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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, *Wealth & Welfare*, Madras-Thyagarayanagar.—Editor, W. & W.

EDITORIAL

I

The Government and The Spiritual Renaissance

The Secret of India's ancient glory being revived lies in the infinite spiritual wealth which has to be effectively tapped by the masses.

How to revive this ancient glory ?

"The effort should begin with the reorientation of the educational system of the country and a realization of the necessity of spiritual living by the national leaders to begin with."

"When the masses begin to come in contact with spiritually inspired and ethically gifted, selfless public servants, the entire nation's outlook will be changed very soon."

"The people will then realize the illimitable treasure of their spiritual culture and will learn to employ it for finding the highest happiness and fulfilment in Life".

Simultaneously with the harnessing of the natural resources of the country—which is being creditably done

by the Government—this spiritual wealth also should be tapped.

Our top-ranking politicians always stress on Indian culture and so on and our National Leaders talk about Bharatiya Vidya and Bharatiya Samskriti and stress upon this theme.

With all these has our Indian Culture been on the right road now to achieve its renaissance ?

As His Holiness Swami Sivanandajee points out above very sympathetically "that all this idealistic talk has been poured into a bottomless bucket."

"The basis, foundation and support of all this idealism, namely, practical religion or practical spirituality is almost non-existent in India today, and even if it is existent in some exclusive individual cases, its bearing upon the masses is far from adequate".

"It is all wonderful to say and to hear that in a Secular State, people can worship in any manner and follow any religion. But what has the Government done to encourage spiritual renaissance on a nation-wide basis, or to encourage the propagation of the ideals thereof?"—asks His Holiness Swami Sivanandajee.

If any State in the world can be traditionally religious, it is India.

The predominant characteristic of the ancient religion of India is tolerance, and even admiration, of all other faiths.

"The heritage of India has its roots in the ideals of universal religion."

"But, is the Government aware, how far this universal religion is understood and practised by the masses today?"

It is apparent that instead of clearing the various mal-practices still perpetrated in the name of religion the educated Indians of today are heading towards total materialism after the fashion of the West.

"Is it not the duty of the Education Ministries" asks Swamijee "then, to give a nation-wide directive for the introduction of the basic tenets of the ancient vedas in the curricula of the educational system of the country at all stages, and thereby to give an impetus to the cultural renaissance in the most effective way."

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What do vedas teach? Is it for the Hindu Religion only? No. It is common to all and endorses the basic principles of every religion in their teachings moral and ethical ways of living of humanity.

Soul is common to all. God is common to all. Conscience is common to all—absolute conscience.

We are asked to see Him in every one.

The Vedas give out the ethical teachings common for all and stresses on the three needed virtues of control, charity, and compassion.

Are there gods or devils other than men?

There are found among men persons endowed with many good qualities but lacking in self-control.

Some there are who are so earthly and materialistic by nature that their greed outweighs all their virtues.

These are the men whose lobha should be counteracted by the continuous practice of charity.

There are those whose intelligence and emotion are obscured by the cruelty of their heart. These are the men with demonic qualities who must learn the value of kindness.

The precious gems of ethical teachings come from the Upanishads.

People of any religion or faith that read the teachings of the Upanishads with an open mind with a desire for improvement—self-improvement—can learn the way to conquer lust, anger and greed which are described in the Gita as the three-fold gates of Hell.

Every one that reads the Upanishads can directly and simply approach the God-Head within Himself.

The defeat and discomfiture of many learned persons are recorded in the Upanishads.

How many amongst the people of every religion in the world can come forward and say boldly that it is egoism that makes any think that success in anything is due to their own efforts.

By the reading of the Upanishads one can realise that egoism will be put down by higher forces adored by all. The study of the Upanishads will make one realise that nothing in the three worlds is possible without His Grace.

The central teachings of the Upanishads is about the way in which we can pass from mortality to immortality, from fear to fearlessness.

The obstacles are the attachment to wealth and worldly happiness in its thousand forms.

The inescapable inference from the study of the Upanishads by any is that we who wish to have knowledge of Divinity shall be ineligible for it, as long as we retain even the semblance of an attachment for the pleasure of this world.

How to be in the world and at the same time follow the several steps to attain release is taught to every one irrespective of any faith or religion.

Every one will be convinced that it is about the dependence of the entire universe on Him, a realisation of which truth is the only mode of liberating oneself from bondage.

In these days when theatres are solely commercial ventures, the empty-handed sensation lover has ample

material where-with to intoxicate himself, the serious-minded stage-going men are starved.

It is also such sufferers that will find solace and satisfaction from the Upanishadic teachings.

Swamijee again asks, "Is the Government aware, how far the Universal Religion is understood and practised by the masses today?"

"If India is to regain her spiritual heritage, it is essential that her leaders should be spirituality inspired, who should serve their Motherland, first and foremost, as ideal protagonists of Dharma."

"Only then will there be scope of complete rehauling of the administration of the country."

Is not this the immediate want of the country?

The ability to put into practice the spirit of the teachings in Karma Yoga, as expounded in the Gita should be enforced as one of the topmost and compulsory qualifications in all administrative services and appointments.

"No person should be appointed, to begin with, as Departmental Secretaries, Ministers and Governors, unless this qualification is fulfilled."

"Particularly in the top ranks of the Administration no one but ideal Karma Yogins, should be put in charge. They must be absolutely impartial and selfless."

"They should look upon their work as the performance of Dharma. They must be self-effacing and hard working in the execution of their duties, humble in spirit, catholic in outlook devoid of any sectarian or provincial sympathy, and inspired with a missionary zeal".

