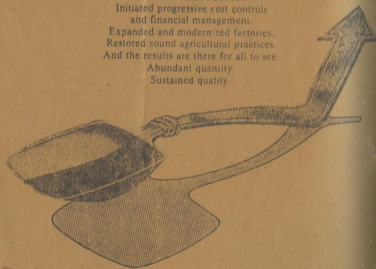


# Brewing success the Apeejay way

**O**ur blend is simple.  
We put the special entrepreneurial skills  
of the Apeejay Group to work.  
Introduced fresh ideas  
to a traditional business.  
Initiated progressive cost controls  
and financial management.  
Expanded and modernized factories.  
Restored sound agricultural practices.  
And the results are there for all to see.  
Abundant quantity.  
Sustained quality.



Assam Frontier Tea Limited

# Manthan

Vol. X No. 12

DECEMBER 1989

What the Red  
Indians Did  
for the World  
&  
What the Whites  
Did to Them!

Journal of Deendayal Research Institute

YET ANOTHER FIRST  
FROM JK TYRE



## STEEL BELTED RADIALS FOR LCVs. ONLY FROM JK.

JK, the company  
introduced the radial  
in India with the  
introduction of Steel  
and Fibreglass  
Radials for cars,  
introduces Steel  
JK Steel King—the  
steel belted radial  
which brings the  
best of steel to your  
commercial vehicles.  
The JK Steel King has  
subjected to the  
gruelling road tests,  
for years. On all

kinds of terrain, in all  
kinds of weather.

Not surprising,  
considering what the  
strength of steel can do  
for your vehicle:  
• Up to 40% extra mileage,  
proven by actual road  
tests.  
• Wider tread pattern.  
• Up to 7% fuel saving.

- Low heat build up.
- Greater puncture  
resistance.
- More protection for  
your suspension.
- Better road grip.
- Easily retreadable.  
Retreading facilities

available nationwide.  
Now you know what  
the strength of steel can  
do for your LCV on the  
road.

So get yourself JK  
Steel King Radials and  
experience the benefits  
yourself.

JK STEEL KING  
RADIALS  
FOR LCVs

**JK TYRE**  
THE TRACKS OF THE FUTURE

# Manthan

MONTHLY JOURNAL OF DEENDAYAL RESEARCH INSTITUTE, NEW DELHI

Vol. X

No. 12

December 1989

निर्मगध्वमतन्द्रिता: (धीमदनागवत 8-6-23)

Churn on diligently

Chairman  
Nanaji Deshmukh

Editor & Publisher  
K.R. Malkani

Deendayal Research  
Institute  
7-E, Swami Ramtirath  
Nagar, Rani Jhansi Road  
NEW DELHI-110 055

Phones : 526735, 526792

## CONTENTS

1. The Planning Commission is  
only Planning Poverty :  
Should it not be abolished ?

By : Dr. Jay Dubashi 5

2. America's Red Indians :  
What they did for the world &  
What the world did to them !!!

9

3. What I Saw and Did in Bhagalpur

By : O.P. Shah 20

4. 'The Japan That Can Say No' to USA  
in the title of a new important book

25

5. Max Muller : Propagandist

By : Dr. K.V. Paliwal 29

## Subscription Rates

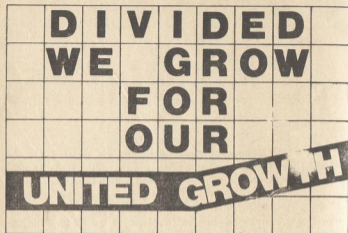
Life Member : Rs. 1,000

Single Copy : Rs. 5

Annual : Rs. 50

Foreign (Air) : £ 15

or \$ 25



Tea. Engineering. Trading. Each has grown remarkably over the years, to build Macneill & Magor into a dynamic corporate presence in the country today.

***Growth  
through enterprise.***



**MACNEILL & MAGOR LIMITED**

**Principal Offices :**

Four Mangoe Lane, Calcutta 700001. Phone : 20-2391, 28-6725, 28-8114  
2, Fairlie Place, Calcutta 700001. Phone : 20-4301  
'Jeevan Tara', 23A/44X, Diamond Harbour Road, Calcutta 700053.  
Phone : 49-4157

**Registered Office :**

Four Mangoe Lane, Calcutta 700001

## The Planning Commission is only Planning Poverty : Should it not be abolished ?

By : Dr. Jay Dubashi

**T**HE OTHER DAY someone asked me what Indians are going to be like when India enters the 21st century. This is not an easy question to answer but one thing I am sure about. Whatever else we might turn out to be in the next ten years, there will be a substantial number, maybe as many as 250 million, who will be as poor as they are today. In short, India will continue to have the largest number of poor people in the world.

Why are Indians so poor? India is no more the country it used to be at the time of Independence. We have made considerable progress in many fields. The country is almost self-sufficient in virtually everything, from foodgrains to atomic energy. We are among the top ten or twelve industrial countries of the world, making nearly everything from pins to turbines, and aluminium to steel. We have the third largest scientific community in the world and more technical institutes and universities than any country in Asia. But all this has made virtually no dent on our main problem viz. poverty. With a per capita income of less than 300 US dollars a year, India is among the ten or fifteen poorest countries of the world, on par with such nations as Burundi in Africa and Nepal in Asia.

Where have we gone wrong? The steady increase in population which, for some reason, we have not been able to control, may be one reason. But the main reason is very simple. We are poor because we do not produce enough. If our per capita income is 300 US dollars, it is because our per capita production is also worth no more than 300 US dollars a year. This is what a construction worker in the United States makes in a single day. The average Indian produces in a whole year what this American worker makes in a single day.

Let me make one thing clear. We were not always so poor. I am not referring to the good old days a thousand or two thousand years ago when this land of ours was a land of milk and honey. You have to go back no more than 200 years, around the year 1750 or so, to find that our level of industrialisation was almost on par with that of most countries of the world, including countries in Europe. In fact, India's share of world manufactures was as large as 25 per cent in 1750, the same as that of all Europe. The share of Britain which had not yet gone through the industrial revolution was 2 per cent, that is, less than one tenth of India. (see Table 1)

TABLE 1 : RELATIVE SHARES OF INDUSTRIAL OUTPUT

	1750	1850	1900
Europe as a whole	23	53	63
Britain	2	20	20
France	4	8	7
Russia	5		9
United States	0.1	7	24
Japan	4	3	2
China	33	20	6
India (including Pakistan)	25	9	2

(Source : The Rise and Fall of Great Powers, Paul Kennedy)

If you take levels of industrialisation (see Table 2), the per capita level in the United States was half that of India, and that of UK, as I have already mentioned, almost the same as ours. This was in 1750. Fifty years later in 1800 Britain had surged forward and had a level that was almost three times ours. After 1850 or so, the full blast of industrialisation changed the face of England and Europe drastically while we remained untouched by it. In 1850, the difference between Britain and us had widened to 20 to one. By 1900, it had increased further to 100 to 1. It is now more or less of the same order, despite the fact that industry has grown manifold in India in the last fifty years. But it has grown much faster in other countries.

TABLE 2 : PER CAPITA LEVELS OF INDUSTRIALISATION

(Britain in 1900=100)

	1750	1850	1900
Europe as a whole	8	16	35
Britain	10	64	100
France	9	20	40
Russia	6	8	15
United States	4	21	69
Japan	7	7	12
China	8	4	3
India	7	3	1

(Source : same as above)

December 1989

7

Europe and America were able to break the vicious circle of low productivity and low output per head without which no modernisation is possible. Any economy which has agriculture as the main constituent of its national income does not produce much of a surplus above the immediate requirements of consumption. But this is not true anymore of India. Forty years ago, more than 50 per cent of our national income came from agriculture but the entire output was probably consumed by the large number of people who were dependent on that sector. But the proportions have changed now. The share of agriculture has come down from 50 per cent to 30 per cent and the share of other sectors has gone up proportionately. The share of industry is now almost the same as that of agriculture, namely, 30 per cent. In a few years from now, the share of agriculture will almost certainly go down to, maybe, as little as 20 to 25 per cent, and India will cease to be a predominantly agricultural country. In fact, it is already so.

