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“MODERN INDIA THINKS”

BY

KESHAVJEE R. LUCKMIDAS

FOREWORD

BY

KANAIYALAL H. VAKIL, B.A., LL.B.

The indiscriminate adulation of its past cultural attainments has stereotyped the belief that India can think only in terms of the past. Syt. Keshavjee's careful compilation of the suggestions by eminent Indian men and women on problems of *Modern India* explodes that belief.

MODERN INDIA ALSO THINKS.

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A Symposium of Suggestions on Problems of Modern India

COMPILED BY

KESHAYJEE R. LUCKMIDAS

FOREWORD

BY

KANAIYALAL H. YAKIL, B. A., LL. B.

AUTHOR OF "AT AJANTA", "PANORAMIC INDIA" AND
"ROCK-CUT TEMPLES AROUND BOMBAY"

BOMBAY:

D. B. TARAPOREVALA SONS & Co.

"KITAB MAHAL", HORNBY ROAD

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by
Keshavjee R. Luckmidas

Published by Jal Hirji D. Taraporevala for D. B. Taraporevala
Sons & Co., (Bombay)

To
Shrî KRISHNA

FOREWORD

Modern India thinks, thinks with passionate earnestness. Her thoughts are, naturally, manifold, indecisive and, mostly, undirected. Almost the only power which decides at the present moment the direction of her thoughts is the power of the irrepressible aspiration for national freedom. Consequently, the mind of the nation through the continued promptings of that dynamic impulse has been, quite justifiably, accustomed to judge and explore every intellectual proposition for the possibilities revealed by it as a medium and means for national freedom. India is unhappy, poor, dependent. Fortunately, India is not alone. Her legacy of thought is a patrimony of the world, in trust for the world. And, the highest instincts and aspirations of the modern mind outside India have recognised the international trust.

The modern mind responds to the call from the nation it has begun to respect and, perhaps, understand. Both the response and the friendship implied in the response are unquestioned and unquestionable. I am, of set purpose, speaking of outside conditions. For, the modern civilized nation, untouched by international influences and tendencies of thought, does not exist. No modern nation is, purely and solely, national. No modern nation can live in complete isolation from other nations. The directive urge may, as it does naturally, spring from within the nation. But its destiny is decided by methods, activities and aspirations transparently tinged by common international currents of thought.

How have we, as a nation, reacted to the response? If

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the privileges of friendship are many, the responsibilities of friendship are, almost, infinite. The courageous sympathy and foresight which alone could establish the comradeship of nations have not yet led the thoughts and advancement of mankind. Sympathy of friends is invaluable. But that intellectual attitude means little if it remains, as it often does, unbalanced by moral courage. Neither the intellectual attitude or convictions nor even the moral courage or freedom could possibly secure permanent results without inspiration and direction from foresight. We want, therefore, from the friends of India outside India, first, the intellectual and moral capacity and, finally, the power of combined leadership which understanding foresight could offer.

Someday, perhaps, the historic evolution of modern thought will be written which will, dispassionately, analyse the influence of Indian thought on Europe and America at the commencement of the nineteenth century. For, that is, probably, the first well-defined historic period when it began to receive serious and wide-spread attention. M. Romain Rolland considers this, rightly, as "a psychological problem of the first order, intimately connected with the history of our civilization." He does not, he modestly observes, possess the means for its solution. He can, however, indicate some of the leading mental traits. And, it is essential they should be recalled. The "astonishing mixture" in the United States, "of Anglo-Saxon Puritanism, Yankee optimism of action, pragmatism, scienticism and pseudo-Vedantism" influenced by such students and interpreters of the Asiatic spirit as Emerson, Thoreau, Whitman, Profs. Wright and William James, during

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"a crisis of spiritual renaissance and intoxicating idealism" which, while it fostered "vulgar optimism" as well as "metaphysical formalism", gave Indian thought its first re-awakening impetus.

M. Romain Rolland has shown the identity of the mental approach which provides one of the many links between ancient India and Greece. He says that the main difference separating India and heroic Greece from Anglo-Saxon optimism consisted in the manner in which they looked "reality in the face whether they embrace it, as in India, or struggle against it and try to subdue it, as in Greece. But with them action never impinges on the domain of knowledge as in America where knowledge has been domesticated in the service of action and wears a livery with gold-braided cap bearing the name: Pragmatism." Scholars like Max Muller and Paul Deussen, in Europe, scrutinized more objectively and with greater preciseness the ultimate significance of Indian thought. They found, if not altogether an accurate historic perspective, at least logical contents for it. These processes continue.

Almost the first reaction in India of its cultural re-discovery in the West was the reformative impulse which Western devotion, scholarly diligence and logical reverence, expressed in the religious, social and educational institutions established or helped to establish in India. From descriptive fiction, historic studies, philosophic and religious interpretation, from the attitude of the intellectually curious, manifest, for example, in the attention paid to "antique" arts and crafts of the country, the impulse developed towards positive missionary efforts.

