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The Two Approaches**

India in Classical Greece

Gandhi and Agitational Politics

**Bhagwad Geetha—The First
Programmed Text**

Rural Development in India

etc., etc.



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Economics of Synthesis

THE answer to the problems of the world is not socialism but Hinduism. This is the only philosophy of life which considers life as a whole, and not in compartments. Here we must not relate Hindu ideals of life to some dead ritual or to many non-Hindu practices that pervade the Hindu society. At the same time it will be a big mistake to hold that Hinduism is against modern scientific progress. Science and the machine should both be used in accordance with our social and cultural life.

Today socialism is being discussed in all quarters and is being considered the most beneficial system for the people. Socialism means control of the state over all means of production and distribution. In such a situation, the people are reduced to the status of labourers. There is no independent ownership. In order to establish such a socialism class struggle and bloody revolution are invoked. Efforts are also made to bring about this socialism in a peaceful manner. But as this system accepts a conflict between the individual and society and limits the freedom of the individual, under it man becomes only a part of a machine. The relation between the individual and society under such a socialism does not accord with Indian culture and tradition. We are not socialists of this type, nor are we individualists in the Western sense. Our Upanishads say that he who concentrates on the individual attains darkness, and he who worships only the collective also goes the same way. The Indian system calls for a blend of the two. Our effort is to merge the individual in the social, because the individual can die but society never.

We are individualists and also stand for the societies. In accordance with Indian philosophy we look to the interest of society even while not ignoring the individual. Because we care for society we are 'socialist' in that sense, and because we do not ignore the individual we are also individualists. Because we do not consider the individual to be supreme it is said that we are not individualists. On the other hand we also do not think that society should rob the individual of all his freedoms and peculiarities. We are against the individual being used as a part of a machine and in that sense we are not socialists. It is our conviction that society cannot be thought of without the individual, nor can an individual have any value without society. Hence we want a synthesis of the two.

— Deendayal Upadhyaya

D.B. T

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I MARX

LIKE Deendayal Upadhyaya, Karl Marx was also a great basic thinker. Though like any other thinker, he also borrowed from diverse sources. He utilised findings of Newton and Darwin for constructing his cosmology, though he rejected the latter's law of natural selection. Besides the theories of Plato, he was influenced by the medieval heretics, Niklas Storch, Thomas More, Campanella, Winstanley, Vesras, Fontenelle, Meslier, Morelly, Diderot and Deschamps in his views on marriage, family, religion and private property. He used Hegelian dialectics and turned it upside down. Feuerbach's method of 'transformational criticism' was adopted by him for inverting Hegelianism. Moreover, the idea of economic interpretation of politics, linkage of the state with class interests and property system coming "through a long line of heritage from Aristotle to Machiavelli, Locke and James Medis" were his arsenals for substantiating his verdict against capitalism. Lassalle's economic view of history came handy for his scientific formulation. Freud's concept of alienation and existentialism in psychology for elevating his economic determinism to the status of a collective socio-economic problem. He collected the facts of contemporary British economy to attack both the 'Laissez Faire' system and the tenets of Adam Smith's 'The Wealth of Nations'.

However, he was not a blind borrower. Marx's genius transformed ideas. Nothing on which he worked was left in its original form. Though economics, sociology, political theory, history and philosophy are all used in his sweeping analysis, he synthesised all these disciplines into his own basic thought-structure. English utilitarianism, French socialist thought and the beginning of German radicalism were suitably

D.B. Thengdi

Marx & Deendayal— The Two Approaches

incorporated into his basic framework. All up-to-date knowledge was pressed into service of a single cause.

To be fair, one should not identify Marx with his more fanatic followers who carved a religion out of his thought-system. They have gone so far as to assert that real science must flow from, and further substantiate the Marxian dialecticism. They are making a ridiculous attempt to prove that all scientists are unconscious adherents of dialectical materialism.

According to orthodox Marxists, Faraday's discovery of electromagnetic induction, von Mayer's discovery of the law of the conservation of energy, Einstein's formulation of the theory of relativity, or the construction of quantum mechanics as a physical theory, could not have been possible had Marx not formulated his theory of dialecticism. These fanatics trace the source of the theory of relativity and quantum theory to 'Das Capital'.

But generally, the western scientists either ignore Marxism or positively reject Dialectical Materialism as the philosophy of modern science; some of them even actually oppose dialectical materialism which has not yet led to any major scientific discovery. Such assertions are certainly not in keeping with the scientific way of Marx's thinking. What we are concerned with is original Marxian thinking and not its interpretation as presented by his dogmatic followers.

Nevertheless, any thinker can base his thought-system only on the contemporary level of human knowledge. But the frontiers of human knowledge are ever-expanding. Consequently, an absolute truth of today becomes a relative truth of tomorrow. For example, conclusions drawn on the basis of the nineteenth century science are

bound to appear outmoded in the light of the twentieth century science.

II DEENDAYAL

Long back Arnold Toynbee had observed: "On the surface, those Hindus who have adopted one, to them, extremely alien Western culture on the planes of technology and science, language and literature, administration and law, appear to have been more successful than the Russians in harmonising with their native ways of life a Western way that is intrinsically more alien to them than it is to the Russians. Yet the tension in Hindu souls must be extreme, and sooner or later it must find some means of discharging itself."

"Whatever may be the relief that Hindu souls are going to find for themselves eventually, it seems clear that, for them, there can be no relief from the impact of our Western civilization by opening themselves to the influence of Communism; for Communism—a Western heresy adopted by an ex-orthodox Christian Russia—is just as much part and parcel of the Graeco-Judiac heritage as the Western way of life is, and the whole of this cultural tradition is alien to the Hindu spirit."

It must, however, be noted that Deendayal ji was well conversant with all the thought-currents of the West.

Apart from Marxism, (and different versions of revisionists—from Edward Bernstein to Tito) he was very well acquainted with the direct or indirect social experiments of Robert Owen, Fourier and Cabot; theories of Saint Simon; socialist militancy of Gracchus Babeuf; agrarian socialism of O' Connor; proletarian socialism of O' Brien; 'minority conscience' theory of Blanqui;

evolutionary social 'self-help' doctrine and 'true socialism' trio, Bruno Bauer, Karl Grün, Heine, Sismondi, etc. He had criticism of and post-Marxist systems ranging from anarchism and individualism to 'Socialism'.

Deendayal ji had a sense of being closely connected with streams of tradition that had fully grasped the term 'Dharma' as a gift of Hinduism. He claimed that the claim of Shri D. Pandey that Marxism was a Western religion was a controversial difference of opinion. Marxian thought was considerably more conversant with the universe.

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evolutionary socialism of Louis Blanc; the 'self-help' doctrine of Schulze-Delitzsch; and 'true socialism' of the German trio, Bruno Bauer, Moses Hess, and Karl Grun. He had also studied Lassalle, Sismondi, Lamennais and Proudhon. He had critically analysed all the pre- and post-Marxian European thought-systems ranging from capitalism to anarchism and including all the varieties of 'Socialism'.

Deendayal ji had an additional advantage of being closely acquainted with different streams of traditional Indian thought. He had fully grasped the implications of the term 'Dharma' which is the characteristic gift of Hindu Seers to humanity. The claim of Shri Dange and Shri Bani Deshpande that most of the basic tenets of Marxism were anticipated by Vedanta may be controversial; but there can be no difference of opinion about the fact that Marxian thought-system would have been considerably altered had Marx been conversant with the Hindu view of life and universe.

Realisation of unity in the midst of diversity, on the rock-like basis of *Advaita Darshana*; understanding of complementarity between the material and the non-material; comprehension of truth along the line of '*Syad-Vada*', the art of dealing with immediate human problems in the light of the eternal universal laws; these, among other things, are some of the contributions of Hinduism which could have added valuable dimensions to Marxian thought and probably altered it beyond recognition. Both these thinkers were humanists of the first order, though their humanism assumed apparently different forms on account of differences in their mental backgrounds, sources of inspiration and contemporary world situations.

III. MARXIAN GOALS

According to Marx, "The goal for man is to realise his humanity, his human nature, and this carries the categorical imperative to overthrow all the relations in which man is debased, enslaved, helpless, contemptible creature". He sought to put an end to dehumanisation and self-alienation which is characteristic of capitalist system. He was sorry to find out "man exists in this world as 'Unmensch' (Unman)". For him, communism was "the actual phase necessary for the next stage of historical development in the process of human emancipation and recovery". Again, "Communism is for us not a stable state which is to be established, an ideal to which reality will have to adjust itself. We call communism the real movement which abolishes the present state of things." The fundamental principle of a higher type of society, Marx thinks, is "the full development of every individual." The accumulation of wealth at one pole of society involves a simultaneous accumulation of poverty, labour, torment, slavery, brutalisation and moral degradation at the opposite pole. Money is the alienated essence of man's work and his being. The end and aim of capitalist production is an endeavour to promote to the utmost the self-expansion of capital, meaning thereby the production of the largest possible amount of surplus value and, therefore, the maximum possible exploitation of labour-power by the capitalist. He wanted man, to be liberated from the bondage of economics, to leave behind the 'realm of necessity', and to enter 'the realm of freedom'. Under ideal conditions, "the productive labour", says Engels, "instead of being a means to the subjection of man, will become a means to their emancipation by giving each individual the opportunity to develop and

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Panditji's Humanism. While he appreciated the utility of appropriate socio-economic order in any scheme for human happiness, he laid greater stress on the moulding and development of human consciousness, in absence of which no social ordeal, howsoever meritorious, can yield its desired results. According to Marx, life is not determined by consciousness, but consciousness is determined by life. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness. Pandit ji, on the other hand, believed that while life or social being and consciousness act and react upon each other, it is consciousness that is more decisive. Integralism and consequent stress on development of consciousness distinguish his approach from that of Marx.

For example, both — Marx and Pandit ji considered statelessness as an ideal condition of any society. Marx also considered the State as an expression of man's self-alienation. But because he considered mind as only a superstructure on matter, he conceived of the 'dictatorship of the proletariat' as the transitional phase. For Deendayal ji, the effective instrument was Dharma consciousness. The ideals of the nation constitute '*Chiti*', which is analogous to the soul of an individual. The laws that help manifest and maintain *Chiti* of a nation are termed as Dharma of that nation implying that every social organism has its own Dharma.

V THE TWO APPROACHES

Both of them were against exploitation and the system that gives rise to it, Pandit ji said :

"But one thing is clear, that many institutions will yield place to new ones. This

will adversely affect those who have vested interests in the old institutions. Some others who are by nature averse to change will also suffer by efforts of reconstruction. But diseases must be treated with medicine—therefore, we shall have to discard the *status quo* mentality and usher in a new era. Indeed our effort at reconstruction need not be clouded by prejudice against, or disregard for, all that is inherited from our past. On the other hand, there is no need to cling to past institutions and traditions which have outlived their utility.

Marx advocated bloody revolution for destroying not only the superstructure but also the foundations of the existing social order; Pandit ji stood for mass awakening, mass education and mass mobilisation through appropriate *sanskaras* with a view to alter the superstructure, leaving intact the eternal foundation of Dharma¹

Both these thinkers visualised full development of all the faculties of every individual. But while Deendayal ji considered man in an integrated way, Marx, under the influence of the then prevailing objective conditions, treated man as an economic being. In fact, Marx was against the power of money, against the sense of possession. He wanted man to be liberated from the lust for wealth and the bondage of economic factors. But, in practice, he emphasised mainly the economic aspect of human existence. This has caused lopsidedness in his theory.

Deendayal ji was a bitter critic of corruption and perversion in the field of religion. But he did not throw away the baby along with the bathwater. The Western tradition of anti-religious intellectuals and the nauseating picture of the Christain Church turned Marx against religion and he

declared crusade against all religions about some of which he had no intimate knowledge.²

Integral Humanism believes in the plurality in the midst of a single mankind in the form of different national personalities. It simultaneously believes that internationalism is the outward manifestation of the development of human consciousness from the earlier stage of nationalism. Marxism is the embodiment of national nihilism. 'The proletariat has no fatherland'. According to Lenin, "Socialism's aim is not only to abolish the fragmentation of humanity into small states and to end all distinctions between nations, not only to bring the nations closer together but to bring about fusion". This is based upon the ignorance of the inherent strength of the nation-concept. Let it be remembered that nationalism has always been strong even in countries under communist governments. It has been the case even during periods of actual communist revolution.³

It is a shallow view of Russian history which sees Bolshevism as an alien excrescence grafted on the Russian body politic by a handful of power-lusting conspirators without roots in the past. The triumph of the Bolshevik Revolution was in no sense inevitable; but Bolshevism as a movement was an indogenous, authoritarian response to the environment of Tsarist absolutism which nurtured it." "Chinese Communism" Malcolm D. Kennedy observe "is a child of Chinese Nationalism, which means a determination to shake off foreign domination."⁴ This also holds good for Communism in Vietnam and other developing countries.

On this point Marx was thoroughly wrong. Consider, for example, the resurgence of

nationalism in all communist countries; patriotic uprisings in Eastern Europe; demand for complete internal autonomy by communist parties of the western Europe; conscious efforts in all countries, including India, to reconcile Marxism with national heritage; was between Vietnam and Cambodia, and tussle between USSR and China prompted by the instinct of national self-interest.

Marxism proclaims the disappearance of the 'Bourgeois family'. Engels⁵ expounds in details the Marxist views on the development of family, which is one of the superstructures erected on the economic base. In an ideal society, the management of the individual household would be turned into a branch of social work. The family will lose all its social functions. It will die out. Being purged of its social content, the family will wither away.

Marxism does not view marriage with favour.⁶ Though Marx said, "we shall interfere in the private relations between men and women only insofar as they disrupt our social structure," what disrupts social structure is to the decided finally by the Communist State only. Academic discussion on this point seems to be superfluous. Even under communist regimes, family has come to stay, and "official and open wife-sharing instead of hypocritical and concealed wife-sharing" could not yet acquire any measure of respectability.

Though Marxism ultimately pleads for the full development of every individual, it negates, in the immediate context, the individuality of men. In practice, equality is turned into equivalence. Individual citizens are components of the state-apparatus. Individual relations between husbands and wives and between parents and children are to be destroyed. Children need not know their

parents, and state. The individual family relations exist.

Such a negation result in the de Shafarevich pre really that "T order fully socialism will in man's relation break in individuality."

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The ideology Marx is essentially, the European pressing requirement and lack of Hindu *Darshan* imbalance a Marxian theory were wise e Deendayalji' practical level of understanding the *Dharma*; and remarked, Marxist." B enough not print, though guidelines. precise des politico-economic mutual relations. A clear evolved by course of experience situation. to his abi

parents, and should be brought up by the state. The individual, family, marriage and the familial rearing of children should not exist.

Such a negation of individuality is bound to result in the destruction of Man. As Igor Shafarevich puts it, the basic problem is really that "the establishment of a social order fully embodying the principles of socialism will lead to a complete alteration in man's relation to life and to a radical break in the structure of human individuality."

VI 'ISM'LESSNESS

The ideology of Deendayal ji as well as of Marx is essentially humanistic. But unfortunately, the traditional prejudices of European intelligentsia, coupled with pressing requirements of the immediate and lack of adequate knowledge of the Hindu *Darshana*, contributed largely to the imbalance and compartmentalisation in Marxian thought-system. Both of them were wise enough not to found any 'ism'. Deendayalji's use of the term 'ism' was a practical concession to the common man's level of understanding which could not comprehend the grand 'ism'-lessness of *Sanatana Dharma*; and Marx is reported to have once remarked, "Thank God! I am not a Marxist." Both of them were, again, mature enough not to present any elaborate blueprint, though they certainly provided the guidelines. Neither of them offered any precise description of the ideal socio-politico-economic institutions and their mutual relationships. This is as it should be. A clear-cut blueprint is necessarily evolved by pragmatic system-builders in course of time on the basis of practical experience and continuous appraisal of the situation. The maxim 'from each according to his ability; to each according to his

needs' is quite consistent with the spirit of Integral Humanism. Both thought-systems consider freedom from want and production or action for the sake of self-fulfilment, as an ideal condition. The final stage of of communism consisting of 'socialised humanity' that is "a classless, stateless, and generally a structureless collectivity of complete individuals who live in harmony with themselves and with each other" is broadly compatible with the ultimate goal of Integral Humanism.

But Marx was at a disadvantage in that he had no heritage to fall back upon, which would readily offer suitable instruments for achieving the end. How to raise complete individual? What precisely would constitute the sustaining force for the ideal society?

VII THE DESTINATION

The Hindu culture conceives of progress of man as simultaneous progress of the body, mind, intellect and soul. It places before us the ideal of the fourfold responsibilities of catering to the needs of body, mind, intellect and soul with a view to achieving the integrated progress of man. The fourfold '*Purushartha*', i.e., Dharma, Artha, Kama and Moksha, in an integrated way, constitute the ultimate goal of individual life. In this scheme of *Purusharathas*, the Artha and the Kama are sandwiched between the Dharma and the Moksha. The material is happily, and in a balanced way, integrated with the spiritual. And among these the Dharma is basic, and supreme. It sustains society in its ideal condition. Dharma renders validity and stability to an ideal socio-economic structure and the various institutions functioning within its framework.

Thus, the Hindu heritage furnishes us with

the tools of reconstruction at different levels. This is the destination envisaged by Integral Humanism. It would be superfluous to inquire about comparative merit of different thought-systems. Each system is great in its own way. The problem is

how to make them mutually complementary. For us, it should not be an insoluble problem. An aptitude for synthesis, as manifested brilliantly by Vyas and Sankara, has been one of the unique features of our national genius.

(Eminent Thinker; Founder-General Secretary
of Bharatiya Mazdoor Sangh)

REFERENCES

1. It is also noteworthy that in the west there prevailed nothing equivalent to Dharma which comprises eternal, unchanging Universal Laws and socio-economic orders changing from time to time in the light of the former.
2. Paradoxically enough, freedom of religion has been incorporated now in the latest constitutions of USSR and China, and religion is raising its head even in Albania which is "the world's first atheist state".
3. Fainsod in his *How Russia is Ruled*.
4. *A Short History of Communism in Asia*.
5. The Origin of the Family, Private Property and the State.
6. The Communist Manifesto devotes some space to wife-sharing.

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India in Classical Greece—1

INDIA was closely allied to Iran (Persia) in commerce, and indeed through Iran to the areas further west. This commercial contact between India and the West was an important feature of the ancient period and continued unbroken until the decline of the Roman Empire. Merchandise, although it travelled from India to Europe, changed hands at various prominent emporia and was bartered many times in transit. Trade was brisk, and was conducted over both land and sea routes.

Trade Routes

The existing overland trade route to the West lay through northwestern India to the Khyber Pass and thence across the Hindu-Kush to Balkh which stood on the silk route, the main highway linking East and West. Through this route India had connections with Iran, Greece, Rome, Central Asia and China. Several routes can from Balkh to Central Asia and China, as well as two routes to the West. One western route crossed the Oxus River (Amu Darya) to the Caspian Sea and then to the Euxine (the Black Sea); the other, entirely by land, lay above the border of the Karmanian Desert to the north, passed through the Caspian Gates and reached Antioch (now Antakya in Turkey) by way of Hecatompylos. Another important route, probably the oldest and easiest, was through the Persian Gulf, from the mouth of the Indus River along the coast to the mouth of the Euphrates River. The ships then proceeded up the Euphrates and joined the overland route at Seleucia which connected Antioch and the Levantine Ports.¹

Another sea route, somewhat circuitous, followed the Persian and Arabian coasts to Aden and then to Suez through the Red Sea. From Suez the goods were carried

overland either to Egypt or to Mediterranean ports, such as Tyre and Sidon.

Although a very strong probability of constant communication by land and sea between India and western Asia is clearly indicated, real evidence of political and cultural intercourse emerges only with the rise of the Achaemenians in the sixth century B.C. after the overthrow of Babylon, the last of the great Semitic empires of Western Asia, by Cyrus (559-530 B.C.) who laid the foundations of a vast Persian Empire. This event marked a major advance in the history of Iran, and in fact in the history of the world, for the Achaemenians conceived Iran as a state and made it a reality. An extensive Persian empire emerged through a series of conquests stretching from the Aegean. It included the ancient kingdom of Egypt, Sind and western Punjab in India, and some Greek city states in Ionia. Darius (521-486 B.C.) reorganized the Empire, throughout the length and breadth of which ran good roads punctuated by imperial military posts.²

Meeting Ground

This great and powerful Empire lasted until it was demolished by Alexander in 331 B.C. It is not known exactly how far Persian power extended, but it is said that the Indian province was the twentieth and the richest *satrapy* added to the Persian Empire. Herodotus tells us of the wealth and density of the population of India, and that it paid 360 talents of gold dust to Persia per year as tribute, an amount which was almost one-third of the revenue of Darius' whole Empire.³

India's relationship with the Western world from this time on became increasingly political as Persia provided a common meeting-

ground for Greek and Indian merchants, warriors, scholars and travellers. Perhaps at no other period in early history was communication by land more open, or conditions more favourable for the interchange of ideas between India and the West.

It was during this period (ca. 510 B.C.) that the first Greek, Scylax of Caryanda, is known to have visited India. A mercenary sea captain, he was sent by Darius to explore India beyond the Indus, to trace the river down to its mouth, and then to Persia examining the coastline. After an eventful journey of over two years, he reached Arsinoe, modern Suez. He is thus not only the first Greek known to have made the Red Sea voyage. It was probably Scylax's account of his adventures, now lost, which formed the basis of Herodotus' narrative of India. Herodotus' account, however, is full of inaccuracies and is hardly more than a medley of travellers' tales. Hecataeus of Miletus, a contemporary of Scylax and the father of Greek geography, was the first Greek to mention India, having also gathered his information most probably from Scylax's account. Hecataeus' work, too, is unfortunately lost.