"Practice of self-restraint must also be another important qualification, and so also equal vision, in one's dealings with all in a rational, judicious manner."

"Publicity seeking, vain-glorious, avaricious, untruthful and hypocritical incumbents should be forthwith removed from office".

"It is also necessary that no public servant should have any personal business connection, or excessive blind attachment to their family."

His Holiness Swami Sivanandajee wishes that "The qualifications" mentioned above by him, "should be gradually enforced in the lower ranks of the administration as well as in the private sector of commerce, industry and education, that is to say, this ideal of ethics should be introduced among the business executives and their employees—for only then could the foundation of a Socialist State be laid with the principles of equal distribution of wealth, equal opportunities for all and equality of status among all the section of the public—as also in the teaching programme of private educational institutions."

"Only thus will the movement for mass spiritual regeneration be successful.

"Having introduced the teachings of the Srutis in the entire educational system of the country and in the existing departments of administration, it will then be necessary to enforce the qualifications as a basic principle in the selection examinations of all the branches of administrative services, including the armed forces."

"For only when the magistrates, revenue officers, judges, lawyers, doctors, teachers, engineers, scientists,

Municipal and legislative councillors, clerks and peons qualify themselves thus, will the country be assured of an uncorrupt, just and most worthy administration, directed towards the common good of all, and dedicated to the glorious mission of the revival of India's Spiritual culture of the past".

The Swamijee continues, "As already stated, the efforts should begin with the reorientation of the educational system of the country and the realization of the necessity of spiritual living by the National Leaders."

There is much that seems plausible, even feasible. "All things else can be added, if men achieve righteousness first" as the Bible says.

Our Government should not think that the suggestions offered are eutopian.

Even with the limited number of men who have taken up to the teachings of Mahatmajee for instance our able Prime Minister Sree Nehrujee has been able to command the respect of the world with the principle of "Ahimsa Paramo Dharmaha", peace, peace and peace everything through peaceful means.

He has raised India in the eyes of the world.

Is it not due to the great spiritual way of life in India?

It is unfortunate many think that the present secular system prevents the schools from teaching anything even by way of morals!

High ethical quality, the fatherly heart, is far more needed in the educator, as also in the legislator, the head of every family, firm, business, industry, concern, department, institution, where many are subordinate to one, than any amount of intellectual cleverness.

A good heart will take itself and also others very far on the right road, even without the help of a very clever head.

It is much more important that education should build up a *strong and good character* in the educand, than import lots of information and develop mere intellectual cleverness or even talent as seen in the present system of education.

The ancient inner teaching has come down,
Age after age, from royal sage to sage;
This same have I declared to thee today—*Gita*
To those who think good, speak good and do good
And not to those who think ill, speak ill and do ill,
Do I belong—saith Ahura Mazada—*Z. Yasna*.
Who sees the Self in all and all in Self,
His life is one long sacrifice to Self;
With just eyes he sees all impartially;
• • He finds the inner true self—government
First; then the outer, for himself all.—*Mahabharatha*.
Yea, men shall roll the sky up like a mat,
Sooner, than put an end to suffering
Without the Vision of the Self in all.—*Upanishad*.

II

THE STUDIES IN UPANISHADS

(Foreword by Dewan Bahadur Sree V. Bashyam Iyengar
Avergal, Retd. High Court, Judge, Madras)

My esteemed and learned friend Sree K. S. Ramaswami Sastriar, who contributed this essay on our Upanishads to the columns of the All-India welfare weekly, "Wealth and Welfare" needs no introduction. He is very well known in the literary field as an erudite scholar, thinker and writer. His range of knowledge is wide and comprehensive. He has written several valua-

ble books on our Arts, Religion and Culture. This small book about the Upanishads is a very useful and welcome addition to his writings.

The Upanishads are the oldest and loftiest expression of the inspired and sublime thoughts, feelings and realisations of the highly evolved sages of old, in the realm of the nature (Swarupa and Swabhava) of the Atman and the wonderful display seen by us, called the Universe or Creation. The Upanishads are, as explained in this book, the prime source and authority on which the subsequent teachings embodied in the Brahma Sutras of Vyasa and the Bhagavad Gita, which are of equal authority, are founded. They are of absorbing and insatiable interest to all serious seekers of Truth.

There is a large number of spiritual literature, which go by the name of Upanishads. It may not be possible to concede equal authority and value to all of them. At the same time, it will be difficult to dogmatise on which of them are genuine and which are later interpolations.

Sri Sastriar has, therefore, done well in admitting all the generally accepted ones for consideration, while devoting special attention to the leading and undoubtedly authoritative ones, listed as Dasopaniashad.

In this brochure, Sri Sastriar has succinctly and clearly set forth the central lesson and chief purport of each of the Upanishads. It is, therefore, an excellent and informing introduction to the study of the Upanishadic literature.

Chapter II, which deals with the "Basic Upanishadic teachings" and Chapter III, which is specially devoted to "The Ten Upanishads" (Dasopaniashad) disclose the depth of the author's study and will be found very instructive and useful. Not only will this brochure be of immense help to beginners, who wish to take to the study of the Upanishads, but give a fairly good idea of their general purport to those who cannot study them in the original but wish to know their essential teachings and philosophy.

It will be a great service to arrange a free supply of this book to as wide a circle as possible and especially to students, who constitute the rising generation. There is great need at the present time to popularise the invaluable spiritual treasures, imbedded in our sacred literatures.