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The difference in methods between the modern socio-religious institutions like those guided by the Theosophists, by the Brahmos, the Prarthana and the Arya Samajists or, say, by the passive, active or "tantric" Vedantists was apparent. Equally apparent would be the unity of the reformative impulse which gave them birth.

Just before the last great war in Europe, however, these institutions were, evidently, feeling the strain of newly insistent demands. India aspired to be modern and, like all modern nations, began to think seriously of its industrial and economic conditions. After the last European war, fought mainly for markets, literature on India experienced, both inside and outside the country, a decided transformation. For instance, the novels of Meadows Taylor, of Flora A. Steele, the stories of F. W. Bain or of C. A. Kincaid were no longer the mode. The passive realism of Thompson, of Huxley or of Forester appeared to be the preliminaries to the form of socio-sexual studies which Miss Mayo undertook, misunderstood and misdirected. India ceased to be an "Arabian Night's" fantasy. It ceased to be the parade ground for international "religiosity." It began to touch, first-hand, realities, realities as they were found in the perspective of far-flung international events and currents of thought.

The challenge to the Indian mind was direct and uncompromising. It compelled India to think, think for herself, think of her position in international life, present and the future. Even those "married to India," as Mrs. Freida H. Das, artist, "student of social science and economics," observes in her book of personal remini-

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sciences," find that in their search there is no trace of "an India with age-old traditions, of spiritual calm and achievement, or great unselfish devotions, of deep indifference to worldly success, of smilingly tolerant aversion to the mad Western rush towards nowhere". Everywhere in India, discerning students of men and affairs, are beginning to be aware of the "strong cleavage and inner disharmony among intellectuals, between their ancient philosophic beliefs and present action".

The formative processes continue along with the unavoidable challenging contact with thoughts and events from the West. But the anæmic infection which was detected not long after the early decades of the nineteenth century has given rise to the mental outlook and attitudes which demand the closest scrutiny. Before the great war the degenerating influence of anæmic sentiment, "vulgar optimism" and "metaphysical formalism" had already emptied the study of Indian thought of its scholarly reverence as well as of its masculine vigour. And, the consequences have been as inevitable as they have been natural. Swami Vivekananda perceived and fought the "prodigious credulity", the "mystery mongering", the "exploitation of idealism," "the blustering talk," the "exercise of dialectics," the "chronic attachment to systems of preconceived ideas", and the "inhuman extravagance of religious detachment" which the unbalanced, indiscriminate, untested, unassimilated appreciation of Indian thought had diffused in Europe and America.

They exercised their seductive influence on the re-awakening impulses and thoughts of modern India. The reaction was at the time of a crisis of spiritual renaissance

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and of "intoxicating" idealism. And the enervating effects were, naturally, more disastrous on a dependent nation than on free nations like America. Re-awakened India naturally and inevitably adopts the defensive. The massive literature, the pamphleteering outlook and tone manifest in it, evoked as the outcome of the recent challenging judgment from the West, succeeded only in stiffening the defensive attitude. Where it could not justify, it apologized.

The Mayo whirlpool was the last of the garish outbursts which lifted the sediments to the surface. The pamphleteering, nagging, tone and outlook unmistakably detected in the subsequent voluminous literature on India which it evoked in reaction were a tragic and, let us hope, last of the episodes that revealed the ebbing masculine vigour and vitality of Indian thought.

India could not fight for the courage and independence of thought. Consequently, it adopted every protective device and colour. It appropriated indiscriminately every appreciation from abroad. It welcomed wholesale the privileges of international friendship. It clutched furiously its newly found conscience, pride and self-respect. It had not the freedom, and consequently, not the courage to think. It had remained for years drugged by friendly sooth-sayings. The innumerable volumes, touching almost every aspect of Indian life and thought, reveal the dominant pre-occupation or rather obsession. It is revealed, unmistakably, in the majority of the extracts found in this book.

India clings to its past, clings to it tenaciously, uncertain of the present and afraid of the future. Were it not for the iron necessities of the now restless dynamic aspiration for freedom, the nation would perhaps have

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never escaped its timid, enervating, anæmic mental attitude. It would have refused to live outside its past. Fortunately, it is, as of old, facing reality, not romance. Fortunately, it has set its pace for the advance march. It is acquiring the courage to think. And, it is this newly acquired courage that will test the privileges and fulfil the responsibilities of international friendship. It is this courage that will one day lead her to assist effectively the unity of thought and aim which could lead to and maintain international brotherhood.