Another Greek account of India, *Indika*, was partially preserved in the Library of Photius (ninth century). Ctesias (ca. 400 B.C.), the author, lived at the Persian court for seventeen years as a royal physician, but in spite of his excellent opportunities for acquiring knowledge about India, he packed his narrative with deliberate lies. The unreliability of Ctesias' information has seldom been disputed. In a recent study, A.R. Burn reaffirms this opinion of Ctesias, describing him as "reckless of truth and concerned only to make an impression; and even when he

does tell us it is always Martichora."⁴

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Indian soldiers, clad in cotton garments
and equipped with bows and arrows of
cane, formed part of the Persian army
which fought heroically against the Greeks
under Xerxes (486-465 B.C.). India also
supplied Persia with chariots and horses,
and an Indian contingent formed a part of
Darius III's forces which fought Alexander
at the historic Gaugamela battle in 331 B.C.
These are the earliest known instances of
Greeks and Indians facing each other in
large numbers.

Although parts of India and Greece were
joined in the same state, being the two ends
of the Persian Empire, there is a great
scarcity of historical materials which might
determine with any degree of certainty the
nature and volume of the cultural inter-
course involved, especially before the
campaigns of Alexander. This was the
time of the rise of philosophical reflection in
Greece and the revolt against the traditional
Homeric religion. In India as well, it was
the time of the Buddha and Mahavira who
had protested against the finds of the
Vedas. Both India and Greece produced
civilizations during this period which were
to determine for generations the habits of
thought and ways of life not only of their
own peoples, but of many races far beyond
their frontiers.

Intellectual Revolution

In fact, all over the world an unprecedented
intellectual revolution was taking place
which was to have a lasting influence on
human thought. Prophets emerged pro-
claiming revelations from God, and philoso-
phers appealed to the inherent reason in
man. In the Middle East, a succession of

outspoken Jewish religious and social
reformers appeared, commonly known as
"the prophets"—Amos, Hosea, Isaiah, and
others. In China, Confucius taught
rational mortality and in Iran, Zarathustra
(Zoroaster) endeavoured to purify the pre-
valent religion of polytheism, ritualism,
and magic.¹⁵ It is noteworthy that this wide-
spread intellectual revolution in the ancient
world, which was probably the first of its
kind in history, should have been preceded
by the rise in India of the Upanishads,
whose authors were also urged on in their
quest for reality for their dissatisfaction
with the existing forms of Vedic teachings
and practices.

During such a period of intense intellectual
activity, free contact between India and
Greece may reasonably be assumed to
account for some of the parallels between
Indian thought and Greek philosophy.
Ardent classicists dispute the existence of
Indian influence as vigorously as any other
influence, because according to some, such
as Sir Henry Maine, no progress at all
would have been possible for the Romans,
the Germans, or the English without the
Greek heritage.¹⁶ But there has been too
much inclination among Western writers to
idealize the Greeks and their civilization,
and they have tended to discover too much
of the contemporary world in the Greek
past. Greek patrimony was claimed
not only in the realm of thought, but in
handicrafts, the techniques of mining,
the essentials of engineering, the processes
of finance and trade, political systems,
trial by jury, civil liberties, schools
and universities, gymnasia and stadia,
games and sports, art and literature, and
Christian theology and practice. In fact,
almost everything was traced to ancient
Greece. In all that concerned intellectual
activity and even faith, modern civilization
considered to be an overgrown colony of

Hellas. The obvious Greek failings, their shortcomings and the unhealthy features of their civilisation, were rationalized and romanticized.⁷

Culture and Philosophy

Modern research, however, has marred this comforting image and is helping to put Greek culture into its proper historical perspective showing that, like any other culture, it inherited something from preceding civilizations, profited from the progress of neighbouring cultures and, in turn, bequeathed much to later generations. The Greeks are now regarded as simple, natural and reasonable people, responding healthily to their environment. A people of mixed descent, like the rest, the classical Greeks were not pure Hellenes by blood; they were not even a nation. It was during the Persian wars that the tribes in the various regions around the Aegean Sea first achieved a kind of national identity against what they called the "barbaroi". Driven mainly by the fear of foreigners and the need to organize a common defence, the various tribes banded together, and, in this respect, Greek nationalism could be termed a Persian contribution. Though abundantly patriotic, the Hellenes never desired a Greek nation common to all. Their patriotism seems to have been mainly confined to the narrow limits of a particular glen or district, and this is well illustrated by their regional hatreds. Athenian Greeks disliked Ionian Greeks, and fought Sparta in disastrous wars; Boeotia hated Attica, and Attica despised Boeotia as much as it did the Scythians.

An eminent British scholar of Greek philosophy, M.L. West, wrote recently that Zeller, who was "a man with an enviably comprehensive and thorough knowledge of Greek philosophy", was "sternly opposed

to attempts to explain" Greek thought in the light of non-Greek sources.

If he had taken non-Greek evidence into account here, he would have found, not only that his objection to a Pherecydean Chronos was based on a misjudgement of the capabilities of pre-Philosophical speculation, but that the idea of the god Time as a cosmic progenitor was widely established in the east, at any rate by the fourth century B.C., and in India, at least, by a period which may be no later than Pherecydes.⁸

Similarities in language, accompanied by similarities in religious beliefs, indicate that the Indians and the Greeks must have either been in close contact at some early period or have had a common origin, even though neither had any recollection of those times. For example, the gods of heaven were common to both and the most prominent characteristic of the gods of both races was their power of regulating the order of nature and banishing evil. The Greek concept of *logos* was very close to the vedic *Vac*, which corresponds to the Latin term *Vox*. In a passage of the *Rig Veda*, *Vac* is praised as a divine being, *Vac* is omnipotent, moves amongst divine beings, and carries the great gods, Mitra, Varnua, Indra and Agni, within itself.⁹ The doctrine of *Vac* teaches that "all gods live from *Vac*, also all demi-gods, animals and people. *Vac* is the eternal being, it is the first-born of the eternal law, mother of the Vedas and navel of immortality." Vedic Aryans attached such great importance to the spoken word that one who could not correctly pronounce Sanskrit was called *barbar* (meaning stammering). The Greek *barbaroi* had the same meaning. There is also a striking similarity between the social life described in the Homeric poems—the Iliad and the Odyssey—and

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that found in the Vedas.¹⁰ Homeric gods, like the heroes who believed in them, often rode in horsedrawn chariots. Horse-chariotry was a feature of the life of the Indo-European people, and appeared in western Asia sometime after 2000 B.C. The Homeric idea of a language of the gods is also found in Sanskrit, Greek, old Norse, and Hittite literatures.¹¹ Whilst the artistic quality and superficial resemblances between these Greek and Indian works are undoubted, the characters they describe are in every instance remote, having only a superficial basis in actuality, and the historicity of the narratives must remain open to doubt.

Although the ancient Greeks did not possess any real knowledge of India, from Homer it is clear that even then they used articles of Indian merchandise which were known by names of Indian origin, such as Kassiteros (Sanskrit *Kastira*), elephants (Sanskrit *ihha*) and ivory.¹²

Philosophical thought in India in the sixth century B.C. had become quite mature. It had reached a stage which could have been arrived at only after long and arduous philosophical quest. Its tradition, therefore, is as complex as it is long, but because of the Indian indifference to chronology, it is impossible to present the detailed development of this thought in its proper historical perspective. Similarly, little is known about the individual thinkers of Indian philosophy, although our knowledge of its various systems is relatively rich. Ancient Indians, it appears, concentrated almost exclusively on philosophies and disregarded philosophers. The complexities of Indian philosophy have arisen through centuries of reflection on the many aspects of human experience, and, in the search for some reality behind the external world, various methods have been resorted to, ranging

from the experimental to the purely speculative. In consequence there developed six basic systems of Hinduism, four main schools of Buddhism, two schools of Jainism, as well as the materialist thought of Carvaka.¹³ In spite of this diversity, Indian philosophy in general is distinguished by a concentration upon the spiritual; a belief in the intimate relationship of philosophy and life; an introspective approach to reality, which does not, however, neglect the study of the physical world; a tendency towards monistic idealism which has not been oblivious to the claims of materialism; and an extensive use of intuitive reasoning for the realization of the ultimate.

Probably the oldest philosophical tradition in the world is to be traced in the ancient Vedas, although there are some prominent pre-Vedic elements even in this tradition such as : the influence of forests in the life of the people ; temple worship accompanied by the contemplation of the divine in a more concrete form ; the elevation of animals, birds, and trees to a position of importance in the scheme of the universe ; and the exaltation of the female aspect of the divine.¹⁴

Vedas and Upanishads

Although the religious and philosophical spirit of India emerges distinctly in the *Rig Veda*, the Upanishads are its most brilliant exposition, for the Vedic civilization was naturalistic and utilitarian, although it did not exclude cosmological and religious speculation. Older than Plato or Confucius, the Upanishads are the most ancient of philosophical works and contain the mature wisdom of India's intellectual and spiritual attainment.¹⁵ They have inspired not only the orthodox systems of Indian thought, but also the so-called heterodox schools

such a Buddhism. In profundity of thought and beauty of style, they have rarely been surpassed, not only in Indian thought but in the Western and Chinese philosophical traditions as well. The Upanishads have greatly influenced Indian culture throughout history and have also found enthusiastic admirers abroad. The Upanishads are saturated with the spirit of inquiry, intellectual analysis, and a passion for seeking the truth. Being works of a host of sages and scholars over a period of centuries, they contain, naturally, many ambiguities and contradictions. The spirit of all upanishadic inquiry, however, was that the final essence or truth was the *Atman*—the spark of divinity within all beings—and that a search for this was man's highest duty. The general and overriding tendency found in these texts is toward absolute monism, contained in the recognition of unity between *Atman*, the individual principle, and *Brahman*, the cosmic principle or essence of the universe, with the emphasis on self-realization. "The Universe is Brahman but the Brahman is the *Atman*." The Upanishads do not argue against the existence of many different gods, but argue that there is one Being of whom all the gods are manifestations, and the real, which is at the heart of the universe, is in the infinite depths of the self. Brahman is *Atman* and the Truth is within us. Brahman is the universal spirit approached from the objective side; *Atman*, the self, is the same universal spirit approached from the subjective side. *Atman* is imprisoned in man's body, mind, and understanding, all of which foster in him a congenital ignorance of his own infinitude and of his oneness with all beings. The true goal of human life is liberation, *moksha*, from this captivity. During the period of the Upanishads, *moksha* became the end and transcendent knowledge, *jnana*, the means. The gods and sacrifices were dethroned

from their position of supremacy, religious formalism and ritualism were discarded, and even the knowledge of the Vedas was considered inadequate. Knowledge is exalted above works as the means of realizing truth, and the highest wisdom is to know the self (*atmanam viddhi*) which is the primal spirit, or pure awareness, distinct from bodily states and mental happenings. "I am *Brahman*" and "Thou art That" are the two key teachings of the Upanishads.

The Upanishads form a principal source for the Indian schools of philosophy. In fact, whilst the Upanishads were being compiled or arranged, the Indian philosophical systems began to be formulated into recognizable traditions. It is difficult to tell how these systems were formulated, but they are generally classified into two major divisions: the *nastika* and the *astika*. The former includes those schools of thought, such as the Buddhist, Jain and the Carvaka, which neither regard the Vedas as infallible nor attempt to impose their own validity on Vedic authority. These schools deny the *Atman* doctrine of the Upanishads. The latter division, *astika*, comprises the six main orthodox schools of thought *Samkhya*, *Yoga*, *Vedanta*, *Mimamsa*, *Nyaya*, and *Vaishika*, which accept the upanishadic teaching.

Indian philosophical thought, in contrast to the Western tradition, has remained more stable and more clearly continuous. In spite of its metaphysical nature and religious overtones, Indian philosophy is essentially practical, aiming at realizing spiritually what is known intellectually. Knowledge without vision is meaningless. Hence Indians call their philosophy *darshana*, vision. It developed over a period of many centuries in various widely separated regions, yet the philosophers traversed more or less the same path and in many aspects closely

anticipated the same which emerged later. The conception of the life is uniformly systems of Indian inspired all philosophical teachings. However, of Indian philosophy which there is available, their teaching with any exactitude amongst and order of emergence of Indian philosophy agreed that the life had been laid by Buddha, although taken place later such as the Sarcophagus established by birth.¹⁶

Thus, perhaps philosophy. One where philosophy popular and scholar has a philosophy in India merchants in India always been some of their by relentless exponents of philosophy in Greece, and close contact is not unlike some influence especially a somewhat resemble to quite feasible had reached or that the been postulated of the Nile.

anticipated the same philosophical concepts which emerged later in the West. The Indian conception of the bearing of philosophy on life is uniformly the same in almost all systems of Indian philosophy and has inspired all philosophical and religious teachings. However, as the principal systems of Indian philosophy originated in times for which there is little chronological data available, their beginnings cannot be traced with any exactitude. There is some disagreement amongst scholars as to the period and order of emergence of the six systems of Indian philosophy, but it is generally agreed that the foundations of these schools had been laid before the time of the Buddha, although developments may have taken place later. Some of these schools, such as the Samkhya, were probably well established by the time of the Buddha's birth.¹⁶

Thus, perhaps, India is the home of philosophy. Certainly India is a country where philosophy has always been very popular and influential. An American scholar has stated that teachers of philosophy in India were as numerous as merchants in Babylonia.¹⁷ The sages have always been heroes of the Indians, and some of their festive celebrations are marked by relentless debates between the chief exponents of rival schools of thought. If philosophy did emerge in India earlier than in Greece, and if the two countries were in close contact soon after this emergence, it is not unlikely that Indian thought had some influence on Greek philosophy, especially on those aspects which appear somewhat alien to the Greek tradition and resemble the Indian. Theoretically it is quite feasible, however, that the Greeks had reached their conclusions independently or that they were influenced, as has often been postulated, by the older civilizations of the Nile and the Euphrates.

The earliest beginnings of Greek philosophy lie in the Milesian or Ionian school of the sixth century B.C. Thales of Miletus, regarded as the father of Greek philosophy, was a merchant about whom little is known. He was, however, the first philosopher to express his ideas in logical terms. He predicted the correct time of an eclipse and which occurred in 585 B.C.—the first fixed date in Greek philosophy generally regarded as its starting point. The similarity between the theory of Thales, that water is the material cause of all things, and the Vedic idea of primeval waters as the origin of the universe is striking and was first pointed out by Richard Barbe. The Ionian philosophers were mainly regarded by later generations as "men of science". Extremely curious about the nature of the external world, a *cosmos* as they called it, the pre-Socratic Greek thinkers, Thales, Anaximander, and other Milesians did not exclude the possibility of a divine agency, but their conception of such an agency differed from the contemporary Greek polytheism. The Ionian philosophers paid no attention at all to the Olympian gods and ignored the Greek *theologia*, the stories or legends of the gods. Yet they had religious ideas and principles, such as the conceptions of *Moirai* and *Dike*—of purity and impurity—and the concept of the universe as an ordered cosmos and therefore one.¹⁸

Anaximander who was the immediate successor of Thales maintained that the infinite was the primary source of all things. His cosmos emerged out of the eternal and unaging Boundless and it merged into it after a fixed duration. Similarly, Indian philosophy postulates the idea that worlds come out of the infinite and vanish back into it. This idea was known to India before the time of Anaximander in one of the oldest of

the Upanishads, the *Chandogya Upanishad*.

"What is the goal of this world?" said (Silaka Salavatya). "Space", said (Pravahana); 'for all these contingent beings originate from space, and to space do they return. For space is greater (and more ancient) than they: space is the final goal.....'¹⁹

Anaximenes, who considered air to be the first cause of everything, may have based his concept of cosmos on some older or Iranian tradition, but a

...better parallel is the basic doctrine of all the Upanishads, that Brahman, the changeless life-soul of the world, is identical with Atman, the individual self, in other words, our personal awareness of being alive is only a local and imperfect observation of a universal reality. Often the Brahman is identified with breath (*prana*).²⁰

Heraclitus' theory of fire's status as a religious cult may be Iranian in origin, but his concept of interchange between fire and other elements is found in the *Upanishads*. Before the time of Heraclitus, there was known in India a Prana-theory in which the wind was regarded as taking over the vital essence of fire, sun, moon, lightning, water, wherever one of these entities died.

It is the wind that consumes all; for when a fire blows out, it simply goes to the wind; when the sun sets, it too goes to the wind; and when the moon sets, it also goes to the wind. When water dries up, it goes to the wind; for it is the wind that consumes all these.²¹

Heraclitus' god watches men the whole time, day and night. Before him, it was believed

that Zeus, who watched all men's wrongdoing, slept sometimes, according to Homer. The emphasis on the sleepless, unrelenting watchfulness of the divine power was new to Greece. But not to India. There is a similarity between Heraclitus' fire and the Indian prana. In the hymn it is said of Prana:

Erect, he stays awake when others sleep,
He never falls down prone:

That he should sleep while others sleep,
None has ever heard.

Heraclitus' cycle of transformations, soul-water-earth-water-soul, has a counterpart in India. The Indian doctrine is set out in the two oldest *Upanishads*, *Bṛhadaranyaka* and *Chandogya*, that have already provided a number of striking parallels to Heraclitus.

In the *Chandogya Upanishad* the superior souls pass from the flame of the funeral pyre into the day, the bright half of the month, the summer months of the year, and eventually to the sun and the Brahman world. The others pass from the smoke of the pyre into the night, to the moon, into the wind, mist, cloud, rain, everything for which in Heraclitus the "dark exhalations" are responsible.²²

"Empedocles said that the region we live in is full of ills, and that they reach up from the region round the earth as far as the moon, but do not go further, because the hole region above the moon is more pure; and this was also Heraclitus' view." Ills stretching up to the moon can only be of concern to the ascending soul. If it is in this region that souls are converted into water, to become successively earth, water, and soul again, the assumption of a theory closely corresponding to the Indian becomes virtually inescapable.²³

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Correspondences between Heraclitus and Indian thought are too many and too striking to be purely coincidental.

See how the Greek scholar fears Upanishads. He does not merely think they are dangerous, he is really surprised to find that interest in them can coexist with sound interpretation. In a tidy world, I dare say, a Greek thinker would be fully explicable from Greek material. The facts are otherwise. The fact is that the *Bṛhadaranyaka Upanishad* alone throws more light on what Heraclitus was talking about than all the remains of the other pre-Socratics together.²⁴

Pherecydes' concept of Zurvan appears to have an Indian parallel in Kala. Both Kala and Zurvan are conceived as Time, a divine agent. It was, by the 6th century B.C., known that Zurvan existed as a god whereas Kala is an older concept. As a cosmic and cosmogonic power, Kala first appears in the *Atharvaveda* in a hymn in which he is portrayed as "thousand-eyed, unageing, possessing much seed."²⁵ Even Momigliano, who is hesitant to search non-Greek origins of Greek thought because of the uncertain nature of Iranian historiography and lack of knowledge about pre-Socratic thought, accepts West's authority and concedes:

It is undeniably tempting to explain certain features of early Greek philosophy by Iranian influences. The sudden elevation of Time to a primeval god in Pherecydes, the identification of Fire with Justice in Heraclitus, Anaximander's astronomy placing the stars nearer to the Earth than the moon—these and other ideas immediately call to mind theories which we have been taught to consider Zoroastrian—or at any rate Persian—or at least Oriental.²⁶

Pythagoras' Philosophia

Whilst the idea of cosmic law and order appears in simple form in Anaximander, Xenophanes clearly sets forth the concept of a divine intelligence pervading and regulating the world, and Anaxagoras advances the idea of a world-arranging Mind. The Milesians also reflected on the question of the one and the many, and held that all things emanate from a single living substance. They believed that the world arose out of a primal unity, and that this one substance was still the permanent base of all its being, although now appearing in different forms and manifestations.²⁷ Before the end of the century, however, philosophical speculation in Greece underwent a change of spirit under Pythagoras (532 B.C.) and Greek thought became essentially mystical.²⁸ The resemblances between the teaching of Pythagoras (ca. 582-506 B.C.) and Indian philosophical beliefs are striking. Whereas the Milesians, or Ionians, in eastern Greece had sought the first principle of all things in matter and were absorbed in a scientific explanation of the universe, Pythagoras in western Greece sought it in form. The answer given by Pythagoras and his followers to questions about man represent a more developed stage in abstract thinking and constitute a distinct stream in Greek thought, which had the greatest influence on later developments of Greek philosophy and was notably influential on the thinking of Plato. Pythagoras was an exceptionally outstanding thinker, a founder both of Greek mathematical science and of philosophical cosmology. He was the first to give the name *cosmos* — an untranslatable word combining notions of order, fitness, and beauty — to the world and to call his own pursuit of knowledge *philosophia* (the love of wisdom) rather than *sophia* (wisdom) which he thought pretentious.

He was also the first Greek to teach the doctrine of metempsychosis in the Hellenic world. Pythagoras drew inspiration from the legendary Thracian poet and bard, Orpheus, whose cult included several features absent in the Homeric religion. Such as the belief in the immortality of the soul, in its transmigration from body to body, in the existence of an individual and a universal soul, and in the purification of the soul.²⁹ Connected with the belief in the transmigration of the soul is the most important of the Pythagorean taboos, the abstention from taking animal life. The beast or bird that one eats may be inhabited by the soul of one's ancestor. Initiation into the Pythagorean society required, in addition to the purification of the body by abstinence and self-control, a purification of the mind by scientific study. If the transmigration of souls is possible and usual, then all life is akin. In common with the early thinkers of the Upanishads, Pythagoras believed that "all souls are similar in class and the apparent distinctions between human and other kinds of beings are not ultimate."³⁰ As in Indian thought, the purpose of life in the Pythagorean system is to gain release from reincarnation through virtue. Pythagoras' cosmic dualism of matter and form — on one side the world of nature and the elements, on the other the spirits, both being combined in organic nature — is also vaguely reminiscent of the *dvaita* (dualistic) philosophy of the *Samkhya*, which recognizes two ultimate realities, *prakriti* (nature) and *purusha* (spirit).

