to behave in every way like an ordinary man, yet within his small frame sported the infinite Lord. Externally he had the form of a man, but within was the all-pervasive God.'

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Master—' He who was Rama and Krishna is Rama-

Time : Wednesday, 27 March 1929).

develops. If I try to remedy my cold, it affects my nerves. The body should not stay like this very long—and I am putting all of you to so much trouble.'

Attendant : 'No, Maharaj, you are surely no trouble to us. You are our father, mother—everything. Now that your body is old, should we not serve you? It is a great blessing that we have the privilege of serving you a little.'

Swami : 'I know very well you serve me out of love. But I feel I should not drag on like this, always ailing. Everything depends on the will of the Master. His will be done under all conditions!'

Attendant : 'Maharaj, we did not see the Master. You are here and it brings us great joy. You are a direct disciple of the master. Is it a small privilege that we can be with you? Because of your presence, all of us—the Sadhus, Sanyasis, and devotees—are very happy. When I think how many people from distant places spend so much money and travel all the way here to see you only once, I realize how fortunate we are to be able to stay with you all the time.'

Swami : 'The Master is specially merciful to you. That is why he is making you serve his devotee (meaning himself). You are blessed; I too am blessed because I am with you. Who knows where I would have been, otherwise. Of course, the Master is protecting us all the time. Shortly before his death Swami Brahmananda said to his attendants : "You have served me—what shall I

say? May you all have the knowledge of Brahman!" I too say : "My children, may you all have the knowledge of Brahman! May you grow in devotion and faith, and may you live in bliss!"'

Swami Shivananda, because of his ill health, could not always go to the chapel when he initiated people. Usually he initiated them right in his room, seated on his cot. In the afternoon, at about half past four, a devotee from Madras saluted the Swami and expressed the desire for initiation. The Swami replied : 'Yes, you will surely have your initiation tomorrow. Is that all right?'

Devotee : 'As you wish, Maharaj.'

Swami : 'I could initiate you even now. I could give the name of the Lord whenever I wish. I do not have to consider whether the time is auspicious or inauspicious. Our Master is the protector and redeemer of the lowly. He was born as man to redeem the lowly. We are his servants—his children. So long as the body lasts we shall surely give people his blessed name with its power to save. Our initiation is not like that of so-called priests. We do not know anything other than the name of the Master. We know that He who was Rama and Krishna is Ramakrishna in this age. Our Master is the veritable embodiment of all ideals and of all divine manifestations!'

A PRAYER

BY SAINT KABIR

Save me from my waywardness, O Master !
 On Thee alone do I, of poor understanding, depend.
 Please remove me not from the proximity of Thy feet.
 Ah ! my cruel mind listens not to me at all ;
 Sick am I of chastising it !
 But to Thee all things are possible, O Lord ! then take Thou its reins in Thine own hands.
 Grant me the holy company of a Sadguru and then will I reach my life's fulfilment.
 May all my companions leave me and Thou alone my sole Beloved remain !

—Translated by Prof. S. N. L. Shrivastava, M.A.

VIOLENCE AND NON-VIOLENCE

BY THE EDITOR

I

The forces of love and hatred, of attraction and repulsion, of peace and war, have played no small part in the growth and decay of peoples and civilizations. Men in general have always extolled the virtue of non-violence, non-injuring others, or the non-taking of life, while in practice violence in all its myriad forms has continued its sway unhampered to any appreciable degree. Buddhism and Jainism with their doctrine of absolute non-killing had obtained a fairly wide success in ancient times in the inculcation of the practice of Ahimsa. Buddhism, especially under Asoka, was able to influence the conduct of large masses of men in India and wean them away from violence. But even this apparent success was possible only because of the strong central government of Asoka, and the magnetism of his personal example. Even Christ who preached love and brotherhood so nobly could not prevent one of his immediate followers from cutting off the ear of one of the servants of the high priest who came to arrest Christ. (*Matt.* 26. 51). It was on this occasion that Christ said, 'All that take the sword shall perish with the sword.' Islam is said to be a religion of peace, yet it is doubtful if the adherents of any other religion were so addicted to such unrestricted violence; the history of Islam is the history of war and bloodshed. Hinduism has also recognized that Ahimsa is the highest virtue that leads to heaven and salvation, but in actual life it has been forced to allow many valid exceptions involving the use of violence. While the practice of Ahimsa is considered an invariable part of the duty of a Brahmin or a Sanyasi, to the Kshatriya Hinduism concedes that killing in a righteous cause is no sin but a virtue. As the Gita says, 'There is nothing nobler for a Kshatriya than a righteous war.' Also killing another in self-defence has always

been considered as lawful and involving no sin.

The fact of the matter seems to be that, while non-violence is an ideal which man considers as the best in his moments of clarity of vision, violence is the method he generally adopts to gain his ends, especially when they involve matters of life and death. The English proverb, 'all is fair in love and war' illustrates this in an illuminating manner. Hinduism, Buddhism, and Jainism recognize the sanctity of all life, and the wanton destruction of animals, birds, and even trees is considered sinful. In Christianity and Mohammedanism only the sanctity of human life is admitted; all other life is for the purpose of ministering to the needs of man and there is no sin in killing or eating animals and birds. Among cannibals the sanctity of even human life is restricted to members of one's own blood group or to friendly tribes, and the flesh of all other life, human and animal, is considered legitimate. In all wars the enemy can be killed with impunity, but not anybody in one's own camp; the individual is free to use violence only in self-defence. The State, however, can use violence to keep law and order and for the preservation of the safety of the realm.

Indeed, it is difficult to see how a person can practise absolute non-violence except in an ideal world; even Yogis and Sanyasis fall far short of the ideal, for a being with the sense of having a body to feed and maintain in health will not be able to be always fully non-violent. The Jains tried to be absolutely non-violent, and everybody knows to what lengths they have to go to maintain an impossible ideal. They take only vegetarian food, and that only during the day lest by mistake at night some insects should be taken in along with the food. Some of them even go to the extent of using a cloth filter over the nose

and mouth to prevent the unwanted entry of flying insects. But the very processes of growth imply violence or destruction or death of some living thing or other. If we are to believe modern science, a healthy body implies the power of resistance or the ability to kill inimical germs. So long as man is man and has desires and needs based upon his internal constitution absolute non-violence is impossible of attainment. But we may be told that we are stretching the matter too far. It may be argued that it will be enough if human beings can restrict their non-violence to human beings and, perhaps, also the higher animals. Even in this case violence still holds sway in our relations with others, and non-violence is a virtue which has to be assiduously cultivated against great odds.

II

Now, before we enter into the question of the practice of non-violence in daily affairs, let us try to understand the religious and moral bases on which it rests. If as reasonable beings we are to accept things after proper consideration, the same should apply to the question of non-violence also. To the person who accepts it as a matter of faith or inner intuition, like the existence of God, arguments for or against it are unnecessary. But to all those to whom the certitude of faith is not given, and who have to live by the light of their intellects discussions of the pros and cons of any matter are vitally necessary before they can decide on their course of action.

The ethical basis of non-violence would seem to lie in the well-known proverb, 'Do unto others as you would be done by.' Or as the Gita says, 'He who judges of pleasure or pain everywhere, by the same standard which he applies to himself, that Yogi, O Arjuna, is regarded as the highest.' Just as I do not like that another should injure me in any way, so I also should not injure another in any way; for if I take the sword, the other would also do likewise, and as a result either the one or the other, or both will be losers or die. So if we can settle our quarrels without recourse

to force, by mutual agreement or arbitration it will be best for both the parties. In civilized human societies courts of law in dispensing justice really act as arbitrators, and have replaced individual violence by the organized violence of the State as manifest in its police force and in its armies. But the basis of the settlement of individual disputes lies in the sanction of the superior violence of the State replacing individual violence as a better method. Both the parties have to accept the verdict of the courts, and often do so because to all intents and purposes both are being treated on the same level. The law is supposed to be no respecter of persons. But human society is still so full of exclusive groups based on the power and privileges of wealth, race, creed, and culture that the machinery of the courts of law are insufficient to ensure equal opportunities for all. Hence we find the use of force by groups and nations to enforce their rights or their privileges. And in this process we find that the stronger always get the best of the affair, and the weakest have often to go to the wall irrespective of the justice of their cause. We cannot blind ourselves to the fact that physical force is still the final factor in the settlement of disputes and wars as between groups and groups and nations and nations. In the political field might still makes right, as it has done since the beginning of the world; moral principles are pressed into service only in so far as they serve the ends of the conquerors. No conqueror ever wants to be treated as he would treat the conquered. The moral basis of non-violence has always broken down in this imperfect world. The paradox of it is that peace or non-violence has to be preserved at the point of the bayonet both in individual, national, and international matters.

But, here, the zealous reformer and moralist will ask, 'Shall we allow the world to descend into savagery and stand silently by without trying to stop the rot? Is it not our duty to stand up for the maintenance of moral principles as civilized human beings? Because an ideal is difficult, that is no reason why we

should abandon our efforts to attain it.' Quite true. From the moral point of view all sane men should insist for the preservation of higher standards, and certainly work for the greatest minimization of the use of force or violence in human relations. Civilizations are raised only by such noble efforts. Buddha and Mahavira were great champions of non-violence and certainly enabled the societies of their time to attain higher levels of moral achievement. Christ also maintained that he came to teach his generation the path of non-violence and love when he said to one of his followers who cut off the ear of a servant of the high priest of Jerusalem : ' Put up again thy sword into his place, for all that take the sword shall perish with the sword. Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels ? '

Precept and practice have, however, seldom kept pace with each other. Christ's insistence on non-violence, love, and peace have not found many followers in Christian lands. Indeed the so-called Christians have been the greatest fighters or users of violence on not only non-Christians but also on other Christian sects. But the conquest of other peoples with the Bible or the Koran on your lips and with fire and sword in your hands is not the way, in all conscience, to raise the moral sense of mankind. So reformers and missionaries should take their message of non-violence not to the oppressed and the weak, but to the exploiters and the strong. To preach submission, peace, and love towards the powers that oppress is to tilt the scales of justice heavily against the oppressed ; it is tantamount to teaching cowardice and hypocrisy and tends to degrade men rather than raise them up morally or spiritually. For the sake of avoiding greater disabilities or from an unmanly fear of bloodshed, to acquiesce in slavery, social or political, is the characteristic of slaves. Forgiveness is a virtue in a man who has the power to punish insults ; but it is a ludicrous vice when a victim pretends to forgive his tormentor under the plea of

brotherhood and love, while his heart is seething with ineffectual feelings of hatred and vengeance. Non-violence based upon hatred is the non-violence of the coward, the hypocrite, and the opportunist.

It is true that the non-violence of the brave, the non-violence of the person who bears absolutely no ill will to his enemy stands on a different footing. A Buddha, a Christ, or a Chaitanya is alone capable of such all-embracing love ; but it is a historical fact that even they have been able to influence their enemies but slightly. Their message of love has found an echo only in the higher strata of human beings, those imbued with the true Brahminical spirit of an innate love towards all living beings, and willing to sacrifice even their lives so that others may be happy. Only to such can the practice of Ahimsa as a universal creed without limitation of race, species, country, or time ever become a reality.

But even at a generous estimate seventy-five per cent of mankind are at heart predominantly Tamasic and Rajasic. Greed, anger, lust, and violence are the warp and woof of their being. Politics, morality, and religion have only tried to canalize and restrict these bad tendencies in human beings. The incessant wars that history has witnessed are the natural outlets to the pent-up forces of evil in the hearts of men. The Tamasic and Rajasic forces in any body politic have to be effectively neutralized by counter Tamasic and Rajasic forces, if all that is valuable in civilization is to be saved. This can be done only if the moral force of Sattva is united to the righteous physical force of Rajas, only if Brahma Tejas is united to Kshatra Virya. Military strength allying itself to the forces of selfishness and greed will bring more misery and spiritual darkness in the world ; it must be united with the forces of justice, mercy, and goodness if mankind is to progress intellectually and spiritually.

III

In the affairs of the world we require, therefore, the use of both the forces of attrac-

tion and repulsion, of love and hatred. We must have love and affection for our friends ; we must make our mind receptive to all good things. We must repel all those who would harm us ; we must avoid, like the plague, all evil things, all things that tend to weaken us. This rule applies to social, political, economic, and spiritual matters.

To say that repulsion and hatred have their place and use in the world is not to deny that love is a higher force, a positive force, while hatred is negative. We only want to emphasize that non-violence and universal love can be an ideal only with the Sanyasi. To love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them that spitefully use you and persecute you are ideals possible only with men who are highly Sattvic, who have given up all possessions, and have a living faith in God and the brotherhood of all living creatures. Only such men can look with an even eye on both friends and enemies. Rather to them there are no enemies. They do not kill their enemies ; they convert them into friends by changing their nature by their immense love and self-sacrifice. A few such men raise the moral and spiritual level of the world. The more the number of such truly spiritual men in the world, the greater the possibility of true peace and goodwill among men. Their spiritual influence changes the nature of thousands in their own time as also after them. They are the leaven of the race and but for them the world would have been a savager place.

Nevertheless, the ideal for the ordinary man with all his imperfections cannot be the ideal of the Sanyasi. He must have an ideal more suited to his temperament and nature. To all such violence in maintaining a righteous cause is as much a virtue as the non-violence of the Sanyasi. To the Kshatriya, the ruler, or the political administrator the enforcement of law and order with the minimum of force is no sin. If the police force is not there in some form or other, no ordered work will be possible, there will be anarchy and the wicked will maltreat and rob the good and the inno-

cent. Without it men cannot feel assured that they will reap the harvest of what they have sown. In an integral view of things force used for such purposes only helps the establishment of Dharma and as such is not only not condemnable, but it is a duty.

From the point of view of Vedanta also, both violence and non-violence are but methods for reaching one's goal and are, in themselves, neither praiseworthy nor censurable. The cardinal doctrine of the Vedanta is the soul is 'never born, nor does it die. It is eternal, changeless, and is not killed when the body is killed. Even as a man casts off worn clothes, and puts on others which are new, so the embodied casts out worn-out bodies, and enters into others which are new. Weapons do not destroy it ; fire burns it not, water wets it not, the wind dries it not.' To the man who believes that he is such a soul and not the body, death has no terrors. To fight and die is as much a pleasing thing as to live and enjoy. Such a man will get over the natural clinging to the body that is a characteristic of all living creatures ignorant of their true nature. Just as he understands that he is the immortal soul, so does he realize that it is the same immortal soul in other bodies also. 'Seeing the immortal soul equally existent everywhere he injures not the Self by whatever he does, and so reaches the highest goal.' (Gita, XIII. 28). Of such a man can it be truly said, 'As he is free from the notion of egoism, and his Buddhi is not tainted by the sense of being a doer, though he seems to kill people he kills not, and is not bound.' That is, such a man is no longer a personality ; he is one with the universe. His sense of body goes away, and he feels infinite love embracing all. In his presence all enmities will cease, and men will be transformed into gods. From the spiritual point of view work in the world based on non-violence can be as much a bondage as work based on violence. It is the sense of doer, the sense of *personal* responsibility that binds the individual to the fruits of his actions. Any work or occupation suited to one's nature, whether it involves violence or not, will be a

means to freedom and God realization, if it is done in a non-attached spirit. As the Gita says, 'Devoted to his own duty, every man can attain the highest perfection. How, engaged in his own duty, he attains perfection, that hear: From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with his own duty, a man attains

perfection' (XVIII. 45. 46). He who does the duty ordained by his own nature incurs no evil provided he develops non-attachment and gives up the longing for the fruits of his work, and depends upon God absolutely for the dispensation of the fruits of work; for all undertakings in this world are interpenetrated with evil as fire by smoke.

