

NOT BY POLITICS ALONE

BY
ATULANANDA CHAKRABARTI

FOREWORD BY
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THACKER, SPINK & Co. (1933) LD.,
3, ESPLANADE EAST,
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FOREWORD

IT is not necessary that one should find one's self in agreement on every point with Mr. Chakrabarti or be willing to accept in all instances his interpretation of history, in order to recognize that his plea for unity is simple and sincere, and comes straight from the heart. Mr. Chakrabarti has devoted much of his time and his substance to this cause, and his unselfish and disinterested efforts have won the approbation of leading men in both communities. What he says has nothing to do with politics or with current controversies. He envisages a future world unity, and India as a microcosm with a corresponding unity of her own.

This appeal to our common humanity has nothing in it which could offend the most susceptible, to whatever community or party he may belong. I hope that it will have numerous readers.

MAURICE GWYER

Delhi,
December, 1943.

PREFACE

NOT to relate ourselves with Nature's life movement is not to know ourselves. To trace the destiny of life, as it goes on evolving, is a most necessary discipline for the mind. To read the story of man in this light is to cultivate the sense of the touch that makes the whole world kin. Such a pursuit not only trains the mind, also chastens it. Then we know how human unity is more than a piece of philosophy, how it is even a matter of sheer practical politics. And having had the wide vision, we easily stand nearer the stream of oneness that runs through the whole creation—all men, all life as well.

Unity will come natural, for Nature has it in her scheme of things. Humanity may yet be in the childhood with its excess of energy that in fretful periods bursts into wrangle and riot and war, spreading hatred, division and misery across the fair face of our planet. But after all love may not be a mere idea. It may rather be a real force in the affairs of men. Need it be forgotten that the Son of God proved his divinity by love! To be united in love, to be but human in our relation with others is the ideal set forth for us, and we are great as we reach that ideal.

Man was given the art of living together not a day later than he was brought into the world. Attachment to the community is implanted in his very being. This gift he has gone on improving, so that from limited to unlimited community his progress follows as a matter of course. Man's path of progress has been so mapped out that he can go out of the way only to get extinct. He is bound to wade through to unity. He can break away but apparently. Nature tolerates no frustration. Unity is an affair of her own, and she sees to it that her creative process is not altogether disturbed. Now and then, however, she may well allow man to play the rebel just to lend life to

her drama of Evolution, proceeding along unity, greater unity, still greater unity.

The future of man depends on what account he gives of the wisdom which he is made of, which marks him out as the latest model introduced by Nature in her order of creation. Man's unit of social life has ever been broadening. Already nationhood has nearly touched bottom and looks much like entering into a federation of nations, as the war approaches its end. India's task at the moment is very great and not the least delicate. She has to maintain a rhythm between her attaining the state of nationality and transcending into the realm of human unity, and all this in her own way, more as a spiritual than as a political fulfilment.

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