Pythagoras, being a mathematician, expressed his cosmology in mathematical terms. The world in his philosophy is a mixture of light and darkness, good and evil, the formless and the form. The imposition of limit (*peras*) on the unlimited (*apeiron*) created the limited (*peperas-*

menon). In the Indian scheme, *prakriti* is the ultimate cosmic energy — primal matter which exists externally — and is the basis of all objective existence, physical and psychical. *Purusha*, the conscious principle of creation, coexists eternally with *prakriti*. The evolution of unconscious *prakriti* can take place only through the presence of conscious *purusha*. Both are eternal, devoid of characteristics, and formless. *Prakriti* in its transformations becomes a perceivable object, whilst *purusha*, the self, remains the perceiving subject. Pythagoras' doctrine that nothing can arise which has not existed before, and that nothing existing can be annihilated is exactly parallel to the *Samkhya* doctrine about eternity and the indestructibility of matter. The *Samkhya* system is so termed because it observes a precision of reckoning in the enumeration of its principles; *Samkhya* being understood to signify "numeral". Hence its analogy to the Pythagorean philosophy has been presumed. It was Sir William Jones, the founder of comparative philology, who first pointed out the similarities between Indian and Pythagorean beliefs. Later, other scholars such as Colebrooke, Grabe and Winternitz also testified to the Indian inspiration of Pythagoras.

The history of Pythagoreanism is a particularly controversial subject in Greek philosophy. Early evidence is lamentably scanty, and it is almost impossible to recover the earlier forms of Pythagorean speculation.³¹ An insight into Pythagoras' thought during its formative stages might well have led historians to the source of his inspiration. Herodotus, like Plato and others who attributed all wisdom to Egyptian sources, suggested that Pythagoras obtained the doctrine of rebirth from Egypt. This was natural as the Greeks were deeply impressed by the antiquity of Egyptian civilization.³² However, it is now quite

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evident that the Egyptians did not believe in the transmigration of souls at all³¹. In discussing the sources of influences on Pythagoras, Gomperz points out :

There is a far closer agreement between Pythagorism and the Indian doctrine not merely in their general features, but even in certain details, such as vegetarianism, and it may be added that the formulae which summarize the whole creed of the 'cycle and wheel' of births are likewise the same in both. It is almost impossible for us to refer this identity to mere chance.³²

It does appear more logical to believe that Pythagoras accepted the most popular Indian theories of the time, which he could well have been aware of, than to speculate that he invented a theory alien to Greek tradition yet firmly held in neighbouring regions. Almost all the doctrines ascribed to him, religious, philosophical, and mathematical, were known in India in the sixth century B. C. The coincidences are so numerous that their cumulative force becomes considerable. The transmigration theory, the assumption of five elements, the Pythagorean theory in geometry, the prohibition on eating beans, the religious-philosophical character of the Pythagorean school all have their close parallels in ancient India. Every one of the Pythagorean doctrines

... which we know formed the 'gospel' of Pythagoras and the Pythagorean brotherhood at Crotona, was an almost exact reproduction of the cardinal doctrines of the Indian Vidya and the Indian Yoga — so much so that Indian Vedantins today do not hesitate to claim Pythagoras as one of themselves, one of their great expounders.³³

Pythagoras' doctrine of metempsychosis appears without any connection of explanatory background, and it was regarded by the Greeks as foreign in origin. Where did Pythagoras gain access to Indian doctrines? Did he travel to India? Although he was a great traveller, it seems impossible that Pythagoras should have made his way to India at so early a date but he could quite well have met Indians in Persia.³⁴ Such a possibility seems more likely when it is recalled that Pythagoras was still living in his Ionian home when Ionia came under the Persians, and that it was an age of intellectual ferment. It is also not unlikely that the early immigrants who peopled Greece had come from the East and brought with them some ideas of Indian origin.³⁵

Pythagoras also created an organised celibate brotherhood, somewhat like the Buddhists, but for political, economic and religious purposes, which exercised a very wide influence. In fact, the influence of the Pythagorean order grew to such an extent that it incurred the wrath of the tyrant Cylon. Pythagoras himself is said to have met his death by assassination, and after his death many of his followers were burned at the stake in mass executions. After these massacres, Pythagoreanism came to an end as a political force, although it continued to survive as a religious cult.

It is also possible that Pythagoras had learnt this doctrine from one of his teachers, Pherecydes, who was reported to have taught the doctrine of metempsychosis and was a known syncretist. The case for a historical connection is strengthened by a remarkable parallel of detail.

Pherecydes said that the moon produces ambrosia daily, and that the gods feed on it there. In certain of the Vedic

hymns, but more commonly and more clearly in the Brahmins, Upanishads, and Puranas, we find the idea that the moon is the vessel from which the gods drink *soma*, the divine liquid that gives them immortality.³⁷

Eleatic School

In contrast to Pythagorean dualism, there developed at about the same time in southern Italy, an offshoot of Milesian thought of monistic character, known as the Eleatic school, which incorporated the foundations of Greek metaphysics.³⁸ In 545 B.C. Ionia had become a Persian province which led Xenophanes (ca. 570-475 B.C.) to move to a new home in Elea. Xenophanes, Parmenides, and Zeno of Elea sought for the one reality underlying material phenomena in very much the same spirit as some of the later Vedic hymns and the Upanishads. They tried to prove, unlike Heraclitus, that neither multiplicity nor movement could exist, and they concluded in favour of a stricter notion of unity and the existence of an absolute being. They taught "of a single god who worked by intellection alone, and posited an essential connection between divinity, eternity, reality, and spherical shape."³⁹ This Eleatic philosophy of a basic unity in all things, the whole of reality consisting of a single, motionless and unchanging substance, is similar to the Upanishadic doctrine of the All-one.

Born about 515 B.C. Parmenides was the founder of the Eleatic school and furthered the Greeks on the path of abstract thought, setting the mind working without reference to external facts. His idea that the opposites are actually bundles of qualities, is reminiscent of the Samkhya philosophy. According to Parmenides the mixture of light and dark in our bodies determines

our thought and perception at any moment. In the Samkhya "all mental operations, such as perception, thinking, willing, are not performed by the soul, but are merely mechanical processes of the internal organs, that is to say, of matter." The Samkhya had a long tradition and its concepts can be traced back to the Upanishads.⁴⁰ He "dealt a death blow to material monism of the Ionian type."⁴¹ His philosophy of the one absolute existence which is being and thought (*sat* and *cit*) at the same time, his recognition of not-being (*mayā*) as conceptually antithetical to the idea of being and as essentially non-existent, his explanation of the plurality of the world which is only apparent, his distinction of the phenomenal and the noumenal (the *vyavaharika* and *paramarthika*) are akin to the Upanishadic teachings as interpreted by Samkaracharya.⁴² Gomperz finds an exact parallel to the blissful primary being of Melissus with its total lack of initiative and influence, in the lore of the Vedantic philosophy in which the world is similarly represented as a mere delusive appearance with a central being whose sole attributes are essence, thought and bliss (*sat, cit, and ananda*).⁴³

Eleatic criticism of the Ionian philosophy gave rise to a school of pluralist thinkers, who saw truth on both sides and attempted to reconcile the two lines of reasoning. This school included Empedocles (ca. 495-435 B.C.) who sided with the Eleatics in denial of becoming but assumed the reality of motion, Anaxagoras, and the founders of Atomism, Leucippus and Democritus. Although the Atomic theory would appear to be the natural outcome of the mathematical knowledge of the Greeks, F. Schlegel has suggested its inspiration in the atomistic notions existing in India at the time. Both Leucippus and Democritus had travelled widely in the East and possibly met Indians in Persia.

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Early Greek philosophy was principally metaphysical and only with the emergence of the sophists did it become predominantly humanistic. Born in Thrace about 485 B.C., Protagoras was the first to call himself a sophist. He taught neither science nor scholarship, but conduct. His famous saying, the Protagorean dictum, that man was the measure of all things, became a philosophical doctrine. The sophists were highly expensive travelling professors in the art of success. Little is known about them, and they were not very serious thinkers. They were generally uninterested in absolute religious or moral values, having accepted the widespread notion that morality was a relative concept and a matter of the conventions of particular societies. Socrates (ca. 470-399 B.C.) disagreed with this sort of moral relativism, and this eventually led to his conflict with Athenian society. Ironically, sophistic humanism found perfection in Socrates, who regarded the sophists of his day with a certain derision.

Socrates' Sophistic Humanism

With Socrates, as with Plato later, the central preoccupation came to be man, and it was through an understanding of man's nature and behaviour that philosophical thought reverted to questions relating to God and the universe. Socrates preached that the most important thing in life was for man to know what he was and what he was for, and to care for his soul, and he believed that "virtue is knowledge". Socrates wrote nothing and claimed to know nothing, except that whilst he knew nothing, others did not. Socrates' most lasting contribution was the inspiration he gave to his pupil, Plato.

Historically, Socrates marks a decisive point in ancient Greek thought; whilst restraining

the excesses of dogmatism, he did not relinquish the possibility of a knowledge suited to human faculties. Socrates did not precisely formulate a doctrine and is therefore hardly assigned a place in philosophy. He devised the process of induction and founded the study of ethics in its own right, having detached it from religion. Yet he was a deeply religious man and often talked of his inner voice. During the course of his trial, he said that this voice first came to him when he was a child and that it always forbade but never commanded him to do anything which he did not want to do. Unlike most thinkers, Socrates never claimed that he had seen the truth himself, and, in fact, he delighted in confessing his ignorance. Yet he had some convictions of truth which he called inspirations. He *knew* that reality is good and nothing but good, and that this reality could be found, if the search were earnest enough. He arduously sought to find the secret of life and that knowledge which serves the soul. He sought for the truth which reveals God, for the reality which makes goodness real, makes virtue unshakable, and *realizes* the perfection of the soul's relations to all existing things. It was his faith, which he did not attempt to prove, that reality, goodness, and God are all one. He could not think of a real cause which was not good, nor a good which was not *nous* (wisdom), nor a universe which was not basically both *nous* and good. In fact, all his questions were but variations of a single question. What are knowledge and ignorance? What is the one? What are the many? What is right? What is the ideal state? Each and all of these were different aspects of his supreme quest: "How shall we find God and be like Him?" It was in this respect that he, and later Plato, turned philosophy into religion and fused metaphysics, ethics, politics and all other disciplines into an indissoluble unity,

just as the Indian thinkers had done in relating all their thought to the one reality.⁴⁴

The view that Socrates could have been aware of Indian philosophy receives added support from the fact that Indian scholars visited Athens during his time. Aristoxenus (ca. 330 B.C.) the author of the *Harmonies* and a pupil of Aristotle, is reported by Eusebius (ca. 264-364 A.D.) to have mentioned that certain Indian scholars visited Athens and that one of them asked Socrates his views on the scope of philosophy. "An inquiry into human phenomena" replied Socrates. "How can we inquire into human phenomena", the Indian exclaimed, "when we are ignorant of divine ones".⁴⁵

Continual Dialogue

The whole history of Greek and Indian philosophy seems to be a continual dialogue between rational thought and analysis on one side and religious mysticism on the other, although in India religious mysticism, not in the sense of ecstatic exaltation of the soul, but the realization of God within the soul, or "integrated thought" or creative insight, has a more central place. These lines of development have progressed separately and simultaneously and have crossed and recrossed frequently. Intellectualism and mysticism sometimes ran separate courses, and at other times combined to form new ideas.⁴⁶ Finally, rational thought was exhausted and philosophy was transformed into mysticism in the form of Neo-Platonism. Indian influence upon mysticism is more easily admitted, for instance in the mystery cults of Orphics and of Eleusis.⁴⁷ Orphic beliefs common with Indian doctrine were those of rebirth, the immortality and godlike character of the soul, the bondage of the soul in the

body, and the possibility of its release by purification. It was a simple concept of union with the divine and of an immortality consequent upon that union. The Orphic was an ascetic who believed that the source of evil lay in the body with its appetites and passions and these had to be subdued before any progress could be made.

The mystic tradition found in these movements, as well as in the doctrines of Plato and Pythagoras, is certainly un-Hellenic.⁴⁸ The Greeks generally regarded the corporeal man as the real man and the soul merely as a sort of image. But in the Orphic philosophy, the soul is eternal and indestructible whilst the body is transient, unclean, and contemptible. The Greeks also generally enjoyed life on earth, but the Orphics regarded it as a sort of imprisonment. An orphic phrase, "the wheel of birth," may be a literal translation of the Sanskrit *janmachakra*. Zeller, who upholds the independent tradition of Greek philosophy, concedes that the central idea of the Orphic cult of the liberation of the soul from the body is wholly foreign to Greek nature, and is of Indian origin, acquired by the Greek through Persia.⁴⁹

The Orphic movement began in the sixth century B. C. and lasted well into the Christian era, and, although it comprised only a small minority of religious devotees, it exercised a profound influence on Greek and Christian religious thought. A concept of sin and conscience, a dualistic view of the body as evil and of the soul as divine, entered into Greek thought; and the subjection of the flesh as a condition of release for the soul became one of the main purpose of religion.⁵⁰ Pythagoras probably got some of his concepts from them. The pantheism and asceticism of Stoicism and the mysticism of the Neo-Platonists can also

be traced to Plato's doctrine of the soul. "Pythagoras was the original genius who wrote Guttus the Orphic strongest"

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be traced in part to Orphism, as can Plato's diametrically opposed body and soul. "Plato was not only the greatest original genius of Greek religious thought", writes Guthrie, "but also the one to whom the Orphic cycle of beliefs made the strongest appeal."⁵¹

The Eleusinian cult does not differ from the Orphic cult in theoretical background except that it places greater emphasis on the correctness of ritual. Although it offers

supernatural hopes, it makes salvation dependent upon ritual purification rather than upon nobility of life. This cult also wielded extensive and enduring influence both on later Greek thought and Christianity. The great Greek poets, such as Sophocles (ca. 495—406 B. C.) and Euripides (ca. 480—408 B. C.), often referred to both cults in their writings.⁵²

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(to be continued)

FOOTNOTES

1. Seleucia and Antioch did not exist as such during the Achaemenian period; both cities were founded by Seleucus Nicator in 300 and 312 B.C. respectively.
2. The Persians, if not the later Assyrians, were the first to create a permanent system of roads and to provide for their regular maintenance, cementing bridges, embankments, and stations at convenient stages.
3. "The Indians, the most populous nation in the known world, paid the largest sum: 360 talents of gold dust," Herodotus, *The Histories*, III, 95. Considering that a small part of India was under the Persian Empire and that it formed only one satrapy, the amount paid in revenue speaks highly of Indian prosperity at the time, even if allowance is made for the gross exaggeration to which Herodotus was very prone. Actually, a student of Indian history is amazed by the numerous references of foreign travellers to India's great riches. Arab and Chinese writers frequently mention them; Sir Thomas Roe, who visited the court of Jahangir in the seventeenth century complained, "Europe bleedeth to enrich Asia;" Hawkins, his contemporary, refers to the gold coins which flowed into India and "goeth out not". The French traveller, Bernier, too, in the seventeenth century, writes that gold and silver came from all over the globe "to be swallowed up, lost in some manner in Hindustan."
4. A.R. Burn, *Persia and the Greeks*, 12. It was Ctesias who was responsible for introducing into Western lore the monster called the Martichora (a good Persian word meaning man-eater, which corrupted into martichora, passed by way of Aristotle, Pliny, and Aelian into the mediaeval bestiary). He described this monster, which he claimed to have seen at the court of the Persian king who had been sent one from India, as a creature the size of a lion with the face of a man. In contrast Herodotus, who introduced the phoenix into the West, at least confesses that "I myself have not seen this bird except in a picture." Aristotle, himself, whilst describing Ctesias' monster, says "If one may believe Ctesias."
5. "In some ways—though few—the civilisation of Persia", observes Will Durant, "was superior to that of contemporary Hellas; it produced a type of gentleman finer than the Greek in every respect except that of intellectual keenness and education, and a system of imperial administration that easily excelled the clumsy hegemonies of Athens and Sparta, and lacked only the Greek passion for liberty." *The Life of Greece* 69.
6. In his Rede Lecture for 1875, Sir Maine said, "Except the blind forces of nature, nothing moves

- in this world which is not Greek in origin." Cited in J.A. Symonds *Studies of the Greek Poets*, 578.
7. For a quick reference to the genesis, development, influence, and recent partial decline of the classical Greek myth and the legend which has shaped much European thinking, see Philip Sherrard, *The Pursuit of Greece*.
 8. M.L. West, *Early Greek Philosophy and the Orient*, 28.
 9. *Rig Veda*, X, 71.
 10. Although the *Illiad* and the *Odyssey* are attributed to Homer, little is known of Homer itself. He is considered, however, the first and possibly the greatest European poet, and the one who provided a link between the Mycenaean and classical Greek cultures. Both poems went through a long process of development during which they were enlarged and adapted by generations of bards before reaching their final form, as it is known today, in about the sixth century B.C.
 11. Cyrus H. Gordon, *Before the Bible* 238. In the *Illiad* the chief river of the Trojan Plain was called by the gods "Xanthos" and by men "Scamander"; a certain bird was called "Chalkis" by the gods and "Kumindis" by men.
 12. J.W. McCrindle, *Ancient India*, 1.
 13. Original texts and details of the system of Indian materialism, as of some other movements, are not available.
 14. C. Kunhan Raja in S. Radhakrishnan (ed.), *History of Philosophy: Eastern and Western I*, 31-38.
 15. "As opposed to the other Vedic texts which relate to the way of action, the karmamarga, they represent the way of knowledge, the jnanamarga." Louis Renou, *Vedic India*, 33.
 16. Max Muller, *The Six Systems of Indian Philosophy*, 215-19.
 17. Will Durant, *Our Oriental Heritage*, 534.
 18. Gilbert Murray, *Greek Studies*, 71.
 19. *Chandogya Upanishad* 1.9.1-2.
 20. West, *op.cit.*, 105.
 21. *Chandogya Upanishad* 4.3.1-2.
 22. West, *op.cit.*, 189-87.
 23. West, *op.cit.*, 187.
 24. West, *op.cit.*, 201.
 25. West, *op.cit.*, 33.
 26. A. Monigiano, *Alien Wisdom*, 127.
 27. W.K.C. Guthrie, *A History of Greek Philosophy I*, 4.
 28. Greek philosophy has been divided into four main periods—the pre-Socratic up to the fourth century B.C.; the Hellenistic from the period of Alexander to the rise of the Roman Empire; and the period associated with the emergence of Neoplatonism, in which Greek philosophy became extinct. Zeller, *Outlines of the History of Greek Philosophy*, 36-37.
 29. The Orphic theology does not regard the body as the instrument of soul, but as its prison, or its tomb, and believes in transmigration, the grievous cycle of births. For the Pythagoreans the soul was a divine being, fallen and entombed in the body through a series of reincarnations, and it could revert purity and virtue, by bringing itself into tune with the order and harmony of the universe, and by understanding how the principles of all things were derived from numbers. See A.H. Armstrong in H. Lloyd-Jones (ed.), *The Greeks*, p. 127.
 30. S. Radhakrishnan, *Eastern Religions and Western Thought*, 142.
 31. Herodotus, *The Histories II*, 123.
 32. "Herodotus' derivation of the rebirth theory from Egypt is impossible, for the good reason that the Egyptians had no such theory." Herodotus had further concluded, also mistakenly, that the Greeks learned of Heracles from the Egyptians. See E.R. Dodds, *The Greeks and the Irrational*, p. 160.
 33. Theodore Gompertz, *Greek Thinkers I*, 127.

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34. E.J. Urwick, *The Message of Plato*, 13-14.
35. A.A. Macdonell, *Sanskrit Literature*, 422.
36. Whilst Macdonell accepts the high degree of probability of Indian thought influencing Pythagoras, his pupil, Keith, is of the opinion that "...the claim that Pythagoras learned his philosophic ideas from India though widely accepted rests on extremely weak foundations". A.B. Keith, *A History of Sanskrit Literature*, 509. For an elaboration of his ideas, see Keith, "Religion and Philosophy of the Vedas", *Journal of Royal Asiatic Society* XXIX (1909), 579 f.f.
37. West, *op.cit.*, 62-63.
38. The Ionian philosophers have been called empiricists—those who pay more attention to the facts of experience; and the Pythagorean and Eleatics have been called rationalists—those who rely on axioms, then accepted as self-evident, and deduce incontestable truths. Thus between them, they represented the two major directions of Greek thought.
39. W.K.C. Guthrie, *History of Greek Philosophy* I, 402.
40. West, *op.cit.*, 223.
41. W.K.C. Guthrie, *The Greek Philosophers*, 50.
42. R.D. Ranade in S. Radhakrishnan (ed.), *History of Pollosophy: Eastern and Western* I, 37. Ranade goes on to call Samkara an Indian Parmenides.
43. T. Gomperz, *op.cit* I, 206-07.
44. E.J. Urwick, *The Message of Plato*, 1-14.
45. S. Radhakrishnan, *Eastern Religions and Western Thought*, 151.
46. Pythagoras appears to be an excellent example of such a combination. Zeller suggests that it was always in times of great crises, such as in the fifth century after the Peloponnesian War, that the dualistic-mystical tendency came to the fore.
47. Essentially, there were three stages in Greek religion; Cthtonian, Olympian and mystic. The first worshipped subterranean, the second celestial, and the third resurrected gods. The first predominated before the Homeric age, the second during it, the third after it. By the time of the Periclean Enlightenment the most vigorous element in Greek religion was the mystery. Will Durant, *The Life in Greece*, 188. Gilbert Murray has also made a similar demarcation in the progress of Greek religion. He calls the first stage the primitive, or the age of ignorance, which is typical of similar stages elsewhere and which may be regarded as the normal raw material out of which religion is made. The second stage is termed the Olympian or Classical, in which primitive vagueness was reduced to a kind of order; and the third stage is called the Hellenistic period, reaching roughly from Plato to St. Paul and the early Gnostics. *Five Stages of Greek Religion*, 2-3.
48. F.M. Cornford writes: "Whether or not we accept the hypothesis of direct influence from Persia or Ionian Greeks in the sixth century B.C. any student of Orphic and Pythagorean thought cannot fail to see that the similarities between it and Persian religion are so close as to warrant our regarding them as expressions of the same view of life, and using the one system to interpret the other." *Religion to Philosophy*, 176. Guthrie finds resemblances too detailed to escape the hypothesis of direct influence. *Orpheus and Greek Religion*, 87.
49. Edward Zeller, *Outlines of the History of Greek Philosophy*, 34.
50. Will Durant, *The Life of Greece*, 191.
51. W.K.C. Guthrie, *Orpheus and Greek Religion*, 238.
52. Guthrie points out that Euripides, who was one of the most inquiring spirits in an age of inquiry and who might be called an eclectic, knew "the writings of the Orphics, and we may judge that he felt a certain sympathy for the ascetic ideal they upheld..." *Orpheus and Greek Religion*, 237.