BUDDHA'S GOSPEL

BY PROF. S. N. L. SHRIVASTAVA, M.A.

Buddha lived between the years 563 B.C. and 483 B.C. From his very boyhood he was haunted by the mystic longing to peer into the Great Beyond—a haven on the other shore of life's sorrowful stream. Buddha was the founder of a unique religious system, a religion altogether new in its outlook and absolutely *sui generis*. We shall miss the whole drift of Buddha's teachings, if we fail to grasp correctly the originating impulse, the *leit-motif*, behind his whole quest. We are all familiar with the episode of Buddha being struck with sorrow on seeing in turn a sick man, an old and decrepit man, a dead body, and a wandering ascetic. Life appeared to him stamped with sorrow and he left his home to discover the path to sorrowlessness.

Buddhism is usually described as a pessimistic religion which emphasises sorrow and seeks an escape from it. Pessimism, yes; but not the pessimism of the merely worldly-minded. What is ordinarily known as pessimism and what it, properly understood, ought to mean is the view which sees no way out of sorrow,—sorrow in the beginning and sorrow to the very end, no higher plenitude of being into which man can finally and assuredly pass. The insight of religious seers, however, penetrates across the sorrows of mundane life to a transcendental Haven of Sorrowlessness which becomes the Goal to be reached; 'यो वै भूमा तत्सुखम्, नालवे सुखमस्तीति, not in the limited shell of earthly existence but in the Infinite and the Immeasurable is there

real bliss,' says the Upanishadic sage. Religion has its birth not only in the recognition of the obvious miseries of life, but in a deeper discontent, in a secret and subliminal longing for infinity, which puts all the more into clearer relief the disharmonies and discords of mundane existence. It is because his heart is set on embracing the Infinite that the religious man feels no attraction for the gilded puffs of earthly joys. It is from this standpoint that Patanjali says: दुःखमेव सर्वं विवेकिनः। The word विवेकिनः is significant in his statement. If Buddha had no inner assurance of the possibility of escape from sorrow, no subjective foreknowledge of Nirvana which he eventually realized, he would never have renounced his home and ventured in his itineracy.

Buddha gave out as the Prologue to his Gospel the four noble truths:

- (1) That there is sorrow in life (too obvious a fact to be denied).
- (2) That sorrow has a cause, an explanation. (Sorrow is not an enigma but is intelligible and explicable).
- (3) That a final deliverance from sorrow is possible; and
- (4) that there is a Dharma which can assuredly take man out of sorrow.

The definite affirmation of the possibility of deliverance from sorrow should be enough to remove the misunderstanding of Buddhism as a gospel of bleak pessimism.

Buddha had discovered the Path which the commonest man could tread over, under-

stand, and appreciate, and which if trod over individually by all the members of the community would be conducive eventually to the corporate well-being of the community as a whole. What is this Path? Buddha did not simply declare it with the air of pontifical infallibility, he did not take shelter behind the authority of any revealed Scripture or the authority of any special revelation granted unto him or to any other being. He *explained it* in conformity with what the moderns can call the ideals of scientific and rational explanation. He eschewed dogmas, he eschewed theology—the hot-bed of interminable and inconclusive debates; he refrained from tantalizing discourses on ‘transcendental’ experience which he would have us realize rather than talk about. He confined his discourses to the intelligible limits of human experience. Buddha stands singularly alone amongst all the religious teachers of mankind in giving no quarter to authoritarianism in any form whatsoever. He it was who said: ‘Accept not what you hear by report, accept not tradition, do not hastily conclude that “it must be so.” Do not accept a statement on the ground that it is found in our books, nor on the supposition that “this is acceptable,” nor because it is the saying of your teacher.’ Could the modern rationalists and free-thinkers have a more splendid Magna Carta of intellectual honesty and freedom of thought? Buddha would even ask his disciples not to be embarrassed in the slightest degree by considerations of his own personality or prestige but to think out their problems for themselves. He would not have his admirers think that he was the wisest man ever born on earth.

The Philosophical Framework of Buddhism

Buddha explains sorrow, its cause and deliverance from it, from the perspective of a metaphysical theory about the fundamental nature of reality. His conception of reality is strikingly modernist and in its central assertion is on all fours with the conclusions of Whitehead, Russell, and Bergson. Buddha

conceives reality as a dynamic order through and through, a *process*, a becoming, a duration. Any existent, as we find it in our experience, has no persistence in one and the same identical condition, but is an unremitting process of change, a ceaseless and continuous flowing from one mode to another. All things are impermanent and transitory. There are no entities but events. It is the rapidity of continuous succession which gives us the appearance of an enduring entity, even as a glowing stick whirled round gives us the appearance of a circle of fire. Look at a candle-flame steadily burning. We are inclined to think that it is the same flame burning all the time. But what we see is really a succession of flames. So with all things, physical and mental. All that appear to us to be abiding entities are temporary groupings, vanishing patterns. ‘Like clouds they shape themselves and go.’ Modern scientific thought which resolves the universe into patterns and structures sounds like an echo of Buddha’s analysis. The modern scientists tell us that the only constant things of which they could now talk of are ratios. Prof. Henri Bergson, the most notable and influential philosopher of our times, has also flown the pennon of a dynamic view of reality: ‘Movement is reality itself, and what we call rest is a certain state of things identical with or analogous to that which is produced when two trains are moving with the same velocity in the same direction on parallel rails; each train appears to be stationary to the travellers seated in the other. . . . There are changes but there are not things that change; change does not need a support. There are movements but not necessarily certain objects which are moved; movement does not imply something that is movable. . . . every stable state is the result of co-existence between change and the change of the person who perceives it.’

The Nature and Destiny of the Individual

Buddha considers the whole question of the nature and the destiny of the individual

in the light of this fundamental principle of change and transitoriness. There is no permanent individual or an abiding self. The individual is a body-mind complex, a changing psycho-physical collocation. The individual personality is made up of the five Skandhas: (1) Rupa, the material stuff of which the body is composed, a compound of the four elemental material principles, earth, water, fire and air; (2) Vedana, the feeling or affective states of the mind; (3) Samjna or the perceptual processes; (4) Samskara or the dispositions; and (5) Vijnana or intelligence comprising the diverse ideational or conceptual processes. The last four constitute the psychical series and are covered by the term Nama. Apart from the successive and consecutive states of Nama and Rupa, there is no unchanging self or Atman. It is easy enough to see that the ever changing body cannot be the abiding self; but it is exceedingly difficult, said Buddha, to escape from the subtle delusion of construing the self as a spiritual principle indwelling the body. This theory of 'a soul in the body,' 'Sakkaya-ditthi' or 'Sat-kaya-dristi,' is, according to Buddha, the primordial and the greatest of all the 'Samyojanas' or Fetters. Shredding the notion of a permanent and abiding soul in the body is the very vestibule to the shrine of Buddha's wisdom. Individuality is the root cause of all our suffering. So long as there is a clinging to 'This is I' and 'This is mine,' there is no possibility of emancipation from sorrow.

It is interesting to note how the no-soul theory of the Buddhists is echoed in our own times by David Hume and William James with a striking similarity of argument. 'For my part,' says Hume, 'when I enter most intimately into what I call *myself*, I always stumble upon some particular perception or other—of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch *myself* without a perception, and never can observe anything but the perceptions.' Similarly William James declares: 'If the passing thought be the directly verifiable existent,

which no school has hitherto doubted it to be, then that thought is itself the thinker and psychology need not look beyond.' This is a challenging position, indeed, and we may pause awhile to consider whether we can find ultimate satisfaction in this position—I mean metaphysical satisfaction, of course. The no-soul theory has been the crux of the Buddhist philosophy and *prima facie* the cardinal point of disagreement with the Vedanta philosophy.

Now, there are two weighty considerations which bring into clear relief the philosophical unsatisfactoriness of a no-soul theory: (1) the logical inexpugnability of an unobjectified and unobjectifiable subject in experience; and (2) the unity of experience. Let me elucidate these points. Taking the first point, experience, in the broadest generalization we can make about it, *eo ipso* implies (a) an experiencer or an experiencing subject and (b) an experienced continuum. That the very possibility of experience depends upon an experiencing consciousness or a subject cannot but be conceded; how else can experience be possible? It must further be conceded that this ultimate subject in experience can never become an object or be objectively presented, for, if it became an object it would require another subject to experience it, and so on to a *regressus ad infinitum*. The ultimate subject in experience is therefore, eternally trans-objective, unobjectified and unobjectifiable. It is distinct and distinguishable from all that is objectively presented to it. It is this ultimate subject which is spoken of as the self in Vedanta. It is distinguishable from the whole range of mental processes which are all objectively presented to it. The Buddhist philosophers from Buddha onwards confine themselves in their search for the self to the realm of the passing mental processes where it is impossible to find anything of the nature of an abiding self. Vedanta holds that not only is the trans-psychical, trans-objective subject or self a logically inexpugnable *postulate* of experience, but also an indubitable (Asamdigdham) Verity of our experience, imme-

diately or intuitively comprehended by us (Aparokshanubhava-siddham). The self is Pratibodha-viditam or intuited as the trans-psychical subject with every psychical presentation.

Another consideration which compels the postulation of the self as the transcendental subject is the unity of our experience, the unity in which the entire past is connected with the whole stretch of the present and with the whole expected future. A mere succession of discrete psychical states, without an identical subject comprehending them all, howsoever rapidly or closely following one another, could never give us the unity of our experience. Experience would remain a series, and not a unity. The consciousness which comprehends the whole series of our successive 'states of consciousness' cannot itself be a link in the series.

But Buddha's approach to the problem was strictly empirical and positivist. With the practical needs of ethical life in view, he, perhaps, did not deem it necessary to formulate the transcendental and *a priori* implications of experience. We may, however, note that though the Anatma-vada of Buddha marks a fundamental cleavage between Buddhism and Vedanta, yet Vedanta itself could have no quarrel with the point of view from which, and the purpose for which Buddha was denying the self. The self in the general acceptance of the term—according to the meaning which the generality of mankind assigns to it, means the individual soul, a limited but enduring entity. Buddha denied the possibility of the self according to this conception. He showed that the limited individual is not an enduring entity but a passing aggregate of physical and psychical elements. Vedanta also affirms that our real self is not the body-mind complex which forms our empirical individuality but the transcendental Atman. Like Buddhism Vedanta also holds that clinging to the empirical egoity is the root cause of our bondage and suffering. Yada naham tada moksho yada'ham bandhanastada —'As long as there is the sense of *I* so long

there is bondage, when the *I*-sense is gone, there is liberation,' says the *Ashtavakra Samhita*.

The universe according to Buddhism is thus a succession or a procession of passing phenomena where each phenomenon is conditioned by the one preceding it and in its turn conditions the one succeeding it. This is the law of its change—the doctrine of Pratitya-samutpada. Every phenomenon is explicable by what has gone before it to condition it. Applying this general principle of Pratitya-samutpada, Buddha explains the conditions which successively bring about human birth with sufferings consequent on it. Our life is inextricably caught up in an ever revolving circle of conditions and consequences which Buddha calls the Bhava-chakra, the Wheel of Life. Buddha marks out, so to say, twelve related points on this Wheel which stated in the order of their precedence are (1) Avidya, (2) Samskara, (3) Vijnana, (4) Nama-rupa, (5) Sadayatana, (6) Sparsha, (7) Vedana, (8) Trishna, (9) Upadana, (10) Bhava, (11) Jati and (12) Jara-Marana. In the English works on Buddhism this is referred to as the 'Chain of Causation.' But it seems more appropriate to call it the 'Chain of Conditions and Consequences' in the sense that each preceding link in the Chain is the logical condition precedent of the one following it. The condition being there, the consequence follows—'Asmin sati, idam bhavati.' The last in the chain is Jara-Marana or the misery of old age and death. Misery is the problem to be explained. Old age and death are not the only miseries of life but Buddha takes them as representatives of all miseries obviously because of a twofold reason: one, because they are the most outstanding; and secondly, because they form the irreducible minimum of human suffering. Even if a man could succeed in making his life exempt from all other suffering, he could not possibly escape old age or death. Now, why should there be this misery in life? Well, it is a necessary consequence of our being born (Jati). If we were never born we would

never suffer. But we are born again and again ; and what brings about this recurring birth ? The Karma of a previous existence (Bhava),¹ answers Buddha. What makes Karma possible ? Upadana, 'holding fast,' clinging attachment to sense-objects. Karma rolls on the highroad of sense-enjoyment. Sense-enjoyment is there because there is the thirst (Trishna) for it. This insatiable thirst for sense-enjoyment arises from the pleasurable feelings (Vedana) which sense-enjoyment yields. The pleasurable feelings result from the contact (Sparsha) of the sense-organs and the mind (Sadayatana) with sense-objects. The sense-organs and the mind presuppose the mind-body (Nama-rupa), the psycho-physical organism of which they are the parts. What originates this body-mind ? The germ of life in the mother's womb with the consciousness of all previous existences involved in it (Vijnana). This germ of life is the locus of the accumulated dispositions (Samskaras) of the innumerable lives that have gone before and that have necessitated the present birth with a new body. Avidya or Ignorance is the root cause of this innumerable round of births. This Avidya has to be got over. What is the way out of it ? Here philosophy ends and religion begins. The way out is a thorough ethical transformation of life, the Noble Eightfold Path, which is the practical religion of Buddha.

The Noble Eightfold Path

The Noble Eightfold Path is the path of Arhatship, which followed in its completeness and with care must eventually lead to Nirvana. The eight items of discipline can be comprehended under three major heads : (1) Prajna, (2) Shila, and (3) Samadhi. Prajna is the discipline of the intellectual and emotional nature of man. It comprises (1) Right Understanding and (2) Right Aspirations. Right Understanding means forming views free from superstition or delu-

sion. It is the very alpha of Buddha's religion, the first step in the Path. It calls for a strenuous effort at rejecting uncritical convictions and superstitious and deluded beliefs. It is an attempt at the radical adjustment of the intellectual nature of man in order to enable him to see things in their proper perspectives. Right Aspirations consist, negatively, of avoiding resolutions motivated by ideas of attachment, injury, revenge etc. ; and positively, of entertaining high and noble aspirations towards renunciation, benevolence, and kindness. Shila comprises four disciplines. (1) Right Speech which demands of us the avoidance of falsehood, backbiting, the use of harsh words and indulgence in unpleasant bickerings. One should always speak the truth and speak sweetly and kindly. (2) Right Action which means abstention from such actions as killing, stealing, and unlawful sexual relations. Buddha in keeping with the age-long tradition of India and unlike modern free-thinkers and exponents of 'New Morality' strongly emphasized sexual purity. (3) Right Means of Livelihood : Under this head Buddha particularly prohibited 'trading in arms, in living beings, in flesh, in intoxicating drinks, and in liquor.' (4) Right Effort which consists in eradication of evil thoughts and cultivation of good thoughts. It is a constant endeavour at self-examination and self-control. Samadhi consists of (1) Right Attentiveness or Right Mindfulness which means always remaining self-possessed and not being subject to hankering or dejection ; and (2) Right Contemplation which means giving the mind a proper direction in the Four Meditations known as Maitri, Karuna, Mudita and Upeksha. Maitri is filling the mind constantly with thoughts of friendliness towards all living beings. Karuna is sympathy with everybody, sharing the sorrow of others. Mudita is rejoicing in the prosperity and happiness of all. Upeksha is the cultivation of indifference to any kind of preferment to oneself, to one's friends or to a third party. It is the practice of same-sightedness. The following prayer well illus-

¹ I have accepted here Chandrakirti's interpretation of Bhava as meaning Punarbhavajanakam karma, Karma which generates another existence.

trates the spirit of these meditations :—

May all beings become happy and free from the feeling of enmity towards one another ! May they all remain indestructible and spend their time happily ! May all beings be relieved from their miseries ! Let no one be deprived of his legitimately acquired wealth.²

Such is Buddha's religion, an ethical

२ सव्वे सत्ता सुखिता होन्तु अवेरा होन्तु
अभ्यापञ्जो होन्तु सुखी अज्ञानं परिहणन्तु ।
सव्वे सत्ता दुःखा पमुञ्चन्तु । सव्वे सत्ता
मा यथालब्धसम्पत्तितो विगच्छन्तु ॥

religion through and through, a religion of being good and doing good. We may be

asked, Is this religion at all, or mere morality ? Well, it is the *highest morality*, the *terminus ad quem* of moral perfectibility, and as Swami Vivekananda said : ' Highest morality and highest religion are one.' Buddha's Noble Eightfold Path is the universal quintessential inner core, the pith, of all religious systems whatsoever, the grain within the husks of beliefs and theological dogmas, the outward modes of worship and conventional practices. It is assuredly a pathway for those who want to reach the Goal by sheer transfiguration of their lives, keeping in the shade all dogmas and superstitions, the controversies of theology and the strife of philosophies. Has not Sri Ramakrishna assured us, ' As many views, so many avenues ? '

FREUDIAN TOPOGRAPHY*

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The topography of mind as given by Freud is, as he himself says, rather theoretical and speculative. The division of mind into functions like intellect, will, and feeling, and into instincts and intelligence, is quite old in Western psychology. But the demarcation of mind into the conscious and the unconscious and the introduction of the idea of a sort of unconscious cognition are new and mostly due to Freud. With Freud again, the importance of dreams in understanding the nature of mind comes to the forefront. All these ideas are helpful in understanding Indian thought. For in Indian thought, there is, and there can be, no absolute distinction between philosophy and psychology. The religious truth that ultimate truth is the same as our innermost reality is fundamental to Indian thought. But the nature of our innermost reality cannot be discussed without raising

psychological questions. Our ancients had to make elaborate use of dream consciousness in their discussions. If we are to approach those discussions from the angle of Western thought, the ideas of depth psychology will be of great help to us, provided we are careful in noting the difference in general outlook and aim. In this paper, the mental topography of Freud alone is taken into consideration.