### *The average Indian produces in one year what an American produces in one day*

The snag is that while in terms of income, the share of agriculture will have gone down to 25 per cent or, maybe, even less, the share continues to remain quite substantial in terms of the work force that depends on agriculture. The proportion of population dependent on agriculture has not come down very much in the last forty years, in fact, in the last ninety years. The proportion used to be almost 70 per cent in 1970 and it is now around 65 per cent. This means that it has come down by only five percentage points in 90 years, or not even one percentage point in 10 years. In other countries, the drop is much more. In Japan, for instance, only 5 or 6 per cent of people now work in agriculture, as against 30 per cent at the end of the last war. In the United States, the percentage is down to 3, which is as low as you can get without using robots to do the work in the fields.

Why have we not been able to do what other countries have done? Why are we falling behind even countries like Malaysia or Thailand, which too suffered from colonial or semi-colonial repression for so many years? If we can find an answer to this problem, we can perhaps find an answer to the mystery of poverty.

Many people think that the prosperity of India lies in agriculture. I do not agree with this, for historically, there is no basis for such a conclusion. I would say that progress in agriculture is essential for all-round progress, but agriculture cannot be the basis of our future growth. We have actually to syphon off people from agriculture into other sectors,

just as other countries like the United States or Japan have done. No matter how these countries differ in their resources and other characteristics, there is a basic uniformity in their growth patterns. And this is that productivity in all sectors has to be more or less the same. The difference in productivities and, therefore, in incomes can vary slightly from one sector to another but not much. For equity is as essential for growth as any other factor.

Let us examine the situation in India (see Table 3). Since 1950, the disparity in the incomes of people engaged in agriculture and those in other sectors has been growing at an alarming pace. Forty years ago, the income gap was 1.5; that is, income in non-agricultural sectors was one and a half times that in agriculture. Ten years later, as you will see from the table, it increased to almost two. By 1970-71, it had widened further to 2.5 and by 1980-81 to almost 3. The pace has quickened since then. Under the kind of policies that were followed by Mrs. Gandhi and her disastrous son, the gap has already increased to four (by 1986-87). At this rate, it will go up to seven to one in another ten years or so.

TABLE 3 : INCOME GAP (PER CAPITA) BETWEEN  
NON-AGRICULTURE AND AGRICULTURE

1950-51	1.46 to 1
1960-61	1.94 to 1
1970-71	2.53 to 1
1980-81	2.93 to 1
1986-87	3.96 to 1
1998-99*	7 to 1

\* Estimate

What is happening in other countries? In most advanced countries, the income gap is shortening instead of widening. In Japan, it has come down from 3.29 to 3.27, which is only a slight reduction, but quite significant. In America, the reduction is much more substantial, from 1.7 in 1965 to 1.34 in 1980. The US economy is much more equitable than the Japanese, and infinitely more so than ours. Yet we criticise, or some of us do, the US economy as capitalist while we think that ours is 'socialistic'. If reducing income gaps is the end-result of capitalism, let us have it by all means, instead of a spurious socialism, which actually increases the disparity.

(Continued on page 18)

## AMERICA'S RED INDIANS : What they did for the world & What the world did to them !!!

WE IN INDIA think there have been no worse scourges of mankind than Mahmud Ghazni or Mohammed Ghorī, Timur or Chenghiz. They in Europe think of Huns and Vandals as the worst destroyers. However, vastly more criminal in their destructiveness were the white men who "discovered" America in 1492 and slaughtered the native population and drove pitiable remnants into barren reservations as "museum pieces" with no rights whatsoever—with no right even to vote—or get a passport and migrate !

Columbus reached West Indies. And he thought he had reached India by the Western route, since the earth was round. That is how the natives of America came to be known as 'Indians'. We in India came to call them 'Red Indians' since they have a reddish complexion. USA often describes us as 'East Indians' and their natives as 'Amer-Indians'. But looking at American Indians you feel that they are our distant cousins. They look and behave so much like our own Vanavasis ! But that is another story.

When the whites reached the 'New World', all of North and South America was inhabited, though not as thickly as today. Many of the American place and river names are old Indian names. Ohio and Illinois, Dakota and Arizona, Mississippi and Missouri, are all old Indian names. Many US highways and railways generally follow the old Indian tracks !

Today the Red Indians stand decimated. But what wealth they have showered on mankind ! Believe it or not but tomato and potato, tapioca and peanuts, pineapple and chocolate, corn and quinine, rubber and long-staple cotton, all these came from America ! (Even tobacco came from the American Indian—though he smoked it safely and well, in his "pipe of peace". Thoughtful people think tobacco is the Indian's curse on the white man, for all that the latter has done to him !)

Nor is this all. The Indians grew many other crops which the white colonisers forced them to forget. So some of these crops are dead as dodo, lost for ever. But some of them survived, hidden in the backwoods. And what a marvel they are ! Slowly and surely these are arriving in the American market. And before long they should be available to all mankind.

And what crops: white, yellow and purple roots that taste like a blend of celery, cabbage and roast chestnuts. Beans that pop like popcorn. Cereal grains containing twice the protein of wheat, rice or corn.

And Yellow, pink, red and candy-striped tubers. Potatoes with a naturally buttery taste. Potato-like roots with the tartness of sour cream built in. Plus a whole array of exotic fruits, including one that tastes like papaya, pineapple and banana.

America had several old civilizations. Two of the better known are Maya and Inca. Inca store-houses overflowed with three to seven years' supply of such bounty. The conquistadors destroyed all that. To them Incas were backward, and they forced the Andean natives to replace crops that had held a valued place for thousands of years, with European species like wheat, barley and carrots.

With two exceptions, the potato and the lima bean, the lush variety of Andean agriculture sank into obscurity. Now these "lost crops of the Incas," as a new study by the U.S. National Research Council calls them, are being rediscovered and reintroduced around the globe as an exciting and nutritious addition to standard urban diets and a valuable source of agricultural income for the Third World.

"This is a fantastic wealth of food-crops that has been overlooked by the world for almost five centuries," said Noel D. Vietmeyer, the staff director of the study by the NRC, an arm of the National Academy of Sciences. "Some of them can come quickly into large-scale production and become foods on our dinner table."

A handful of Inca crops are already becoming familiar to urban shoppers in a number of countries. Produce sections of supermarkets and specialty stores in several American cities carry Incan delicacies like cherimoya, the sweet, juicy fruit with a creamy texture and the papaya-pineapple-banana taste; tamarillo, or tree tomato; a variety of multi-colored Andean potato; the cape goose-berry, re-named goldenberry by the NRC; a protein packed grain called quinoa (pronounced keen-WAH), the sacred "mother grain" of the Incas, and a small yellow-and-purple fruit, the pepino, that tastes something like honeydew melon.

Besides the cherimoya, pepino, goldenberry, tamarillo and quinoa, the NRC study found a number of other "lost" Incan crops to be particularly important, promising or interesting.

A few of them:

December 1989

**ARRACACHA**—A smooth-skinned root that looks somewhat like a white carrot. It delicately combines the tastes of celery, cabbage and roast chestnuts.