ONE of the curious phenomena of post-Gandhian politics in India is the increasing use of agitational methods in multiple forms, such as, gheraos, dharnas, fasts, strikes, lock-outs, work-to-rule, bandhs, fasts, self-immolations, relay-strikes and demonstrations. It would be relevant to ask whether these modes of political pressurising have any sanction in Gandhism, for those who resort to these tactics have always claimed a legitimacy behind their use. Another question worth asking would be regarding their violent or non-violent character. It is generally assumed that they fall in the category of non-violent action. We have to examine, in the present context, whether there has been an erosion or a reaffirmation of Gandhian values in these acts. Is it possible to treat them as different facets of Gandhian civil disobedience? Are they spirited in Satyagraha or are they concealed violence and threats and intimidations? Our contention is that the leaders of mass violence in India have overemphasised anarchy and lawlessness and have ignored, to their convenience Gandhi's emphasis on constitutional means as safeguards. Besides, they tend to overlook that fact that resort to such methods would be Gandhian if those who work them have Gandhi's type of moral integrity. The crucial question is: Is there any justification for these methods within a self-governed democratic set-up, having a score of legislative bodies to reflect public opinion and resolve popular grievances? Don't they circumvent the processes of democratic functioning? And, finally, what are the ways to canalise public protests before they take ugly and violent turn?

M.M. Sankhdher

Gandhi and Agitational Politics

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In Gandhian terms violence is the infliction of injury on other people and may be associated both with individual or group behaviour. It is not the former but the latter that manifests itself in gheraos, strikes

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etc., though Gandhi's non-violent non-cooperation too could also take a group form, such as, in hartals, social ostracism, picketing, boycott, fast and civil disobedience. But in all these cases, contrastingly, the idea was to withdraw cooperation and to go self-suffering. Moreover, Gandhi had the knack to qualify the popular use of these methods in different situations to prevent them from taking a violent form. For him, in the ultimate course, when simpler methods of non-cooperation fail, there was need for taking to civil disobedience. Civil disobedience was defined by him as the resister's out-lawry in a civil, i.e., non-violent manner. Non-cooperation, thus, becomes an essential ingredient of civil disobedience. Gandhi had advocated his methods for disobeying certain undesirable laws. He was of the view that non-cooperation with evil is as good as cooperation with good. If the government does not fulfil the moral idea, he urged the use of constitutional means for the registration of protests. And if all else fails, as Jayaprakash Narayan has echoed, the people can resist or revolt against the state. Unfortunately, others who speak in the name of Gandhi only repeat Gandhi's remark *ad nauseam*: 'It is contrary to our manhood, if we obey laws contrary to our conscience! One wonders, if there is my conscience left at all in those who mouth these stock remarks. In many instances, gheraos etc., are parodies of Gandhian method in the absence of what Gandhi would prescribe a genuinely peaceful approach intended to bring about a change of heart in the wrongdoer. Presently, the methods have the backing of violence, mild or strong.

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A person who gheraos another person must have a moral discipline and self-control.

It does not befit an unscrupulous person to join a gherao if it has to be Gandhian. He said: "Disobedience, to be civil must be sincere, must be based upon all, must have no illwill or hatred behind it". Significantly, he would be reluctant to advocate gherao-like resistance in democratic state. If there was validity of resistance to foreign rule, there would be none for self-rule. The application of gherao to industrial disputes, such as in West Bengal, was unwarranted in view of the availability of the machinery for their reconciliation under the legislative acts. Democracy postulates constitutional means for redressal of grievances. Gandhi observed: 'Satyagraha, civil disobedience and fasts have a restricted use in democracy'. The necessity of such methods in a democracy arises only when it falls very much short of its ideal; as for instance, the duty of resistance may arise in the case of an outraged minority. The way these modes have become popular for minor problems and unimportant issues tends to show their misuse. While Gandhi's purpose in advocating Satyagraha was to make it a 'process of educating public opinion such as it covers all elements of society', the gheraos etc., are processess of diseducation when pseudo problems are floated to misguide certain people for political ends by political parties.

Gandhi, indeed, aimed at dispensing with all kinds of coercion — substituting persuasion not only through reason and discussion but also through self-suffering the later agitators claim Gandhi's ideological support for what is patently an exercise in naivete. Gandhi, for instance, would not have supported the recent A. K. Gopalan and E.M.S. Numboodiripad's creed of violence hidden in their theory of 'wrecking the constitution from within' by the fostering of discontent amongst people

after their party assumed power by constitutional means. In Gandhian ethics, such behaviour would be tantamount to a betrayal and fraud on the constitution to which these leaders under oath owe allegiance. He must have warned the nation to adopt measures for correcting a situation where democracy allows its own sabotage. Violence was contrary to his creed and he would be prepared to suspend any action that led to an upsurge of mass violence. He did in 1922 call off the non-cooperation movement when it took an ugly turn in Chauri Chaura and when he saw such a danger. He did again in 1931-32 called off his civil disobedience.

With Gandhi's death, strikes, bandhs and gheraos became the order of the day. They have been adopted as instruments whereby groups opposed to the government or management have increasingly encouraged violence in one form or another. Since Gandhi emphasised the individual's conscience as the best guide to the questions of morality of a particular law or laws, it was easy for some people to abuse them. It was profitable to use Gandhian techniques in an otherwise un-Gandhian environment. This is rather sad, for legitimacy has been accorded to what Gandhi would have conceived as grossly illegitimate in view of the use of these methods for selfish, parochial and narrow interests by groups (for groups do not have a conscience!) and when they are made to destroy the very system which gave them birth and life. Besides, Gandhi's methods, unlike the present ones, were not propagandist or publicity-oriented.

The Ideal and the Actual

Gandhi's distinction of the ideal and the actual further provides occasions for such misuse of his principles. There can be,

no doubt, about his ideal of non-violence, yet he never underestimated the role of violence in the actual day-to-day conditions of life. Since an ideal remains unrealized and unrealizable, its sole value pertains to giving directions. It would indeed be no ideal if it is fully realized. His was not a counsel of perfection. At one stage he had opined: "Where would there be room for that constant striving, that ceaseless quest after the ideal that is the basis of all spiritual progress, if mortals could reach the perfect state while still in the body." Perfect non-violence is a utopian concept in any case. One can only approximate the ideal which is the attribute of God alone and cannot be practised by human beings. Being a part of society a man cannot but participate in the violence that the very existence of society involves. Gandhi would, therefore, consider a person true to his faith if 'there is effort to violence that is inevitable'. And it is for the individual to determine in what instance violence can be avoidable. No outsider can determine it for him. The higher the individuals (not groups, for Gandhi did not attribute a personality to a group) rise on the moral ladder, the lesser the necessity of use of force by the individual or by the state. A non-violent society, at best, only represent the direction and not the consummation.

One intrinsic element which a gherao-man lacks today in the system of non-violence, was courage. To look as a silent spectator to an evil would be like being a party to evil-doing. Indulgence in gherao without sufficient strength to face the consequences and to flee from the scene of occurrence at the sight of a danger in the name of non-violence was cowardice, if nothing else. An individual like the state has to be violent on occasions. But that violence should not be forced on him. In group behaviour, it is not a voluntary effort on the part of

individuals to gherao. Some union, is at the perforce there their clean violence or violence or spirit. In fact to being abj violence was i non-violent a the need for where group exercise mora country, ma prrequired th porate indiv or governme police too co groups who their own rea

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a gherao-man of non-violence, silent spectator being a party to gherao without consequences occurrence at name of non-thing else. An be violent on should not be behaviour, it is the part of

individuals to enter or withdraw from a gherao. Some outside agency, party or a union, is at the back of persons who are perforce there. They have not consulted their clean consciences. To impose non-violence or violence is against Gandhian spirit. In fact, Gandhi had preached killing to being abjectly killed. Faith in non-violence was imperative for any exercise in non-violent actions. He did not obviate the need for military and police in a state where groups and individuals do not exercise moral discretion. Defence of the country, maintenance of law and order, preredquired the use of force. If the corporate individuals could coerce the state or governmental administration, the state police too could coerce the individuals and groups who tried to subvert authority for their own reasons.

Because of the flexible nature of Gandhian doctrines there is always a danger of their distortion. Paradoxically, the techniques of non-violence can also be used violently. To recall, even during the national struggle, the forms of resistance were not entirely non-violent, as in 1942. The forms of agitational activity that has been unleashed in recent years of mass violence continue to be the same as during Gandhi's leadership of the freedom movement. None of these forms has, however, maintained a non-violent complexion. Anger, incendiarism, will to destroy, a sordid, sardonic and sadistic pleasure accompany the new type of agitation. The professions or processions cease to be peaceful. There is no trust in parliament when such devices are used. Transport, street-lights, police stations, state property are the targets of unruly behaviour. Arsony is frequent. Gheraos, bandhs, fasts are hailed as success when civic life is disrupted completely. There is intimidation all along, threats abound and there is no preparedness to be reasonable. Instead of

being an ideal satyagrahi, a person is reduced to rigid, obstinate, haughty, violent self.

The new pattern of gherao which the leftist parties when in opposition in West Bengal had encouraged, has recoiled on them when their United Front has come into power as can be seen by the gherao of UF ministers themselves. The attempt by hundreds of policemen to enter the precincts of the legislature to gherao the 'responsible' ministers is the case in point. The CPI had sponsored the method to coerce the private managements in industry in West Bengal where with the help of party volunteers the workers could lay a siege around administrative offices until their demands were met. The government officers there too had to face the music. The net result is the proliferation of indiscipline all round. Perhaps, all this falls within the strategy of the CPI and the Naxalites who see in such activities the germs of revolution which they want to engineer. Thus, the weapons of non-violent agitation forged by Gandhi to overthrow an alien government are being used by all categories of people—politicians, students, teachers, traders, shopkeepers, and even policemen and government employees to overthrow a well constituted democratic government. If their effort or means are inadequate, that is a different matter.

India had experienced agitational activity prior to Independence when all parties were united in the attainment of freedom except the CPI which had non-cooperated with the Quit India Resolution. In the present times, such activity has been sponsored by the CPI who do not conceal their hatred for the parliamentary system and in fact the constitution itself. The roles have been reversed. Creating chaos is the avowed aim and even the police in West Bengal was instructed not to rescue the private managers when gheraoed. The police protection which can be demanded by

any citizen under threat has been denied to these 'enemies of the people'. The Naxalites, on their part, have mercilessly murdered several *jotdars* for their alleged crime of possessing land. This is in utter defiance of all judicial and legal authority.

Paltry Problems

If one were to look into the issues over which agitations have been caused, one would be struck by the paltriness of the problems that have aroused them. There were agitations over big issues like linguistic carving of political boundaries, there were agitations over concession in cinema rates, increase in fees, stiff examination papers, admissions to colleges and medium of instruction, over low salaries and allowances, over trade disputes, municipal facilities, etc. Newspapermen were assaulted for faithfully reporting the proceedings of the municipal corporations. Untruly demonstrations have been witnessed in solemn legislatures with fist fighting quite in vogue. In none of the cases has violence been abjured. Even then the leaders of mass agitation, like the one S. Banerji in a debate in the Bengal Assembly claimed to follow Gandhi and justified the use of force. He declared: 'As regards laws, I would like to mention in all humility that under the leadership of the Father of the Nation we have been taught how to break laws again.' Thus breaking of laws has acquired a strange sanctity and even righteousness. It is a travesty of fact to invoke Gandhi for un-Gandhian behaviour.

It would really be difficult to identify all the causes for the rise of the politics of apocalypse, but the revolution in expectations seems to be the most important of them all. Such a terrific growth of expectations all around is bound to end up acute popular frustrations which are wit-

nessed in agitational activity. The spurt is un-Gandhian in conception and manifestation, for Gandhi stood for austerity and gradual reduction of wants. Now all the expectations are expected to be fulfilled by the state which creates a tendency of helplessness and dependence on the state for their fulfilment which is an impossible task unless we adopt the totalitarian model of government. In this respect also, the tendency both of looking towards the state and the state's intrusion into the private and social life of the citizen is incompatible with Gandhism that envisaged a free individual in a highly limited state organization. This is not to suggest that Gandhi had sympathy with 'laissez faire', he certainly was a liberal and not much of a socialist. Therefore, he would have looked askance, as indeed he did, at the processes of modernization that produce a mechanical man. He should have disfavoured the emerging value-structure which underlines goals and sacrifices means—a Machiavellian scheme of things. In the crescendo of expectations the group behaviour of pressurising for local and transitory advantages would have had no appeal to him. He would surely have sympathised with a moral revolution for the uplift of the rich and poor together for a harmonious social life rather than a society born of a class war resulting in a dictatorship of the proletariat. In the trends of development, it would be obvious that the moral side of man is neglected for the sake of a problematic material advancement. The agitations are symptomatic of this grave malady.

Another feature of the malaise is the growing feeling of disgust against persons in power who are thought to be unresponsive to public needs. These persons are charged with corruption, nepotism, bribery, graft, inefficiency, incompetence and sloth. Criticism of a minister is everybody's cup

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and for this everybody is not to blame. Corruption in administration has destroyed the public faith in all bodies responsible for policy-making and execution. All attempts to eradicate corruption seem to have failed and the general feeling is expressed in the saying 'who will watch the anti-corruption department'? Or that there should be an anti-corruption department, etc. Unresponsiveness often results because of the lethargy of government officials, bureaucracy, tactlessness, inflexible adherence to formal rules, reluctance to accept a genuine demand in the first instance and preparedness to accept even ridiculous demands when backed by agitation. All these have given a fillip to agitational politics.

Discontent Exploited

This mass discontent has been thoroughly exploited by the political parties. The fact that the Congress Party continued in power throughout the period since Independence added to the frustration and anger of the opposition parties. Seeing no probability of gaining control of power, they have tended to be less responsible and more angry. Nevertheless, politicians when out of power tend to show contempt for power but when in power they are disposed to stick to it by fair means or foul. Realising that constitutional methods are not likely to hasten governmental action, they have turned to the use of force. The Communist parties have openly come out in denouncing the constitutional and peaceful methods of change. They proclaim revolution from the housetops. They Naxalites as extremists are not confined to Bengal, they are found in other regions as well, and they stage gheraos as a mode of intimidation. Election is the time when maximum amount of discontent is created against the party in power. The Communist Party, in

particular, took full advantage of the situation. The Communists seem to have now realised that not much can be achieved by ballot box communism to which they subscribed at Amritsar. It is important to note that in its resolution of June 1966 on 'The Present Political Situation', the National Council of the Communist Party described the bandhs and strikes in the country as a national upsurge which indicated the emergence of a new stage in the development of the democratic mass movement. The resolution took pride in the initiatives taken by the party. The Communist Party has indeed been making a determined effort to undermine liberal democracy in India. The Communist Party, as also the other parties, used the trade unions as their tool. In India the trade unions are less independent of political parties and more unable to attain their ends by purely trade union methods. They need political assistance, which the political parties are ready to provide.

Students join the call of the political parties, not because they follow their ideology but because of general unrest and lack of prospects for the future—a sort of undefined discontent. They contribute to what is called 'anomic violence'. This can, however, assume a specific form, e.g., a strike in protest against the so-called 'tough' examination papers of strict standards for admission to particular professions, ticketless travel, etc. Most of these agitations do not take into account the national and social interests, e.g., the strike by taxi drivers in Bombay against the law enforcement machinery of the regional transport authority or agitations against municipal authorities by roadside hawkers who occupy the sidewalks or footpaths and drive the pedestrians to walk on the main roads in the face of risks of accident.

We have to remember that with the country's economic growth, the political system is also expanding. New groups are emerging on the political scene to advance their respective demands, viz., regional, caste, tribal, trade union, peasant organization, etc. These groups are all being absorbed, just as the national movement had incorporated new interests and new attitudes. During the sixty years before Independence the Congress had practised democracy and democratic government for India. It was during this period that decision-making by consensus, and the principle of accommodation were evolved to which Gandhi contributed a great deal. Gandhi prepared traditional India for cultural adaptation to modern values, in particular by adopting traditional Hindu concepts for modern political purposes. It was Gandhi who trained the people for disciplined teamwork and responsible self-government through his constructive programmes; which already had the germs of the modern Community Development work. The constructive programmes were not only directed towards the 'felt needs' of the people, but also proved a method of politicalisation of the masses and a method of political recruitment. Gandhi's influence can still be felt in the attitudes of political leaders, e.g., emphasis on morality in public life, devotion to Congress, extension of self-government to villages, Panchayat Raj, etc. The Sarvodaya movement based on Gandhi's principles aims at bringing about a moral regeneration of society which, according to Gandhi, was even more important than the adoption of democratic institutions.

In any case there is no reason to believe that the various group loyalties will seriously undermine the foundation of the Indian political system. When community associations increase, the possibility that

any single community will dominate in a democratic framework where religious and sectional minorities are not small and insignificant, rule of any one communal group will be intolerable to other groups. Caste, for instance, by the weakening of loyalty to a linguistic region, becomes in turn a significant factor in promoting national unity. Loyalty to a linguistic region is cut across by religion and caste as well as by class.

During the mass violence in recent years, though sometimes the military had to be called in to restore order, governments in states continued to function. The Government of Punjab, in spite of a great deal of agitation, violence and bandhs arising out of communalism, showed rapid economic development. The electorates have also shown maturity in the elections. The Congress governments were replaced by the opposition in many states in the 1967 elections and when the new non-Congress governments did not rise to their expectations the support of the people seemed to be waning. In one state, Haryana, in a mid-term election the electorate rejected most of those who crossed the floor and defected from the Congress Party. When such defections took place and various coalitions (both right and left) were made at the state level, the Union Government remained unaffected. Defections being opportunistic and power-motivated are un-Gandhian in concept.

To sum up, the most serious danger to democratic functioning in India in the present context of sporadic activity of localised agitations engineered by the politics of revolution, violence and apocalypse, is the perpetuation and stabilisation and a rather increasing growth and proliferation of parties that masquerade in the garb of progressive and

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extreme leftism. The dilemma of Indian democracy seems to be compounded in the difficulty involved in reconciling the ends with the means adopted. Gandhi had resolved it by placing ends and means at par in the dynamics of society. But the contemplated turn Indian politics have taken in the electoral battle of 1972 shall decide the validity of our faith in Gandhian value of non-violence and co-existence for social change in the desired direction. It still remains a question mark whether socialism to which the nation is wedded can be achieved by constitutional devices or shall the constitution allow itself to be wrecked by the very forces that democracy generates.

The discussion of Gandhi's ideas in

relation to mass violence illuminates the relation of an ideology to political and social practices. The impact of the modernising forces of new states, however, is transforming the value system of the people and giving rise to new expectations. This in its turn facilitates the emergence of new groups and the government is faced with the problem of making adjustments. India's tradition of assimilating new groups and its ideological flexibility together with the experience of practising democracy while organising a national movement under Gandhi's leadership have gone a long way in making the new adjustment possible.

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Swadeshi

Civilization consists, not in multiplying our desires and the means of gratifying them, but in the refinement of their quality. Industry *per se*, is no advantage. The true end of material civilization is not production, but use; not labour, but leisure; not to destroy, but to make possible spiritual culture. A nation which sees its goal rather in the production of things than in the lives of men must in the end deservedly perish. Therefore, it is that the Swadeshi movement, a synthesis of effort for the regeneration of India, should be guided by that true political economy that seeks to make men wise and happy, rather than merely to multiply their goods at the cost of physical and spiritual degradation.

Do not then let us compete with Western nations by evolving for ourselves a factory system and a capitalist ownership of the means of production corresponding to theirs. Do not let us toil through all the wearisome stages of the industrial revolution—destruction of the guilds, elimination of small workshops, the factory system, *laissez faire*, physical degeneration, hideousness, trusts, the unemployed and unemployable, and whatever may be to follow. We may perhaps not think of these things now, we may be too much concerned with the political problems of today. But if we are wise, we, who want India to be free, bethink ourselves that, when that freedom comes these problems will be with us still; the possibility of their solution depends on foresight and wisdom now.

—Ananda Coomaraswamy

K. Sreenivasa Murti

BHAGAWAD GEETHA

—The First

Programmed Text

BHARAT after passing through a long gloomy period of foreign subjugation attained independence in 1947. Since then it is engaged in a many-sided renaissance and reconstruction. Some of our leaders called it nation-making. But in reality we are the oldest nation on earth. A long period of alien rule and series of defeats suffered made us forget this fact. The foreigners plundered our wealth and slowly siphoned away our resources. Thus Bharat once described as *Ratnagarbha* became an underdeveloped country. Virtues like honesty, initiative, patriotism, perseverance were lost because there was little scope for their development. Its result is today we are seeking guidance on all national matters from all countries.

From our sacred lore, Vedas, Upanishads and Puranas we learn that ours is a well developed nation with a rich heritage and great culture. Radhakumud Mukherjee (1970) writes "Indian thought occupies a distinct place in the evolution of human thought; Indian life has its distinctive part to play in the history of humanity. The world is in need of India, a living rejuvenated India—of the strength of her message, her cult, her faith.

Among our scriptures *Bhagawad Geetha* occupies a very important position. It is a part of our great epic *Mahabharata* composed by Veda Vyasa. Western scholars like Garbe, Holtzman, Oldenberg and Schrader regarded it as an interpolation. Lorinser, Weber and Lassen argued that it was influenced by Christianity and borrowed its ideas. But Dr. Bhandarkar, the great Indian Sanskrit Scholar had demolished this myth. He put forward inscriptional, historical, and philological evidence and proved beyond a reasonable doubt that *Bhagwad Geetha* is older than Christianity by many centuries.

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In the West professional educators, and general public were attracted by Programmed Instruction. It has several advantages. They are accelerated learning, adaptability to mechanisation and fascinating novelty. Educational research had led to many innovations. Among them programmed text is widely used. According to an estimate more than ten million students are using programmed texts in the United States.