V. BASHYAM AIYANGAR

NOTES

A MESSAGE TO THE PEOPLE OF THE WEST

(SRI SWAMI SIVANANDA)

It gives me the greatest delight to send this message to the people of the West through Sri Georges Reyner of the "Paris-Match," a sincere well-wisher of humanity. Through him I send you all, people of Europe, my very best wishes.

"East is East and West is West, and the twain shall never meet" said a pessimist who had not a vision of the future, and the glorious era to come. The Golden Era of Peace, Prosperity and Harmony that we so much long for is possible only when the East meets the West and there is a healthy synthesis of the two. The Message of the East, the Message of Vedanta, alone can bring about lasting peace; and this Message must be applied to the day-to-day life of man with as much zeal and assiduity as only the Westerner can bring to bear upon the task undertaken. The spiritual idealism of the Orient and the scientific, enterprising zeal of the Occident must fuse together to create a new outlook of civilization that would end all wars, dispel suspicion and disharmony, relieve totalitarian oppression

and promote universal good, thereby materializing the greatest dream of the visionaries of today.

This Message of Vedanta is based on the understanding, nay, realization of the Eternal Truth that, underlying all the diversity of phenomena, is the unity of the Self, the oneness of Godhead, the consummation of human existence. You and I are not two independent entities, but two manifestations of the self-same Power of Consciousness that lends reality to our lives and animates our innermost Self. Its realization at once breaks down all barriers and gives us the grand inner feeling that we are one with all. This is the ultimate goal of Man; and this itself is the Key to the problems of the world. This realization alone will give peace to mankind. May Good bless you all! May there be Peace in the world! May East and West unite in a mutual bond of spiritual love and amity!

MISCELLANEOUS

VISION OF A NEW WORLD

(DR. SARVEPALLI RADHAKRISHNAN)

*(Excerpts from a Convocation Address at the
McGill University, Canada)*

If a future historian is called upon to describe the central characteristic of our age, he will not speak of the political upheavals, the economic dislocation and the rumours of our newspapers, but he will speak about the growing unity of mankind. If there is one feature more than any other which characterizes our age, it is this emerging unity of mankind. It is to build up that unity that the Universities ought to act as pioneers. They have to promote international studies and international contacts. However, we are still oscillating between the legacy of the past, which is intense nationalism, and this hope of the future, which is a united world. The obstacles to the establishment of this united world are in the minds of men. We do not yet recognize our sense of duty to each other. It is, therefore, our duty, the duty of all University men and women, and all others, in general, to work for this growing unity of mankind.

There are people who tell us that scientific and technological changes have affected our social, economic and political life, that they have brought the world together. The unity of the world may also perhaps be built on science and technology but those who look into this matter will find that external devices cannot bring about that psychological understanding and that spiritual unity which are essential for any true world-community. If you want to build a human community, you have to build it on the plane of mind and spirit and with all the scientific and the technological appliances which are available for us to implement that psychological and spiritual unity.

PRINCIPLES OF CIVILIZATION

We are informed by the advocates of scientific naturalism or scientific humanism that the bane of religion has been intolerance. We look upon those who belong to our community with favour and we develop a sense of hatred for those who do not belong to it. We should do something to remove this fundamental difficulty which faces us in the religious field. Different parts of the world are jostling each other, different dogmas of major religions have been brought into close proximity, and if on the level of the spirit we have to build up some kind of unity, we must develop mutual respect, toleration and understanding. We are not asking for any fusion of religions; what we are asking for is a recognition of the fact that there are certain fundamental insights common to all religions and they are the insights which can give a soul to this world which has become a body and which is now seeking for its soul.

The basic principles of human civilization, as proclaimed by all religions, have been the dignity of the individual and the sense of brotherhood. We, in our country, long ago said that the human being is a ray of the Divine that 'art thou.' The Buddhists and the Jains contend that it is possible for each human individual, given the opportunity, to develop the divine possibilities which are in all. The Spirit of man is the

Candle of the Lord; 'the Kingdom of God is within you.' St. Paul uttered, 'Know you not that you are the temple of God and the Spirit of God dwells in you?' Mohammad tells us that God is closer to us than the very artery of our neck. In other words, all of them recognize that there is a spiritual dimension to the human soul, and if we were to provide the material and the intellectual apparatus for each individual, it would enable the individual to grow into the reality which he is.

COMMON FEATURE

It is not merely this: there is another feature which is also common to all religions, and that is love. Religions may wear many faces, speak in many dialects, but there is one authentic voice of true religion and that is compassion for suffering humanity. We call it Ahimsa, non-hatred or non-violence. Buddha calls it Karuna or compassion. Christians call it love—a love which is universal, which is active, which rejects nothing, excludes nobody, takes up the sin of the world, and converts it into goodness and the joy of living. That is the love which we are called upon to practise. If we adopt that attitude, our present predicament will be much less serious than it happens to be.

There is a legend in India which makes out that the demons and the deities are both the descendants of one common Father. If you look penetratingly into the heart of your enemy, you will see there your twin brother. In the abstract world, freedom and tyranny may be diametrically opposed to each other but in the actual concrete world there are no groups which can be distinguished as wholly black or wholly white. You will be able to discover that if the fault were on one side, there would be no quarrel at all.

It is because that in any kind of conflict we have deficiencies on both sides that trouble arises in every kind of conflict. In such circumstances we are called upon to adopt an attitude of friendliness, of understanding and of trying to get beyond the battling creed to work for the restoration of friendly and peaceful relations in this world. That is what we are called upon to do. But unfortunately this attitude requires a revolution in men's minds and hearts. It cannot be achieved by merely talking about it. In actual practice we belie the professions which we make in our religions and in our international discourses.