**ULLUCO**—This brightly colored root comes in yellow, pink, red, purple and candy stripes. Its waxy skin is so shiny, the NRC report said, that it seems "like botanical jewels or plastic fakes." Its flesh has a smooth, silky texture and a nutty taste. It will probably be popular wherever it becomes available, the study said, not least because it looks so beautiful in the market.

**OCA**—This tuber looks like a stubby wrinkled carrot. Most varieties have a slightly acid taste, leading to their description as "potatoes that don't need sour cream." It seems poised to become a commercial crop in warm-temperate areas of Australia, North America, Japan and Europe.

## *Potato and tomato, peanuts and chocolate, quinine and rubber came from them!*

**NARANJILLA**—Sometimes called "the golden fruit of the Andes," it is similar to the tomato, but with an orange-yellow color on the outside and green pulp inside. Naranjilla juice is considered the best in the Andes and is preferred by some to orange juice. The fruit can be cooked in pies or made into jellies and jams. It could become the basis for a new fruit drink flavor in North America, but needs intensive research on how best to cultivate it.

**NUNAS** or popping beans—The bean counterpart of popcorn. Dropped into hot oil, nunas burst out of their seed coatings. They don't fly into the air like popcorn, but rather "open like small butterflies spreading their wings," the NRC study said. In industrialized countries, they would become a nutritious snack food, with high protein and low starch.

**BUT WHO** were these Indians who gave the world so much. And what were they like?

Nobody knows who they were. It is generally believed that they had migrated through north-eastern Asia, via the Straits of Bering, down Alaska to continental America. But as I have noted above, they very much looked like our rural Kutchis and other tribals. Too much of American Indian art and culture is dead. All silver articles were melted

down for easy transportation to Europe. However, some tantalizing hints remain. They painted their faces orange. They marked a sign like Swastika. Some of them kept a tuft of hair like our 'choti'. Some sat in meditation like our *yogis*. Bhikshu Chamanlal's 'Hindu America' has pictures showing approximations of Shiva and Kali!

They were so healthy and full-blooded that they described the newly arrived whites as "pale faces". They could pronounce 'English' only as 'Yankee'. The whites found these Indians very numerous, "out-numbering the sands of the sea"! Most of them lived as big joint family in 3-storey houses, reached by portable ladders, like the ones we still use in India. They had no kings, no hereditary chiefs, no dictators. They were all equal; but they were divided among "tribes" or "nations" which had their tattoos and taboos. That is why they never stood together and jointly faced the white intruders. However, though the tribes fought each other, they never annexed each other's territory. They were warriors, but they had no army as such.

Writes Lewis H. Morgan: "One system of trails belted the whole face of the territory from the Atlantic to the Pacific; and the intercourse between the multitude of nations who dwelt within these boundless domains was constant, and much more extensive than has ever been supposed."

On marriage, the man became member of his wife's family. If there was divorce, the man left the house. They had the greatest respect for women. They bowed to their elders. And they were very much attached to their children. Child-beating was almost unknown; it could become cause for a divorce! They took just one meal a day. And they were so hospitable, they would always say, "Come and eat." They had as many as fourteen terms for blood relations and not just the West's 'uncle' and 'aunt'. They greeted each other with "Itah! Itah!" (Good be to you!). Their only weapon was the bow and arrow.

According to Dorsey, they had such skill in archery, they would send arrows completely through the bodies of the animals at which they shot, and there have been instances reported when, so great was the force of this flight of the arrow with its sharp point of deer-horn, or of the spur of the wild turkey, that it has not only passed entirely through the body of a hunted buffalo, but has even gone flying through their far beyond the wounded animal. All arrows bore the proprietor's mark: there was, therefore, no dispute about whose arrow had shot.

The children played ball games—as also kite-flying, hide-and-seek and blind-man's-buff etc. Wrote Elliott:

"Indian children are light-hearted and cheerful, rippling with laughter and mischievous mirth. They play sly tricks upon the dogs and one another incessantly, and are much given to singing."

Father Le Jeune of France said of them: "The Indian I can well compare to some of our own (French) villagers who are left without instruction. I have scarcely seen any person who has come from France to this country who does not acknowledge that the savages have more intellect or capacity than most of our peasantry."

And Charlevoix, French traveller said of them: "The beauty of their imagination equals its vivacity, which appears in all their discourse. They are very quick at repartee, and their harangues are full of shining passages which would have been applauded at Rome or Athens. Their eloquence has a strength, nature and pathos which no art can give, and which Greeks admired in the barbarians."

Although they had lots of silver, their currency was the simple sea-shells, strung together in 'wampun'. They would neither lie nor steal.

### *Red Indians were very much like our own Vanavasis & Girijans*

Their language did not admit of double speak. There was, therefore, no double-think, nor any double deal either.

(Incidentally it was the American silver that proved the undoing of India. England had nothing to sell except wool, and India did not need any wool. It was with American silver that England traded with India and ultimately took over India!)

The very men who offered hospitality to Columbus, were caught, enslaved and sent to Spain! Wrote Dr. Ellis: Schooled in the ruthless tutelage of 800 years of warfare and of conquest amid the Moors (Arabs) of Spain, every Spaniard was a fighter, for whom every non-Christian was "an enemy exempted from all tolerance and mercy." The baleful influence of feudalism, and the iron bands of a priestly despotism—which, even then, held over 1/3 of all the land in Europe in thrall—now descended on the poor American Indians.

The Spaniard brought not only the ruthless fighting habits of the Arab who had dominated Spain for eight long centuries, he brought his ideas of land, law and church to the innocent Indians. In Indian America, land could not be bought or sold. Said Tecumthe, a patriot of the

Shawanoë tribe: "Sell a country! Why not sell the air, the clouds and the great sea, as well as the earth? Did not the Great Spirit (God) make them all for his children?"

Since Europe was feudal—with lord and serf—Europeans in America promptly appointed themselves feudal lords and treated all Indians as their serfs and slaves; Spanish law gave the King proprietary rights over all lands discovered! The system of Indian slavery instituted by Columbus and his companions out-rivalled in horror and atrocity all the malignities of the most fiendish form of nineteenth century African slavery.

Verrazano, Frenchman, foully returned the hospitality of the North Carolina Indians by kidnapping the children of the tribe. Hawkins' ship, ironically named '*Jesus*', carried slaves!

Manhattan island (New York) was "bought" from un-knowing Indians for \$ 24. And Boston area was "bought" against 144 strings of sea-shells (cowries)!

Although, to begin with, the Indians were far more numerous than the whites, they could not survive because they could not face the institutions, the instruments and the approach of the new comers. The white man not only imposed his church, his king and his law on the native, he introduced things that proved the undoing of the Indian. Briefly, these were four: Rum, Rifle, Religion and—*Pox*!

The Indian enjoyed his coffee and cocoa. He even smoked his tobacco—as a minor intoxicant and, even more, as an anaesthetic agent. But he did not know liquor. The white man brought the "fire water". At first no Indian would touch it, they thought it could be poison. But on white pressing, they gave it to an old woman who, nobody would mind, if she died. She drank it, liked it, got intoxicated, and asked for more! After that Indians became mad after drink. They would walk a hundred miles to have a drink. They would part with the most valuable furs for alcohol!

The Rifle was another instrument of the undoing of the Indian. He would do anything to get a rifle—and then use it to kill other Indians, rare animals and even whites.

A third white "gift" was the Church, with all its pride and prejudice. Both Rum and Religion were forced down the wide open mouths of the wandering natives.

A fourth pest was 'Pox', that is not only small-pox but venereal diseases. The American Indian had not known these diseases. He had therefore, not developed any immunity against them. They now died of 'Pox'—like so many flies!