Espich and Williams (1967) define programmed instruction as "a planned sequence of experiences leading to proficiency in terms of stimulus-response relationships". In programmed instruction usually a printed frame is used. It consists of a short paragraph or sentence containing a brief instructional message and a related question calling for student response. A series of such interrelated frames is called a programme. The programme presented by a book leads a student through a body of materials in small steps.

Programmed instruction introduced by Skinner (1961) has the following characteristics.

1. The content to be learned is organised in a sequence designed to promote optimum learning.
2. The learner is required to respond actively to the content presented.
3. He is given an immediate indication of whether his response is correct or incorrect.
4. He advances by small steps through the content.
5. The content is organised to provide a preponderance of correct responses.

6. The learner starts at his own level of comprehension and moves gradually systematically towards the desired objectives.

Psychologists generally restrict the definition of programmed instruction to these characteristics only. The materials should (a) provide a stimulus (b) call for the learner's response (c) provide for reinforcement of the response.

A careful study of the *Bhagavad Geetha* reveals that it had all the characteristics described above. Though the format is not refined as today it answers the general description of a programme.

The setting of the battlefield provides the most appropriate background. The sound of bugles, conches and drums indicate the fury of passions rising in the hearts of participants. At that crucial moment Arjuna faces a problem. He had to choose from two alternatives. One is to fight, kill his kith and kin (who are now his enemies) attain glory and serve the society. The second is to retire to the forest and spend the life as an ascetic.

Arjuna dropped his bow and sat down dejected declaring that he is not going to fight. He found that his knowledge and understanding of the world was inadequate. The psychological and intellectual readiness of the learner is evident. Let us examine how far the above-mentioned six characteristics are found in the *Bhagavad Geetha*.

The whole book has been divided into eighteen chapters namely (1) The Yoga of Arjuna grief (2) The Yoga of knowledge (3) The Karma Yoga (4) The Yoga of renunciation of action in knowledge (5) The Yoga of true renunciation (6) The Yoga of meditation (7) The Yoga of knowledge and

wisdom. (8) The Yoga of imperishable Brahman (9) The Yoga of Royal Secret (10) The Yoga of Divine Glories (11) The Yoga of Cosmic form (12) The Yoga of Devotion (13) The Yoga of field and its knower (14) The Yoga of Gunas (15) The Yoga of Supreme Spirit (16) The Yoga of Divine and Devilish Estates. (17) The Yoga of threefold faith (18) The Yoga of liberation through renunciation. These eighteen chapters are connected and follow a sequence. This promotes optimum learning. In addition the second chapter provides an overview of the content that is going to be elaborated in the next sixteen chapters. In the second chapter *slokas* 11 to 46 contain Gnana Yoga; 47 to 60 Karma Yoga; 61 to 70 Bhakti Yoga, and 71, 72 Samnyasa Yoga. It is exactly for this reason every Hindu philosopher of repute wrote commentaries on this scripture since ancient times. Even today we find scholars from all over the world taking great interest in the study of this book.

The first chapter provides the background for the whole cause. Arjuna after expressing his grief throws away his weapons in the chariot and drops into his seat. With this the first chapter closes. The second chapter opens with the Lord's question. Expressing his surprise at the behaviour of Arjuna, he said that Arjuna's behaviour was not worthy of a warrior. Then he exhorts Arjuna to stand up and fight. Immediately Arjuna replies with a question how he could hit with arrows Drona and Bhishma, respected by the whole world. Lord Krishna responds with an assuring smile, and explains the defects in Arjuna's argument. He asserts the truth that body is mortal and the soul is immortal. Each point presented by Krishna elicits a response from Arjuna. Arjuna agrees, then seeks further clarification. This process can be identified in every chapter. At no

stage was the learner allowed to assume a passive role.

The second chapter ends with an explanation of knowledge and its superiority. This caused confusion to Arjuna who expresses his doubt. Two paths lay ahead of him. The Lord immediately assures him that both the paths are there. Thus knowledge of results (feedback) has been provided to the learner. Then Krishna informs Arjuna that action is a must for a living person. He needs it at least to sustain his body. At the end of this chapter Arjuna exhibits emotional stability. He is exploring the various subtle points in his mind. Therefore, he asks Krishna "What forces us to commit sin?" The teacher replies 'desire'. He further explains the concept in the next chapter.

The didactic aim of *Bhagawat Geetha* is evident in its arrangement. Krishna presents one idea for the consideration of his pupil. The pupil immediately responds showing his comprehension of the concept and seeks further knowledge. Thus there is an attempt to present matter in small steps. But in certain chapters we find lengthy discourse by the teacher. It is only at the end of thirty or more *slokas* the pupil had a chance to react. Therefore, we have to say that the principle presentation through small steps was ignored at times.

Study of *Mahabharata* reveals that Arjuna was a well-educated man by the standards of his age. At the time of teaching he was a middle-aged man. It means the learner had attained certain level of maturity and readiness for learning. The teacher had taken into consideration these facts at the beginning of instruction. Also the feedback at every stage reveals that provision was made for a preponderance of correct responses.

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The learner started at his own level of ethical standards as practised by the contemporary society. He found the policies then in vogue are quite inadequate to help him in meeting the problem at hand. His knowledge and understanding of man and his goal were put to challenge. The teacher leads the pupil in show and steady steps to his goal. It is in the eighteenth chapter 'Liberation' was taken up. Finally at the end of this chapter Arjuna says "Destroyed is my delusion, as I have now gained my memory (knowledge) through your Grace O Achyuta! I am firm; my doubts are gone."

Modern educationists assert that there is just not only one method of teaching anything. There are various methods or approaches in teaching any subject. A wise teacher

puts forth various approaches before a learner. But it is upto the learner to choose and act upon. It is in this freedom of choice the progress of humanity rests. While teaching his pupil Krishna was not dogmatic.

He concludes his instruction with the words "Wisdom has been declared to you by Me; having reflected upon it fully, you now act as you choose."

Scriptures of various religions reflect dogmatism. By not being dogmatic *Bhagawad Geetha* could retain its charm and usefulness through centuries.

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Ram Gehani

Rural Development in India: The Role of the Voluntary Societies, Corporate Sector, and the Government Agencies*

INTRODUCTION

LAST YEAR I took one year of sabbatical leave and spent considerable time visiting rural development projects run by voluntary agencies in India. This paper is largely based on my visits to more than twenty rural development projects, my meeting with volunteers involved in rural development, government officials, political party leaders, and many other people. I have written this paper for those Indians who have never lived in the villages and who do not know about rural life and the kinds of problems which village folks face. Those who are already associated with the development work will not find much that is new in this paper.

A brief background of the social and economic conditions of the village life is desirable to understand the problems which village folks face.

India has some 5,70,000 villages. Over 80 per cent of India's population lives in villages. Average population of each village is about 900. Population growth is faster in villages than in cities. During the decade of 1961-71, rural population increased by 22 per cent versus 18 per cent in the cities.

Agriculture, particularly farming, is the main source of livelihood for bulk of the village population, but less than half of the villagers own farming land. Among the farmers, more than half own less than two acres of land. In 1971, landless labourers comprised 31 per cent of the villagers and this percentage had increased from 19 in 1961.

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cent in 1961 to 63 per cent in 1971. According to several estimates, over ninety per cent of the people living in the villages live below poverty line. Poverty line in India today is roughly defined as earning less than rupees two per person per day. Thus a family of four earning one dollar (Rs. 8) per day is not defined as poor.

There is not only maldistribution of income between the urban and the rural society, but also within the rural society itself. The lowest 20 per cent of the village population receives only 6.5 per cent of the income while the highest 20 per cent earn 45 per cent.

The caloric intake of the villagers is very low. 11.5 per cent of the children die before reaching the age of three in the villages, as against about 2.5 per cent in USA. Most of the children die due to malnutrition. Almost half of the villages do not have clean drinking water, and more than 10 per cent of the villages do not yet have drinking water facilities within a mile of their residence.

Two-thirds of village families live in temporary shelters and more than half live in the houses made of grass and mud. Only 25 per cent of the people living in the villages are literate, and according to one report, sixty per cent of the children do not attend schools because school hours are not convenient for them.

In social sphere, caste and community considerations dominate the village society. The Gram Panchayats on which political leaders had laid the hopes that they will revitalise the social and economic fabric of the villages are bedevilled by ceaseless inter-caste strife. There is no desire among village elders to deliver the common goods. Selfishness, jealousies, corruption and nepo-

tism are as much rampant among the villagers as among the townfolks.

Along with the villagers, the *Adivasis* or the *Vanavasis* also suffer a great deal. *Vanavasis* number over five crores in India. Because they are remotely located where transportation facilities barely exist, and are also devoid of farmland and some other opportunities to which the villagers are not, their lot is often worse than the villagers.

Development Vs. Charity

Rural development must be differentiated from charity. Charity involves giving out doles to poor and hungry out of compassion, while development involves making people self-reliant, and not dependent upon doles. In the early stages, the distinction between charity and development often gets blurred however. A person who is hungry and emaciated has to be fed and a sick person has to be cared before one thinks of his development. Development workers however do not believe in providing doles, but rather in creating work opportunities, teaching skills and arts and helping the poor in many other ways so that they do not drain social resources, but instead contribute towards them.

Nature of Development Work

The work of economic development of the villages consist mainly of two parts: (i) to free the villagers from exploitation and help them get benefits available under several laws of the land, and (ii) start development projects where they live.

The main exploiters of the villagers are the *Mahajans* and *Sahukars*. The *Sahukars* or the moneylenders serve a useful purpose on many occasions. The *Sahukar* helps

the poor when no one else does. But he also exploits them in a big way by charging 100 to 300 per cent interest per year. A few months before the harvest season, most landless labourers and marginal farmers get indebted to moneylenders and pay exorbitant interest on principal after the harvest season is over.

Adivasis are also exploited when they sell their goods. They sell wood, lumber, rice, tamarind, roots, herbs, and many other products to *Mahajans* for which they get trifling little. In most cases the *Vanavasis* get only 25 to 30 per cent of what the merchant sells in the market. In Chaibasa, Bihar, in Jan. 1979, the *Vanavasis* received fourteen annas for a kilogram of rice which the merchant sold at two and a half rupees. For tamarind, the *Vanavasis* received twelve annas for a kilogram, which the merchant sold at rupees four to five. Ten logs of wood neatly cut brought only a rupee for the *Vanavasi*, while the same amount of wood cost three rupees in Ranchi some two hundred miles away. Among the government officials, I was told, the officers of the Forest Department who are supposed to help the *Vanavasis* in the development of social forestry, in fact, exploit them in many ways.

Part of the development of the *Vanavasis* and Harijans can be brought about by informing them of the facilities, grants, and subsidies they can receive under various government schemes. They are ignorant of the laws, and the bureaucrats do not help them much. Organising the rural poor and the *Vanavasis* against the vested interests is therefore as important as starting development projects among them. Both programmes should go hand in hand.

Projects and schemes for the development of rural poor consist of many varieties.

Important among them are starting small scale industries dependent upon the facilities and raw materials locally available. These include: spinning on *ambar charkha* and other power looms, weaving, crushing of oil seeds, soapmaking, making match boxes, developing poultry and piggery, beekeeping, developing fisheries, making fishing nets, brickmaking, coirmaking, rearing silkworms, limemaking, stonecrushing, making leather goods, pottery, collecting herbs and roots, beedi leaves and beedimaking, carpentry, tailoring, milling of paddy, wheat, and other cereals, assembling electronic components.

Projects for laying down the infrastructure for development include: Minor irrigation schemes including boring of tubewells and installation of pumpsets for the benefit of small/marginal farmers, supply of improved variety of seeds, establishment of seed farms, and facilities for seed testing to small and marginal farmers; supply of fertilisers and insecticides and giving guidance and training to farmers in the use of above products; construction and maintenance of rural link roads, drinking water projects which may include construction of wells, tubewells, and water hydrants; construction and maintenance of village streets, pavements and drainage, and cleaning of drinking wells and ponds; construction and running of dispensaries, maternity and child welfare centres and family welfare centres; nutrition programmes for school children; construction of community centres, Panchayat *ghars*, playgrounds assisting farmers through establishment of veterinary dispensaries, in dairy products processing and marketing, running cooperative stores and societies; establishing workshops for servicing and repair of farming machinery and training artisans and mechanics.

Many other activities can be listed in addi-

tion to above for the welfare and development of the villagers.

Agencies Involved in Rural Development

Rural development work in India is carried out by voluntary societies, government agencies, corporate sector—both public and private—and many committed individuals.

The voluntary societies involved in rural development may be broadly grouped under five heads: (i) groups based on caste and community considerations (ii) Sarvodaya groups inspired by the thought of Gandhi and Vinoba (iii) Christian missionary societies (iv) rural development work of political parties (while it is debatable if the work of political parties should be discussed under the voluntary societies, I have done it for the sake of convenience) (v) committed individuals not associated with any recognised group. Although the missionary societies could be discussed under the first head, because they are based on creed, I have preferred to discuss them separately because of their size.

While no reliable statistics is available on the number of voluntary societies in India, I believe, non-Christian groups based on caste, creed and community considerations form the largest group among the voluntary societies. The origin of all these societies was and to a large extent is based on considerations of compassion and pity. But one can also trace elements of development work among them. Construction of colleges, schools, hospitals, orphanages, institutions of deaf, dumb and blind, and many other facilities in India, as indeed in most parts of the world, are the result of private philanthropy often based on charity. Fortunately, many charitable trusts and foundations are not realising that charity is not enough. They are therefore working

also in creating economic opportunities. For instance, the work of the Ramakrishna Mission which was (and still is to a considerable extent) based on charity, has now taken new dimensions. In Bengal and Bihar particularly, the mission runs important agricultural projects, irrigation schemes and smallscale industries.

In the last few years, the Rashtriya Swayamsevak Sangh (RSS) has also started numerous rural and particularly *Vanavasi* development projects. Voluntary projects run by the RSS number over a thousand. They are small in size and scope when compared to the work being done by Sarvodaya workers and Christian missions. While the focus of most rural development projects is upon the economic development of the people, the RSS projects have emphasised total development of the individual; especially it inculcates *sanskaras*. In terms of economic development, therefore, the RSS projects have not been as noteworthy with a few exceptions in UP, Maharashtra and Tamil Nadu.

The Muslim community and many sects of Hindus, Jains and Sikhs have also schemes for helping members of their communities. A Muslim group in Delhi has a fund of several million rupees which provides interest-free loans to needy members of the community in consonance with Islamic law against usury. The multitude of charity and/or development centres run by many castes including Kutchis and Lohanas in Gujarat, Jats and Bhumihars in U.P. and Bihar, Marwari's in Rajasthan, Aiyars and Iyengars in Tamil Nadu, Naidus in Andhra and Nairs in Kerala are well-known to many Indians. Their contribution to overall development of the people cannot be underestimated. Unfortunately, however, charity/development centres run by caste groups are concentrated in cities and

towns other than in villages where they are most needed.

Sarvodaya societies, or Gandhians for convenience, are the largest single group among the voluntary societies. They run more than five thousand projects in all parts of India. Most of their projects are small, and some conduct only one activity e.g. prohibition, Bhoodan or Gramdan. Several others aim at integrated development and their budget runs into crores of rupees.

With a few exceptions, Sarvodaya workers do not work under one single authority. Each project run by a Sarvodaya worker is an independent project and its success or failure largely depends upon the skill and ability of its "manager". Gramdan, Bhoodan, development of Khadi and village industries, prohibition, propagation of Hindi, Harijan welfare, are some of the more important activities of Sarvodaya groups. In the last few years, however, several Sarvodaya groups have started projects of agricultural development, irrigation schemes, cultivation of new varieties of crop, smallscale industries, elementary schools, literacy classes, village courts, and many other activities. The more important projects conducted by Sarvodaya workers are: Anand Niketan in Baroda, Vanavasi Seva Ashram in Mirzapur District, Gandigram in Tamil Nadu, Samanvaya Ashram in Bodh Gaya, and JP's Sankhodaya Ashram in Nawadah, Bihar.

Gandhi Smarak Nidhi, Gandhi Peace Foundation, and Centre for the development of the villages, are some of the more important organisations run by Sarvodaya workers which coordinate and conduct rural development activities. Bulk of the funds for running the Sarvodaya projects come from the state and federal grants.

Khadi and Village Industries Commission—an autonomous body funded by federal funds—whose chairmen and important officials are almost always Sarvodaya workers—also provide grants and technical know-how for rural development projects. Gandhian groups also receive substantial sums from foreign funding agencies, mainly Church groups. Shashi Ranjan Pandey, a Research Fellow at the University of Wisconsin rightly points out that insofar as giving funds for development activities is concerned, Gandhi and Vinoba's names bring more money from abroad than from within India. He adds: "It is hard to imagine their (Sarvodaya workers) success and triumphs without foreign assistance."

Christian missionary work among the villagers and *vanavasis* is quite extensive. The missionary goes to remote places where many others shrug to go. Presently, bulk of the missionary work is concentrated among the *vanavasis* of Madhya Pradesh, Bihar, Orissa, Assam and North eastern States. One important reason why missionary prefers remote and isolated areas for its work is that there is less opposition to its work of conversion of people to Christianity.

The more important missionary societies who contribute substantial sums for missionary and development work in India are: World Council of Churches, Catholic Relief Services, Church World Service, Salvation Army, Lutheran World Relief, Lutheran World Federation, Christian Aid, Caritas, Bread for the World, American Foreign Baptist Missionary Society, Society of Friends (Quakers), and Misereor. In the last few years, the German Missionary Organisation, Misereor has been very active in providing funds for many activities. For a single project of developing silkworm industry in Andhra alone, the above organisa-

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tion has provided a fund of more than one crore of rupees.

Development activities conducted by missionary societies are similar in nature and scope as the activities of other voluntary societies. Missionary organisations however concentrate on starting schools and orphanages, and hospitals and dispensaries. Two important organisations started by missionaries which are now largely secular in character though still financed by missions are: Action For Food Programme (AFPRO), and Voluntary Health Association. AFPRO's main activities are helping marginal farmers by providing irrigation schemes, tubewells, and supplying seeds and fertilisers. Voluntary Health Association helps in developing ideas and institutions for promoting health care and nutrition facilities. The association provides technical know-how to hospitals, dispensaries, clinics, located in rural areas and occasionally loans them expert manpower for a short duration. It also publishes a monthly magazine *Health for the Millions* which contains much useful information on health and hygiene for the poorer sections of the society.

The work of the political parties in the development area is not large. Further, to my knowledge, no party carries out development work under the banner of its party. However, a number of individuals with definite political affiliation and sometimes involving party's men and money work in various parts of rural India. Before Indira Gandhi's Government fell in 1977, the Congress Government had started Nehru Yuvak Kendras in many parts of India. The Kendras were supposed to be autonomous. They were funded by federal grants. In practice, however, the governing bodies of Kendras were manned by Congress Party

workers, and the officials and employees of the Kendras were selected by Congress Party leaders. The Yuvak Kendras provide recreational and literary activities. Many Sarvodaya workers are also emotionally attached to the Congress Party and several openly work for the party candidates during elections.

The Communist parties' work in the rural area is two-fold: organising unions in industries surrounded by villages e.g. in coalmining areas of Bihar and Orissa, and working for the minimum wages for landless labourers. Their success is noteworthy in Kerala where wage rate of agricultural labourers is the highest (according to many reports I heard the minimum wages are really paid to only a small percentage of agricultural of labour force but making a few for paying adequate wages to agricultural labourers is in itself a significant achievement). In Kerala, the Communist Party (Marxist) and the RSS have started many cooperative societies for fishermen. The former Jana Sangh has some development projects in Punjab and Uttar Pradesh, and in cooperation with Bharatiya Kisan Sangh, the party workers fight for the rights of the *Kisans*. The Socialist Party has some good projects among the *vanvasis* of Maharashtra (near Bombay) and Rajasthan.

A large number of volunteers work independently in rural India. Many are inspired by Gandhi, and some by Marx. There are those who are self-motivated, while others have been moved by moral and humanitarian considerations. Family traditions, and seeking power and prestige are yet some more reasons for the involvement of several participants in voluntary work.

Because volunteers in this group are not associated with any organisation, they are

usually more successful in bringing about the development. By and large, individuals running the development projects are well-educated good managers, and has knowledge of modern methods of organisation and development. They can more easily experiment with new ideas, new technologies, and modes of organisation than people working under the direction of an organisation with set rules and procedures. On the other hand, there were several drawbacks in individually managed autonomous agencies. They were much personality oriented, sometimes ego-centric and in many cases their work would probably cease after the disappearance of the dominating volunteer from the scene.

Corporate Sector

Today most of the large private and public companies, including the Tatas and Birlas, the Mafatlals and Modis, the Singhania and Sahu Jains, and the multinationals like the Unilever and Seimens, are involved in rural development. Many companies have started developing certain villages or a group of villages on their own, while others have been providing funds and technical know-how to groups already involved in development work. Clever as the private sector is, it realises that even for their selfish business interest, development of rural economy is important. Furthermore, as Arvind Mafatlal has significantly pointed out, "Islands of prosperity in an ocean of poverty are always under threat." For the survival and growth of the corporate interest therefore, rural economy must develop. Involvement of corporate sector also generates a large amount of goodwill for them both among the public and the government circles.

Savings in corporate taxes is yet another important reason for the involvement of

corporate sector in rural development. Under Amendments 35CC and 35CA of the Finance Act of 1961, the corporations by obtaining prior permission of the government can deduct from taxes their expenses for rural development activities.

Among the corporate sector also the concept of development is relatively new. So far the projects of the corporate entrepreneurs had been welfare-oriented and have included construction of hospitals community centres, drinking water facilities, school buildings and temples. But recently many have started smallscale industries, cross-breeding plants, irrigation schemes, seed and fertiliser centres, cooperative credit societies and many other schemes of making villagers self-reliant. Mafatlal group of industries in particular is very active in the development field.

Government's Role

The government is the largest single benefactor of rural society. The slogans of *Garibi Hatao*, economic growth with social justice, and the socialist pattern of society, which are observed more in violation than in practice, demand in theory at least, that the government should rob the Peter to pay Paul. The villagers have also come to look upon the government, mistakenly and regrettably through, as *sarkar maa-baap*. The villager unfortunately wants the government to do everything for him without taking pains on his part. Part of the blame for the above attitude of the villagers must be shared by the governments and political parties who whet the appetite of the villagers to demand more and more from the government especially during the time of the elections.

