PRABUDDHA BHARATA

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"उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

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

LETTERS OF SWAMI VIVEKANANDA

I

To Marie Halboister

Dear Marie,

Almora,
2nd June 1897

I begin here my promised big chattie letter with the best intention as to its growth, and if it fails it is owing to your own *karma*. I am sure you are enjoying splendid health; I have been very very bad indeed, now recovering a bit—hope to recover very soon.

What about the work in London? I am afraid it is going to pieces. Do you now and then visit London? . . .

The plains of India are blazing now; I cannot bear it now—so I am here in this hill place, rather a bit cooler than the plains.

I am living in a beautiful garden belonging to a merchant[1] of Almora—a garden covering several miles of mountains and forests. Night before last a leopard came here and took away a goat from the flock kept in this garden. It was a frightful din the servants made and the barking of the big Tibet watch-dogs. These dogs are kept chained at a distance all night since I am here, so that they may not disturb my sleep with their deep barks. The leopard thus found his opportunity and got a decent meal, perhaps after weeks. May it do much good to him!

Do you remember Miss Müller?[2] She has come here for a few days and was rather frightened when she heard of the leopard incident. The demand on tanned skins in London seems very great and that is playing havoc with our leopards and tigers more than anything else.

As I am writing to you, before me, reflecting the afternoon's glow, stand long long lines of huge snow peaks. They are about twenty miles as the crow flies from here, and forty through the circuitous mountain roads.

I hope your translations have been well received in the Countess's paper. I had a

[1] Lala Badri Sah.

[2] Henrietta Müller, an English disciple of Swami Vivekananda.

great mind and very good opportunity of coming over to England this Jubilee season, with some of our princes, but my physicians would not allow me to venture into work so soon. For, going to Europe means work, is not it? No work no bread.

Here the yellow cloth is sufficient and I would have food enough. Anyhow I am taking a much desired rest; hope it will do me good.

How are you going on with your work? With joy or sorrow? Do not you like to have a good rest, say for some years, and no work? Sleep, eat, and exercise, exercise, eat, and sleep—that is what I am going to do some months yet. Mr. Goodwin[3] is with me. You ought to have seen him in his Indian clothes. I am very soon going to shave his head and make a full-blown monk of him.

Are you still practising some of the Yogas? Do you find any benefit from them? I learn that Mr. Martin is dead. How is Mrs. Martin? Do you see her now and then?

Do you know Miss Noble?[4] Do you ever see her? Here my letter comes to an end as a huge dust storm is blowing over me and it is impossible to write. It is all your *karma,* dear Marie, for I intended to write so many wonderful things and tell you such fine stories, but I will have to keep them for the future and you will have to wait.

Ever yours in the Lord,

VIVEKANANDA

II

To the same

Almora,

25th July 1897

My dear Marie,

I have time, will, and opportunity—now, to clear my promise. So my letter begins. I have been very weak for some time and with that and other things my visit to England this Jubilee season had to be postponed.

I was very sorry at first not to be able to meet my nice and very dear friends once more, but *karma* cannot be avoided and I had to rest contented with my Himalayas.

It is á sorry exchange, after all, for the beauty of the living spirit shining through the human face is far more pleasurable than any amount of material beauty

Is not the soul the Light of the world?

The work in London had to go slow—for various reasons and last though not the least was l'argent, mon amie! When I am there l'argent comes in somehow to keep the mare going—now everybody shrugs his shoulder. I must come again and try my best to revive the work.

I am having a good deal of riding and exercise, but I had to drink a lot of skimmed milk per prescription of the doctors, with the result that I am more to the front than back! I am always a forward man though—but do not want to be too prominent just now and I have given up drinking milk.

I am glad to learn that you are eating your meals with good appetite.

Do you know Miss Margaret Noble of Wimbledon? She is working hard for me. Do correspond with her if you can and you can help me a good deal there. Her address is Brantwood, Worple Road, Wimbledon.

So you saw my little friend Miss Orchard and you liked her too—good. I have great hopes for her. And how I will like to be retired from life's activities entirely when I am very old, and hear the world ringing with the names of my dear dear young friends like yourself and Miss Orchard, etc.!

By the by, I am glad to find that I am aging fast, my hair is turning gray. 'Silver threads among the gold'—I mean black—are coming in fast.

It is bad for a preacher to be young, don't you think so? I do, as I did all my life. People have more confidence in an old man and it looks more venerable. Yet the old

[3] J. J. Goodwin, an English disciple of Swami Vivekananda, who was constantly with the Swami in England and America and accompanied him to India (where he died later). It was he who mostly took down the notes of the Swami's lectures. His was a life of complete self-effacement and never-failing devotion to the Guru.

[4] Sister Nivedita (Margaret E. Noble).

rogues are the worst rogues in the world, isn't it? The world has its code of judgment which, alas, is very different from that of truth's.

So your 'Universal Religion' has been rejected by the *Revue de deux Monde*. Never mind, try again some other paper. Once the ice is broken you get in at a quick rate I am sure. And I am so glad that you love the work, it will make its way, I have no doubt of it. Our ideas have a future, ma chére Marie—and it will be realized soon.

I think this letter will meet you in Paris—your beautiful Paris—and I hope you will write me lots, about the French journalism and the coming 'World's Fair' there.

I am so glad that you have been helped by Vedanta and Yoga—I am unfortunately sometimes like the circus clown who made others laugh, himself miserable!!

You are naturally of a buoyant temperament. Nothing seems to touch you. And you are moreover a very prudent girl, . . . So you see you have made your good *karma* and planted the seed of your lifelong well-being. Our difficulty in life being we are guided by the present and not by the future, what gives us a little pleasure now drags us on to follow it, with the result that we always buy a mass of pain in the future for a little pleasure in the present.

I wish I had nobody to love and I was an orphan iu my childhood. The greatest misery in my life has been my own people. . . . Relatives are like deadly clogs to one's progress and is it not a wonder that people will still go on to find new ones by *marriage*!

He who is alone is happy. Do good to all, like everyone, but *do not love* anyone. It is a bondage—and bondage brings only misery. Live alone in your mind—that is happiness. To have nobody to care for and never minding who cares for one is the way to be free.

I envy so much your frame of mind, quiet, gentle, light yet deep and *free*. You are already free, Marie, free already. You are *jivan-mukta*.

I am more of a woman than a man, you are more of a man than woman. I am always dragging others' pain into me—for nothing, without being able to do any good to anybody—just like women—if they have no children, bestow all their love upon a cat!

Do you think this has any spirituality in it—nonsense, it is all material *nervous bondage*. That is what it is. Oh, to get rid of the thraldom of the flesh!

Your friend Mrs. Martin very kindly sends me copies of her magazine every month. . . .

We have started two Maths here—one in Calcutta, the other in Madras. The Calcutta Math (a wretched rented house) was awfully shaken in the late earthquake.

We have got in a number of boys and they are in training; also we have opened famine relief in several places and the work is going on apace. We will try to start similar centres in different places in India.

In a few days I am going down to the plains and from thence go to the western parts of the mountains. When it is cooler in the plains, I will make a lecture tour all over and see what work can be done.

Here I cannot find any more time to write—so many people are waiting—so here I stop—dear Marie—wishing you all joy.

May you never be lured by flesh is the constant prayer of

Ever yours in the Lord,

VIVEKANANDA.

III

To the same

C/o Miss. Noble,

21A, High Street, Wimbledon

My dear Marie,

I am in London again, this time not busy, not hustling about, but quietly settled down in a corner—waiting to start for the U.S. America on the first opportunity. My friends are nearly all out of London in the country and elsewhere and my health not sufficiently strong.

So you are happy in the midst of your lakes and gardens and seclusion in Canada. I

am glad, so glad, to know that you are up again on top of the tide. May you remain there for ever.

You could not finish the *Raja Yoga* translation yet. All right, there is no hurry. Time and opportunity must come if it is to be done you know, otherwise we vainly strive.

Canada must be beautiful now, in its short but vigorous summer and very healthy.

I expect to be in New York in a few weeks, and don't know what next. I hope to come back to England next spring.

I fervently wish no misery ever came near anyone, yet it is that alone that gives us an insight into the depths of our lives, does it not?

In our moments of anguish gates barred for ever seemed to open and let in many a flood of light.

We learn as we grow. Alas! We cannot use our knowledge here—the moment we seem to learn, we are hurried off the stage. And this is *māyā*!

This toy world will not be here—this play cannot go on—if we were knowing players. We must play blindfolded. Some of us have taken the part of the rogue of the play, some heroic—never mind, it is all play. This is the only consolation. There are demons and lions and tigers and what not on the stage, but they are all muzzled. They snap but cannot bite. The world cannot touch our souls. If you want, even if the body be torn and bleeding, you may enjoy the greatest peace in your mind.

And the way to that is to attain at hopelessness—do you know that—not the imbecile attitude of despair—but the contempt of the conqueror for the things he has attained—for things he struggled for and then throws aside as beneath his worth.

This hopelessness—desirelessness—aimlessness—is just the harmony with nature. In nature there is no harmony—no reason—no sequence; it was chaos before—it is so still.

The lowest man is in consonance with nature in his earthy-headedness; the highest the same in the fullness of knowledge; all these aimless — drifting — hopeless — all these are happy.

You want a chatty letter, don't you? I have not much to chat. . . .

I have to book my passage for N.Y. in a day or two.

None of my old friends have I seen yet except Miss Soutter and Max Geysic who are in London.

They have been very kind as they always were.

I have no news to give you as I know nothing of London yet. I don't know where Gertrude Orchard is—else would have written to her. Miss Kate Steel is also away. She is coming on Thursday or Saturday.

I had an invitation to stay in Paris with a friend—a very well educated Frenchman, but I could not go this time. I hope another time I live with him some days.

I expect to see some of our old friends and say good day to them.

I hope to see you in America sure—either I may unexpectedly turn up to Ottawa in my peregrinations or you come to N.Y.

Good-bye, all luck be yours,

Ever yours in the Lord,

VIVEKANANDA

"When we have given up desires, then alone shall we be able to read and enjoy this universe of God. Then everything will become deified. Nooks and corners, byways and shady places, which we thought dark and unholy, will be all deified. They will all reveal their true nature, and we shall smile at ourselves, and think that all this weeping and crying has been but child's play, and we were only standing by, watching."

—*Swami Vivekananda*

THE IDEAL OF MÀN

BY THE EDITOR

Klaibyam mā sma gamah Pārtha naitattvayyupapadyate,
Kṣudram hṛdayadaurbalyam tyaktvottiṣṭha parantapa.

'Do not yield to unmanliness, O Pārtha (son of Prithā); it does not become you. Shake off this base faint-heartedness and arise, O scorcher of enemies!'

—*Gita*, II. 3.

The rise of democracy everywhere has focnssed attention on the importance of the individual to society and the State. Respect for the individnal being its central theme, democracy is considered the safest and most progressive factor of civilization. In some quarters it is even looked upon as the last great hope of humanity. And there is every reason to believe that the practice of true democratic principles may usher in a new world order, bringing in its wake the much-sought-after world peace and world understanding. But not a few men of light and leading have expressed serious doubts about the feasibility of a real democracy in actual practice. Such doubts are not baseless. For, though democracy is certainly preferable to autocracy, most of us are dissatisfied with its working today. It could not have been otherwise. In an age of machines, when man is at a discount, it is not surprising that democracy is often reduced to an insnbstantial and mechanical semblance of popular representation, rarely permitting governance of the State by its ablest and best sort of men. The democratic ideal and method as mere political nostrums, bereft of spiritual conscionsness and spiritual force, have obviously failed to quench the fire of hatred, frustration, and prejudice raging in the human breast and causing incalculable harm to man's progress.

It has been said that man is ever active because he is never satisfied. Animals do not 'sweat and whine' about their condition. The philosophers, to whom life is but a 'brief transit through a sorry world', say that man is a rational thinking being, distinguished from other creatures by his insatiable urge to perfection and progress through a self-conscious seeking after an ideal in life. Man alone, among the denizens of our planet, is capable of deliberately and consciously striving for emancipation from the thraldom of fleshly impulses and instincts. A heightened sense of the reverence for and sanctity of life is possible only at the human level. Man works with various motives and submits to be guided voluntarily by principles, ideals, and rules of life and conduct. The main objective that he chooses as his life's goal colours the entire structure of his physical, mental, and moral existence. A good and noble life that appeals to and commands the admiration of everybody is always characterized by unselfishness, self-control, renunciation, and a search for Truth. Above all, it is the lofty spiritual ideal of man that renders life meaningful and purposeful and enables man to integrate his personality through a greater awareness and fuller expression of his soul.

Since Nietzsche the powerfnl idea of the 'superman' has caught the imagination of the so-called dynamic and materialistic nations. In his anxiety to solve the riddle of the world by snbstituting the prevailing merely academic theorizations in the fields of religion and ethics with an energetic philosophy of life, he formulated his conception of a higher type of humanity as the goal of evolntion by saying,

'I teach you the superman. Man is something that is to be surpassed. What have you done to surpass man? All beings have created something beyond themselves; and ye want to be the ebb of that great tide, and would rather go back to the beast than surpass man?'

It was inevitable that such a philosophy of life—if it could be called a philosophy at all—gradually assumed the will to power, self-aggrandizement, and power itself as the all-embracing principle in the development and perfection of the individual as well as the group. An ideal which dispenses with the highest values of life as effete and unpractical and discards honesty, compassion, and fellow-feeling as weaknesses could only inspire men who are the embodiment of ruthless power and who do not hesitate to exploit, torture, or kill countless innocent persons by force or guile.

As a man sows so does he reap; as a man thinks so does he become. Though retribution may not follow immediately, unbridled egoism and the will to domination through wealth or power rob man in the long run not only of his vast possessions and privileges but also of his most desirable asset—the peace and happiness of mind and heart. In order to help transform the world one has first to transform oneself. Behind this thirst for life on the surface there is inherent in man a stronger though less insistent thirst for a deeper and larger life of the Spirit which knows no fear, no limitation, and no death. Through struggle and experience man realizes the great truth of life that 'not by wealth, nor by progeny, nor even by much learning but by renunciation alone can immortal bliss be attained'. Of the means to human progress, such as education, politics, economics, social reconstruction, and cultural regeneration, it can safely be asserted that each one of them is not independent of the others and also of the ultimate goal of life to which the individual owes allegiance. In the ideal goal of human effort, spiritual verities have an absolute value and none can really deny them. 'Specifically human progress', says Aldous Huxley, 'in happiness, virtue, and creativeness is valuable, in the last analysis, as a condition of spiritual advance towards man's final end'.

Man, unlike the creature which lives according to instinct, is so constituted that he incessantly seeks to travel from existing chaos, disorder, and bondage to order, unity, and freedom. The creative Spirit of man does not brook delay or opposition in its forward movement towards expansion and manifestation. No demand of the human soul is more deep, more insistent, and more irrepressible than its cry for God. The longing for God is closely allied to the longing for liberation (*mukti*), for freedom—physical, mental, and spiritual—common to all mankind. Man cannot remain satisfied with—though he may be fascinated for a time by—Nature's bountiful gifts of food and drink, of beauty and enjoyment. The soul hungers for Reality and Truth—absolute, eternal, and blissful; it cannot rest contented with the falsehood and illusions of a trumpery existence. The Vedantic teaching is, therefore, to cut asunder the bonds that bind us to the wheels of inexorable Nature through strength, fearlessness, and discrimination born of spiritual awareness of the Self of man.

The spiritual ideal of man calls him away from the domain of Nature to that realm of Infinite Existence-Knowledge-Bliss (*saccidānanda*) out of which all beings are born, in which they are sustained, and into which they merge back ultimately. Conquest of Nature is but the initial step in man's conscious pursuit of his ideal. For, as the poet has sung,

> Know, man hath all which Nature hath, but more,
> And in that *more* lie all his hope for good.
>
> * * *
>
> Man must begin, know this, where Nature ends;
> Nature and man can never be fast friends.
> Fool, if thou canst not pass her, rest her salve!