These four importations destroyed the Indian physically, mentally and morally. Today the few lacs who survive are pathetic remnants of a string of once great civilizations—Inca, Maya etc.

**A**MONG THE WHITE SETTLERS, the French behaved better with Indians—they almost Indianised themselves!—than the British, much better than the Spaniards. But the defeat of the French at the hands of the British, in the Seven Years War, sealed their fate. The sale of Louisiana, that is much of Central USA, by Napoleon to USA, was another big blow to Indians. But worse was to follow.

The war of American Independence proved the war of Amerindian enslavement. The British had tried to maintain some semblance of order and justice between the Whites and the Reds. The 'West' had been left to the Indians. But once the British were gone, Indians were completely at the mercy of White settlers. They hunted Indians with dogs. The new slogan was: "The only good Indian is the dead Indian."

## *Rum, Religion, Rifle and 'Pox' destroyed the American Indian*

Since Indians could get everything against furs, all their industries died. The land had swarmed with buffaloes. The Whites shot them all to make coats of their hides! Whites' horses destroyed Indians' corn fields. Indians shot the horses—and the Whites shot the Indians!

Washington signed agreements with Indian tribes, only to go back on them. What followed has been aptly described by conscientious Americans themselves as "a century of dishonour".

Even worse was to follow, when the Americans laid the railway line from the Atlantic to the Pacific through Indian territory. And when it was given out that there was gold to be dug in California, millions of whites moved West, steam-rolling the Indians. Today they are confined to some reservations—like some endangered animal species!

However, before they went down, the Indians gave a very good account of themselves. Their responses to the White challenges were as wise

as they were dignified. When they were told by clergymen that Adam had fallen after eating the apple given him by Eve, the Indians asked : "Is that why you convert apples into cider (apple juice)?" When Indians proceeded to tell *their* theory of Creation, the churchmen would tell them to shut up since all other theories, accept theirs, must be wrong. Thereupon the Indians replied: "My brother it seems to me that your friends have not done justice to your education. They have not well instructed you in the rules of common civility. You see that we, who understand and practice these rules, believe all your stories; why do you refuse to believe ours?"

Once a Red asked a White that if his wife loved one child but disliked the other, what should he do, according to the Bible. The White replied : "In that case you hang your wife (Squaw)." Thereupon the Red Indian said : "Your God seems to be as violent as my Squaw. In that case you should also go and hang your God !"

Said a wise old Indian, Sagoyewatha : "The red men knew nothing of trouble until it came from the white men. As soon as they crossed the great waters, they wanted our country, and in return have always been ready to teach us how to quarrel about their religion. The things they tell us we do not understand, and the light they give us makes the straight and plain path trod by our fathers dark and dreary."

He also explained why they rejected the missionaries. "Because they do no good. If they are not useful to the white people, why do they send them among the Indians ? If they are useful to the white people, why do they not keep them at home ? The white men are surely bad enough to need the labour of every one who can make them better. These men know that we do not know their religion. We cannot read their book. They tell us different stories about what it contains, and we believe they make the book talk to suit themselves. The Great Spirit will not punish us for what we do not know. He will do justice to his red children. These black coats (clergymen) talk to the Great Spirit and ask for light that we may see as they do, when they are blind themselves and quarrel about the light which guides them."

Pushed to the wall, the Red Indian went down fighting. Wrote Vasco Nunez : "Where once the Indians were like sheep, they have now become like fierce lions."

In 1794 a US officer presented a reconciliatory medal to an Indian chief : one side Washington with drawn sword, another side Indian burying hatchet. "Ugh! why does not the Great Father bury his hatchet too ?" asked the Chief.

The White appreciation of Americans came only when it was too late to save them. American Indian was eliminated as a factor in fusing civilization, where bloodier peoples like Huns, Vikings and Goths have been accepted as the bases of refined nationalities.

General George Crook noted : "I wish to say emphatically that the American Indian is the intellectual peer of most, if not all, the various nationalities we have assimilated to our laws, customs and language."

General James Wadsworth said : "Give the Indians the right of sending a delegate to Congress. I beg you not to be startled; there are many Indian chiefs who would not disgrace the floor of the Congress."

I can only conclude with Charles Syrague's Ode of 1830, appealing for justice to Indians :

### *'A Century of Dhisonours' followed by belated appreciation*

He saw the cloud ordained to grow  
And burst upon his hill in woe;  
He saw his people withering lie  
Beneath the invader's evil eye.  
Strange feet were trampling on his father's bones;  
At midnight hour he woke to gaze  
Upon his happy cabin's blaze,  
And listen to his children's dying groans.  
He saw; and maddening at the sight,  
Gave his bold bosom to the fight,  
To tiger rage his soul was driven,  
Mercy was not, nor sought nor given,  
The pale man from the land must fly,  
He would be free, or he would die !

(K.R.M.)

(Continued from page 8)

There are many economic reasons why growing disparities in income are harmful to growth but I shall not go into them. Let me, however, touch upon the 'social' reasons. A certain social stability is necessary for all kinds of development. Development is almost by definition a disruptive activity. It brings about a great many changes in the society, forcing people to adjust themselves to changed circumstances. There can be no development without change, though there can be change without development. But because development subsumes change, people can respond favourably to the compulsions of change only if they feel that they or their sons and daughters ultimately stand to benefit from such changes. If they do not, or if they find that the changes are counter-productive and even anti-social, they will resist all such changes, and, therefore, they will resist all development and growth.

This is precisely what happened in Soviet Russia and other communist countries. Marxists promised that development would bring social equality with it; in fact, egalitarianism was supposed to be the very core of Marxist doctrine. But in actual practice, things turned out to be the opposite of what the Marxists had promised. As George Orwell put it, all men are equal but in communist countries, some are more equal

### *Agricultural incomes must keep pace with industrial incomes*

than the others. When the Russians and the Hungarians and the Czechs discovered that the so-called growth had brought the man in the street no benefits, they turned their backs on the entire growth process and refused to work. There are more people in these countries asking others to work than doing the work themselves. And this is also happening in India.

The communists have discovered that seventy years of planning have taken them nowhere. Whatever they have got, they would have done so without the so-called revolution, for other countries, call them capitalist, call them anything else, have done much better than their own.

You cannot blame only 'planning' for their present miseries. But there is no point in 'planning' if at the end of it all, you are no better off than before and are, in fact, worse off than your other fellow-men. To that extent, poverty in India is man-made, for the plans are man-made.

I am all for abolishing planning of this type and also abolishing institutions like our Planning Commission that are responsible for this kind of planning. All kinds of models have been tried and found wanting.

The Russians have tried the communist model and failed. We have tried the 'socialist pattern' model and failed. The Chinese have tried their 'Mao' model and failed, for despite all the noise the Chinese make, theirs is still a poor country, the same as ours.

I suggest that we give up all these bogus models which is only another way by which the elite of the country—who think they know what is good for others—try to impose their will on others. Let us leave people free to do what they think best. Let us not put any bars on production. Let us try and guide them if we can, but not regulate them. And I am quite convinced that at the end of another decade or, maybe, earlier, things will change for the better.

(Excerpts from a speech delivered,

on the occasion of the release

of the book "INDIA'S PLANNED POVERTY"

by Shri Daya Krishna, Director,

Bharatiya Agro-Economic Research Centre of Bharatiya Kisan Sangh, in New Delhi on 15 December 1989.)