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have many schemes for rural development. Land reforms and the abolition of *zamindari* are perhaps the more significant reforms carried out by successive state governments. Though far from perfect, the reforms have resulted in the distribution of land in the larger segment of rural population. The more important programmes of the present government in the sphere of rural development include: food for work programme, supplying nutritional food to pregnant mothers, giving grants and subsidies to Harijans and *Vanasis* for construction of houses, the Antyodaya programme under which five poorest families in each village are chosen for economic development, the social forestry programme for developing forest lands, programmes for crossbreeding of animals and artificial insemination, construction of schools, roads, wells, irrigation facilities, and many others. Furthermore state agricultural universities often provide technical know-how and expert manpower for agricultural projects. The Indian Council of Agricultural Research loans the services of experts in the field of agriculture for a period of one year to large rural development projects. These experts live on site and provide instructions to project workers and farmers of surrounding villages. Institutes of Science and Technology, including IITs and many polytechnics also help in the development projects. The government also organises symposia and seminars for urban elite and encourages them to take interest in matters affecting rural development. Within the national laboratories, there are divisions assigned for rural development work.

But as we all know there is also large waste in government expenditure. Plethora of bureaucratic rules and procedures hamper the smooth pace of rural development. According to Arvind Mahatla, only 30 per cent of the amount

approved by the government is used for rural development, while 70 per cent goes in administrative expenses. Because of their education and training, the bureaucrats can achieve many worthwhile results, if they have motivation, but unfortunately this very ingredient of success is lacking among them. Further, the priorities in government circles are not properly identified. The annual convention of National Science Conference in 1976 pointed out, for example, that whereas the bullock carts transport more people and load than the railways in India, the amount spent on research by the government in improving the bullock cart and its accessories is less than 10 per cent the amount spent on research on the railways.

Again while the government spends over a lakh of rupees in graduating one student from the Jawaharlal Nehru University, it has very little money for spending on "problem villages" where people have to walk more than one mile to fetch drinking water. The recent announcement of the government for spending crores of rupees on introducing colour TV in India is yet one more example of misappropriated priorities.

Conclusions and Criticisms

The voluntary agencies are getting more mature in India. The concept of development *vis-a-vis* charity has been growing among many agencies. With the entry of several young and educated workers in the voluntary development field, there is also close interaction among many groups and schools of thought. The larger groups like the Gandhi Peace Foundation, Gandhi Smarak Nidhi, Association of Voluntary Agencies for Rural Development (AVARD), and several government departments conduct from time to time symposia and semi-

nars where interested individuals and organisations come together and exchange views on development activities.

The Gandhian approach to rural development, the development of cottage and village industries, and the use of appropriate technology, which are the hallmarks of most voluntary societies, is correct and desirable. While the achievements of voluntary societies are not remarkable, they are definitely trying to remove exploitation, injustice, illiteracy, corruption and malnutrition. The surrender of Chambal valley dacoits and their subsequent rehabilitation has been largely engineered by the voluntary societies.

The list of the achievements of the voluntary societies can be multiplied in the area of crafts, women and child care, organising rural poor, agricultural and water resource development, education, science, work among leprosy patients and the blind, organisation of mobile creches, and other spheres. The volunteers who work in the development projects devote long hours of work, accept orders and discipline, and sacrifice much personal comforts.

While the voluntary societies have succeeded in several areas, in many other spheres their achievements are far from satisfactory. For the success of any development programme, involvement of rural poor is crucial for whom the programmes are ultimately meant. But this was lacking in many development projects I visited. The villagers participated in several development programmes only when they were paid wages. Very rarely did they volunteer their services or considered the development projects as their own. This *maa-baap* attitude that some one else is responsible for their welfare needs changing, and unless the villagers realise

that they themselves are the makers and breakers of their destiny, real progress will not be a fact of rural life.

Many development projects are run by people who come from cities. On a number of occasions, the leaders of these projects did not completely identify themselves with the life of villagers. It appeared to me that western-educated leaders who run some of the development projects sometimes fail to understand the complex nature of village society. Some had even the romantic ideas of "overthrowing the feudal society by bloody revolution."

The number of mobile workers and dropouts was large especially in the projects run by individuals. In a project in Madhya Pradesh, an old worker of the project literally cried to complain that despite working for seven years at that place, they had not succeeded in producing a single sincere volunteer from the village.

With the increase in production, while the number of voluntary societies will be increasing, a drop in the number of Sarvodaya societies is perhaps likely to take place. The reason being the dearth of skilled leaders and managers to assume responsibility of the existing and projects yet to come. The most organised among the societies were the Christian Missionary groups. While the RSS work is also well-knit and its organisation has the potential of producing leaders and sincere workers, its work in the development field is relatively small and new, and it lacks monetary resources, which the church groups have in plenty.

Foreign money plays a vital role in rural development work. B. G. Verghese, former editor of the *Hindustan Times*, estimated in July 1978 that annual investment of voluntary agencies in India for rural development

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to the tune of Rs. 20 to 30 crores, and according to him, over half of this amount came from foreign funding agencies. The above figure would have definitely increased by now, and it is a matter of not small sadness that indigenous effort among Indians in this respect has considerably lacked. While some of the foreign funding agencies may be contributing funds out of compassion and charity, others might well be interested in ulterior motives.

My last criticism of development effort that is taking place in rural India is that development experts have unfortunately restricted their definition of development to removal of poverty and unemployment alone. Real development should mean the development of total human personality. It must include development of *sanskaras* (humanitarian and spiritual values) and realisation on the part of the individual that the goal of an individual's life is not merely satisfaction of his personal wants and desires but the happiness of all living beings — *Sarve Bhavantu Sukhinah* (let all

be happy) as the Upanishads propound. I have seen villagers raised in the scale of economic development becoming exploiters themselves. Mere economic development in the absence of self-development and moral responsibility would create self-centred individuals and the remedy might prove worse than the disease.

Despite the above criticism I must add and conclude that the voluntary societies have started lighting little lamps in many parts of India to remove the darkness of inertia ignorance and poverty. Compared to the vastness of the challenge, their accomplishments have been slight, but there is hope for the future. Their efforts need understanding, and support on the part of affluent Indians living in the West. Our support to their enterprise and effort will considerably enhance their energies and enthusiasm. So the message is GET INVOLVED.

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*Paper read on the convention of the Federation of Indian Associations in New York on May 24, 1980

Sisirkumar Ghose

Mysticism : What it is

MYSTICISM has its own image of man and human destiny. Perhaps the best definition of man is that he is the possible. An exciting, inevitable awakening or self-discovery, mysticism, still *in via*, spells his second birth: the outer apparent man has to become the inner real man. To affirm himself is no doubt man's first business, but also to evolve and finally to exceed himself is part of the law of his being and becoming. This urge towards self-exceeding is not likely to die out wholly or ever.

Instead of accusing the mystics of being dropouts and escapists, it might be fairer to say that in breaking the illusions of the cave dwellers they have been more responsible to the reality and the race. In the alchemy of awareness they have been the true scientists of catharsis and conversion, the piercing of the planes, which is another name for the ascent of man. The only radical thinkers, they alone go to the root of the matter, beyond the various puerile schemes of mundane perfection, swaying between the worship of the Fatted Calf and the horror of Organization Man. Of course in the evolution of consciousness, mysticism itself has to come of age and shed some of its individual and otherworldly emphasis.

A quest for a hidden truth in which all can engage but few do, mysticism calls for an effort to understand, if not to cooperate. Union with the divine or the sacred for its goal, the mystical emphasis on a non-physical element in man and the universe has the support of continuing experience. A breakthrough to the higher development of man, the maturer forms of mysticism satisfy the claims of rationality, ecstasy, righteousness and a sense of the 'More'. Without it a whole dimension of awareness would be missing and serious psychic disturbances

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predicted. Is not the malaise of the modern due to a neglect of transcendentals?

Only Authentic Life

Not an elite mode of escape or religion without thought, mysticism may in reality be the only authentic life based on knowledge of the most adequate kind. Only it cannot be wholly expressed in words. At once a praxis and a gnosis, it reaches as it also recognizes the mystery and meaning of the amphibian man. Described as personal religion raised to the highest power, the Establishment and mysticism do not get along too well. While mostly validating religion, mysticism also transcends it; more free, it escapes the fetters of authority and organization.

Mysticism shares common areas with magic, prayer, worship, science and metaphysics. It is based on magical view of life; but though powers are known to exist the true mystic has little interest in being a miracle man. Prayer and worship often form part — without being the essence — of the mystical complex. As for science, it is certainly verified knowledge. But because it is the science of self that determines the aim and method. Mysticism may take the help of metaphysics or theology but the help is not indispensable.

Mysticism has been variously defined. 'A consciousness of the beyond' should be generally acceptable, though this leaves the nature and content of the beyond undefined. His denial of the Beyond is a denial of himself. Some have objected to the word 'mysticism' itself and would prefer 'enlightenment' and 'illumination'. Others have pointed to similarities between prophetic religion, shamanism and mysticism. Similarities, not identities. Prophetic religions

are generally action-oriented and have little or no inwardness. Shamanism, with its passion for the paranormal, communicates with worlds other than the quotidian; but the content and practice of mysticism are different.

The higher forms of mysticism are distinguished by a loss of the separative consciousness: "That thou art", "The knower and the known are one. God and I are one in knowledge." We may call it a third kind of knowledge, the other two being sense knowledge and knowledge by inference. This, by contrast, is knowledge by identity. But the intolerant, abstract intellect may miss the quality of love inherent in popular — but for that matter not lacking in profundity — or devotional forms of approach and experience, "a stretching out of the soul through an urge of love, an experimental knowledge of God through unifying love."

Obviously mystical experience has a wide spectrum. *Quot homines tot sententiae*. The Indian classification of knowledge (*Jnana*), works (*karma*) and devotion (*bhakti*) is simple but basic. Each has its own field of operation and effectiveness; also each tends to be exclusive. At its highest, by suppressing the contents of the empirical consciousness, the way of knowledge moves towards an encounter with the naked All, the One without a second, the Fourth. As the *Mandukya Upanishad* puts it: "The Fourth, say the wise, is not the knowledge of the senses, nor yet inferential knowledge. Beyond the senses, beyond the understanding, beyond all expression is the Fourth. It is pure unitary consciousness wherein (all) awareness of the world and multiplicity is completely obliterated." By general consensus this is a sort of *ultima Thule* of human consciousness.

Heals the Dichotomy

This is when and how "the perishable puts on the imperishable." Here, perhaps, in the uncaused Cause, is the only guarantee of meaning, though not in all-too-human sense. The feeling is not unknown to scientists, who have confessed to the peak experience. The biologist, Ludwig von Bertalanffy, finds no necessary opposition between the rational way of thinking and the intuitive experience. "In moments of scientific discovery I have an intuitive insight into a grand design." Without doing violence to reason, the dichotomy between science and mysticism may and ought to be healed.

Perhaps other dichotomies as well. For instance, the equation between mysticism and monasticism, the ascetic tendency to deny the world to find its reality, the open or implied denigration of life and matter. If, as Sri Aurobindo holds, "All life is yoga," the secret of the solution is still to find. The maturer forms of mysticism imply not only an ascent but a balance, an integration.

The modern craze for 'instant vision' through drugs is not likely to provide that. These pharmacological means for visionary experiences are not new, except that they are now being commercially manufactured by the irresponsible for the ignorant. Patanjali mentions *ausadhi*, the Tantrics speak of wine, the Greek mysteries used sedatives and stimulants for its initiates. As for the 'trips' induced by the use of mescaline, LSD, *cannabis indica*, hashish, these are mainly extravertive, call for no discipline and induce no permanent change. However intense and colourful, it is but a downward transcendence, a fake passport to Paradise. The aftereffects can be risky. A parody, such transcendence without tears,

may after all prove to be a costly way of getting something for nothing.

This cannot be the path to self-knowledge; indulgence is not the way to insight, to be "one'd with God", as *The Cloud of Unknowing* put it. This is mysticism's final goal, a conscious return to the Root or Source. A sacral experience, it has its stages, the Mystic Way. An immortal heritage, it has to be earned anew by those who have come after: "Lead me from the unreal to the real, from darkness to light, from death to immortality." The old prayer is for ever.

As even this prayer will indicate, there are psychological and semantic hurdles in the passage, from what is to what is not. Degrees of reality are taken for granted. How does one 'pierce the planes'? The mystic position is riddled with paradoxes. The clash of categories can easily shatter logic; all the same it has the support of agelong experience. Though mysticism operates in an historical context, of here and now, it also readily reveals a timeless stance, beyond history. The Eternal Now releases us from the temporal order, that is, virtually from the limits of causation. The results of the release, if real, can be incalculable.

Mystic is Cosmopolitan

As a radical cure for provincialisms of the spirit, subtle and crude, there is nothing like mysticism. The true mystic, of whatever denomination, or no denomination, is a cosmopolitan; he was global before the phrase came into use. The teaching is universal whatever its origins. The essential unity of mystical experience does not mean a disappearance of diversities, but that only the universal has a survival value.

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discovery and real service to the life of the race. The wounds of separation will heal by no other means. As Thomas Merton put it, the spiritual anguish has no cure but mysticism. Here is the only Reality-therapy that will endure, the truth that liberates.

Simply, the mystic is the sane or mature person. Though he will not allow anything, any inferior attachment, to come between him and the Real, he does not abjure all relations or responsibilities. Indeed, by his life and example he generates a set of altered relationships which the enlightened reason cannot but endorse. The Way of the Cross or of the Bodhisattva remains the highest achievement of a civilized consciousness. It will be suicidal to deny or ignore its value or reality. Mystical values may be difficult but not worthless. The highest of these is the birth of the psyche, the most important event in the life of Everyman. This altered state of awareness easily spreads out to include all things, bird and beast and man, all that appears as the other. A solitary salvation does not satisfy either the head or the heart.

Within man is the soul of the holy. More, the sacred is but a personified society. Rudolf Otto emphasized the sense of the holy as a distinctive category of the religious or mystical apprehension. It is the 'otherness'—if not 'wholly other'—of the sacred that preserves the autonomy of the Absolute. Now and then the mystics have made claims of an unqualified union or communion with the deity or the Nothingness that is also All; but generally a safe distance has been maintained between 'here' and 'yonder'. Else a hue and cry of heresy has been raised. Some religions, especially the Semitic, look upon pantheism with disfavour. But the Vedantic view, which insists upon the human-divine identity, is not pantheism

pure and simple. All traditions have not been so tolerant and some had to pay dearly for their conviction. To John Calvin's double-edged question: "The Devil also must be God, substantially?" the unsuspecting Servantus had answered smilingly: "Do you doubt that?" The opinion cost him his life. The same fate was meted out to Mansur al-Hallaj for declaring what was not to be said: *Ana al Haqq* (I am the Truth). But whatever the theologians and the keepers of social morality might say, the experience of union, even unity, is undeniable. Mahmud Shabistari was not inventing when he said: "In God there is no duality. In that presence 'I' and 'we' and 'you' do not exist. 'I' and 'you' and 'we' and He become one. Since in the unity there is no distinction, 'the Quest and the Way and the Seeker become one.'"

The real presence of the sacred, *mysterium tremendum et fascinas*, mystery that repels and attracts, cannot be denied. By opting for the profane, the secular modern mind has terribly deprived itself, virtually created its own wasteland. Simply, the modern mind has exiled from its scheme two essential things: God or the Eternal and spirituality or the God-state. The mystic view, truer to heaven and home, is more sane and inclusive. As Plato held, the divine was the head and root of man. To which the Upanishad would add that the root is within or above. Unlike the natural sciences which look only below and around, mysticism or spirituality looks above and within. Both ways of knowing are needed: the knowledge of things as of self.

The numinous is not always or altogether euphoric. On the contrary, it may reveal the Absurd and an ominous, a-moral undertone beyond good and evil. More existential than Existentialism, mysticism has a strategy of its own to contain the Absurd. In that

vast Ocean, of *lila* as Sri Ramakrishna might say, our little doll of ego, logic and grammar can but melt. Before such images as Kali and Rudra finitude collapses, the insulated universe is besieged by a ghostly frenzy which all may not be able to cope with. Reality is an ordeal, and wisdom the pearl of great price. The blood-curdling Tibetan rituals and iconography can cause trauma in the unprepared soul. Such works of art as the Sphinx, Sung paintings, Gothic cathedrals, Hindu temples, or *Missa Solemnis* have been accredited conductors of the numinous. In fact nothing is trivial; everything can become a symbol pointing to the beyond; else there is a meeting of levels.

In that inner exploration or tense encounter it is sometimes hard to distinguish being from its opposite. *Unio mystica* may seem to be but another name for *nirvana* or *fana*, both popularly equated with extinction. In the know, of the deep secret, of self-finding through self-loss, the mystics have heard the inner voice aright: Annihilate yourself gloriously and joyously in Me, and in Me you shall find yourself; so long as you do not realise your nothingness, you will never reach the delights of immortality." From this arises the hope and justification of the alchemists: transmutation, a conversion or transformation of personality. Ideally, for the mystic, "the integrated quality of the cosmos is itself a hierophany." Deification, part of the dialectics of the sacred, is fundamental to orthodox Christendom as to Mahayana Buddhism: Buddhas ye shall all become.

As we have seen before, mysticism is flanked by a semantic or communication hazard. The liberties and extravagances of the language of the mystic derive from the logical impossibility of having to describe the events or realities on one order in terms of another. Nicholas of Cusa, the theorist of

coincidentia oppositorum (union of opposites), firmly asserted that the walls of Paradise were built with the bricks of contradiction. God, said Heraclitus, was day and night, summer and winter, war and peace, hunger and satiety. Dinoysius the Areopagite advised the seekers to "strip off all questions in order that we may attain a naked knowledge of that Unknowing and that we may begin to see the supersensational Darkness which is hidden by the light that is in existent things." This is obviously not common experience or ordinary knowledge. How shall we know how the *jivanmukta*, the free spirit, sees and acts? Again, how best may we render the *Boddhisattva*'s Zenlike laughter that dissolves all logical distinctions as 'empty'? Yet whole cultures have been based on these assumptions or insights. True transcendence transfigures. "God possesses all the attributes of the universe, being the universal Cause, yet in a stricter sense He does not possess them, since He transcends them all." How to regain the lost secret is a seminal question for the awakened soul, a question which contemporary culture has tried its best to avoid.

Guides to the Perplexed

Luckily, there are teachers, prophets, incarnations to act as guides to the perplexed. The *avatar*'s rationale is not too hard to guess: God was made man in order that man might become God. The God-man syndrome is the source of an abundant symbology. Since the soul is feminine, erotic or marriage symbolism is in order. The parallels between the Song of Solomon and the *lilas* of Radha-Krishna should not surprise anyone. It is elementary knowledge that the 'Bridegroom-Word' is but the soul's return to the Lord of her seeking. The charge of obscenity has been loudest against the Tantras, for the pure in heart

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a different interpretation is, however, possible.

Another universal symbol has been that of the journey. The mystic way, *adhvara yajna*, pilgrim sacrifice, to use the Vedic phrase, has been called the way of Return. According to Paracelsus, having lost the paradise of his soul man is a wanderer ever. In his *Conference of the Birds* Attar has described the seven valleys en route to the King's hidden palace: the valleys of quest, love, knowledge, detachment, unity, amazement and, finally, annihilation. As the plenum-void paradox will show, in the mystic dictionary it is possible for annihilation to be a synonym for amplitude. For *homo symbolicus* mysticism is an encyclopaedia of correspondences, pointer readings that partly conceal.

Its strength is the strength of psychology in the root sense of the word. It is better to call it autology, the science of the self. The difference between the old and the new psychology has been well brought out by Ouspensky: "Never in history has psychology stood at so low a level, lost all touch with its origin and meaning, perhaps the oldest science and, unfortunately, in its most essential features, a forgotten science the science of his possible evolution." Mysticism is the art and science of human becoming or evolution.

It is only by its failure to distinguish between the abnormal and the supernormal that naturalistic schools could glibly dismiss mythical experiences *en tout cas*. For the positivist, secure in his superficiality, mystical phenomena were at best a kind of religious sport. But as Rufus Jones has pointed out, as twentieth century man knows it, psychology is empirical and possesses no ladder by which it can transcend the empirical order.

The mystics have, rather *are* the ladder, they have entire and varied disciplines to move from one plane to the other. If man is a bridge the mystics are the engineers. Walter Hilton called it The Ladder of Perfection. The ranges of consciousness without thinking are one of the basic premises of yoga and mysticism. Here is an experiential refutation of the Cartesian dogma, *cogito ergo sum*, I think, therefore, I am. Being can exist without *cogito* or *ratio*. There can be a direct awareness of things where the self is its own evidence.

The evidence has by no means ceased. Admittedly difficult, raids on the inarticulate continue. Though expressions of the ineffable are bound to be localized and conditioned by their milieu, there is a surprising consensus. These "people of the hidden" have a code of their own which sets them apart. Theirs is a society within society, here are creatures of circumstance who claim a higher destiny and their sustenance from beyond history. The mystic belongs to the Family of Man, and more than man, he has his comrades and is at home everywhere. He alone has truly conquered alienation, and looked into the heart of the human situation.

Present world trends strongly suggest a dialogue between the men of the world, especially the scientists, and the men of spirit. All streams and tendencies are moving towards the oecumenism or ocean of tomorrow, a sane, pluralistic society. The convergence comes out strikingly in the life and works of Teilhard de Chardin and Sri Aurobindo, who represent something new in the great tradition. Both emphasize an evolution of consciousness, do not consider organized religion as enough, are vitally concerned with collective salvation, the gnostic society, a divine

milieu. If the optimism is justified they are indeed evangels of mutation.

Challenge, Not a Comfort

To modern mystics evolution is not ended. Pointing to a scale of senses being and levels of the mind, some yet to be activated, mysticism provides a hope for man before which other forms of idealism, including short-term and pseudo-revolutions, are as nothing. With its abiding sense of the 'More' mysticism may be another name for the sane society; it is a challenge rather than a comfort, an adventure rather than a hideout.