'Fools dwelling in darkness', says Yama, the King of Death, to Nachiketa, 'but thinking themselves wise and erudite, go round and round by various tortuous paths, like the blind led by the blind. The Hereafter never reveals itself to a person devoid of discrimination,

heedless, and perplexed by the delusion of wealth'. (*Kaṭha Upaniṣad*).

The average man easily takes up the hedonistic attitude of life, seeking sense-pleasures in every field of activity. Ignorance and weakness of body and mind are the strongest enemies of man. They hold man under the sway of the turbulent senses and gradually wean him from the path of perfection. As the pursuit of the spiritual ideal fundamentally requires self-control and self-discipline, it is easily seen why most people are unwilling to take to it. They are reluctant to undergo the necessary restraint, fearing they will lose the so-called pleasures of life. Until the senses are perfectly controlled and regulated, unless this corruptible life is changed for the better, there is no possibility of attaining immortal and eternal peace and blessedness here or hereafter. This has been emphasized and demonstrated by all the great spiritual men of the world. And their voice is ringing in our ears day and night.

A rich young man who approached Jesus with the query, 'What shall I do that I may inherit eternal life?', got the direct and most effective answer which embodies the one great ideal of humanity—the ideal of perfect renunciation, selflessness, and service. Jesus said unto him: 'One thing thou lackest. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven. And come, take up thy cross, and follow me'. Hearing this, he, not unlike most who have material possessions, was sad and went away grieved. Men are slow or reluctant to change habits and ways of life. They desire an ideal that would not deprive them of an easy-going life in spite of its attendant evils. They want to lower the ideal of man to suit it to their own convenience, thereby wishing to find in high-sounding principles justification for their unholy actions. In short, they ask for something impossible when they tenaciously cling to the senses and yet long for happiness everlasting. In their futile search for that which is infinite and eternal in the finite transient world of matter they meet with frustration and disappointment at every turn. Life has to be cleansed of all dross of corruption with the help of a positive ideal of righteous action and inwardization. Aggressive evil has to be met with aggressive good. Says St. Paul, 'Be not overcome of evil, but overcome evil with good'.

The ideal of spiritual life has to be maintained unadulterated and unsullied. All the saints and seers declare with one voice that God and worldliness cannot be compromised. They did not mince words but declared the naked truth boldly and clearly. 'He who loveth his life shall lose it;' said Jesus, 'and he that hateth his life in the world shall keep it unto life eternal'. He wanted to impress on the minds of the truth-seekers that it is not possible to 'serve mammon' and at the same time seek to find God, for where the treasure is, there will one's heart be also. Evidence is not wanting to show that even if a person gains all the treasures of the world but neglects and loses his soul, he has definitely missed his ideal in life. Though he may feel satisfied for a time, thinking he has attained this thing or that, still he suffers a great deal from tensions and distresses within, having lost the only effective key to inner poise. By clinging to the shadow of lower ideals and ephemeral values man finds himself lost in the trackless forest of a none too benevolent world. Sri Ramakrishna used to say, 'By adding many zeros together you gain nothing; they have no value. But place the unit one before the zeros and they immediately have value'.

Man as he knows himself ordinarily is not the real man. The world too is not in essence as it appears to be through our senses. Everything is sooner or later discovered to be evanescent. Enjoyment, misery, luxury, wealth, and power come and go, leaving man fundamentally where he was. Even the infinite happiness that man is expected to enjoy in heaven is not eternal, according to Hindu philosophers who hold that the so-called 'permanence' of heavenly freedom and bliss is

relative; in fact, it is extremely transitory from the standpoint of the highest Absolute Reality. This naturally led them to seek after that Supreme Reality which is unconditioned by time, space, and causation, by knowing and attaining which everything else is known and attained. All religions and all seers have, in one form or another, through symbols, allegories, and illustrations, preached this one truth—this great Truth of Man—that Spirit is the essence of man, that his real nature is Absolute Existence-Knowledge-Bliss, and that his Self must be supreme in the scale of collective values. In other words, man is divine and infinite power, knowledge, and bliss are within him. This is the supreme fact of his being and in its realization lies his permanent satisfaction. Man, being, in reality, perfect and free, cannot rest satisfied till he gets back his pristine perfection and freedom. If God is the highest ideal of perfection and freedom, then man is at core not different from God Himself.

According to the Vedanta, the ideal of man is the immediate and direct realization (*aparokṣānubhūti*) of Brahman as non-different from his own Self (Atman), for, from the standpoint of the highest Truth, Brahman alone is real and all else is an appearance of name and form. Brahman pervades everything everywhere. The personal God is the highest reading of the Impersonal Absolute that the human mind, with its limitations, can attempt, accept, love, and worship. God realization is, therefore, the goal of human life. Even the rank atheist or agnostic, apparently unconcerned about God or the Reality behind all existence, is seeking God, though he may call the object of his search by some other name. The very fact that God or the Self is the subject of human enquiry indicates their existence. In the words of Descartes, God exists because of the very question arising in the mind of man regarding His existence (*cogito ergo sum*). There is no love that can satisfy the heart of man but the love of God. The basis of human love is the spontaneous longing for the infinite bliss (*ānanda*) that flows out of the soul towards the one universal Self that resides in all. This truth was imparted to Maitreyi by her husband Yājñavalkya, who taught her saying:

'It is not for the sake of the husband, my beloved, that the husband is dear, but for the sake of the Self. It is not for the sake of the wife, my beloved, that the wife is dear, but for the sake of the Self. It is not for the sake of the children, my beloved, that the children are dear, but for the sake of the Self. It is not for the sake of wealth, my beloved, that wealth is dear, but for the sake of the Self. It is not for the sake of itself, my beloved, that anything whatever is esteemed, but for the sake of the Self'.

No individual or nation can reach the heights of excellence in things spiritual without enthusiastically coming under this great and powerful ideal of man. Each individual has to work out his own salvation; there is no other way to ensure permanent peace and joy within and without. The more a man thinks of God, the stronger and better he becomes. What can be a higher ideal for man than the intense pursuit of God through sincere love and service? And what can ennoble man better than pure love and unselfish service offered to God in man? To love man is to love God, to serve man is to worship God, to realize God and live constantly in Him is to become identified with the whole of humanity. In the noble confessions of St. Augustine, one reads:

'I will now call to mind my past foulness, and the carnal corruptions of my soul: not because I love them, but that I may love Thee, O my God. For love of Thy love I do it; reviewing my most wicked ways in the very bitterness of my remembrance, that Thou mayest grow sweet unto me; (Thou sweetness never failing, Thou blissful and assured sweetness;) and gathering me again out of that my dissipation, wherein I was torn piecemeal, while turned from Thee, the One Good, I lost myself among a multiplicity of things'.

Sri Ramakrishna used to sing, 'Mind, struggle unto death. Can any pearl be found in knee-deep waters? If you want to realize Him, dive down into the very depth of the ocean'.

Science and politics have come to stay as powerful forces that sway men's minds in the present age. They are good and necessary as means to the End which man is seeking to

reach as early as possible. But what makes the power released by these forces a terror to humanity is not anything intrinsically wrong with science or politics but the shifting of the emphasis on the End, the Ideal, which man should seek to attain through them. Self-interest and group-interest have driven out love and charity, greed and lust have put a premium on fraud and immorality, and the hedonistic and secular ideal have sought to captivate man by catering to his baser instinctual passions and urges. The spiritual ideal, which directs man's vision to an integral conception of life and Reality is looked down upon with curious distrust. The prevailing scientific temper and logicality have complacently ignored even to consider intuitive mystic thought and realization as worthy of investigation. Writes Alexis Carrell:

> 'The brutal materialism of our civilization not only opposes the soaring of intelligence, but also crushes the affective, the gentle, the weak, the lonely, those who love beauty, who look for other things than money, whose sensibility does not stand the struggle of modern life'.

There may be innumerable ideas and idols, but the Ideal of man is universal. The re-making of man and the re-establishment of peace and brotherhood depend upon the re-awakening of the individual's spiritual consciousness. The truths of science have to be understood and utilized for human advancement as means to the perfection that man desires so earnestly, but not dissociated from the spiritual values of life. 'Arise, awake, and stop not till the goal is reached'—was the exhortation of Swami Vivekananda to everyone aspiring to strive after the Ideal of Man. He said: 'Here is the ideal. When a man has no more self in him, no possession, nothing to call "me" or "mine", has given himself up entirely, destroyed himself as it were,—in that man is God Himself; for in him self-will is gone, crushed out, annihilated. That is the ideal man'.

SWAMI VIRAJANANDA, THE SIXTH PRESIDENT OF OUR ORDER

By Swami Shraddhananda

The lengthy road from initiation as a young Sannyasin at twenty-three (1897) to the leadership (1938) of the great organization founded by his Master was for Swami Virajananda not a smooth and straight one. There were irksome bends, obscure pitfalls, and deceptive footholds. But he faced them all with courage and firm determination in order to pursue his ideal as he understood it—never despairing, always learning—travelling 'from truth to truth, from lower truth to higher truth', as his Master used to say.

The soul of Vivekananda was impatient for the sacrifice of at least a thousand young men, fired with the zeal of holiness, fortified with eternal faith in the Lord, and nerved to lion's courage, to bring about a new state of things—sympathy for the poor and bread to their hungry mouths, enlightenment to the people at large and struggle unto death to make men of them who have been brought to the level of beasts by the tyranny of their forefathers. But, alas, the response was not up to his expectations. Barely about two dozen had turned up. Vivekananda could not wait. He had to set the ball rolling. As many items of 'the plan of campaign' as possible must take a good start before the few years left of his short life of thirty-nine closed. So he began forthwith to push his boys to the

various fronts. Many of them were ill prepared. It was so difficult to give up the old outlook of monastic life and grasp and put into practice the dynamic ideal now held before them. But they loved their Master dearly and tried their utmost to fulfil his commands.

Very readily, therefore, did Virajananda shoulder the responsibility of rendering relief to the famine-stricken people in the localities around Deoghar. For his good work, extending over three months, he won the approbation of both the public and the Government. The Master was undoubtedly pleased the most and prepared him for the next lesson. Once they were seated around Swamiji[1] at the house of Balaram Bose, when all of a sudden he started calling on them, one by one, to stand up and make a short speech extempore on any subject the speaker liked. Virajananda's heart began to throb audibly. How could he speak before Swamiji without previous preparation? However, when his turn came he stood up and spoke for five minutes, though he himself did not understand what he was speaking. Swamiji, at the end of the speech, encouraged him with the remark, 'good'.

But the actual feat, when it came, made Virajananda extremely nervous. He and Prakashananda were asked by Swamiji to go on a preaching tour to Dacca. Records Virajananda in his diary: I remonstrated with Swamiji most vehemently that I was unfit for the grave task and that I knew nothing—so, what could I teach? He answered, getting excited, 'All right, you tell everyone who will come to you for instruction that you know nothing, and that is the highest teaching you will impart. It is egoism to think that you know everything. To be convinced that you know nothing is the highest wisdom'. I also put forth as my argument that first of all I liked to attain my own Mukti and then I could preach. 'If you seek for your own Mukti you are to go to hell,' he retorted, 'to be sure do what I bid you do'. So I had to yield at last. . . . He took us both before the altar of Sri Ramakrishna and asked us to meditate, himself doing so and praying to Sri Ramakrishna to give us the necessary strength for success in our mission. He placed his hand on our head and told us to believe that strength had been infused into us. . . . He advised us to look upon the Sangha collectively as Sri Ramakrishna.

Virajananda did his part well at Dacca. He would read out a written speech and then questions and answers followed. He won the respect and affection of all by his sweet and amiable disposition. Abhayananda, a Western woman disciple of Swamiji, came to India at that time. Swamiji sent her to Dacca, where she delivered a number of speeches. Virajananda visited Mymensingh and Barisal with Abhayananda. From Barisal she returned to Calcutta, and Virajananda stayed back at the house of the well-known political leader Aswini Kumar Datta. Many a youth used to meet the young Swami to receive moral and religious instructions. From Barisal he returned to the Math (May, 1899) just after three months.

It is strange that Virajananda was about to lose one of the greatest opportunities of spiritual fulfilment by a sheer feeling of nervousness. The offer had come to serve as a personal attendant to his Guru. He shuddered to think of it. The incident is best followed in his own words:[2] Swamiji looked like a blazing fire. I was afraid even to approach him. Perchance I might commit some blunder and that would be an offence to Swamiji. He might be put to a lot of inconvenience as well. So I implored Swami Saradananda (Sarat Maharaj, who used to look after all the personal affairs of Swamiji) not to put me to that extremely difficult and delicate task. I was ready to do anything else but not his personal Seva. Sarat Maharaj would not listen. He said that I need

[1] By which name Swami Vivekananda was familiarly known.

[2] Personal reminiscences of Swamiji narrated by Swami Virajananda at the Sri Ramakrishna Ashrama, Bombay (20th November, 1939).

not be afraid. He would teach me all the details himself so that I could pick up everything in a very short time. After much persuasion I yielded at last and Sarat Maharaj really showed me for several days how to attend to Swamiji's needs. Swamiji wanted everything like clock-work. He used to get up very early, sometimes at 3 or 4 a.m. I had to give coffee exactly when it struck five, and even seeing it being brought from the kitchen he would say it was cold and I would then have to heat it once again. He wanted it so very hot! Gradually my nervousness disappeared and I began to serve him in right earnest from early morning till late at night. I felt so happy and blessed and began to feel the other way round, namely, why Swamiji would never get angry with me! Really, he too was very much pleased with my Seva. I had a very good constitution in those days. Once he was ill and living in Calcutta, at Balaram Babu's house, under medical treatment. We were all sleeping in a hall and I was having my bed by the side of Swamiji. He had to get up very often during the night owing to diabetic complaint. I too would at once get up and help him. Then he would say immediately, 'Why have you got up? I don't want you now'. But I could not sleep. Many days passed like that. Once I was detected by Swami Turiyananda (who was also living there at that time). He asked me, 'How is it that you look so fresh and your eyes have not sunk in, though you are waking up all the night daily like that?' Indeed it was a miracle! It continued for three months.

Swamiji sailed for the West for the second time in June, 1899. Virajananda, along with Sachchidananda (Budo Baba) and Vimalananda had been selected by him as workers of the newly established Advaita Ashrama at Mayavati, of which his illustrious disciple Swarupananda was the President. They started for their new place of work on the 24th June, six days after they went to the Calcutta Prinsep's Ghat to bid farewell to Swamiji and his companions—Turiyananda, Sister Nivedita, and the brother of Swami Saradananda, all bound for London.

It was a joy and a privilege for Virajananda to work continuously for three and a half years under the able leadership of Swarupananda, of whom Vivekananda felt proud to say, 'He is an acquisition'. Titbits of the memory of those days were narrated by Virajananda on some occasions: The whole place was then a jnngle. It had to be developed and proper structures for dwelling had to be raised. . . . Budo Baba took up the work of building construction and repairs. I was relegated to the 'P.W.D.'. My work included amongst others road construction, forest clearing, and the like. After tea in the morning, we used to take up the axe, spade, and other implements and set out for work. We had to work hard for several hours. Sometimes feeling very hungry we would 'steal' some eatables from Mother Sevier's almirah! She was more than a mother to the inmates. . . . As to our meals, we had a lot of difficulties. Lohaghat was then thickly covered with forests. Nothing was available. We all, however, passed our days happily and did not count hardship as such. Capt. Sevier's life was all austerity. He would put on clothes soaked in yellow ochre and would work vigorously for the cause of the Ashrama. It was amazing how a foreigner, born and brought up in the lap of luxury, could have in his mature years so thoroughly assimilated Indian culture and customs and could welcome poverty and privation for the service of India!