I

At first, Freud differentiated only between the conscious and the unconscious. From a purely descriptive point of view, the division was satisfactory. But Freud says that the division could be approached from a dynamic point of view, that is, from the point of view

* Paper contributed to the Indian Philosophical Congress, 1945.

of repression. Then we get three divisions, the Unconscious, the Preconscious, and the Conscious. The Preconscious is the Unconscious only from the descriptive point of view.¹ It may be made conscious at any time; it is not repressed and is not dynamic like the Unconscious. Both the Preconscious and the Unconscious are latent, but only the latter is repressed.² Whatever unconscious thought becomes conscious can become so only through the Preconscious by coming into connection with corresponding verbal images.³ Freud writes: 'We learn that what becomes conscious is as a rule only the concrete subject matter of the thought and that the relations between the various elements of this subject matter, which is what specially comprises thought, cannot be given visual expression. Thinking in pictures is, therefore, only an incomplete form of becoming conscious. In some way, too, it approximates more closely to unconscious processes than does thinking in words, and it is unquestionably older than the latter both ontogenetically and phylogenetically.'⁴ In this connexion, Freud treats thought and feeling differently. He says that though unconscious thought cannot become conscious without passing through the Preconscious, unconscious feeling can directly pass to the Conscious. He writes: 'Actually the difference is that, whereas with unconscious *ideas* connecting links must be forged before they can be brought into the Conscious, with *feelings*, which are themselves transmitted directly, there is no necessity for this. In other words, the distinction between Conscious and Preconscious has no meaning where feelings are concerned; the Preconscious here falls out of account, and feelings are either conscious or unconscious. Even when they are connected with verbal images, this becoming conscious is not due to that circumstance, but they become so directly.'⁵

Now comes another division, namely, into the ego and the Id. The ego, says Freud, is the coherent organization of the mental processes.⁶ 'The ego includes consciousness and it controls the approaches to motility, that is, to the discharge of excitations into the external world; it is this institution of the mind which regulates all its own mental processes, and which goes to sleep at night, though even then it continues to exercise a censorship upon dreams. From this ego proceed the repressions, too, by means of which an attempt is made to cut off certain trends in the mind not only from consciousness but also from their other forms of manifestation and activity.'⁷ Though the ego, as an organization, is at first regarded as a passive entity, it becomes an active agent and censor after it comes into being.

The ego is not all conscious: part of it may be unconscious.⁸ This unconscious part is not again the Preconscious, nor is it repressed.⁹ This unconscious part of the ego is practically a third Unconscious.¹⁰ Thus we have the Unconscious which is both latent and repressed, the Unconscious (i.e. Preconscious) which is latent but not repressed, and the Unconscious which is neither latent nor repressed. The Unconscious is therefore of various kinds, and the ego has its roots right in it.

Freud appreciatively refers to the view of George Groddack that the ego is passive and that we are 'lived' by unknown and uncontrollable forces.¹¹ Freud wishes to take the view into account 'by calling the entity which starts out from the system Percipient and begins by being Preconscious the ego, and by following Groddack in giving to the other part of the mind, into which the entity extends and which behaves as though it were Unconscious, the name of *Id* (*Es*).'¹¹ The

¹ *The Ego and the Id*, p. 12.

² *Ibid.* p. 17.

³ *Ibid.* p. 21.

⁴ *Ibid.* p. 23.

⁵ *Ibid.* p. 26.

⁶ *Ibid.* p. 15.

⁷ *Ibid.* p. 16.

⁸ *Ibid.* p. 15.

⁹ *Op. cit.*

¹⁰ *Ibid.* p. 18.

¹¹ *Ibid.* p. 27.

repressed is just a part of the Id,¹² and communicates with the ego through the Id. Thus we have here a cross division into the ego and the Id of the same field as was divided into the Conscious and Unconscious. The ego is constituted by the Percipient, Preconscious, Conscious and that part of the Unconscious which is neither latent nor repressed. The rest of our mind is the Id.

Normally the ego represents reason and sanity, and acts according to the reality principle; while the Id represents instincts etc., and acts according to the pleasure principle.¹³ But, as already pointed out, only part of the ego is unconscious, which Freud identifies with the body-ego. 'The ego is first and foremost a body-ego; it is not merely a surface entity, but it is itself the projection of a surface.'¹⁴ A foot-note on this sentence adds: 'The ego is ultimately derived from bodily sensations, chiefly from those springing from the surface of the body. It may thus be regarded as a mental projection of the surface of the body, besides, as we have seen above, representing the superficies of the mental apparatus.' Obviously, the foot-note attempts to keep mind close to its physiological basis. The ego is at first a mental projection of the body, though later on it spreads into the Unconscious. That is, the ego is practically a mental function of the body, though it later on grows wider and deeper. Of course we are unable to understand whether the Unconscious is a further development of the ego or is already there waiting for the ego to extend its roots into it.

Besides the ego and the Id, there is another concept, the super-ego or the ego-ideal. It is what each mind unconsciously or consciously thinks its ego ought to be. Psycho-analysis discloses resistances remaining unconscious during analysis, which are effects of self-criticism and conscience which remain hidden.¹⁵ This critical agent must

certainly be higher than the ego; and we have therefore to conclude that not only what is lowest but also what is highest in the ego can be unconscious.¹⁶ The super-ego is part of the ego, but it is less closely connected with consciousness than with the rest.¹⁷ Replacing object-cathexes by identification, the ego builds up the super-ego. The super-ego is thus the heir of the Oedipus complex.¹⁸ The accumulated identification forms a precipitate in the ego. 'This modification of the ego retains its special position; it stands in contrast to the other constituents of the ego in the form of an ego-ideal or super-ego.'¹⁹ It works as conscience and is the source of the categorical imperative.²⁰ That is, it is not merely a deposit of the object choices of the Id, an ideal placed, as it were, before the ego as an objective, but also the origin of prohibitions.²¹ Thus the super-ego is in close contact with the Id and is its representative. 'By setting up this ego-ideal the ego masters its Oedipus complex and at the same time places itself in subjection to the Id. Whereas the ego is essentially the representative of the external world, of reality, the super-ego stands in contrast to it as the representative of the internal world, of the Id. Conflicts between the ego and the ideal will, as we are now prepared to find, ultimately reflect the contrast between what is real and what is mental, between the external world and the internal world.'²²

Freud tells us that it is vain to try to localize the ego-ideal.²³ It is really the ideal into which the lowest depths of our mind are transformed. It is the ideal organization of everything in our mind, the meanest and the best. The ego is to a certain extent conscious of it, and is always either consciously or unconsciously guided by it. Topographically

¹² *Op. cit.*

¹³ *Ibid.* p. 28.

¹⁴ *Ibid.* p. 30.

¹⁵ *Ibid.* p. 21.

¹⁶ *Ibid.* p. 33.

¹⁷ *Ibid.* p. 35.

¹⁸ *Ibid.* p. 48.

¹⁹ *Ibid.* p. 44, original in italics.

²⁰ *Ibid.* p. 45.

²¹ *Ibid.* p. 44.

²² *Ibid.* p. 48.

²³ *Op. cit.*

we cannot therefore demarcate it either from the ego or the Id. It is a sort of ideal organization of the organized ego and the unorganized Id. It therefore knows more about the unconscious Id than the ego does. 'Analysis shows that the super-ego is being influenced by processes that remain hidden from the ego. It is possible to discover the repressed impulses which really occasion the sense of guilt. The super-ego is thus proved to have known more than the ego about the unconscious Id.'²⁴ When threatened by the super-ego, the ego represses things, as in hysteria. 'It is the ego, therefore, that is responsible for the sense of guilt remaining unconscious. We know that as a rule the ego carries out repressions in the service and at the behest of the super-ego, but this is a case in which it has turned the same weapon against its harsh task-master.'²⁵ What is thus repressed ceases to be an object of even the super-ego.

The super-ego, no less than the ego, is derived from the auditory impressions. 'It is part of the ego and remains to a great extent accessible to consciousness by way of these verbal images (concepts, abstractions), but the cathetic energy of these elements of the super-ego does not originate from the auditory perceptions, instruction, reading, etc., but from sources in the Id.'²⁶

The ego has to serve three masters: the external world, the libido of the Id, and the super-ego. The ego is enriched by the experiences of the external world. The Id, however, tries to subjugate the ego and its experiences to itself. But the ego withdraws the libido from the Id and transforms the object-cathexes into ego-constructions. 'The ego develops from perceiving instincts to controlling them, from obeying instincts to curbing them. In this achievement a large share is taken by the ego-ideal, which indeed is partly a reaction formation against the instinctual formations in the Id. Psycho-

analysis is an instrument to enable the ego to push its conquest of the Id further still.'²⁷

The Id is inherited: it is a reincarnation of former ego-structures.²⁸ 'The experiences undergone by the ego seem at first to be lost to posterity; but, when they have been repeated often enough and with sufficient intensity in the successive individuals of many generations, they transform themselves, so to say, into experiences of the Id, the impress of which is preserved by inheritance. Thus in the Id, which is capable of being inherited, are stored up vestiges of the existences led by countless former egos; when the ego forms its super-ego out of the Id, it may perhaps only be reviving images of the egos that have passed away and be securing them a resurrection.'²⁹

II

Even a groping for similarities between Freud and Indian thought is justified here, because the Yogic discipline, with the help of which Indian philosophy wishes to solve the riddle of the universe, is essentially psychological. It is psychology which is above normal. Freud's psychology also is extra-normal and is based upon the study of abnormal minds. Abnormal psychology has really thrown some light on normal psychology. It is hoped that it will be helpful in understanding super-normal psychology also, though we should beware of hasty comparisons.

In Indian thought, we do have concepts similar to the Id and the unconscious. The Alayavijnana of the Buddhists, which is the storehouse of Vasanas, is, though called Vijnana, Unconscious. Even the Hindu systems have the concept of Avidya, which, though understood differently by each, is unconscious energy for all. They say that, in its undisturbed state, it is deep sleep. Deep sleep, according to the Indian systems, is not absolute vacuum, but a great force lying dormant in its potential state. It is also the

²⁴ *Ibid.* p. 74.

²⁵ *Ibid.* p. 75.

²⁶ *Ibid.* p. 77.

²⁷ *Ibid.* p. 82.

²⁸ *Ibid.* p. 69.

²⁹ *Ibid.* p. 52.

individual's casual body or Kāranasharira.

But the Id of Freud is not to be compared to the Tat of the Advaita or the Tathata of Buddhism. The latter are pure entities, ideals to be realized, which do not contain impurities like the Vasanas and impulses. Here we are to guard ourselves against terminological similarities. In Western philosophy, it was the practice, before Freud, to identify mind with the ego and with personality. But because Freud had come upon something which was mental and yet not the same as the ego or personality, he preferred to call it by the name Id (It). Similarly, Indian philosophy was able to come upon something, which was a continuation or even extension of our mind or personality, for which it could give no other name than That or Such. But this That or Such is far deeper than the Id, and is absolutely free from impurities.

It is said that Avidya and Alaya are storehouses like the Id. But there is a difference here also. The former are storehouses of the Vasanas of previous births also. But Freud does not discuss metempsychosis. He says that the Id is a storehouse of the earlier ego-constructions of the race transmitted from parents to offspring.

However, leaving metempsychosis out of consideration and taking only the empirical personality into account, we find that, in both Freud and Indian thought, our personality derives its motive force from the Unconscious. Or, as it is said, we are 'lived' by forces acting through us. The ego is 'lived' by the Vasanas acting through it. There is a special name for these forces or the force or energy which these Vasanas possess. Freud calls it libido; our ancients called it Tejas.³⁰ The state in which the Tejas is uncontrolled by the reality principle is the dream. The reality principle is the principle of the external world (Vishva). In Indian thought it is not emphasized that the dream is created according to the pleasure principle. Even Freud later

denied this.³¹ Yet the dream is created according to some latent propensities. Even Freud would admit that there can be an unconscious impulse to receive punishment for some guilt; and the enactment of this in dream would certainly be painful and not pleasant. But experience here is not according to the reality principle. It is the creation of Tejas uncontrolled by the reality principle.

Probably we are straining the meaning of the term, reality principle. But our meaning may be made clearer. The Tejas is a creative force. It is creative Vijnana (Prajna), potent with Vasanas. But its activity, during wakefulness, is normally controlled by the nature of the Vishva or reality principle. Then it is not free to create as it likes. But in dream, this Vishva principle is inoperative and leaves Tejas to itself.

Now comes the parting of ways. Freud tells us that the ego acts according to the reality principle. It is the censor and the source of repressions.³² Though it is the super-ego or the ego-ideal that frames the laws of censorship, the laws are executed by the ego. This ego, though asleep³³ in sleep, exercises its censorship in dreams. But is the ego really asleep in dreams? If it is, who is perceiving the visions of the dream? Is it the Id? The Id is not spoken of as an organized mental entity with a focus of consciousness. It is an unorganized mental mass and, therefore, cannot feel itself to be an 'I' that did this or saw that in dream. One says: 'I saw that and did this in dream.' This identification cannot be accounted for, if the ego were really asleep and did nothing but exercise its censorship. We may say that the higher self is inoperative and asleep, but not the ego. Because we sometimes feel compunction even in dream for what we do there, we have to admit that even this moral self is not totally inoperative. Even the dream 'I' must be identifying itself now and then with a few laws of this self.

³¹ *Beyond the Pleasure Principle*, p. 38.

³² *The Ego and the Id*, p. 16.

³³ *Op. cit.*

* Cp. *Mandukya Upanishad*.