Dr. Jay Dubashi  
B1/3, Safdarjung Enclave,  
New Delhi-110029

### **Deendayal Research Institute Offers You Its Choicest English Publications...**

1. **Pandit Deendayal Upadhyaya : Profile**  
(by Shri Guruji, Nanaji and others) Rs. 40
2. **Destination : (being impressions of Deendayalji**  
by J.P., Morarjibhai, Balasaheb and others) Rs. 20
3. **Gandhi, Lohia & Deendayal : A Comparison** Rs. 20
4. **'Manthan Special' on Rural Reconstruction**  
Friends ordering copies of **ALL THE FOUR**  
**BOOKS** can have them for a total price of Rs. 50  
All Prices are inclusive of postage charges.  
Order your copies today with payment by Draft  
or Money order ;

Deendayal Research Institute, 7E, Swami Ramtirath Nagar,  
Rani Jhansi Road, NEW DELHI-110055



*Shri O.P. Shah (centre) flanked by Prof. Dr. Siddiqui and Shri Safre Alam, the leading Muslim citizen of Bhagalpur sitting on public fast.*

## What I Saw and Did in Bhagalpur

By : O.P. SHAH

Shri O.P. Shah, (7-B, Everest House, 46-C, Chowringhee, Calcutta-700071) is not only a senior chartered accountant and editor 'Parlance' monthly magazine, he is also God's good man. He tries to help sort out matters—whether they involve Punjab or Ayodhya.

More recently, soon after Bhagalpur was rocked by unprecedented violence, he led a one-man Mission of Peace, subsequently also endorsed by the local Lions Club. Here is an account of what he saw, heard and did in Bhagalpur. His suggestions for action are worth acting on. More O.P. Shahs could mean more understanding in the country.

—Ed.

Reports of the critical situation in Bhagalpur district in Bihar prompted me to visit Bhagalpur on November 15 and the pathetic condition of the people there made me stay on till November 21 and persuade the citizens of Bhagalpur—and members of the two local Lions Clubs—to undertake the work of promoting peace and communal harmony and organizing relief for the riot victims.

In the first few hours of my stay in Bhagalpur I realized the magnitude of the Hindu-Muslim divide. Most of my time and energy on the

December 1989

21

first day was spent in going around the Muslim mohallas and meeting riot-affected people, prominent Muslims and social activists. There was virtually no contact between Hindus and Muslims as they were not visiting each other. There was a general complaint about the dishonesty, incompetence and indifference of the administration.

There was a mohalla called Sarai which was deserted both by Hindus and Muslims. Many Hindus and Muslims of the city in localities where they were in a minority had taken shelter in homes and common places in areas where they were in the majority and felt safe. During my visit to various places in the Muslim-dominated mohallas, hundreds of Muslims went round with me. In my chats with several Muslims I realised that everybody longed for peace and desired the end of the present uneasy situation. They desired not only immediate return of normalcy, they also wanted me to initiate steps which would bring Hindus and Muslims together. In this, they offered their total cooperation.

Of course, people also wanted effective relief for riot victims. After an exchange of views it was decided that we should organise symbolic fasts at different places in the town where both Hindus and Muslims would observe a fast and take out peace processions. This was done over the next six days when Prof. Dr. Siddiqui and myself

## Token Fasts & Peace Marches begin to make a difference

observed a symbolic fast every day from 8 a.m. to 4 p.m. We used to be joined every day in this fasting by a few other persons. Thousands of people met us during the fast and discussed their problems and offered suggestions. A great many of them signed a register kept there, indicating that they wanted peace and communal harmony.

At many places both Hindus and Muslims gave vent to their anger and blamed the other community and the administration. They felt that peace would not return unless the other side changed its mind and attitude on several issues. In fact, not many were prepared to accept that their community was also at fault. But at the same time they used to say that things would not have come to such a pass if educated and well-meaning persons in the two communities had come forward and asserted themselves. Since such persons were passive, leadership had passed to anti-social elements who developed a vested interest in prolonging the disturbed conditions.

I was told by both Muslims and Hindus that several persons in their communities were collecting money and spending part of it on

bombs and the balance on their own wining and dining. Such people do not want peace and fraternal Hindu-Muslim relations because that is against their interests. In fact, such people came to us and desired us *not* to pursue our activities, on one pretext or the other.

Several people were also critical of the media and its coverage. They felt that the media was only publishing stories which dealt with the darker side of the situation and hardly carried any account of incidents where individual Hindus and Muslims were responsible for saving the life and property of members of the other community. This appears to be true to a great extent. In fact, ours was the first peace initiative of this magnitude which brought Hindus and Muslims together on a symbolic fast and peace marches. But, by and large, it was not covered by the media, although several newsmen met me on different days during the fast and peace marches and were keen to get the information about the role of administration, the role of political parties and the number of people killed in the riots. I wish the media had also highlighted activities which promote peace and communal harmony. These peace marches succeeded in bringing out those Hindus and Muslims on the road who had not ventured out for 24 long days. That raised mutual confidence and helped in easing the difficult situation. Peace marches were even joined in by women, leading lawyers, social activists, doctors, a former Vice-chancellor, professors and businessmen.

During a dialogue with representatives of Hindus and Muslims, several suggestions were offered for easing the present situation. They wanted early immersion of images of Goddess Kali in the presence of both Hindus and Muslims, as many of these were yet to be immersed. Disputes arise mainly over the celebration of festivals. It was suggested that some public-spirited people should take the initiative and bring about a consensus between the two communities on the celebration of festivals. Such code of conduct could thereafter be ratified by the administration. This is essential and extremely desirable, for abiding peace not only in Bhagalpur but elsewhere in the country also, because quite often religious processions lead to friction and tension.

Both Hindus and Muslims conceded that several members of the respective communities were storing and using illegal arms. The flushing out of these arms, they felt, was essential. The administration, preferably with the help of social activists, has to do it firmly and tactfully. It is not very difficult to explain to the people that these arms hardly provide any security, because they could never challenge and win against the state by resorting to violent methods. Indeed, it is quite possible to convince them that private individuals and organisations could never match the

state apparatus. In fact, by the use of illegal arms, they only provoke the power of the state to use its overwhelming force. The state could even justify the use of force in conducting its combing operations in a mohalla from where illegal arms were used. In my personal conversation, I found people initially supporting the use of illegal arms for their safety, but who later realised and accepted the fact that storing and using illegal arms created more insecurity and encouraged the other community to do the same. This, they could see, helped the anti-social elements of the two communities to become leaders overnight.

The two communities in Bhagalpur, as elsewhere, have different perceptions on several issues. They feel they are right and the other side is wrong. Conflict arises when one side is not prepared to listen to the other side, and appreciate its point of view. It is imperative for communal harmony that mutual tolerance and the capacity to understand each other's viewpoint are encouraged in public life.

*Each side honestly but ignorantly  
thinks the other side wrong!*

I also felt that spreading of rumours seemed to be the pastime of even many leading citizens. Most people do not hesitate to repeat a sad report, without first verifying the facts. Many people feel that they have discharged their commitment to their community by repeating rumours and allegations. Such irresponsible acts on the part of leading Hindus and Muslims create more problems and complicate the situation. In fact, several times our peace work was hampered by such rumours.

During my stay I was told frequently by responsible Hindus and Muslims about the incompetence and partiality of the Bihar Police and Bihar Military Police. It is a serious matter and deserves earnest and urgent consideration of all those who matter in the country and love the country. It is imperative that the police and all the government departments who are the protectors of people, are de-communalised and made to do their job effectively and impartially.

I also learnt that the events of October 24 did not take place suddenly. A tense atmosphere was building up for months but neither the administration nor the social activists took steps to nip the trouble in the bud. If things were controlled earlier and a dialogue on sensitive issues conducted between the representatives of the two communities, things would not have come to such a sorry pass.