Capt. Sevier died at Mayavati on the 28th October, 1900. Swamiji was then travelling in Egypt. Very soon after his arrival in India he rushed to Mayavati mainly with the object of consoling Mother Sevier. He stayed there for about two weeks. To Virajananda this was the last contact with his Master. It left in him most shining memories. He had seen the splendour of the parting sun—crimson brilliance, spreading through all the quarters, but not dazzling the eyes—cool, sweet, and enchanting. While at Mayavati, Swamiji was

sometimes gay like a boy—playing and frolicking; sometimes he was serious—delivering discourses on his future plans of work; sometimes he soliloquized, pacing up and down near the fire-place in the main drawing-room. Virajananda had once again the satisfaction of rendering to his Guru some personal service too. He also heard the Master give the parting warning, 'My disciples are to emphasize work more than austerities'.

During these years Virajananda once took an opportunity of going on a pilgrimage to Kedarnath and Badarinarayan. His companion was the brother disciple Brahmachari Jnan. With sole dependence on the Lord they started with provisions worth only five rupees! The two 'Gurubhais' returned to Mayavati with a host of pleasant recollections of their pilgrimage. In November 1901, Virajananda set out on an extensive tour in North and Western India with a view to securing subscribers for the *Prabuddha Bharata*. He visited a good many places in U.P., Punjab, and Sind, and also several places in Kathiawad. Various were the experiences he gathered through contacts with men of different characteristics. Sometimes he was welcomed with regard and affection. Sometimes he had to face rude and adverse criticisms. 'At Delhi', Virajananda once related humorously, 'I one day went to a big Government office. About 300 members of the staff were there, some smoking at the time. After hearing the object of my visit there, they all looked at me curiously as though I were a ghost or serpent. At last one broke silence, saying, "Not here, sir, go to the other side and try elsewhere"'. Virajananda was stunned to discover that the polished people of society, proud of their education, could so give themselves up to agnosticism, sensuous enjoyment, jealousy, and hatred. Mighty was their ignorance of the cultural heritage of India, of her philosophy and religion. On the other hand, joy and expectations greatly filled his mind when he came across direct evidences as to how the life and teachings of Sri Ramakrishna and Swamiji were silently but powerfully influencing many a man and woman.

He was in Ahmedabad when the most woeful news of Swamiji's demise (on 4th July, 1902) reached him. Alas! Never did he dream even that Swamiji would leave this world so soon. He disposed of his work on hand hastily and returned to Mayavati after an absence of about nine months. The void created in his heart could only be filled by deep absorption exclusively in spiritual practices—thought he. Probably he was wrong. Swarupananda was perhaps more faithful to the Master's teachings when he summoned the declining strength of his mind and worked all the more vigorously so that the cause might not suffer. Virajananda did what he thought best. But he seemed to overtax his body by carrying things to excess. He retired to a hut inside the forest, away from the habitations of the Ashrama. Swarupananda arranged to send him food there. Virajananda would practise Japa and meditation for long, even for fifteen hours at a stretch on some days. He was also observing a vow of silence. After a period of eight months or so there was a reaction in the form of brain-fatigue. He remained undaunted, though he meditated less and devoted more time to the study of the Shastras. Another seven months rolled away. The reaction, however, assumed greater magnitude. He was on the verge of extreme physical and mental prostration. Swami Brahmananda summoned him to the Belur Math and placed him under proper Ayurvedic treatment. There was little effect. Real relief, however, came not from any medical expert but from the Doctor of his soul—the Holy Mother, who diagnosed all his troubles as being due to some premature excesses in the process of meditation. A few simple instructions from her cured him within an incredibly short time. 'But for her grace', Virajananda used to say feelingly, 'I might have had to suffer untold miseries for the whole of my life by falling a prey to infirmity of body and mind'.

A series of kaleidoscopic events threw him from one set of circumstances to another successively—from the quiet, devoted personal service of the President of the Order, Swami Brahmananda, first to the hurried preparations for sailing for the U.S.A. as an assistant to Swami Abhedananda, then back to the life of an ascetic at Hardwar, with the determination this time not to leave his seat before Self-realization was attained, and finally—only after six months of that resolve —to the onerous responsibility of the President of the Mayavati Advaita Ashrama, on the sudden passing away of Swarupananda in 1906. All these probabilities and actualities took only two years to overwhelm him with alternate gushes of hope and frustration.

As Head of the Advaita Ashrama for seven years his services were immense. He placed the financial condition of the Ashrama on a secure basis, raised the circulation of *Prabuddha Bharata,* put fresh life into the Publication Department, and had a separate building for the press erected. His most important contribution was, however, the compilation and editing, in collaboration with others, and publication of *The Complete Works of Swami Vivekananda* (he could finish five volumes) and the huge biography of the Master.

When Swami Turiyananda, then at Rishikesh, heard that Kalikrishna (Virajananda) wanted to retire from active life in favour of re-experimenting with the life of a recluse, he had no doubt that this decision was a natural consequence of overwork and nervous exhaustion. In a letter, dated 4th November, 1913, he wrote to Virajananda: 'It is distressing to think that you are going to resign. Immoderate hardship must have told upon your temper. I know how very uncommon your forbearance was and how sweet your dealings. People could not but love you. Also I don't remember to have seen anyone else so voluntarily eager to help others in all sorts of work. Who else could endure pain and suffering so calmly and nurse the sick in the teeth of all inconveniences so unflinchingly as you? It is strange that you, that same person, should now feel yourself embarrassed. Surely your nerves are not as strong as before. Too much exertion and worry have weakened them. . . . It is essential for you to take rest. Have some change either at the Belur Math or elsewhere. . . . But I wish that you do not take the extreme step of retiring. . . . Is there a difference between doing Swamiji's work and performing Tapasya?'

Swami Premananda too, in a lengthy letter, tried to dissuade Virajananda from the contemplated move: '. . . After the passing away of Sri Ramakrishna, was it not you who renounced the world first and joined us at the Baranagore monastery? . . . It is unbelievable that you would seek exclusiveness by establishing an Ashrama for yourself'. He also received several letters from Swami Saradananda advising him to revise his decision. Emotionally he understood fully well the propriety of these good counsels from persons for whom he had great love and respect. But calculating reason held forth brighter pictures of individual fulfilment. Once again he seemed to have contradicted his discipleship of Vivekananda.

For eleven long years Virajananda lived in the quiet seclusion of Shyamalatal[3]—a place in the interior of the Himalayas, thirty miles from Mayavati, apparently oblivious of the warning which his Master had given him more than once. The spiritual world, of course, would designate it as Tapasya—the highest pursuit a man of God can aspire after to reach his supreme chosen goal. But Virajananda had conflicts. The voice of the Master seemed to evaluate things otherwise. True, there were intense prayers and meditation,

[3] The hermitage he named 'Vivekananda Ashrama' after his beloved Master. Swamis Brahmananda, Saradananda, and Turiyananda wrote to him conveying their blessings for the institution when they found that he was determined. Later on a charitable dispensary was added to it.

He had to come down to the plains several times for various purposes. He had also been to South India on a pilgrimage for four months during 1919.

scriptural studies and allied undertakings, but there were worries too, viz. lack of funds for the upkeep of the houses and the gardens, dearth of workers to look after the growing establishment, and management of the property increasingly being added on to the Ashrama. For days together he had to do hard physical labour. In later years he used to opine that probably his experiment was a mistake. He had spent eleven precious years not much to his maximum benefit.

The first Convention of the Ramakrishna Math and Mission was called at the Belur Math in April, 1926. Representatives from various branch centres had assembled. Swami Saradananda had been writing to Virajananda repeatedly not to miss this unique occasion. Virajananda hesitated much but at last could not ignore the call. He came 'on condition that he would be allowed to return to Shyamalatal after one month'. The spirit of his Master smiled behind him:

'Listen, O Bird, bereft of wings,
'Tis not the way to make good your escape;
Time and again you get blows, and collapse,
Why then attempt what is impossible?'[4]

The Sadhus who had gone to bring him from the Howrah Station greeted him merrily, saying 'So, Maharaj, you have come. But you will see, there is no escape this time'. Indeed there was no escape! The Convention reviewed the ideas, ideals, and achievements of the Order, reshaped many methods of work, infused fresh zeal into the hearts of the members for working out further the objects of the Mission. The new system of administration, introduced at the Headquarters, required at the top the unstinted service of an experienced monk. Swami Saradananda chose Virajananda for this post. Virajananda first tried to shirk but had to submit ultimately. The fish was caught in the net.

He plunged into work, as was his wont when once he took up any responsibility.[5] From this time onwards he was closely associated with the administrative duties of the Math and Mission. His patient and efficient tackling of problems, unabated perseverance, and cool judgment were a great help to the smooth and co-ordinated running of the various departments. In 1934 Virajananda became the Secretary of the Math and Mission. After the passing away of Swami Vijnanananda in April, 1938, the Presidentship of the Order came upon the hoary-headed veteran, Swami Shuddhananda, the first among the 'second generation' to be elected to that honoured position. Virajananda became the Vice-President, and hoped that with less responsibility in that position he would once again be able to spend some years in the silence of the Himalayas. While at Shyamalatal, the sad news reached him that Swami Shuddhananda passed away (23rd October, 1938). From this venerable disciple of Swamiji, when he became the Head, the Order had expected so much! But, alas, he could lead barely for six months.

Virajananda knew that the supreme trust would now devolve upon him. Still he wanted to make sure that it was Sri Ramakrishna's will. He was satisfied and sent the following telegraphic communication to the Headquarters: 'Accepted Sangha's sake. Crave Thakur's blessing'. (9th November, 1938). He was sixty-five years old. When he came down to the Belur Math, in December, Tantine Jayā[6] was very pleased to see the 'new abbot' hale and youthful and remarked, 'At last the Math will have a President long in office'.

[4] From the poem, 'To a Friend', by Swami Vivekananda.

[5] Swami Saradananda had once written to him (28th August, 1908): 'I earnestly entreat you not to ruin your health by overwork. If you break down, the Mayavati Ashrama also will collapse. May Sri Thakur keep you fit'.

Swami Shuddhananda wrote to him in one of his letters: 'I see you are now alone there and have to labour hard. That is your pleasure, of course, and keeps you excellent, I know'.

[6] Miss Josephine MacLeod, one of the most trusted and intimate devotees of Swamiji. She was about fifteen years older than Virajananda.

For twelve and a half years Swami Virajananda piloted the ship wonderfully well. Silently he prayed: 'May He make me an instrument in His hands and guide and work through me. May the years bring me ever new revelation and spiritual upliftment so that through me many may find Peace and Bliss!'

The 'hale and youthful look', however, was only a shadow. His health was decaying fast. The heart had been badly affected; so too the liver. The doctors advised him complete rest. But it was necessary to give his maximum attention and energy to the cause. He did not shirk it and prepared himself to die in harness. Now he knew they were shackles of neither iron nor gold. They formed a bridge to immortality. He toured extensively four times, through the different parts of the country, spreading the message of Sri Ramakrishna and Swamiji. At the evening of his life, his personality had developed a magnetic charm. He spoke little, but the few words that fell from his lips carried a sweetness and power that were deeply impressive. The body, by degrees, continued to suffer terribly owing to complicated ailments, but he bore it all with wonderful calmness. He was seventy-eight when he departed from this world (30th May, 1951). With the passing away of Swami Virajananda—the Sixth President of the Order—the last of the Sannyasin-disciples of Swami Vivekananda was gone.

INDIAN WOMEN AND NATIONAL IDEALS

By Brahmachari Turiyachaitanya

'Why, to the women of this country I would say exactly what I say to the men. Believe in India and in our Indian faith. Be strong and hopeful and unashamed, and remember that with something to take, Hindus have immeasurably more to give than any other people in the world'.

—*Swami Vivekananda*

In order to be able to understand a people —their society, culture, and ideals—one has to enter into their spirit, into their outlook on life and its destiny, and into the emotional content of their thought and action. Mere outward circumstances are often seen to present a deceptive, nay, even an altogether incorrect and unfavourable view of facts. Human affairs, to be meaningful, should be related to and judged by human ideals. It has also to be remembered that the ideal is infinitely nobler and higher than what is experienced as the 'actual', and that man is constantly striving to make the 'actual' approach the ideal as speedily and effectively as possible. Therefore one has not only to bring to his intelligent study of a people an open and sympathetic mind but also possess a depth of vision and a discerning faculty so as to separate the grain from the chaff and comprehend the true inuer spirit of their national life, notwithstanding the apparent contradictions and failures which obtain everywhere in some form or other.

Herein we find the proper and scientific way of understanding a people and estimating their achievements and failures. But misinformed and thoughtless critics of the religion and culture of a people other than their own continue to indulge in vilification, taking a narrow and superficial view of men and things. Hindu society has been the worst sufferer in

this respect, having been the target of endless unwarranted criticism. More especially, the institution of caste and the place of woman in Indian national life have come in for repeated caustic comment. Whatever the justification for such traducement, there is no doubt that most of it, coming as it did from foreigners, had political and missionary propagandist motives behind them. India's long period of political subjection and the prevalence of certain evils arising from the nearly stagnant condition of society during this period of turmoil in the country provide some amount of plausible evidence, giving weight to these misrepresentations. But they do not stand even a moment's scrutiny. India is politically free once again, and Indian women are coming forward to shape their own destiny in accordance with the need of the times. It is therefore imperative that Indian women should themselves seek to solve their many problems, without at the same time letting go their firm and age-long hold on the national ideas and ideals.

There are two centres of national life—one is the home and the other the world outside. Of these, the home provides the ground-work for the process of building up of character and personality; and civic life outside supplements the home by affording suitable opportunities for self-expression and the strengthening and development of individual personality. That a proper balance between the two is essential for peace and progress need hardly be emphasized. When such balance is lacking, either home life tends to become a stagnant durdgery or social life a soulless and distracted current of frustration and unhappiness, devoid of inspiring and sustaining ideals. Whenever there is an imbalance, society adjusts and shapes itself, on its own initiative, according to the demands of social circumstances. In the Vedic and Upanishadic times, when life was simple and society was well knit and homogeneous, when men and women had full equality of opportunity for development of their spiritual and cultural life, they were inspired by the same high ideals and enjoyed the advantages of a balanced life to a great extent. But, in course of time, as society grew vast and complex and as various new factors—racial and cultural, economic and political—arose, a new adjustment between the home and the world outside took place. With the mingling of individuals and groups belonging to varying cultural levels, the promiscuous mixing of men and women in public was discouraged as it was found to be not in the best interests of the moral and spiritual life of the nation. With the gradual change-over from a nomadic to a settled life of agriculture, cattle-rearing, and home industries, and with the cultural life at home becoming richer and more intense, women naturally became occupied more and more with activities that centred round the home. Moreover, the need for affording greater security and protection to the woman was felt when the political and social atmosphere all over the country was adversely affected, especially due to repeated foreign invasions. Gradually, the home and the family became the cultural and economic unit of society, even as the village became the politico-economic unit of the State.

Thus a division of labour, so to say, took place and the responsibility of the home and the family was divided between man and woman, the duties of the one becoming supplementary to those of the other. For the most part, the home became the centre of activity for the woman and the outside world for the man. For obvious physiological and psychological reasons, woman became the queen of the home, the *gṛhiṇī*, without whom no residence would be a real 'home'. Woman as mother,—most fitted by her natural aptitude, love, patience, perseverence, and intuitive power to the great task of the upbringing of children in accordance with the ideals and traditions of the nation,—became supreme and commanded infinitely more respect than even the father or the teacher. As Manu says:

> Upādhyāyān daśācārya acāryāṇām śatampitā
> Sahasram tu pitṛn mātā gauraveṇa atiricyate.
> 'The Acharya exceedeth ten Upadhyayas in his

right to honour; the father exceedeth a hundred Acharyas; but the mother exceedeth a thousand fathers in her right to reverence and honour (and in the function of educator)'.