SPIRIT OF UNDERSTANDING

What is essential is a spirit of understanding which enables us to get to the other side and understand the other man, what he is doing, why he is doing it and whether it is possible for us to come together with an idea which lifts it above the contending voices themselves. This means the exercise of human will and intelligence. Progress is not a law of Nature. It depends on the efforts and endeavours of Man. It is essential for us to use our intelligence and our will for the purpose of furthering the ideas for which we happen to stand.

It is for the Universities to produce men and women who are poets, priests and philosophers, scientists and scholars, inventors and discoverers. They can do so only if they are allowed to pursue truth in a free and unfettered manner. But there are forces gathering strength which seem to fetter and regiment the minds of men. Political fanaticism is not yet dead, and it is essential for us University men to insist on an immunity from interference by any outside agency so far as our single-minded pursuit of truth is concerned. I have faith that the young men and women from our Universities, with all the immortal way-wardness and perpetual restlessness of youth, will be able to overcome the tyranny which is sought to be enforced upon us. It is my prayer, my ambition, my earnest hope that the young men and women who leave the Universities today, will speak with deep conviction and with utter simplicity on behalf of the future of the world, and on behalf of the peaceful world which will be based on equality, justice, friendship, and fellowship, an ideal for which millions have suffered and died even in recent years.

THE WORLD'S NEED OF INDIAN CULTURE

(Dewan Bahadur K. S. Ramaswami Sastry)

Dr. S. Radhakrishnan once humorously defined Culture thus: "Culture is that which remains when we forget everything that we learn just as Character is what remains when we forget all the deeds we do." (An Idealist view of life page 299.) We must clearly define and sharply differentiate instruction, knowledge, wisdom and culture. Instruction refers to isolated facts; when we relate facts we get knowledge; when we relate them wisely with reference to the way and the goal, we get wisdom; and culture is the wise man's general attitude to life. Pride is the way of knowledge while humility is the way of wisdom.

"Knowledge is proud that it knows so much. Wisdom is humble that it knows no more." We can always recognise a man of culture as a person having vision and poise and peace and who has self-respect as well as respect for others. Culture is thus a combination of an outlook on life, a way of life, and an interpretation of the universe. It is a combination of intellect and intuition and insight. It is a combination of love of Nature and love of Man and Love of God. It refuses to be satisfied with the satisfaction of the physical cravings relating to food and sex, but seeks the highest values of life *viz.*, Truth, Beauty and Goodness (Satyam Jnanam, Anantam Brahma, Santam Sivam, Sundaram).

The Indian Culture is the culture of the Indian people as evolved in the course of the centuries. Each great country, each great people has got its own individual and unique culture. It may, because of the innumerable contacts of peoples and cultures, assimilate some congruent new elements from alien cultures, but it will not allow its essence to be diluted or destroyed. Indian Culture, like other culture, has been responsive to external influences and has never been isolationist or stationary, though the west has ever and on spoken in desparaging terms about "the unchanging east" and has said that "it plunged in thought again." It will be well if we try to find out the essence of such Indian Culture. Vincent Smith says in his *Early History of India*: "India, encircled as she is by seas and mountains, is indisputably a geographical unit, and as such is rightly designated by one name. Her type of civilisation, too, has many features which differentiate it from all other regions of the world". Ramsay Macdonald says: "The Hindu, at any rate, regards India not only as a political unit—but as the outward embodiment, as the temple, nay, even as the goddess-mother-of his spiritual culture. India and Hinduism are organically related as body and soul".

Max Muller has defined the genius of Indian culture in clear and definite terms to the extent to which a western mind can do so. He says: "In India the human mind has most fully developed some of its choicest gifts and has most deeply pondered on the greatest problems of life". (*India: what can it teach us*). He says further: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that Nature can bestow—in some respects a very Paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively at the thoughts of Greeks and Romans, and of one Semite race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India". Professor Max Muller has thus most felicitously stated what is the world's need of Indian culture *i.e.*, "to make its inner life more perfect, more comprehensive, more universal, in fact more truly human a life, not for this life only, but a transfigured and eternal life". The great Dr. William Miller once

summed up Indian Culture in two brief memorable phrases *viz.*, the omnipenetrativeness of God and the Solidarity of man.

Before I briefly deal with the Indian view of life and the Indian way of life which constitute Indian culture of which the modern world is in sore need to-day, I would like to urge the fundamental unity of Indian culture. It is the fashion now-a-days abroad and even in India, to emphasise the heterogeneity of Indian culture and to say that India consists of many races and peoples and many strata of culture. Learned scholars speak in confident tones about pre-Dravidian, proto-Dravidian, Dravidian, and Aryan cultures. There is more speculation than truth in many of their theories. But the over-all picture is that of a blended culture which has been and shown and preserved unity in diversity. Dr. Rabindranath Tagore has said well: "We see that throughout the ages India's only endeavour has been to establish harmony amidst differences, to incline various roads to the same goal, to make us realise the one in the midst of the many with an undoubting inner conviction, not to do away with outer differences, and yet to attain to the deeper oneness that underlies all such differences. *It is quite natural for India to realise this harmony and to try to spread it to the uttermost*". Thus, like Professor Max Muller but in a slightly different way, Tagore evaluates the world's need of Indian culture.