Before that could happen, we should establish friendship that would be a token of nothing that is cheap, easily acquired or pleasantly common. We need the friendship of those whose vision is passionately clear, whose objective is dispassionate, whose sense of proportion is counterbalanced and harmonized by adjustment to the live realities of undimmed perspectives. We need few pamphleteers and fewer propagandists. We seek the friendship of nations through the understanding comradeship of individuals, prophets, martyrs and servants, all alike. We want friends to respect their intelligence, to believe in sincerity of efforts, to be purposively candid. It is not necessary to surrender self-respect, intellectual faith and convictions to win the easy way towards international friendship. The "intellectual avowal", rational and balanced, the intellectual grasp, firm and uncompromising, and, finally, the intellectual outlook, far-sighted and aspiring, could alone help the common, international, civilisation of humanity. "Man is not yet," says M. Rolland. He "will" be, he adds. The sleeping forces of the "enslaved spirit" are to be freed. When the "terrible doubt of appearances" blasts every

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hope and vision "nothing but the touch of a friend's hand can communicate absolute certainty." India offers and aspires to welcome that touch.

It is necessary to understand the past. It is necessary to be guided and even inspired by the spiritual experiments of the past. It is not necessary to justify the past and everything that happened in the past. Nor is it necessary to justify the present. That is the easier, if not altogether the easiest, way. But if we are in earnest, we cannot select the way that happens to be the easiest. It is not fair to us, to the spiritual traditions we profess to inherit. Nor is it fair to those abroad who have learnt not only to respect those traditions but to expect as well from India the guidance that could make her future greater, more vital, more free and stronger than its past.

If time and space could have so permitted me, I should certainly have undertaken the analysis of the thoughts that find expression in this volume. The volume contains, occasionally, non-Indian names that are, apparently, included as indicative of the thoughts that influence, act and react on the modern Indian mind. The selection of the names is certainly not comprehensive. It is not meant to be. It may not, in some aspects, be representative. It is indicative only of some of the salient features of modern Indian thought. The emphasis which each individual thinker prefers would be obvious. Equally obvious would be the dominant traits revealed in this volume. The sentimental, indiscreet, worship of the past, the imperfect grasp of the living realities of the present, the parochial outlook unaware of and unadjusted to international currents of thought may be

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compared and contrasted with those that courageously, objectively and purposively examine the past, its limitations and strength, understand the living needs and aspirations of the present and endeavour to adjust thought ancient and modern for an approximately planned and visualised future.

I conclude with one of the most illuminating flashes of thought characteristic of that clear-sighted thinker, Sister Nivedita. "*We want,*" she said, in a moment of rare inspiration and enlightenment, "*to feel out, as a people, towards the new duties of the time to be. Not only to utter India to the world, but also, to voice India to herself-this is the mission of art, divine mother of the ideal when it descends to clothe itself in forms of realism.*"

At each step, then, the conquest must be twofold. On this side something to be added to the world's knowledge and, on that an utterance to be given for the first time to India herself."

The first phase of intoxicating idealism, of enervating diffusion and vital exhaustion of thought has passed. The nation's spiritual crisis has reached the battle-front. Indian thought, philosophy, art and culture are not to be merely appreciated or justified. They are to be examined dispassionately, objectively. They are to be defined and understood clearly. They should be applied to the necessities and higher demands of the present and led towards their adjustment of a clearly defined and visualised as well as planned future, the planned future which finds its legitimately assigned place in the perspective of

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world-wide events and currents of thought. The creative energies of workers, those who have pledged their time, attention and service for the nation's future more glorious than its past, educationists, philosophers, literateurs, artists, painters, sculptors, architects, musicians, dancers, the agriculturists as well as the economists and the industrialists as well as the statesmen, should now be directed towards that lofty place and wide perspective.

Syt. Y. K. Shukla, the young artist who has designed the cover and the decorative pictures in this book, has, rightly, selected a motif for the cover suggestive not only of youth but of the virgin visions of the touch which, it has been said, brought blossoms to the the Asoka tree. Let us hope that the touch of India's youth, its virgin visions and aspiration will bring back the blossoms to the ancient Asoka tree of its thought. That is the hope revealed in the young artist's drawing and design.

"Villa Vasant"
Santa Cruz
February 1932

K. H. V.

PREFACE

I am, certainly, extremely thankful to the authors of the extracts published in this book. I have endeavoured to take the utmost possible care in acknowledging for every extract published in this volume the name of its author. If, however, there has remained any unconscious or undetected mistake, I shall be grateful to the reader for the correct help. The mistake would be, of course, remedied in the second edition.

It is my intention to publish in the second volume of the series of books I contemplate to publish, thoughts that occupy, dominate and guide the modern mind in the West. I shall be grateful to all those whose suggestions would enable me to make the second edition of the present book more useful.

I am thankful to Mr. Jal H. Taraporevala for the practical assistance he has offered in the preparation of this book.

I cannot conclude without acknowledging my gratitude to my friend Syt. Kanaiyalal H. Vakil for his very valuable Foreword.

Kalbadevi Road, }
Bombay }
February 1932 }

K. R. L.

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Printed by Ramchandra Yesu Shedge, at the 'Nirnaya-sagar Press,
26-28, Kolbhat Lane, Bombay.