The purest and noblest conception one can have of woman is as 'mother'. Its very mention immediately brings forth before the mind the ideal of love, purity, service, and renunciation. It is no wonder that in India, where the national ideals are renunciation and service, as much for woman as for man, the mother was raised to the highest place of honour and deified. Woman, in general, in all her relations, became a symbolic representation of the adorable divine Mother and was looked upon as the 'Shakti'; but woman as mother became supreme, embodying as it were in her person all the ideals for which the nation has lived and survived. She became the main source of inspiration and guidance to the growing generation and hers was the predominant influence on the character of the children, and consequently that of the nation. Woman as wife inspired her husband with noble ideals, and with the force of her unique love and devotion she stimulated his flagging zeal, mitigated his despair in times of crisis, and as one of the Smritis says, 'pulled him up to the light of virtue from the dark crevice of evil even as the strong snake-catcher grasps the serpent and drags it out from the hole'. Woman, with her traditional and conservative regard for age-long custom and convention, inevitably stood up as the preserver of culture. She was the main rallying point as well as the cementing force in the family. The welfare, nobility, and solidarity of the family depended on her.

It is not correct to say that women in India do not enjoy freedom. In their own sphere of life they have been exercising perfect freedom and have been the guiding hands behind their menfolk in their day to day actions—great and small. As Sister Nivedita points out,

'There is thus a point of view from which the lives of Indian women may be considered as a vast co-operation of the race to perform necessary labour, dignifying it meanwhile by every association of refinement, tenderness, and self-respect. And it might also be claimed that the orthodox Hindu household is the only one in the world which combines a high degree of civilization with the complete elimination of any form of domestic slavery'.

The idea of domestic 'slavery' is entirely foreign to Hindu thought. Hindu women 'work like masters and not like slaves'. They know that every act of loving service brings great happiness, and commands the love and reverence of those that are served. In this regard it is also well to remember what Swami Vivekananda says:

'We must never forget that all over the globe the general effort is to express love and tenderness and uprightness, and that national customs are only the nearest vehicles of this expression. With regard to the domestic virtues I have no hesitation in saying that our Indian methods have in many ways the advantage over all others'.

Exaggerated misrepresentations of the true position of Indian women at home and in society are given currency mostly by foreign critics who view Indian life from a Western standpoint and are ignorant of the inner workings of the Indian social mechanism. There is no 'abstract' woman as such in society; for she is always a mother or a wife or a sister or a daughter. In spite of some unavoidable social restrictions that woman has to put up with, her home-life has generally been free and happy. It may be said without fear of contradiction that the largest number of happy and contented homes are to be found in India. This is directly due to the strong family ties that subsist between its members.

The present position of woman in Indian national life, though not as fully satisfactory as one would wish it were, is by no means undignified, much less deplorable. In judging this question one has to remember the ideals that are characteristic of India and has to take into consideration the peculiar conditions of our national life. In India men and women have never stood opposed to each other as rivals in any walk of life. According to the Vedantic ideal, they form but two aspects of the one supreme Reality. The *Śvetāśvatara Upaniṣad* says: *'Tvam strī, tvam pumānasi, tvam kumāra uta vā kumārī'*—

'Thou art woman; Thou art man; Thou art the youth and the maiden too'. Socially they are members of a family, sharing a common life with each other and with the community. The problem of equality or inequality between man and woman does not arise in Hindu society, for either never thinks in terms of trespassing upon the other's preserve. All institutions, rules of discipline, and codes of conduct are framed with a view to protecting the individual, then the family, and then the society and leading them all, irrespective of age or sex, gradually to the ultimate goal of life. The main basis of social life in India is spirituality and the goal of life is Self-realization, to be attained through renunciation and service. Whether or not one agrees with the social laws enunciated by the Rishis *in toto* and their practical utility to our own society today, there is no doubt they were conceived in the highest light and formulated with the best of intentions for the regeneration of man as well as woman in every age.

The aim of Hindu society has always been to produce men and women of sterling character by affording suitable opportunities and providing the best means to one and all for the attainment of the highest goal of human life, viz. the realization of the divinity that is everyone's innermost Self. No unjustifiable—much less unjust—discrimination on grounds of mere birth or sex was ever intended to be made between man and man or man and woman. Without causing any abrupt break from the past, in his or her ways of life and social obligations, the individual was steadily led forward from truth to truth,—from truth that is lower to truth that is higher—each step leading up the mountain of what is yet to be. Social life—economic, political, and cultural—and family harmony could never be upset by violent and new-fangled changes. To achieve these, a good amount of self-abnegation, self-sacrifice, and proper disciplining of body and mind are quite necessary. Individual freedom was not curtailed but canalized and regulated in the best interests of social welfare. With this end in view, the Varṇāshrama Dharma was instituted and woman's functions and duties at home were elaborated and elevated to a spiritual level, as were the functions of every member of society.

Woman was enjoined to serve her husband, looking upon him as God, and man was called upon to regard his wife as the Goddess of the household (*gṛha-lakṣmī*) in order to spiritualize the entire life-activity of either and introduce the force of divine love and joy into the family atmosphere. Self-seeking and sensual pleasures could never be the criterion of the relationship between man and woman. In India, the teacher's behest to the pupils to regard those whom they serve as God incarnate is an echo of the national spiritual ideal which is common to both men and women. The ideals embodied in the Upanishadic exhortation,—*'Mātṛdevo-bhava, pitṛdevo-bhava, acāryadevo-bhava, atithidevo-bhava'* were extended to all aspects of life. Woman was accordingly exhorted to follow the course best suited to her,—*patidevo-bhava,*—for that is considered the easiest way for her spiritual evolution. As in any age and in any scheme of life the home will predominantly be the centre of activity and place of importance for the woman, among the vast mass of the people, such an exhortation to her could never be misunderstood or misinterpreted as being deliberately intended for relegating her to a position of 'inferiority' or subservience to man.

There is no doubt that woman had been largely cut off from freely taking part in social life outside the home during the last few centuries owing to causes that are well known today. Consequently her opportunities for receiving education at school or college had also been negligible. But because of this it is wrong to conclude that Indian women were not cultured or were incapable of understanding and taking part in public affairs. With the growth of home industries and a self-contained village economy, women have been as much versed in trade, industry, and agriculture as men. In the cities, women easily attained excellence in music, dancing, painting, and other fine arts and also in domestic art and science which

formed their special field. At home, women were constantly consulted by men and their advice was highly valued in matters of common interest both within the family and without.

The glorious part played by Indian women in administrative affairs and national movements has earned a place of no mean order in the pages of history, recent and remote. Some of the shining names of those who took a leading part in the fields of political, social, and cultural life are well known: Gārgi, Maitreyi, Madālasā, Sanghamittā, Ubhayabhārati, Lilāvati, Khanā, Padmini, Jijabai, Mirā, Sakhubāi, Akka Mahādevi, Āndāl, Ahalyābāi, and Maharani Lakshmibāi of Jhansi.

In our own times India has produced a unique and sublime character in the person of Sāradā Devi or the Holy Mother, the immaculate spiritual consort of Sri Ramakrishna, the great prophet of modern India. Her purity and renunciation matched that of Sri Ramakrishna in every way and her spiritual realizations were of the highest order. Sri Ramakrishna esteemed her greatly and spoke many a time about her spiritual greatness and acknowledged his indebtedness to her for the help and encouragement she williugly offered him in his Sādhana. If Sri Ramakrishna embodied in himself the ideals and aspirations of religious India, Sarada Devi was the very embodiment of the ideals and aspirations of Indian womanhood—of chaste and pure wifehood, of loving motherhood, of a calm, balanced, self-reliant, and practical outlook on life, of fortitude in suffering, of self-sacrifice and service, of the ideal of finding happiness in the happiness of others, and of devotion to spiritual ideals. She wonderfully harmonized in her simple and unassuming life, comparatively less known to the public, the ancient and modern ideals of perfect womanhood. She encouraged the education of girls; she urged them to live up to the noble ideals of our motherland—self-control, self-discipline, and Brahmacharya in quest of God-realization. Advising a woman devotee, the Holy Mother once said, 'Always do your duty to others, but love you must give to God alone. Worldly love always brings in its wake untold misery'.

Signs are not wanting indicating the great awakening among the women of India. But the Western slogan, 'Equality of man and woman', is the rage today. The new adjustment on the social level that has to take place in India cannot, nay should not, be delayed or obstructed. But it must be borne in mind that the idea of 'equality' and 'inequality' in the Western sense of the term has never been our problem in India and does not apply to the Indian scheme of social life. The note of caution sounded by Sister Nivedita over four decades ago cannot be ignored:

> 'Shall we, after centuries of an Indian womanhood, fashioned on the pattern of Sita, of Savitri, of Rani Ahalyabai, descend to the creation of coquettes and *divorcees*? Shall the Indian Padmini be succeeded by the Greek Helen? . . . change there must be. But new learning shall add to the old gravity and wisdom, without taking from the ancient holiness. Wider responsibilities shall make the pure more pure. Deeper knowledge shall be the source of a new and grander tenderness'.

No scheme of life which seeks to ignore our national ideals and goes after new nostrums that tend to upset the balance between the life at home and that outside can be said to be progressive. Before adapting ideals from Western social life, it would be prudent to examine their suitability to Indian conditions and traditions and also the results and reactions they have produced in the West itself. In this connection the following observations of Srimati Yamunabai Hirlekar, made in the course of her address to the women's section of the All-India Educational Conference, are significant:

> 'How can the question of equality arise between persons, who are created different by God and who are meant to perform different functions in life? When perfect understanding is established, the question of economic independence need not crop up between husband and wife. . . . What is needed is a radical change of outlook and evolving a system of education which will inculcate in them proper notions about life and its function and will make the woman more *womanly*. The man and woman have each specific and distinct functions to perform in life and they can only supplement one another in their duties so that harmony of purpose may be achieved. The question of broken homes is threaten-

ing the Westerners. We are facing that question too in some measure. The reason is, forgetting *our golden ideal* of life as a means of service and sacrifice, we have gone over to the Western ideal of life as a means of personal enjoyment. *Real and lasting enjoyment can come only after one has gone through the ordeal of discipline, control, and penance'*.

The highly significant words of Draupadi, one of our great women, famous in the *Mahābhārata,* are memorable indeed: Finding Draupadi always happy and cheerful even in the midst of innumerable troubles and hardships, Satyabhāmā felt puzzled and asked her how she could maintain her mental happiness. In reply, Draupadi uttered the greatest psychological truth of life—*'Sukham sukheneha na jātu labhyam dukhena sādhvi labhate sukhāni'*—'O virtuous lady! Happiness is never secured by running after it, but it is through suffering (self-sacrifice and service) alone that all happiness is obtained'. Herein lies the essential spirit of the national ideals that have inspired and strengthened Indian womanhood down the ages.

Swami Vivekananda wanted that women should solve their own problems and not depend helplessly on men. He felt that while men should lend a helping hand, they should by no means rule the roast. The Swami said:

'Educate your women first and leave them to themselves; then they will tell you what reforms are necessary for them. In matters concerning them, who are you? . . . Who are you to solve women's problems? Are you the Lord God that you should rule over every widow and every woman? Hands off! They will solve their own problems'.

'So we need not trouble our heads prematurely about such reforms as the abolition of child marriage, the remarriage of widows, and so on. *Our part of the duty lies in imparting true education to all men and women in society.* As an outcome of that education, they will of themselves be able to know what is good for them and what is bad, and will spontaneously eschew the latter. It will not be then necessary to pull down or set up anything in society by coercion'.

THE PHILOSOPHY OF WHITEHEAD

By Dr. P. Nagaraja Rao

(*Continued from the November issue*)

Every Actual Entity has a threefold character: (1) It has a character 'given' for it by the past, that is the datum presented, in the form of prehensions; (2) There is a superject formed by these prehensions which unifies all the prehensions and keeps away the incompatible or negative prehensions; (3) Every Actual Entity has an appetition which constitutes the subjective aim of the Actual Entity. It is the subjective aim that determines what prehensions go into the unity of an Actual Entity. Every Actual Entity is analysable into an indefinite number of ways. In some modes of analysis the component elements are more abstract than in others. The analysis in terms of prehensions is a mode of analysis which exhibits the most concrete elements in the nature of Actual Entities. It is called Division. It reproduces in itself the general characteristics of an Actual Entity. It is referent to an external world, and in this sense it is said to have a Vector character. The analysis of an Actual Entity into its most concrete elements discloses it to be a concrescence of prehensions which have originated in its process of becoming. All further analysis is only an analysis in terms of prehensions.[28] Every prehension consists of (1) the subject which is prehended, and (2) the subjective-

[28] See the tenth Category of Explanation.

form i.e. how that subject prehends that datum.[29] The prehension of one Actual Entity by another Actual Entity is called physical prehension. Prehension is of two varieties: positive and negative. The positive one determines and comprehends feelings that are compatible. The negative eliminates the incompatible feelings. It holds its datum as inoperative in the progressive concrescence of prehensions constituting the unity of the subject.[30] The Actual Entity corresponds to a complex cell in biology which can be resolved in terms of prehensions. The process of these prehensions is itself the constitution of the Actual Entity. When an Actual Entity attains satisfaction it passes into another Entity. The process is termed objectification. It is described as having attained immortality. Every prehension is essentially a transition effecting a concrescence.

The complex constitution of an Actual Entity is analysable into five factors which express what that transition consists of and effects. The factors are: (1) The 'subject' which feels; (2) The 'initial data' which are to be felt; (3) The 'elimination' in virtue of negative prehensions; (4) The 'objective datum' which is felt; and (5) The 'subjective-form' which is how that subject feels that 'objective datum'.[31]

The multiplicity of prehensions throws up the subject which is the unifying principle. It is this unifying principle, namely, the subjective aim that governs the successive phases of the interplay of prehensions. There are two definite laws regarding the prehensions constituting an Actual Entity. They are: (1) An entity can only be felt once, and (2) The diverse feelings, in the same subject, of the same entity as datum which are to be unified into one feeling, must be compatible in their treatment of the entity felt.[32] It is this second principle that makes 'objective diversity' and 'objective identity' possible in one and the same Entity. It is this compatible nature of the prehensions that achieves the subjective unity of the Actual Entity.

An Actual Entity is a concrescence arising not merely from the coming in of other Actual Entities and prehensions, but it includes a class of objects called the 'Eternal Objects'. The Actual Entity is not the result of mere spatio-temporal flux. It gets itself defined by the ingression of the Eternal Objects. The Eternal Objects constitute for Whitehead the realm of possibility. They can be compared in a qualified manner to the Forms of Plato.

Plato would not recognize many of Whitehead's Eternal Objects as Forms. Whitehead admits an indefinite number of 'Eternal Objects'. They represent the recurrent element in the formation of an Actual Entity. They can be described in terms of potentiality for ingression into the becoming of Actual Entities. They are a type of Entities different from Actual Entities. They constitute the realm of possibilities. The actual world is a selection from the world of Eternal Objects. An Eternal Object is defined 'as an Entity whose conceptual recognition does not involve a necessary reference to a definite Actual Entity of the temporal world'. An Actual Entity is dipolar. Its physical pole is the feeling of another Actual Entity and its mental pole is its appetition of the Eternal Object.