Relief work was being done in Bhagalpur by the government and social organisations but a lot more has to be done by social activists. There is also need to ensure that relief materials reach the riot victims expeditiously and their distribution is fair and equitable.

Several mosques have been damaged during the riots. It would be appropriate if they are repaired with the efforts and money of the Hindu community. Such acts may lead to better relations between Hindus and Muslims and improve the atmosphere in Bhagalpur. This may not be acceptable to all sections of Hindus and Muslims but this is worth pursuing.

The situation in Bhagalpur is improving but it is yet far from normal. Confrontation between the two communities should be altogether avoided. Social activists must not only help in the arrangement and distribution of relief materials but also work for reconciliation between the two communities, so that the senseless violence which continued for weeks in Bhagalpur does not occur again.

---

*Deendayal Research Institute  
invites you to become a*

*Life Member  
of  
DRI*

*on payment of Rs. 1,000 only*

7-E, Swami Ramtirath Nagar,  
Rani Jhansi Road,  
NEW DELHI-55

---

## **'The Japan That Can Say No' to USA is the title of a new important book**

**F**OR MORE THAN a century now, Japan and USA have had a love-hate relationship. It was an American Commodore who shot his way into the then closed island kingdom of Japan—and forced that country open. Japan responded with instant modernisation that scared USA of the 'Yellow Peril'. Japan responded with the bombardment of Hawaii—and USA retaliated with the atom-bombing of Japan.

For a while after World War II, Japan lay low, very low. But today it is richer than ever before. And USA does not seem to know whether to welcome it as a military ally or fear it as an industrial rival.

The average Japanese is even more beholden to USA than an average Indian. The highest ambition of a Jap is to learn English and visit the USA. But thinking Japanese are already having second thoughts about the US-Jap relationship. "*The Japan That Can Say No*" is the title of a recent book jointly authored by Shintaro Ishihara and Akio Morita. Ishihara is a senior parliamentarian and twice minister, and Morita is the Chairman of the world famous Sony Corporation.

The two distinguished authors take the position that Japan need no longer act like the deferential step-child of USA. Writes Ishihara: "No matter how much the Americans expand their military, they have come to the point that they could do nothing if Japan were one day to say, 'We will no longer sell you chips.'" He adds: "If one doesn't use Japanese semi-conductors, one cannot guarantee precision." Ishihara goes on to say that the West perpetuates a myth that the Japanese are unimaginative mimics of other nations' inventions. But he argues that the United States could not build its new Stealth bomber without Japanese technology—in other words, Japan makes possible the nuclear umbrella that protects it.

Mr. Morita says that in the USA, workers are used "just as tools" by a profit-hungry management that pays itself too much and lays off its employees at the first hint of trouble.

Many have viewed the Ishihara-Morita book as "A Manifesto for the New Greater East Asian Co-Prosperity Sphere"—a resounding echo of the Japanese slogan of Asian "Co-Prosperity Sphere" of the inter-war years.

While countries from Korea to Indonesia still remember the "Big Brother" role of Japan until 1945, they too are beginning to resent US curbs on their economic growth. Thailand resents US pressure to amend its copyright laws; and Thai peasants are angry over subsidised US wheat sales in that country. Philippines Foreign Secretary Raul Manglapus has spoken of the need to "slay the American father image" in considering

the renewal of US military bases. South Korea and Taiwan have witnessed anti-American demonstrations.

These East Asian countries point out that USA does not mind its unfavourable balance of trade with western Europe; but it resents the same with Eastern Asia. They see in all this, the old racism of the white man. And in this controversial situation have come the new revelations about why exactly USA atom-bombed Japan in 1945.

The US explanation so far has been that it would have cost hundreds of thousands of lives to invade Japan and make it lay down its arms; by comparison, Hiroshima and Nagasaki cost fewer lives. But a secret US Intelligence study, recently discovered in the US National Archives, squarely contradicts this facile explanation. This War Department's file on "American-British Conversations", completed early in 1946 by the Intelligence Staff of the War Department's Operations Division, makes the following things clear:

*"The emperor had decided as early as 20 June 1945 to terminate the war. From July 11, attempts to negotiate a peace were carried on through messages to Sato, the Japanese ambassador to Russia. On 12 July, Prince Konoye was named as envoy to ask the USSR to use its good offices to end the war.*

*"While the Japanese were awaiting an answer from Russia, there occurred the disastrous event which the Japanese leaders regarded as utter catastrophe and which they had energetically sought to prevent at any cost—Russia declared war upon Japan and began moving her forces into Manchuria.*

*"Events had moved too swiftly for the Japanese, and Premier Suzuki, at about 0700, 9 August, presented the emperor with two alternatives: to declare war on the Russians and continue the war or to surrender.*

*"Investigation shows that there was little mention (in the Japanese cabinet) of the use of the atomic bomb by the US in the discussions leading up to 9 August decision. The dropping of the bomb was the pretext seized upon by all leaders as the reason for ending the war, but the aforementioned chain of events makes it almost a certainty that the Japanese would have capitulated upon the entry of Russia into the war."*

So it is clear that Japan was prepared to surrender as early as June 1945; Russian entry into the war would have been the signal for immediate surrender. Russia was expected to declare war on Japan in the first week of August, 1945. At the Potsdam Conference on July 17, Stalin had confirmed this to President Truman of USA. Truman jubilantly noted in his diary at the time: "Fin Japs when that occurs." He also noted "the telegram from Jap Emperor asking for peace". He even boasted in a

letter to his wife: "We'll end the war a year sooner now, and think of the kids who won't be killed." And yet he dropped an atom bomb on Hiroshima on Aug. 6. On Aug. 8, Russia entered the war—clinching the issue for Japan. And yet, on Aug. 9, USA dropped another atomic bomb on Nagasaki.

USA at the time had a grand total of these two nuclear bombs. And it used both; not to end the war—which was ending anyway—but to humiliate Japan and overawe the world, particularly Russia!

USA had, at the time, given the impression that it was its A-bombs that had ended the war and that Russia had declared war on Japan just to reap some cheap fruits of victory.

But, military campaigns are not launched on two days' notice, which is the time-gap between Hiroshima and Russian war on Japan; and in any case USA had all along eagerly wanted Russia to join in the war in the Pacific. Russia viewed the gratuitous use

## *US Intelligence Reports on Why USA atom-bombed Japan*

of these dangerous new weapons as a warning to itself—and decided to go nuclear. The re-arming for the Cold War had begun before the hot Second World War was over!

The world also wondered whether USA would have ever dropped its A-bomb on Christian—and western—Italy or Germany, as it did on "heathen"—and oriental—Japan. As Ishihara notes in his book, USA "bombed Germany indiscriminately, but it did not drop the A-bomb." He adds: "When I ask them, 'You dropped it here because this is Japan, didn't you?' they say no. But they did drop it on Japan, and I think we have to keep this in mind."

Even Admiral Leahy, Chairman of the US Joint Chiefs of Staff, has said: "The Japanese were already defeated and ready to surrender." As the first to use the bomb, he continued, USA "adopted an ethical standard common to the barbarians of the Dark Ages."

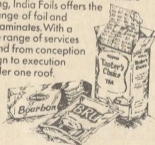
And now the revelations of the US Intelligence study will only confirm suspicions of racialism, and sour US-Japanese relations. Nobody, therefore, need be surprised if Japan begins to incline more and more to the Russian and Chinese markets. It is significant that Japan did not react strongly to the Tienanmen incident. And in the context of a growing US-USSR detente, Japan may start helping Russia with the highly profitable industrialisation of Siberia, without irritating USA beyond its limits of toleration.

(M)

# WHO'S THE ONE-STOP PACKAGING COMPANY THAT'S ONE-STEP AHEAD?

India Foils. The Company that pioneered the use of aluminium foil. And then went on to develop every new specification in use in the country.