Let me now refer to the way in which a third great personality has viewed India and her culture. In this great work *The discovery of India* Pandit Jawarharlal Nehru says: "The old and wise civilisations of India and China, where they developed patterns of social behaviour, which with all their faults certainly gave poise to the individual. The unity of India was no longer merely an intellectual conception for me, it was an emotional experience which overpowered me. Some inner urge towards synthesis, derived essentially from the Indian philosophical outlook, was the dominant feature of Indian cultural and racial development." He says further: "It (India) taught detachment in life an action, not abstention from them." He says also: "Dharma itself was part of Gita, the fundamental moral law governing the functioning of the universe and all it contained". Thus pandit Nehru clearly and rightly stresses the elements of philosophy and poise and the qualities of synthesis and spirituality which are inherent in Indian Culture.

The Hindu culture was a dynamic culture and overflowed large portions of the Asiatic continent. Its influence was felt in Burma and Siam. The Burmans call their Code Dharma Sath (Sastra). It is based on Manu's Code. Cambodia and Malaya Peninsula and the Indonesian islands were colonised by the Indians. The name Cambodia is only the Sanskrit Kambhoja. We find Hindu mythology in Java and Hindu faith and worship in Bali. In the Indian Archipelago the remains of Hindu temples exist to this day. But the Indian overflow was not a colonial or imperialistic overflow but a cultural overflow. The local inhabitants were never killed or even maltreated and they gladly welcomed the advent of the Indians. Professor Phanindra Nath Bose says: "In the Indian cultural empire, the central flower is India from where the seeds have flown to China, Tibet Korea, Japan, Siam Annam, Combodia, Java and Bali." Later on Indian culture kindled Sufi thought in Islam. Nay, in the last two centuries Indian culture has permeated also the west and fertilised the thought of the West.

Inside India itself, India has integrated her culture by her assimilation of many races and her contacts with many religions. Many non-violent revolutions took place inside Hindu culture itself, resulting in a higher and yet higher synthesis in the course of the hastening centuries, by softening the edged of its own sects and of alien faiths. The caste system, whatever its future may be was itself a measure of social integration and was far superior to the method of annihilation and genocide and enslavement adopted by other peoples in history. Indian culture integrated also spiritual culture and material progress.

Taking first the Indian view of life which is the primary constituent of Indian Culture, we may well stress the first the verses in the Isavasya Upanishad which had a very great appeal to Gurudev Tagore and Mahatma Gandhi. They say "Whatever exists and moves in the universe must be realised as being indwelt and enveloped by God. Therefore enjoy by renunciation. Do not covet any one's wealth. Desire to live for a hundred years doing your duties in life. If you act thus, there is no other way to prevent evil deeds from tainting you". If the whole world is a manifestation of God and if God is immanent in it and transcends it, the foundation for our selfish possessiveness in regard to things ceases to exist. The world is his World. We must live in it carrying out his commandments doing our duties in a spirit of *tyaga* (renunciation). Only when the mood of *tyaga* is ours there can be real happiness. We must eschew covetousness of all sorts because that want is the cause of possessiveness and all forms of domination and exploitation. We must give up attachment to the fruits of Karma and do all action to carry out the behest of God and without a desire for the personal enjoyment of the fruits of action. We must act in a spirit of *Lokasangrah* (for the welfare of the world). But the root-cause of all these attitude is the sense of the unity and divinity of all things (Isavasya idam Sarvam). This truth is stressed also in the Bhagawad Gita, XVIII-20 which declares that that is the Sattvic (pure knowledge which realises the one eternal indivisible Godhead in all the manifold things of the world. Rabindranath Tagore, when dilating on the passage in the Isavasya Upanishad, stresses that the realisation of unity and divinity has its moral as well as its spiritual aspect. He says: "It is my own soul that I must realize in others. Through the help of logic we never could have arrived at the truth that the soul which is the unifying principle in me finds its perfection in its unity in others. Our delight is in realizing ourselves outside us. The spirit of one in God must have the many for the realization of the unity. And God is giving himself in love to all—The Joy of mine is the joy of love which comes of the renouncing of myself in him. Desire is a hindrance to love. It is the movements towards the opposite direction of truth, towards the illusion that self is our final object. Therefore the realization of our soul has its moral and its spiritual side. The moral side represents training in unselfishness, control of desire; the spiritual side represents sympathy and love. They should be taken together and separated." (Personality, 67, 68) This may sound mystical but a little reflection will make us realise it to be a vivid reality and a practical truth. The world is God's creation and belongs to him. We must enjoy it by renunciation and love. Possessiveness and seizure lead to the ignorance of our real nature and to misery. We must rise from the possessive ego to the higher plane where we feel our unity with God and with all the beings in God's universe. The abovesaid verses in the Isavasya Upanishad come for a full and valuable exposition by Mahatma Gandhi in *Young India* on 11th October 1928 and in *Harijan* on 30th January 1937. He said; "I have now come to the final conclusion that if all the Upanishads and all the other scriptures happened all of a sudden to be reduced to ashes and if only the first verse in the Ishopanishads were left intact in the memory of Hindustan, Hinduism would live for ever." (*Harijan*, January 30, 1937). "The truth that is embedded in this very short mantra is calculated to satisfy the highest cravings of every human being whether they have reference to this world or to the next. I have in my search of the scriptures of the world found nothing to add to this mantra. It is universal brotherhood—not only brotherhood of all human beings, but of all living beings. I find in this mantra... If it is the idea of complete surrender to God and of the faith that he will supply all that I need, then again I say I find it in this mantra since he pervades every fibre of my being and of all of you. I derive from it the doctrine of equality of all creatures on earth, and it should satisfy the cravings of all philosophical communists. This mantra tells me that I cannot hold as mine anything that belongs to God, and

if my life and that of all who believe in this mantra has to be a life of perfect dedication, it follows that it will have to be a life of continual service of our fellow creatures" (Do). "There is an indefinable mysterious power that pervades everything... Such testimony is to be found in the experiences of an unbroken line of prophets and sages in all countries and climes. To reject this evidence is to deny oneself" (Young India, October 11, 1928).