The Eternal Objects are in their nature abstract. By abstract is meant 'what an Eternal Object is in itself, that is to say, its essence is comprehensible without reference to some one particular occasion of experience'. An Actual Entity is what a thing is, and an Eternal Object is what a thing can be. The world of Eternal Objects is not exhausted in the Actual Entities. The ingression of an Eternal Object in an Actual Entity means nothing more than the realization of the Eternal Object by that Actual Entity. It comes into existence only under the form of an Eternal Object. It has no existence apart from the existence of the Eternal Object. An Actual Entity is anything at all, because it is definite, and its definiteness is due to the

[29] See the eleventh Category of Explanation.
[30] See the twelfth Category of Explanation.
[31] *Process and Reality*, p. 312.
[32] *Ibid.*, pp. 326-327.

ingression of Eternal Objects in it. It is the balanced unity of the total givenness together with the ingression of the Eternal Objects. The entire scheme of Eternal Objects is envisaged in the mind of God. Every Eternal Object is a unique universal. It is universal in the sense that it can enter into more than one Actual Entity. It is unique in the sense that there is no other identical object. The Eternal Object is neutral as to the fact of its physical ingression in any particular Actual Entity of the temporal world. It needs a limiting agent. To the question as to what determines the selection of Eternal Objects in respect of the ingression into the spatio-temporal flux, Whitehead's answer is, God. He is the principle of actuality and the principle of limitation. He selects the Eternal Objects for concretion. We conceive of actuality as an essential relation, an unfathomable possibility. It informs Actual Occasions with hierarchic patterns included and excluded in every variety of discrimination. Every Actual Entity is a limitation on the possibility, and that by virtue of this limitation the particular value of that togetherness of things emerges. 'The novelty of the object is merely the choice between the alternative forms envisaged in the primordial nature of God'. Whitehead is never tired of pointing out that an unfettered possibility would be impotent to produce anything. The Eternal Objects impose order on the universe. They form themselves into groups. They are related within themselves. The relation between an Eternal Object and an Actual Entity is external, and the relation of the Actual Entity to the Eternal Object is internal. The Eternal Object may be well understood without a reference to the Actual Entity, but the Actual Entity cannot be conceived apart from the Eternal Object which is exemplified in it. There is an infinite hierarchy associated with an Actual Entity.

In order to give a definite ontological status to Eternal Objects they are secured in the nature of God. They constitute the conceptual feeling of God. As entertained in His feeling they are real and get related. God envisages the whole range of Eternal Objects with all their determinate relationship. But we must not forget the fact that God does not create the Eternal Object. These Eternal Objects are as necessary to God's being as He is to them. God is what He is, because He has the conceptual feeling of all Eternal Objects.

The feeling of an Actual Entity towards an Eternal Object is called 'conceptual prehension'.[33] Without conceptual prehension there is no possibility for the concrescence of an entity. 'Conceptual prehension' has to be contrasted with 'physical prehension'. The prehensions whose data involve Actual Entities are termed physical prehensions.

In the becoming of an Actual Entity there are several factors involved, Prehensions, Nexus, Subjective-forms, Propositions, Multiplicities, and Contrasts.[34] All the entities involved are cases of the Category of Existence. Excepting for the two categories namely Actual Entities and Eternal Objects, all other types of Entities only express how all the Entities of the two fundamental types are in community with each other in the actual world.

We have seen that in the process of concrescence there is a succession of prehensions integrating themselves into unity. Thus they throw up the superject. It is the integration of prehensions that gives rise to 'subjective-forms' and the data for it. Out of this, through the ingression of Eternal Objects, the novelty is produced.[35]

The manner in which a subject prehends its datum is called the Subjective-form. The subjective-form determines the elements that are to be included and excluded. 'The subjective-form receives its determination from the negative prehensions, the objective datum, and the conceptual origination of the subject'.[36] The subject is at work in all the feelings, in order that it may be the subject

[33] See the seventh Category of Explanation.
[34] The third Category of Explanation.
[35] The twenty-seventh Category of Explanation.
[36] *Process and Reality*, p. 312.

with that feeling. The feeling is an episode in self-production and is referent to its aim. A feeling is the agency by which other things are built into the constitution of its own subject in process of concrescence. The subjective-form expresses the purpose which urged it forward and the obstacles which it encountered and the indeterminations that are dissolved in the process. The subjective aim is the unifying factor of all feelings in the successive phases of the interplay between physical and conceptual feelings. The physical feeling treats Actual Entities and conceptual feeling treats Eternal Objects. In between them there is a category of feeling called 'transmuted feeling'. 'Transmuted feeling' is a combine of physical and conceptual objects.

Prehensions constitute into groups called Nexus.[37] They can be divided into several elements. The prehensions within a group are interdependent. There is mutual attraction between the different prehensions. This is what Whitehead calls the doctrine of 'the mutual sensitivity' of prehensions.[38] The members of a Nexus hold together the prehensions. They are in a relation of mutual immanence. A Nexus can have both temporal and spatial extensions. When it is purely spatial, it includes such Actual Entities as are contemporary with each other. When it is purely temporal it includes such of those Actual Entities that are in the past and future.

A proposition is a kind of metaphysical Entity for Whitehead.[39] It is involved in the becoming of Actual Entity. It is the sixth Category of Existence. It is defined as the 'unity of certain Actual Entities in their potentiality for forming a Nexus, with its potential relatedness partially defined by certain Eternal Objects which have the unity of one complex Eternal Object'.[40] A proposition represents a kind of feeling. It takes a place midway between an Eternal Object and an Actual Entity. It arises as a result of 'impure prehensions'. It is a mere possibility restricted to a certain range of actuality. It is the datum of an impure prehension. It is also called a theory. It is fundamentally 'a lure for feeling'. Its primary function is to be an element in judgments.

Before the actual concrescence of an entity there is the possibility for the actualization of a number of Eternal Objects. For example, let us take the battle of Waterloo. This battle resulted in the defeat of Napoleon. But before the result there must have been hovering a number of possibilities which are relevant to the actuality. Thus there is a penumbra of Eternal Objects constituted by the relevance to the actuality. An element in such a 'penumbral complex' is termed a 'proposition'. 'It is hybrid between pure potentialities and actualities'. It represents the hypothetical ingression of a definite set of Eternal Objects.

The definite set of Actual Entities involved in a proposition constitutes its logical subject, and the set of Eternal Objects involved constitutes the predicate of the proposition. The locus of the proposition is the Actual Entity. They are not primarily for belief but for feeling at the physical level of unconsciousness. They are present at the level of the unconscious. There is no need to presuppose consciousness for being affected by a proposition. When propositions conform to the Actual Entity they are said to be conformal, otherwise they are termed non-conformal. A proposition in Whitehead's metaphysics has not the function it has in traditional or Idealistic logic. To him proposition is an objective entity and not the knowledge entertained by a subject. It has nothing to do with verbal expression of a proposition.

[37] *Ibid.*, p. 32. Nexus is the third Category of Existence. (see p. 29). It is explained in the fourteenth Category of Explanation as follows: 'A Nexus is a set of Actual Entities in the unity of the relatedness constituted by their prehension of each other'. This topic is devolved with imaginative insight in Ch. III, *Process and Reality*. Whitehead avows that his discussion of the topic is largely conjectural. (p. 134).

[38] *Ibid.*, p. 332.

[39] See, for an elaborate and technical exposition, *Process and Reality*: Part II, Ch. ix, and Part III, Ch. iv.

[40] *Ibid.*, p. 32.

The proposition is felt and realized by a member of its locus. The logical subject of a proposition enters our experience primarily to elicit novel feelings. It is the combination of a universal and a particular. In the last analysis 'a proposition, in abstraction from any particular Actual Entity which may be realizing it in the feeling, is a manner of germaneness of a certain set of Eternal Objects to a certain set of Actual Entities'.[41]

Whitehead draws a clear distinction between 'judgment' and 'proposition'. In traditional logic, a judgment when expressed in language is called a proposition. Whitehead holds that judgment 'is the decision admitting a proposition into intellectual belief'. Proposition is essentially a way of feeling. Horror, relief, purpose, are primarily feelings involving the entertainment of propositions. They grow with the creative advance of the world. They elicit novel feeling. They effectively subserve the production of new feelings by including in themselves elements of potentiality which go beyond actuality.

Whitehead affirms that a proposition is not judged. It is neither identical with a judgment nor an expresion of it. It is involved in a judgment. It is the objective datum that is felt in a judgment. Judgment is the synthesis of two feelings, one of which is proposition and the other an Actual Entity. It is concerned with the conformity of two components within one experience. It is thus a coherence theory. It is also concerned with the conformity of a proposition, not restricted to that individual experience, with a Nexus whose relatedness is derived from the various experiences of its own members, and not from that of the judging experiment. Thus judgment affirms the real facts in the constitution of the judging subject. Hence Whitehead asserts that a distinction must be made in respect of proposition and judgment. He observes:

> 'We shall say that a proposition can be *true* or *false,* and that a judgment can be *correct,* or *incorrect,* or *suspended*. With this distinction we see that there is a "correspondence" theory of the truth and falsehood of propositions, and a "coherence" theory of the correctness, incorrectness, or suspension of judgments'.[42]

A proposition emerges in the analysis of a judgment. It is the datum of the judgment in abstraction from the judging subject and from the subjective-form. The judgment is a synthetic feeling embracing two subordinate feelings in one unity of feeling, proposition, and Actual Entities. Whitehead observes that 'all judgment is categorical; it concerns a proposition true or false in its application to the Actual Occasion which is the subject making the judgment'. The doctrine is not far from Bradley's doctrine of judgment as explained in his logic. Judgment is 'an act which refers an ideal content (recognized as such) to a reality beyond the act'.[43]

In the becoming of an Actual Entity there is the functioning of a metaphysical Entity called Multiplicities. It is one of the categories of Existence. It is a type of complex entity which has the unity derivative from some qualification which participates in each of its components severally and which has no unity derivate merely from its various components. In the becoming of an Actual Entity there is the transition from the initial data to the objective datum effected by negative prehensions. The initial data contribute the Multiplicity. The only statement that can be made about a Multiplicity is that it expresses how its individual members enter into the process of the actual world. In a sense all the categories of the Existence are examples of Multiplicities. They have solely a disjunctive relationship to the actual world. Every statement about a Multiplicity is a disjunctive statement about its individual members. The unity of the Multiplicity is the result of the fact of all its constituent entities severally satisfying at least one condition which no other entity satisfies.

'Contrast' is the last of the categories of

[41] *Ibid.*, p. 266.

[42] *Ibid.*, p. 270.

[43] *Principles of Logic,* Vol. I, p. 10. (Second Edition).

Existence. It is a mode of synthesis of the entities in one prehension. Contrast is a unity of the component elements that make up of a complex datum. It is the opposite of incompatibility. It is defined as a Complex Entity with an individual definiteness arising out of the determinateness of Eternal Objects. It cannot be abstracted from the contrasted relata. Thus 'Contrast is the particularity of conjoint unity which arises from the realized togetherness of Eternal Objects'.

The history of an Actual Entity and its becoming is, in short, the entire metaphysics of Whitehead. The Actual Entity after attaining its satisfaction becomes in its turn the datum for another Actual Entity. At this stage the Actual Entity is described as attaining 'objective immortality'. The functioning of an Actual Entity in the creation of another Actual Entity is called Objectification.[44] An Actual Entity in its function of self-formation plays diverse roles without losing its self-identity. It is self-creative and its process of creation transforms its diversity of roles into one coherent role. Thus 'becoming' is the transformation of incoherence into coherence and in each particular instance it ceases with this attainment.

The systematic metaphysics of Whitehead is made self-sufficient by the positing of the ontological principle. It is defined as 'Whatever is real must have a foothold in some Actual Entity functioning towards it either as an efficient cause or as a teleological ideal and thus into its physical or conceptual feeling'. The universe is a solidarity of many Actual Entities and this is secured by the ontological principle. It is this principle that states that everything is positively somewhere in actuality and is in potency everywhere. Every fact in the general composition of the universe is expressible in terms of component constitution. But for the ontological principle the universe will not be self-explicable in terms of the constitution. The Actual Entity in this sense is explained in itself and it needs no fact external to explain it. Thus the universe of Actual Entities does not go beyond itself for its explanation. The explanation of a concrete Actual Entity is to be sought within itself.

The Actual Entity in its internal constitution, its becoming through the ingression of Eternal Objects, and its transition into other objects, is the central theme of Whitehead's metaphysics. This is outlined in the background of a conception of Reality that is at once organic and interrelated, complex and dynamic.

(Concluded)

[44] The twenty-fourth Category of Explanation.

THE PHILOSOPHY OF VIVEKANANDA AND THE FUTURE OF MANKIND

By Dr. Gobinda Chandra Deb

(Continued from the November issue)

IV. Ethics

After our brief survey of the synthetic metaphysics of Vivekananda, we shall now pass on to a consideration of the equally Synthetic Ethics which follows from the former.

From the individualistic standpoint, at least, the following summary statement, on the front page of his *Rāja Yoga*, of the ethics of Vivekananda, with a tacit reference to the fundamental metaphysical conception behind

it, is of immense importance and may, therefore, be a very fitting introduction to the study of his ethics:

'Each soul is potentially divine.

The goal is to manifest this divine within, by controlling nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details'.

The ethics of Vivekananda is a corollary of his metaphysics and not an independent outgrowth. This is why he finds the justification of loving one's neighbour as one's own self not in empirical considerations, as does John Stuart Mill in his *Utilitarianism* but in the recognition of one's spiritual identity with his neighbour and through that with everybody around and in the last resort with the whole universe. This is the doctrine of *sarvātmabhāva* upon which great emphasis has been laid in the Upanishads and in the *Gita* and finds its echo in Sufism. The universal *maitrī* of Buddha and perfect non-resistance of evil prescribed by Jesus are according to Vivekananda the psychological counterpart of the said metaphysical identity of the universe. Non-violence or *ahimsā*, preached by Mahatma Gandhi in our times, judged by the criterion of Vivekananda, draws its inspiration from the same doctrine of identity.

This sense of spiritual identity made him a severe critic of Darwin's theory of the survival of the fittest as applied to the higher aspirations of man. He no doubt accepts it as the law of the animal world, of the lower plane of existence, but decidedly not as the law of the higher plane, of the moral and the spiritual. Morality and religion consist in a total reversal of the brute-attitude of life, in a fight against Nature, and in a superlative advocacy of the cause of the weak and the downtrodden. To this attitude is traceable his view that Vedanta as the philosophy of identity *par excellence* breaks down all attempts at a perpetuation of privileges and of exploitation in any shape and in any sphere. The suggestion of Nivedita that if Vivekananda were given the choice of serving either the archangel or the worst sinner, he would decidedly prefer to do the latter, gives in brief a complete picture of the man, his philosophy, and his ethical message.

Though he incidentally suggests with great insight that in a scientifically developed world war needs must be a rarity, he does not share the view that non-violence must be practised categorically under all circumstances by each and every person irrespective of his position and status. 'Non-violence' for the strong and 'resistance' for the weak was his motto. This is why he says that the recluse, who has given up the world and as such is a specimen of the strong, must forgive unconditionally, but the average householder, with his obvious limitations and responsibilities, should not fight shy of resisting evil when the occasion demands. In brief, the absolute and unconditional standard of morality is universal love, the psychological counterpart of the metaphysical identity of the universe,—though its application in a world of relative existence, whose extra-subjective status he strains every nerve to demonstrate, will vary according to the endless variety of conditions and circumstances (what Bradley calls 'My Station and its Duties').

Tracing thus the general structure of the ethics of Vivekananda, we may pass on to consider it at some length, to analyse the different tunes that compose its general symphony. Here also our approach will be primarily metaphysical, since Reality in Vivekananda (as also in Vedanta) is the archetype of ethics, whose archetype we must trace in the individual as well as the society, in both because at the empirical level there is nothing individual which is not also in some sense universal and *vice versa*.