The challenge is not for the well-adjusted and the other-oriented, the fixer and the climber, the dead souls for whom a life of sensations and conformity is enough. Some degree of maladjustment seems almost a prior condition. That there should be a lunatic fringe among the mystic brotherhood is not hard to understand. To opt for it one must have a call to holy living. He who seeks the divine must consecrate himself to God and God alone.

For such people, in quest of self, God and meaning, the problem of communication is obvious. What shall they communicate and to whom? Speaking of 'that' country to those who live, contentedly, in 'this' can never be easy. It is revealing that after he had been blessed with a spiritual experience, St. Thomas Aquinas had said: "I have seen that which makes all that I have written and taught look small. My writing days are over." This from the author of *Summa Theologica* is not without its irony and and terrible lesson. Even he would not or could not speak of 'That'.

Mystical revelation is no doubt solo, of a single or singular person. But it could also

be a redemption of both solitude and society. As Jakob Bohme said, in the mystic experience the world is not destroyed but re-made. Because of a dominant or exaggerated other-worldly stress, the mystic is generally treated as an Outsider, as one who has undergone a deliberate civil death. But this is not, and cannot be the whole truth. Action is not of one kind. The contemplative has a right to choose his own. "Sitting quietly, doing nothing", the contemplative does something which nobody else can. He keeps the channels open, actualises possibilities of existence, represents attitudes and principles of charity, detachment and dedication which should govern interpersonal relations between men and nations. Only so can our "estranged faces" regain the serenity and at-homeness that should be the normal state of man. Not to learn from their example would be to condemn ourselves as unteachable.

Mysticism is not an unexamined life and we should be able to see its relevance to the human situation, especially to the crisis today. Mysticism proves the individual's capacity to rise above the conditioning factors of nature, nurture and society, to achieve a third-force which, if only we know how, might change the basis and contour of our collective life. If the attempt has not succeeded, the incapacity or defection of the majority might be the main reason of the failure. Those who seem to be weak in history finally shape it because they are bound to the eternal order.

Man's ultimate concern, mysticism proposes a revolution by consciousness, *cetesa*. Without its aid futurology can only be a fantasy or a horror. To say "Technology is the grammar of the future" is dangerous nonsense. Technique and transcendence must work together. That would be the beginning of Totality-thinking and the Total Man.

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The individuals who will most help humanity are those who recognize a willed change from within as a prelude of the whole. A Kingdom of Heaven within and a City of God without, the just society, remains one of mysticism's final fights. Because he has acquired reason and still more because he has indulged his power of imagination and intuition, to cooperate with the creative intention, man is able to conceive an existence higher than his own.

It is to this dream and quest that he gives his final loyalty. His idea of God and Heaven is really a dream of his own perfection. An abiding but evolving truth, it is destined to fill a place in the future systems of thought, experience and aspiration. In darkness' core the mystic has dug wells of light; let us drink of it and be whole.

(Professor in English, Viswa Bharati University, Santiniketan, West Bengal).

The Japanese Work Ethic

A syndicated column article published in *The Hindu* of 23rd October, 1980 carries the report that the Japanese Government is trying to persuade the people to work less hard! The main reason for this is, apart from the concern for the personal health and welfare of workers, the need to control the enormous increase of industrial production which has caused trade friction with the country's partners. The new Government has adopted the modest target of eliminating 20 working hours a year which still leaves most of the labour force toiling slightly more than 40 hours a week.

Government campaigns to persuade workers to take more holidays have also not been a success. A recent survey shows only 32% of the firms with more than 1,000 employees have adopted a five-day week. While workers in other countries are agitating for more leisure and less work, Japan's workaholics continue to ignore holidays. In most companies the workers spend half their holidays on the job, and in the electronics industry workers use less than 30% of their allotted leisure time.

The desire to earn more money alone cannot provide such a strong motivation for dedicated work. The secret lies in the people's work ethic. They have gained the rare wisdom to understand that individual prosperity is inseparable from collective prosperity. 'Most Japanese workers feel their own fate is tied to the company', says Professor Koshiro of the department of labour economics at Yokohama University. 'They think putting in long hours will help the company succeed, which will help pave the path of their own success.' Japanese executives and workers stick to one firm for life, and are highly conscious of team spirit. The general feeling is that avoiding more work is shameful thing for it will impose hardship on fellow workers. This spirit and wisdom come from the nation's cultural ethos which the Japanese have preserved with commendable tenacity in spite of close contact with the West and almost complete modernization of industry and economic life.

The problems facing India are enormous and complex. But there is nothing that the people cannot overcome through hard work and cooperation. For this the nation needs an authentic work ethic. The ethos of the Indian people is different from that of the Japanese, but it too can provide the people with a viable work ethic, for the indestructible culture of India contains in it seeds left behind by two thousand years of unrivalled prosperity and splendour.

—Prabuddha Bharata
February 1981

Navin Chandra Joshi

Refurbishing Democracy and Human Values

DEMOCRACY in India has been on trial now for a very long time and still we are not sure if it is suitable in the present conditions of illiteracy, mass apathy and lack of public spirited politicians in the country. As for the human values, we have paid only too scant a regard to them in the day-to-day life. In fact, no conscious efforts have been made to inculcate respect for human values in our social, political and cultural life.

Democracy has been viewed as a political device to conduct human affairs. It has many conflicts to resolve and one of them is the class conflict between capital and labour. There is a belief that democracy is not a perfect system. It is imperfect because it is human. Engels believed that universal suffrage was "an instrument of emancipation which safeguarded us from untimely timidity as much as from untimely foolhardiness." Universal suffrage provided an "entirely new method of proletarian struggle" to fight the very state institutions which made the bourgeoisie and the government much more afraid of the legal than of the illegal action of the workers' party, of the results of elections than those of rebellion."

It is pertinent to know what Harold Laski has observed when he said that "Nothing is more dangerous in a democratic state than a condition in which the people is persuaded that the fundamental instruments of its government are not equal to the tasks that are imposed upon them. A habit of lethargy is thereby induced which easily persuades people to lend a ready ear to the siren voices of dictatorship. This is especially true in a time like our own..." It is obvious that if a government is to function democratically, ways and means have essentially to be found for taming and controlling the enormous power with the state. In fact, in the performance of its

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tasks, the government today requires more unity than was contemplated in the institution of several kinds of checks and balances. The only way to curb the enormous power and to check it from becoming totalitarian is to have a periodical change. India did this though after a long gap, in 1977.

An eminent philosopher has pointed out that it is goodness in man that makes democracy possible and it is weakness in man that makes it necessary. Democracy is meaningful only to the extent it leads to the participation of the people. Such participation should be backed by sufficient understanding of the issues involved. Participation should not be just to fulfil a formality. It must result in making the politicians wiser and careful in the use of their power and authority. In spite of universal adult suffrage, which itself is an incident of democracy, illiteracy in this country has given the common people an interest in the government—a feeling that they can get what they want from it. It is believed that if they elect the proper people, they will have a voice in the shaping of policy and administration. And yet, they are ill-prepared to exercise this political right in the proper public spirit. This interalia exists more so in our intellectual class—persons who are knowledgeable and can create an impact in others by their deeds and words.

Faith in the Illiterate

Long back, Locks wrote that men entered civil society "only with an intention in every one to better preserve himself, his liberty and prosperity, for no rational creature can be supposed to change his condition with an intention to be worse." Rationality of the citizen was taken for granted by the theorists of Western democracy in the eighteenth and nineteenth centuries. This

was in consonance with the general tendency of the times to believe in the human reason to solve all human problems and cure all ills of the society. But when India adopted the Western form of democracy, framers of our constitution showed a faith in the rationality of the citizens who are mostly illiterate and ignorant. This fact has been borne out adequately during the General Elections when the Janata Party was voted to power by the common man and not by those who are highly educated or who belong to the intellectual class in any field of life.

The fountainhead of the process of synthesis between India and the West was the intellectual awakening caused by the impact of Western culture on Indian thought. The doctrine of nationalism and the national state as they were understood and practised in Europe provided the models which were copied by the leaders of the Indian national movement. Inspired by the nationalism of Western European countries, the Indian leaders affirmed the theory of Indian nationalism which was based upon the geographical and cultural unity of India. People belonging to different religions—Hindus, Sikhs, Muslim, Christians, Parsees, etc., acknowledge India as their motherland in spite of their religious and linguistic differences. This territorial and secular nationalism is clearly reflected in the Constitution of India which extends the citizenship of the republic to all persons born in India.

The declaration by the makers of the constitution that India is a sovereign democratic republic is nothing but the logical outcome of the Indian freedom struggle which had for its objective the liberation of the country from the yoke of foreign rule, to be followed by the establishment of self-government. We did realise that democracy, to be real, must broadly rest upon three essentials *viz.*, liberty,

equality and the supremacy of law. Liberty is the positive content of democracy which gives the individual a share in the legislative process of the country. Equality guarantees a sense of dignity by recognising the right to equality of opportunities and by protecting every individual against encroachment from the authority of the state. The supremacy of law ensures that law is made applicable to all in a like manner and that no distinction is made on account of economic or social status. An independent judiciary is the guarantor of this equality in democracy.

An Exotic Plant

From one standpoint, democracy is government in accordance with public opinion and elected legislatures are considered to be the principal channels for ascertaining it. The nationalists of early days held the view that democracy or representative government based on a system of wide suffrage was suited to India and they demanded its introduction at the earliest possible date. It is true that parliamentary democracy is a Western institution. It is an exotic plant on our soil. As Hobhouse has observed, "Democracy is at best an instrument with which men who hold the ideal of social justice and human progress can work, but when those ideals grow cold it may, like other instruments, be turned to base uses."

Modern democracy is to be differentiated from all the past democracies with respect to its direct concern for the masses. It is a specific manifestation of the modern civilisation, with a vast majority of persons governed by a select minority. India is pursuing the path of rapid industrialisation and it has to dovetail it into the democratic process. The direct appeal of modern democracy is to the mass of people whose personal attributes are a matter of indiffe-

rence. Nevertheless, one's willingness to be identified with the common mass of people becomes a prerequisite for participation in the democratic process.

The format of our social life is deeply involved in political action as much as in any other sphere. The social format pertains to those systems of social relationships which sustain and govern all social action. However, factions and cliques have become the principal instruments through which access to power is obtained and political parties become arenas for the interplay of factions and cliques. A process of compromise and sharing of spoils establishes a working arrangement among them. Consequently, public life is never permeated by a unity of purpose and public service which are so necessary for a progressive democratic polity.

It is true, as remarked by Montesquieu, that every type of government has its distinctive principles, that of despotism is fear, that of monarchy is honour, that of a republic is civic virtue or public spirit. However, the 'civic virtue' of the democratic system has not yet been identified in this country. Creation of a value system by deliberate efforts has gone by default even at the highest level. Public service and political righteousness have become alien to us in practice.

Voluntary Adjustment

In a democratic country, the first value to cherish is the peaceful voluntary adjustment of disputes within the country. No political system can base itself on the principle of forcible settlement. Maye believes that democracy is institutionalised peaceful settlement of conflict, a settlement arrived at *pro tem* with the widest possible participation because of the adult suffrage and the

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political freedoms. Ensuring peaceful change in a changing society is the other value to be cherished. Peaceful change should become a normal process. Then, there needs to be an orderly succession of rulers in the sense of different political parties taking over the reigns of the government through the ballot. In a democratic country, voluntary observance should be encouraged in place of a coerced obedience. Diversity is yet another value to be nursed. Diversity in beliefs and actions emanates from the principle of freedom. The attainment of justice must be treated as the core of political morality. The last but not the least is the value of various types of freedoms in a democracy.

It is said that the party system always breeds strife and power scramble and tends to sidetrack the essential problems of popular representation and the running of the government on behalf of the people. However, even if we accept this proposition, it does not logically follow that non-party

politics is possible or that a democracy can run without a multiple party system. Gandhi showed great insight when he emphasised that real India lives in her thousands of villages and they should be the focus of all effort in the direction of national progress. He was a through-going advocate of grassroots democracy in our times when he sought to build on the traditional foundation and accorded a pivotal position to the village in his scheme of decentralised democracy.

The image of the institution of democracy in India needs to be refurbished. The spirit of humanism has to find an expression in what we do for the countrymen. Posterity will expect much from the present generation who have lived in an independent India for the more than three decades.

(Former Colombo Plan Reader, Motilal Nehru College, University of Delhi, New Delhi)

Book Review

Integral Yoga : Swami Jyotir Maya Nanda ;
Yoga Research Foundation, Maimi,
Florida, USA; Pages 104; 1979, Price not
stated.

SWAMI JYOTIR MAYA NANDA, the author of this book, belongs to the Sivananda school of Yoga. His research foundation in America has produced valuable literature on subjects on consciousness, dreams, soul, spirit and the wisdom of the ancient Hindus. He has profound insight and spiritual depth to write authoritatively on mystical powers and the inner being, subjects that elude the grasp of many a scholar. The author has blended his intellectual perceptions with his personal experiences drawn from his search for a higher transcendental consciousness.

While Yoga is a rage in the West, especially America, and many *swamis* are gainfully employed in this highly sophisticated business. I was wondering whether the American psyche, disturbed by advanced materialism but without the necessary *sanskaras*, is really a fruitful soil for seeding the plant of spiritual growth? Of course, Yoga does provide to the tension-ridden family-less wealthy people some relaxation and momentary peace of mind, is not spiritual evolution a different plane? My own contacts with yoga practitioners in the West is not one which gives me satisfaction although is a good of national chauvinism. I feel proud that the spiritual commodity is reaping a huge material profit!

However, there is a positive advantage in the rich work done by the Swami in so far as it arouses the curiosity of the Western mind to investigate by their use of scientific methodologies the phenomenon of the spirit. To the extent the spiritual realm can be scientifically validated (and I have serious doubts about the success of this effort) Yoga would be more and more acceptable to the new generations who are losing faith in Christianity because it offers them little intellectual food. Perhaps from the point of view of spreading of Yoga wider, Latin America and Africa are more relevant for people living in a spiritual vacuum.

This book is a useful addition to the vast therapeutic literature. Its distinctness lies in precision, clarity and lucidity of language. *Integral Yoga* gives a complete method and idea of a perfect life implying the balancing of the four attributes of human personality—emotion, reason, will and action. Wisdom, devotion, meditation and action are the recipes for the development of an integrated human personality. Yoga as a way of life finds a splendid advocacy in these pages. That the philosophy and the practice of Yoga go hand in hand is the emphasis of this work.

Dr M. M. Sankhdher.

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The Kalam Cosmological Argument by William Lane Craig, The Macmillan Press Ltd. London; Pages 216, Price £ 12.

IN this book William Lane Craig seeks to examine one of the most controversial proofs for the existence of God ever developed: the *Kalam* cosmological argument. With roots in the thought of the Alexandrian commentator and Christian theologian John Philoponus (d. 580?) the *Kalam* argument as a proof for the existence of God originated in the minds of medieval Arabic theologians, who bequeathed it to the Latin West where it became the centre of a hotly disputed controversy. Great thinkers on both sides were ranged against each other. The central issue in this entire debate was whether the temporal series of past events could be actually infinite. Proponents of the *Kalam* argument contended that the series must be finite and that the universe had an absolute beginning a finite time ago. Since the universe could not have sprung into existence uncaused, out of nothing, there must exist a Creator of the universe, or God.

The author has divided the book into two parts. The first part deals with the three universally recognised philosophers of the Islamic world, al-Kindi, Saadia and al-Ghazali. The first true philosopher of the Islamic world, Abu Yusuf Ya'qub b. Ishaq al-Kindi (c. 801-c.873) stands historically as the bridge between the *Kalam* and *Falsafa*, and it was his conviction that revelation and philosophy attain identical truths although in different ways. The most important argument for the existence of God is his argument for creation, and he stands apart as the only Arabian philosopher not believing in the eternity of the universe and matter. In concluding to the existence of God, al-Kindi has made a Plotinian move to supplement his argument from creation.

The source of the being of the universe is also the ultimate source of its multiplicity. God is thus declared to be the ultimate cause. For Kindi, casual action is primarily a process of bringing things fourth out of nothing into being, and this action belongs to God alone. God is therefore the only real agent or cause in the world. The Kindian argument for the existence of God depends on the belief in casuality.

The chief exponent of the *Kalam* argument from creation for the existence of God was Saadia ben Joseph (882-942), the first important Jewish philosopher. Saadia presents four *Kalam* arguments for creation: a proof from the temporality of accidents, and a proof from the finitude of time. Only the fourth argument is of real interest. Saadia's first point is that it is impossible to regress mentally through time to reach the beginning of time, for the same reason Saadia continues, it is impossible to progress through time to reach the present moment. He maintains that an actually infinite duration of time could no more elapse than could an actually infinite distance be traversed. In this case the present moment and its existence could never come to be. Therefore, we do not now exist, which is absurd, Saadia, concludes. The present moment has obviously arrived and existence has obviously traversed the time series. Therefore, time must be finite. In this way Saadia proves that the world and time must have had a beginning. He then proceeds to argue that since nothing can cause itself to come into existence, the world must have a Creator.

Ghazali was the 'greatest figure in the history of Islamic reaction to neo-Platonism' and who despite ibn Rushd's attempted refutation of his philosophy dealt a blow to Islamic philosophy from which it would never recover. Ghazali ardently upholds

the *Kalam* argument. His arguments may be schematised in the following manner ;

1. Everything that begins to exist requires a cause for its origin.
2. The world began to exist.
 - a. There are temporal phenomena in the world.
 - b. These are preceded by other temporal phenomena.
 - c. The series of temporal phenomena cannot regress infinitely.
 - d. Therefore, the series of temporal phenomena must have had a beginning.
3. Therefore, the world has a cause for its origin: its Creator.

In the second part of the book, Dr Craig provides a wide-ranging assessment of the argument in the light of modern developments in philosophy, theology, mathematics, and science. Here one is confronted with some baffling and at the same time exciting problems like the concept of infinity, the beginning of time, the origin of the destiny of the universe, and the existence and nature of God... Dr Craig concludes that there is a personal Creator of the universe who exists changelessly and independently prior to creation and in time subsequent to creation. The *Kalam* cosmological argument leads us to a personal Creator, and if our arguments are sound what remains to be seen is whether He has revealed Himself to man in some way or the other, or whether He remains detached and aloof from the world that He has made. The scholarly and provocative discussion on the above-mentioned issues constitutes an important chapter in the ongoing debate over the *Kalam* argument.

Dr Craig has suggested that the credit for the originality of the cosmological argument goes to the Arabic theologians and philosophers, whom we tend to neglect over the Latin-speaking theologians of the West.

—Dr S. R. Chowdhry

Voyage Through The Ramayana by Mathuram Bhoothalingam; Bharatiya Vidya Bhavan, Bombay - Pages 121. Price Rs 15/-.

True to its tradition, the Bharatiya Vidya Bhavan has brought out yet another monumental work in its glorious series, which will help further the goal of the Founder of the Bhavan who had set his heart on illustrating for the commonality the path of spirituality so that with the refining of each individual the society becomes great and good. Verily, the late Shri Munshi lived as if the course of his life was divinely ordained. It is indeed gratifying to know that his successors in the Bhavan are earnestly following in his footsteps.

The original *Ramayana* of Valmiki is essentially an epic work, and secular in nature. Later additions to it tried to portray its hero Rama, the model of virtue, the pattern of perfection, as the incarnation of Vishnu, and so turned it into a religious treatise. Rama is only a good and great man, a high-souled hero; and not an *avatar* of Vishnu. Valmiki's brilliance of description, command of pathos, appreciation of natural beauty and dignified style entitled him to be ranked highly as a poet. That is why he came to be regarded as the *adi kavi*.

Poets occupy a high place not only in human society but also in history. Besides being great thinkers, poets wield remarkable influence on people by virtue of the capacities which poetry bestows on them.

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This also explains why without necessarily being very near to the people, poets get to be popular leaders. For depicting realistically, yet in an interesting manner, the conditions prevailing in their times and for blazing the trail for the common people with the help of their genius and imagination, poets have been called seers and epoch-makers from the very dawn of history.

Shrimati Mathuram Bhoothalingam deserves to be congratulated for her work on the *Voyage Through The Ramayana* and on which she is taking the readers so that they have a fresh look at it. All those who have a modern mind will undoubtedly be at one with the author that the *Ramayana* is to be viewed only as a secular work. Her expositive of the *Ramayana* story from the standpoint of psychology and her interpretation based on the Upanishad is also remarkable, and shows her deep knowledge of both the subjects.

As it is, however, the story of *Ramayana* has come to be regarded as so sacrosanct that it could not be a thing for any particular time or clime. In fact, it transcends them both. Creative writers have produced wonderful works, expressing their own creativity in different languages. When an artistic genius creates a work of beauty it is not an esoteric mystery but a common possession prized by the whole race. There has been the common background which they are trying to establish through their own works. Their poetry and lofty idealism have not as yet lost their power to move the minds and sway the hearts of men.

The *Ramayana* itself contains a prophecy to the effect that it will always live on the lips of men, and it has been more than fulfilled. "So long as mountains stand and rivers flow on earth, that long will the story of *Ramayana* live among them." That is why TulSIDas in the north and Kamban in the

south particularly, and many other writers on this subject through the length and breadth of our country still continue to be popular. Naturally by continuous adaptation to varying purposes and ideas, the transmutation due to individual genius, the range and modality of the *Ramayana* would appear to have widened. That probably explains the addition of Chapters I & VII in later post-Valmiki editions when the Vaishnavites started revering it as their religious treatises.

To recapture the spirit of Valmiki, it will be necessary for us to turn our vision to the era, somewhere in the sixth to the second centuries before Christ, which could be said to be the epic period. There are many indications to show that the epic period was an age keenly active to intellectual interest, a period of immense philosophic activity and many-sided development. We cannot adequately describe the complex inspiration of the times. The people were labouring with the contradictions felt in the things without and the mind within. It was an age full of strange anomalies and contrasts. With the intellectual fervour and moral seriousness were also found united a lack of mental balance and restraint of passion. It was the era of the Carvakas as well of the Buddhists. Sorcery and science, scepticism and faith, licence and asceticism were found commingled. When the surging energies of life assert their rights, it is not unnatural that many yield to unbridled imagination. Despite all this, the very complexity of thought and tendency helped to enlarge life. By its emphasis on the right of free inquiry the intellectual stir of the age weakened the power of traditional authority and promoted the cause of truth. Doubt was no longer looked upon as dangerous.