A Freudian may say that the ego is unconsciously watching the events of the dream and is therefore able to say : 'I did that in dream.' But if the ego is only watching, like a mere witness, the events of the dream and is not taking any other part, why does it identify itself with the agent of the dream acts? Who is the agent of the dream acts? True, a body with hands, feet, etc., different from the physical body, is created in the dream, and that body with the accompanying ego is the real agent of dream acts. But the fact to be explained is that this accompanying ego and the ego that accompanies the physical body are felt to be the same. Experience discloses that it is the bodies that are different, the ego is the same.

It may probably be asked : Are we not to treat the ego as the mental projection of the physical body? Freud says that the ego is first and foremost the bodily ego. If so, it may be thought that along with the body the ego also goes to sleep. True, if we are to lay so strong an emphasis on the physical basis of the ego, the ego must go to sleep. Our theory requires that it should go to sleep. But it does not : and according to facts we have to build up our theory. It may be that the ego may be a sort of soul, that it is different from the body, and makes it its abode for a time. But this view is considered in modern times as too primitive and unscientific. Then we shall have to say that the ego is really a function of the physical body, but that this function can be active even when the physical basis is asleep.

Now, what is the nature of this function? If we are to describe it as it works in dream, we find that it creates an imaginary body for itself and also imaginary objects. It identifies itself with that imaginary body and acts, and enjoys, and suffers. The ego thus can create objects and identify itself with the subject of those objects. Can we say, on this analogy, that even the world of the waking life is created by the ego? If we say so, the charge of solipsism will be brought against us. Nor do we have the experience of something which

would force upon us the conclusion that the waking world is merely what is created by the ego. On the contrary, the waking world seems to be forced upon the ego. Hence the admission of the reality principle in Freud and the Vishva principle in Indian thought. Even while awake, the ego is active; but its activity can run smooth, only when it is in accordance with the reality principle. It is as if the reality principle is working through the same ego. If the activities of both coincide, the ego's life will be normal and smooth; otherwise, it will be abnormal. And there are innumerable ways of this abnormality, depending on how the two activities differ.

Freud tells us that the object-cathexes, the charges of the libido, flow into the object and distort it. There is already a physical object on which the charge of the libido is imposed, but which refuses to take it in. The rejected charge (force) thereafter becomes the disturbing factor in the abnormal's life. Like a haunting devil, it haunts the individual's life and wrecks it; but if it is understood and laughed at, it ceases to be harmful. If the physical object coincides with the libido charge, the individual's life becomes smooth : which means that the ego's workings do not conflict with the reality principle.

The idea of a higher principle working through each one of us and with which we are in some sense identical is quite common in European thought as well. In Berkeley and particularly in Kant, it is worked out in its logical details. We are told that the objectivity of the phenomenal world is due to the transcendental activity of our transcendental self. This transcendental self and its activity constitute the reality principle, which the waking ego feels to be its own and yet feels itself bound by it. What Kant discussed from the standpoint of logic and epistemology Freud discusses from the standpoint of psychology. And Freud does not seem to be totally unaware of this similarity.³⁴ Kant postulates intellectual intuition, which creates

³⁴ *Beyond the Pleasure Principle*, p. 92.

as it cognizes and cognizes as it creates, and in which sensation and understanding are one. Freud supplies here a third factor, will or energy. It is the creative or dynamic aspect of mind. Freud has brought to the fore a part of our experience, which is like Kant's intellectual intuition, for which understanding is the same as sensing and sensing the same as understanding, namely, dream. Our dream is an imperfect example of that intellectual intuition. To cognize an object in dream is the same as creating it. The libido discharge is uncontrolled here.

This discussion shows that to think of the ego as asleep in dream is unreasonable. But it may be asked: Is not the censor asleep? The only answer possible is, Yes. And the answer obliges us to draw a distinction between the ego and censor. Freud assigns the executive and legislative functions to two entities, the ego and the super-ego. The present difficulty may probably be overcome by assigning both the functions to the super-ego. The ego has the peculiar power of identifying itself with the super-ego either totally or in part. When it identifies itself with the super-ego, it acts as a censor on the surging impulses from the Id. But now and then the ego may carry into dream an ideal of the super-ego, and may refuse to act according to the urges of the Id or, after acting, may feel compunction.

There is another point to be elaborated. The reality principle has to be brought into closer relation to the super-ego. Freud does not seem to have worked out the details of the reality principle beyond what was of immediate psycho-analytic use. And he seems to have felt that psycho-analysis had not developed so far as to warrant a theoretical or speculative systematization of its concepts.³⁶ But he was feeling the need for such work and made some attempts to meet the need. Looking at his attempts from the point of view of system, we find that the ideas of the reality principle and the super-ego have to

be brought into closer relationship. We may suggest that completion of the system requires the building up of the super-ego upon the reality principle. Freud tells us that it is difficult to localize or demarcate³⁶ the super-ego, and creates the general impression that it has to do only with the Id or the internal world,³⁷ whereas the ego alone has to do with the external world. But if both injunctions and prohibitions originate from the super-ego, as their content can be obtained only from nature and society, the super-ego must be representative not only of the inner world but also of nature and society, which constitute the external world. The reality principle may be regarded as of two kinds, that which pertains to nature and that which pertains to society. Both are checks on the free activity of the ego. And in dream, the principle in both its aspects is violated by the ego. Ultimately, the reality principle must belong to the super-ego. The super-ego might be only an ideal built by the ego; but such also must be the reality principle. In childhood, there is indeed a sense of reality, the feeling of an objectivity that is forced upon us. But what exactly that objectivity is, that is, what its nature is and its laws of behaviour are, is a slow and gradual discovery. A detailed idea of even nature is only gradually built up; much more so is a detailed idea of society. So both the natural and social laws belong to the reality principle. The super-ego must therefore be built up with these laws as the basis.

So far, only the main points of Freud's theory have been commented upon. There are others like the view that thought consists of verbal images and that the Id consists only of our irrational side and of nothing of the rational, from which many might differ. If the ego-structures can be inherited through the Id, rationality also can be inherited through it, and it would not be so irrational as it is thought to be. But these points are

³⁶ *An Autobiographical Study*, p. 108.

³⁶ *The Ego and the Id*, p. 48.

³⁷ *Op. cit.*

not discussed as such discussion will take us beyond the limits prescribed for the length of this paper.

In conclusion, the reader may be warned against thinking that this paper aims merely at picking up similarities between Freud's concepts and Indian thought. On the contrary, it is a sort of comment on Freud from the ancient Indian point of view. The psychology of the ancient Indians is super-normal and that of Freud infra-normal. So each can throw light on the other. Freud himself is not averse to a speculative systematization of his concepts. He appreciatively refers to Kant, Schopenhauer, and Fechner. Except for the fact that Freud's concept of the libido is generally regarded as sexual—a view which he himself later on modified—his philosophy

would be a philosophy of the will like Schopenhauer's. The creative energy of mind is best understood in dream and abnormal psychology. The Indian concepts of Avidya, Tejas, etc. get a profounder meaning when they are understood in the light of Freud's ideas of the Unconscious and the libido. In spite of repeated protests that Avidya is not mere nescience or ignorance and in spite of the explicit commentaries that it is a creative principle, Shakti or energy, the idea is often lightly, but wrongly dismissed as a mere epistemological abstraction or meaningless vacuity. This paper not only presents, it is hoped, a possible speculative synthesis of Freud's concepts but also disproves the mistaken notions about the Indian concepts.

ON LITERARY VALUES*

BY NANALAL C. MEHTA

I do not propose to talk of the amazing variety of literary expression, or even the urgency of it felt by man, even when he was unaware of the art of writing. In a country such as India one only has to remember that the life of the orthodox Brahmin begins with the recitation of the Gayatri—one of the oldest of the Vedic hymns. What is important for my theme is the nature of the urge and the validity of its expression, which not only inspired the composition of these prayers at an early epoch of our civilization, but so far as one can foresee, will continue to do so indefinitely. In these early compositions there is a note of austerity, imperious urgency, and unmistakable intensity, which more perhaps in the Upanishads than in the earlier writings expresses the soul of the people. Beautiful diction is doubtless one of the principal ingredients of all literature; but elegant writing as such often palls and even fails in its purpose, unless the core of it is

inspired and lit up by something true and vital, emerging out of the throbbing and creative consciousness. This is particularly true of languages such as Sanskrit and its vernaculars, which for centuries have perfected a technique of musical expression and elegant writing that they have ceased even to be noticed or treated as anything but of ephemeral value. Few languages in the world including French, Spanish, and Italian could compare with the Vraja dialect of Hindi at its best in the sheer magic of words. Even a comparatively modern Bengali writer such as Michael Madhusudan Dutt—the author of *Meghanada Vadha*—wields a mastery of language, which has rarely been equalled in any literature whatsoever. The writing is characterized not only by a supreme capacity for the appropriate choice of words adequate to every occasion, but a spontaneous exuber-

* Substance of an Address delivered at the P.E.N. Conference at Jaipur in September, 1945.

ance of verbal imagery. This is, however, not to say that writing such as this is of equal significance either as literature or as an adequate reflection of the inner mind of the people. As a matter of fact, it is remarkable what marked dichotomy there is even between what is conventionally called literature and what is classified as devotional poetry. The distinction is not merely formal. It goes to the very root of the many-sidedness of Life itself. For instance the utterances of the Upanishads are not in the same class with the polished verses of Kalidasa or Bhababhuti; nor are the rhapsodies of Mira Bai or of the medieval singers whether from the North or from the South, or the imperious and clamant verse of Kabir in the same category as the sophisticated compositions of writers, who write for a specialized audience, conscious of their dominion over every artifice of composition. Life is lived at a varying pitch of intensity, though the amplitude of its oscillations generally follows a regular pattern. Despite all this there are moments of crisis when Life swings like the sea itself, between extremes of exaltation and despondency. The mind, despite almost its unlimited sweep of imagination, feels itself hopelessly circumscribed by the elemental facts of nature. While conventional literature is absorbed in and deals with the inexhaustible variations and complexities of life and its environment, the mystic mind dives somewhat deeper, and strives to salvage some fundamental values which transcend the sphere of normal literary or aesthetic activity. Sensuous and colourful expression ceases to be of primal significance; it is only relevant so far as it furnishes the medium for expressing some fundamental truth felt and grasped by human consciousness.

The result is sometimes unexpected and amazing. Just like some ancient piece of sculpture or medieval icon or painting, ideas and words, colour and beauty, are so inextricably fused as to present but a perfect Unity; and this is achieved not as a result of intellectual perception or accomplishment, but

is born of an experience felt in all its elemental purity. Literary expression is spontaneously matched to something which is living and profound, because literature at its highest must ultimately be the mirror of the soul itself. Truth is vital to it, irrespective of the form in which it is cast, or the medium that is adopted for recalling or interpreting the innumerable nuances of life. Given this integrity, the result is bound to be significant exactly in the proportion in which insight, imagination, and experience are integrated into a symphony at once true and beautiful. Mere talent or verbal facility is hardly noticed, for adequate expression follows almost as a natural result of the inner conviction. It is almost as inevitable and as vital as the music of Bach, Mozart, or Beethoven, or in our own country the devotional music of the medieval singers. It is curious that this latter tradition took the West by storm when the genius of Rabindranath was first discovered. It was neither the originality of his poetry nor the many-sidedness of his genius but the authentic character of his songs, which captured the mind and the imagination of the people. The evolution of Rabindranath's genius is worth studying. The first stages followed a normal pattern. Life was seen and interpreted through a powerful imagination and an extraordinary capacity for sensuous expression and a fine perception for the tone and colour of words. The mood, however, changed at a later stage as also the medium of expression. For the first time India discovered in the genius of Tagore a unique synthesis of power, imagination, and perception as has rarely been equalled anywhere in the world. The poet's feeling for life had deepened; layers of the sub-conscious self were touched, which were no longer susceptible of verbal interpretation. The writing of poetry was frequently interrupted; and the interruption took the shape of apparently meaningless scrolls. These latter took the shape of some of the most curious patterns of graphic art known to history. The poet was a magnificent calligraphist, and it was his calligraphy left to roam by itself which projected a series

of graphic forms and images. It looked as if the consciousness was tapped at a level which had not been probed before. A galaxy of forms was produced, remarkable for their dynamic quality and haunting power, but anonymous and indescribable. The frontiers between literature and painting had, as it were, merged into a common territory, almost similar to the feeling one has in listening to some great music. Silence is indeed sometimes more profound than speech, and it is for this that the Chinese writers on art had remarked long ago as to the significance of empty space. It is astonishing how completely and absolutely great art discards mere embellishment. Perhaps for this very reason the monochrome pottery and porcelains of the Tang and the Sung period, and the great masterpieces of Chinese paintings are so impressive and significant. Beauty is inherent in Truth, but Truth is elusive and difficult to seize simply because the human mind is but a 'dealer in possibilities' and has not got the omniscience of an infinite Consciousness. The mind has to seize the possibilities of the infinite, not as results or variations of forms of a latent Truth but as constructions or creations, figments of its own boundless imagination. Is it because of this that the Indian texts enjoined the craftsman to purify himself in body and in mind before taking to the task of making an image of the Divinity? For the aim was nothing less than breathing the divine spark into inert and formless matter. The modern mind has no use for this ancient recipe, for it prefers to rely upon its own matchless powers of thought and imagination. And yet in the last analysis the whole world of our aesthetic experience must be based upon certain values which cannot be dissociated from the moving stream of life. Indian writers on rhetoric grappled for centuries with the problem of what constituted beauty or poetry—whether beautiful writing as such was more important than adequate expression of human emotions. The result was, as was to be expected, largely negative, for literary experiences like Life itself cannot be cast in rigid or mutually exclusive moulds,

for literature is but an amalgam of varying ingredients which go to flavour Life itself. There is room for every hue and shade, for every kind of tone and emphasis in the wonderful fabric of literary art, woven on the loom of imagination to the accompaniment of inner music. The fundamental values must, however, relate to the well-being and spiritual enrichment of human existence. It is true that poetic energy must concern itself with every phase of life, but that energy can only be changed into radiant light if it is properly directed. This direction must be found by every artist himself according to the measure of his own spiritual enlightenment. It can, however, be found in a spirit of humility, for though it is there, the approach to it pre-supposes enormous preparation and, above all, complete surrender. In India scholars have for centuries thought over the question of what constituted beauty and the proper relationship that should exist between the writer and the critic, for the vision of beauty was only vouchsafed to those who were born with the faculty of perceiving it. It was a gift from the heavens, though it could be developed and refined with experience. It is, of course, true that this aesthetic quality or the urge to aesthetic understanding must be there before the mind begins to occupy itself with the infinite moods of literary expression. It is not necessary to correlate ethical values with great literature, for there is no doubt that there is such a thing as absolute beauty and joy in the sheer manifestation of the capacity for receiving and reflecting the stimuli of light and colour—whether from the world of nature or from Life itself. And yet it is vital that literary creation, in order to reach its legitimate peaks, must emerge out of the luminous consciousness of infinite power and potentiality. Modern mind will not accept the dictum of Ashvaghosha, the celebrated Buddhist poet, who, in concluding the life of the Enlightened One, said that the poem was composed more in the spirit of compounding a bitter medicine with honey so that the patient may imbibe it more easily; that his

ambition in writing the poem was to bring men, otherwise lost in worldly pursuits, to the path of righteousness. In other words, literature was but mere embellishment of words which was necessary for the delectation of the crowd. Two thousand years after Ashvaghosha, Tolstoy repeated a similar doctrine, and identified aesthetic beauty with ethical values. But both Ashvaghosha and Tolstoy were infinitely greater as artists than

doctrinaires of moral values. Art is like a river leaping over diverse and uneven terrain and moving with varying *tempo* during its long and ceaseless march to the Reality. Its justification as well as fulfilment is in its freedom and unhampered movement, regardless of time and conditions, to its ultimate destiny. Freedom is of the essence, as is the purity of the vision. Like Love, literature is a dedication, and then only is it harmonized with life.