I have already referred to the fourfold spiritual discipline conceived by Vivekananda as approaches to Reality. The three of them —Jnana, Bhakti, and Karma—are not only consistent with the nature of Reality as de-

picted in Vedanta but can also claim a psychological foundation since they correspond to what has come to be known in Western psychology, since the days of Kant, as tripartite classification of mental states. Jnana corresponds to knowing, Bhakti to feeling, and Karma to willing. Thus, the time-honoured roads to Reality, recognized in the religious scriptures of the world and of India specially, may be linked with the three elements of our mental life, and their metaphysical foundation becomes thus supplemented by their psychological origin. Apparently it might be a bit too difficult to trace the link of Yoga or psychic control with the aforesaid elements of the human mind. But if we believe after Vedanta that mind is the great bridge that connects the relative with the Absolute, the cessation of the operations of mind must then be recognized as a road to Reality and this is exactly what Yoga stands for. The discovery of the role of the Unconscious in contemporary psychology has very considerably augmented the range of mind as a 'stream of consciousness' and the destruction of mind seems to stand for a complete cessation of its dynamic operations in all possible shapes—gross and fine. This, it seems, is the long and short of Yoga as a method of man's ascent to Reality.

The path of knowledge is the ethical connterpart of the recognition of pure identity as the ultimate stuff of Reality. If the world of plurality be an appearance and the undifferenced Absolute be the ultimate Reality, it follows with a mathematical necessity that our bondage is due to ignorance and the way out is obviously a knowledge of Reality. It may be presumed that if Vivekananda's view be that the liberation of the individual results in a cancellation of the miniature world constructed within the cosmic whole by it as previously interpreted, the alleged knowledge cannot be an awareness of identity, pure and simple. But the supposition does not appear on a close analysis to be correct since in the absence of the multiverse there can be no awareness of the universe and as such the individual loses itself in the undifferenced identity of the Absolute. The identity of the individual with the undifferenced Absolute, the apparent background of the cosmic whole is thus an 'open secret', as Vivekananda would have us believe, to unravel which is to attain liberation or freedom from bondage. This aptly reminds us of the view of the famous Vivarana school of Vedanta, headed by Padmapāda, a disciple of Shankara, according to which a proper understanding of the meaning of statements about the nature of the ultimate Reality leads directly to an immediate intuition of it. In the technical language of traditional Vedanta, the advocates of the view lay the emphasis upon a correct grasp (*śravaṇa*) of the import of the scriptural texts bearing on Reality as contrasted with that upon a deep contemplation on the same (*nididhyāsana*). They observe that the truth dinned into the ears of a fit recipient once, even if half-heard, leads to a total cancellation of the panorama of experiences and leads to the immediate intuition of the undifferenced Absolute.

The Socratic identification of knowledge with virtue, along with the recognition of knowledge as a discovery of what is within, on the basis of which, as one engaged in rousing knowledge in man, Socrates compares himself to his mother who was a midwife, and the graphic description of Plato in the seventh book of his famous *Republic* of the ordinary man as shut up in a cave of ignorance, saturated with miseries, upon which the shadows of Reality alone are visible,—are perhaps an echo of the Vedantic doctrine on knowledge and liberation. There is some definite and tangible truth in Nietzsche's accusation that Plato is out and out un-Greek in his doctrines.

From a strictly metaphysical standpoint, freedom indeed is the nature of Reality and through that of the individual and as such there can be no question of generating it. In fact, confining attention upon the metaphysical aspect of the problem, Shankara, by a searching analysis, demonstrates the incompatibility of Karma in any shape with Reality. He

divides activities into four groups, viz. origination (*utpatti*), purification (*samskāra*), transformation (*vikāra*), and attainment (*prāpti*), and shows that they are hardly applicable to an all-pervasive, ever pure, and eternal Reality. Consistently with this pre-eminently metaphysical trend of Vedantic ethics, Vivekananda asserts that freedom is the intrinsic essence of the Spirit. But quite in keeping with his additional recognition of the extra-subjective status of the cosmic whole, he supplements the above notion by asserting that the whole world from the minutest atoms and molecules to the would-be Buddhas and Christs are moving consciously or unconsciously towards the attainment of this freedom, which is already there, in time. Hence is his doctrine of the potential divinity of man and through that of the whole creation. A better defence of the glory of man than the following is perhaps hitherto unknown:

'Never for a moment forget the glory of human nature. We are the greatest God that ever was or ever will be. Christs and Buddhas are but waves on the boundless ocean which I am'. Romain Rolland, as the representative of the ever changing West, sick of political freedom for which it considers no sacrifice too great, legitimately feels enamoured especially of this concept of freedom whose echo he traces in Hegel who maintains that 'the essence of Spirit is liberty'.

But Self-knowledge is not intellectual in its essence. Vivekananda never fights shy of demarcating the sage from the pedant. Intellect simply cleanses the path of realization by removing at most the prejudices and superstitions that stand in the way. But without inspiration, without faith that can move the mountain, none can ever expect to reach Reality. His message, therefore, is primarily a message of the heart which he considers, undoubtedly rightly, as the great lever of action. The very concept of Vedantic heart deep with potentialities for suffering humanity, has a ring of its own which, though an echo of the old doctrine of *sarvātmabhāva* (already referred to) has hardly any parallel not only in the recent history of Vedanta but to a considerable extent in the Vedantic dialectics of the past too. Side by side with his emphasis with Padmapada and others upon the metaphysical aspect of the Vedantic ethics of knowledge, Vivekananda, therefore, emphasizes with equal, if not greater, force the great role of uninterrupted flow of meditation (*nididhyāsana*) on Reality in the path of knowledge. Here he seems to lend support to Vāchaspati, according to whom deep contemplation and not a mere understanding of the meaning of statements about Reality is the most important factor of the path of knowledge. This emphasis of Vachaspati is perhaps a corollary of the importance he ascribes, as contrasted with the Vivarana school, to the cosmic whole in his scheme of Reality. As an advocate of the compatibility of the undifferenced Absolute with its apparent expression in the shape of the cosmic whole, Vivekananda quite legitimately emphasizes alternately the role of *śravaṇa* and *nididhyāsana* in his ethics of knowledge.

I have already pointed out how this knowledge of identity has been made by Vivekananda the guarantee of universal love, whose strictest application he reserves for the exceptionally strong. But, meanwhile, it may be pointed out that the path of knowledge is also a path of utter fearlessness, since its aim is to smash the world of appearances by its 'sledge-hammer blow', as Vivekananda graphically puts it. Taking his stand on such a reading of Reality, he conceives of the essence of God as fearlessness, a doctrine which he traces to Upanishads, the great mine of strength and his supreme court of appeal in all scriptural matters. In short, the way of knowledge constitutes the religion of the superlatively bold person and not of the terror-stricken one who, out of a fear complex, is out to make a bargain with the Deity.

But it might be necessary to add in this connection that Vivekananda's interpretation of Vedanta as the most emphatic doctrine of universal love does not seem to be based merely on the notion of the ultimate identity

of the individual with the undifferenced Absolute but also on the recognition of its identity on account of expansion of being with the cosmic whole that apparently resides in the former. I have referred to this possibility in my humble exposition of the meaning and implications of the great Upanishadic text, 'Thou art That' (*tattvamasi*), which is almost unanimously taken as one of the great bases of the Vedantic doctrine of the absolute identity as the ultimate stuff of the universe.

After this brief survey of the way of knowledge, I may now pass on to consider the implications of the path of Karma or action or, more appropriately, of performance of one's duties.

The path of Karma in Vivekananda is a logical corollary of his metaphysics which attempts to do full justice, as we have already seen, to both stability and change, unity and plurality. The traditional Vedantists, who have, in their scheme of Reality, directly or indirectly, laid all possible emphasis upon stability, maintained quite consistently that work cannot be a direct road to Reality. An undifferenced stuff, which is ever stable and knows no change, cannot possibly leave scope for any activity whatsoever. But Vivekananda's recognition, side by side, of the trans-subjectivity of the cosmic whole, whose essence is unrestricted change, is quite compatible with activity and as such he treats Karma as an alternative direct road to Reality, just as Jnana is. And consistently with the pre-eminently synthetic trend of his metaphysics, he sums up the Ideal of Karma Yoga as 'eternal calmness in the midst of intense activity' the former the counterpart of the stability of the Absolute and the latter that of its eternal but apparent expression in the shape of a cosmic whole which is perpetually in an unstable equilibrium. Much in the same manner, Krishna declares in the *Gita* that God is ever-active, though he has nothing to gain now or in future, i.e. by being perfect in essence, He is in eternal rest or equipoise. Naturally enough, the scene of this gospel of action in the midst of inaction, perpetual movement in the midst of eternal rest, which constitutes the key-note of the *Gita*, is the battle-field in the midst of whose din and bustle, Krishna proclaimed this great and inspiring message of Karma Yoga. Religion is thus made a fabric of everyday life and not merely of a particular day in the week; it is 'human nature's daily food' and consists not so much in what is done as in how it is done, determined more by the adverb than by the verb, not a matter mainly for the recluse but for the hearth and the cloister alike.

Modern civilization is pre-eminently activistic. Not only in its metaphysics but also in its sphere of practice of which the former is perhaps an echo, change is its great God. It is, therefore, quite natural that Bergson finds the absence of true mysticism in a release of activity and not in rest or equipoise, and a devout student of mysticism like Dr. Otto corroborates the same view. But such activism is only one-sided, since it is based on a selective study of the nature of Reality, on a refusal to find the truth of movement in rest and not merely of rest in movement. Judged by a right standard, true mysticism is, therefore, constituted by Karma Yoga whose essence is in the superlatively expressive phrase of Vivekananda, 'eternal calmness in the midst of intense activity', neither one-sided activism nor also quietism—pure and simple. Due to his failure to grasp this fundamental truth of Vedantic metaphysics, Bergson wrongly attributes the unmistakable activism of Ramakrishna and Vivekananda to the impact in the nineteenth century of Western Industrialism upon Indian thought. Confining our attention to the facts of history, we may with full justice point out that the unequivocal emphasis in the *Gita* upon Karma Yoga (to which reference has already been made) belies the supposition of Bergson, however well meant it may be.

Notwithstanding his obvious activism, consistently with the central spirit of Karma Yoga, Vivekananda is a ruthless critic of the attempt to make a virtue out of incessant activities prompted by the pressure of the flesh by give-

ing them a dignified and hallowed name picked up from our moral vocabulary, viz. 'Duty'. To understand clearly the significance of the doctrine, let us hear Vivekananda speak, since it is perhaps impossible to paraphrase his thought in other words:

'Karma Yoga teaches us that the ordinary idea of duty is on the lower plane; nevertheless all of us have to do our duty. Yet we may see that this peculiar sense of duty is very often a great cause of misery. Duty becomes a disease with us. . . . It is the bane of human life. . . . Look at those poor slaves to duty! Duty leaves them no time to say prayers, no time to bathe. Duty is ever on them! They go out and work. Duty is on them! They come home and think of the work for the next day. Duty is on them! It is living a slave's life, at last dropping down in the street and dying in harness like a horse. This is duty as it is understood. The only true duty is to be unattached and to work as free beings, to give up all work unto God. All our duties are His. Blessed are we that we are ordered out here. We serve our time; whether we do it ill or well, who knows? If we do it well, we do not get the fruits. If we do it ill, neither do we get the care. Be at rest, be free and work'.

. . . How easy it is to interpret slavery as duty—the morbid attachment of flesh for flesh as duty! Men go out into the world and struggle and fight for money . . . Ask them why they do it. They say, "It is duty". It is the absurd greed for gold and gain, and they try to cover it with a few flowers. . . . when an attachment has become established we call it duty. . . . It is, so to say, a sort of chronic disease. When it is acute we call it disease, when it is chronic we call it nature. . . . we baptize it with the high-sounding name of duty. We strew flowers upon it, trumpets sound for it, sacred texts are said over it, and then the whole world fights, and men earnestly rob each other for this duty's sake. . . . *Everything that you do under compulsion goes to build up attachment.* Why should you have any duty? Resign everything unto God. In this tremendous fiery furnace, where the fire of duty scorches everybody, drink this cup of nectar and be happy'.

Thus, duty to be real duty, to be a method of release, of attaining liberty, must be prompted by an abiding sense of peace. It is not a submission, pure and simple, to the soulless dictates of the ever hungry and ever reckless goddess of desire.

The attainment of peace through constant performance of duty without attachment has been given a theistic interpretation in what is generally called the doctrine of Nishkāma-Karma (desireless activity) which aims at doing things, leaving their results to God. This is plainly an attempt at fitting in the doctrine of eternal calmness in the midst of intense activity with a theistic attitude, since it is not action but attachment to its results that is responsible for loss of equilibrium either in the shape of elation in the case of success or dejection in the case of failure. The doctrine is definitely and distinctly a parallel of the famous 'categorical imperative' of Kant, according to which 'nothing in this world or the other can be called good without qualification except good will'. In other words, we must do our duty for the sake of duty, since love for consequences will make our allegiance to it conditional and our actions will, therefore, be immoral, irrespective of their external garb. But owing to his failure to base his ethics upon a metaphysical foundation that can possibly guarantee it, Kant has been forced to effect, for the solution of what he considers an antinomy of moral life, an artificial union of duty with happiness. He contends that if we do our duty for the sake of happiness, we choose to be immoral, and if we do not get everlasting happiness, the moment we reach moral perfection morality will cease to be covetable and thus defeat its purpose. The solution of the puzzle lies, according to Kant, in the postulation of a mysterious intervention of God through which moral perfection is attended with everlasting happiness. Karma Yoga is not in need of such an artificial approach, since it has for its metaphysical pattern an ever perfect reality which apparently acts and ceaselessly too but not for any ulterior motive as a result of which its inner essence, its very core, remains undisturbed and as such ever stable. Thus, desirelessness is a synonym of unalloyed bliss. Consequently, the connection between desireless activity or the categorical imperative with happiness is not synthetic as Kant wrongly supposes but it is analytic, i.e. the very concept of Nishkama-Karma implies bliss as one

of its most important constituents. Spinoza, therefore, shows better insight while he asserts that blessedness is not the result of virtue but virtue itself.

It has also been presumed under the pressure of plain common sense that desireless activity itself is hardly possible. Kant's will has consequently been characterized by critics as 'a will that wills nothing'. But from the aforesaid analysis it is apparent that the essence of God is desireless activity and the aim of Nishkama-Karma is to fashion man on the pattern of God. Some such idea lies behind the Biblical assertion that man has been made after the image of God or has been created in order to play the role of a 'Viceroy of God' on earth as the Koran would have us believe. Christ declares unequivocally that the ideal of man is to be as perfect as God is. 'Be ye therefore perfect, even as your Father which is in heaven is perfect'. Judged by the frail standard of man, desireless activity needs must appear to be an impossibility; nevertheless, it cannot but be treated as the replica of God in man.

It is noteworthy that Vivekananda is prepared, if necessary, to rid Karma Yoga altogether of its theistic tints since he maintains that unselfish activity may, by itself, though not accompanied by an explicit reference to God, lead to the same summit of Reality which is avowedly the goal of all theistic disciplines. It is the essence of religion and not its external shape that counts in deciding the spiritual destiny of man.

The path of Karma is of capital importance for the common man, since by nature he is given to activities, to shirk which means for him shirking life. It is all the more important for the present age which is, as has already been pointed out, through and through activistic in its professions as well as practices. Vivekananda's emphasis upon Karma Yoga is, therefore, specially suited to the predominant temperament of the age. More particularly for the modern man, driven hither and thither by the whirlpool of desires, 'the world's wheel within wheel is a terrible mechanism'. He has already put his hand into it and he is, therefore, literally caught. There can consequently be no question of his giving it up. The remedy for him is to be positive, i.e. to plunge into the world and learn the secret of work, not by flying away 'from the wheel of the world machine' but by standing inside it unattached. This is the long and short of Karma Yoga that bridges the gulf between the secular and the spiritual and demonstrates that worldliness lies in an attitude of mind and not in outward formalities. As the great prophet of Karma Yoga in our age, Vivekananda, therefore, very legitimately finds greatness in small things, in the commonest deeds, and not in pompous shows of the extrovert. As a representative of the modern man, Romain Rolland is very naturally impressed by 'the most deep and moving tone of the Gospel of Work in Vivekananda'.