It is when we set this great fundamental idea of Indian culture in the setting of the other ruling ideas of the other cultures of the world that we can realise its value and superiority and supremacy. The great key ideas of the other world cultures are the Grecian idea of Liberty and harmony and beauty, the Roman idea of order, the mediaeval idea, of Christian unity, Renaissance idea of national sovereignty, the revolutionary idea of Liberty and Equality and Fraternity, the British idea of Parliamentary Democracy, the American idea of Free Enterprise and Four freedoms and political federation, the Italian idea of Fascism, the German idea of Nazism and the Russian idea of Communism. Each has had social and economic as well as cultural and philosophic implications and repercussions. But none of them sought to base the temporal life on the sovereignty of the spiritual life and derive ethical and social and economic and political concepts from the spiritual concept of the divinity and unity of man. The latter concept alone will bring about a real mastery over Nature's forces and social forces, so as to leaven the outer life with the inner life and place the former under the rule of the latter.

From the above said spiritual truth certain other moral truths also follow. Christopher Dawson says well: "When once morality has been deprived of its religious and metaphysical foundations it inevitably becomes subordinated to lower ends." "In the Brihadaranyaka Upanishad (V, 1) there is a reference to God's voice rolling in thunder and revealing itself as da, da, da, i.e., dama, daya, dana, i.e., self-control, compassion, and benevolence. In the Bhagawad Gita (XVI, 21) the opposites of these viz., lust, hate and greed as called the gates of hell. (Narakadwara). In Manu Dharma Sastra ahimsa (non-injury), Satya (truth), asthya (non-covetousness), Saucha (purity) and Indriya nigraha (control of the senses) are described as the universal duties (Samasika Dharma) (X, 63). Out of these Mahatma Gandhi lifted Satya and Ahimsa to the highest pedestal. Gautama's Dharma Sutras refer pointedly to eight Atma Gunas (Daya sarvabhuteshu, kshanthi, anasuya, sauchan, anayasam, amangalam, akarpayam, aspriha, i.e., compassion to all, forgiveness, non-jealousy, purity, refraining from overstraining, auspiciousness, benevolence and non-desirefulness. All these personal and social virtues are the natural self-expression of the unity and divinity of life and must pervade our social and economic and political life, because sociology and economic and politics must be dominated by ethics and ethics must be dominated by religion which according to a famous Western definition, is morality touched with emotion but which is in reality much more viz., the self-expression of our real and higher Self viz., God in Man. Civilisation in the natural sphere means the affirmation of the brotherhood of man and the extension of the family spirit beyond the family limits. This will enable us to solve all the problems of all the human relationships such as the relation of Capital and Labour, the regulation of wages and prices, social insurance, the supersession of the police state by the welfare State, the removal of all forms of exploitation and domination and tyranny and nepotism and corruption etc. Civilisation in the national sphere cannot exist without civilisation in the international sphere. The latter will mean the extinction of all forms of political and economic exploitation and domination and tyranny, the destruction of all forms and shades of imperialism and colonialism, of over-production and dumping, and of jingoisms of all sorts. It will mean the strengthening of the U. N. O. by arming it and by abolishing all national armaments. In short, it will mean the establishment of the Four Freedoms and the reign of Liberty and Equality and Fraternity and Justice in both the national and the international spheres.

Let us pause for a while to study the efforts of human beings towards higher and higher social integrations. Man realises himself in and through society. "He will cease to be his real self if he lives in isolation. The family, the tribe, the class, the city, state, the nation and the empire, etc., represent continuous human efforts towards fuller and fuller social integration. While a nation is a natural unit, an empire is an artificial bigger unit and hence imperialism is being destroyed everywhere by resurgent nationalism all over the world. Even nationalism, when it develops into jingoistic nationalism or State mysticism is a perversion of the great natural self-expression of the human spirit in the nation. Hitler's Race mysticism as evidenced by his assertion of the superiority of the Nordic race and his State mysticism were such perversions. Where we have a vast territory and diverse human groups, the really natural fuller integration is in the direction of the federal Nation and the federal State. India has achieved her independence and has become a federal State based on a unified nationalism.

The Vital question of questions is whether a world-state and a world-Government are now possible. The tide of Nationalism is now so strong that a world State does not seem to be a present possibility. The League of Nations was due to a great effort made by President Wilson to build up an imperfectly unified international life. But America kept out of it and Russia did not come in. It was an Anglo-French show and had no potency and died a natural death when it was impotent at the time of the Japanese invasion of China and Italian rape of Abyssinia. After the second world war it was replaced by the United Nations Organisation. The U. N. O. has more potency than the League of Nations which was its predecessor. But the power of Veto vested by it in each member of the Security Council paralyses it often. It has no army while each member nation is fully armed to the teeth. Nay, the division of the world into the Eastern and Western blocs is a potential source of danger. America is trying to form a new concert of Western European nations while many eastern European nations are now living east of the Iron Curtain and are hidden by it.