VOCATIONAL PSYCHOLOGY IN ANCIENT INDIA

BY DR. DEBENDRA CHANDRA DAS GUPTA, M.A. (CALIF.), ED.D. (CALIF.)

The modern ideal and practice of applying sound psychological principles to vocational education were in vogue in ancient India. The ancient theorists—Hindu, Jaina, and Buddhist—realized the paramount importance of adjusting the workman to his work. Then as now, the arts had a solid basis in science. In the present article we propose to show how our ancestors harnessed a completely consistent and sound system of vocational psychology in the service of arts ever since the dawn of the Vedic civilization.

The association of vocational psychology with arts makes its appearance at the earliest phase of the Vedic civilization; and there are repeated references to specific talents required for specific vocations in the Vedic text. There was specialization within specialization. The special profession of the priest needed peculiar types of skill for satisfactory performance of the duties attached to it in its different branches. The skills in priestcraft proper,—the skill in the performance of the sacrificial rites, and the skill in chanting—were developed and fostered by the prevalence of specialization even in those days of encyclopaedic ideals of learning. This proves unmistakably that specialization was much in vogue in the Vedic period; and the specialists

made their choice of vocation according to their natural bent of mind. Thus we find in the *Rig Veda* such terms as 'skilful priests,'¹ 'skilled in rites,'² and 'skilful chanter.'³ These vocations were connected with leadership in the church.

Defence is a supreme necessity of the State in all ages. It was all the more so in the Vedic and the immediately succeeding ages, when India had to be constantly defended against foreign invaders. The necessity of defence called into being the art or science of fighting, with its multitude of branches needing the application of specialized skill.

The management of the cavalry, and the management of chariots were two very important branches of the science of warfare; and these were greatly fostered and developed in the very early period of Indian history. We have textual evidence of this in the Vedas in support of our contention. That the vocation of fighting was hereditary is indicated by the expression 'skilled in paternal weapons.'⁴ Horses and mares were freely used in ancient

¹ *Rig Veda*, tr. by H. H. Wilson. Vol. V, p. 382, verse 57.

² *Ibid.* Vol. VI, p. 4, verse 5.

³ *Ibid.* Vol. V, p. 369, verse 22.

⁴ *Ibid.* Vol. III, p. 17, verse 8.

warfare. Consequently, training of horses developed into a distinct branch of science in ancient India; and Indian literatures abound in references to horse-trainers. The *Rig Veda* also mentions horse-trainers in the expression 'well skilled in horses.'⁵ Horses or mares also were well disciplined⁶ for war purposes. Chariots were not only used for transportation but they were also freely employed in war. Consequently charioteering was developed into a distinct branch of occupation demanding special technical knowledge and skill from the charioteer even in the time of the *Rig Veda*. The repeated use of the expression 'skilful charioteering'⁷ supports our view. Not only charioteering but also chariot-making developed into a technical subject, requiring special efficiency and skill for the vocation.⁸ Smithery also grew into a distinct occupation demanding special skills⁹ from the smiths. Specialization was in vogue even among cowherds. Thus the occupation of the milkman demanded manual skill on the part of the milkman. Thus the phrase 'skilful-handed milker'¹⁰ suggests a technical knowledge and efficiency, developed in the profession. Thus each profession or occupation required special skill and technical knowledge, and we get clear evidence of it in the *Rig Veda*.

Later ancient Indian writers subscribed to the above view of the Vedas, in their advocacy of the specific abilities in different branches of study—academic, scientific, and vocational. It is our purpose here to describe, in brief, some of the specific abilities for different subjects, and vocations, before we turn our attention to the description of vocational guidance that was in vogue in ancient

India. First of all, let us devote our attention to the description of specific skill and abilities needed in vocations concerning the elementary needs of life—food, clothing, and shelter.

The Elementary Needs of Life

The elementary needs of man are of great importance, for although man lives not by 'bread alone,' he cannot, nevertheless, live without bread. He must live before he can think and philosophize. The body must be sustained before the soul in it can reveal itself in the higher realm of spirit. The most obvious need of man is food. So there grew up a distinctly separate science and art of preparing food. Cooking developed into the culinary art;¹¹ and it demanded especial skill from the cook. We learn of it from Bhima's speech, delivered before the assemblage of his brothers, where he assured them that he could surely secure employment in the kitchen of the king of Virata because of his unrivalled skill in the culinary art. The speech runs thus:

Supanasya karishyami kushalo'smi

mahanase

Kritapurvani yairasya vyanjanani

sushikshiteih.¹²

Kathasaritsagara also mentions special skill in the culinary art,¹³ which gradually grew into a distinct science. According to Sushruta a successful cook must be beautiful, diligent, capable of hard work, possessed of intelligence—general and specific, good demeanour, purity of character, and courage, and religious-minded. He must be healthy, adept in the art of healing. Moreover he must be smart, skilful, with acute olfactory sense, and with control over his self.¹⁴ Briefly speaking, a competent cook must be physically, mentally,

⁵ *Ibid.* Vol. V, p. 113.

⁶ *Ibid.* Vol. III, p. 2.

⁷ *Ibid.* Vol. IV, p. 25, verse 6.

⁸ *Atharva Samhita*, tr. by W. W. Dwight, p. 92, verse 6.

⁹ *Ibid.* *Loc. Cit.*

¹⁰ *Rig Veda*, tr. by H. H. Wilson, Vol VIII, p. 438, verse 7.

Atharva Veda, tr. by W. W. Dwight, p. 556, verse 4.

¹¹ *Shukraniti*, tr. by B. K. Sarkar, p. 80, verses 315-316.

¹² *Mahabharata*, Virata Parva, Canto II, Vol. ix, edited by Siddhantavagish Haridas, p. 11, verse 2.

¹³ *Kathasaritsagara*, tr. by C. H. Tawney, Vol. I, p. 461.

¹⁴ (a) *Sushruta*, Vol. II, pp. 674-75. (b) Girindranath Mukhopadhyay, *The Surgical Instruments of the Hindus*, Vol. I, p. 44. (c) *Garuda Purana*, tr. by Manmathanath Datta, pp. 331-32.

and morally sound. This grand ideal of the culinary art or the science of cooking deserves the thorough study and reflective consideration of the modern man. Nowhere outside India was this vitally important art associated with so much delicacy, subtle skill, and thought.

After food, the paramount need of man is clothing. Man is, indeed, 'a clothed animal.' And this elementary necessity led to the development of the art or the science of weaving. Success in weaving depends much upon specific talent. In ancient India the weaving industry was also followed by men other than professional weavers. Such men were possessed of peculiar talent for the profession. This is clear from a passage in the *Kathasaritsagara* where, in reply to a king's speech one of the audience thus replied, 'I am Panchaphuttika by name, a Shudra. I possess a peculiar talent; I weave every day five pairs of garments.'¹⁵ A similar fact is expressed in *Karikavali*.¹⁶ Garment-making or tailoring required superior intelligence and skill.¹⁷

The third necessity of man is the necessity of a house where to shelter himself against the inclemency of the weather. As men multiplied, this need came to be more and more keenly felt; and it was at the root of the wonderful art of architecture which has contributed so much to the glory of India. Building industry in ancient India was a distinct branch of science, receiving an honourable place in the curriculum of the art school. It was one of the sixty-four arts. According to the ancient ideal an architect must be possessed of superior intelligence.¹⁸ Hemachandra, a great Jaina scholar of the twelfth century A.D. tells us how a king enquired of

a stranger, among many other things, if he possessed skill or adeptness in building shrines, palaces, and mansions.¹⁹ Taking together the views of Acharya Merutuṅga in his *Prabandha Chintamani* and of Hemachandra in his *Trishashtishalakapurushacharitra*, we arrive at the conclusion that an architect had to be intelligent and possessed of manual skill. That is, native ability and manual skill are the two factors that counted for success in the vocation of architecture. We learn also from a Buddhist source how architectural work demanded earnestness in effort,²⁰ skill, and power of execution from a builder. Building construction reached the status of a distinct branch of science and it was taught in Buddhist monasteries, especially in Gorsinga.²¹ Buddhist monks were great architects. Thus Moggalana the great, possessed of supernatural power, skill, and efficiency in architectural engineering, built a grand monastery for Vishaka to be dedicated to Lord Buddha.²² The Buddhist priests also used to hold the important post of Navakammika²³—the superintendent of buildings.

Higher Needs of Life

We shall now devote our attention to the description of activities—general and specific, needed in vocations concerned with the higher needs of life. At the head of these higher needs stands the art of writing. This it is which differentiates the civilized man from the barbarian. This is the first index of the commencement of the life of a higher culture. Writing requires special skill as is evident from the *Kalpasutra*²⁴ and the *Brihad*

¹⁵ *Kathasaritsagara*, tr. by C. H. Tawney, Vol. I, p. 498.

¹⁶ Viswanatha Panchanana, *Karikavali, Muktavali, Dinakariya*, and *Ramarudriya*, edited by Ananta Kumar Sastri, p. 42.

¹⁷ (a) Bhattathiripad Sri Meppathur Narayana, *Narayaneeyam*, p. 682. (b) *Dhammapada Commentary*, Vol. III, p. 120. (c) Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, p. 297.

¹⁸ *Prabandhachintamani*, tr. by C. H. Tawney, p. 162.

¹⁹ Hemachandra, *Trishashtishalakapurushacharitra*, Vol. II, p. 191.

²⁰ *Milindapanho*, tr. by T. W. Rhys Davids, Vol. II, p. 283.

²¹ *Svayambhu Purana*, edited by Haraprasad Sastri, p. 323.

²² *Dhammapada Commentary*, Vol. II, p. 80.

²³ *Kullavagga*, tr. by T. W. Rhys Davids and Oldenberg Hermann, Part III, p. 214.

²⁴ Sthavira Arya Bhadra Bahu Swami, *Brihad Kalpasutra*, edited by Guru Sri Chaturvijaya and his Shishya Punyavijaya, Vol. IV, p. 1361.

Jataka.²⁵ We learn from the Buddhist source that accountancy also demands skill and efficiency,²⁶ from a successful accountant. The necessity of the cultivation of poetic imagination in creative art makes its appearance late in the cultural history of India. This was followed by the necessity of the cultivation of skill in moral philosophy. According to Mammata, a successful poet must possess poetic genius²⁷—a peculiar faculty without which writing poetry is impossible. Vidyapati Thakkura advocates special skill and adeptness in moral philosophy and in truth in all accomplishments.²⁸ Not only in secular literature but also in scriptures it requires special skill²⁹ on the part of the teacher to expound the meaning.

Medicine, nursing, minerals, jewellery, metallurgy, stone-work, gardening, agriculture, and other sciences make similar demand upon native abilities and specific skill of the scholars and the workers. In the *Ramayana* mention is made of specific skill for the medical profession as is evident from the quotation, 'physicians in their business skill.'³⁰ Specialization was in vogue in the medical science in ancient India, as is evident from the Buddhist source how specialization came into being in connection with the cure of arrow-wounds demanding special skill from the surgeon. 'His friends and kinsfolk were to get a surgeon skilled in arrow-wounds.'³¹ Sushruta, the famous Hindu physician of antiquity mentions good physical, emotional, and mental traits as essential qualifications for success in the medical profession. According to him the medical practitioner must be physically clean, swift-handed, mentally and morally sound, ready-witted, and possessed of

courage.³² To succeed in the medical profession, a surgeon must be light-handed and possessed of courage, for surgery required manipulative skill and courage.

Nursing also grew to be a distinct branch of science, as is evident from Lord Buddha's advocacy of five qualifications, demanded of a trained nurse. Thus, according to the Lord, a qualified nurse must possess superior intelligence not only to prescribe proper medicine and diet for the patients but also to amuse them with religious discourse. Moreover, a competent nurse must be humane, possessed of social intelligence, and readily willing to nurse the sick.³³ According to Sushruta, however, a competent nurse must be physically and morally sound. A typical nurse must be of middle stature, of middle age, possessed of sound health and good character, and of a steady mind.³⁴ A Jaina source also tells us that the nurses should be 'skilful and accomplished, well trained.'³⁵

The cultivation of science requires special skill as is evident from Vimalasuri's *Pauma Chariyam*.³⁶ We learn from the *Ramayana* that the jewellers should possess skill to succeed in the jewellery business. 'And artist skilled in gems to deal.'³⁷ Specialization, however, developed in jewellery, leading to the development of special skill in appraising gems. This is evident from the following extract. 'Charu, staid and cool, a skilled appraiser, accumulated a complete assortment of jewels in different colours.'³⁸ This proves unmistakably that an appraiser of gems must possess a special skill of sense-perception. Shukracharya, a much earlier authority, holds a similar view.

²⁵ Sushruta, Vol. I, p. 306.

²⁶ Vinaya Text, Vol II, Mahavagga, VIII-26-5, pp.242-43.

²⁷ Sushruta Samhita, Vol. I, p. 307; Vol. II, pp. 225-26. Charaka Samhita, Vol. I, p. 863.

²⁸ Antagadadasao and Anuttaravavaiyadasao, p. 29.

²⁹ Vimalasuri, Pauma Chariyam, tr. by B. A. Changale and N. V. Vaidya, p. 10, verse 4.

³⁰ Ramayana, tr. by Griffith, p. 228. Trishasthi-shalakupurushacharitra, Vol. II, p. 191.

³¹ Maurice Bloomfield, The Life and Stories of the Jaina Saviour Parshvanatha, p. 164.

²⁵ Varaha Mihira, Brihad Jataka, tr. by Subrahmanya Sastri, pp. 301, 336.

²⁶ Further Dialogues of the Buddha, tr. by Lord Chalmers, Vol. II, p. 155.

²⁷ Mammata Kavyaprakasa, tr. by Ganganath Jha, p. 3.

²⁸ Thakkura Vidyapati, Test of a Man, p. 130.

²⁹ Acharya Kunda, Pravachanasara, tr. by Faddigon Barend, p. 33, para 63.

³⁰ Ramayana, tr. by T. H. Griffith, p. 228.

³¹ Further Dialogues of the Buddha, Vol II, p. 124

Not only gems but also metal-works in silver, gold, iron, copper, and others demand special skill and efficiency from the experts.³⁹ The Buddhist source also supports the same view.⁴⁰ The job of a turner who manufactures the turn of the wheel requires specific skill.⁴¹ Sculpture or the manufacture of statues, and the linging of stone, demand adeptness,⁴² skilfulness,⁴³ and artistic skill⁴⁴ or efficiency from the workers.

Gardening

Gardening (Udyanakarma) and the treatment of plant disease (Vrikshachikitsa) are mentioned in the Hindu and the Jaina literatures as the items of study in the Silpa curriculum. Vidyapati Thakkura mentions in his *Test of Man* how floriculture requires skill on the part of a florist. He illustrates his point by citing the case of Kritakushala, a renowned florist, possessed of skill in his craft. As a result of skill in his craft, his output was immense, bringing in his good fortune.⁴⁵ Sri Harsha also mentions in his *Ratnavali*, the wonderful skill of a monk, versed in the science of floriculture who could make flowers blossom even out of season.⁴⁶

Painting

Painting with a solid foundation in science, and with its hold on human nature on account of its aesthetic appeal reached a high degree of perfection in India; and it was enthusiastically cultivated by the students of culture, and particularly by the members of the nobility. Painting was considered in ancient India as a visual medium of moral education, as a sure and concrete path to the realization of higher values. Painting is one of the grandest of fine arts requiring a high degree of skill and perfection. Varaha Mihira, a fifth

century scholar, knew full well that painting required skill,⁴⁷ for its success. Haribhadra Suri also mentions in his *Samarachchakaha* that special aptitude and excellence⁴⁸ are essential necessities to ensure success in painting.