He has thus effected a soluution of the long-standing controversy among Indian thinkers over the synthesis of Jnana and Karma. From the metaphysical standpoint, freedom, being the essence of the ultimate Reality, cannot be a 'generated' event. Thus understood, Karma and Jnana are incompatible. But the dynamic aspect of Reality, undoubtedly leaves scope for Karma and, in this sense, it cannot be said to be in conflict with Jnana. Even confining our attention to traditional Vedanta, it may be pointed out that in so far as mental modification is deemed necessary for an intuition of Reality, the efficacy of Karma is not altogether ruled out, but in so far as this intuition is treated as an accomplished fact, Karma is hardly applicable to it. Thus, the distinction made by Vidyāranya between *vṛttivyāpyatva* and *phalavyāpyatva* may be taken as lending support to the view of Vivekananda on this particular point.

Let us now pass on to trace in brief the role of the religion of love or Bhakti—as it is called—in the ethics of Vivekananda. The first thing that strikes me in this connection is what he calls significantly 'the triangle of love'—'Love knows no fear, love knows no bargain, and love always sees its highest

ideal in the object of its love', as he puts it. A little analysis will reveal that this orientation of human love has for its ideal love of God. Human love becomes, according to Vivekananda, more and more perfect, as it generates a sense of fearlessness and self-satisfaction in the lover, resulting from an ever increasing and ever enlivening estimation of the object of love. In other words, the more human love becomes spiritualized and the more it is divested of its association with matter, to quote a familiar term—the more it is Platonic,—the more perfect it is. A lover's eye can see Helen's beauty in an Ethiop's brow only when it has an apprehension of the spirit behind, of which the object of love is a mere suggestion. Fearlessness, the utter absence of a spirit of bargaining, and the realization of the highest value of life can result, according to theists, only from an apprehension of God, of *bhūmā* or the 'superlatively great'—as the Upanishad puts it. Through his triangle of love, Vivekananda is simply attempting to give this metaphysical doctrine a psychological shape, since what is more important from the standpoint of discipline is not a mere recognition of God as the highest object of love but detailing the method of a human approach to its highest altitudes. Therefore, knowing full well that when 'the sun of divine love' makes its appearance all those smaller loves that constitute our life on the normal plane will lose themselves in its dazzling light, like tiny drops in the vastness of the ocean, he prefers to base his philosophy of Bhakti primarily upon a psychological foundation, as will be evident from the definition of Bhakti that appeals to him most.

Vivekananda finds the best definition of Bhakti in the following utterance of the great mythological Bhakta, Prahlada,—'May that love undying which the non-discriminating have for the fleeting objects of the senses, never leave this heart of mine,—of me who seek after Thee!' The Religion of love consists not in an annihilation of natural instincts and emotions but in a change of their course, since killing emotions will be as good as killing Bhakti. Modern psychologists have made a distinction between 'suppression' and 'sublimation' of desires and treat the former as a source of great evils. The essence of the religion of love is sublimation and not suppression. It is characterized by the law of mental economy, since its method, unlike that of the path of knowledge, is affirmation and not negation. From this it does not follow that Bhakti is a submission to the demand of our senses but that it changes the colour of our natural emotions, including sense-appetities, by directing them towards God.

From this it also follows that Bhakti is neither cheap sentimentalism nor a clinging to the senses in the name of religion. Vivekananda deprecates both in unqualified terms. Unlike the former, Bhakti is a durable frame of mind and not a temporary upsurge of emotions which invariably leads to an unhealthy reaction. Unlike the latter, it is a gradual taking away of the mind from the objects of the senses. It does not follow the 'violent' method of a denial out-right, since in the case of the average man this might lead to great disconcertment; nevertheless, by the slow and steady method of sublimation, it ultimately leads to a complete change of colour of our instincts and passions and thus effects a metamorphosis of our mental being.

It thus takes us to the same goal as do Jnana and Karma. A complete transformation of our psychosis, through constant sublimation, also leads to a complete transformation of our world view, since the subjective transformation and the objective proceed *pari-passu*. In consequence, the devotee sees the hand of God, His inexorable Will in all the operations of the world. Thus Bhakti leads unconsciously to the knowledge of the dynamic Divine whose identity with the stable Absolute has already been demonstrated. Therefore, in the last resort, the religion of the heart results in a perfect identity, of the individual with the Absolute. The doctrine of the Sufi poets, viz. identity of the lover and the beloved, to which Vivekananda refers in his

discourses on Jnana Yoga, is but a characterization of the same identity in terms of romantic love.

Bhakti is thus a knowledge of God, through a love of Him, nay through a change of the normal course of human love in its thousand and one operations. It is not a religion of bargaining with a tyrant situated in far off heaven, who, when coaxed with high-flown praise, confers his choicest boons npon his abject flatterer. Perhaps his familiarity with the ugly side of so-called prayers annoyed Spinoza and was incidentally responsible for the persecution of a God-intoxicated man like him by his co-religionists. The irresistible force of genuine prayer lies, however, in a contact with the immanent dynamic Divine and not in a 'give and take' attitude, in a barter and compromise with the Deity. In short, all genuine love, far less love of God, is not shopkeeping.

Bhakti cannot also be a religion of fear, since the God of love rids the devotee of all fear complexes by bringing him in tune with the omnipotent power that guides the cosmic order. In fact, the term 'god-fearing', often applied popularly to an average religious man, appears in this light to be a most confusing contradiction in terms, since with due modifications of the Spinozistic dictum that 'to know God and not to love him is impossible', we might assert with full force that to know God and to fear Him is equally impossible.

Bhakti, in its supreme form, may not even take cognizance of the transcendent character of the Deity, in which Dr. Otto finds the specific essence of religion. The devotee might, after the knowledge of God resulting from love, just for the sake of a new expression of his feelings, even minimize the importance of the object of his love, nay treat it with tender care and affection. There is no inherent impossibility in it, since just as God hides his infinity in order to indulge in his universal sport, the devotee, who becomes God-like after realization of Truth, may similarly, for the sake of his own beatitude, draw a curtain over the infinity of God. Love after knowledge may minimize without the peril of being thrown into the realm of Nescience.

Thus, in Vivekananda, Bhakti finds its fulfilment in a knowledge of the ultimate stuff which again finds its expression in a series of chastened emotions directed to Reality. Those who refuse to recognize the importance of the path of knowledge are but short-sighted and those who seek to underestimate the value of Bhakti as a road to Reality repeat the same blunder in a distinct shape. Rightly observes Sri Ramakrishna that true Jnana and true Bhakti are at bottom identical. Much in the same manner Spinoza equates knowledge of God to love of Him.

With regard to Yoga, as a method of discipline, I have already said certain important things in the earlier Section on the epistemology of Vivekananda and there is not much left to be said that will be found relevant to the present survey. It may, however, be added that Yoga, as a method of achieving mental equipoise, constitutes the very heart of the paths of Jnana, Karma, and Bhakti already elaborated at some length. It remains, however, to be noted that Yogic discipline may, according to Vivekananda, proceed without an explicit consciousness of God, as is evident from his view that contemplation upon anything of one's choice, provided it is consistent with the demands of morality, may lead to final illumination.

In conformity with the recognition of the interdependence of the three fundamental elements of our conscious life, Vivekananda maintains that liberation may best be achieved through a synthesis of Jnana, Karma, and Bhakti and through that of Yoga which is an essential ingredient of them all. As an illustration, he refers to the mystical experiences of Sri Ramakrishna, whose rich spiritual life leaves scope alike for Jnana, Karma, Bhakti, and Yoga, all put together. I think this is the prototype of the much-talked-of ethics of personality or Self-realization, which eludes the grasp of an average Hegelian because of

his failure to realize the full significance of the transcendent aspect of Reality.

I have thus far analysed the fourfold spiritual discipline of Vivekananda, mainly from the individualistic standpoint. But this, to my mind, touches only the fringe of his ethics, of his practical message, since Vivekananda's gospel is primarily collectivistic. His heart is large enough to leave scope for everybody, above all for the weak and the downtrodden. Reference has already been made to his interpretation of Vedanta as a gospel of all-inclusive love, which is, on its last analysis, a sequel to his recognition of the identity of the immanental Divine with the transcendent Absolute. It is because of this that he treats the service of others, which takes note of the cosmic whole, as superior to a mere attempt for personal liberation, which aims at a knowledge of the undifferenced Absolute. His persistent refusal to rest content with the achievement of his own freedom and his preparedness to face tribulations through myriads of births for the sake of those in bondage is rooted in the same reading of Reality. To this is traceable the concept of service of God in man and through that in creation, bequeathed to him by his Guru Sri Ramakrishna. From the collectivistic standpoint this might aptly be looked upon as a condensed summary of his whole ethics, of course in its spiritual implications. Being a gospel of service, it is obviously a case of Karma Yoga. As it looks upon man as the veritable image of God, it is founded on a knowledge of Reality. Having a reference to God, as it does, it must be a case of love, and as an equipoise of mind it is no other than Yoga. Thus Vivekananda's formula of service of God in man is a complex of Jnana, Karma, Bhakti, and Yoga, and as such, may be treated as the quickest and nearest approach to Reality.

The sense of pride, far less of spiritual pride, is hardly consistent with a perception of the pervasive Divine, and, as such, the self-complacent notion of mercy is hardly compatible with an awareness of Reality. Hence is its substitute, in Vivekananda, in the notion of grateful service of God, in myriads of forms of creation; the well-known doctrine of collective philanthropy is prescribed by Vivekananda as a sovereign methods of Self-realization. This may also be practised even after release, in case the personality is revived after final illumination, as is the case with mighty spiritual geniuses like Buddha, Chaitanya, Sri Ramakrishna, Vivekananda, and others.

But this is only one aspect, the distinctly spiritual aspect, of Vivekananda's exposition of Vedanta as the warf and woof of practical life, which he alternately characterizes as Practical Vedanta and as taking Vedanta out of the caves of the recluse for dissemination among the large masses in public life. The other aspect, by far the more important aspect, is to transform it into a most potent weapon for the realization of the vast potentialities of the common man, in the material and intellectual spheres, for the solution of the pressing day to day problems of his individual as well as collective life. He, therefore, attempts to canalize the individual zeal for attainment of personal freedom along the interest in the cause of public welfare, which, being more conversant with the nature of Reality, serves its own cause much better than otherwise it could have done. His distinctive emphasis upon personal liberation *cum* collective welfare is thus the most rational attempt at bridging the gulf between the highest personalistic perfection of the individual and the incessant and inevitable mundane needs of the bewildering majority. To help the individual further in the realization of his potentialities, Vivekananda unmistakably reminds him that none can save him unless he can help himself. According to Vivekananda the way out is a practical application of the Vedantic teaching of self-confidence, of faith in oneself, on the widest possible scale.

The following utterance of Vivekananda, addressed to Nivedita, will make the point clear beyond the least shadow of doubt:

'Hitherto the great fault of our Indian religion has lain in its knowing only two

words—Renunciation and Mukti. Only Mnkti here. Nothing for the householder'.

'These are the very people whom I want to help. For, are not all souls of the same quality? Is not the goal of all the same?'

'And so strength must come to the nation through education'.

The impetus for collective emancipation may be derived, according to Vivekananda, from the Vedantic concept of the spiritual identity of the universe as a veritable mine of strength. He, therefore, emphatically asserts that if we pin our faith to this concept of the universal Self, omnipotent and eyer perfect in character, the difference between 'I' the bubble and 'you' the sea will not cause me to despair of, since behind both of us lies the universal storehouse of energy from which both of us may draw as much strength and succour as we need. This faith again is not a selfish faith like that of Nietzsche's 'superman', since myself and my neighbour are in reality identical. So faith in my own potentialities is also a faith in the potentialities of the whole universe. This is why Vivekananda finds the secret of all-absorbing emancipation of suffering humanity in a practical application of this concept of faith in the potentialities of the Spirit in man. For the same reason he is so much enamoured of the Upanishads, that great storehouse of spiritual truths, whose unwearied zeal in giving out the glory of the Spirit is almost unparalleled. This also explains his great fascination for the Upanishadic concept of self-confidence or *śraddhā,* which, he considers, on account of its deepest implications, untranslatable. His charm for Indian philosophy is traceable to the same fascination, since in it he finds an almost unanimous and unqualified emphasis upon the potentialities of the Spirit in the midst of a bewildering variety of metaphysical doctrines. The mistake of the past has been, according to him, to utilize this almost omnipotent faith in a purely spiritual sphere, for the attainment of individual liberation or Nirvāna. But the scheme of the future ought to be to apply it in the widest possible scale, in all the walks of life, so that the weak and the downtrodden all over the world may be animated by a new courage and faith in the destiny of man, nay stand erect on their feet, being knit together with the bond of universal love. Faith in self and strength are for him synonymous terms of which universal love is the highest expression.

V. Conclusion

Vivekananda was greatly enamoured of India and her culture since she appeared to him as the great citadel of Vedantism in which from time immemorial diverse currents of thought have mingled in order to contribute to the great symphony of unity whose universal appeal is nothing short of the most marvellous. Vivekananda's concept of India is large enough to allow room for her diverse allegiances, since he is an advocate of liberal and truly Vedic Hinduism with which not only the historic religions like Buddhism, Christianity, and Islam have nothing to quarrel but within which there is ample scope for even humanitarian atheism. To him Buddhism was no other than Hinduism, and Christianity, at least Roman Catholicism, was but an allied branch on a foreign soil. And he finds the future of India in a synthesis of the Vedantic heart with the Islamic body. In other words, the brotherhood of Islam, with its liberal social structure within its own fold was, according to him, the other half of the Vedantic metaphysics. To him, India, and through her Hinduism, is a symbol of essential identity of all religions whose counterpart is an ideal international structure based not only on universal love and toleration but also upon universal acceptance. This is the echo of the great message which he learnt from his Guru Sri Ramakrishna whose life itself is, as it were,—as he told an American audience with a frankness that was his own,—'a Parliament of Religions'. To accept one religion is, therefore, to accept all religions.

One word more. Religion in its naked purity must also be a gospel of bread for the poor, of education for the illiterate, of hope

for the sorrow-stricken, and of peace for mankind. To him India stands for this message of service, love, tolerance, and universal acceptance. Thus India is a means to an end, a symbol of the vindication of Truth upon whose practical application depends the future of humanity. Nivedita rightly points out that 'the Shāstras, the Guru, and the Motherland —are the three notes that mingle themselves to form the music of the works of Vivekananda'. They do this, I believe, because they connote *one identical Truth* and one sublime message, and, above all, one great panacea for the evils that seem completely to overshadow the future of humanity. Let us drink deep of the nectarean waters of this perennial fountain of strength and inspiration, irrespective of our religious and other sectional affiliations incidental to the intrinsic limitations of human intellect,—and a better Future for Mankind, perhaps the best that has hitherto been conceived of, will be near at hand at no distant date, even as the undifferenced Absolute in the case of an aspirant at the summit of spiritual illumination.