But all the same the urge towards a higher international unity is felt all over the world. There is a lurking terror in every heart that at any time the cold war of today between the two world blocs may become a shooting war and the third world-war may burst upon us, as the result of the mutual hate of the two power Blocs. It is here that in the realm of action the world's need of Indian culture is felt. India has always sought to reconcile the one and the many, to affirm the principle of unity in diversity and to bind variety with the golden chain of unity. She has always tried to prize and unify law and liberty, Knowledge and love. She has always discouraged fierce competitiveness and possessiveness. Even if political nationalism triumphs fully all over the world, there will be a perpetual danger of explosions everywhere so long as the economic stranglehold of some nation over others, continues to exist. India does not like the fiercely competitive uncontrolled capitalism of the U. S. A. or the materialistic philosophy and class war and regimentation of life in Russia. Whether the economic combination be by Capitalistic States or by Communistic States, it will be resented and detested all over the world, till we reach the golden age of national self-determination and a political international union on the basis of Liberty and Equality and Fraternity and Justice and an economic international union on the basis of the Four Freedoms and especially on the basis of Freedom from want and Freedom from fear.

This is why India is pursuing to-day a middle of the road policy in the U. N. O. and doing her best to preserve the peace of the world without openly aligning herself with either of the mighty power blocs. She is not in favour of a centralised world-State based on the idea of a mechanical unity. She stands rather for a free federation of free and equal nations. Her famous slogan *Vasudhaiva kutumbakam* (the whole

earth is one family) implies that the *family spirit* of liberty and equality and fraternity must replace the profit motive and the power politics of today. The famous Verses *Svasti prajbhyah paripalayantham* (let all governments be based on public welfare and happiness) *Kale Varshatu Parjanya* (let there be seasonal rains everywhere), *Prithivi sasyashalini* (let there be abundant food production everywhere) *desoyam kshotarahita* (let there be no violation of the public peace) and *lokas smasthah sukino bhavantu* (let all living beings be happy) show the lessons of Indian culture for the world in the outer life.

I feel and say that Indian culture is needed to rectify and remedy the malaise of the modern world. Wendell Willkie's *one world* is but a feeble echo of the great declaration of the unity and divinity of all existence (*Isavasyam idam Sarvam*). The modern western world must shed its superiority complexes and economic dominations and strangleholds over the rest of the world and must realise the oneness of all humanity-nay, the oneness of all living beings. In his great address on 15th August 1947 (the day of Indian independence) to the Constituent Assembly of India, Pandit Nehru said: "peace has been said to be indivisible; so is freedom, so is prosperity now and so also is disorder in this one world that can no longer be split into isolated fragments". Further, both Europe and U. S. A. have stressed so much the multiplication of wants as the sign of civilisation that they have lost contentment and simplicity and poise. Raising the standard of civilisation is no doubt a test of civilisation but can it not be overdone and has it not been overdone in the West to-day? Has not western industrialisation overshot its mark? This is the age of speed, of rush, and of feverish possessiveness and restlessness. It is so machine-ridden that the entire life of man is fast becoming mechanised. Further, the west has not transcended the nineteenth century scientific gospel of competition and survival of the fittest which was the real cause of the world-wars of our country forgetting T. H. Huxley's gospel in his Romanes lecture that we must check the cosmic process by the ethical process.

My exposition has not blinded me to the fact that India has as much need of modern western culture as the western world has need of Indian culture. We have to establish India's democratic institutions on a safe and secure basis. We have to find out in what way we can wisely enter into and master the modern industrial age without losing our own soul. We have to leaven our society with the modern ideal of equality of status and equality of opportunity. More than anything else we have to possess the modern scientific temper of mind, and become experts in the modern method and technique of science and in the field of technology.

India has absorbed the modern western ideal of science and democracy and nationalism. She is keen about the ideal of liberty and equality and fraternity and the four freedoms. She wants to emphasise and harmonise social unity and justice and economic prosperity and justice and political independence and justice. She has thus need of the modern western culture to meet and master the modern age while preserving and perfecting her immemorial spiritual culture for the uplift and welfare of the world. This is not all. *Homo Sapiens* has arrived in our century at two contrasted and combative ideologies viz., Capitalism and Communism. I have already stated that purposeful teleological organic self-ordering of life is the real privilege and glory of man. He can and will and must substitute for the law of the Jungle the law of the garden. He is not merely the elder brother of the animals but also the younger brother of the Gods. He may have ascended from the ape but he yearns to ascend to the angel. He is thrilled by the motto given by Tennyson:

"Move upward working out the beast
And let the ape and tiger die".

He takes with him the banner with the strange device
"Excelsior". Man must become the Superman, not in the

Nietzchian sense but in a higher sense. And yet he has arrived today at a state of being wherein ethics is divorced from sociology and economics and politics and wherein ethics and aesthetics are in a state of disunion and disharmony and religion is divorced from ethics and aesthetics. Let me try to envisage here what Wendell Wilkie calls the "One world" and Aldous Huxley calls as "the Brave New world", and what is really "Two worlds or many worlds" and "The *Timorous* New World". We certainly need a planned purposeful perfect ordering of human life. But has the twentieth century achieved it or anything approximate to it.

Let me try to analyse the ideologies prevalent in the shrine of Capitalism and in the shrine of communism. Nietzsche once forcibly said that the world revolves not round persons but round values. What are the values of Capitalism?—Free Enterprise and money as the measure of all things. In the land of the almighty dollar the richest rule all and poorest go to the wall. Everything is measured by the yardstick of money. Human life has a competitive basis and the cash nexus is the bond of society. The standard of life is continually pushed up and man glories in the multiplication of wants.