Music

Music too, like painting is a means of education, a source of delight, and an aid to the permanent inculcation of the higher truths in the mind. This love of music is innate in humanity; and the development of it is, and should be the aim of all high culture. This is why the importance of it was felt in religion and religious devotion in the very early Vedic period; and almost all the important verses of the *Rig Veda* were or rather had to be set in tune.

Success in music, vocal or instrumental, requires specific skill, as is evident from the *Sama Veda*.⁴⁹ Varaha Mihira regards cleverness or skill as a means of success not only in music but also in all the arts.⁵⁰ Bhasa in his *Svapnavasavadatta* speaks of regular succession of notes in instrumental music which Vasavadatta forgot while playing on the Veena.⁵¹ Here the author was thinking of auditory images, so essential in playing upon musical instruments. Mention is also made of musical skill or efficiency in the *Vivagasuyam*, the eleventh Jaina canon.⁵² Acharya Merutunga, a Jaina monk refers to 'skill in singing,'⁵³ in his *Prabandhachintamani*. Hemachandra, another famous Jaina scholar of the twelfth century A.D. mentions in his *Trishashtishalakapurushacharitra* about skill in play-

⁴⁷ Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, p. 301.

⁴⁸ Suri Haribhadra, *Samarachchakaha*, tr. by M. C. Modi, p. 81.

⁴⁹ *Sama Veda*, tr. by T. H. Ralph Griffith, pp. 288, 390.

⁵⁰ Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, pp. 402, 446.

⁵¹ Bhasa, *Svapna Vasavadatta*, Act V, tr. by S. Subba Rau, p. 37.

⁵² *Vivagasuyam*, tr. by V. J. Chokshi and M. C. Modi, p. 23.

⁵³ Acharya Merutunga, *Prabandhachintamani*, tr. by C. H. Tawney, p. 121.

³⁹ *Trishashtishalakapurushacharitra*, Vol. II, p. 191.

⁴⁰ *The Romantic Legend of Sakya Buddha*, p. 194.

⁴¹ W. H. Clarke, *Buddhism in Translation*, p. 356.

⁴² *Dhammapada Commentary*, Part II, p. 141.

⁴³ *Ibid.* p. 142.

⁴⁴ *Kathakosa*, tr. by C. H. Tawney, p. 150.

⁴⁵ Thakkura Vidyapati, *The Test of a Man*, p. 144.

⁴⁶ Sri Harsha, *Ratnavali*, tr. by H. H. Wilson, Act II, p. 16.

ing musical instruments. We quote from his above-mentioned work to support our statement: 'Are you skilled in the lute or expert on the flute, or clever in playing the kettle-drum, or proud (of skill) on the drum?'⁵⁴

Dancing

Dancing was a recognized art requiring specialized skill. Actors and dancers must possess specific talent to ensure their success in the dramatic profession. Kalidasa mentions 'theatrical talents'⁵⁵ in his famous *Shakuntala*. Success in dancing requires specific skill. The dancer must possess personal beauty and mobility of limbs. To ensure success in dancing, it must be accompanied by gestures. The *Markandeya Purana* describes the qualification of a dancer as follows: Let her, amongst you, who considers herself a superior in beauty and mobility dance before me (34). One devoid of beauty and accomplishments cannot attain to consummation in dancing. A dancing which is accompanied by gestures is (real) dancing—anything else is but an infiction (35).⁵⁶ The same view is again stressed by Kalidasa in his famous *Malavikagnimitram* while describing the dancing skill⁵⁷ of Malavika, the heroine of the play. Proficiency in musical and simple dance, is spoken of in the *Vivagasuyam*,⁵⁸ the eleventh Jaina canon. From these textual references, it is evident, the art of dancing was recognized as a highly developed art in ancient India, requiring special skill in the profession. It was a popular as well as an aristocratic art, meeting the warm and enthusiastic patronage of the court and the nobility. It was also a necessary part of education, specially female education.

Physical and Military Training

Like dancing, physical training is also

greatly connected with the senses and the motor activities. Physical education in ancient India reached a high degree of perfection, requiring specialization in the field. It is mentioned in the *Kalpasutra* how men, skilled in the art of Lepakarma⁵⁹ or massage, rubbed ointment and shampooed king Siddhartha of Vaishali, father of Lord Mahavira in the royal gymnasium (Attanoshala). Boxing and wrestling reached a perfect stage of development in ancient and medieval India, which required much skill, and technique on the part of the wrestler. *Kathasaritsagara* tells us how Ashokadatta, a young man of Benares, having studied the sciences, learnt boxing and wrestling, and gradually acquired eminence⁶⁰ in these branches. In this connection one cannot help referring to the signal skill displayed by Bhima and his rival, Duryodhana in the art of boxing, which ultimately proved fatal to the latter.

We have already referred to the science of fighting giving birth to the cognate subordinate arts of managing horses and elephants. We propose to go somewhat more into the details of the subject here. In the Rig-Vedic period horses were trained for military as well as civil purposes, and the training of the horses was given the status of a distinct branch of science.⁶¹ Both Shukracharya and Chanakya mention the training of horses for military purposes and hold that the trainer⁶² of the horses must be very skilful in restraining the horses, possessed of keen senses, especially of the sense of sight and hearing. Consequently a distinct branch of Ashva Vidya developed in ancient India, which is mentioned in the *Mahabharata*.⁶³ At a later period the Jaina authorities also mentioned the training of the horses on a spacious ground

⁵⁴ Hemachandra, *Trishashtishalpakapurushacharitra*, Vol. II, p. 191.

⁵⁵ Kalidasa, *Shakuntala*, tr. by Sir William Jones, p. ii.

⁵⁶ *Markandeya Purana*, tr. by Manmathanath Datta, p. 4.

⁵⁷ Kalidasa, *Malavikagnimitra*, Act II. v. 3.

⁵⁸ *Vivagasuyam*, tr. by V. J. Chokshi and M. C. Modi, p. 23.

⁵⁹ *Kalpasutra* and *Navatattva*, tr. by J. Stevenson, p. 57.

⁶⁰ *Kathasaritsagara*, tr. by C. H. Tawney, Vol. I, pp. 210-11.

⁶¹ (a) *Rig Veda Samhita*, tr. by H. H. Wilson, Vol. I, p. 151, v. 7. (b) *Ibid.* Vol. V, 4th Adhyaya, p. 113.

⁶² (a) Chanakya, *Aithashastra*, pp. 166-67. (b) Shukracharya, *Shukraniti*, p. 78.

⁶³ *Mahabharata*, Virata Parva, Canto 3, Vol. IX, p. 21. Udyoga Parva, Canto 168, Vol. II, p. 1470, v. 11.

or hippodrome, especially reserved for the purpose.⁶⁴ Elephants were also trained for a similar purpose. *Kathakosha*, another Jaina text, tells us how a king was skilful⁶⁵ in the managing of elephants. We learn from the *Rig Veda* that military sciences, in hoary antiquity, demanded physical strength, vigour, and manual skill.⁶⁶ Hemachandra, a famous Jaina scholar of the twelfth century A.D. mentions skill in using the various implements of war such as shield, sword, lance, arrows, long spear, mace, discus, and dagger.⁶⁷ Krishna, in his conversation with Draupadi, speaks of skill and efficiency, achieved by her sons in archery in the following verse. 'Krishna, dhanurvedaratipradhanastavatmajaste shishavah sushilah.'⁶⁸ Our brief discussion of physical and military training reveals that specialization was much in vogue in these two important branches of human knowledge, and that the writers of ancient India knew full well that success in these professions demands physical vigour and manual skill from those seeking employment in these professions.

Vocational Guidance

The ancient Hindus not only knew that specific skill and abilities are essential for any occupation, high or low, but they also applied the scientific method in directing the vocational selection of their children, which will now be the topic of our discussion. In hoary antiquity, during the time of the *Mahabharata*, nepotism was not known, and ability, general or specific, was the standard of occupational selection. The employers took special care in placing the right candidate for the right type of job so as to eliminate vocational misfits. We get clear evidence of it in the *Mahabharata*, wherein is mentioned three distinct

groups of men—the best (Uttama), the average (Madhyama), and the worst (Adhama), possessed of corresponding levels of intelligence, and appropriate vocations were recommended for them, as evident from the following verse :

Kachhinmukhya mahatsveva madhyama-
meshu cha madhyamah
Jaghanyascha jaghanyeshu bhrityah
karmasu yojitah⁶⁹

An identical view is again stressed in the *Mahabharata* in the following verse :

Kachhidviditva purushan uttamadhama-
madhyaman
Tvam karmasvanurupeshu niyojayasi
Bharata.⁷⁰

The *Agni Purana* also supports the above view for vocational adaptation, when it recommends the placement of the workers on vocations after a thorough ascertainment of the three distinct levels of intelligence—the best, the average, and the worst. The following verse bears us out :

Uttamadhamamadhyani buddhva kar-
mani parthivah
Uttamadhamamadhyani purushani
niyojayet.⁷¹

Thus according to the ancient Hindus, levels of intelligence were the criteria of occupational selection: right type of man, possessed of proper intelligence, was placed on the appropriate vocations—a practice thoroughly modern.

The Buddhist and Jaina scholars also mention vocational guidance on the basis of native ability. We learn from the *Vinaya Text* how the parents of Upali at Rajagriha made a careful survey of the merits and demerits of writing, arithmetic, and money-changing, before making the final selection for the profession of priesthood. Thus they took into account the retarding influences of writing, arithmetic, and money-changing: writing will sore the fingers, arithmetic will disease the

⁶⁴ Suri Haribhadra, *Samvaichchakaha*, tr. by M. C. Modi, p. 19.

⁶⁵ *Kathakosa*, tr. by C. H. Tawney, p. 141.

⁶⁶ *Rig Veda Samhita*, 3rd Ashtaka, 7th Adhyaya, tr. by H. H. Wilson, Vol. III, p. 7, verse 8; p. 192, verse 6,

⁶⁷ Hemachandra, *Trishashtishalakapurushacharitra*, Vol. II, p. 191.

⁶⁸ (a) *Mahabharata*, Vana Parva, Canto 154, edited by Siddhantavagish Haridas, Vol. VII, p. 1532, v. 24.
(b) *Manual of Buddhism*, p. 381.

⁶⁹ *Mahabharata*, Sabha Parva, Canto 5, edited by Siddhantavagish Haridas, Vol. IV, p. 46, verse 43.

⁷⁰ *Ibid.* Canto 5, p. 56, verse 75.

⁷¹ *Agni Purana*, edited by Panchanan Tarkaratna, p. 422.

chest, and money-changing will strain the eyes.⁷² Though here we get a clear idea of the modern conception of the typical basis of occupational selection, the current practice of vocational choice was arbitrary as the opinion of young Upali was not taken into account by his parents in their final choice of monastic life for their son. It is a matter of legitimate pride for us that our ancestors were so very deep and scientific in their application of the principles of psychology to all the vocations of life—high or low. They were practical scientists long before the boasted modern era of science.

We, however, learn from a Ceylonese source of a different practice in occupational selection. There it is said of young Jivaka, that he made a careful survey of the characteristics of the eighteen sciences and the sixty-four arts, i.e. the whole range of the Brahmi-
nic education, before he made his final choice of medical science.⁷³ It argues great precocity in him to exercise sound judgement in the careful selection of a vocation. Besides, Jivaka was thinking not only of riches, and honour through a suitable vocation but also thinking of relations, possible only to secure through matrimony. Briefly speaking, Jivaka was thinking of a suitable employment and also of taking a life's companion, desires sacred to the heart of every adolescent. *The Vinaya Text*, however, tells us that Jivaka came to 'the years of discretion'⁷⁴ at the time of his vocational selection. Taking together the above two facts, the vocational choice of young Upali and that of Jivaka, we can safely conclude that though sometimes parents decided vocational choice for their immature son, it was universal for the young adolescents to make a careful selection of an occupation after a thorough survey of the entire range of suitable vocations.

Vidyapati Thakkura, a much later autho-

⁷² *Vinaya Text*, tr. by T. W. Rhys Davids, Vol. I, p. 201, paras 1 and 2.

⁷³ *Manual of Buddhism*, tr. by R. Spence Hardy, p. 238.

⁷⁴ *Vinaya Text*, tr. by Rhys Davids and Hermann Oldenberg, Vol. II, p. 174, para 5.

ry, suggests that intelligence or native ability should be the determinant in the selection of art.⁷⁵ The modern practice of placement on vocations further to explore native and specific abilities for rightful selection of a career was followed in ancient India. Thus we learn from the Tibetan Buddhist tales, translated from the Tibetan of the Kah-Gyur, that Jivaka learnt various crafts from practical workmen to have a first-hand experience of various trades and industries, before he made his final selection of his life's occupation.⁷⁶ Hemachandra, a famous Jaina savant of the twelfth century A.D. subscribes to the same view, when he tells us in his *Trishashtishalakupurushacharitra*, how Sagara, a prince of the house of Vinita (Oudh) in ancient times, out of his desire to be taught by Ajitaswami in military tactics and sciences, made a demonstration of his feats in the wonderful exercises of weapons. It proves beyond doubt that it was customary in ancient India for scholars to make a demonstration of their skill before being further encouraged to proceed in their courses of study. The following quotation bears us out: 'From devotion to his teachers and a desire to be taught by him he showed Ajitaswami his skill in other weapons also. So both, engaged in activities according to their natures, crossed the first period of life.'⁷⁷ This practice in ancient India may quite appropriately be compared with the modern practice of administering performance test to explore vocational talents.

The science of palmistry, once so popular in India, exerted a tremendous influence in our vocational selections. Volumes were written on the subject. Suffice it to say that some predictions on vocational success from the *Brihad Jataka* will support our views. Thus according to the *Brihad Jataka* a man is

⁷⁵ Vidyapati Thakkura, *Test of a Man*, tr. by Sir George Grierson, p. 179.

⁷⁶ *Tibetan Tales derived from Indian Sources*, tr. from Tibetan of the Kah-Gyur, tr. into German by Von Schiefner F. Anton, tr. into English by W. R. S. Ralston, pp. 92-93.

⁷⁷ Hemachandra, *Trishashtishalakupurushacharitra*, Vol. II, p. 71.

sure to excel in the stage either as an actor, musician, or dancer, if he is born under the joint influences of Mercury and Jupiter.⁷⁸ Again one excels in this profession as well as in every other kind of work if born in Veena Yoga.⁷⁹

We may conclude our discussion with the remark that the writers of ancient India knew

⁷⁸ Varaha Mihira, *Brihad Jataka*, tr. by Subrahmanya Sastri, p. 299.

⁷⁹ *Ibid.* p. 275.

full well that intelligence is of two types, general and specific. Each profession makes specific demand upon the intelligence of each worker. The key-note of success in vocations is the proper adjustment between the man and his vocation. To ensure such success, vocational and educational guidance for the young pupils was in vogue in our country in the past. The citizens, the parents as well as the city supervisors, took keen interest in vocational counselling.

WHITHER RELIGION IN THE WEST ?

BY A. DOROTHY BARRS

In the choice of my title it would seem that I am well travelled and know intimately the peoples of the world. This is not so, because my journeys to other countries have been merely holiday trips. Nevertheless the literature of the world helps to fill in the gaps in experience and enables one to make closer contacts with the inhabitants of other nations.

Britain is, I think, a good representation of Western thought and action, and so in dealing with the attitude of the Western world to religion I shall speak of the average man and woman as I meet them in everyday life.