If Valmiki had meant "his Rama to be an

example of a true healer of man's estrangements," it was in the true tradition of the thought of the Upanishads whose aim is not to reach so much philosophical truth as to bring peace and freedom to the anxious human spirit.

To bring about the integration of the disparate elements that inhabited the land was all through the aim of our sages and seers, who with their abundant power and tireless energy worked for the transfiguration of men and the changing of the course of secular history. A common ethos generally acceptable to all — from the intellectually advanced to the most primitive sections of the society had to be provided. Otherwise there was the possibility of the alienation of the intellectuals from the rest of the mass of humanity. That is why a goal far beyond the reach of man, which the ether calls an impossibility, in the form of Ramarajya had to be set as an ideal so that the intellectually advanced had something to keep themselves busy with. This only shows how farsighted Valmiki was in presenting the ideal of his Ramarajya. Saints and seers have work to do until other undegenerated souls remain to be regenerated in the world.

We shall do well to refresh our ideas and ideals by acquainting ourselves with what might be called the classical thought. There is in it without doubt, gems of wisdom which will be found of universal application and which appear capable of supplementing usefully the elements of modern knowledge. We should begin to look upon our ancient past with fresh eyes. We feel that our society is in a condition of unstable equilibrium. There is much wood that is dead and diseased that has to be cleared away. The time has come for a restatement of these with special reference to the needs of a more complex and mobile

social order. Delving deep on the lines of Mrs. Mathuram Bhoothalingam will enable us to discover the various aspects that still lie hidden from the people's eye. If some other students of *Ramayana* could undertake yet another 'voyage of discovery', such an effort will prove rewarding in that it will shed more light on its unexplored areas.

Incidentally, this reviewer wishes to point out one important aspect bordering on inconsistency in Valmiki's *Ramayana* in the portrayal of the character of Kaikeyi by Valmiki in his *Ramayana* and that done by Bhasa in his *Pratima Nataka*. In *Ramayana*, Valmiki has brought about a sudden change in the nature of Kaikeyi. Having first shown her to be full of motherly love and fondness for Rama, he makes her change at the instigation of Manthara so much from good to bad that it is impossible to believe that she was once really good. Bhasa's treatment of Kaikeyi is consistent; from the beginning to the end, she is a lofty-minded woman.

Maybe Shrimati Mathuram Bhoothalingam herself gets such an inspiration to undertake this task! All in all a praiseworthy attempt.

— Vinayak D. Phadke

One World to Share by S. Ramphal (Introduction by Barbara Ward), Oxford University Press, 1980; Pages 440. Price Rs. 80.

The Secretary-General of the Commonwealth has illumined many a dark corners in the crucial negotiating techniques between the rich North and the poor South in his masterly survey of the subject. Ever since the American Presidential candidate Wendell Wilkie coined the phrase "One World" in June 1940, political analysts, statesmen and

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socio-economists, have been feverishly discussing the ways and means of narrowing the gulf between the advanced and developed countries on the one hand and the relatively backward but developing countries of the Third World on the other. Barbara Ward was one of the first to suggest two decades back that the Western nations should contribute at least one per cent of their respective GNP to lessen the gap between the rich North and the poor South. Only Sweden followed this advice which has been reiterated by Rostow, Dr Gunnar Myrdal, S. Ramphal, Dr Galbraith, late Dr Lokanathan and Dr J. D. Sethi. The developed countries turned a deaf ear to the warning to the West till 1973, until they were overtaken by the energy crisis. Now the developed nations are facing formidable difficulties in the wake of the sharp hikes in oil prices and their inability to curb their high level of energy consumption, higher rate of inflation on the one hand and the threat of recession on the other growing unemployment and over reaction on the part of developed nations in raising protectionist wall. Although the affluent countries are vociferous in paying lip-service to the need for transfer of resources to the poorer countries, the position they have adopted on the Third World's demand for a New International Economic Order has hardened. For the poor South their attitude to use a pregnant phrase of Ramphal, "Spells fatigue a weariness with words, with promises, with postponements but it also spells deepening mistrusts and brooding anger." Shridhat Ramphal has ominous predictive assessment to make. He warns that "the next lesson of dialogue with the West: they will lend more readily in voices already raised for 'delinking' from the Western system of economy". If the West does not relent then the poor South may be compelled to adopt radicalism to destroy the existing capitalist framework.

The author himself is a balanced and integrated blending between a practical statesman and a creative thinker has pleaded with passion and analytical reason the case for New World Economic Order in which the principle of "social justice is extended to all countries, so as to avert a threat to the political liberty of the weaker emergent nations. Central to his argument is the interdependence of national economies.

The Secretary-General of the Commonwealth has liberally drawn on his rich grasp of the central problems besetting the North-South dialogue. He rightly emphasises that parleys between the developed and developing wings of the present economic order, centre on the fundamental concept of change; "change in attitudes, in mechanisms and in systems. The comprehensive and radical demands for changing the *status quo*, inevitably casts the South in the role of demanding change, and highlights what the North must do." This demanding role of the South, *ipso facto* imposes a politico-moral obligation on the South itself. There is, therefore, an urgent need so eloquently urged by Shridhat Ramphal, to take complementary action that only the South can take action at home to advance real development, to tackle inequality within, to enlarge cooperation between developing countries to sustain the unity of the South and strengthen its capacity to negotiate with the North. Action should be rooted in a strategy of self-reliance that emphasises what the South can do for itself. The last criteria is crucial i.e. the "strengthening of the capacity of South to negotiate with the North." Hitherto the dialogue between the begging South and the patronising North has failed to produce satisfactory results because of certain basic weaknesses among the countries of the Third World. The South has been pleading

its case from a position of weakness and the North is not going to oblige. No donor ever gives out of compassion alone. It should be brought home to the developed North that the continued welfare and stability of the richer section of the humanity are directly dependent on reducing disparities in the socio-economic sphere in the underdeveloped South. Any further polarisation between the North and the South would spell disaster for both the segments of the international community. For example, if the developed countries of Asia, Europe and Americas had taken a systematic and concerted action during the early seventies in helping the Afghan Government in the effective implementation of agrarian and socio-economic reforms, then the people of Afghanistan might not have been compelled to overturn the liberal institutions in April, 1978. It is the persistence of feudal order within the pseudo-liberal framework from 1929 to 1977, which produced the socialistic upsurge in 1978 in Afghanistan. In the contemporary framework of prevailing politico-economic order in dozens of countries in Asia, Africa and Latin America, there are many quiescent volcanoes, which will certainly erupt during the mid-eighties, if the developed political communities in Europe and North America do not wake up to the current political and economic realities. Shridath Ramphal's timely publication of his selected speeches would no doubt open creative vistas for action in the industrial giants of the West. The time to act is now—a delay of even two years could prove fatal to the democratic order. The tides of totalitarianism whether of extreme Right or of Left could engulf the contemporary political elites in India, Brazil, Egypt, Pakistan, Iraq, Syria, Peru and other Audean republics, if the developed nations do not take prompt and comprehensive measures to wake even a modest beginning in establishing the rudi-

mentary framework of the New International Economic Order (NIEO). The prime requisites of the skeletal framework of the NIEO are: Stabilisation of commodity prices of the producers of raw materials, reducing tariff barriers of the industrially-advanced countries and abolition of restrictive quotas of the finished or semi-finished products which from the developing countries to the developed ones, increase in foreign developmental aid, a ten-year moratorium on debt repayment by the developing countries and writing off all the loans which the underdeveloping countries have taken during the fifties and early sixties. The last-mentioned measure may appear radical at present but in the perspective of the fast-developing tempo of political events in South Asia, South East Asia, West Asia, these remedial actions are the minimum measures necessary to ensure the socio-economic progress within a democratic framework.

The author while conceding that the main participants in the global dialogue of change are governments and political leaders, nevertheless there are five key professions which must exert to help create a new order of greater equity. These are the scientist as innovator, the lawyer as custodian of justice, the journalist as one of the moulders of public opinion, the manager and entrepreneur as economic decision-maker, and the academician as educator. These are five pillars of international society both in the developed segment, of the international polity and within the developing sector, which must play their full part with zest and vigour. The gross disparity in the world's distribution of scientific and technological resources must end, otherwise the "Have-nots" like the ancient plebeians of the Roman Empire would rise against the monopolist proclivities of the patricians of the world of science and

technology. Similarly, the new international information order must vividly portray the plight of socio-economic disorder prevailing among the weaker sections of humanity. In a similar vein the Secretary-General of the Commonwealth rightly exhorts managers to be mindful of their special potential for influencing economic decision-making processes. There is no doubt that such a comprehensive survey of

the problems and perspectives of effective dialogue between North and South is worth the perusal of intellectual as well as the general reader. The book will be of great benefit to every foreign office but much more, it is capable of igniting a process of creative and organised thinking among the economists as well as the intelligent laymen.

N. M. Khilnani

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Institute Activities

DEENDAYAL RESEARCH INSTITUTE Rural Development Division Achievements at a Glance

THE Deendayal Research Institute, a nationally recognised organisation, is a voluntary non-profit agency devoted to the socio-economic transformation of our society. It has taken up various integrated rural development programmes in a number of districts and is engaged in developing and trying out various models which should have potential for duplication and replication in other parts of the country. Total transformation through total development with the people's initiative and participation is the theme of the various projects under implementation.

REPORT ON PROJECTS FOR RURAL RECONSTRUCTION

Development of Ground-water Potentials

The Deendayal Research Institute (DRI) has undertaken a momentous project to exploit the ground-water potentials in the Gonda district and the same is meeting with tremendous success. On the basis of the latest figures available for the period 26th May 1978 to 31st January 1981, over 30,000 borings have been completed, over 15,000 diesel pump-sets have been installed and about 500 electric tubewells have been commissioned. Out of 2.3 lakh acres of additional land brought under irrigation, 1.6 lakh acres are under double cropping

and 0.5 lakh acres are under triple cropping. 92,355 families have been benefited from this project and 839 villages out of 2,814 villages in the district have become saturated in terms of irrigation.

Notwithstanding the fact that the project is merely a means for providing assured water supply for irrigating crops in various parts of the district, it has offered ample opportunities to the small and marginal farmers of the district to transform the uncertain and precarious rain-fed cropping with low yields into scientific irrigated cropping, making full use of the technological developments in irrigated farming. It has provided an opportunity for reorganising the entire farming structure in the district for maximum benefit to the weaker sections of the farming community.

Now the Institute is planning to adopt various measures to bring about intensive agricultural development in the district. The proposed measures include proper formation of land, construction of field channels to carry water to individual fields for transporting inputs and produce; ensured, adequate and timely supply of inputs; provision of harvesting, storage and marketing facilities, etc.

Rural Marketing and Service Centres

To solve the multi-faceted problems of the traditional artisans in the rural areas of the Gonda district, the DRI has set up multi-functional rural

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marketing and service centres at seven different places spread over the district.

These centres assess the requirements of each individual artisan on the basis of his production programme for a particular year and purchase in bulk raw materials of good quality from the open market with the help of experts and supply to the artisans as and when required by them.

Another function performed by these centres is to plan and organise training programmes for artisans engaged in different vocations in order to meet their various development requirements.

The centres also make arrangements for adequate and timely supply of the tools and implements in use and also of the sophisticated ones to adopt technical improvement.

The availability of long and short-term credit is a vital ingredient for the development of village industries and one that should receive high priority within industrial strategies. The rural artisans in the Gonda district are in bad need of financial aid and the centres help them get loans from the banks. To facilitate sanction and grant of loans to the rural artisans, the centres collect applications from them and execute related documents in order to save time and avoid inconvenience to them. They also assist the banks in post-sanction supervision and recovery operation through their intimate contact with and influence among the rural artisans. So far, over 90 artisans have got loans from the lead bank of the district. Further, the centres explore markets, introduce the artisans there and help them develop their own relations.

From the very beginning, the DRI is endeavouring to promote legitimate leadership among the rural artisans so that they

can assume the responsibility of running the centres independently and thus can play their full role in raising their own socio-economic status. This is being done keeping in mind that any rural development project which is entirely organised by an outside agency cannot sustain for long. So the efforts are being made to train and organise the rural artisans in such a way that they should be able to take over the entire management of the centres in two or three years.

Training of Rural Youths for Self-employment

The Institute is running a multi-vocational training centre in Gonda which has adequate arrangements to impart 3 to 4 months' training to a batch of 250 rural youths (boys and girls) in different vocations, such as, tailoring, knitting, soap-making, carpetweaving, 'ban' manufacturing, manufacture of bamboo and cane goods, assembling of radios and transistors, matmaking, fish culture and shoemaking. One such batch of 204 youths, duly trained, is now engaged in self-employment sector.

Besides, with the initiative of the Deendayal Research Institute, the All-India Handicrafts Board has set up two centres and it has imparted training to about 200 rural youths in carpetweaving and bamboo/cane goods manufacturing during the years 1979 and 1980.

For block-level development of the Gainsari and the Pachperwa blocks in the Gonda district, the Institute has prepared an indicative plan and six feasibility reports to improve the lot of the people. Various developmental schemes will be implemented in the said blocks during 1981-82.

First Fortnight Campaign

In the month of August, 1980, it was



Dr. J.K. Jain, Secretary of DRI addressing the rural youth of Gonda district at the three-day winter camp held from December 13 to 15, 1980 in Jai Prabha Gram. Seated on his right is Shri Nanaji Deshmukh, Chairman of the Institute.

decided to take up three drives viz (i) fruit-tree plantation (ii) village sanitation and (iii) 'Tarunodaya' throughout the Gonda district during the period 25th September to 11th October, 1980. A vigorous weeklong campaign for fruit-tree plantation was launched on 25th September, the birthday of Pt. Deendayal Upadhyaya. Thousands of persons were motivated to plant fruit saplings at their own expense and every possible cooperation was extended to the block officials to make the campaign a success. As its consequence, 1.43 lakh saplings were planted in different parts of the district.

The second 6-day drive for village sanitation was taken upon the Gandhi Jayanti which

falls on 2nd October. Thousands of families including neglected and the poor, were motivated in 913 villages who took active part in the drive.

The third programme of 'Tarunodaya' was undertaken for 4 days, commencing on 8th October and ending on 11th October, the birthday of Loknayak Jayaprakash Narayan. During these days, Jayaprakash Jayanti was celebrated in every educational institution — from a primary school to a college — in the Gonda district so as to focus the people's attention on rural India — its problems, prospects and promises, and what is being done by various governmental organisations and voluntary agencies to ameliorate the condition of the rural

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masses. Attempts were made to mobilize the rural youths and to impress upon them to involve themselves in various developmental activities in progress in the district. The youths have welcomed this campaign and their response is quite encouraging. More and more young persons are offering their services in various socio-economic reconstruction programmes being taken up in the district.

12th October, 1980 was celebrated as the concluding day for the above three campaigns. On that day, 25 meetings, one at each of the block headquarters were organised in the Gonda district and the rural youths resolved to make their villages ideal units.

A winter camp was held on 13th to 15th December 1980 in Jai Prabha Gram, the Gramodaya Kendra of the DRI in the Gonda district. As many as 772 rural youths participated in various programmes of the camp and pledged to devote themselves to improve the lot of the poor people in the district.

Provision for Potable Water

To solve the acute problem of drinking water in the rural areas of the Gonda district, the DRI has adopted a number of measures. As a result of these measures, 1,318 new wells have been sunk for potable water, 1,645 wells have been repaired, 1,685 wells have been renovated and 1,470 hand pumps have been installed.

Food for Work Programme

Every possible endeavour has been made

to make maximum utilization of the Food-for-Work Programme, in the Gonda district. Under this programme, road measuring 1,152 kms. has been constructed to connect villages with the main roads.

Household Survey

Recently, the DRI has launched a campaign to conduct 'household survey' to identify the families living below the poverty line in the Gonda district. The objective is to make the family economically viable and the present concept of viability lies in its crossing the poverty line. This is based on the assumption that an income of Rs. 300 to Rs. 350 per month should accrue to a family of 5 to 6 members. The 'household survey' will provide an informed judgement about the nature and the magnitude of problem and the types of programmes which should be launched immediately to make a visible impact.

Survey of Rural Artisans

Recently, the DRI has conducted a survey of rural artisans in a number of blocks in the north-eastern region of India. This work is nearing completion and the report will be finalised in a short time.

Model Districts

Now the Institute proposes to have one such district in every State to set it up as a model of development. Accordingly, it has selected Sundargarh district in Orissa, Singhbhum district in Bihar and Birbhum district in West Bengal. The work of socio-economic reconstruction is in progress in all the three districts.

INTEGRATED CHILD DEVELOPMENT PROJECT, NAGPUR

A Brief Report

"THE child is the father of the man", wrote Wordsworth. He is the key to the future.

The child is not only the hope of parents, he is the hope of the country—of humanity. For there is nothing greater and more wonderful on earth than the human child. He is the child of immortality, *Amritasya Putrah*.

"There is no better investment for a country than putting milk in its babies", said Churchill. Actually not only milk but any attention bestowed on the child is the greatest investment for a country.

In many developing countries, the child has become the instrument of improvement of the home. He can not only teach his parents the three R's—reading, writing, and arithmetic, he can introduce ideas of health, cleanliness and public spirit in the family. Such is the important role of the child in the development and elevation of society.

The Deendayal Research Institute, New Delhi has, therefore, entered the field of Integrated Child Development to set model examples in the physical, mental and moral development of the child.

The family, the neighbourhood and the school are the three formative influences in the child's life. And yet there is no concrete plan to integrate these three influences for optimum results in the all-round development of the child. That is why our Institute has decided to take up this pioneering project to integrate the three factors in this direction.

Our first project has been launched in Nagpur.

The Nagpur Municipal Corporation has been kind enough to make the 3-acre Major Khare Park available for the purpose. This park is situated in Ramdas Peth which has a part of the city's elite section on one side but which also has the Kachipur slum on the other. The project launched on Oct. 2, 1980 is expected to transform this area in five years.

Shri Kishore Kulkarni and his wife, Nilima Kulkarni have decided to dedicate their life to the cause of integrated child development. They are working under the overall guidance of Shrimati Sumatibai Suklikar, a respected leader of Nagpur.

The Project 'Bal Jagat' is concentrating on 100 children of Kachipur Basti. It began with the survey of the area. A hundred children upto 14 years of age are given a tri-monthly physical check up. Any health problem is immediately attended to by a team of twelve doctor-volunteers, many of them specialists in child diseases.

These children are given daily exercise. Age group-wise games, patriotic songs and stories constitute their daily programme. Shri S.P. Patwardhan spends an hour a week with children telling them fascinating stories and initiating their impressionable minds into the mysteries of science. The children look forward with great enthusiasm for their Sunday session to listen him.

In April 1980, Bal Jagat, Nagpur celebrated Shivaji Jayanti and Dr Ambedkar Jayanti with great interest. On this occasion, children were given milk and their mothers did 'Haldi Kumkum', the traditional

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Maharastrian ceremony. It ended with a Thumri programme. Since April 23, 1980 we have been organising a reading room for children in Major Khare Park, now known as 'Bal Jagat' (Children's World).

Tarun Bharat, Marathi daily of Nagpur, donated many books for this library. The Raja Ram Library is also helping in the matter. On April 30, they organised an exhibition of children's books. On this occasion we had a programme of storytelling by children.

When Vishwa Hindu Parishad organised a 'Bal Sanskar Kendra'. Children of our Bal Jagat took active part in it.

Independence Day on August 15, 1980, was observed as 'Cleanliness Day' in Kachipur Basti. On this occasion Sarvashri Daduram Murare, Ramji Gajame and Haridas were given cleanliness awards.

On this occasion it was also decided to set up a Matri Mandal (for mothers) and a health centre. Smt. Shamala Jagi explained the aims of the Matri Mandal Scheme to the ladies.



Sister Gandre giving anti-polio injections to children of the Kachipur Basti, Nagpur.

The Major Khare Park in Ramdas Peth had remained closed for years. The Nagpur Municipal Corporation made this neglected park available for Bal Jagat to set up a centre there. On Oct. 1980, the Bal Jagat centre was duly inaugurated by Shri Nanaji Deshmukh. This centre will have all the facilities for all-round development of children.

On the occasion of Diwali, 1980, we organised a children's competition in preparing models of historic forts outside their respective homes. The admission fee for this competition was rupee one. Eighty-five children have participated. Three experts, Dr. Manji Bhai Parankar (artist), Shri Anjil (architect) and Shri Vijay Rao

Deshpande (History Professor) visited these 85 houses and awarded two first prizes and four second prizes.

Over a hundred children were given tetra-shots and the first dose of polio. These injections were made available to the Matri Seva Sangh by the Nagpur Municipal Corporation.

Bal Jagat organised a picnic at the Telankheri Garden. One hundred and ten children took part in the trip and many of them helped in food preparation.

Lalit Kala Kendra organised a painting competition in which many children of Bal Jagat participated.

Sankranti festival was celebrated with *till-gur*.

Smt. Pushpa Tai of the Red Cross Society came forward to give free milk to the poor children of the kachipur basti for one month.

On Jan. 24-25, 1981 a *bal shivir* (children's camp) was held in Bal Jagat. Twelve years-

old young Prakash, presided and Kanchan Mala (10) inaugurated this camp. About 350 children attended this camp. Apart from games and songs and stories, children were shown the film 'Sikander'. Children gave a most interesting programme of mimicry and dances, like Bhangra and Garba.

Ramdas Peth resounded with the music of their Prabhat Pheri.

Children are now eagerly looking forward to next year's winter camp.

Matri Mandal has taught to ladies how to make *agarbatties*. They also organised a Rangoli competition and a picnic.

Marathi film 'Majha Marg Ekla' and the slide show of 'The animal world' were screened.

On Feb. 11, 1981 Bal Jagat observed Deendayal Martyrdom Day with due solemnity.

It is a small but a significant beginning. Many great movements have had small but model beginnings. Bal Jagat could be one of them.

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FORM IV

(See Rule 8)

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