

Col. Sokhey's address contains a few home-truths which none will deny. His condemnation of the Ayurvedic and Unani systems is, however, a little too severe. Even empirical systems which have proved consistently successful must have a scientific back-ground which the practitioners of

those systems may not be in a position to appreciate. It remains therefore for the trained scientist to approach those subjects with some spirit of modesty and endeavour to explain the treatments and related clinical observations in terms of modern medicine.

ANTHROPOLOGY.

President: Rai Bahadur Ramaprasad Chanda,
B.A., F.A.S.B.

IN the Anthropology section Rai Bahadur Ramaprasad Chanda has dwelt in his presidential address on the origin and history of the spirit of renunciation and self-sacrifice, *Śramanism*, in the Hindu religion. From the writings of Megasthenes and other Greek travellers it is seen that the Buddhist *śramanists* were of two kinds, the Hylobii (*vānaprasthas*) and the *Bikshus*, *Yatis*, and *Sanyāsis*, who practised self-mortification and meditation. Suicide, as the final act of asceticism, which was in vogue at the time, had not the support of early Buddhist and Brahmanic records, though some others such as *Nirgranthas* and Jain *śramanas* had glorified it. In more remote days, i.e., in the days of *Apastamba*, *śramanas* were not regarded as superior to *grihasthas*. The extracts from the earliest Dharma-sūtras show that one could attain *mōksha* by performing the pious deeds of a householder, and the *śramanas* were not sanctioned by the Vedas. *Śramanism* could not have been an offshoot of a Vedic Āryan institution, but must have had its origin outside the pale of Vedic Āryanism. Among the Vedāntists, the school of Bādarāyaṇa was opposed to a non-Āryan origin of *śramanism*. According to the Vedānta-sūtra *mōksha* can be attained only by the knowledge of Brahman-Ātman and one need not perform the Vedic rites of a householder but may renounce *karma* and pursue the knowledge of Brahman as a *śramaṇa*. Jaimini on the contrary contends that the rites of a householder such as *agnihōtra* must not be given up in the face of the direct opposition of the Vedas. The President traces the origin of *śramanism* to the *yatis* of the pre-Vedic age. That they had been prominent in the days of the Indus civilisation is seen from the various postures of the figures discovered at Mohenjo-Daro. They were sorcerers and medicine men and later adopted the practice of renunciation and self-mortification as an effective means of acquiring supernatural powers. This quiet non-Āryan institution gradually overcame the old Brahmanism and became modified by it. The later *smṛithis* and *purāṇas* and Manu advocated it. The rise of Śankara in eighth century A.D. gave a fillip to *śramanism*. Śankara organised the Brahminic order of *Dāṇḍa-sanyāsis* which still survives. Since his days the Vedānta-sūtra of Bādarāyaṇa has become the basis of almost all the Brahman reformers, whether Vaiṣṇava or Śaiva. To-day *śramanism* or the renunciation of the worldly pleasures is held in highest veneration by the Hindus, and it is now believed that *siddhi* or *mōksha* is possible only for a *sanyāsi*. In Bengal the modern *Vaiṣṇavas*, i.e., the followers of Caitanya, and the *Śāktas* give preference to *bhakti* as a means to attain *mōksha*. This peculiarity of Bengali psychology is attributed to a physical trait, brachycephaly. The change that must have happened among the Vedic Āryans in the remote past was perhaps

similar to the quite recent tendency among educated Bengalis to seek initiation from *sādhus*. While *śramanism* has made great contributions to Indian culture and philosophy, it has liberated toxins in the social organism which have undermined its health. By dying without issue for hundreds of generations some of the best elements of the population have been eliminated, leading to the decline of the Hindus.

PSYCHOLOGY.

President: Manmatha Nath Banerji, M.Sc., B.L.

THE address commences with a reference to the organisation and work of the Indian Psychoanalytical Society and the Indian Psychological Association which were inaugurated in 1922 and 1926 respectively. The former is affiliated to the International Psychoanalytical Association whose ostensible object is to popularise the basic principle of the unconscious life of the human mind and the technique of psychoanalysis as a curative agent of mental obsessions. The address proceeds to point out that ancient religious philosophies of India and her social and cultural structure were based on psychological foundations. It is maintained on the authority of ancient scriptures, that the purification of mind is the source of happiness, spiritual and secular and for the eradication of all antisocial tendencies. Then a plea is entered for the revival of the study of applied psychology for "the salvation of so vast a country as India, a hundred times more extensive work on psychology is necessary than is being done now. In India there is enough scope for hundreds of Laboratories and Institutes, not necessarily in the Universities and Colleges, but managed by outside agencies as well." The practical applications of psychological researches in the practice of medicine, in the education of the normal and abnormal child, in the selection of vocations, in the control and management of the criminal, in the ordered progress of industries and in the stability of society, must make the study superlatively important. The power to utilise the results of psychological studies for vocational guidance and selection is perhaps an important one and it may even be said to be an indispensable equipment of the teacher and not one in a hundred has the correct appreciation of this branch of knowledge of the child mind for a proper evaluation of its normal working, its potentialities and its inherited predispositions which have to be carefully watched, controlled and developed. For lack of adequate scientific training of the teacher, there is a great waste of precious human material which, if wisely handled, ought to contribute to the prosperity of the state. A medical examination of the school children is no doubt desirable, but still more important is a "thorough mental survey of the youth of the country". "It is necessary that every scholar should be given mental and scholastic tests at least twice during his career and his personality tested to detect if anything went wrong, by one thoroughly trained in experimental psychology and psychoanalysis." In America and Europe intensive efforts are made to provide vocational guidance to school children and to recruits to the army and air service in regard to their suitability for the kinds of service in these departments. Incidentally such experiments