I mean by the average person one who accepts the orthodox system of thought in all departments of life. If this conception be true then one is forced to admit that the ordinary man is not religious in the West for it has been estimated that in Britain and America only between twelve and fifteen per cent of people go to any place of worship. It may be said that in Roman Catholic communities a higher percentage do attend church service, but is this attendance a good indication of a person's religious life? Assuredly the answer is NO. Roland Hill has written, 'Nobody is truly a Christian unless his dog and cat are the better off for it.' That sums

up the ordinary man's attitude to religion. It is what one does that matters, not one's beliefs. It is true that many people go to a place of worship, particularly those who are members of the State Church, because it is the thing to do; it is the hall-mark of respectability; it helps to conserve the orthodox system in religious thought, but such observance does not necessarily make a person spiritual or even religious.

In the West man has developed his reasoning, logical mind to a high degree, but he has not yet crossed the bridge that spans the gulf of consciousness which will lead him a step farther on in his evolutionary path to the higher mentality or abstract thought. The man in the street, the Tom, Dick, or Harry of everyday life, who typifies the average man, has not yet gone beyond the surface-thinking of the mental life.

If one were invited out to dinner in any well-to-do family of pre-war days, one would sit down to a meal of several courses. At public functions one might partake of five, six, or even more courses, the last of which is called dessert. Here one nibbles at fruits or nuts, but it is only a finish to a great repast. The mind might be compared to such a dinner. There are many layers of mind and

to man and beast it is all a sham.'

I would like to bring these thoughts to a close by a final suggestion that in the West man is getting farther away from orthodox religion and Churchianity, but nearer to the true spiritual life in action. That time is not

yet, for the West is climbing slowly and painfully to the consciousness of that great soul, Swami Vivekananda, who gave to the world the following lines: 'Knowing that the Lord is in every being, the wise have thus to manifest unswerving love towards all beings.'

INDIVIDUAL DIFFERENCES

BY BRAHMACHARI SITANSU SEKHAR

In every branch of science there creeps in some sort of imp, and the imp of the educational method of teaching is perhaps the peculiarity in 'Individual Differences'—eminently popular and profound in its basis. It is also here that the salient saying—'Men are like but man is different'—often tickles our fancy. But a genial review of the above paradoxical saying sees deep down into the depth of a masterful meaning, if we, living upon the brink of a practical life, try to clear up the technical phraseology—the variability among individuals. Here also the sentence—'that even if the children had equal ability they would make very different records in the first grade of their school life owing to difference in development and previous training'—deserves mentioning.

One may ask, 'Why this individual difference which goes to shape such an obscure opinion?'—and there is but one answer to be given—and the answer will take several lines to ripen—because to hurry things is to spoil them.

Inheritance from both remote and immediate ancestry often pleases the senses and sentiments of children in different ways. Thus a child hailing from the lower stratum of the society must have a freedom from mannerism, while a boy belonging to the family of priests will have probably the fulness and earnestness of the mind of the Puritan age. Not only inheritance but also sex,

maturity, and environmental factors go to mould the individual differences.

Previously there were no much data which might be collected to build up the subject regarding individual differences. But, nowadays, thanks to the tests of the objective type, varied and voluminous data have been collected, which eagerly establish the aforesaid maxim—'Men are like but man is different.' Moreover, one familiar with the 'distribution curves,' and 'distribution surfaces' which graphically represent the data on individual differences, may clearly see that 'the range of differences within a non-selected group extends from near zero to genius when measuring a single trait; that within a group, selected with reference to a particular trait, individual differences still appear; that as the number of individuals become greater, individual differences in the trait measured, when graphically represented, approach to "normal curve" of distribution.' Not only this; even the superior learning capacity, emotional responses, and sensory defects can very well show that, under similar trial and training, endowment and environment, some are grave and subdued while others are ablaze with colour and merriment. The sons of the same parents, under similar settings and situation, and under tactful training and taking-up, fail to show the same original nature, in the long run. 'Thorndike and others have shown that even twins correlate eighty per cent and that brothers who are not

twins have a correlation of fifty-two per cent only.' Thus the presentment here given, in 'camera obscura,' not merely fulfils a faithful picture of differing sides of human minds so far as individuals are concerned but also sharpens the sure sense regarding our scheme of educational process, so that the process might form a compromise between the different instinctive and environmental equipages inherited by different individuals.

This variety in mental process calls in the teachers' attention—so that they may be more inclined to strike out a practical path for themselves, with the scientific researches on the subject in view, than blindly to follow in the beaten track which seldom minds to fathom the utility of taking into consideration the precise pattern of the individual mind.

The true effect of utilizing the knowledge of individual differences will save much time and energy because in trying to goad everybody in the same greased groove of the hackneyed class system of imparting education—no prevalent specially in Bengal—individuals are often taxed beyond measure, nay, their educational capacity is sapped for ever, perhaps. One wonders how, day by day, most of our educational authorities who never dream of departing from the present system of education in India, are cut off from the accumulated stores of knowledge and experience of the educational psychology which has now sprung into being and been growing.

Lastly, to run in any new system it

requires money. In other countries, the educational system is always basking in the healthy sunshine of a truly psychological method; there its financial status has a pleasant phase of joy and exultation. But here, in India, specially in Bengal, pecuniary life of education is evaporating efficiently without any hope of regaining the balance, with the result that, so far as the number is concerned, the school-tree is running all the more vigorously into rich leaves but bearing little fruit. And if this thing is allowed to go on for a long time, there would be

Dark, dark, unfathomable dark

Dark amidst the blaze of noon

(Milton's *Sampson Agonistes*)

So let us think out the true 'Adhikari' again, as it was done in the Ashramas of Rishis, in these days even—when authorities are to light up any new school procedure, with the advent of the post-war educational scheme—setting aside the vain repetitions and dull meanderings which do not shake hands with the modern adjustment in educational system having an open-air atmosphere about it. Because, as Susan Isaacs has said, 'The aim of modern education is to create people who are not only self-disciplined and free in spirit, gifted in work and in enjoyment, worthy and desirable as persons but responsible and generous in social life, able to give and to take freely from others, sensitive to social needs, willing to serve social ends, and to lose themselves in social purposes greater than themselves.'

NOTES AND COMMENTS

TO OUR READERS

In *Conversations with Swami Shivananda Mahapurushji* expresses deep faith in Sri Ramakrishna and the debt he owed to the Master. . . Prof. Shrivastava, in his *Buddha's Gospel*, brings out very lucidly the essential points of greatness in Buddhism and the lessons they have for us in the modern world. . . In a learned article, *Freudian Topo-*

graphy, Dr. P. T. Raju of the Andhra University discusses some of the main ideas of Freudian psychology in the light of similar ideas in Indian psychology. . . Mr. N. C. Mehta discourses with a pleasing wealth of literary art on what makes literature really beautiful in his essay *On Literary Values*. . . Dr. Debendra Chandra Das Gupta shows painstaking research in his learned article on

Vocational Psychology in Ancient India and has shown how many of the modern ideas in this subject have been anticipated and utilized in India when she was young, vigorous, and free. . . . In *Whither Religion in the West?* Miss Dorothy Barrs from London gives us an excellent idea of the attitude of people in the West towards religion and the Church. . . . In *Individual Differences* Brahmachari Sitansu Sekhar makes a strong plea for taking a proper account of individual differences in the education of children in our country.

WHITHER CIVILIZATION ?

Recent post-war investigations and findings, we are told, have revealed 'beyond doubt' that the Japanese were generally 'brutal and barbarous.' It has often been the fashion for some Western politicians and evangelists to observe that Indians are a long way behind them on the road to 'civilization.' Indians are constantly reminded by some of these 'followers' of Jesus Christ, who come out to this country all the way from their own, that Christianity is the religion of the 'most civilized' peoples of the world. The 'atrocities' committed in war time by non-Christian nations are held up before the world as the only examples of barbarity. (Belsen and Nordhausen may be explained away as but 'exceptions' that prove the rule!). But yet there are honest Westerners who are liberal and outspoken in their views, and are able to rise above racial or national prejudices. The well-known American journalist, Louis Fischer, makes no bones about telling his countrymen what he sincerely feels is a negation of the canons of civilization :

Something is happening to our civilization . . . Barbarism is lowering itself over us like a hood over a man to be hanged. But we are not hanged. We walk about directionless, with a black hood on our heads.

Nobody knows what to do to solve the world's ills. There is much discussion of a third world war so soon after the second . . .

Unless we rise above the normal, natural animal passion for revenge, our culture will be lost . . . Some one has to halt the disintegration of our civilization. We must break the vicious circle of an eye for an eye.

This will be called unrealistic, idealistic, Christian,

and soft. Well, we have been 'realistic, practical, pagan, and stern' for decades. Has it worked? Where are we today?—U.P.A.

Expressing her abhorrence of the atomic bomb, and sounding a note of warning to those who find excuses to exploit 'uncivilized' nations in the cause of the preservation of civilization, Pearl S. Buck says :

But the atomic bomb, so secretly and easily produced that we knew nothing about it, has waked us up. Our scientists tell us that this bomb cannot possibly remain a secret and private possession of our own. We have seen what it can do. That it may, one day, be turned on us, makes war suddenly real to us. I can only hope that we will keep this solemn reality always before our eyes.

. . . The ideals in which we believe were shattered in one hour over Japan when thousands of innocent and unknowing people were killed. . . . We are ashamed as we have never been ashamed before. . . . We want our ideals back again. We want to be the kind of people *we like to think we are.* (Italics ours).

In this welter of power politics and dominance of 'might over right,' it is but natural that civilization comes to be regarded as a prerogative of only those who are able to rule the roast. The glib talk of 'saving the heathen' or 'civilizing the barbarian' will no more carry conviction to any one, either in the East or in the West. The world cannot but turn to India, even today, for the highest ideals of civilization. As long as the heavily armed nations continue to keep other nations in subjugation, so long is world peace a fanciful conception. The war was fought 'for saving civilization from utter destruction.' At the end of the war, the victors find that this 'aim' has not been achieved at all, and that it may become necessary to fight another war for this purpose! The 'superiority complex' of civilization is as deleterious as the 'inferiority complex' of the lack of it.

ROLE OF RELIGION

Pleading for a proper appreciation of the role of religion and stressing the need for tolerance, Hon'ble Sir Mohd. Zafrullah Khan made some very pertinent observations in his Address to the students of the Government College, Ludhiana. We are delighted to find that Sir Zafrullah chose to speak on religion, parti-

cularly to young students, and has given them stimulating and instructive words of advice. He said :

Religion is the way of life that should enable each individual to attain to the highest possible development in the spiritual, moral, and physical spheres. Its function is to establish and maintain the most harmonious relationship between man and his Maker on the one hand and between man and man on the other hand. Is it not an irony, then, that religion should have come to be regarded as the principal cause of dishonesty and discord? Where does the fault lie? Does it lie with religion, or does it lie with us? It lies wholly and entirely with us.

Persons with so-called 'modern' or 'scientific' outlook will do well to mark these illuminating observations of a distinguished Judge of the Federal Court, before they hasten to find fault with religion. Let them take care first how they themselves should live and then take up the self-imposed burden of teaching the masses how best they should lead their lives.

Sir Zafrullah made it clear beyond doubt that religion meant realization of the Highest Truth. He said that the doctrines and teachings attributed to any particular religion were based on revelation which is gained through spiritual realization. He was of the opinion that the fanatical adherents of one religion, in their attempts to establish the truth of their own doctrines by disparaging those of other religions, did more harm to religious harmony than those who proclaimed themselves against religion. Superficial differences over non-essentials in different religions have led to unhappy results among their followers, thus turning away many

people from religious discussion. Also those who expect religion to bring them better worldly prospects in life cannot but be disappointed.

Deploring these unhealthy tendencies, the learned Judge called upon Hindus and Mohammedans alike to eschew malice and strife in the name of religion, and concentrate their attention on the essential features of genuine religious teachings :

The moment we import into the field of religious investigation and enquiry, a spirit of earnestness, sincerity, and deep reverence, we shall deprive the vulgar and the ignorant, the demagogue and the agitator, of their principal weapon for the fomenting of hatred and discord. A person who is truly religious can never permit himself to be guilty of intolerance. If a substantial section of the intellectual classes of our country were to devote to this quest a fraction of the time that many of them fritter away in the pursuit of idle amusement, it would not be long before India would occupy the foremost place in spiritual leadership of the world.

A resuscitation of the truly religious outlook is a *sine qua non* of communal harmony and world peace. National leaders have to leave political considerations out of religious teachings, and help in disseminating such illuminating views as expressed by liberal-minded persons like Sir Zafrullah. If the masses are educated on these lines, that will knock the bottom out of the false boggy of Islam or Hinduism being in 'danger.' As students are going to be the future citizens of an independent India, it was most appropriate that Sir Zafrullah addressed his enlightening remarks to them.

REVIEWS AND NOTICES

SPIRITUAL TEACHINGS OF SWAMI BRAHMANANDA. Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 287. Price Rs. 2-4.

Here is a divine book connected with the life and teachings of Swami Brahmananda, the spiritual son of Sri Ramakrishna. This volume is published as a substitute for the *Spiritual Teachings of Swami Brahmananda* published in 1930. As the title indicates, this book is of eternal importance. That it must be: in

it we have a vivid and inspired account of one of the greatest sages of India, one who had definitely seen the great Vision of divine presence and bliss. True; the account is of Swami Brahmananda and his teachings. But as it must be, the book refers in detail to the life and teachings of Sri Ramakrishna. A student of the story of the universe knows that in the beginning of things there was God all alone, and in course of time He felt an urge to express Himself in the many. So

this world is the outcome of the urge felt by One to express Himself in the many. Exactly so, Swami Brahmananda, Swami Vivekananda, and others are just the expression of Sri Ramakrishna in the many. And so invariably we get nearer to Sri Ramakrishna when we read this book. Definitely it is a divine book, connected with the life and teachings of a divine soul, regarded as the spiritual son and heir of another divine soul, and compiled by Swami Prabhavananda who himself came into intimate contact with Swami Brahmananda.

Generally, life is regarded as a story of sufferings and unhappiness. This is a big lie and this must be exposed. This book is a positive attempt to remove this misconception. The thing is clear. I may refer to the words of Swami Brahmananda: 'Man can accomplish nothing by himself. There is only one thing to be done: pray to God and pray unceasingly. Thus we may forget the ego altogether and remember continually that He alone is real, that He alone is the Truth. Then only can we be freed from ignorance.' This one statement alone is full of invaluable wisdom. It will prove eternal in its application to life, and after its application to life there will be nothing but bliss and happiness. There is an emphasis on prayer. This does not signify that work is excluded. It only means renunciation—renunciation clearly explained in the Gita and by Swami Vivekananda. Renunciation means more and more of work, with no eye on the result. The end is to destroy the ego. In other words we have to be exempt from selfishness and jealousy. And all this is possible if we possess divine knowledge.

Divine knowledge will lead us to our goal of life, which is to attain salvation by crossing the ocean of births through good deeds. So work is not discredited. What is shunned is attachment to worldly things *as an end in themselves*. He wants us to work: he wants us to be lost, to be 'absorbed' in the 'lotus feet of the Guru.' Such a thing will be achieved if one is completely freed from the slavery to one's own sense-organs. That is the teaching of Swami Brahmananda.

The book under review is a great storehouse of wisdom, born of experience. If one practises the teachings sincerely and attentively, one is sure to make much spiritual progress. The book never comes down to the level of a sermon. It is an instructive and highly practical book, and, as such, it enters vitally into our mental make-up. More than that: it goes to the very root of our essence, and the result is that one feels all that goes for glory in this world is mere show. It is more interesting than the most interesting work of fiction. It is more valuable than any advice given by a philosopher who does not combine reason with emotion.