The sky scraper is the symbol of the capitalist values. Machines rule men and the highly centralised industries tend to stimulate consumption by over-production and dumping. The fine arts of publicity and propaganda create new wants day after day and create new satisfactions of such new wants. The disparity of incomes between the richer classes and the poorer classes tends to increase. Though even in U. S. A. and Britain there are widespread endeavours in the direction of social amelioration, yet the irresistible economic urge is towards the concentration of wealth in a few countries and in a few classes in those countries.

Marx foresaw and uttered this truth. He said: "Modern bourgeois society with its relation of production and of exchange and prosperity, a society that has conjured up such gigantic means of production and exchange is like the sorcerer who is no longer able to control the powers of the nether world whom he has called up by his spells". In communistic countries and especially in Russia an attempt has been made under the inspiration of Marx and Engels to revise and reverse the economic theories glibly advanced by Capitalism. The Communistic principle of economic justice and freedom and the communistic creed that each man must be regarded as an end and not as means are founded on a keen perception of the value of the human personality. "All for each and each for all", "from each man according to his capacity and to each man according to his needs"—are highly noble and ethical formulae. But the communistic practice has gone hand in hand with the regimentation of life and the suppression of human personality, with the materialistic conception of history, and with an unashamed and avowed glorification of violence and class hatred and class struggle. The Socialisation of the means of production is the main article of the communistic creed. Democracy is not only frowned upon but ridiculed. The Communistic party is the only political party in Russia and we have there the one-party State. Stalin says: "In the U.S.S.R. there is ground for one party only, the Communistic party; and in the U.S.S.R. only one party can exist, the Communistic party boldly defending to the end, the interests of workers and peasants". The Webbs say that the rule of the proletariat means the powerful dictatorship of the party.

The world is now divided in the main into these two blocks which are not only political blocks but are also ideological blocks. In every country there is a deep-seated fear that a clash of the blocks with a resultant *viz.*, the third world war is inescapable. It is mainly here that the world's need of Indian culture is greatest and Mahatma Gandhi's gospel expresses Indian culture at its best. He says: "We notice that the mind is a restless bird, the more it gets, the more it wants and still remains unsatisfied. The more we indulge our passions, the more unbridled they become. Our ancestors, therefore, set

a limit to our indulgences. They saw that the happiness was largely a mental condition. I do not believe that multiplication of wants and machinery contributed to supply them is taking the world a single step nearer the goal." He was against such excessive use of machinery as would result in large scale human unemployment and consequent starvation and destruction. He wanted money to be treated as a trust. He was against all bloated accumulations of capital. He wanted a harmonisation of agriculture and industry and a synthesis of factory industries and medium industries and cottage industries. He was against colonialism and imperialism and jingoism and iniquitous theories about the trusteeship of inferior races and the white Man's burden. At the same time he fought the communistic materialism and godlessness and the regimentation of life and the suppression of human personality and the cult of violence and class war. He led India along the middle way between Capitalism and Communism. The world as a whole needs India's guidance along that path in the future in the interests of universal peace and welfare.

While I am thus well aware of the world's need of Indian culture and India's need of the modern western culture I make bold to think and say that the former is even greater and more urgent than the latter. In the realm of commerce of ideas, as in the realm of external commerce, we must have a two-track way. India's wisdom is needed to complete and sublimate western knowledge. Sir George Birdwood once described modern western civilization as secular, joyless, inane and self-destructive. Dr. S. Radhakrishnan held that "civilization is not worth saying if it continues on its present foundations" (Eastern Religions and Western Thought, page 257). Professor A. N. Whitehead says: "There remains the show of civilization without any of its realities". "East and West" imports a cultural rather than a geographical antithesis. As early as 1761 William Law said: "what wars of Christians against Christians . . . for a miserable share in the spoils of a plundered heathen world". India has steadfastly said that man does not live by bread alone. We have to-day the ruin wrought by the domination of power politics. It will be well if the world tries the Indian method of applied metaphysics. The world may then hope to pass on from the atomic age to the Atomic age. The key to Universal peace and welfare is in Bharata Mata's hand rather than in other hands.

Indian culture is not content with a merely social and economic and political basis for the future higher life of humanity. It looks deeper and higher and affirms the spiritual basis also as the higher and diviner gospel. It requires that the power of the spirit must increasingly vitalise and divinise and express itself through the body and the senses and the mind of the individual and through the diverse aspects of national and international life. It no doubt recognises that the material needs must be met but affirms that the superiority of the spiritual needs of humanity must be adequately recognised by all men and everywhere. That is why the welfare of each man is necessary to secure the welfare State. We cannot rest the welfare state on ill-faring human beings or hope to have well-faring human beings in an ill-fare State. The concept of the Purusharthas (aims of life) is thus fundamental and holds the key to the welfare-life and the welfare State. They are Dharma, Artha, Kama and Moksha (the good, the useful, the beautiful and the true). The useful and the righteous should not conflict. Artha and Kama should be controlled by Dharma. Dharma includes all the cordial virtues such as Truth, non-violence, non-covetousness, purity and self-control. Nor should we be absorbed in Artha and Kama forgetting Moksha (the rapture of Divine Realisation). Thus the essence of Indian Culture is the mutual interdependence of personal human welfare and social and economic and natural political and international welfare and the realisation of the unity and divinity of life. The whole world is in need of it to-day more than ever before.

"For how does it profit a man if he gains the whole world but loses his soul?"