(*Concluded*)

NOTES AND COMMENTS

TO OUR READERS

The three valuable *Letters of Swami Vivekananda* were written to Miss Marie Halboister who later (three years after the Swami's passing away) married Dr. Robert H. Coats of Canada, himself a great lover of India and a keen student of Indian thought and culture. Referring to these Letters, Dr. Coats writes: '. . . They were written to my wife, then a young girl in London, over fifty years ago. . . . My wife, who was French . . . was greatly helped by the Swami during a trying period of her life and always spoke of his with great affection. She corresponded with him at intervals up to the time of his death. . . . She died in 1938'.

These Letters were published in the *Modern Review* (for May 1951), with an introductory note by Dr. S. D. Chatterjee who had obtained the Letters from Dr. Coats.

Swami Shraddhananda concludes the brief narration of the illustrious life and illuminating and instructive reminiscences of Swami Virajananda, the Sixth President of the Ramakrishna Mission and Math. The preceding two articles, viz. 'Kalikrishna at the Baranagore Monastery', and 'Kalikrishna's Journey Onward', appeared in our issues for July and August 1951.

It is indeed not a little difficult for those who have not been able rightly to comprehend the web of Indian life to understand why so much difference is made between men and women in a country where the Vedanta declares that one and the same omniscient and omnipotent Self is present in all beings. With the passing of time, changes are bound to come in every society—if that society is not stagnant or dead. As such, the position of women in India and their outlook on life will also change. Let us hope, with Brahmachari Turiyachaitanya, that *Indian Women* will hold fast to their *National Ideals* and will ultimately come out triumphant from the ordeal with which they are faced during this period of great transition through which the world is passing.

IDEALS OF NATIONS

If humanity is to save itself from self-destruction and successfully face the challenge of atomic weapons, it cannot do better than choose the right kind of ideals and also the right kind of leaders who will strive to pursue those ideals and at the same time effectively carry the large mass of the people with them. In this co-operative endeavour to save civilization from the consequences of a world war and meet the rapidly deepening crisis of the

Spirit and mind of man, every nation, big and small, will have to make a helpful and necessary contribution. The effectiveness of such contribution in the task of restraining the wrongdoers and showing mankind the road to peace depends in substantial measure on the fundamental ideals and aspirations for which a nation stands and the extent to which those ideals are being put into practical application in everyday living. Where the hedonistic pleasure principle forms the core of the ideals and aspirations of a nation, it is but natural for that nation to aggrandize itself at the cost of others, and thus grow less receptive to the idea of equality and co-operation between nations. Herein lies the seed of international tensions and hatreds that lead to a global war. On the other hand, nations that have chosen ideals and aspirations which spring from the central stem of spirituality, can make a definite and positive contribution to the stabilization of world peace through creation of the much needed understanding among nations. This is possible because these spiritual ideals emphasize the divinity and dignity of man, the unity of God, the oneness of existence, and the harmony of religions. In the culture and civilization of those nations whose ideals are deeply rooted in strong spiritual values, there is no place for the stifling of the individual's natural rights or the conquest and exploitation of one nation by another. Consequently these nations form the bulwark of real and durable peace.

The important significance of rightly chosen ideals as a governing force in the life of not only every individual but also every nation was clearly pointed out by Swami Akhilananda, Head of the Vedanta Centres of Boston and Providence, U.S.A., in the course of a lecture at the Ramakrishna Mission Institute of Culture, Calcutta. The Swami said:

'The strength of a nation depends entirely on the choice of the ideal. If the choice is wrong the nation vanishes from the face of the earth. In national life the different social institutions are subordinated to the ideal and if a nation fails to achieve its ideal it ultimately destroys itself. The Greeks chose the ideal of hedonism and all institutions in Greece, even religion, were subordinated to this ideal of seeking satisfaction on the physical plane. The Romans and the Egyptians had the same ideal; in China there was a conflict between hedonism and religious ideals. The Christian civilization accepted many Jewish ideals; a new civilization thus began to develop, based on love of God and love of neighbour, and all political institutions, economic organizations, and other activities were guided by this ideal'.

Referring to modern European civilization and its failure to solve the problem of tensions and frustration in individual and social life, Swami Akhilananda observed:

'All the institutions of modern society in the West, political institutions, the economic system, and social organizations, are subordinated to the ideal of giving the greatest amount of satisfaction on the sense plane. Religion, too, is subordinated to this ideal.

'Social scientists are trying to eliminate the evils of society. According to Freud the primary urge of human life is pleasure. If that be so, then in spite of psychological treatment man will continue to create tension. Pleasure has no limit and thus it cannot be satisfied. With a few exceptions the psycho-clinic psychologists give treatment on the basis of hedonism, but they are not able to solve the problem, and mental tension is ever increasing. How can you limit a man's desire if society considers the pleasure principle to be the highest goal of life? They preach the development of a sense of co-operation, but I do not see why a husband and a wife, a brother and a sister will co-operate if pleasure is considered the primary object. It is the basic philosophy of life which creates this tension in society'.

'In India we chose a different ideal,' said the Swami. 'For thousands of years our ideal has been what you may call the manifestation of divinity, or the realization of God, or the experience of the seers. This is the ideal of Indian culture and our activities were subordinated to this ideal'.

Drawing the attention of Indians to the fact that Marxism, however fascinating, could not solve the problems of present-day India, the Swami urged that Indians should find their ideal in their own ancient cultural and spiritual values and that they need not look to London, Moscow, or New York for inspiration in this respect. Striking a note of caution, he said, not without due emphasis,

'If we imitate the Anglo-American ideal or the communistic ideal we are doomed. I use this ex-

pression deliberately. These ideals have not solved their problems; on the contrary, problems increase day by day. If we choose this materialistic ideal we shall go through the same psychological tension. Swami Vivekananda declared that the goal of human life is not the greatest enjoyment, but to experience God or the love of God. If you have that ideal you have sufficient justification for the establishment of a harmonious society'.

VANDALIC PROFANATION

For many months past reports have been appearing in the Press of the wanton desecration and destruction by unknown miscreants of a number of sacred temples in certain parts of Malabar. No right-minded person can view with equanimity or unconcern these barbarous acts of temple desecrations which by now are reported to have reached an appalling number. A gang of thoughtless and communally-minded fanatics appear to be intent on surreptitiously breaking or removing idols and doing incalculable damage to important places of worship resorted to by the general public. Whatever the motive underlying these repeated acts of spoliation, disfigurement, and destruction of the sacred places and objects of deep veneration, profound cultural importance, and historic interest, there can be no hesitation in any quarter to condemn them and to take immediate steps to put an end to them. Such medieval barbarism can have no place in India of today and must be given short shrift.

REVIEWS AND NOTICES

EVOLUTION OF INDIAN CULTURE. By B. N. LUNIYA. *Published by Lakshmi Narain Agarwal, Educational Publishers, Agra, Pages 532. Price: Student's Edition Rs. 5-8; Library Edition Rs. 6-4.*

The evolution of Indian culture has always been a fascinating subject and today it is a subject of more than passing interest to every Indian. The book under review gives a rapid survey of the evolution of India's culture in its varied phases from the period of the Indus Valley Civilization down to our own days. Though intended primarily for students of the Agra University, it is sufficiently interesting for the general reader as well. As such it is a welcome contribution to the subject.

The work is fairly elaborate, running to over 500 pages and, as the author observes, the main theme of the hook is the history of Indian culture which reveals outstanding unity of spirit and remarkahle continuity of effort to achieve a rich and complex civilization of unrivalled values. The book is divided into fifteen chapters, interspersed with illustrations, and the author makes it clear, that he has intentionally avoided a mass of unfamiliar details and confined himself to essentially cultural aspects.

One cannot, however, help feeling that the absence of an Index and the lack of references to standard authorities under each Section form a great drawback in a book of the kind. This apart, there are not a few errors of printing throughout the book. There are again some faulty sentences here and there. There is no uniformity in the spelling of some proper names. It would have heen useful to all readers, Indian and Foreign, if the author had used the recognized system of diacritical marks in the spelling of Indian words. On the way of italicizing also no rule is observed. The term 'Muslim' is used rather loosely, without restricting it to the special significance it is intended to denote. And there are certain expressions of opinion which one may not always accept unreservedly, e.g. 'that the fundamental unity of India was nurtured by a uniform system of administration and of education; that *prākṛt* was understood throughout the whole of India', 'that Sanskrit *followed prākṛt* and then it found its way to the archives of the famous corners in India,' 'that the unscrupulous character of the priests led to the rise of Buddhism and Jainism'—these views cannot appeal to all as incontrovertible facts. One cannot also agree that the ancient social get-up of South India was as it is depicted here, nor can one accept the author's view that the South had no early history.

K. R. PISHAROTI

JAPJI SAHIB. *Published by Santosh Singh, Willingdon Air Station, Safdarganj, New Delhi. Pages 32.*

The *Japji* is the masterpiece of Guru Nanak, the great founder of the Sikh religion. It focusses the attention of the disciple on the highest aim of life

—moral and spiritual,—inculcates in him a deep yearning for the divine personality of the Creator, and points out the way to realize Him. The lucid English translation of selected portions of *Japji* given in this brochure is by the well-known poet and author Prof. Puran Singh of Dehra Dun. The learned publisher, who has intended the publication for free distribution, has done a useful service to the English-reading public by making easily available this cheering and invigorating spiritual message of Guru Nanak at a time when its need is being felt more than ever.

NEWS AND REPORTS

RAMAKRISHNA MISSION ASHRAMA, JALPAIGURI

Report for 1950

The following is a brief review of the activities of the Ramakrishna Mission Ashrama, Jalpaiguri, West Bengal, during 1950, the twenty-first year of its useful existence:

The Charitable Dispensary, run by the Ashrama, provides both Allopathic and Homœpthic treatment. During the year it treated 10,650 cases of which 4,158 were new.

A lady Health Visitor and two midwives of the Maternity and Child Welfare Centre, run by the Ashrama, carry on the work under the guidance of qualified doctors. During the period under review, 57 labour cases were attended to at their homes by the lady Health Visitor and 1,951 expectant mothers were visited. 168 children and 344 mothers attended the Centre. Free milk was distributed among 21,566 mothers and children. Besides, the Centre also provides training in midwifery and 10 candidates passed out during the year.

The Students' Home which contained 11 boys, and the Harijan school worked satisfactorily. The Ashrama Library and Reading Room, open to the public, contained 1,301 books and received 12 papers and periodicals.

Weekly religious classes were held in the Ashrama premises for the benefit of the public. Birthday anniversaries of Sri Ramakrishna and other great saints and prophets as well as important religious festivals were observed with suitable Puja and discourses.

The Ashrama also gave relief in cash and kind, on a small scale, to refugees, victims of flood havoc, and other needy persons.

RAMAKRISHNA ASHRAMA, TRICHUR

Report for 1949 and 1950

The Ramakrishna Ashrama, Vilangans, Trichur (Travancore-Cochin State) has the following heads of activities: (1) Separate Gurukuls for boys and girls; (2) Vidyamandir or High School with Lower Secondary and Primary Departments; (3) Free Reading Room and Library at Punkunnam, Trichur town; (4) Dispensary; (5) Poor and Destitute Relief; (6) Industrail School; (7) Co-operative Societies; (8) Harijan Welfare Work; and (9) Religious preaching and training of monastic workers.

The Two Gurukuls had respectively 46 boys and 29 girls at the end of 1949 and 36 boys and 14 girls at the end of 1950, with 37 and 16 Harijans and orphans, respectively during the two years, who were maintained free. The boys and girls receive education in the Vidyamandir. A permanent building for the Boy's Gurukul was under construction at the end of the period under review. The fall in the number of Harijans during 1950 is due to the stoppage of aid given by Government towards the maintenance of the Harijan pupils. The generous public are requested to contribute liberally for this purpose.

The Vidyamandir had 767 studente (453 boys and 314 girls) in 1949 and 736 (432 boys and 304 girls) in 1950 of whom 128 and 101 students respectively were Harijans. Of the 25 students sent up for S.S.L.C. examination in 1949, 20 passed with 2 First Classes; in 1950, out of 41, 29 passed with 8 First Classes. The school library had 4,081 books. The students held debates in Malayalam, English, Sanskrit, and Hindi and brought out four issues of the manuscript magazine *Vivekavijayan*.

The Charitable Dispensary treated a total of 36 in-patients and 7,266 out-patients in 1949 and 58 in-patients and 13,050 out-patients in 1950.

There were 24 trainees in the Industrial School and Khadi Centre which provides vocational training and work for them. It had 23 looms, of which 10 were set apart for Harijans. The trainees are paid for their work and they earn from Rs. 10 to Rs. 45 a month.

The Harijan Welfare Work at the Adat and Parikkat centres went on satisfactorily. At the Night Schools conducted in the two places for adult

education the average attendance was 29 and 20 respectively.

The Ashrama maintains five shrines at different places as centres of its religious activities. Regular discourses on Vedanta were conducted in the Ashrama. Weekly *Gita* classes were held for the Gurukul pupils. Worship, Bhajans, and observance of religious festivals and celebration of birthdays of saints and prophets were other features of the religious activities of the Ashrama.

RAMAKRISHNA MISSION SEVASHRAMA, KANKHAL (HARDWAR)

REPORT FOR 1950

The Ramakrishna Mission Sevashrama, Kankhal (Hardwar), (Dt. Saharanpur, U.P.) is a full-fledged hospital of 50 beds, with all up to date arrangements. A brief report of its various activities during the year 1950 is given below:

Hospital: The total numbers of cases treated during the year in the indoor and outdoor sections of the hospital were 1,645 and 72,058 (of which 24,342 were new) respectively. Diet, medicine, nursing, and treatment under qualified doctors are provided free for the patients, without any distinction of caste, creed, or community.

Medical Relief for Refugees: The work started in May 1947 was continued throughout. During the year under review, a few patients were treated in the indoor hospital and as many as 20,683 in the outdoor dispensary. Cash help was also given to some deserving cases.

Library: There were 4,030 books both in the Ashrama and the patients' libraries. 1,874 books were issued during the year. 14 magazines and 4 newspapers were received in the reading-room.

Special Medical Relief during Kumbha Mela: Purna Kumbha Mela, which is held in Hardwar once in twelve years, came off in 1950, during February, March, and April. To the Sevashrama's permanent indoor hospital of 50 beds, a temporary unit of 40 beds was added. Two temporary dispensaries were run by the Sevashrama in the crowded parts of Bhimgoda and Bhupatwala, besides the permanent dispensary attached to the Sevashrama. During the Mela months altogether 430 indoor cases and 28,071 outdoor cases were treated.

Arrangements were also made for boarding and lodging of about 1,000 Sadhus and pilgrims in the premises of the Sevashrama.

A special reading-room was opened during the Mela, and 40 magazines and newspapers in different languages were kept there for the use of the public.

Finance: Income for the year under General Fund was Rs. 47,426-2-6 and expenditure Rs. 52,489-6-8 leaving a net deficit of Rs. 5,063-4-2.

Needs: For underground drainage with sanitary arrangements, a sum of Rs. 62,000 is needed. The Sevashrama also needs funds to the tune of Rs. 50,000 for the construction of the following: a cow-shed; a kitchen block with store-room and dining hall; doctor's quarters; pantry, and bedding and linen room for patients; providing 20 additional beds, with necessary equipment. In addition, 33 beds in the indoor hospital are yet to be endowed. Beds may be endowed in memory of near and dear ones by paying Rs. 8,000 per bed. The immediate need of the institution is funds for meeting the day to day expenses. The Sevashrama needs at least Rs. 50,000 annually to carry on its normal activities.

CORRECTIONS

November 1951 Number: On page 448, second column, in continuation of the last line, read the following:

'pessimistic and resentful. Enlightening the soul is a better paying proposition in social relations than electrifying the house of a poor man. We are ultimately driven, then, to admit that we must draw up a scale of social values before we can plan for social betterment'.

The above matter has got misplaced on page 457, first column, lines 1 to 6 from top. Delete these lines from the Article 'The Philosophy of Whitehead'.