For a student of literature there dawns the truth that sincerity gives strength to the composition. The book is very intelligently and interestingly written.

The printing is just the thing wanted to make it all the more charming. I would like all to read this divine composition.

B. S. MATHUR

THE ART OF DISCIPLINE, MANAGEMENT, AND LEADERSHIP. BY ABUL HASANAT. *Published by Standard Library, P., Dacca, Bengal. Pp. 448. Price Rs. 5.*

It is really surprising that this book is written by an officer of the police department. In India unfortunately the police is recognized as identical with force and violence that have nothing to do with education which really emphasizes the need for a combination of reason and emotion to usher in a new world of peace and harmony. As Mr. Abul Hasanat is a Superintendent of Police, there may be some who will think that he is not competent to write a book on education. I certainly do not agree with them. Education is an art of discipline. The discipline is of the mind. Such discipline is needed in one working as a high official in the Police Department. I can go further and say with no fear of contradiction that he is fully competent to write a book of this type. This feeling is further strengthened as one progresses through the pages of the book which is definitely a treasure-house of derived knowledge and experience. I have referred to knowledge as 'derived' as it has been culled by him from various sources. And the experience is his own. That is a great point. To my mind that point is enough to recommend this book.

It is possible for one to say that this book is a collection of very useful information necessary for success in life. It will be limiting the scope of the work if it were regarded as a thing meant for students only. It is a thing for all, and for *whole life*. There is positively a need for this kind of knowledge in India. Sometime ago it was Dr. Sachchidananda Sinha, ex-Vice-Chancellor of the Patna University, who indicated, in the course of his learned Convocation Address to the Utkal University, that the Indian character needed to be improved to assure future progress. That is the right view. I may add we can certainly improve our character if we seriously read this book which is the fruit of hard work and personal experience of one engaged in the task of social betterment and maintenance of healthy public life.

There is one charm of this book. It is a bulky volume which can be read at leisure and in instalments. To some it may be a disadvantage, and they may find an absence of continuity in this book. To my mind the book can be regarded as something to which we may turn in times of need, without becoming aware of any break. This book will prove a delightful and healthy companion to all, and it may be considered one of the essential books for a library. I am surprised how it was possible for the author to find leisure to press so much matter into the pages of this book, written so gracefully and instructively.

B. S. MATHUR

REASON AND RELIGION. BY SOHRAB A. KALYAN. *Published by Popular Book Depot, Lamington Road, Bombay. Pp. 94. Price Rs. 2-4.*

The whole book is in the form of a dialogue between the Theologian and the Freethinker. The Theologian, we are told, endeavours to show that some sort of organized religion is an absolute necessity for the ordinary individual, while the Freethinker asserts that no supernatural religion is necessary in these days of scientific progress. During the time of early Greek thought, the sophists represented a revolutionary movement which was sceptical, radical, and opposed to metaphysical speculation, while Socrates, meeting the challenge of sophistry, defended knowledge and used logical methods to reach truth. But here the relation between the Freethinker and the Theologian is not at all like the one between Socrates and the sophists. Vague and sometimes irrelevant arguments are put in the mouth of the Theologian. The Freethinker seems to fight an imaginary enemy. By the way, who is this Theologian? Certainly he is not a Hindu, for most of his views on religion, cosmology, ethics, etc. are un-Vedantic. If the Theologian is not a Zoroastrian or a Christian, he must be a combination of both! In one place (page 6) the Theologian questions, 'Did not God create earth with everything in it some six thousand years ago?' In another place (page 24) the Theologian defines religion as 'belief in supernatural beings inhabiting the spiritual world, and the gaining of their favour and friendship through prayer and petition.' Examples like these can be multiplied.

Swami Vivekananda's definition of religion as 'the manifestation of divinity that is already in man' helps us much to grasp the true import of religion. In accordance with this interpretation of religion, one wonders how religion could be a hindrance to man's progress in the world. Just as nuclear physicists cannot be held responsible for the tragedies of scientific holocaust, the great saints and world teachers of religion also cannot be held responsible for all the superstition, ignorance, and social evils of mankind. 'Dynamic religion' and 'open morality' make man independent, moral, honest, just—in a word, spiritual. The author would have rendered great service to our country if he had defined and elucidated religious and philosophical concepts correctly instead of confounding them with wrong notions and thereby clouding the issues.

S. A.

HINDI

DHARAM AUR DARSHAN. BY PROF. BALADEVA UPADHYAYA. *Published by Sarada Mandir, 29/17, Ganesh Dixit Lane, Benares. Pp. 222. Price Rs. 2-8.*

Prof. Baladeva Upadhyaya of the Department of Sanskrit and Pali at the Benares Hindu University has established a definite reputation for his learning and scholarship. He has a number of books to his credit. A mere reference to the books he has written will indicate that he is a voracious reader and writer. Here are the names of some of his books: *Bharatiya Darshan* (Indian Philosophy), *Shankara Digvijaya*, *Buddha Darshan*, and *Shankaracharya*.

This book, dealing with religion and philosophy, is a necessary companion volume to his former book entitled *Bharatiya Darshan*. In his preface he explains

why he has written this book. His contact with books dealing with religion and philosophy, together with his actual life lived according to the principles of religion, has rightly forced an opinion on him. Influenced by Western thinkers (I have in mind some thinkers of West only like Descartes) people think that there is no connexion between religion and philosophy. This is a mistaken idea. I now refer to an estimate of Descartes by Professor Jacques Maritain in his book *Dream of Descartes*: 'The work of Descartes, whatever may have been the intentions of the author, comes to this finally, that it not only separates philosophy from theology, but that it denies the possibility of theology as a science.' This shows that Descartes remained extremely materialistic in his outlook, and no wonder that it was not given to him to report a near approach to God, in spite of his intense thinking and meditation. To my mind there can be no separation between religion and philosophy. Prof. Upadhyaya has done a distinct service by writing this book which clearly indicates that there can be enough room for reason and philosophy in religion. Religion is not mere blind faith. If it is connected with *unreason* it is because of its wrong and insincere followers. Religion is based on truth, and, as such, it cannot be divorced from Reality and philosophy. According to Plato, a philosopher is a spectator of all time and of all existence. It implies that a philosopher has to be in constant touch with Reality. Exactly same is the function of a religious thinker. His one duty is to report an advance towards truth. I think it is as a result of this conviction that Mahatma Gandhi has made all-out efforts to spiritualize politics. When politics can be spiritualized, what about philosophy? The conclusion is one and clear beyond the shadow of a doubt. It is this conclusion that Prof. Upadhyaya's book presents before us.

In the course of this small book, Prof. Upadhyaya has tried to give all the necessary details connected with various religions and creeds of the East. In the beginning there is a very illuminating chapter devoted to the study of the Vedas and the Vedic religion. Rightly the author thinks the Vedas to be an unending treasure-house of divine knowledge. I will certainly emphasize that the Vedas alone can give us a definite and positive account of all our life and existence. It is true no study of religions of the world can be complete without the study of the Vedas. Not that alone. If there is a need for the complete study of philosophy it can be consummated after the study of the Vedas. This chapter alone will clearly prove the connection between religion and philosophy.

Then there follow chapters devoted to the study of Vaishnavism, Jainism, Buddhism, Shiva Dharma, and the Chinese religion. A study of these chapters will bring out the need for the study of all religions as a definite way to peace and concord that issue out of understanding and fellowship. Then will come this realization for which Swami Vivekananda worked so

ceaselessly: 'Religion is realization; not talk, nor doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes. That is religion.'

If such a conviction is forced on us, this book has, indeed, done a great service. At least I am definite in my mind that the author wants it. And he is right. There can be no escape from this world of fury and fumes if the light of religion is not allowed to be our constant guide and companion. The escape visualized here does not amount to renunciation as commonly understood. It merely signifies that we should not be touched by the *opposites*, pain and pleasure, success and failure, heat and cold. The meaning is clear that renunciation implies more and more of work, indeed, with no eye on the result. That is how we can get to the root of the problem, the kernel of the philosophy that we have to seize, if we want a real conquest, working towards genuine happiness and success in life.

Altogether the book is a definite achievement. It is written in a scholarly fashion, charged with quotations and references. One thing is not as one should have in a book calculated to advance people towards happiness and success. It is written for the learned, and not for the ordinary reader. Appreciation of this book is possible by the learned alone. The language, too, is rather difficult, and may be a stumbling block to an average understanding.

B. S. MATHUR

VIVEKANANDJI KE SANG ME. BY SARATCHANDRA CHAKRAVARTI. *Published by the President, Sri Ramakrishna Ashrama, Nagpur, C. P. Pp. 448. Price Rs. 5-4.*

Vivekanandji ke sang me is the Hindi translation of the original two volumes of *Swami-Shishya Samvad* in Bengali by Saratchandra Chakravarti. These two volumes in Bengali have been now published in one volume, in Hindi, for the convenience of the readers. This book contains the most fascinating conversations of Swami Vivekananda with his disciple Saratchandra Chakravarti. They deal with various types of vital subjects such as, religion and spirituality, culture and social reforms, art and education. Swami Vivekananda, in his own unique style, has analysed the burning problems of the day and pointed out the solutions thereof. He has placed before us, through these conversations, the primary requisites for rebuilding our nation. He has exhorted his countrymen to give up all kinds of weakness and to imbibe the spirit of self-confidence, strength, and virility. To attain this object, he advocated the worship of Mahavira throughout the length and breadth of the country. He has also expounded, in these conversations, the ideas and ideals with which the Ramakrishna Mission is being conducted, and they afford a glimpse into the Swamiji's inner personality and far-sightedness. The book has a nice get-up and is a very valuable addition to Hindi literature. These talks with Swami Vivekananda will be of immense benefit specially to young men and women fired with the ideals of service and sacrifice in the cause of the country.

BOOKS RECEIVED

THE WAY TO PEACE, POWER, AND LONG LIFE. BY SWAMI NARAYANANANDA. *Can be had of the Author, Pt. Bastiram Pathala, P.O. Kankhal, Dt. Saharanpur, U.P. Pp. 136. Price Rs. 1-8.*

CONTROLLED PARENTHOOD. BY ABUL HASANAT. *Published by Standard Library, P., Dacca. Pp. 276. Price Rs. 3.*

NEWS AND REPORTS

RAMAKRISHNA MISSION SARADA PITHA

REPORT FOR 1945

The report of the activities of the different sections of the Ramakrishna Mission Sarada Pitha, Belur, for the year 1945, shows how, under various difficulties, this useful institution has been able to achieve great success. It was started in the year 1941 and has developed into a very popular and important seat of learning within this brief space of time. It has now got two main sections, viz. the Vidyamandira and the Shilpamandira.

The Ramakrishna Mission Vidyamandira or the College Section of the Sarada Pitha was started in 1941 as an Intermediate Arts College, wholly residential in character. In the last university examination, two boys of the Vidyamandira stood first and second in the

Division and one of them secured the Divisional Government scholarship. A Commerce Section has recently been added and arrangements are being made to start the I.Sc. classes from the next session. During the period under review 10 students enjoyed free-studentships, 14 others received concessions, and a number of them were recipients of stipends. Personal attention was paid to each student. Apart from regular lectures, coaching classes were held in all the subjects. The boys took part in games and physical training under an instructor.

The Ramakrishna Mission Shilpamandira or the Technical Section of the Sarada Pitha, since its inception in 1942, is training up a number of mechanics, fitters, electricians, and electroplaters. In its Industrial Department the deserving boys are being trained in

tailoring, carpentry, weaving, and dyeing. Most of these boys are maintained free in the attached hostel. Nearly 150 boys are receiving technical and industrial education in the Shilpamandira. During the period under review, a new mechanical section was added. In the Shilpamandira, intense workshop training is coupled with theoretical instruction. In the workshop for the manufacture of small machines, the boys have been able to manufacture some very intricate machines, and have undertaken the manufacture of tower clocks as an experiment.

Steps are being taken to start the Tattvamandira or the Vedanta Section, devoted to the study of religion and philosophy, and a fund for the purpose has been started.

The total receipts during the year amounted to Rs. 3,32,180-2-1 and the total disbursements to Rs. 3,30,464-1-11.

The most pressing needs of the Sarada Pitha are: (1) the starting of the Science Section for which a sum of Rs. 50,000 is required; (2) to provide more hostel accommodation, the unfinished portion of the hostel block has to be completed for which Rs. 40,000 is needed.

VEDANTA SOCIETY OF PORTLAND, OREGON, U.S.A.

NOVEMBER 1944—OCTOBER 1945

Despite the troublesome days of the last war, the work of the Society proceeded steadily, without any interruption, during the year under review. The Sunday morning and evening services were held as before. The morning meetings were conducted as devotional worship, with two short meditations, one preceding and the other following the talk by the Swami-in-charge. The two week-day classes were also held regularly, in which the *Gita* and *Vivekachudamani* were respectively expounded.

Besides, special events such as, the worship of Goddess Durga, Goddess Kali, birthday anniversaries of Holy Mother, Swami Brahmananda, Swami Vivekananda, Sri Ramakrishna, and others, were duly observed. The birth anniversaries of Lord Buddha, Swami Vivekananda, and Sri Ramakrishna were also publicly celebrated. Christmas was observed with a special service, and, on New Year's eve a midnight service was held. On Easter Sunday, the Sunrise and 11 O'clock services were conducted at the Ashrama. The Anniversary of the Portland Centre was observed as an annual event.

Due to the hardships of the war situation the Ashrama work was much hampered with, although, more than half a mile of road was graded and gravelled, thus making it possible for the members of the Society to use the Ashrama even during the winter times.

VEDANTA SOCIETY OF PROVIDENCE, RHODE ISLAND, U.S.A.

REPORT FOR 1944 AND 1945

The Vedanta Society in Providence was started in 1928. The Temple at 224, Angell Street, which was donated by two American devotees, was dedicated in 1931. Services have been regularly conducted by the Swami-in-charge every Sunday, and classes have been held every Tuesday. Due to conditions brought about by the war and additional activities in Boston, the classes on Friday evenings were discontinued.

The Swami-in-charge has often been invited by many churches, societies, and clubs in Providence and neighbouring cities to speak on India and different phases of Hinduism. Brown University in Providence and the University of Rochester in Rochester, New York, have regularly invited him to give series of lectures. He has also lectured at intervals over the radio.

RAMAKRISHNA VEDANTA SOCIETY, BOSTON, MASSACHUSETTS, U.S.A.

REPORT FOR 1944 AND 1945

The Ramakrishna Vedanta Society of Massachusetts was started in Boston during March 1941 in rented quarters. Its magnificent new home, on Bay State Road at Deerfield Street, was dedicated on 1 April 1942. This home was donated by a good friend.

Services have been conducted on Sundays, and weekly classes held on Thursdays. The Swami-in-charge has also conducted meditation classes every Friday and Saturday for the devotees.

The Swami-in-charge has been regularly invited by Boston University, Harvard University, Tufts College, and two or three schools of theology in Boston and neighbouring cities to speak on psychology, Indian philosophy, and religion. He was also invited to be a member of the Philosophical Club, The University Club of Boston, and The Interfaith Ministers' Association of Massachusetts which is located in Boston. He attended and participated in the discussions held at the National Conference of Science, Philosophy, and Religion which took place in New York City during 1945. In July 1945, he was invited to spend a few days and deliver a series of lectures in upper New York State, near Syracuse, in a camp of college students representing the most prominent Universities of the United States.

The birthdays of Sri Ramakrishna, Holy Mother, Swami Vivekananda, Swami Brahmananda, Buddha, Krishna, and Christ were observed, as well as other special days.