Today, as the country's largest producer of aluminium foil and a leader in flexible packaging, India Foils offers the widest range of foil and non-foil laminates. With a complete range of services that extend from conception and design to execution — all under one roof.



## INDIA FOILS

The first name in flexible packaging



A member of the MacNeill & Magor Group

## Max Muller : Propagandist, Not Scholar

Dr. K.V. Paliwal

MAX MULLER'S name needs no introduction in this country as he was incessantly propagated during British rule for about a century (1846-1947) as a well-wisher and friend of India, Indian culture and Indian civilisation by British diplomats and administrators in India. Undoubtedly he engaged himself in the study of Vedas, Upanishadas, Grihya Sutras and Sanskrit literature for about five decades (1846-1900) and contributed a voluminous literature on the religious scriptures of the Hindus.

Now the question arises what made Max Muller undertake such an arduous job on these abstruse and ancient Sacred Books of India without proper facilities of learning advanced vedic Sanskrit? Was he inspired by the superiority and supremacy of these Holy texts? And was he interested in propagating their lofty ideas to the western world in English? Or was he, as a researcher, keen to make a comparative study of these texts with other religions? If not, was he a social reformer interested in the purification of ancient vedic religion and rituals and uplift of socially down-trodden and neglected masses of India? The answer to all these queries is totally in the negative. On the other hand he was a biased interpreter of Vedas for his own religious and political ends, engineered in conspiracy with British empire-builders like Lord Macaulay, Lord Salisbury, the Secretary of State for India, Sir Henry Maine, member of the Viceroy's Executive Council and others. Max Muller's motivated translations became the basis for Aryan-Dravidian theories. Curzon looked upon all this propaganda as "the necessary furniture of empire."

Muller, from his very young age, was interested in oriental culture and civilisation and comparative linguistics. And this urged him, even at the early age of twenty-two, to move from Germany to Paris, to study Rigveda under the French Sanskrit Scholar, Organ Burnouf. Here he faced financial difficulties and he soon realised that his ambition of making an exhaustive critical study of Rigveda could not be fulfilled under such odd circumstances. He, therefore, decided to settle some how in England where he was hopeful of British patronage in his mission due to the self-interest of the British in India and Indian culture for their imperial administrative, political and religious gains. Even at that young age he could foresee—indeed he was convinced—that British Rule in India could be established on a firm footing only if they were successful in annihilating the Dharma (religion) and Sanskriti (culture) of a vast majority of Indians, the Hindus. And this would be facilitated by creating in the Hindus feelings of disbelief and disrespect towards their Holy scriptures, particularly, the Vedas, on the basis of their exposition and interpretation according to imperial plans and motives.

He made ceaseless efforts in this direction and ultimately in June 1846, with the help of Baron C. K. J. Von Bunsun, then Prussian Minister in London, he managed to take himself to London. Since Bunsun himself was highly religious-minded and had written a book on 'Christianity and Mankind', he was highly impressed by Max Muller's mission. He was so anxious to advance his career, he wanted to introduce him not only to scholars but also to those who could help him in his mission. It was Bunsun who emphatically pleaded for Max Muller's proposal for financial assistance to publish Rigveda edited by him. He ultimately got that proposal approved by the court of Directors of East India Company. Macaulay met Max Muller on December 28, 1855 and filled his head with anti-India stuff. Later he noted : "I went back to Oxford a sadder but wiser man." That is how Max Muller occupied the Boden Chair of Sanskrit at Oxford. Col. Boden had said in his will dated Aug. 15, 1811 that the special object of his endowment was "to proceed in the conversion of the natives of India to Christianity."

Working quite dedicatedly for about 27 years (1847-1874), he edited Rigveda, keeping mostly Sayana's commentary before himself, twisting in wherever necessary and possible, and published it, in six volumes, in 1849, 1854, 1856, 1862, 1872 and 1874, respectively. Even before the completion of Rigveda, he summarised his thoughts on the ancient religion and religious books of India in his book 'History of Sanskrit Literature' and published it in 1859. He interpreted the Vedic religion on the basis of his preconceived theory of comparative philology and comparative mythology of Greeks. These have been severely criticised and rejected by great Sanskrit Scholars, a seer like Sri Aurobind, and most of the historians and orientlists.

Now let us examine his motive behind all this arduous task in the light of his own letters written to his friends, relatives and family members which were published after his death, as the "Life and Letters of F. Max Muller" in 1902, in two volumes.

In spite of several German, French and English translations of Veda available even at that time, why did he attempt his own commentary? He answered this basic question in the following words expressed, in a letter, to his wife on December 7, 1864 :

"I feel convinced, though I shall not live to see, that this edition of mine and the translation of Veda will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion and to show them what the root is, is, "I feel sure, the only way of uprooting what has sprung from it during the last three thousand years".

He further added; "I still have a great work to do, and I often feel that I might have done a great deal more, if I kept the one object of my life more steadily in view. I sometimes wish you would help me more in doing that, and *insist on my working harder at the Vedas and nothing else.* I hope I shall finish that."

Thus his mala fide intention of misinterpreting the Vedas is self evident. In this effort, his main aim was to indirectly promote Christianity. Even before the completion of his work on Rigveda, he frankly wrote to Bunsun from Oxford on August 25, 1858 : "*India is much riper for Christianity than Rome or Greece were at the time of St. Paul.*" Mr. Pusey of Oxford University complimented him thus : "Your Work will form a new era in the efforts for the conversion of India."

As a matter of fact he was impatient to see a total surrender of Indians to Christianity and he wrote to the Duke of Argyle, then Minister for India, on December 16, 1868 : "*The ancient religion of India is doomed, and if Christianity does not step in whose fault will it be?*"

## How Macaulay filled Max Muller's head with anti-Indian stuff on 28.12.1855

His biased attitude can be understood by his comparative evaluation of the world's sacred books as expressed in a letter to his son thus :

"Would you say that any one sacred book is superior to all others in the world... I say the New Testament. After that I should place Koran which, in its moral teachings, is hardly more than a later edition of the New Testament, then would follow.....the old Testament, the Southern Buddhist Tripitika...the Veda and the Avesta."

He claimed to be guided by Sayana but he never accepted Sayana's interpretation of the Divine revelation of Vedas, their monotheism, and their rejection of flesh foods.

At one stage, he planned to come to India as a missionary and even wrote how he would like to work there. "I should like to live for ten years quietly and learn the language, try to make friends, and then see whether, *I was fit to take part in a work, by means of which the old mischief of Indian priest-craft could be overthrown and the way opened for the entrance of simple Christian teaching.*" But he never came to India, fearing that, in any capacity, whether as a missionary or as administrator, he would have to depend on others or the British Government. Ultimately

he preferred to be independent and he devoted himself absolutely to the distortion and misrepresentation of the Vedic literature, in total opposition to its spirit and tradition as it had been understood and visualised by the Hindus.

People in those days were looking for a strong monotheistic religion or revival and purification of the ancient Vedic religion. When Raja Ram Mohan Roy (1774-1830) and his followers advocated to the masses a monotheistic religion of the Upanishadas and discarded idolatry and and polytheism and also appealed for social reforms like *Sati Pratha*, child marriage etc., Max Muller was attracted towards them, hoping they would respond to his christian appeal also. Raja Ram Mohan Roy, a scholar on Indian culture and a social reformer, died in Bristol in 1830, and the reformists Brahma Samaj movement took a new turn under the leadership of Debendra Nath Tagore and later on of Keshab Chandra Sen, who could not appreciate the true spirit of the Vedas and avoided them. During his visit to England, in 1870, Sen delivered several lectures on Brahma Samaj movement in India and showed interest in Christ in his pure form. He even welcomed Christianity with the words, "The bride-groom is coming!" This encouraged Max Muller enormously who tried to attract him to Christianity.

Dayanand Saraswati (1823-1881), a contemporary of Sen, also made a clarion call for a monotheistic religion both on the basis of Upanishads and the Vedas, and strived hard for the purification of Hindu religious practices. He held detailed discussions with Sen on the Vedas, Upanishads and their linkages as a continuum of Vedic religion.

Shyamji Krishna Verma presented Dayanand's Rigveda Bhashya Bhoomika to Max Muller. Without contradicting him on the level of scholarship, he wrote to Bairam Malabari on Jan. 29, 1882, denouncing Swamiji. Later he admitted some mistakes in his translation—but he never incorporated the corrections in later editions.

Promod Kumar Mazoomdar, the successor of Sen, was more against idolatry and polytheism, like Dayanand, but he had an apathy towards the Vedas and tried to propagate Brahma Samaj only on the basis of Upanishads. But the field workers of Brahma Samaj lost no time in realising that it was very difficult to attract the masses only on the philosophical thought of the Upanishads, and that the Vedas were essential for their rational appeal to all walks of life. It was most unfortunate for the revival and purification of vedic religion that Mazoomdar could not be convinced about the true spirit of the Vedas and vedic religion which also engrossed the philosophy and metaphysics of the Upanishads. His apathy towards the Vedas and inclination towards Christ encouraged Max Muller to appeal to him to adopt Christianity and merge Brahma Samaj with it.

In 1899, while he was in Ems, Germany, he wrote a long letter to Mazoomdar as follows:

"My dear friend, you know for many years I have watched your efforts to purify the popular religion of India, and thereby to bring it nearer to the purity and perfection of other religions, particularly of Christianity. You know also that I have paid close attention to the endeavours of those who came before you, of men like Rammohan Roy, Debendranath Tagore, Keshub Chander sen and others, in whose footsteps you have boldly followed. I know that you have met with many disappointments and many delays, but you have never lost heart and never lost patience. I confess that I have several times felt very unhappy about the mischances that have befallen your good cause; but even when Keshub Chander Sen was forsaken by a number of his friends and followers, on utterly insufficient grounds, as far as I could judge, and again, when he was taken from us in the very midst of his glorious work, I never lost faith in the final success of his work, though I began to doubt whether I should live to see the full realization of his hopes.

### *Max Muller's only object was to convert India to Christianity*

"You have given up a great deal, polytheism, idolatry, and your elaborate sacrificial worship. You have surrendered also, as far as I can judge, the claim of divine revelation which had been so carefully formulated by your ancient theologians in support of the truth of the Vedas. These were great sacrifices, for whatever may be thought of your ancient traditions, to give up what we have been taught by our fathers and mothers, requires a very strong conviction, and a very strong will. But though this surrender has brought you much nearer to us, there still remain many minor points on which you differ among yourselves in your various samajs or congregations. Allow me to say that these differences seem to me to have little to do with real religion; still they must be removed, because they prevent united action on your part. If you are once united among yourselves, you need no longer trouble about this or that missionary, whether he come from London, Rome, Geneva or Moscow. They all profess to bring you the Gospel of Christ. Take the New Testament and read it for yourselves, and judge for yourselves whether the words of Christ as contained in it satisfy you.

"Christ comes to you as He comes to us in the only trust-worthy records preserved of him in the Gospels. We have not even the right to dictate our interpretation of these Gospels to you, particularly if we

consider how differently we interpret them ourselves. If you accept His teachings as recorded, you are a Christian. There is no necessity whatever for your being formally received into the membership of one or other sect of the Christian Church, whether reformed or unreformed. That will only delay the growth of Christianity in India.

*"From my point of view, India, at least the best part of it, is already converted to Christianity. You want no persuasion to become a follower of Christ. Then make up your mind to act for yourselves. Unite your flock, and put up a few folds to hold them together, and to prevent them from straying. The bridge has been built for you by those who came before you. Step boldly forward, it will not break under you, and you will find many friends to welcome you on the other shore, and among them none more delighted than your old friend and fellow labourer."*

After a long time Mazoomdar replied to Max Muller thus: "A wholesale acceptance of the Christian name by the Brahmo Samaj is neither possible nor desirable within measurable time; it would lead to misconception which would do only harm."

Max Muller was severely criticised for his letter both in India and England. In the Diocesan conference held at Oxford in the autumn of 1899, the Principal of Pusey House denounced Max Muller for his letter to Mazoomdar, and declared that Muller had asked the Brahmo Samaj to call themselves Christian without believing in the central doctrine on which the faith and life of the church was established. He himself read out the Indians' bitter reaction in the papers and wrote back to Mazoomdar:

*"But surely you owe, much to Christ and Christianity, your very movement would not exist without Christianity. One must be above public opinion in these matters, and trust to truth which is stronger than public opinion. However, the name is smaller. Only I thought that truth and gratitude would declare in favour of Christian Brahmos or Christian Aryas"*.

Finally just eight months before his death on March 11, 1900, Max Muller again wrote to Mazoomdar "You ought to know me enough to know that I am not trying to convert you to Christianity. If you are not a Christian you must not call yourself a Christian".

Max Muller's severe and ceaseless criticism appears to have forced him to issue such a modest and helpless reply at the fag end of his life.

The above letters are self explanatory and need no comment. However, they clearly indicate that from the very young age and later on

being stimulated by British empire-builders, Max Muller was biased in favour of Christianity. This urged him to devote his entire life in the heinous task of misinterpretation of the Vedas and distortion of ancient Indian history and civilisation.

Indeed Max Muller was antagonistic to all religions of the world, except Christianity. When the famous German scholar, Dr. Spiegel, pointed out that the "Biblical theory of the creation of the world is borrowed from the ancient religion of the Parsians or Iranians", Muller bitterly criticised him thus: "A writer like Dr. Spiegel should know that he can expect no mercy, nay he should himself wish no mercy, but invite the heaviest artillery against the floating battery which he has launched in the troubled waters of Biblical criticism" (Chips from the German Workshop, Genesis and the Zend Avesta," p. 147).

*After reading Dayanand, he admitted some mistakes but he never corrected them !*

In spite of working with such a missionary zeal throughout his life for Christianity, his attitude on some doctrines of Christianity was not appreciated by many Christians and he was criticised by orthodox Christian organisations. This was because Muller's concept of Christianity, as embodied in his writings, almost ignored the ideas of Incarnation, Mediation, Expiation and Resurrection. In short he did not have absolute faith in all the basic doctrines of Christianity.

By now, Max Muller has been well exposed for his *mala fide* intentions in the study of the Vedas and the ancient religions of India, and the scholars of East and West alike have abandoned his theories based on his pre-conceived notions. □

# Brewing success the Apeejay way

**O**ur blend is simple.  
We put the special entrepreneurial skills  
of the Apeejay Group to work.

Introduced fresh ideas  
to a traditional business.

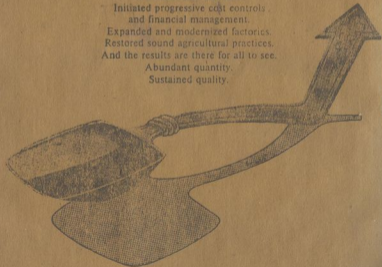
Initiated progressive cost controls  
and financial management.

Expanded and modernized factories.  
Restored sound agricultural practices.

And the results are there for all to see.

Abundant quantity.

Sustained quality.



Assam Frontier Tea Limited